



MERRIMAC ISLAND.

The Annual Encampment of the Northwestern Spiritual Association.

The Opening Address by E. Bach, July 2nd, 1893.

The wheel of time has made another revolution, and for the third time the Northwestern Spiritual Association finds itself assembled at its annual encampment, and for the second time we meet on this beautiful spot, under nature's canopy to renew old acquaintances; become better acquainted; to report progress in the grand cause which we represent; to compare experiences and exchange ideas, and to enjoy such intellectual feasts, as only progressive people can enjoy.

Progress is becoming the watchword of the world. We are living in a practical and material world, and age, and we are beginning to realize that fact more and more. Old superstitions and dogmas; old conceptions and old thoughts, are changing and vanishing rapidly, and those of the human race who can and who dare use the intellect with which nature has endowed them, are striving for advance and progression. Instead of running after the phantoms, the misconceptions of old—instead of accepting what was told them by interested parties, the thinkers and the people of today investigate, called miracles, and are guided only by simple law. Assumption and intolerance each year blast their powers over the mortal life, as being obliterated, and is being sustained in its place.

No fear of the supernatural is any longer, and the practical and the material is taking the place of blind none. Spiritualism has been one of the great factors in this evolution into the things of the world, and the day is not far distant when the world will be forced to acknowledge the part it has done for humanity in its advancement. And so, friends, let us hope and strive to do our part in this gathering, that its effects will spread like a deepening sea over those who shall assemble here, and shall not be as long as eternity shall last.

The question will be asked of us: Why do you assemble here? Have you anything new to tell the world? They will say: The world has lived for over 1800 years under the religious system which is well understood—which has a strong hold on the civilized world, and it is not possible that we—only a handful of credulous dupes, have discovered anything which will better the old.

Spiritualists may be charged with being presumptuous to claim that during all these centuries the world was in error, and that at this late day a few despised people have made a discovery of facts which is bound to revolutionize the religious conceptions of the globe. And there will be scoffing and sneers. It is a fact that those who have not investigated what we know are the most bitter opponents of our knowledge and our philosophy. "Father, forgive them, for they know not what they do." Permit me to draw your attention to the fact that during the immediate past the world has made rapid advances—advances which we, as participants, are not fully capable of fathoming. These advances have been made all along the line; not only in one direction, but in all directions. I shall not have time to particularize as much as I would regarding these advances, but I will mention a few of them.

It is but a little while ago since Jules Verne wrote that supposed extravaganza, "Twenty Thousand Leagues Under the Sea." Those who read it carefully were astonished at the wonderful