

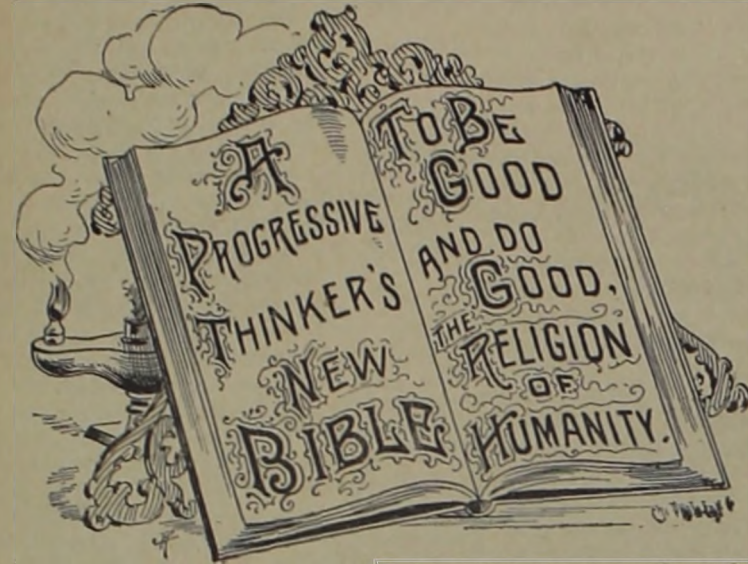
The PROGRESSIVE THINKER

Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.

VOL. 5.

CHICAGO, AUGUST 20, 1892.

NO. 143



OUR NEW BIBLE.

It Contains Divine Lessons.

CHAPTER III.

UNSELFISH LOVE DEMONSTRATED.

It was a rough, rainy night, says the Boston Globe. The wind blew furiously and cold; the rain came down in torrents; thunder roared and lightning flashed. Without the ground was one vast sheet of water, rushing and gurgling in its haste to seek its level.

Uncle Joe thrust aside the big double blanket which he had tucked up for safety at the window and peered out, and at the same moment there was a loud clap of thunder, followed quickly by a vivid flash of lightning; the old fellow put the curtain back quickly in its place, and with dilated eyes, his fingers in his ears, he gave a long whistle and sought security in the next room.

He threw himself down across the bed, clapped a pillow over his head, and was beginning to doze, when the front door was opened and closed suddenly.

Jumping up, the old man looked in great astonishment at a young woman who was standing near the door. She was entirely enveloped in a gay patchwork quilt, from which there trickled down to the floor little streams of water.

"If it ain't Bessie Edwards you may hang me. Bless her soul," exclaimed Uncle Joe.

"I haven't a moment to stay, Uncle Joe," said the young girl, hurriedly. "I only ran in to borrow your oilcloth coat till morning. This quilt is so soaked with rain that its weight interferes with my walking, and I have a good distance to go."

"I am on my way for the doctor, and when I've seen him I must go back again to Mrs. Bell's. She is very low, and I fear to find her dead when I return."

Uncle Joe trotted into the next room, and returned immediately with the coat; he helped her put it on, after which he pressed down on her head an old hat of his that came well down over her ears and partly over her face.

Uncle Joe's companion, who had been sitting so quietly up in the corner, now came forward, and, extending his hand to the young woman, said with a smile:

"It isn't necessary for you to go any further looking for a doctor. I am he, Miss Edwards, at your service."

"Well, well," said Uncle Joe, "I was so taken up with this dear child I forgot Dr. Harris was within forty miles. Beg your pardon, doctor."

But the doctor was looking down at the plucky girl beside him and waiting for her to speak.

"Dr. Harris, Mrs. Bell needs your services sorely. Please lose no time. I will follow you."

"Miss Edwards," he asked, "how do you expect to get back to Mrs. Bell's to-night?"

"Just as I came, sir. I walked, ran, jumped, climbed, waded and crawled. I guess I tried every style and manner of sleep and gait except that of swimming."

"Well, it has rained considerably since you passed the gully, a mile from here, and I know positively it is so swollen now that it will take stronger arms than yours to swim over. If you undertake it you will be drowned. Don't think of so dangerous an undertaking, but jump up behind me and we'll both get there safely."

Bessie, feeling there was nothing else to do, from the top step jumped up behind, as requested.

The storm was nearly over when the doctor and Bessie rode off, and as the horse stumbled and splashed along the clouds became higher and lighter, broke and revealed the moon, which turned her full face to one side, looked at the pair, the maid with her hands laid lightly on her escort's shoulder to prevent her falling, nudged a star-winked her wise eye and made a prophecy, while the stars blinked and made a note of it.

The next morning Uncle Joe made an early visit to the doctor's. He asked about their little journey together, the health of the patient and young lady, and finally asked him how he liked the little girl, and the doctor frankly declared his admiration and deep friendship for her, which so delighted the old man that he arose, gave him a firm pressure of the hand, and promised to treat the cigars the next time they met in town.

"No kin of mine, doctor, though she was. I've been here so long

that everybody calls me uncle, and she does like the rest.

"I've known her since she was a young baby. Poor child! Her life ain't been all sunflowers and blossoms. Her pa and ma both died before she was 14, and all they left her was their house and the scraps of ground it's settlin' on."

"The first thing she did was to rent out her house, except the two back rooms, which she used herself, to a family she knew well; then she put up a seamstress' sign, and in no time she was overrun with work."

"And when anybody was sick she always did her share of nursing, an' she does yet. She is young for such work, but she's better 'n many who's older."

"When my poor wife was on her death-bed Bessie never left her for a minute. No, there she stayed, night and day, doing everything she could till—till there wasn't nothin' more to be done."

Uncle Joe pulled his hat over his eyes, nodded without speaking, and went out of the door.

The young physician met his young friend many times among the sick or poorer class of people, and always found her doing good in some way, just as Uncle Joe predicted.

And many a time did he take her home in his buggy, and almost as frequently he drove up to her gate and took her for a drive, just for the pleasure it gave him to be with her.

It was winter again, and the sitting-room and fire were in demand.

It had been an unhappy week for both of them. Dr. Harris had left town suddenly without a word to anyone, nor did he write during his absence.

Gossips of the little village wagged their tongues as over a toothsome bit of scandal. Bessie worked busily with her head high, her eyes bright, her red lips smiling, and no one knew the sobs deep down in her heart under her bodice.

When night came she still tried to work, but didn't accomplish much. The sewing had been put together wrong, the "tension" was too tight, then too loose, the thread tangled and broke, the needle snapped on a seam, the machine screeched and worked hard, the band became unfastened, and the wheel needed oiling.

There was something the matter with everything. Her piece of sewing was to be delivered the next day, and now it wouldn't be finished.

Everything had gone wrong—the world and everybody in it, so it seemed to her as she sat down near the hearth with her face in her hands, thinking of the unpleasant little happenings of the week.

And in this attitude the doctor found her a short while later. He saw the trace of tears on her cheeks, and without asking her permission, he drew her within his arms, held her there a moment in silence, then, looking fondly in her face, said softly:

"Bessie, a telegram announcing my father's sudden death called me home for a few days. I couldn't leave any sooner on account of my poor grief-stricken mother, and only then by promising to return."

"I am going to give up my practice here, and go back home to live among the people who have known me since boyhood and desire that I fill my father's place as well as I can."

"Bessie, look up, dear, and listen. I have something to ask. I want you to come home with me. I've thought of this for a long time, but dared not speak until I could offer you a better home than you had. I can do that now. Will you?"

The moon looked in at the window, smiled, and nodded her head proudly, because her prophecy had come true, and the stars peeped over her shoulder, tittered and erased the dots from their note books.

True love, a love that is pure as that which actuates an angel, has a place in a PROGRESSIVE THINKER'S BIBLE. Such love brightens the world, makes humanity better, and betokens the millennium era. This Bible will contain no miracles, no improbabilities, nothing that will raise interminable disputes, and lead to wars or strife. Its ways will be that of peace, of tenderness, of charity, and those who persevere it will be made better thereby.

A complete scheme of refuse disposal works, including destructor, crematories, etc., has been devised for Edinburgh, Scotland.

The Government of New Zealand is considering the question of laying a cable to Australia at an estimated expense of \$750,000.

REASON AND FAITH.

Which Is the Safer Guide?

A Lecture by
MRS. CORA L. V. RICHMOND.

Before the First Society of Spiritualists of Chicago.

(REPORTED EXPRESSLY FOR THE PROGRESSIVE THINKER.)

Paul is interpreted to say that "Faith is the substance of things hoped for; the evidence of things not seen." And faith is said to be the foundation of all religious experience. Reason, says a writer much quoted, is the surest guide of the human mind, which without reason must indeed be led astray.

It has come to be supposed in modern thought that necessarily faith and reason are antagonistic. Many mistake belief for faith. Many people suppose that belief in a thing is faith in a thing. You can change your belief from day to day, but the faith that is in you you cannot change. According to our view, there is no more antagonism between faith and reason than between the head and the feet, or the head and the hands. They should work together; they cannot work separately and be of avail, especially the hands.

All thought concerning the use of reason as a discoverer of truth must be abandoned the moment you apply any system of correct mental philosophy. One cannot reason, for instance, upon a subject that one knows nothing about, and when one is asked to accept a theory one is liable to say: "Oh, I cannot accept that, because my reason tells me that it is not true." How can the reason tell concerning that with which one's mind is wholly unfamiliar? If brought into a court of justice and made to testify, you would not testify from your reason, but from what you had seen, and if the facts even did not accord with your conclusions, you still would be called upon to state the facts. Your reasoning concerning the facts would not be of the slightest value in the courtroom.

Reason is only valuable when it has a sound predicate; but we have known many people to reason on very unsound premises, and both the premises and the conclusions to be false. In fact, it is just as easy for a man to employ his reason against truth as for it. It is just as easy for him to have a foundation of error and reason upon it as upon a foundation of truth. In fact, reason is simply the arrangement of the ideas already in existence in the mind, and the deductions which the mind is capable of deriving from the basis that is there.

If the basis is wrong the conclusions must be wrong; and why it is that people insist upon saying that they will follow their reason at the expense of another faculty that may be altogether superior, is to us most marvelous. It is true that faith is a word that has been much abused, but has not reason been abused also? It is true that you have been led to suppose that faith is the foundation of much that only has its origin in human superstition and bigotry. In our view, faith is the enlightened spiritual perception. Faith is the quality of knowledge that comes from within, being, as Paul says, the substance of things hoped for, the evidence of things unseen. Mathematics requires faith, for it demonstrates oftentimes things that are invisible and proves things to be true that are apparently the reverse. Science declares many things predicated upon faith in the premises of science, and if one had not a certain amount of faith in that which is to be declared, there could never be any scientific discovery.

Reason can only judge of a thing after the discovery is made, and often judges very imperfectly. The reason of the men who in halls of legislation pronounced the steam engine a failure, while the steam engine was successfully performing its first journey, proves what reason will do when unenlightened.

The faith of the discoverer led him to prove the falsity of the reasoning of others. All discoverers have faith. They have faith in the realm that is to be revealed to human reason. The demonstration is what is given for the reason of others, but the discoverer has a *a priori* faith; he knows from things seen what the unseen must be, and he has a perception that others do not possess.

In all that belong to the realm of faith there is much that is abused, and people seem to think that if they reject the claims of theology that are predicated, not upon faith, but upon belief and human testimony, that they then must employ only that which is called reason. There can be no more unreasoning process than this, and instead of employing reason they employ the unreason of violent prejudice, or reaction against the unreason of undue belief. There is, in fact, such positive harmony between the enlightened exercise of true reason and the absolute foundation of true faith, that no well-balanced mind exists without an equal proportion of both, or without the necessary proportion, the preponderance being always in favor of faith.

The faith that declares according to the perception of truth is the faith that is forever in advance of the world. Faith in freedom leads a man to desert the foundations of tyrannical governments, and declare himself in favor of humanity, running the gauntlet, supposed foundation of human law, and sometimes producing rebellion, either succeed in bearing forward the standard

or die for the purpose of proving the reality of his faith. Faith in the ultimate truth has led people to desert the old foundations, based upon human reason, and declare for the inspiration that is based upon perception.

It is the perception of the truth that makes reasoning possible on a correct basis, and it is because of this that such philosophies as taught by Socrates and more fully elaborated by Plato, have been accepted after centuries as being the most perfect foundations of philosophy in the world.

Faith was the basis of the system; reason elaborated it.

No man accepts of philosophy by reason alone. He cannot in the first place be capable of perceiving the premises without a certain amount of faith, and it is a certain amount of faith in the thing that a person is to seek that causes any investigation in that direction whatever. Science would be void if left to the control of reason entirely, for reason would simply travel in the treadmill of past discoveries.

Reason is not a discoverer. Reason is not a voyager in an unknown sea. Reason does not search out in the heights and depths. Columbus by reason alone would never have discovered the Western Continent. Faith in the thing that was to be discovered and perception of somewhat that was unknown to reason led him thither, and intuitions of the world ever go in advance of the reason to pilot the way, and reason, lagging that she is, oftentimes hesitates to follow.

"Oh!" says a man, "I had reasoned myself out of the old theology long ago." Had you? Then the reason that kept you in it so long is as liable to be faulty in the reasoning you out of it as it was in keeping you there. If you go out by reason alone you will find somewhere another avenue of faith to enter in—not to enter into the same belief, but to enter into a perception of a higher truth, and when you discover that it was not reason that brought you out, but the higher truth, something that satisfied you from within all the more, you will find that it is faith and not reason that leads to religious reformation; that the new inspiration is better than the old treadmill; that the new light and life must be better than that which was yesterday, or last year, or a thousand years ago, and that it is because of the free inspiration that your reason has an impetus to act anew.

Oh, yes, people have been reasoned into bondage as well as out of it, and by reasoning the slaveholder could prove the correctness of his claim as well as by holy writ. There isn't any tyrant in the world but what has a reasonable basis for his tyranny according to his reasoning, and there is no rebellion that is born of reason—it comes from the divine impulse of the spirit of freedom that bursts the barriers of the reason that would keep men enthralled, and leads to a higher realm, where, perhaps, reason will follow, and take up the defense for what has come.

Instead of turning away from either of these words and what they mean, let us place them, if possible, in their proper position with reference to human requirements and see whither they lead us.

If we are led by reason alone, we shall reject the fine perception of the spirit, the intuition that does not know the why or wherefore, but is nearly always true. We shall reject the inspiration and aspiration of poets and philosophers. We shall only rely upon that which can be proven by a certain method or mental formula, and that would soon consist merely of mathematics and a certain formula of intellectual statement. Human life would be deprived of sentiment, of all that constitutes its hope, of its aspiration, of that which leads from within and above. The gates of intuition would be closed. Man would never dream of another realm in which he lives. The blind instrument of blind forces, he must become a positivist, a secularist, and an agnostic; he must believe simply in that which is called law, without a law-maker or law-giver. In other words, he would narrow his existence down to the ignorant deductions of an uninspired mind as to what he sees and hears around him, and he would reason himself into annihilation as he does whenever he follows reason alone. It is reason that has led men to be materialists. It is reason that has barred the doors of inspiration. It is reason also, within as well as outside of the church, that has closed the door and each window of inspiration against that which is to follow; and it is reason upon premises that perhaps are false that may have led people into all the errors of a blind theology ascribed to faith.

Faith, in our view, is forever new, forever light, forever bright, forever inspired, forever leading man to the highest, forever promising the best, and forever making fulfillment of these promises.

The substance of things hoped for means that if there were not something to hope for there could be no faculty of hope within the human mind. If there were nothing to see, what would nature be doing fashioning eyes? Have you not known that for thousands of centuries before the earth was ready for beings the atoms were being prepared and whirled into organic forms and again into higher forms; that at last the substance, touched and vivified by the rays of light a million times, could be capable of forming the lens that should perceive the light, and that behind that lens the memory, and the only thing that sees is the intelligence, not the eye? The substance of things hoped for is, that while there are things that reason can discover, while there is

light that reason knows, there is the reason for the reasoning that can perceive and see, the very intelligence that vivifies the lens and makes that vision possible—that intelligence you may reason yourself into knowing exists, because you know it beforehand; but if you did not know it beforehand, how could your reason work at all?

There may be many orders of existence beneath man that know, but there is no order of existence that knows that it has consciousness; that knows that it knows, and sits in judgment upon the very intellect and the very reason and the very power of intelligence, that analyzes the visible and the invisible realm.

Talk about faith: Why, you have faith in the very reason of which you boast, or you could not follow it, and the faith in that reason constitutes the chief merit of the reason itself; and you have faith in one another, despite the discouraging circumstances and incidents of human life; notwithstanding the barbarity, falsehood and crimes perpetrated by man against his fellowmen, you have faith; notwithstanding you might reason yourself into the thought over and over again that you have no faith—you still have faith in one another. Primarily and at the basis, human beings trust each other, and in the great compact of the future, you believe because you have faith in the ultimate destiny of mankind. But, says one who thinks because he has escaped from the belief and authority of the church, that he therefore has discovered a royal way to walk alone, "I shall not do anything or believe anything that my reason does not approve." No, possibly not. But why? Because your reason is fed from the unseen, yet palpable foundations of faith; because your reason is sustained from the realm of inspiration and intuition. But ask a cold, reasoning man who does not know your foundations for your reasoning as you do, and he will say, "Oh, it is against reason." You say you are not following anything except your reason. You do not believe in the authority of the church any more than you believe in the authority of nature. There comes a message across the silvery silence that separates you from the unseen realm, thrilling with the knowledge of Spirit-life, thrilling with the personality of your loved one that is gone, full of tenderness, sympathy and intelligence. It flashes into your life and you accept it. Is it your reason that has told you it was true? No, it is the intuition born of the affections, born of the perceptions of the spirit, born of the quickening power that comes from within; and your reason afterwards tries to check this, tries to prove that it is not true, tries to demonstrate that you were deluded, and then over and over again the light of that affection rises, the testimony is revealed, and the substance of things hoped for and the evidence of things not seen is made perfectly clear. Then reason probably flouts this in the face of the public and says, "I have accepted this on the foundation of reason alone." Ah, perhaps you think so; but if it were not for the faith that is born of love and the trust that is there you would have nothing for your reason to declare, and the man of science who has not your love and has not your knowledge of things unseen says: "Why, your belief is unreasonable." What kind of reason does he use? His reason, not yours, and it depends entirely upon whose reason is employed whether a thing is unreasonable or not. It is just like heresy. Heresy is what you believe, not what the ego believes. He is a heretic who disbelieves what you believe to be sacred. So he is unreasonable who does not accept what your reason declares to be true. Both reasonings may be perfectly correct, since reason is not bound to be true, but only bound to be logical from the premises that she employs.

But when it comes to truth, reason knows nothing about it. It has to be from another realm, from the well-spring that is within, and it is in that realm where faith reigns supreme, where the word that is so much abused and so much betrayed reigns triumphant. Faith enters the inner realm, takes possession of these countless faculties that reveal the human spirit, arranges them in their proper place by her own perception and hands over to reason the results. Why, reason is but the lowly handmaiden of faith; reason but carries out her plans and purposes. The bricklayer, the carpenter, those who engage in the various functions of building a house have not built the house; they have only obeyed instructions. The builder is dependent upon the architect—he is the one who inspires the whole. Faith perceives the strong foundations of truth, and faith has knowledge of the strong heights of love. Faith explores all that inner realm that is shut out from human reason, and declares through inspiration and prophecy, through poetry and art, through all music and sublime attainments, that which reason after arranges.

Think of a man giving instructions in the notes of music merely, without the divine inspiration of a theme. There are teachers of musical numbers and musical sounds, but inspiration alone can make music, and inspiration lends to numbers and sounds her divine gift, so that every instrument and arrangement, every division and chord, every mathematical order is imbued with that which comes from within. Who ever would have invented a musical instrument without the inspiration of music in the world? Who ever would have thought of the grand subdivisions of sound, unless there were themes of harmony that welled up from within, demanding the expression of music?

You can talk reason in all the languages of the world, but who ever would have thought of language without an idea to express? And the idea must come from that unseen realm which is not reasoned into existence, but which comes forth in response to the life and light that is and was and will be forever and ever.

Faith—aye! Why, certainly there is no more profound faith than the very foundation of that science which men declare is wholly the result of reason. It is faith in the certainty of knowledge that leads men to watch the heavens and discover the apparent laws governing the heavenly bodies. It was faith in some order and harmony in the universe that made it possible for that which was within the human mind to attempt to discover the order and harmony, and it is faith in the unseen yet palpable chemical operations of the universe that must have led to the discovery, through crucible and *experimentum crucis* of the various elements that are called the primates in the material world, and it is faith in the ultimate propositions of science that influence humanity to bend every energy to the solutions of those problems, through all discouragements, through persecution and scorn, through the revilement of men of science and through the unreason of so-called reasoning minds; and it is through faith in the ultimate propositions of the universe, mental and moral, as well as physical, that men turn unto the heights of moral perception, and declare the ultimate truth to be possible.

Reason does not point to that which is in advance, but carefully arranges that which is here, and attends to the propositions already in possession—takes care, possibly, of the truth already in hand, but never ventures beyond; while faith, conscious of this deeper knowledge, having a *a priori* foundation for existence, never declares a thing that is impossible.

The reason that men believe in immortality is not the evidence that reason offers, nor the evidence that is offered to reason, although well may you turn to any philosophy that will prove immortality; but the reason that it is proven is not through the faculty which men call reason, but because there could be no thought of immortality if there were not a foundation for it, as there could be no eyes if there were not something to see and no minds if there were not something to think. Just imagine a mind in a universe where there is nothing to think about, and in that way you could imagine people thinking of immortality when immortality is not. From its own realm the very thought that makes the thought possible, the very quality that makes it thinkable, prepares the way for the thought in the world; and when Herbert Spencer tells you that the realm of the spirit is an unthinkable realm, he perpetrates upon the very reason that he invokes the most pitiable insult, for if it were not thinkable, what is he doing writing about it at all? When he declares to you that God is unknowable, what is he doing declaring anything in the premises, since, if the human mind is capable of making a statement that a thing is unknowable, it proves a knowledge of that thing, or there would be no statement about it. To conceive of God is the province of the mind that makes any statement concerning God. To comprehend God is another proposition, and if Herbert Spencer means that in order to know a thing you must comprehend it, then he does not know that he is in the universe, because we defy him or any man, however learned, to prove that they know the universe. Even the smallest portion of the universe, called an atom, remains yet unsolved by science, undemonstrated by reason, and only an affirmed postulate upon which to predicate the so-called theory of the universe. If this is knowledge, then we prefer that which is not knowledge, for that which is not knowledge declares upon faith, a basis that is capable of being borne forward by all that faith declares. A faith in God is a knowledge of God. To say that because you have that knowledge you can therefore impart it to another mind or to another human being, is to take away the very foundation by which you derive the knowledge, namely, perception. If you see, and another man is blind, is it therefore any proof that you do not see because you cannot impart your sight to him? Must it be accounted evidence against your perception and your sight that some one else has not perceived what you do?

Oh, but you say, all propositions that are based upon science or reason are capable of demonstration. But are all people capable of receiving demonstrations? Here is a prodigy in France who can solve the most difficult mathematical proposition in a second. Does it prove that he cannot do it because you cannot? If he gives an answer that it would take days, months and years for you to arrive at, if ever, does it prove that he has not the perception? And if he arrives at something of which you have not the remotest capability, does it therefore disprove that he arrives there? No.

The highest office of reason is to ratify what the spirit discovers through faith, and the highest office of reason is to reject as unreasonable any statement that is borrowed from ignorance or lack of perception. Everything is possible. The degrees of attainment rest only with the degrees of awakening in the individual, and that which one has attained reveals the possibility of all, even though remotely. Thousands of ages may intervene, and still the possibility is there. Because your eyes have not as wide a range as your neighbors, because your perception is not as good as that of others, still you should not limit

Continued on 5th page.

SPIRIT LIFE.

A Conference with Spiritual Beings.

Written Through the Hand of an Eminent Ex-Judge.

[The series of papers we are about to publish were communicated from Spirit life in the precise form in which they are now presented to the public. They have not even been copied, and were all written out by the medium himself at the time of the communication. The dictation was made when the medium was under impression, and perfectly passive to the influence. He was fully conscious at the time, but like a faithful amanuensis recorded the facts, ideas and expressions of the controlling intelligence as if he had been writing under the direction of a mortal, so that he is quite sure the reports are in all respects substantially correct.]

The essays are from different spirits, but no names were given, for the reason that as they relate to morals and conduct of life they should be esteemed for their own merits alone, and not by the credit of the source from which they emanate. To each essay is subjoined the individual experience of some other spirit since passing away from earth, and these latter are called illustrations, and, except in rare instances, such as James Russell Lowell and Horace Greeley, these names were also withheld.

The picture thus presented of the higher life is of the most impressive character, and the descriptions of the sundry scenes, modes of life and occupation have a realistic air that cannot fail to deeply affect the spirit and aid it in its efforts to be worthy of that glorious abode.

Existing Evils and Their Remedy.

In the beginning of any enterprise it is necessary to consider the means by which it is to be carried on. If, for instance, a railway is to be constructed, or a steamship built, it is in order to prepare plans and surveys of the route and of the form and shape of the vessel. So it is with any social movement that promises to improve the condition of society, or to bring greater hopes into human aspirations. When we behold the great amount of wretchedness in most every sphere of life, we are at a loss to understand it, and we inquire into the causes and the remedies, but we seldom find the true source of existing evils, and content ourselves with regarding them as inevitable in human life, and incident to all conditions. The effort is not sustained by any confidence in the means of reform, and so things are left to take their course, and the world wags along, making slow progress and always exhibiting the same signs of distress. We are apt to think that because the movement is almost imperceptible that there is none; but that is not the true view. There is progress and advance, however gradual, and a better condition is visible at the end of each century. The generations of mankind are nothing when compared with the generations of the centuries. The flow of these is like that of some mighty river which rolls towards the ocean with a pace so moderate that one can scarcely perceive it; but still it glides onward, an irresistible current. When the rain falls and the snow on the mountains dissolves, they swell the stream into the great river, causing it to overflow its banks, and spread far and wide its deluge of waters. Thus the Nile fertilizes the arid plains of Egypt, and the Mississippi inundates the mighty valley. These are not unlike the movements of society. Some great upheaval shakes it to its foundations, and all at once it takes a leap of centuries in advance, and brings men and institutions to the severe and bitter throes of revolution. The old systems are inundated with the newer ideas, and disappear in the regenerated laws of a happier era. Such were the French revolution and the declaration of American independence. The progress of nations is not within the grasp of human philosophy. All the dreams of the theorist are swept aside, and the march of events determine the conditions and the powers to be vested in those who shall rule. The circumstances that spring up in the midst of these changes are such as come from the situation and the necessities of the people. The only rule that can be adopted in such a state of affairs is the one that will best subserve the interests of the people. These should, therefore, be well-informed in their true interests, and able to maintain them at all hazards; but how often do we see them carried away by passion and excitement, and deaf to the voice of reason and justice? Now is the opportunity of the demagogue and the usurper, with their base appeals and hollow pretensions, and the battle so nearly won has again and again been betrayed by those who were most interested in its success. The true method is to enlighten all, to instruct all, not only in the matters of intellect, but also in the moral virtues of the race, and in the sure foundations of public liberty and private happiness. The noblest forms of government will perish unless those who live under them are brought to a sense of their own duty, of their own responsibility, and of their inability to devise means of maintaining the forms of social equality on any other basis than that of character and intelligence.

ILLUSTRATION.

There is a glorious feeling of satisfaction in the breast of a man who knows that he is a being of infinite hopes and aspirations. There is no limit to his prospects; no end to his future progress. When it is a matter of science that engrosses his attention, how profoundly he realizes that truth is immortal, and the grand secrets of nature inexhaustible, and that however much he may learn, there are still new worlds of knowledge to conquer. If he devotes his time and genius to art, he is made aware that the beauties he would idealize are like the stars above—ever shining a glory upon the sky, and so numerous that figures can give but a faint conception of their magnitude and number; or, if he is engaged in literary studies and work, the imagination is boundless, and can people the air and the earth with its resplendent creations. And so in whatever way the human mind may direct its efforts, there is a boundless sphere of life and action before it. If this is true of the mortal state of man, how much more so is it of his immortal condition? Since I have been in the world of spirits, this truth has been impressed upon me, by a thousand examples, of the greatness and the splendor of the Spirit-world. There is here no limit to the objects of thought or study, except the

powers of the soul to comprehend them. I have seen the greatest and the most powerful spirits stare in speechless awe and amazement at the grandeur of this majestic realm; its ever-changing variety; its deep and profound sublimity of thought, and its transcendent and widening problems of philosophy and religion. The many questions in science and social life which now agitate human society, are but a feeble reflection of those that engage attention in the spirit spheres. If men discuss the condition of their own life, the spirits above are not indifferent to the result, and often take a deep interest in their solution; but when the attention of mankind is directed to the consideration of sacred subjects, or to the spiritual welfare of the race, the Spirit-world is moved with a deep and overwhelming desire to sympathize with and promote the effort. The two worlds are, however, so separated, that the interblending of influences is almost impossible, and it is only by the most incredible exercise of the spiritual forces that impression can be made upon the course of human events. At distinct and marked periods the invisible powers of the invisible world have aided the great movements of society, and produced the most memorable results. In individual cases, also, the influence of a supermundane character has been often felt and acknowledged, and researches of the psychical societies now instituted have collected many interesting examples of this unseen power. The advent of what is called Spiritualism, but which is only a fuller development of the occult agencies that have been witnessed from age to age, has demonstrated in still bolder relief the connection of the two worlds, and the reciprocal communion of the mortal and immortal divisions of the family of man. In spirit-life we are much engaged in this work, and the fact that I can now communicate these few words has been the result of continuous and persistent labor for ages among the invisible powers of the kingdom of the most high.

We are now anxious that this grand work should not be marred by the ill-judged efforts of our friends on earth, nor jeopardized by the faults or bad faith of those who only profess to have the power, without the spirit, which should sanctify and purify it.

Sunapee Notes.

Monday, August 1st.—No meeting during the day, but in the evening a conference meeting of great interest was held. Mrs. C. M. Nickerson gave some valuable thoughts on the growth of the spirit. President Cobb's remarks were also on spirit-growth while in the mortal.

Tuesday, August 2d.—Mrs. C. M. Nickerson gave the lecture this afternoon. In closing the speaker gave some very good tests. In the evening Mr. F. A. Wiggin held a test seance, answering a number of sealed and stitched letters correctly.

Wednesday, August 3d.—Mr. F. A. Wiggin occupied the platform, and gave an interesting discourse; also described the colors seen about persons who were spiritually developed or otherwise. In the evening the usual conference meeting was held. Dr. Emerson gave some interesting psychometric readings. Addresses by President Cobb and Mrs. Nickerson helped to make the meeting one of great spiritual profit.

Thursday, August 4th.—At the exercises to-day Mrs. C. M. Nickerson was speaker. A large audience greeted her.

Friday, August 5th.—The afternoon service was held as a Facts Meeting. Interesting facts of spirit prophecy were related. In the evening was the usual conference meeting. Mrs. Strong, Mrs. Nickerson and others gave earnest and soulful addresses.

Saturday, August 6th.—Mrs. Craddock, of Concord, was the lecturer of the day. Her address on "Spirit Influence" was one of the best and most practical that has been given here this season. In the evening the usual Saturday entertainment occurred, and was made interesting by a stereopticon exhibition, given by President Cobb. The views were fine, and were described in an entertaining manner.

Sunday, August 7th.—President Cobb and Mrs. C. M. Nickerson were speakers at the morning service. A test seance was given by E. W. Emerson. Many hearts were made glad as they received proof of the nearness of their loved ones. At the afternoon meeting the time was given to him, who as speaker and test medium interested and instructed his large audience. In the evening a glorious conference meeting was held, and the National Developing Circle also convened with profit to all who attended. The remaining Sundays of the camp-meeting, the Third Regiment Band, through the courtesy of the Sunapee Steamboat Company, will give a grand concert in the Auditorium during the noon hour. This band has twenty pieces, and is one of the best in the State. We feel that a rich musical treat is in store for us.

JANE D. CHURCHILL, Secretary.

Lake Pleasant Camp-Meeting.

The following is a list of the speakers for the remainder of the season: August 14, Willard J. Hull, Buffalo, N. Y.; 16 and 18, Dr. F. L. H. Willis, Glenora, N. Y.; 19, Mrs. Carrie E. S. Twing, Westfield, N. Y.; 21, Willard J. Hull; 21, p.m., Mrs. Sarah A. Byrnes, Boston; 23, Mrs. C. M. Banks, Haydenville; 24 and 26, J. Frank Baxter, Chelsea; 28, Alfred Free, Ph. D., Turners Falls; 28, p.m., J. Frank Baxter.

THE PROGRESSIVE THINKER combines CHEAPNESS AND EXCELLENCE. The ablest writers send their best thoughts, because in so doing they reach the largest number of readers, and do a correspondingly greater amount of good than they would if they sent them to a paper with a smaller circulation. Interest your neighbors and friends in the paper and induce them to subscribe. It is sent thirteen weeks for 25 cents.



SPIRIT OF THE CATHOLIC CHURCH.

ROMISH EDUCATION.

Another "Miracle." "Wisdom of the Serpent" No Proof of Divine Source or Authority.

A STUDY OF ROMISH MEANS AND METHODS.

I was sitting in the parlor one evening, resting from the weariness of the day's work, when from an adjoining room appeared a rather large, well-formed man, with massive brow—like one deep as a thinker, skillful in argument, and subtle as a schemer; in fine, having the bearing and look of a model Jesuit. He paused at the doorway, as he saw that I recognized him, by spiritual insight, as a Romish dignitary on a mission to me.

"Well," I said, coolly, "you see that I feel no especial reverence for you because of your being a dignitary of that old church! What is your mission with me to-night?"

He waited a minute, as if slightly taken aback by my abruptness, and studying how he might best commence. He then referred to the Catholic Church and said, among other things:

"See—the church has a place for every one—whatever his talent may be, the church has provision for its exercise. In this perfection of its appointments see the evidence of its divinity—the strong proof of its divine source and authority. A church so perfectly prepared to place all and work every talent, shows its divine derivation and right to be supreme in the hearts and lives of men—does it not?"

"Then, the doctrines and ordinances of the church—they meet every want of man's spirit, in all the vicissitudes and under all the conditions incident to human life. Does it not prove that the divine power and wisdom of God truly dwells in the Catholic Church?"

After this tenor he expatiated and gave persuasive exhortation, and although here was another Catholic "miracle" performed for my especial benefit, to effect my conversion, still I refused to be converted!

"That the 'wisdom of the serpent' is manifested in the methods, occult and otherwise, of the Romish Church, is indeed beyond all doubt. As an ecclesiastical machine the old church is to be viewed with an admiration akin to that induced by beholding the perfectly-arranged scales, the keen fangs, the artistic folds, and the wonderful 'swallow' of an anaconda. Her chiefs have been and are masters in the study of human nature, and how to act upon the springs of human action is with them an art practised with a perfection that is wonderful to contemplate. And the old church has performed wonders in creating needs—based on false churchly teachings, on LIES—and then bringing in some doctrine or ceremonial observance, equally false, to meet the needs thus produced! But all the wonderful ways in which the church adapts its workings to meet all varieties of people and fit them into a niche in its organism, does not and never can prove the old-old LIE to be anything but a LIE. Its methods, its dogmas, its teachings, its ceremonies, its ordinances, its observances, its miracles, its orders,—all may 'dovetail' together to perfection; but, from top to bottom, from centre to circumference, through and through, it is only the same old serpent, ORGANIZED LIE! Holy Deception, Pious Fraud, Religious Falsity, are branded all over her features, and characterize her inmost being."

Such the substance of my reply; and my visitor withdrew.

EDUCATION IN POSITIVE IGNORANCE.

It is necessary, in order to a philosophical study of the Romish system, that we make a nice distinction between *positive ignorance* and *negative ignorance*. The ignorance which bears the brand *par excellence* of the Romish church is entitled to the designation of *POSITIVE IGNORANCE*. It is the result of an education into a system of falsities. It differs from the merely negative ignorance that arises from lack of all education. The positive ignorance exemplified by the victims of the Romish process of culture is that which results from teaching for facts and truths a systematic series of falsifications of history, including denials of facts, and the substitution of untruths for facts, when the real facts are derogatory to the church; teaching false religious dogmas for truths that must be believed in order to secure the salvation of the soul from a burning endless hell; teaching people to believe false doctrines, false miracles, false notions and ideas—in fact, educating its dupes into a fixed and petrified condition of intellectual falsity—all of which justifies the assertion that the Romish church, as a Romish church, is a huge embodiment of falsities—a stupendous, incarnate LIE!

The education in positive ignorance is that which bears the especial stamp of the Romish church; as it is the kind of education that is most effectual in making those who receive it Romish votaries and keeping them so. That is the kind of education that Rome wants

above all else. Give her the plastic mind of the ingenuous child—whether of Catholic, Protestant, or 'Infidel' parents—and the crafty hand of the Jesuitical emissary of Rome will taint the mind with the virus of the Romish education in positive ignorance. The Romish school, parochial or of whatever name or grade, is, first and last, and above all else, a Romanizing institution. That is what Rome wants schools for; she does not want a school that does not Romanize its pupils—that is, that does not so educate them that when the process is completed and the curriculum of studies is fully passed, the student is prepared to graduate in, and receive the specially-approved Romish diploma of—Positive Ignorance.

Such is the education that prepares people for the uses and purposes of the Romish church; no other is so well fitted for the hand of Rome as the man or woman who is entrenched in the invincible, iron clad, rock buttressed fortifications of a Romish Education in Positive Ignorance! To pierce the walls of this citadel, capture and convert the garrison, were a miracle greater than Rome ever performed. Only the steady, burning light of truth can accomplish it.

One who studies with an enlightened mind the anatomy and physiology, the constituent being and nature of the Romish church, must be amazed at the ingenuity, the skill, the insight into human nature and the processes most effectual in warping the mind, in the very grain itself, so that like a sapling bent and twisted and made to grow in a certain shape, it can never, unless in the process of the eternal aeons of the future, recover its own proper natural, healthful condition. The process of Romish education imbues the mind with unquestioning 'faith' in the teachings, all and singular, of 'the Church,' and in the necessity of that 'faith' and of obedience to the church and its priesthood in order to escape the damnation of endless hell-fire. The two great primal practical virtues for the people are—

BELIEVE AND OBEY THE CHURCH.

In the Romish church minds are not left free to investigate, to search out whether these things are so; the doctrines, the dogmas and teachings must be received and believed upon the *ipse dixit* of the priesthood and the church—to doubt is to imperil the soul to all eternity. One may not dare to inquire into the unreasonableness, or question the reasonableness, of any dogma of doctrine, or churchly statement of things to be believed. Like the callow bird in its nest, the communicant must unquestioningly open his mouth to receive bug, worm or water, of paganish or worse than paganish doctrines, silly so-called miracles, or what-not, as presented by the churchly purveyors. Woe to him whose stomach rejects the proffered pabulum prepared by priestly hands—hell is his impending doom! and there is no escape except through the offices of the priesthood and the church! The terrors of excommunication, delivering body and soul over to the devil and the tortures of hell, are held up before the wretched dupe of priestly imposition, should he fail to subside into the proper condition of mental slavery becoming a 'true son of the Church.' U.

Queer Case of Hypnotism.

TO THE EDITOR.—It appears that the French newspapers are discussing the question of using hypnotism in the detection of crime, and many learned doctors have voiced their views on the subject. In the Paris *Figaro* Dr. Montet tells of two instances in which hypnotism has been used in the restricted and special manner approved by Dr. Brouardel for furthering the ends of justice. In one case a servant girl was accused by her mistress of stealing her jewels. The girl denied the charge with every appearance of sincerity. While she was in prison it was discovered that she was liable to spontaneous somnambulism. A doctor having reproduced this state by hypnotism, she acknowledged that she had stolen the jewels, and told where she had hidden them. The experiment was repeated before the court, and the proof was considered conclusive that she had committed the theft while in the somnambulistic state, and it was only when this condition returned that she had any consciousness of what she had done. Her moral irresponsibility was, therefore, held to be established. In the other case Dr. Montet himself obtained the acquittal of a man charged with a serious offense by proving that he was liable to fall involuntarily into the hypnotic state, and then commit various acts of which he had no recollection whatever when his normal condition returned.

In vain have philosophers tried to fathom the mysteries of hypnotism and somnambulism. Why two lives should exist in one body, one unknown to the other, is a mystery never yet fully solved. There is as much difference between the one in a hypnotic state and himself in the normal state as between two individuals. Verily, who can fathom the mystery of the human mind? PRO. GRESSION.

A MOST LIBERAL OFFER.

We have a large number of extra copies containing the remarkable story by Hudson Tuttle. We will send the first four numbers free to every new trial or yearly subscriber. Just think! The trial subscriber will get 17 copies for 25 cents! Those four numbers contain many articles that will compare favorably with those that appear in any of the leading magazines. The four numbers alone are worth more than the 25 cents. This offer is good only as long as this notice appears.

The Queen of Italy, once one of the most beautiful girls in the kingdom, is now one of its handsomest women. She is bright and witty in conversation, and learned, with a leaning toward blue-stockings, but without pandantry. She is universally admired and loved by her subjects, and the attachment King Humbert has for is a rare example of conjugal devotion in a royal household.

The Clinton Camp-Meeting.

TO THE EDITOR.—Our tenth annual camp-meeting opened under favorable auspices and with the usual attendance. The first week has passed very pleasantly, and, we trust, profitably. Many new faces are to be seen, and all look happy and contented. Indeed, how could it be otherwise, with splendid weather, good speakers, excellent music, and some of the finest psychical talent to be found in the United States. The people have been finely entertained by the lectures of Anna Orvis and Rev. N. F. Ravlin, who for many years was a shining light in the Baptist Church, but who is now an earnest thinking radical, and an outspoken Spiritualist. He is one of the few who have left the pulpit, and got entirely out of the woods and wilderness of orthodoxy, and became a thorough worker for humanity, while exposing the hypocritical shams of churchianity and the priesthood. Mrs. Orvis is winning golden opinions, not only by her lectures, but by her finely cultivated voice as a singer, and by her gifts in this direction adding much to the pleasure of the campus and the harmony of the meeting. Wonderful things are transpiring in the way of mediumship, and any honest man or woman who sincerely desires to know something of the facts and philosophy of Spiritualism can be satisfied at the Clinton camp. Newcomers are arriving on every train, and the outlook is an encouraging one for the season of 1892. Mabel Aber, Mrs. Thompson, C. E. Winans and A. F. Ackerly are among the materializing mediums, as well as that staunch defender of the cause, Jennie Moore, of your city. All are busy. Remarkable slate-writing occurs in the seances of Mrs. Aber, Olie Denslow and C. E. Winans. Dr. J. M. Temple, of San Francisco, and F. Corden White are both splendid platform mediums. Mrs. Lindsey, of Grand Rapids; Mrs. Jacobs, Mrs. Partridge, Dr. J. C. Phillips, A. B. Severance, and many others are here whose names we do not just now recall. The familiar face of your genial correspondent, M. P. Rosecrans, can be seen almost everywhere, with pleasant words and kindly recognition for one and all. President Loveland has lost none of his old-time force and power, and is still the peer of any upon our rostrum. Our new lodging-house is completed, and none too soon, as the rooms are being filled rapidly. As is usually the case, the unselfish workers are very busy, having no time for anything but to push this camp-meeting to a complete success, while we have the usual complement of growlers and kickers. WILL C. HODGE.

Haslett Park Camp-Meeting.

Our first lecture was given on Saturday, July 20, at 2.30 p.m., by our noble and most efficient speaker, Mrs. A. E. Sheets, of Grand Ledge, Mich. The regular opening exercises were held on Sunday, July 31st, with an address of welcome by our chairman, G. H. Brooks, and introducing the speaker, Mr. Lyman C. Howe, of Fredonia, N. Y., who gave the morning and afternoon addresses, both of which were very highly appreciated by a large and intelligent audience.

We have with us this week Farmer Riley, one of Michigan's best materializing mediums, and he has given entire satisfaction to all that have been to his seances, both public and private. He gave one public seance here to an audience of 400 people. The results were good for so large an audience. There are many other good mediums here of different phases. We expect Mrs. DeWolf, of Chicago, independent slate-writer and platform test medium. Sunday morning, Aug. 7th, the sun rose clear and beautiful upon the grove and lake adjoining the grove of dear old Haslett Park. As the day advanced the friends from the surrounding towns gathered in the pavilion to hear Mrs. Jennie B. Hagan Jackson, who gave us two grand inspirational lectures during the day. It did seem as though the veil between the earth and the spirit shore was thinner than ever before. Haslett Park is a grand place, and we never fail of having interesting and profitable meetings there. All thanks to our worthy chairman, G. H. Brooks, for the good work he is doing.

Mrs. Jackson leaves Aug. 8th, for the Ohio camp-grounds. We shall miss her smiling face from among us. We have with us this week Mrs. E. C. Woodruff, of South Haven, Mich., and Dr. Spinney, of Detroit, who will entertain us. JERRY BRICKER.

My Creed Illustrated.

Do not keep the alabaster boxes of your love and tenderness sealed up until your friends are dead. Fill their lives with sweetness; speak approving, cheering words while their ears can hear them in mortal life, and while their hearts can be thrilled and made happier by them. The kind things you mean to say when they are gone, say before they go. The flowers you mean to send to their coffins, send to brighten and sweeten their homes before they leave them. If my friends have alabaster boxes laid away full of fragrant perfumes of sympathy and affection, which they intend to break over my body, I would rather they would bring them out in my weary and troubled hours, and open them, that I may be refreshed and cheered by them while I need them. I would rather have a plain coffin without a flower, a funeral without an eulogy, than a life without the sweetness of love and sympathy. Let us learn to anoint our friends beforehand for their burial; post-mortem kindness does not cheer the troubled spirit. Flowers on the coffin cast no fragrance over life's weary way. WM. F. ANDERSON.

"Antiquity Unveiled," communications from ancient spirits. Apollonius of Tyana, the Jesus of Nazareth, St. Paul and John, the revelators of the Christian Scriptures, return to earth as a spirit, and explain the mysteries that have concealed the theological deception of the Christian hierarchy. 608 pages. A very valuable book. Price, \$1.50; postage, 12 cents.

THE DEVIL HIMSELF.

His History Ranges Over Many Centuries.

ALL THE BOOKS THAT TREAT OF SATAN—HIS ORIGIN AND GREATNESS—IN ONE CATALOGUE MORE THAN FIVE HUNDRED VOLUMES ARE NAMED, AND THESE ARE NOT ALL.

Considering that the church has a literature of its own, there is no reason why the great enemy of the church should not. Nevertheless I was not aware that Satan owned so extensive a library especially dedicated to himself till I came upon an oldtime catalogue of "the most valuable books relating to the devil, his origin, greatness, and influence," says the *Collector*.

The catalogue covers forty pages, names 500 volumes, and does not profess to be anything like complete. It is introduced by the motto: "Fools deride—philosophers investigate," and by four motto verses, including the fine epigram by Defoe.

A series of introductory illustrations show the devil as he has been variously delineated by various races. The Egyptian devil seems to have been a cross between the dog and the hog, walking on his hind legs with the assistance of a staff. The Assyrian has a lion's body with wings, a scaly neck and a dragon's head with horns. The Cingalese satan has two heads with tusks, four arms, sits on a colt, and has venomous snakes crawling all over him.

The French is the first of the old devils to exhibit the combined traits so familiar to us now. He has horns, the ears of an ass, a goat's tail, and rooster's claws, but his body and head are human, with bat's wings growing from the shoulders. This enemy of man is shown in the cut to be grinning in the most malignant and diabolical manner, and scattering gold around to tempt his victims within the clutches of his claws.

But Beelzebub has been represented in other and far more polite forms. There is a print from the illustration of Goethe's "Faust," which shows him as a courtly gentleman, elegant in dress and polished in manners. It seems as if mankind, as it advanced in refinement, improved its great foe as it has improved, or at least refined, the vices with which it pays him tribute.

Thus, in the thirteenth century, the English devil was a horrible monster, with the distorted body of a man, the horrid head of a bull, a docked tail, like a hackney horse, only three fingers and toes on each extremity, spikes at its knees and shins like the spurs of a gamecock. By Thomas Landseer's time, however, the artist elevated him to a quite genteel sort of person, with a sardonic leer, but good clothes and an unblemished anatomy.

The most industrious and extensive of all artistic glorifiers of his satanic majesty, however, has been George Cruikshank. That ingenious draughtsman has pictured him in every conceivable form, as long as it was hateful, for he has always been too conscientious to paint the devil as an attractive being.

The catalogue contains a choice assortment of proverbs applying to the ruler of the infernal regions. All are quaint and some are very curious indeed.

This one tells us: "The devil is good when he is pleased," another that "Satan is all Christianity," and another still that "The devil is even God's ape." "Tis a sin to belie the devil," "An idle brain is the devil's workshop," "Idle men are the devil's playfellows," "What is gotten over the devil's back is spent under his belly," "It is an ill battle when the devil carries the colors," "He must have a long spoon that must eat with the devil," "Where God builds a church, there the devil builds a chapel," and "Hell and chancery are always open," are some odd sayings.

Odd still are "The devil's meal is half bran," "Seldom lies the devil dead in a ditch," and "Hell is useless to the sages, but necessary to the blind populace," which latter is a very true and philosophical statement indeed.

These are only a few of their kind. "Hell's prince, sly parent of revolt and lies," is one of the many names applied to him. "Fear made the devil and weak hope the gods," and "The devil tempts all, but the idle tempt the devil," are among the statements laid down in these wise saws. One tells us, "Resist the devil and he will flee from you," and another, "He that takes the devil into his boat must carry him over the sound." It is unpleasant to reflect that "hell is wherever heaven is not," but the proverb says it is, and of course it must be so.

The literature of the devil includes probably some of the most curious book titles ever put in print. Imagine a drama called "Harrowing of Hell." Yet it is a miracle play, written in the reign of Edward II. It is a piece regularly constructed, with a sort of prologue and epilogue.

Other mystery plays are "The Descent Into Hell," "The Devil Madde to Dance," and "The Devil's Wife; or, Sin Wedded to Sin." A very curious work is "Letters from Hell," supposed to describe the sufferings of a wicked victim in the red-hot Presbyterian inferno.

A satire, published in 1650, is George Gascoigne's "The Wyll of the Devil, with His Detestable Commandments, Directed to His Obedient and Accursed Children." The most interesting part of this is its minute description of the vices of the time. If Gascoigne is a reliable witness, the devil's children of his day must have been first-class devils themselves.

"The Diabe Lady, or a Match in Hell," is a poem "dedicated to the worst woman in Her Majesty's Dominions." Another poem is "The Tavern Hunter, or a Drunken Ramble from the Crown (a tavern) to the Devil (another)." This latter effusion bears as a motto the following verse:

Not Virtue nor Wit, but more prevalent wine,
Does mankind in friendly Societies join:
We choose not our friends now by honest behavior,
Or love 'em because they are Wiser or Braver.

Other works of a mirthful character are "A Sure Guide to Hell," by Beelzebub; "The

Praise of Hell, or a View of the Infernal Regions; its antiquity, situation, and stability, manners, customs, &c.," "The Devil in America, a Dramatic Satire," "The Devil's Mushrooms," which a pope is alleged to have eaten; "A Pleasant Historie; How a Devil (named Rush) Came to a Religious House to Seek a Service"—which is described as "being full of pleasant mirth and delight for the people," and an appendix to the "Sure Guide to Hell," "being a vindication of the common practice of cursing and swearing, by Belial."

"The Devil's Memorandum Book" was published in London in 1832. It had eighty illustrations, mostly caricature portraits of public characters.

Notes from the Northwest.

TO THE EDITOR:—Matters in Portland, Oregon, are assuming considerable importance to the Spiritual public. Here on the Pacific coast seems to be a natural field for the evolution of a new type of spiritual life, for in Portland, Oregon, is the office of that peculiar exponent of Spiritual ideas, the *World's Advance Thought*—probably the most unlooked-for publication at its inception, of the most Spiritual idealism in America. Spiritualism proper, or rather in its ordinary aspects, has never been very popular in this portion of the Northwest. It has evidently been mistaken for side issues that have been connected with it; but now it is placed upon quite a different footing before the public.

The recent lectures by Prof. Lockwood, of Wisconsin, and the psychic experiments of answering questions by his wife, in the trance state, have aroused a deeper interest in the philosophy of the movement than has been felt here for years. Capt. Wingett's public healing and hypnotic experiments have served to help accelerate the new departure in the treatment of the subject from that standpoint. Some of his experiments, such as gathering perfumes from the air or exciting the organs of taste, by which his subjects smell and taste different elements, are marvelous, as well as his hypnotizing at a distance of 75 feet with a solid wall and door between operator and subject. This has been repeatedly done in the presence of Prof. Lockwood's audiences. One equally important point should be noticed, in his introducing the mentality of another person to prove thought-transference and its relationship to the spiritual forces while in the form. Often he has some one in the audience mentally call for a perfume which he (Wingett) gathers, and the hypnotized tells what it is without a spoken word to indicate it. This is decidedly an improvement upon the old lines of hypnotic control. It is not infrequent that spirit forces step in and take the subject, giving a few remarks, and Sunday evening, July 31st, the deceased Ed. Wheeler, ex-mayor of East Portland, controlled for a few moments in the very tones of voice he used when in earth-life. On the whole, Capt. Wingett may be said to be a pronounced success in Portland. There is a growing feeling of interest and harmony that bodes good to this section. In it the mental forces are acting and growing powerful.

Probably the reason why so many societies fail in their work is because they do not realize that societies are representatives of all departments of mind and must furnish mental food for all. Hence no society is safe that banks on any one speaker or medium as a perfect force, and should arrange their programme to have a variety of talent.

Prof. Buddington is quietly working up some material for a course of scientific and popular lectures for the winter. It is to his credit that, though an outspoken advocate of Spiritual science, several Y. M. C. A. societies have asked him to appear on their platforms the coming winter to give lectures on evolution and kindred topics. Thus the world moves and Church and State are moved by it. The Professor is occasionally employed by Spiritual societies, although his preferences are, like the late Prof. Denton, to make his life-work tell in the interest of universal illumination of and by the scientific world. X.

At Chesterfield (Ind.) Camp.

TO THE EDITOR:—I arrived here Aug. 5th, and found one of the most beautiful camp grounds, dotted over with cottages and tents; a nice covered auditorium, a large lodging house, a good hotel building, etc. This week that masterly word-painter, A. B. French, is delighting the people with his excellent lectures. Next week closes the month's exercises, the time being divided between Mrs. Colby-Luther and myself. This is the second year of the existence of this camp, and it has made more improvements in the time than any other of all the camps I have visited. The mediums are having all they can do, and great satisfaction is expressed in the results. Mr. Archer, who met with such mishaps in Chicago last winter, is holding materializing seances, and there are plenty of those that attend who will swear to the genuineness of the manifestations—and so it goes! From here I go East.

JULIET H. SEVERANCE, M.D.

Asks a Question.

TO THE EDITOR:—Will you allow me, through your very estimable paper, to ask your Western correspondent a question? In his article in THE PROGRESSIVE THINKER in regard to the origin of physical life and spiritual or soul life, he seems to make a distinction in the human organism. What I want to know is, does he consider this bud he speaks of to be conscious in its original condition, and when it is engrafted into the physical organism? Then again, may not the soul-life lay dormant in the matter that produces human organisms? It looks more reasonable to me that consciousness soul-life is produced through the law of development than especial creation.

E. HALL.

POEMS, by Edith Willis Linn, the gifted daughter of Dr. F. L. H. Willis the well known lecturer. This charming little volume is for sale at this office. Price \$1.00.

SPIRITUALISM'S ADVANCE.

A Paper Read Before the Progressive Spiritual Association, of Bloomington, Ill., in Progressive Hall, by its President, M. W. Packard.

There has never been a time, however far back in the past, of which we have any record, when there was not, at intervals more or less extended, some kind of Spiritual phenomena, and generally the phase has been the appearance of persons long since passed to the other side of life. These appearances have been called ghosts, apparitions, and various other names; but the one important fact is they have always come in the human form. For long years they were considered miraculous, strange and uncanny, undesirable, to be dreaded and avoided, if possible, even by those who believed in them at all. But the great majority of mankind have not, and still do not, believe in such appearances as facts, and many even yet look upon those who claim that they are so as of unsound mind. But the apparitions continued nevertheless, as all facts ever do, in spite of the prejudices of mortals, and in time they became so well authenticated as to leave no doubt in the minds of thinking men of their reality. Then men of thought directed attention to them more earnestly. In the meantime knowledge was increasing in every direction, and the minds of men were becoming broader and deeper in comprehension, more receptive to truth, and better able to demonstrate it; and it became apparent to those who breathed the highest atmosphere of thought that one well-established instance of an apparition, ghost, or, in fact, return of one supposed to be dead, was a fact of vast importance to humanity. These thinkers reasoned thus, and truly: If those we have counted dead return to us, then they are not really dead; and if one can return, all may return, and there really are no dead; and again, if the supposed dead do in fact return at all, it is no miracle, no exception to a general rule, but their return is in accordance with a general and well-established law, although that law may not be as yet well understood. Starting from this firm basis, and building up its sure foundation, those in advance were ready to investigate the nature and law of spirit-return, and this investigation has been and is peculiarly and fittingly the province of Spiritualism and Spiritualists.

The universality of law as governing every event, however great or however small, occurring within the limitless universe, is a fact as generally accepted among thinking people today as the fact of gravitation or the conservation of force; yet the light of this all-important truth has been slow in reaching the mental vision of humanity, although ever growing brighter since its first dawning. With this grand truth in view, so important a fact as that of spirit-return could not be relegated to the domain of mere chance, nor attributed to the spasmodic action of natural causes. On the contrary, it stands upon the record as much a fact or a truth as though universally recognized by humanity. It would be labor to no purpose to attempt to prove spirit-return to Spiritualists. Unless our friends still live in spirit, and can communicate with us, our faith is indeed vain. It is the great central truth around which all others cluster in our religion; the chief stone of the corner in our hope for the future, and the sun of our spiritual universe.

Christianity occupies the unenviable position of founding its faith upon the fact of spirit-return in one single isolated instance of long ago, and still denying the grand truth as a general one, suited to all times and conditions of humanity. They predicate their hopes of a future life upon one miraculous event of two thousand years ago, while ours is made certain to us by the visible repetition of a like event every day we live. Communion and intercourse with the Spirit-world is no longer a question with us, who have placed ourselves in a position to verify its truth. It has become a part of our lives, and its beneficent influence is ever present with us, but as yet the great mass of humanity know it not. And yet, when it is generally recognized by the world at large, as it surely will be, and at no very distant day, it will revolutionize the religions of the world, by unifying them and rendering them more simple, practical and natural to the grand brotherhood of humanity.

The immortality of the soul, the great fact of continued existence, is merely a shadowy hope even among the great body of professed Christians. Their creeds require them by a compelled faith to believe in the resurrection of the Nazarene, and his appearance and recognition on several occasions after his crucifixion and burial in the rocky tomb nearly two thousand years ago, and because he, the Christ, the holy one, "the only Son of God," as they look upon him, was so raised; therefore, you will all be likewise raised "at the last day."

Taking this as the only foundation of their hope of immortality, is it any wonder that the majority of Christians doubt and hope, and hope and doubt, but ever doubt, and strive to make their calling and election sure by professing to believe on their Lord Jesus Christ, his miraculous conception and birth, his life of toil and self-denial, and his death upon the cross to appease the anger of God, his Father, and thus render it possible for fallen humanity by and through his belief to gain heaven at last? It really seems to me that the great wonder is that any thinking individual of ordinary judgment and intellectual development, upon so slim and unstable a foundation, can believe in immortality at all, and it is this very doctrine of the churches that has disgusted the brightest intellects of this and former ages, from Voltaire to Paine, and from Paine to Ingersoll, and has turned them from the whole scheme of the fall of man and his salvation and redemption, through the blood of Christ, to agnosticism and infidelity.

Now, let us suppose that this horrible and inconsistent, as well as unnatural doctrine, was done away with, and in its place the fundamental doctrine of Spiritualism was accepted,

what would be the result? No one who believes in the doctrine that God created the human family, and made a mistake in the calculation that he could keep and preserve them pure and holy, and because they did not remain so became angry with them, and being appealed to, permitted his only son to be put to death that they might escape from and avoid the just penalty for their sins, can have any just conception of the great author of all things. In such a belief there must be a doubt of his wisdom. To believe that God resorted to the miracle of immaculate conception to bring into existence the being called Jesus, the Christ, implies that the laws he had ordained for the perpetuation of the human family are imperfect. To believe that he permitted his own pure and holy son to be slaughtered for the sins of men impugns his justice, and to hold that he dooms the least and most unworthy of his children to eternal torment and suffering, unending pain and anguish, renders him unmerciful. Indeed, such belief destroys the attributes of deity, and in their place and stead sets up to be worshiped and feared a short-sighted, vindictive, revengeful tyrant.

Can such doctrines even tend to make humanity better and happier? Ought we to expect such a result from such a bundle of errors and inconsistencies? Certainly not, for good does not grow out of evil, right is not the result of wrong, nor is truth the outgrowth of error. Then let us wonder no longer that Christianity is a failure, and that in the prevailing religions of the world love is crowded out by hate, bigotry usurps the place of charity, and meekness, humility and forbearance are virtues of such rare occurrence as to create surprise and wonder when they happen to be practised.

But now let us turn to the other side of the picture. What ought to be the result if all mankind were believers of the other side of the proposition?

If we believe the conception and birth of the so called Savior was not a miracle, but was in all things like others, the result of general and universal law, it certainly tends to give us confidence in God's wisdom and perfection. If we also believe that the plan of the Creator in the production of the race of man was that he should begin life at the very bottom of the ladder and climb up, rung by rung, through the exercise of his own inherent powers, and thus strengthen and develop those powers, and fit him for still higher climbing, and further, that he made us in his own likeness, and vested us with attributes unlimited in the capacity for development, capable of growing more and more like him, and approaching nearer and nearer his perfection, our confidence will be still further established in his wisdom and goodness; and, moreover, if we believe that the lower instincts in the character of the race were placed there for good purposes, are suited to man's environment, necessary for his protection, propagation, improvement and growth; that their abuse brings its own punishment, while their restraint and proper indulgence and use tends to make us stronger and wiser; and, further, that all pain and suffering consequent upon disobedience are in their nature educational and corrective, and in no sense vindictive, we shall have still greater respect for the power, wisdom and beneficence of the Creator. Then, also, we shall understand that man never fell downward at all, but that his direction has always been upward and onward, forward but never backward; and this knowledge will also teach us that man never needed a savior or redeemer, because he never was lost or in danger of being lost; nor has he ever been hypothesized, pledged or held in pawn, not even to Satan. Ergo, the whole stupendous "plan of salvation" taught by Christianity is a fabric of falsehood, and founded upon an event that never happened—the fall of man!

And being confirmed in this belief, we shall have no reason to question the justice of God in punishing the innocent for the guilty. But while compelled to look upon the Christian "plan of salvation" as a myth and unreasonable and unnecessary falsehood, we shall the more admire and respect the plan of infinite goodness and wisdom for the evolution, advancement and final glory of humanity; and, finally, if we also believe that the appearance of the man, Jesus of Nazareth, to his disciples and friends on several occasions after his dead body had been laid in the new stone sepulchre, and had remained there nearly three days, was in the spirit form, and was not the old body at all; and that his resurrection and appearance was in no sense strange or miraculous, but was in full accord and harmony with the laws of spirit and continued life, and that as he appeared in the adopted form that he might be seen and recognized by those he loved, and who loved him, and in order to bring continued life and immortality to light, so every son and daughter of Adam, who has laid off the mortal form and entered the realm of spirit, may appear, and be seen, and recognized, yea, and conversed with by friends still in the mortal form, then shall we begin to realize something of the grandeur, beauty and glory of God's own plan for the unfoldment and growth in knowledge, and the ever-increasing and never-ending happiness of the creatures he has made.

Now allow me to repeat the all-important question: What ought to be the effect of a belief, or rather a knowledge, that these things are, true upon the life and conduct of men and women? It seems to me there can be but one answer—it must tend to make us all wiser, and better, and happier.

It takes away from the Supreme Being, the Infinite Spirit, his short-sightedness, anger, vindictiveness and rank injustice, and places him in the light of an all-wise, beneficent, just and loving Father—such a being as we cannot help but love. It removes all doubt of immortality, and makes life both in the mortal and spirit condition one continued chain of possible improvement, growth and joy. It says to man: You are the architect of your own future condition; the possibilities are before you; the material is within

your own grasp; go and shape the conditions for yourself, and become as wise, as great, and as good as you will; thus tending to make him self-reliant and noble. It teaches humanity that they began life very low down in the scale of being, and, therefore, they should not forget those still below them, but be tolerant and helpful always to such, thus inculcating humility and charity, while it points upward to the lofty pinnacle of wisdom, light and glory to which we all may reasonably aspire as the goal of a worthy ambition.

Beyond and greater and better than all else, it teaches that life is a unit, continuous and never-ending; that there is no death, only a blessed change, as natural, necessary and as much in accord with the laws of existence as birth itself—glorious and greatly to be desired—because it is a step from our present condition of gross material surroundings into one that is higher, better, more refined and spiritual; a step out of darkness into light; out of sorrow into joy; out of pain, suffering and disappointment, into sweet peace, glad joy and a glorious fruition. It dethrones the King of Terrors; despoils him of his crown of dread and fear, and seats in his place and stead the white-robed Angel of Peace, bearing a message of welcome to the new life—to every one who enters there.

This blessed knowledge brings the two worlds in touch with each other, and makes it possible for those who cultivate the spirit side of their nature, who lead lives of rectitude, benevolence and purity, to hold sweet communion with those who have gone before; to feel their gentle touch, and hear their words of love, wisdom and warning, in the hours of loneliness and trouble, and in times and situations of danger.

And these are not words of mere imagination, but they are the words of truth and soberness, as every practical Spiritualist can testify.

No one need ever be without a powerful and willing friend if he lives a life in rapport with the spirits, and calls upon them for aid and sympathy. Whether in the valley or upon the mountain top, in the city or in the country, amidst the mad rush of the multitude, or alone upon the barren desert, the Spirit-world is all about him, always within reach of his earnest thought; and the lowliest mortal of earth has some kind friend beyond the border who will gladly respond to his earnest desire.

If a knowledge and appreciation of these grand and glorious truths will not make men and women wiser, better and happier in all the relations and varied conditions of life, then indeed has the law of moral attraction and influence become a dead letter.

Items from Rochester, N. Y.

TO THE EDITOR:—The meeting held on Sunday evening, July 31st, was well attended, a number of strangers being present. No subject being chosen by the audience, "The Last Day" was suggested by the chairman, it being the last day of the meetings for at least a month, a disposition having been shown to close during August on account of the great heat.

The subject was very ably dealt with by the controlling intelligence, first in relation to the meeting and parting with friends, then with reference to the last day of a human being on earth, before quitting the earthly tenement, and lastly the control referred to the erroneous teachings of orthodoxy and its last days before the final and general judgment. The discourse was followed by clairvoyant tests of spirit forms, several being recognized and acknowledged. The engagement of the society with Dr. Geo. F. West, magnetic healer, having terminated with the month of July, he will be open to engagements from other societies during August. His address is 356 Lake avenue, Rochester, N. Y.

A. EATON, President.

In Union There Is Strength.

TO THE EDITOR:—An effort is in progress, with fair prospect of being successful, for uniting the several societies of St. Paul into one grand effective society for harmonious work. Believing that a union of energies and material resources would enable the Spiritualists of this city to more effectively place before the public, in its best form, the demonstrable truth of the Spiritual philosophy and phenomena, in that better talent in mediumship and lecturers can be kept upon our rostrum, the St. Paul Spiritual Alliance and Progressive Spiritualists' Society have held several meetings with a view of uniting. At our last meeting, August 4th, the preliminaries for a union society were about settled, when an adjournment to Sunday, September 4th, was taken (as Oscar A. Edgerly's engagement is to commence at that time, he having been previously engaged by the Progressive Society), when the society will organize, elect officers, adopt constitution, etc. An invitation is cordially extended to the Psychic Society, and all Spiritualists in St. Paul and vicinity, to be present.

M. T. C. FLOWER.

St. Paul, Minn.

THE PROGRESSIVE THINKER always leads in the variety of its attractions. The story, by Hudson Tuttle, should be read by everybody. Remember, the paper is sent 13 weeks for 25 cents.

"Spiritual Songs," by Mattie E. Hull; thirty-one in number; most admirably adapted for meetings and circles. Printed in pamphlet form, 32 mo. Price 10 cents each. For sale at this office.

The subscriptions are flowing in, attracted by the story, "The People who are Damned," by Hudson Tuttle. The paper is sent 13 weeks for 25 cents.

Introduce THE PROGRESSIVE THINKER to your neighbor. The story, by Hudson Tuttle, should be read by everyone. Send in an additional trial subscription, 13 weeks for 25 cents.

THE PROGRESSIVE THINKER.

Published every Saturday at No. 40 Loomis Street.

J. R. Francis, Editor and Publisher.

Entered at Chicago Postoffice as Second-class matter.

Terms of Subscription.

THE PROGRESSIVE THINKER will be furnished until further notice, at the following terms, invariably in advance:

One year	Five dollars
Three months	One dollar and fifty cents
Six months	Two dollars and fifty cents
Single copy	Five cents

Remit by Postoffice Money Order, Registered Letter, or draft on Chicago or New York. It costs from 10 to 15 cents to get drafts cashed in local banks, so do not send them unless you wish that amount deducted from the amount sent. Direct all letters to J. R. Francis, No. 40 Loomis St., Chicago, Ill.

CLUBS: IMPORTANT SUGGESTION!

As there are thousands who will at first venture only twenty-five cents for THE PROGRESSIVE THINKER, we would suggest to clubs that they receive a sample copy, to select several others to unite with them, and then be able to remit from \$1 to \$10, or even more than the latter sum. A large number of little amounts will make a large sum total, and thus extend the field of our labor and influence. The same suggestion will apply in all cases of renewal of subscriptions—select others to aid in the good work. You will experience no difficulty whatever in inducing Spiritualists to subscribe for THE PROGRESSIVE THINKER, for not one of them can afford to be without the valuable information imparted therein each week, and at the price of only about two cents per week.

Take Notice.

At expiration of subscription, if not renewed, the paper is discontinued. No bills will be sent for extra numbers.

If you do not receive your paper promptly, write to us and errors in address will be promptly corrected, and missing numbers supplied gratis.

Whenever you desire the address of your paper changed, always give the address of the place to which it is then sent, or the change cannot be made.

A Bountiful Harvest for 25 Cents.

As you want a more bountiful harvest than we can give you for 25 cents? Just pause and think for a moment what an intellectual feast that small investment will furnish you. The subscription price of THE PROGRESSIVE THINKER for twelve weeks is only twenty-five cents. For that amount you obtain one hundred and four pages of solid, substantial, soul-elevating and mind-refreshing reading matter, equivalent to a medium-sized book!

SATURDAY, AUGUST 20, 1892.



A SPIRITUALIST?

ONE OF THE MOST REMARKABLE BOOKS OF MODERN TIMES. BY MRS. N. C. MAYNARD. EVERY SPIRITUALIST IN AMERICA SHOULD READ IT.

Christian Statistics.

Mr. Russell, from the Bureau of Statistics, has been here and has given some figures to the press, from which it appears that the whole number of Christians in the United States is over 20,000,000. Of this number the Catholics are the largest, 6,250,045 actual members. The next largest is the Methodists, 4,000,000; Baptists, 3,500,000, and so on down to the Quakers. Universalists and Unitarians are not mentioned. Probably they are not regarded as Christians. The church property is estimated at \$646,000,000, a large amount to be untaxed and its share of the taxes laid on other property.

The Review of Reviews has a long article from the Northwestern Chronicle, a Catholic paper, on "Catholicism vs. Americanism," in which the whole number, including unbaptized Catholics, exceeds 10,000,000, almost one-sixth of the whole population. What do Spiritualists and other reformers think of this as a power to contend against?

Herr Cahensly, an Austro-Hungarian, wants European bishops placed over American churches largely composed of foreigners. This is called Cahenslyism, but the American bishops won't have it; they say it is treason to this country and an attempt to foreignize America. We do not trust either party; they are all too treacherous for us; and if Americans were as vigilant as they are they would see that they got their just rights, and nothing more.

American bishops are sharp enough to see that the clergy of the Cahensly school are going too fast, and that our government would not tolerate their foreign ecclesiastical civil policy. Those who understand the American temper are inclined to more moderate policy, and will not precipitate a rupture until they get a firmer hold; but the aim of all is the same, that is, to Catholicize America.

Orthodox Protestantism is no better, though not so well organized, nor so numerous, but its members have given a good example of their power in the matter of Sunday closing of the World's Fair. The "God-in-the-Constitution" party are the most orthodox and zealous of all Protestants; give them their way, and they would inaugurate a reign of terror that would throw old Spain in the shade.

The only way we can see out of this dilemma is to maintain our rights for the present as best we can, and bear what we cannot remedy; and keep on educating the people out of superstition; then they will be safe, and never till then. To do this we must do away with every dogma, from the fall of man to the infallibility of the pope and the Bible, and teach the people to think and exercise their reason and common sense, instead of believing dogmas and trusting to priestcraft; and to live a true life, according to the law of nature, which is also the law of God and of their own being. Then every one will be a law to himself, and the interest of one will be the interest of all, and the result a universal brotherhood.

You say this is a slow process and long waiting; but we cannot help ourselves. As well expect the gardener to supersede the seasons by his hotheouse, as the reformer to supersede the slow process of evolution by his zeal for summary laws and religious reforms. To the wise, everything is beautiful in its season.

Colonel Bundy's Transition.

The eulogies on John C. Bundy in the daily press speak of him as if he was the leader of the few genuine Spiritualists. That is a great mistake. But what a remarkable lack of anything partaking of a spiritual nature in the services over his earthly remains. The following is the report taken from the Chicago Evening Journal:

The funeral rites over the remains of the late John C. Bundy, editor of the *Religious-Philosophical Journal*, were held this morning at the home of the deceased, 582 La Salle street. They began abruptly when the little rooms of the apartment in the Sheridan were filled with friends who had come to pay their last token of love and respect to their leader. A chord was then struck upon a piano, low and resonant. Then came the soft voice of contralto:

[HYMN, STRICTLY ORTHODOX].

Parting time is drawing near,

And our hearts are sad.

Youth and life must disappear

By death's cold hand striking.

Friends must part with loved ones dear

Gone to heaven in hope, not fear;

Yet how sad is parting,

Sad, ah sad is parting.

Yes to him we bid good bye,

Friend and loved one most dear,

Heaven has called thee to thy rest

To the region of the blest

Thou hast gone to thy reward,

Ever trusting in thy God,

Yet how sad is parting,

Sad, ah sad is parting.

Miss Bessie McDonald never sang more sweetly. The words were set to low music, which echoed through the little apartments over the black, flag-draped casket, half buried in beautiful flowers. Friends had furnished many flowers and they were scattered in profusion about it. Over the foot of the casket fell in graceful folds an American flag, caught up near the inscription-plate with a large bunch of full blown roses. Upon the flag lay a larger bunch of white roses.

As the song died away B. F. Underwood, associate editor of the *Religious-Philosophical Journal*, [who is not generally regarded as a Spiritualist], rose at the head of the casket and read Elizabeth Stuart Phelps' poem, "Afterwards," beginning, "There is no vacant chair." Then followed his address, in which he said: "It is philosophical to resign ourselves with fortitude to the inevitable, to the irrevocable; but it is human to feel, and our hearts ache when the event called death befalls those who are near and dear to us. Death is as natural as birth, for both belong to the order of which our being forms a part, but as we feel sorrow when friends leave us never to return, or even to be long absent, so we mourn more deeply and refuse to be comforted when through death we have lost the companionship of a friend whose body lies lifeless before us, about to be consigned to the ground to 'mix with the elements.' No philosophy, no faith that the separation is but temporary, although it may mitigate our grief can wholly reconcile us to the personal loss or wholly assuage the anguish of our bereavement. Our brother's strong conviction of the nearness of the two worlds and of the intercommunication between were strong, and he expected to work for humanity after transition. This conviction, shared by his family, will sustain them in this hour and in the coming years."

After the address Rev. James Vila Blake [not a Spiritualist] read two of the poems and offered a short prayer, and the services closed with another song.

The pall-bearers, Messrs. Waterloo, Blakely, Carr, McGovern, Taylor and Fleming of the Press club, [none of them Spiritualists] conveyed the remains to the hearse and followed them with many friends to the Northwestern depot, where they were started for St. Charles for interment.

Among those present at the funeral were: James W. Scott, William Penn Nixon, Lyman J. Gage, General L. N. Stiles, Mrs. H. S. Holden, Arthur Chalmers, E. Crepain and wife, Mrs. A. V. H. Wakeman and Dr. Boynton and wife. [None of these are identified with the great spiritual movement.]

THE MOST PROMINENT SPIRITUALIST. "He was by far the most prominent among the leaders of the spiritualistic philosophy in America, and through his paper was known all over the world—in England, Australia, India, and, indeed, in every country in which the spiritualistic movement had any ground."

The above is from the *Inter-Ocean* in its eulogy of Col. Bundy. Spiritualists generally will smile when they read that item—as far from the truth as it is the most distant star from the earth. The paper through which he was known has not today a bona fide circulation of 2,500, and among leading Spiritualists had no influence whatever. His friends showed exceedingly bad taste in lauding him in the above manner. In fact, the statement is an insult to every prominent leader of the spiritual movement. That Mr. Bundy had, like other mortals, some good traits, is well known, but only the densest ignorance would place him at the head of all Spiritualists.

No Spiritualist would have objected to any amount of fulsome praise on the part of Col. Bundy's admirers, but when they place him in the ranks of Spiritualism as being far ahead of any of our present leaders, not only will Spiritualists generally smile, but they will enter a signal protest. Col. Bundy himself is now in the spiritual realm, where he will like all others, stand for his spiritual worth, and we only hope that he will soon awaken to a realization of the great wrong he has done to some of our most worthy mediums, and make reparation therefor.

Clinton Camp Is Booming.

Among the prominent speakers, mediums and lookers-on are: Judge Rosecrans, whose articles have charmed the readers of THE PROGRESSIVE THINKER; Dr. J. C. Phillips, the psychometrist; J. S. Loveland, eminent as a medium and speaker; Rev. N. F. Rawlin, a fine orator and efficient worker; Mrs. Annie Orvis, a noted worker of Chicago; Prof. Cadwell, eminent as a mesmerist; Olie Dowling, inspirational singer; C. E. Winans, materializing medium; Lizzie Bangs, independent slate-writer; A. B. Sovereign, psychometrist, and numerous others equally as prominent.

LOOKING UPWARD.

The Church and Modern Tendencies—Hopeful Indications.

The revolution that has taken place during the last few years in the methods of prosecuting religious work has often been noted in these columns. And yet few who do not closely observe it realize the far-reaching character of this revolution. It amounts, in truth, to a new conception of Christianity itself. The old feudal idea of the church as a great spiritual empire, to which all men owed allegiance, and for whose material aggrandizement all its members must work, has ceased to be a ruling idea in the world of to-day. And the medieval conception of theology as the queen of sciences, which would dominate every department of human knowledge and endeavor, is regarded as so absurd as to be not worth serious notice. Those who are best entitled to speak for the church to-day frankly acknowledge that many of its old ideas, its old methods and its old claims must be largely abandoned. And that if it is to grow, or even live, it must adjust itself to the new thought of the age.

There is not space here to explain in detail how completely the modern democratic spirit is modifying the church, just as it is modifying every other institution of the past, so as to put it in closer touch with the life of the present. Some of its operations are too reconducive to be fully understood by ordinary observers; but all can see two great tendencies that are to-day modifying the working methods of the churches. One of these tendencies has for its object the immediate relief of present suffering, and finds an admirable illustration in the work done by the *Tribune* Fresh-Air Fund. It is true the church has always thus attempted to relieve suffering. But the peculiarity of the tendency to-day is that it has become secularized. Modern civilization has assumed as its own duty once deemed peculiar to the church, and, as a result, men who acknowledge no formal allegiance to the church are found enthusiastically doing what the founder of Christianity declared to be the very sum and substance of his religion. Without stopping to dwell on the immense gain to the world from this widespread diffusion of applied Christianity in quarters where it would least be expected, we would simply emphasize the fact that such a state of affairs must profoundly react on the church, by stimulating it to increased and more general effort. And the results of such a reaction are seen to-day in the innumerable practical agencies which so many parishes are adopting for the relief of suffering and misfortune. During the next twenty-five years it is practically certain that the church will take a long step forward in the path which some of its best workers and clearest thinkers are now blazing out for it, and will cast aside all methods that fail to bring it into close and sympathetic relations with the masses of the people.

The above is from the New York *Tribune*. It shows the trend of thinking minds all over the country, and demonstrates most conclusively that Christianity is becoming more practical, relying on God less, and on humanitarian efforts more. It has felt in no little degree the potent influence of Spiritualism. And now comes the New York *Sun* with another practical dose. It says:

The Rev. Mr. Banks, of Boston, states that the churches are neglecting their duty to the poor in great cities. He is "tired of the cant of saving souls," and would have them set to work "to save men and women as well as souls," by giving free entertainments for the poor and establishing employment agencies.

Mr. Bank's sentiments are not at all original. Here in New York the church parishes have been organized as great and thoroughly methodized charitable and philanthropic agencies for several years past. The preaching of religion, or the "saving of souls," constitutes but a small part of the work of the clergy. They go about trying to do material good to the poor, and they are assisted in the undertaking by multitudes of volunteers, pious and charitable men and women of the parishes. More effort and more money are expended in this philanthropic enterprise by the Protestant churches of New York—more especially, perhaps, the Episcopal—than the mere maintenance of religious services. The list of the charities, employment agencies, industrial schools, and the other institutions for the practical assistance of the poor maintained by a parish like Grace, St. George's, or St. Bartholomew's fills many pages of the church hand-book. At this season they gather in the children of the poor at seaside homes, and in every way devisable by Christian sympathy, want and suffering are relieved.

Nowadays the city parish is a great machine for philanthropic service. Never before was the obligation of Christian charity and helpfulness, of brotherhood and humanity, so generally and so seriously felt and fulfilled by rich and prosperous Christians. The doing of good to others has become a passion, an enthusiasm. As doctrinal belief and conviction have become relaxed, this anxiety to exemplify the Christian virtue of charity has increased.

Yet never before was the manifestation of resentment against the rich so pronounced in society as now. In many cases it has become bitter and virulent hatred. The poor are demanding better chances to help themselves, and charity does not silence them. They are right in this demand, for dependence is destructive of sound, manly character. The breeding of the spirit of pauperism is a deplorable evil. The great blessing to men is to teach them self-helpfulness. But it is significant that the more the churches follow the precepts of Mr. Banks, the more they stir up social discontent, or, at least, simultaneously this social discontent increases and becomes more embittered. The more the church seeks to improve this material and temporal life, the less disposed are the people to find consolation for their mundane sorrows and hardships in believing in the compensations of the life to come, and in looking forward to them. Christians "say there is a better life in the other world," shouted the blood-thirsty Emma Goldman at the meeting of the anarchists on Monday evening; "then give the capitalists the better life, and make for yourselves the present as pleasant as possible."

Thus the world is being agitated.

Daily papers with immense circulation are presenting advanced thoughts which are well calculated to do good, and set the masses of people to thinking.

The Fairbault Plan a Failure.

The experience of Stillwater, Minn., with the so-called Fairbault plan of compromising between public and parochial schools, is not of a kind that inspires confidence. The schools of St. Michael's parish in that city have been run under the compromise for a year and now return to their original status. Neither devout Catholics nor Protestants were satisfied, and the experiment of the public supporting the schools while Catholic instructors were retained in them and allowed to give religious instruction to all who wished it after school hours, is abandoned.

We are not surprised at this result. In the nature of the case, the plan was fatally weak. The public school cannot become a party to such a scheme without sacrificing part of its integrity, while the parochial school is certain to either lose its distinctive character and, therefore, not prove satisfactory to its Catholic patrons, or it will retain so much of its ecclesiastical atmosphere and tone as to antagonize all elements save those in close sympathy with it. It seems to have suffered in both ways in Stillwater, as apparently neither the school board nor the more loyal Catholics were willing to renew the arrangement of last year and undertake an amalgamation of the two sets of schools.

There can now be no doubt that Archbishop Ireland's greatly-lauded plan is destined to be a failure. We were satisfied that such must be the case upon first examination of it. The truth is that it was not in harmony with Irish ideas. It made some concessions to the Americanism for which Archbishop Ireland is noted, and the oil and water would not mix. The parochial school idea is distinctively European and ecclesiastical; the public school American and secular. The purpose of the parochial establishment is not only to give religious and moral training, but more emphatically to make churchmen. If it were to stop short with graduating moral men and not produce stanch Roman Catholics, it would be a complete failure from the Irish standpoint, and every Catholic who is frank will admit as much.

Manifestly such a purpose is so radically different from the aims of the liberal, progressive, non-sectarian public schools that no compromise or amalgamation is possible. Either the one or the other is wrong. If the principles upon which the public school is founded are correct, the parochial school as a competitor is indefensible. The former cannot yield an iota to the latter, therefore, without tacitly admitting a distrust in the soundness of its position. The parochial school, on the other hand, cannot retain its character and in any way become a part of the public school system. If it so far gives up its distinctive traits as to become satisfactory from the public school standpoint it must lose its power as a training-place of churchmen for which it was founded by the hierarchy and in which lies all that they esteem most highly in it.

Between these two there exists no common ground of compromise. Every thoughtful person must see that clearly. Only when the parochial school ceases to be the training place of sectarian religionists and prepares in a broad and liberal manner for citizenship will an amalgamation of the two systems be possible. To that end we believe the best laymen in the Roman Catholic church are steadily tending. They begin to recognize the reasonable character of the contention that if the Catholic church cannot maintain itself in this country by the same means used in the Protestant denominations there must be something radically wrong with it. In this growing clearness of vision there is promise of a united public school system and homogeneous citizenship.

The above is the candid and comprehensive statement of the Cleveland (Ohio) *Leader*; but it mistakes the nature of the Octopus when it states "there is a promise of a united public school." The Catholics as a body deem them godless and will never consider them otherwise.

SENT FREE! SENT FREE!!

We have a large number of extra copies containing the remarkable story by Hudson Tuttle. The first four numbers will be sent free to every new subscriber, whether for three months or one year. These four papers contain, besides the story by Mr. Tuttle, many exceedingly valuable articles, some of which are equal in merit to articles that appear in leading magazines. Thus you see that each trial subscriber will get seventeen papers for 25 cents, which will be worth to him at least \$1. Please call your neighbor's attention to it.

Ridiculous.

Imagine, if possible, a being of sufficient magnitude and power to create and govern the mighty universe, with all its innumerable millions of suns and planetary attendants; then think of that being creating that infinitesimal atom called man, at the same time constructing a bell of torture into which that speck is to be plunged unless it will worship its maker. It would seem ridiculous for a man to punish a worm eternally had he power, because the thoughtless creature did not do him reverence. How much more ridiculous to suppose a God with all worlds in his keeping, and at an infinite distance above man, would deport himself in such a manner! If there is a God of such infinite dimensions as would be necessary to create such a system of worlds, and creatures so low in the scale of being as men were capable of blaspheming him, it would be the height of the offense to intimate that he could be guilty of so gross a wrong to his creatures.

California has a lake which is estimated to contain \$200,000,000 worth of soda, and it has just been sold to a syndicate of English capitalists.

A Scholar on Buddhism.

Sir Edwin Arnold, the eminent scholar, author of "The Light of Asia," "The Light of the World," and of numerous learned publications in verse and prose, on one occasion was in Chicago. Sir Edwin was for a time a prominent teacher in Birmingham, and more recently was President of a Sanskrit College in India. At the present, and for many years, he has been editor-in-chief of the *London Telegraph*, one of the ablest newspapers of any country. On his arrival among us he was interviewed by one of our city editors.

Among other good things he is reported as saying were his expressions relating to Buddhism, on which subject he is probably better qualified to discuss than any other person. He said:

"All of the great metaphysical truths expounded in the works to be found in our libraries are contained in the ancient Buddhist doctrines. They excelled in 'theological research' and metaphysics thousands of years ago, and it therefore looks peculiar to see the missionaries going at these people in such an erroneous manner. Buddhists live to prepare their minds for the infinite beyond. . . . The Christian missionaries are accomplishing little in attempting to turn this enormous population from their ancient religion. I can liken their efforts to those of a person who attempted to perfume the ocean by pouring cologne into it. The Buddhist laughs, and calmly regards his religion as the best. He, however, learns something from the missionary: the way to live in a better manner, with more regard for the habits and education of his family, by observing the happy condition of the wives and families of the missionaries. The only trouble with these expounders of the gospel is that they do not go deep enough into the ethics of religion when they address these Buddhists. There is about these teachings too much 'hell and eternal damnation,' brimstone, fire, torture, etc., to suit the masses of the Buddhists. The great central idea of 'love thy neighbor as thyself,' is lost sight of."

Many of our ablest scholars are of the opinion that Christianity is only an offshoot of Buddhism; that in fact it is Buddhism corrupted, and engrafted on the Paganism of a younger civilization; assuming form between the second and fourth centuries of our era, and then clothed with legal authority. The period is near when this subject can be discussed dispassionately; then, it is probable, the truth will be better known than now. Those caring to investigate the subject will become more interested by a careful reading of Dr. Brown's "Researches in Oriental History," which during the holidays and for a short time thereafter, we will mail, postpaid, to any address on receipt of \$1.50.

General Survey.

The Spiritualistic Field—Workers, Doings, Etc.

Remember, everyone, that, on account of our large edition, we go to press early Monday morning. Short items only will be inserted if received on the previous Saturday. We take pleasure in publishing the movement of lecturers and mediums. Meetings, which are doing a grand work, are of local interest only, hence we cannot publish long reports with reference to them. They are too numerous for that. A few lines explanatory of the good work being done are always acceptable. A great deal can be said of a meeting in a dozen lines, giving a "general survey" only of the glorious work being done.

Mrs. E. Cutler, trance speaker and psychometric reader, can be addressed at Eden P. O., Bucks county, Pa. She has lately been engaged at Buffalo and Parkland.

Mr. W. Kates and wife will speak at Newton Falls, Ohio, Aug. 21; at Ashley camp Aug. 23 to Sept. 4; and Defiance balance of Sept. Address accordingly. During October they will serve the Ohio Union Society and other places in Ohio desiring missionary work.

H. J. Hurst, of Plainview, Minn., writes: "Dr. Henry Slade of New York, the slate-writing medium, gave a lecture July 21, and two free lectures July 24, which were well attended by large and appreciative audiences. He gave many tests, which of course did the cause no harm. Call again, Doctor."

J. H. Conant writes: "Bishop A. Beals has been speaking at Villa Ridge, Ill., the past three Sundays. We have been agreeably entertained. He has the gift of presenting the most radical thought in a kindly and loving manner. We commend him to our friends North, South, East and West as the equal of any of the spiritual speakers of twenty years ago, and second to none we have heard recently."

Bishop A. Beals writes: "The meeting here at Villa Ridge, Ill., has passed off finely, and much interest has been manifested by all classes, and a new impetus given our cause of Spiritualism. Much credit is due here for that interest to Brother and Sister Luidigh, whose undaunted courage and unflinching interest, added to that of their interesting family, have placed Spiritualism on a high and moral basis, the credit of any community. Mrs. Luidigh is a fine medium, and wields a moral influence in her noble family, as well as the community at large. I leave to this society with the warm regrets of the entire members, and shall carry their image in my heart as a strength and tonic in my future work in the cause of human progress. I speak at Delphos, Kansas, camp-meeting the second and third Sundays of this month, where I can be addressed."

Dr. A. W. S. Rothmel is now located at Denver, Col.

The venerable Jonathan Koons, of Taylor's Hill, Ill., though raising towards eighty years of age, still takes an interest in spiritual affairs. He writes: "Please accept my high appreciation of your invaluable publication THE PROGRESSIVE THINKER, which is so heavily laden with messages of spiritual food to satiate the longing desires of a famishing humanity." For many years Mr. Koons resided in Ohio, Emma Harding Britten gives long accounts of the wonderful physical manifestations that occurred at his house.

Dr. J. M. Temple, platform test medium, is located at Tacoma, Wash., Merchant's hotel, open for engagements.

Geo. F. Perkins and wife are holding meetings each Sunday at P. O. S. A. hall, Washington boulevard and Ogden avenue, at 11 and 8 P. M.

Miss Emma Smith writes from St. Louis, Mo.: "I have a sister by the name of Mary Smith, whom I had not seen or heard from for more than seven years. I tried in many different ways to find her whereabouts, but all to no purpose. On the 24th of July I called on Mrs. Laroge, a trumpet medium, and had a sitting with her. She is an entire stranger to me, and I am positive she did not know my maiden name. The controls told me my sister's name and my own also, and they informed me that my sister was in Cincinnati, Ohio. I wrote there, and a few days ago I received a reply from my sister, with all the statements proven correct."

Dr. Dean Clark has two suggestive poems (one of which we publish this week), embodied in the form of a tract. As a missionary they would be instrumental in doing good. The doctor will sell this tract at \$2 per hundred, or two for ten cents. Address him at 1055 Market street, San Francisco, Cal.

J. A. Johnston, physical and test medium, writes that the Liberal (Mo.) camp grounds are beautiful with their flowers and fountains, and everything in first-class order. The dining-room will accommodate 200 people.

Dr. Swarts, late of Lookout Mountain, is now at Lake Brady. The Doctor is ever on the alert to promote his views of progressive ideas. He stopped a few days in the city, and of course gave the home of THE PROGRESSIVE THINKER a call.

The following are claimed to be the spiritual guides of the American Union of Spiritualists of the United States at Seattle, Wash.: President, George Washington, first President of the United States; Vice-Presidents, Abraham Lincoln, James A. Garfield, Andrew Jackson, Thomas Paine, Theodore Parker and Emanuel Swedenborg; Patron, Sister Martha Washington; Secretary, Judge Good, late of Seattle, Washington; Charles D. Wright, medium.

A subscriber writes from San Francisco, Cal.: "Miss S. Thomas the colored medium is visiting here and holding meetings with large attendance. She is doing a great deal of good."

C. L. Clark, of the North Side Spiritualist meeting, writes: "We had a large attendance at our meeting Aug. 7, and all went away satisfied. Mr. Griggs spoke for us and the mediums were Mrs. Turbutt, Mrs. Porter, Mrs. Wagner, Mrs. Cutler and Mr. Hoffman; also Mrs. Gellett, the slate-writing medium. Mrs. Perkins called just as we were about to close. I think the people realized the truth in our cause. Mrs. Griggs is from Rockford, Ill. Dr. Carpenter was called suddenly away by telegram to Indiana; his sister is at the point of passing to the higher sphere."

G. H. Scheffstrom, of Ada, Minn., writes: "When I am reading each number of THE PROGRESSIVE THINKER I could not say I am starving; it contains good, wholesome food; still it is only enough to awaken my appetite. I am very hungry. Could any of THE PROGRESSIVE THINKER readers inform me where I could buy old spiritualistic books and papers at a reduced price?"

Dr. John C. Hennessey and wife have been sojourning at Sheridan, Montana, where they held several seasons with excellent results.

M. J. Matthews, a stockholder in the Haslett Park camp meeting, writes: "There should have been no hesitancy on the part of the officers of Haslett Park Association in defending the attack on Moses Hull and insisting that he should keep his engagement, if Mrs. Lillie and all the rest were to stay away."

Under date of Lake Brady, Ohio, August 13, J. W. Dennis writes: "Frank T. Ripley gives fifteen to twenty full names each time that he takes the platform. He is giving good satisfaction here as a test medium."

Frank T. Ripley, lecturer and platform test medium, is now filling a successful engagement at the Lake Brady camp-meeting. He can be addressed for fall and winter engagements at Kent, Ohio, in care of Spiritualist camp meeting.

Mrs. Ollie A. Blodgett is one of the main attractions of the Clinton camp-meeting.

G. G. W. Van Horn, with his magical cane, is still at the Clinton camp.

Reflect on Your Motives.

When tempted to spread the story of the frailties and follies of another, ask yourself if it be not in a spirit of revenge, or else from a desire to show off your own cleverness or shrewdness. You reveal your own weakness when you delight in parading the faults of others. Either you wish to demonstrate your personal superiority or otherwise to apologize for your own failings. True Spiritualism has no room for either conceit or lack of charity.

He Wanted to Sacrifice His Family.

George Jacobs of Greenville, Mich., said he had been instructed by the Lord to kill his family, and he started in to do it Aug. 5th. He said his baby was the first one to be slaughtered, and he rushed at the infant. Florence Grant, who boards with Jacobs' family, rushed between the child and his father and snatching up the little one prevented its death. The means of slaughter was to be an ax. Religious enthusiasm has landed Jacobs in jail, which he reached before he had done any injury.

Christian Barbarism.

It is now shown that it is the priestly power of Russia, acting upon the Czar, himself a religious bigot, through the early teachings of his mother, whilst laboring to put down the Jews and crush out heresy. He has been made to believe that the evils which befell his father, culminating in his death by violence, were punishments by the hand of God for neglecting to advance the Christian faith. Unfortunately, the reigning Czar is a practical Christian, and will not tolerate opposition. Talk about barbarian Russia! Until the Crusaders returned from their holy wars, bringing back Eastern civilization with them, all Europe was sunk in like barbarism. It is intelligence that refines, not creeds.

REASON AND FAITH.

Continued from 1st page.

their possibilities by your limitations. It seems to be the fashion in the realm of speculative science to declare that such and such things are impossible. No real science ever limits the possibilities. No reason that is reasonable ever says things cannot be. Your reason simply says, "I have not seen it; I did not know it." Beyond that your reason has no right to go, and you may demonstrate, according to your standpoint, a thing to be unreasonable that is already in the possession of mankind and the rich inheritance of many people. When a magistrate or a judge declares to a jury that they have no right to accept evidence that proves something that is unreasonable and impossible, he illustrates the ignorance of precedent and reason, and another magistrate, more enlightened, has recently declared in your city that you have a right to accept the evidence of trustworthy witnesses on any subject whatsoever that is capable of being thought, and that is reliable; witnesses do give testimony on that which is usually thought impossible—it is still testimony. The enlightened reason of future judges will look back with pity upon a state of ignorance that declares a thing impossible merely because it does not come within the range of jurisprudence. When you consider how few enlightened things have come within that limit, it certainly provokes a smile at least.

All things beautiful in this world, all things desirable in human possession, everything that the human mind covets or conquers, all that the human spirit seeks to attain, have at some time of the world been pronounced impossible, and still the exalted opinions of human faith and the tardy pinions of human reason accept the ultimate possibility just as fervently and far more truthfully than ever.

Then let us turn to this divine faith in ultimate love, in the possibility of the vanquishment of hate, in the liberation of the human mind from the thralldom of unreasoning reason, in the reason that shall bring its own exaltation because its foundation is the most exalted faith, in that faith that is born, not of belief, but of the highest convictions of the soul; when the soul itself shall be the primal source for all that the reason can do, and all that the intuitions can aspire, and when faith no longer trammelled by association with the bigot's creed shall be the undeniable and undeniable altar and shrine to which all humanity shall turn—faith in the babe because of the possibilities that are hidden there; faith in the youth and the maiden because of the goodness that is enshrined in their lives; faith in humanity because of the great light and hope in the world that humanity can attain the highest; faith in the freedom that will come that is born of that enlightenment and hope; faith in the ultimate divinity that reveals itself only upon exalted heights and in unexpected ways, but bears you forward to the knowledge of things divine; faith in that love that death and change and all perishable things cannot alter, but abides the more perfectly the more there seems to be a barrier between those who love; faith in that that survives the dead beyond gloom and doubt, sorrow and pain and disintegration, in the light and the love that are immortal; faith in the undeniable thing, that which is forever true, in that which cannot by any possibility be blotted out. Why, if it were not that faith is born of certainty, the world would be blind and deaf and dumb, and the human reason would refuse to perform its offices, and all things whatsoever that contribute to the glory of the human race would be forgotten and swallowed up in the inertia of matter.

Everything bespeaks the sacred altar from which this divine inspiration flows, and faith, like religion, is to be rescued from the blind association of creed, dogma and belief and borne forward in the testimony of human lives as the highest guidance.

We have heard people talk about nature being their religion, and they did not know that they had made another altar of faith, because it was not called by that name. Plenty of people transfer their allegiance or belief from creed of religion to the creed and dogma of science, and think that they are following reason. In both instances there is bigotry and blindness, while enlightened reason freed from the mandates of dogma, has her foundation in the faith that is the well-spring of human hope, in that which is the fountain source of human prophecy and in the divine revelation from that realm that, though usually unseen, can make itself visible and tangible to the senses and more than palpable to the human mind and spirit.

Think of a manifestation from a realm that is impossible of existence! And when in physical research societies and the different scientific bodies, spiritual or occult, phenomena are brought to the test of reason, it reminds us of one attempting to study astronomy with the microscope, or endeavoring to study the minute atom with the telescope. These reasonable men that attempt to establish upon a basis of science and reason the causes of things that can only have their origin in the realm of spirit are very peculiar as well as inconsistent. They are about to explore a realm which they declare has no existence; they are about to witness manifestations which could not occur if that realm had no existence, and in order to justify the manifestations that do occur they create a realm which they declare impossible in the human mind here on earth, and enlarge the temple of nature to include a psychical realm which before was declared to be impossible. In fact, they fabricate a realm to account for phenomena from that realm. How much more reasonable the *a priori* knowledge of the human race which declares that realm and therefore has no need of justifying any manifestation that may come from it; and, as the knowledge of the human race in the aggregate is founded upon faith, these tardy experimenters turn around at last and find that their reason has been blind, and that faith, with eyes wide open, has guided them into the sanctuary of the soul after all. And in this realm let us not disregard its slightest mandates, its most palpable and divine truths—that which it declares unto the beginning of time, and in the realm of reason let us by no means deny that place in the adjustment of human thought that a well-balanced and enlightened reason holds; but when you attempt to substitute reason for faith,

you substitute the mechanism for the inventor, the form for the mind, the body for the soul, the brain for the intelligence that governs it, and you make a mockery of every attribute that you claim to serve.

As faith with her divine potency uplifts mankind from the thralldom of the senses, so does reason, obedient to her demands, bear forward the message of life in all ways that reason can, but forever turning must receive the inspiration from the only source whence inspiration can come, and upon its light must feed, and upon its winged messengers must attend obedient. Thus led by faith and guided by enlightened reason the human spirit fashions its own messengers, its own ways of declaring the truth that is within, and whether you call this by one name or another, still that which is divine will be uppermost.

A NUT TO CRACK.

Is Everything Governed by Fixed Laws?

TO THE EDITOR:—When I desire light on any occult subject, I naturally turn to the progressive thinkers of the day, and to your paper as the best means of reaching them, and this is my excuse for the present communication. I heard Moses Hull assert in one of his lectures that "nothing happens," which seemed to me to be equivalent to saying that all human action is controlled, and the question at once arises, What is the controlling power?

Perhaps I cannot better illustrate the point I wish to bring out than by relating an incident in the life of James A. Garfield, as told to me some years since in Washington, D. C., by a gentleman who claimed to be cognizant of the facts. It was this: During the political campaign of 1880, the question of a protective tariff was the leading one under discussion, as it is at the present time, and the most prominent democratic politician of the county in which young Garfield lived challenged any whig to meet him and publicly discuss the questions at issue. The Whigs at once cast about them for a David to meet this democratic Goliath, and as a result selected young Garfield who promptly declined to take upon his young shoulders the responsibility of defending his party against such great odds. But after much persuasion he finally consented, and it was arranged that he should open and close the debate. The day for the meeting at length arrived, and a great crowd, comprising the rank and file of both parties was present, the democrats feeling certain of a great victory from the start. Young Garfield made a short opening speech and sat down to hear what his opponent might have to say. The democratic campaigner made a tremendous effort, introducing much documentary evidence, amongst which he read from a copy of the *Congressional Globe* (a book Garfield had never seen at that time) records and statistics that proved his position to be the correct one. After he had finished reading from the book he laid it on the table and Garfield picked it up and opened it, as "it happened" (I will leave the reader to judge for himself whether or not this is the proper word to use) at the particular page from which his opponent had been reading. After reading a few sentences Garfield discovered this, and he soon made the further astonishing discovery that his opponent had deceived his audience by reading exactly contrary from the way it was printed, and that the statistics proved the whig position to be the correct one instead of the democratic. This, as the reader may well imagine, took a great load off the mind of the young whig orator, who got up, after his opponent had finished, and exposed him by reading the records correctly and gained a great victory and was the lion of the day, and from that time on was the idol of the local whig element of the community.

Garfield had at this time decided to study for the ministry, but his victory changed the whole course of his life, and resulted in making him President, which finally led up to his assassination.

The turning point in this instance was in the opening of that book of six or seven hundred pages. If it had been opened one leaf either way from where it was, Garfield would never have made the very important discovery he did, and would in all probability have been badly beaten in the debate, and as a result abandoned politics and become a minister of the gospel instead of becoming President.

Now the question is: Did that "happen," or was young Garfield under the control of some force that guided his every movement, even to the opening of that book between two particular leaves? If so, what is that controlling power? If controlled at all, it must have been by some friendly intelligent force that had his success in view.

There are many theories regarding this. If I go to an astrologer he will tell me it is the result of the position of the heavenly bodies at the time Garfield was born, which is half-sister to the Presbyterian doctrine of predestination. If I ask a Spiritualist he will tell me that his "guides" brought about that happy result. Others will tell me it was fate, and some will say it was luck, chance, or that it just "happened." This is a broad and deep question and involves the theories of the orthodox, the astrologer, the Spiritualist, the fatalist and the question of man's free moral agency, as well as that of charms, amulets, etc.

W. W. G.

Thought to Be Insane.

The Rev. Shelton, for many years pastor of the First Christian Church of Little Rock, Ark., was found on the streets Aug. 8th by the police in a condition resembling intoxication and was locked up in the city prison. While being taken to prison he cursed the police violently. Shelton came to Little Rock from Kenosha, Wis., to take charge of one of the largest and wealthiest congregations in the city. Recently he began to preach strange doctrines and finally declared himself a second Christ. After splitting his congregation into several parts he was deposed. It is generally believed that he is insane. Thus it is that ministers and church members, like worldly people, go insane or commit sins of various kinds.

THE SUNDAY QUESTION.

HISTORICAL AND CRITICAL REVIEW of the Sunday Question, with Replies to an Objector, by G. W. Brown, M. D. A pamphlet that should be in the hands of all. Price 15 cents. For sale at this office.



COMMUNICATIONS WRITTEN BY SPIRITS IN CLOSED ENVELOPES.

PHENOMENAL.

Independent Spirit Writing.

Through the Mediumship of Mr. Geo. Cole.

TO THE EDITOR:—Herewith you will find three communications, written through the process of independent spirit writing, original manuscript of each of which I send you.

Chambers' Encyclopedia says of Jonathan Swift, Dean of St. Patrick, that he was the greatest of English satirists, and the most original writer of his age. He was born on the 30th of November, 1667.

Seneca Roma lived in the time of Nero, and, in a communication spoken previously to the one herewith sent he says of himself:

"I was the preceptor of Nero, who was Emperor of Rome, and who returned my life devotion by ordering my execution. I left this world, however, by my own hands, opening the veins in my arms, and it was not long subsequent to that event that Nero himself became a spirit."

Seneca Roma was distinguished for scholarship, scientific and literary attainments. He has visited the Carrie Miller circle on three separate occasions, speaking at one—using the most eloquent language, and writing at the other.

Sergius (or Servius) Galba was a Roman general and consul. The encyclopedia speaks of Galba as having distinguished himself during his long public career as General, Consul and Administrator of Provinces—"for bravery, strictness and justice." On the overthrow of Nero, Galba succeeded him as emperor, only, however, for a very brief period, from June, A. D. 68 to January, 69.

It is a great element of strength to our circle to have associated with us so many powerful Roman spirits, men, who in their earth life careers and for centuries of time, governed and dominated the world, laying the foundation of a civilization—law, literature, administration and jurisprudence—to which this and preceding ages are immeasurably indebted. CHAS. R. MILLER.

241 Atlantic Ave., Brooklyn, N. Y.

DEAN SWIFT'S SERMON.

And the graves were opened and many bodies of the saints which slept arose. And came out of the graves after his resurrection and went into the holy city, and appeared unto Mary.—Matthew 27: 52, 53.

The event described in my text embodies the whole scope of the truth for which modern Spiritualists are contending. The importance of this truth cannot be over-estimated in its application to the affairs of mortal life, the elevation of the moral status consequent to its acceptance and the purification of the social element of society, which must ensue from a proper conception of its significance.

The truth, taught by the event which occurred after the crucifixion of Christ at Jerusalem, is as important to the scholar as to the dunce; to the millionaire as to the pauper; to the Christian as to infidel, for it teaches of an existence beyond the mortal sphere of life, and the possibility of return therefrom in spiritual form to mingle among earth friends and associates of former days, and assure them of the blessings and joys that await them beyond the inevitable, but no longer horror-dreaded grave.

To recur to my text: "The graves were opened, and the saints came out and went into the holy city and appeared unto many." This language cannot be made figurative by theological science, nor can its importance be underestimated by materialistic scepticism; the fact (spirit return) stands out prominent and unimpaired amid the wrecks of time; not as a monument to fallen truth, but the truth itself, that is as imperishable as time that has no commencement and can have no end. Sophistry has failed to veil and disguise the towering shaft of ages; it stands in the East as prominent and beautiful today as the day it was erected to commemorate the crucifixion of the Son of God, whose only crime was the teaching of the immortality of the soul and that God was a God of love, and not a God of anger and hatred.

Think you, dear friend, that were Christ again on earth his professed followers would worship him? Oh! no; they would again crucify him, for his examples and precepts are inimical to their dogmas, creeds and financial interests. Theologians will not believe in a Christ whose teachings they seek to mystify, and whose examples and precepts they will not follow. They are of the material world and spiritual truths are opposed to their pompous display of ill acquired wealth.

There are those among mortals to whom the immortality of the soul and spiritual life are accepted facts, and who enjoy the intercourse and manifestation of those friends a cold, calculating theology persists in claiming with Pharisaical hypocrisy, are dead, and can only arise from their narrow graves at the blowing of a trumpet, at what time or in what manner they cannot tell you, for they do not know. What folly! What presumption upon the ignorance and good nature of a too generous public.

The pages of holy writ from Genesis to Revelation teem with the spirit of the truth of a spiritual life, and though prejudiced translations, perversions of facts, and different revisions have sought to conceal the truth, yet the truth of immortal life stands out all the

more prominent by reason of the contrast with the darkness a wicked gain-saying people have shed upon the pages of holy writ.

To Spiritualists are due all praise for their endeavors to remove the veil of darkness which hides the spiritual from the mortal; to draw aside the curtain and reveal the smiling, happy faces of long-departed friends; to raise the drop curtain upon the spirit forms of a father, mother, sister and brother, wife and husband, and make it possible for them to manifest and demonstrate in a practical manner the immortality of the soul, the existence of an active, intelligent state of being, from whose wisdom and experience mankind may be instructed and guided through the various ways of mortal life to a higher and happier realm, where loving friends are ever waiting to welcome and bless.

To again recur to my text. If departed mortals come from their graves in the first century, can they not do so now? Who can say nay? No one, for it is an undisputed fact, evidenced by many people. In truth, all mortals who have (to use a mortal term) died have ever come from their graves (*) and been seen of men. In this day and age the spirits of the departed never enter graves, but ascend to higher realms, not far away, only hidden by mortals themselves and not by spirits.

Let the modern Spiritualist, therefore, lift the curtain and reveal the life beyond. Let mortals of this age arise from the fogs of ignorance which have been thrown upon them, and then the significance of the truth expressed in my text will be fully manifest.

THERE IS NO DEATH.

Empires may rise, flourish, attain their zenith of glory and power, and then wane and fall. Their symbols of greatness, by which they were characterized, may fade and perish, but their constituent parts, the primary elements of which they are composed, remain, and other conditions take on other forms. These elements assimilate themselves with their new condition, whether as conquered provinces or a free republic.

The outward form of empire has met its death; its habiliments and tinsel glory lie buried in a common grave; its crumbling monument is all that remains of a pomp and power that dazzled mankind by its meteoric splendor; its spirit survives, clothed in a new condition, more suitable to the advance and progress of the age at which it has arrived; and commences a development that far surpasses its highest attainment of previous history.

Thus with mortal man, his outer form fades and perishes from before his fellow being; his familiar form and figure, endowed with the grace and strength of fully-developed, healthful manhood, wanes, and, as years roll on, totters and staggers to its inevitable grave, whose inglorious stone but repeats the oft-told tale: "The path of glory leads but to the grave."

Full many a spirit gazes at their epitaph, inscribed to their mortal memories, and views beneath their hideous, decomposing mass of what was a mortal form, endowed with the energies and vigors of life, and wonders at the instability of mortal affairs. It is at the grave side that man realizes the dividing line between the mortal and the immortal. His retrospection may be clear and satisfactory, but his prospect is dim, clouded and vague, and made uncertain by skepticism and doubt. It is from that dividing line between the mortal and the immortal—the stage of progress and development in the endless duration of time, that mortals derive their conceptions and theories of what they term death.

From a mortal scientific standpoint, death should have no consideration in research and investigation. The animal of the jungle, whose body becomes a prey to his more voracious and powerful companion, continues life in other forms, whether of insect or vegetable life; for the elements comprising the corporeal existence of all animal life are the elements comprising all natural bodies, whether in crude or modified form, and those elements continue in existence in one form or another, constantly developing and evolving new forms, as conditions shall require.

Thus death signifies simply a changed condition, and those who would mourn for the changed condition of a relative or friend might mourn for a happiness of which that relative or friend may be in the enjoyment of.

Death, as applied to mortal beings, means a translation of life to some other sphere of greater opportunities: to a condition growing out of the development and varied experiences of earthly life; in fine, signifies a change of existence and relations; and friends have no occasion to deplore the loss of a companion, if they will be guided by their knowledge of life which teaches that though their loved one may be invisible in his changed condition, it is because they will not avail themselves of opportunities which will permit of his reappearance in spiritual form, and exemplifying the fact that there is no death, and that life is immortal.

The simple lesson of life is that it is immortal and never dies, and though its condition changes, as ages come and go, its elemental principle never changes, but lives on, acquiring new experience and new development, attaining successive degrees of perfection, advancing and ascending on plane upon plane, in those celestial regions, from which they come and go in endless numbers, individually taking on and throwing off the spiritual or mortal condition, as moment succeeds moment, or heart-beat succeeds heart-beat in the breaths of mortal men.

Death, therefore, is an intermediate point between the two conditions of life: it is the point where the mortal is laid down and the spiritual taken on—

(*) Wherever the word "grave" is used, its proper interpretation is the place or home of departed spirits.

Death may be described as a "Gate Ajar," opening from one life to another.

In a mortal sense it is the point in existence where the burdens and cares, the pains and sorrows of the mortal are cast aside, to be forgotten in the grave of an unresisting victim. In a spiritual sense, it is the point where the spiritual body is taken on, whose strength and vigor entitle it to the unending life of glory for which it was created.

The terrors of death and the consequent grave are unworthy the intelligence of mortals, and should be dispelled by the assurance of life and joy; of reunions of sundered friends, and the eternal existence implied in every spiritual manifestation. If the lesson of life is not learned in mortal existence, mortals alone are at fault, as the opportunities which are constantly offered from my side of life are not only discredited, but met in a spirit of bigotry and contempt.

Those mortals who are learning the great truths of immortality, and who are enjoying the intercourse of those friends who have passed through the "Gate Ajar," are not terrified by theological pictures of death and destruction; on the contrary they see a brighter, truer and better reality; instead of shrinking with horror from the change of life, they welcome the dividing line over which they may step and once more be received in the embrace of a loved relative and friend who had preceded them in that great experience and who were waiting their advent at the "Gates Ajar," that they might lead them to a world of glory, as boundless as space and whose duration is as unending as time itself.

SERGIVS GALBA.

THE SPIRITUAL SIDE OF MORTAL LIFE.

The status of the cause of modern Spiritualism is now so firmly established and the revelations made through that cause are so vital in their importance that its followers command respectful attention from every thoughtful mind.

Spiritualism cannot be said to be a religion in a theological sense, though its adoration for the Divine Creator is more disinterested and more pure than that of theologians, it is a broad field where all of every sect and creed may have equal privileges and opportunities of learning the true and important lessons of immortal life.

Spiritualism can be said to be the refuge of the poor and needy of earth's mortals, the persecuted and neglected, for, be it known that wealth, pomp and power, temporarily possessed by mortals, weigh nothing in the spiritual balance with honesty, virtue and charity. With spirits mortals are for what they are in themselves, not for what they may possess. The wealth of the Astors and Vanderbilts, the pomp of popes and power of kings are of no import or consideration in the unending eternity of spiritual life.

Even in mortal life the wealth of Croesus, the pomp of Gregory and the power of Napoleon waned and disappeared, and are merely quoted to illustrate the instability of mortal affairs, while honesty, virtue and charity remain triumphant principles to teach mankind that immortality is the same yesterday, to-day and forever. Those principles are coeval with creation; as a luminous iris, they lit the Eocene, the Miocene and the Pliocene epochs of the planet earth and are to-day refulgent with the undying glory of a spiritual, celestial purity. Spiritualism, dear friends, among mortals is the reflex of life from spiritual realms, though the reflections are yet weak, in a comparative degree, from the opposition of theologians, scientists and materialists; yet it is acquiring strength as day succeeds day, and mortals are becoming more and more capable of distinguishing the beauties and truthfulness of the picture reflected at spiritual conferences, in the family seance room and materializing cabinet.

Spiritual life is exemplified at every instant of time in the affairs of mortal man; its influence, though discredited and disregarded, is never absent; its lessons of honesty, virtue and charity, though not acceptable to mortals, must at last be learned on your side of life, even if their lesson is avoided until you shall have reached the side of your open grave.

Spiritualism has nothing in common with the vices of man; it teaches morality and respectability, fraternity, unity and harmony; its philosophy is not a science nor a problem; it is a simple, though an all-important truth, and inures to the highest and noblest impulses of which mortal is capable, and elevates him upon a plane where ages of animal, physical development could never attain.

It is the spiritual side of mortal life that Spiritualism would seek to control, and by correcting faults and purifying the feeble tendencies of the corrupting tendencies of the gratification of the appetites and lusts of the flesh to ameliorate the condition of mortal men, raise society to a higher and more rational status, and finally renders mortal men more acceptable associates with themselves and with those spirit friends who have preceded them on the beautiful shore and who return to teach them that the affairs of mortal life as at present conducted, in mercantile, political and social pursuits, lead but to disappointment, sorrow, humiliation and shame, and that the spiritual side of mortal life is the only element which can have anything in common with immortality.

Modern Spiritualism is a vast field of mission; its proselytes are increasing in numbers daily; its missionaries from my side of life, through their manifestations, are awakening an interest among all classes of mortals; arresting attention from the just and honest, inviting investigation from the scientific and learned, and finally correcting the tone of an adverse public sentiment, which hitherto had been guided by silly tradition or perverted history.

In conclusion, as Aurora flashes athwart the northern skies, revealing the hidden light of the inaccessible regions of the polar spheres; so modern Spiritualism flashes athwart the nineteenth century of the Christian Era, revealing the unfading light of a world that philosophy has not discovered and science can never reach.

SENECA ROMA.

Properly speaking, a creole is any person born in this country of foreign parents. But as the word comes from the Spanish and the French, and was first used in Louisiana, its meaning has been restricted, so that it is applied now only to Louisianians of French or Spanish descent. The word comes from the Spanish *criollo*, from the verb *criar*, to beget, to create.

Spiritualism the World's Redeemer.

TO THE EDITOR:—If the world is ever redeemed, it must be through the instrumentality of Spiritualism, and the necessity for its existence and potent influence everywhere is rendered evident by the following statement of facts gleaned from the *Inter-Ocean*. They are appalling in their magnitude:

It is officially announced that the Czar of Russia has formally approved the scheme recently laid before him by Baron Hirsch for removing to other lands the 4,000,000 Jews who now live in the country of the Muscovite. The removal is to be executed in a methodical way, under orders promulgated by the Russian government, and will extend over a period of twenty-five years. The exodus of this year will be limited to 30,000 persons, and the number is to be increased with perfecting arrangements each year, till all the Semites have been deported to other lands. The Russian government will not incur any pecuniary responsibility in the exodus, and the Jewish committee will be obliged to keep 100,000 rubles on deposit in the Russian treasury to cover expenses that may be incurred by the imperial officials.

The number of Jews in Russia has been estimated by some statisticians at about 5,000,000. Probably it has been reduced to less than 4,000,000 by the expulsions of recent years. Whatever the number, all will be removed, and Baron Hirsch is reported to have expressed his willingness to expend \$100,000,000 for their benefit, should so much be required. The exodus will thus be on a larger and far more imposing scale than the one led by Moses from Egypt, which the Jews themselves place at a little more than 3,200 years ago. But in this case the outpouring will not be opposed by the ruler of the country they are leaving. He wants the Jews to go, and it is well for them that their kindred in other lands are so generous as to furnish the money required, for they cannot tramp it all the way, as did their forefathers in the wilderness.

The question may be a grave one for some others besides the Russians and Jews. The original plan of Baron Hirsch was to distribute the migrants in the United States, Canada, Brazil, Argentina, and some other countries. Some tracts of land were purchased in Argentina, and partly occupied, but with unpleasant results. The financial and wild-cat bank currency troubles caused so much suffering that many Russians refused to stay in that country, and the attempt to found a great colony there seems to have been abandoned. Also it appears the project of sending a large number to North Africa is as well received, and it now looks as if most of the deported Russian Jews, if not all of them, will be shipped into the United States. And this raises the query if this country is in a condition to receive this vast influx of aliens from Russia. The great majority are rather Orientals than Europeans, and have very little in common with the modes of thought of the people who are natives of the United States, or have become citizens by emigration from Western Europe.

We have in our midst a large number of Jews, and others arrive each year from Germany. They are so much like other Germans that the Americans get along very well with them, and they become good citizens. The same may be said for Jews who come from England, France and Austria. They quickly assimilate with our modes of thought, and become integral parts of the community, commercially and socially. No sensible man objects to their worshiping in a synagogue, any more than he does to Baptists or Methodists worshiping in churches. But those who hail from the far east of Europe are a different set, and it is a question how far the people of the United States can take in and amalgamate with the expected enormous stream of Russian Jews. The difficulty of dealing with them will be all the greater from the fact that most of them are in a badly destitute condition. For it may be remembered that the heroic efforts of the Jews in this country in behalf of their brethren in Russia have already exhausted the patience of some of them, and drawn deeply upon the purses of the rest. Hence the question of what is to be done in case of the threatened influx of four millions is one that deserves thoughtful consideration.

One would think that the arrangements for such an exodus ought to have included a consultation with the United States Government as well as with that of Russia. The bilateral agreement between Hirsch and the Romanoff should have been made a tripartite by including Uncle Sam with them. It would have been no more than courteous, to say the least, to invite him to the council, and possibly the result might have been a little more pleasant in consequence. Perhaps it was not well to ignore the fact that those who are already citizens of this great country think they are entitled to a voice in the choosing of accessions to their number.

If Spiritualism prevailed as a governing influence in Russia, the Jew could remain there; he belongs to that country where he has been reared, and to have those vast hordes, ignorant, superstitious, and selfish, dumped into the United States, will cause no end of trouble. Human rights will not prevail everywhere until Spiritualism shall have leavened the whole lump.

PRO GRESSION.

Washington City contains in its streets and squares over seventy thousand trees, although the work of systematic planting was not begun until 1872. There are 330 little parks at the intersections of the streets and avenues, besides the great consolidated government reservation extending westward from the capitol to the Washington monument, two miles away. About \$75,000 annually is expended by the Government and the District of Columbia in planting and caring for trees.

A curious and beautiful superstition prevails among the Armenians that when any one is seriously ill the sick-room is filled with angels, who are sent to watch over the patient. For this reason the room is beautifully draped and furnished with flowers, sweets, dried fruits and cakes, and each visitor, on entering, strikes a chord on a musical instrument which hangs at the head of the sickbed.

More than half the railroad mileage in the world is within the borders of the United States.

TWILIGHT MUSINGS.

To-night, at this solemn hour, I have been thinking for a long time. I thought of the years that had come and gone since I was a boy, just starting out in life, and of my hopes and aspirations for the future. I thought of the years that had come and gone since the world began, if it ever had a beginning. I thought of the ages and ages that had passed on, each moment of time laden with histories, sweeping on to form a stepping stone to eternity; of the things that have passed into oblivion, as well as of the things that are present and yet to come. Strange things are constantly occurring on this mundane sphere of ours. One half the world knows nothing as to how the other half lives. Some may live in palatial residences, surrounded, seemingly, by all the comforts of life, yet inside these grand and costly homes life is often sad and sorrowing, while inside the mud-daubed walls of the poor and lonely may be found love, joy, peace and contentment.

So to-night, as I call to mind all the circumstances that have made so many homes all around us so sad and sorrowful, as their inmates were called to part with their loved ones, and gaze on their pallid faces for the last time on earth, I call to mind an incident in the years ago, that made an impression on me that time cannot remove or efface. I will tell it as best I can: Some years ago I was called to the home of an aged friend. He was lying on his bed sick and weak. He knew that he must soon close his eyes in death, to open them again in the bright Summer-land.

During his long life of labor and toil he had accumulated quite a property, which he desired to bequeath to his heirs in a just and equitable manner, before his spirit left the body, the old, worn out house that had held it so long. For this purpose I was called in that his wishes might be reduced by me to legal form.

After my work was finished in that line, my old friend reached out his poor emaciated hand, and with it clasped my own, while I could see the tears trickling down his old and wrinkled face. Said he: "I want to talk to you a short time while I can. I have passed through all the stages of life allotted to humanity here on earth—first an infant, then a boy, full of mischief, fun and tricks; then came manhood, with its cares and burdens, and now you see me an old man of four score year. I am again weak and helpless as an infant. I am about to enter a new life, a state of existence of which men know but little. I have done many things for which I am sorry, and I have done many things, not noted by the world at large, that add to my joy and peace in this, my dying hour. I am not afraid to die, for death is as natural as sleep, only of longer continuance. Dear old friend! I now call to mind the many things you have done for me, free of charge, and oh! how I would love to reward you for them all as they deserve and merit. I have read and re-read many of your 'Musings,' and they have all taught me grand and noble lessons. They have done me more good than you have any idea or conception of. God bless you in your work, in the encouragement of thought, and in the incentive to growth and development. This is the last time I can talk to you while in the mortal form, but I will come to you as an angel, and, as I have the power, I will impress you with good thoughts and ideas; when comes to you the twilight hour, and you are passive, your mind will call up before it this scene, and this, our last conversation. Then you will think of me, your old friend, again, and as you do this I will impress you what to do, and what to say, to make men and women better, more kind and loving, and thus to cheer them in the hour of sadness and distress. Good-by, old friend, for a time. In a few short years you also will step into the boat and be wafted across the river, where I hope to meet you, and again take you kindly by the hand, and welcome you to my home 'Over There.'"

I looked him steadily in the eyes as I pressed his hand for the last time on earth. "Good-by, father! I will do my best to make men and women better. I will dare to tell the truth whether it is popular or not to do so. I will try to make men better, not by law, by threats or taunts, revengeful and hateful in character, but by holding out to their darkened visions the lamp of truth, of goodness, thus lighting them up out of the mud and the mire of ignorance into the beautiful roads that lead to hope, happiness and heaven. Farewell, my aged brother! I will think of you as I sit for impressions, and may your welcome into the beautiful Summer-land home compensate you for all the sorrows and pains of your earth-life."

A few days passed and I called again at the house of my friend. There was a feeling of sorrow there. The persons in the room were moving about almost noiselessly. In the center of the room, on two chairs, rested a coffin. In that coffin, in the sweet repose of death, lay the body of my old friend. Those that knew and loved him were putting away the old garment or temple from which his spirit had gone to its home in the Glean-land.

As they were placing the remains in proper position in the coffin, there came into the room a woman over seventy years of age; her hair was white as snow; her face a type of love and goodness. In her hands she held a snow-white pillow, an emblem of purity. She said: "Poor, dear husband! For more than half a century he has been kind to me; has furnished me with a good home, and home comforts; has nursed me in sickness, and cheered me in sorrow and pain. Put this soft pillow under his head; it is all I can do for him now."

Then loving hands placed the pillow under the head that was unconscious of the good deed, and with tears streaming down her face the poor woman bent over and kissed the cold brow and lips of the one who so long had lived by her side. Then kneeling down, with her head resting on the coffin, she prayed:

"Oh! God, for more than half a century have we walked over the hills and the valley together. We have loved each other all this time. We have lived for each other, and thus have our lives grown into one life. Oh! may the angels take my husband in their loving hands, and kindly lead him to his home, to our home that is to be, for I will not long be absent from the one I love. May that home be as good and as happy as the one he provided for me in the years ago, and let his love be the sunshine by which I shall know him among the many on the other shore that wait to welcome those that mourn."

When she arose every eye was wet with tears. She kissed his cold lips again, and went into the little room where they had rested for years together, closed the door, and left us with the dead.

"Put this under his poor old head!" comes to my ears as a sad refrain to-night. Put it under the bones that so often have ached with pain, lest they suffer in their narrow home.

Now comes an inspiration: "Judge, I am here. I told you I would come! I saw mother as she placed the white pillow under my old head. I saw that act of kindness, goodness and love! That prayer of hers was heard by the angels, and my home is a grand one! I impressed you to write as you have to-night. I did this that you might know, that others might know, that what seems to be sorrow and misfortune is nothing but blessing in disguise; it is nothing but the opening up of the way to a better, purer and nobler life."

So to-night, in response to the heavenly thought and inspiration, I say: May the angels bless the loving, thoughtful woman and the man that is worthy such love. May the little incident we have written, and the glorious lesson that it teaches, sink deep into the hearts of all our readers. May their loves and their deaths be as grand, as noble, and as unselfish as was that of our aged friend. May tears of love be shed over all their coffins. May loving hands place soft, pure, white pillows under their heads as kindly and as devotedly as did the ones we saw place the pillow under the head of our old friend.

May the prayers of the ones left behind, when their bodies are placed in their coffins to be gazed on for the last time on earth, be as loving, as pure, and as unselfish as were those of the woman with head whitened by age, the loving wife, when comes to them all the solemn twilight hour.

M. P. ROSECRANS.

New York Notes—Remarkable Spirit-Tests.

Many Spiritualists and investigators who have not gone to Europe to help the English treasury, nor to Saratoga to drain its well-springs of pleasure, nor hidden themselves behind the front window-shutters for a fashionable tan in the back yard, in the absence of the regular public meetings are attending the Friday evening circle of one of our mediums, Mother Wakeman, at 145 West Fourth street, where strangers especially seem fortunate in getting their first evidence of the presence of their friends departed, but not forgetting nor forgotten.

For example, recently a gentleman present remarked that he was no Spiritualist, and never had a test in his life. The medium replied:

"Your father is here."

"Can you tell me where he died?"

"Yes; in Tennessee, he says, and of yellow fever." (Correct.)

To a lady stranger she said: "You have a brother in spirit-life, who was shot through the head, and I hear your spirit father, whose name is Samuel, say: 'Charlie, are you killed?'" (Correct.)

To another lady the medium said: "You have lately lost a son, in a distant city, in a hotel," describing him, and the affairs that led to his suicide. (Correct.) To a gentleman she remarked: "Your vacation was postponed by spirit influence. The strikers, in secret, meditated obstructions on the roads, but a better spirit now prevails, the military are withdrawn, and you will go and return in safety." (The gentleman had put off his regular annual trip about two months later than ever before.)

While entranced by a spirit-doctor, friend of the sifter, the medium said, speaking for the spirit: "I want you to say for me that—must consult the best oculist that she can find, in regard to her eyes, for there are spots growing upon the pupils, and she must attend to the matter immediately; but do not alarm her. There are two spots on the right eye." The vision of the lady in question had bothered her some for a few weeks before, but she had done nothing, and nothing could be seen by the naked eye, but acting on this advice, she visited a prominent oculist, who examined her eyes with powerful glasses, and then informed her that there were "two spots on the right eye," developing into cataract, but she had come in time to save her sight.

The medium, of course, after entrancement, does not recall the different names nor private business and social advice she has modestly given, but the receivers themselves, like the writer, are compelled to declare her, in her private sittings particularly, an honest medium and "a wonderful woman."

26 Broadway, New York. J. F. SNIPES.

Mrs. Elizabeth Gill, of Mulberry street, is probably the only woman cobbler in New York. She is English by birth, and was brought up in Northampton, where shoemaking was the staple trade. Coming to this country twenty-four years ago, she worked first in a factory, and then went into business for herself.

It was Queen Anne—Richard II.'s Queen Anne—who introduced trailing gowns into England nearly five hundred years ago. It was the same royal lady who first set the fashion of wearing enormously high-peaked headgear, from which the "matinee hat" is no doubt descended; and also changed the mode of lady horsemanship from the cavalier style to the side saddle.

Notes from Cassadaga Camp.

Grange Labor Day, August 3d, the first in the series of special days, was a brilliant success, and demonstrated the fact that Spiritualism is large enough to take in every question that is of vital interest to the human race.

Mrs. Kate O. Peate, who has a high reputation as an orator and champion of the Knights of Labor, gave the opening address. She was greeted with great applause from the immense assembly of people, and responded in the most graceful and happy manner. She said, in effect: "I am deeply thankful for this manifestation of your generous sympathy. If I have merited it I am fortunate indeed."

"Every woman feels the effect of that lie which says woman is the inferior of man. We have met here to study the grievous wrongs of labor. Surely on this occasion woman's voice should be heard. I stand upon this platform to represent woman. I stand here equal with my brother." The speaker took strong grounds against the laws of usury, and held that it was the cause of the greatest evil to the laboring classes. She also proved by citing many examples that the greatest reformers, the greatest inventors, and greatest statesmen of the world, have sprung from the ranks of labor.

The discourse was full of bright thoughts and apt illustrations, which were right to the point every time. Loud applause greeted her many times, and at the close of her brilliant peroration they made the "welkin ring."

When the session opened in the afternoon, resolutions were adopted requesting the publication of Miss Peate's speech in pamphlet form, when we hope it will be laid before your readers. In the afternoon Hon. Mortimer Whitehead, national lecturer for the grange, opened the session. He dealt largely upon the importance of the grange, and what it had accomplished; showing how it would educate the people to an intelligent citizenship, and be to advantage of both sexes. He was followed by the Hon. Robert Schilling, of Milwaukee, who took for his subject "The Cause of the Conflict Between Capital and Labor." He avowed himself a Spiritualist in the outset, and struck out boldly at the existing political and social wrongs, hitting the mark every time; dealing not in untenable theory, but citing statistics and demonstrable facts. A large concourse of people were in attendance, and their enthusiasm was at high tide, showing that the trend of thought in the thinking world is toward reformation in lines political and social.

Thursday Mrs. F. O. Hyzer closed her engagement with the C. L. S. A. by giving a most excellent and beautiful discourse upon "The Aurora of Spiritualism." The Lyceum exercises, conducted by Mrs. Emma Rood Tuttle, and her able assistants, Miss Claire Tuttle and Mr. Lew Gleason, keep up to the line of interest and dignity which was inaugurated at its incipency. These able workers have awakened a new, and, we trust, a permanent interest in the Lyceum.

The exercises Friday morning reflected great credit upon teachers and scholars. Mrs. Cora L. V. Richmond is here, and is moving steadily and gracefully forward in her particular lines of Spiritual instruction, which are of high value. She holds daily classes treating upon two subjects: "The Soul in Human Embodiments," and "Psychopathy, or Spirit Healing."

She has given two lectures in the amphitheatre, both of which were largely attended and highly appreciated. On Sunday, the 7th, about 2,000 people were upon the grounds. Mrs. Richmond spoke in the morning and Mr. W. J. Colville in the afternoon. Both lectures were considered to be of the highest order.

The dual poem rendered by Mrs. Richmond and Mr. W. J. Colville, in alternation, upon the combined subjects, "Sunshine," "The Child and the Pearl," "The Pond Lily, an Emblem of Truth," was a marvel in sentiment and beauty. The rendition was perfect, and the audience were fairly spell-bound. Friday, the 6th, Mr. Willard J. Hull gave his closing address for the season. He passes from here to other camps, where, we trust, his work will be as highly valuable and as much appreciated as it has been here, which is saying a great deal for Mr. Hull, for there are but few if any who have won so high a place in Cassadaga as he.

The evening entertainments are becoming quite a feature in the attractions of Cassadaga, and financially considered, have proven a "lucky hit," for they have each time brought large numbers of people from the surrounding towns. The first in the series the charming soubrette, Miss Claire Tuttle, produced was the celebrated comedy "A Mountain Pink." Miss Tuttle appeared in the character of Sincerity Weeks, the Mountain Pink, and charmed everybody with her naive impersonations.

The play was produced under the personal direction of Mr. Lew Gleason, the well-known actor and manager.

A strong cast of characters was made up of home talent, and it was a decided success. Mr. Joseph Singer, of Chicago, assisted by his musical son, Walfried, a mere lad, but a prodigy in the art, gave a fine concert in the auditorium Sunday evening, and on Monday evening Messrs. Lillie and Lane gave one of the grandest musical and literary entertainments that it has ever been our privilege to attend.

Mrs. Elizabeth Beecher Hooker is the guest of Mrs. S. J. Skidmore. She was to speak on Tuesday, the 9th, but was prevented by indisposition. Mr. H. D. Barrett spoke in her stead. He took for his subject, "Immortality and Modern Thought."

The many terse and telling thoughts advanced by the speaker were met with hearty response by the audience, and all were glad that he was accorded the opportunity to appear before them in the capacity of a speaker, which he is so ably qualified to fill.

Today, August 10th, is Temperance Day. Mrs. Cora L. V. Richmond is to speak in the forenoon, and Ex-Governor St. John in the afternoon.

The funeral services of Miss Martha Horn are also to be conducted at the Depledge cottage, on South South street, Mrs. R. S. Lillie officiating.

Miss Horn passed out very suddenly on Monday, the 7th. She was a woman of unusual Spiritual culture and equanimity, always serene and happy. None knew her but to love and honor her.

On the day of her transition she had been unusually bright and cheerful. She attended the mediums' grove-meeting in the forenoon, called on friends on her way home, ate her dinner with the family, and went to her room with the intention of taking a nap, and going to the lecture in the afternoon.

Her sister, Miss Ellen Horn, supposing her to be asleep, called to her when the lecture hour arrived, and, getting no answer, went to awaken her, and found that her spirit had taken its flight. Evidently she had fallen asleep, and knew no more until she awakened in the Spirit-world, in company with the many loved ones of her family and friends gone on before. As we looked upon her inanimate form, the last impress of peace and composure left upon it, we could but exclaim: How beautiful! May our own life be as worthy as hers, and may our transition from earth be like hers!

GLEANER.

Maple-Dell Camp, Mantua, Ohio.

This camp has progressed in a manner to encourage its helpers and patrons. Surely has there been a refreshing season. All here are like a family, and being social, have made every person happy. There are no complaints except by those compelled to leave, who would stay if possible. Instead of coming here for a week and leaving in a day, several have come for a day and staid a week or two. Old patrons of camps say it has been the most enjoyable camp they have ever attended. The officers are sociable and affable—the speakers and mediums have exerted every effort to add interest. G. W. Kates and wife came for two Sundays and were engaged to remain during the camp. They have been incessant in kindly effort. As speakers and mediums, they have been a power to bless us and to interest the public. We owe them a debt of gratitude. Mrs. Adah Sheehan and Lyman C. Howe have also added laurels to those previously won. Their lectures have been masterly, and full of good. D. M. King, in his psychic lessons has, as usual, been an important feature. The dramatic and musical entertainments have been *recherche* and excellent in every detail.

Sunday, August 7th, D. M. King spoke in the morning upon "The History of Spiritualism in Ohio." G. W. Kates held a lyceum session at 1:30 p.m., when several Misses recited. Mr. Kates then presented the claims of the camp for support and succeeded in securing a subscription of about \$1,300 to the stock, and also a liberal cash collection. That places the camp out of debt and assures liberal improvements for future camp-meetings. Each holder of a \$10 share of stock is entitled to a lot. The camp lots are largely secured, and a large number of cottages will be erected for next season. This camp is strictly spiritual; there is no side issue. Thus we are free from a disturbing element. There has not been a disorderly person on the ground this season. When the value of this camp is known, the Spiritualists of Ohio will surely come to enjoy it.

At 2:30 p.m., Lyman C. Howe gave a grand discourse upon "The Religion of Spiritualism," and Mrs. Kates gave tests in her usual forcible and accurate manner. At 7:30 p.m., brief remarks were made by Mr. Kates and Mr. Howe, and Mrs. Kates gave tests and readings. The large tent was filled to day. With a prosperous season we would have an overflowing camp—but we have had more enjoyment for the lesser quantity.

Tuesday afternoon, Mrs. Kates held a meeting for women only. A large number attended and said the lecture was of intense interest. Mrs. Kates organized the "Spiritual Ladies' Union, of Ohio," with the following officers: Mrs. Julia Richard, Palmyra, President; Mrs. D. M. King, Vice President; Mrs. Lewis King, Treasurer; Mrs. Adeline Alvord, Secretary, Mantua, O. All ladies in Ohio should join this Union.

The closing week of camp will bring Mrs. J. B. H. Jackson, who will officiate Sunday next. On August 21st the auxiliary camp will open at Ashley, Ohio, for three Sundays and interim. An equally good time is expected there.

SECRETARY.

Meditation.

We paint the future with rosy hue,
The past with a silver lining,
But the present, we scarcely heed the view
Presented with lines and colors true;
The only time in which to do
We neglect in sad repining.

What brings the future we cannot tell,
And to change it's beyond our power.
Then paint the hours of the present well;
Let the shades that are bright and true excel,
Of a purer life let the angels tell,
Nor blot nor blur an hour.

The past we have left beyond recall;
"Twere better to leave it buried
Than again to gaze on the heart-aches all,
The tears and regrets for many a fall,
For what few pleasures we could recall
While o'er "dead sea-fruits" we tarried.

The present alone we call our own;
Give heed, then, oh! careless worker.
In another life you, and you alone,
Must judge the work which your hand has done.
Then paint ye true till life's setting sun,
Nor be classed with the idle shirker.

—Mrs. Cora M. W. Greenleaf.

PLEASE CONSIDER.

To every new trial or yearly subscriber we will send free the first four numbers of THE PROGRESSIVE THINKER containing the interesting story by Hudson Tuttle. We want as many as possible to read this remarkable production from his inspired pen. The four numbers alone contain many valuable articles, which every one should read, and which alone are worth more than the price of a year's subscription. The paper is sent three months for 25 cents, each new trial subscriber receiving 17 copies. This offer is good as long as this notice appears.

EXCELLENT BOOKS!

They Are for Sale at This Office.

ALL ABOUT DEVILS. BY MOSES HULL.

A work you should read. Price 15 cents.

AGE OF REASON. BY THOMAS PAINE.

A book that all should read. Price 50 cents.

A FEW PLAIN WORDS REGARDING

A Church Taxation. It contains valuable statistics. By Richard B. Westbrook. Price 5 cents.

AN AMERICAN KING AND OTHER STORIES.

By Mrs. M. A. Freeman. These sketches are a most powerful illustration of man's cruelty and injustice to his fellow man. Price 10 cents.

ANTIQUITY UNVEILED. ANCIENT VOICES

from the spirit realm. Disclosing the most startling revelations, proving Christianity to be of heathen origin. Antiquity Unveiled has 500 pages, a fine engraving of J. M. Roberts, Esq., editor of Mind and Matter. Price \$1.25. Postage 12 cents.

ARYAN SUN MYTHS. BY SARAH E. TITCOMB.

An explanation of where the religions of our race originated. An interesting and instructive book. Price \$1.25.

CHRISTIANITY A FICTION. THE ASTRO-

nomic and astrological origin of all religions. A poem by Dr. J. H. Merdethall. Price 50 cents.

HELEN HARLOW'S VOW, OR SELF-JUSTICE.

By Lois Walbrook. Price \$1.25.

IMMORTALITY. A POEM IN FIVE CANTOS.

"If a man die, shall he live?" is fully answered. By W. S. Harlow, author of Voices. Price 60 cents.

MABEL RAYMOND'S RESOLVE. BY LOIS

Walbrook. Price \$1.50. Mrs. Walbrook's books should be read by every woman in the land.

MIND READING AND BEYOND. BY WM.

A. Hoyer. 200 pages, with illustrations of the subjects treated upon. Price \$1.25.

POEMS. BY EDITH WILLIS LINN.

A volume of sweet outpourings of a gentle nature, who has no thought of the little cruelty of earth-life. These are sweet, winsome and restful. Price \$1.00.

RELIGION. BY E. D. RABBITT, M. D. IF

it could be led to believe that the world would be far better than now. Few writers excel Mr. Rabbitt in power and disposition to apply the facts of history and science. Price \$1.25. Postage 10 cents.

THREE SEVENS, 7-3-7, BY THE PHIE-

lons; the Jesuits, seen and unseen, are headed against the circulation of this book, because they are afraid they will lose their monopoly of the secret knowledge they have held so long. In Three Sevens, this knowledge is offered to the people. Buy it, read it carefully, and see why the Jesuits hate it. Price \$1.25.

CHURCH TAXATION: AN INQUIRY WHY

church property should escape its share of the tax burden of the country. Price 5 cents.

CHURCH AND STATE: A STRONG ARGU-

ment against that cherished dream of bigots, a union of the secular and divine, for the purpose of chaining belief and free thought. Price 15 cents.

EVOLUTION OF THE DEVIL, BY HENRY

Frank. A history of the building of his Satanic majesty by terror-stricken mortals. Price 25 cents.

LECTURE ON THE MORALITY OF DANC-

ing. By M. A. Collins, in reply to a challenge by Sam Jones. Price 10 cents.

SPIRITUAL SONGS, BY MATTIE E. HULL;

thirty-one in number, most admirably adapted for meetings and circles. Printed in pamphlet form. 32 pages. Price 10 cents.

THE GREAT ROMAN ANACONDA, BY

Prof. George P. Radolph, Ph.D., ex-President. Price 15 cents.

THE OCCULT FORCES OF SEX, THREE

pamphlets bound in one. By Lois Walbrook. Price 50 cents.

OUR UNCLE AND AUNT, BY AMARALA

Martin. Our Uncle and Aunt represent the average man and woman of America, and deals with principles, and not with persons. Price \$1.00.

STARNOS, BY DR. DELLA E. DAVIS. A

rosary of pearls, culled from the works of Andrew Jackson Davis. Intended for the light and solace of every sorrowing and stricken heart. Price 50 cents.

SECRETS FROM THE CONVENT OF THE

Sacred Heart, by Hudson Tuttle, author of "Aurora of Nature." A history of the "Secrets of Mary" etc. Hudson Tuttle was threatened with death for writing and publishing his "Convent," which has had a phenomenal run in the Phoenix-ville, Pa. Post paid anywhere. 50 cents. Paper edition, 25 cents.

SOLAR BIOLOGY, BY HIRAM E. BUTLER.

A scientific method of defining and classifying diseases; determining mental, physical and business qualifications; congenial adaptability, etc., from date to birth. Illustrated with seven plate diagrams and tables of the moon and planets, from 1220 to 1250 (inclusive). Large 8vo. cloth. 450 pp. Price \$3.00.

SPIRITUAL HARP. A COLLECTION OF VO-

cal music for the choir, congregation and social circles. By J. A. Peckies and J. O. Barrett. E. H. Butler, Musical Editor. New edition. Culled from a wide field of literature with the most critical care, free from all theological bias, throbbing with the soul of inspiration, embodying love, truth and wisdom of the spiritual philosophy, set to the most cheerful and popular music, (nearly all original), and adapted to all occasions, it is doubtless the most attractive work of the kind ever published. Its beautiful songs, choruses and duets, with piano, organ or melodeon accompaniment, adapted both to public meetings and the social circle. Cloth, \$2.00. Postage 14 cents.

THE PRIEST, THE WOMAN, AND THE

Confessional, by Father Chubbuck. A stirring account of the diabolism of the Romish priests, worked through the confessional. Price \$1.00.

THE CONTRAST, BY MOSES HULL. A

comparison between Evangelicalism and Spiritualism. In the keenest and most easy style of its able and versatile author. To those who know him that is sufficient inducement to purchase the book. Price \$1.00.

LIFE, A NOVEL. IT BEAMS WITH AD-

vanced thought, and is fascinating. Price 50 cents.

THE MYTH OF THE GREAT DELUGE.

Something you should have to refer to. By James M. McCann. Price 15 cents.

THE CHILDREN'S PROGRESSIVE LYCEUM.

A manual, with directions for the organization and management of primary schools. By Andrew Jackson Davis. Something indispensable. Price 50 cents.

THE SPIRITS' WORK. WHAT I HEARD,

and felt at Cassadaga Lake. By H. L. Strydom. It is a pamphlet that will sell perusal. Price 15 cents.

THERAPEUTIC SARCOGNOMY. THE AP-

plication of Sarcognomy, the Science of the Soul, Brain and Body, to the Therapeutic Philosophy and Treatment of Bodily and Mental Diseases by means of Electricity, Nervous, Magnetic and Harmonic, with a Review of Authors on Animal Magnetism and Massage, and presentation of New Instruments for Electro-Therapeutics. By Joseph Rodas Buchanan, M.D. A perfect mine of rare knowledge. A large work. Price \$3.00.

THE RELIGION OF MAN. BY HUDSON

Tuttle. His works are always intensely interesting. Price \$1.50.

THE WORLD'S SIXTEEN CRUCIFIED SAV-

iors. By Kersey Graves. You should read it, and be the wiser. Price \$1.50.

THE QUESTION SETTLED. A CAREFUL

comparison of Biblical and modern Spiritualism. By Moses Hull. An invaluable work. Price \$1.00.

THE RELIGION OF SPIRITUALISM. ITS

phenomena and philosophy. By Rev. Samuel Watson. This work was written by a modern Saviour, a grand and noble man. Price \$1.00.

THE SOUL, ITS NATURE, RELATIONS

and Expressions in human Embodiments. Given through Mrs. Cora L. V. Richmond, by her guides. A book

ABRAHAM LINCOLN.

Interesting Particulars in His Life.

It is self-evident from reading history that earth's bloody conflicts have always come from the lack of a pure and true religion, and it is obvious that God's chief way of elevating mankind is by frequent honest conferences among the people over our differences, and also by extending the same co-operation to the millions of our spiritual guardians, who have always longed for the opportunity of elevating themselves as their compensation for improving our wretched condition; all can, therefore, perceive that because of these two ways of salvation having been rejected by organized religions, is the cause of our demoralized society and decaying influence of the churches. And, notwithstanding the great uphill work of the heavenly host during the past forty-four years, many who are called "enlightened" still regard as of divine origin the demand in Exodus 22, 18: "Thou shalt not suffer a witch to live." And are living like heathen in a gospel land; and as history records that all truly great souls, hail, angelic messengers, as the world's great benefactors, we, therefore, take the liberty of earnestly suggesting to all teachers and preachers of all denominations that they will hasten the golden age of universal brotherhood by observing the wise example of Abraham Lincoln, who sought divine wisdom and aid in trying times, and who said "Emancipation was born in heaven, and my order came from that source," which message was quoted in THE PROGRESSIVE THINKER of June 18th.

The following additional testimony has been received from Mrs. E. M. Best, who was prominent in social circles during the war, and still resides here at 108 11th street. She states, and would be willing to make oath, to the following, which confirms my communication to this paper regarding Mr. and Mrs. Lincoln: "I was at private seances in the White House several times during the war, with many other friends I could name, when Mrs. Nettie C. Maynard was the instrument to obtain messages in writing to aid President Lincoln in his movements. I was invited to the White House by Mrs. Lourie several times during 1862, 1863 and 1864, to assist in forming the required magnetic battery for Mr. Lincoln to obtain authentic information from spirit friends. I have been at many social gatherings when the piano, with many seated on it, would rise and fall to the floor while Miss Belle Lourie was playing various tunes under the supposed control of spirit Benj. Franklin. I was at the White House with Judge Wattles and Col. S. P. Case on the evening referred to in his statement to the New York Herald, of July, 1891, and can remember well all the facts so truthfully related."

The communication from the New York Herald, of July, 1891, is as follows:

"That the late President Lincoln was a Spiritualist there is not the least doubt. Why, some of the pleasantest experiences I have ever had in connection with the whole subject of Spiritualism, covering a space of nearly thirty years, I enjoyed in company with our late President and Mrs. Lincoln."

Thus spoke Colonel S. P. Case, the millionaire railroad builder of Philadelphia, as he tipped back his chair with a pleasant smile on his face, recalling, as it were, scenes that held more than ordinary interest for him.

"It was in 1862, when I was attending to some of railroad interests that were then before Congress, that I first had the honor of meeting Mr. Lincoln, and our acquaintance grew into one of the pleasantest friendships of my life. Being always interested in 'new' things, I incidentally heard through Judge Wattles of a Spiritual medium named Mrs. Laurie, then living in Georgetown, and with him arranged to attend her seances, as they were called. I had met the President on one or two occasions before, but I confess I was not a little surprised when one evening the Judge and myself were shown into the little parlor, where the seance was to be held, to find several ladies and gentlemen, prominent in Washington society, already there before us, and among the number were President and Mrs. Lincoln."

"After shaking hands and passing a few moments in pleasant conversation, Mrs. Laurie, the medium, announced that her daughter was so strong a physical medium, that when sitting at the piano the instrument would be moved and lifted by some unseen spiritual power, and that any number of persons sitting upon it produced no perceptible difference in the result."

"The young woman, meanwhile, came in, and with her eyes closed, presumably in a trance, seated herself at the piano and began playing some simple melody. We all gathered about her watching intently for the promised phenomena. In a short time the instrument began to slowly move and then to keep time with the music, gaining in power with every movement until it fairly rocked backward and forward."

THE PIANO DANCED.

"Some one suggested that Judge Wattles and myself sit on the top of it and see if our united weight would have any effect. We accordingly did so, but the power grew much stronger, the instrument being lifted at times wholly from the floor. The President and one or two other gentlemen joined us in our elevated position, but the movements continued in spite of all we could do."

"Then we sat about the table for a time, and while there loud raps were distinctly heard in all parts of the room. But the greatest and most interesting proceeding of that night was the command to the President to issue the Proclamation of Emancipation."

"Mr. Lincoln—the manifestations at the table having ceased—was relating some peculiar mediumistic experiences he had witnessed with a medium by the name of Conkling, when a younger daughter of Mrs. Laurie, who had been sitting in another part of the room, arose and slowly advanced to the place where we were all sitting. Her eyes were tightly shut, and as she stepped forward she raised her

right hand, and, pointing toward the President, addressed him on the subject of human freedom for several minutes, and closing by declaring in a most impressive manner: 'There is in the Spirit-world a congress of wise spirits who hold the welfare of this nation in their keeping. You, sir, have been called to your present position to serve a great and mighty purpose. There are to-day thousands who are in physical bondage, from whose neck the yoke of oppression must be lifted, that this Republic may lead the world. Thou art the man! Issue, we conjure you, a proclamation of emancipation giving freedom to the slave, and from that hour victory will crown the Union army, and heaven and humanity will be served!'

THEY LISTENED SPELLBOUND.

"The young girl, as she stood there in the dimly lighted room, her hair falling to her waist, her face all aglow with intense enthusiasm, was the very embodiment of inspiration. Jeanne D'Arc, in her most illuminated moments, could not have manifested more power. We listened spellbound to the burning words, and when they closed there was not a dry eye in the room. The controlling spirit was said to be that of Seneca, an ancient philosopher. 'On taking our departure Mr. Lincoln turned to me and said, 'I am deeply impressed by what I have heard.' This was late in December, 1862. On January 1, 1863, the Emancipation Proclamation was issued, and from that time the twenty-six battles that followed were all successful to the Union side, fulfilling the exact prophecy of the young girl."

"In subsequent conversations Mr. Lincoln spoke of numberless seances he had held with Charles Foster, Mrs. Maynard, Mr. Conkling and others, and he frequently referred to that eventful night in '62, and always in the most serious tone. There is not the least doubt that the spirit communication turned the scales, and was the pivot upon which one of the most important events in American history revolved."

S. M. BALDWIN.

Washington, D. C.

Another Slate-Writing Medium.

TO THE EDITOR:—I feel it a duty, as well as a pleasure, for the encouragement of the mediums, and also for the benefit of the Spirit-world and the cause at large, to give a brief statement of communications received by me and others from the spirit side of life through the mediumship of G. Fitch, who is an independent slate-writing medium, lately developed through the magnetism of his wife, who is a business and test medium. During their stay in our city they have given many demonstrations that are beyond a doubt positive proof of life beyond the veil called death. I have had several sittings with Mr. Fitch, which, from first to last, have been satisfactory to me. The first was a test of sealed slates that were bought by a committee, washed, sealed and fastened together with screws. I was appointed as the one to go and have the sitting, which I did, with results as follows: The slates were never out of my hands, or out of my sight but a minute or two under the table, while I held them from one side and the medium from the other. We probably sat about ten or fifteen minutes. I got a message on one of his magnetized slates covering the entire side of the slate. Then we returned to the office of Mr. F. R. Parker's, where the committee was waiting. We opened the slates and found a three-line message to our entire satisfaction. The last sitting I had with Mr. Fitch was far beyond my expectations. There was a message of over two hundred and fifty words, written on slates washed in my presence, and which never left my hands. There was also a short message from my father, on the outside of the slates, and a picture, which, to me, was convincing proof, as I have seen my father sit and draw such pictures when meditating. We feel safe in saying that Mr. Fitch will attain a high rank in Spiritual circles wherever he goes. Mr. and Mrs. Fitch's permanent address is No. 46 Seventh street, San Francisco, California.

EMMETT G. ORD.

Santa Cruz, Cal.

A Prophetic Bear.

TO THE EDITOR:—Hammond Station, La., is on the margin of what is known as the "swamp" county. In seasons of dry weather the elevation is but little above the water level. Confined in a pen twenty feet square at that place is a common black bear. The animal is now eight years old; has been a captive since it was a small cub. One day, with no apparent moving cause, this bear began digging at the earth in the place of its captivity. No particular attention was paid to this until it was observed that there was method in the work. The animal was actually building a mound with the earth it was digging up.

The work continued until a mound was raised over two feet in height. This done, bruin quietly laid down on top of the mound and went to sleep. Soon after this a rain storm set in and the water fell in torrents. The oldest inhabitant could not recall the time of a similar deluge. The water raised to within less than three inches of the top of the mound, where the original mound-builder had taken refuge. On investigation it was found that the work of building the mound was begun some forty hours in advance of the storm, and at a time when there was no visible sign that a storm was approaching.

Will some Psychic Science Congressman, or anyone else, kindly inform the readers of THE PROGRESSIVE THINKER: (a) What moved the bear to begin raising a mound forty hours in advance of the storm? (b) When finished, why did it take possession of the mound when there was nothing to indicate the near approach of a storm? (c) Why did it raise the mound only two or three inches above the flood line?

OBSERVER.

Heaven Enlarged and Improved.

The preachers say that far away,
In some bright land unknown,
The saints shall stand with harp in hand
And sing around God's throne.

In that city fair with hymn and prayer
They spend eternal years;
No other deed, so says their creed,
Is done in those bright spheres.

There while they sing to God the King,
They oftentimes look below
To catch the cry that comes on high
From realms of endless woe.

And though they hear their friends once dear
Shriek loud in fires of hell,
Not one delays to sing God's praise
And of his mercy tell.

For they've been saved and are not laved
In hell's eternal fire,
So they rejoice with tuneful voice
That they escaped God's ire.

Why should they care for kindred there
Who scorned "Salvation's Plan?"
They all had heard or read his "Word,"
Yet spurned the "Son of Man."

So let those burn who would not turn
And wash in Jesus' blood;
'Tis justice done to everyone,
For all God's ways are good!

Let not the saints heed their complaints,
But still as happy be,
Though hell be crammed with millions damned,
'The Saints, dear souls, are free!

Though heaven be small, there's room for all
Who heed the Saviour's voice;
The less there are God's love to share
The more should they rejoice.

Such was the heaven scarce one in seven
Could reach in days of old,
Its brazen gates and golden streets
Did precious few enfold.

But angels came and put to shame
Such teachings of the past;
They showed a way for all astray
To get to heaven at last.

That angel band from Summer-land
Revealed the Spirit Spheres
Which have their place in boundless space
Where naught to us appears.

In spheres so vast no soul is cast
Into pent-up heaven nor hell,
But each doth find among his kind
Ample room in which to dwell.

There none will stand at God's right hand
With but a chosen few,
But all will share an equal care
For Gentle and for Jew.

No "blood-bought heaven" for a few forgiven
Hath "God of all" created,
There's home for all, both great and small;
Though some get there belated.

No Saviour's grace secures a place
Of happiness or woe;
Attraction's law doth each one draw
Just where he ought to go.

But heaven is not a local spot
Or sphere in outward space,
'Tis in the mind its place we find
When filled with truth and grace.

Its spheres beyond will correspond
Environment and thought;
When we leave here we enter where
We find what we've outwrought.

Progression there as well as here
Redeems each soul from sin;
By God's pursuit we evolve
And heaven at last we win.

There all will find for growth of mind
Some business to pursue,
Not irksome toil, with grime and moil,
But what they love to do.

For endless years we climb the spheres
As gaily as in youth;
Through cycles rolled we ne'er grow old,
But "grow in grace" and truth.

Not one is lost of all earth's host
When mortal life is o'er;
Through "second birth" they leave the earth
And live forevermore.

—Dr. Dean Clark.

A Few Points on Holy Relics.

Animal magnetism prevails to a greater or less extent in all beings, and there are metals which will retain great quantities of this magnetism, which can be imparted to them on contact. These two facts show at a glance that all cures credited to the holy (so-called) relics which have been and are now held up to the faithful in the Church of St. Jean Baptiste, in New York City, come under common law and are not miracles. A statement made in the New York Recorder shows that magnetic force is the cause of these cures. The statement was: "Father Terecan says that the relic has not been here long enough to do any miraculous work." This, in other words, means that the silver-case which contains the so-called relic has, as yet, only reached the lips of a few. Cause and effect shows itself here as in all other cases.

The lips are very sensitive, and impart and receive magnetic forces to and from the system. After this case of silver has been touched by the lips of thousands of dupes, each and everyone imparting some magnetism, it becomes highly charged with magnetic forces. Then, when some poor debilitated subject comes along, one who is lacking in magnetism or vibratory forces to prevent the inroads of disease, as soon as their lips come in contact with this metal casket they receive some magnetism, greater or less as their condition demands and will draw. Priestcraft has known the peculiar properties of metals, and it is noticeable that in all cases where healing has been done by the relics, etc., that the cabinets and caskets which contain them are made of metal. It is the ignorance of these laws that make their dupes bow to their so-called power.

Will mankind never open their eyes and reason for themselves? We hope so. Yes, we see now that this priestcraft is doomed. Just think of it! Priests in Ireland being mobbed by church members! Verily, the world moves!

E. L.

7-7-7—Three Sevens, by the Phelons. Price, \$1.25. The Jesuits, on both the visible and invisible planes, have banded together to stop the sale of this book. They are afraid it will end their monopoly of the Secret Knowledge, which in its pages is given to the people. Read it for yourself and see why. For sale at this office.

PROGRESSIVE SHAKERISM.

Elder F. W. Evans to Elder William Wilson.

ELDER WILLIAM WILSON—Beloved Brother: I hear of you a good report from various quarters. It is said that you have discontinued eating the corpses of your fellow-creatures, whether they have four legs or only two, and that you have entered into a covenant of peace with all herbivorous animals, and that if the Egyptian craving for flesh-meat should for a short season again assert itself, you will restrict the desire for "evil things" to the carnivora which are evil—the lions, leopards, catamounts, hyenas, dogs, cats, bears, wolves, foxes, with skunks and hogs; these animals being carnivorous, cannot justly complain if carnivorous men and women eat them. But when human beings, the heads and lords of creation imbue their hands in the blood of lambs who "lick the hands just raised to shed their blood," unsophisticated nature protests, revolts against it.

The herbivorous cattle on a thousand hills look to man for protection against the ferocious cruelty of carnivorous animals. Many instances are on record of wild birds and herbivorous animals fleeing to human beings when pursued by their natural enemies the carnivora. On one occasion Mother Ann was brought into deep tribulation, and realized her mission as being to all God's creation, and said: "Oh, that the fishes of the sea, and the fowls of the air, and all things that have life and breath, yea, all the trees of the forest and the grass of the fields, would pray to God for me!"

In that spirit would she raise from her knees and kill to eat? I throw not. She was being taught of God, and was baptized as a mother indeed to all the creation of God. As such, she would not "hurt nor harm" anything that she called upon to pray for her.

Whence come wars and fightings, persecutions and inquisitions? Come they not of lust, the lust of eating and drinking, and the sexual lusts? War will not cease to the end of earth until "thou shalt not kill" is recognized as the first and great command in place of "multiply and replenish."

Non-resistant religious sects, as Menonites, Moravians, Essenes, and many other names, of which Babylon is full, have always been a prey because they had departed from popular fashionable iniquity. Would vegetarian celibates, communistic non-resistant, ever have had a "Salem witchcraft," a "St. Bartholomew massacre," and have exhausted the national resources of all Christendom in raising armies and navies, and building forts and barracks on land, and immense monitors and warships on the ocean?

As a man eateth and drinketh so is he. The Jews, coming out of flesh-eating Egypt, fasted forty years from flesh-eating. They did this as a nation. Their food was purely vegetarian. It changed the character of the people, and separated them from all the peoples on the face of the earth. They are like the Gulf stream that runs through the ocean, warming and fructifying, but not mingling with its waters. Israel dwells alone and is persecuted by all nations and people. John, the forerunner of Jesus, ate the honey-loust and wild honey. "He came neither eating nor drinking" like other people. Jesus fasted forty days to cast out of himself the carnivorous appetites latent in him as a human being. He was an "overcomer." He ruled over all the elements of which he was constituted.

Dear brother, peace, the peace of God be with you and abide. Know that the power of changing old and perhaps inherited habits is of God. It should be highly prized by those who have it. How else can we become new creatures? Conscientious consecration, doing right, and "swearing to our own heart, and changing not," is an inestimable blessing. It brings the kingdom of heaven within our own souls. What is the increasing with the increase of God but perpetual daily change from bad to good; from good to better. We have the whole human race to redeem, and have eternity to do it in.

F. W. EVANS.

P. S.—Joel Wood told me that he heard Mother Ann say: "The time will come when my children will not eat flesh-meat."

F. W. E.

The Denver (Col.) Camp-Meeting.

This favorite resort has been fitted up with every possible convenience for the benefit of campers and those seeking knowledge. This is one of the grandest opportunities ever offered the public. The grounds have this season been fitted up with electric lights, new bath houses, new swings, and plenty of good fishing in the lake; large dance hall, music free every night.

We have engaged the best talent in the country. Every phase of the phenomena will be represented. It has been our aim to secure mediums of undoubted reliability in every department. There is every prospect of one of the best meetings ever held west of Chicago. Cable-cars run to the gate from all parts of Denver.

One word to those coming. Reduced rates are granted on all of the western roads, as far east as Nebraska and Kansas; one-fifth fare on some; one-half fare on other roads. Meeting commences Sept. 1st; closes Sept. 28th, instead of the 15th. To obtain these reduced rates, one must ask for a certified ticket to the Spiritual camp-meeting at Denver; pay full fare one way. If a through ticket cannot be secured, if you use more than one road, take a certified ticket to the railroad where you change cars; then go to the agent and get another ticket through to Denver, or to the next change, and so on till you get through. When at Denver go to the Secretary on the grounds, and have your ticket countersigned. This will enable you to return without trouble. For any other information or circular, address S. M. BARTHOLOME, Sec'y, 911 16th St., Denver, Col.

Lake Brady (O.) Notes and Items.

It is rumored about this camp that a "Demonstrative or Test Mediums' Association" will soon be found with headquarters at Boston, and that none but demonstrative and phenomenal mediums will be admitted. The purpose and intent of this association is to defend themselves against the persecution and encroachment that is now going on against them in the ranks of the so-called platform lecturers, or the "Holler-than-thou" class of speakers. Said speakers are forgetting that they rose from the ranks of test mediums not a long time since. Something must soon be done to obtain the required harmony between these two classes of mediums, even if a rebellion and a revolution are required to accomplish the desired end.

Frank T. Ripley gives an average of twelve tests from the platform daily. He will remain at camp during the rest of the meeting.

The forest about and adjacent to this camp is a splendid place for Indian camp-fires.

Dr. C. E. Ford, of Cincinnati, with his wife, is stopping at the camp hotel.

John Hoskins, of Louisville, arrived to-day. The forest throughout this section of Ohio is not an ancient forest, but a growth of young, thrifty timber, that has been allowed to grow since the white man took the land from the native American Indian, who kept the land in a condition of prairie by the use of fire.

Wm. J. Stoffel, of Mantua Station, Ohio, makes a tip-top superintendent of grounds, and is an affable and polite gentleman.

Dr. R. J. Swarts, from Chicago, is at camp and is located for the season.

While hundreds of church pic-nickers are enjoying themselves on the lake shore, hundreds of Spiritualists retire to the forest and listen to our mediums and lecturers, and also commune with nature.

Mrs. Lake lectured to day upon "Mediums, Heredity," and kindred subjects.

Thursday, Friday and Saturday we had splendid weather and large audiences.

Dr. W. F. Ball and family came over to our camp from Mantua, Ohio, yesterday (Sunday, Aug. 7th). Rabbi Solomon Schindler, of Boston, Mass., spoke to-day on "The Jewish Criminal Law," and the "Trial of Jesus of Nazareth;" Mrs. H. S. Lake, also of Boston, lectured on "Astrology and its Relation to Human Affairs," and on the facts of reincarnation. J. Clegg Wright gave us a roaring lecture in the afternoon on the "Persecution of the Jews by the Christian World," and "Progression."

Frank T. Ripley was called out by the audience to give tests, and he fairly outdid himself, and it is said that he gave twenty names. S. S. Jones came with the spirit of John C. Bundy, who departed this life the day before. The Lake Brady people were not aware of Bundy's death until Ripley gave the test.

Dr. J. C. Street's classes for teaching in the "Occult Sciences" are a success.

Every speaker and every medium that closes an engagement at this camp gets a draft for the money due at once. Our conferences have become really nothing but classes for the education of our people, and every phase of mediumship on earth has been discussed there. So far two hours per day have been given to these different subjects: "The Rap, Spiritual;" "Table-tipping;" "The Nature of Clairvoyance;" "Psychometry;" "The Trance Condition;" "Automatic Writing;" "Independent Slate-writing;" "Clairaudience;" "Materialization;" "Personation;" "Spirit Painting;" "Spirit Photography;" and "Spirit Telegraphy" have all been discussed, with more to follow. There are now twenty mediums on the ground, and all have a word to say at these meetings.

Rabbi Solomon Schindler lectured to-day on "Why Am I a Jew?" Frank Ripley followed with tests from the platform and he did well.

J. W. DENNIS.

Ashley (Ohio) Camp.

The Ashley camp-meeting opens Saturday, August 20th, and closes Monday, Sept. 5th. The speakers engaged are Lyman C. Howe, Mrs. Adah Sheehan, G. W. Kates, Mrs. Zaida Brown Kates, D. M. King, Mrs. Anna Ivey—Independent slate-writer—and others. This camp is closely allied with the Mantua organization, or rather is part of the "National Spiritual and Religious Camp Association," which expects to foster and organize local societies, first in Northern Ohio, then elsewhere. The movement hopes to establish a lecture circuit wherever it can. It is now only local to a part of Ohio, but has a right to be National so far as able to spread its influence or to attract members. Hence every person interested should attend at Ashley or send in a membership. A sub-society of women was organized at the Mantua camp and will be perfected at Ashley. A women's convention is spoken of for next year. The work will spread and good will result. Mrs. Kates and self will devote October to this interest, and will be pleased to hear from localities in Ohio where we can help.

Fraternally, G. W. KATES.

Indianapolis, Indiana.

Many of the members of the Indianapolis Association of Spiritualists have spent a very pleasant time at the Indiana camp, which has this year been a phenomenal success in all respects. Many mediums have been upon the grounds, and have done exceptionally well. The work for the coming season in Indianapolis, Ind., commencing in September, already interests the many workers of our grand and glorious philosophy, and we know that after the season's vacation all will return with renewed vigor and take up with increased interest the season's work. The arrangements already made are well calculated to inspire courage and confidence to the Spiritualists of the city. We have engaged some of the very best talent the country has for 1892 and 1893—such able workers as Maggie Gaul, Mrs. Colby Luther, Helen Stewart Richings, Adah Sheehan, Willard J. Hull and Carrie Twing. Others will also appear upon our platform.

B. F. SCHMIDT.

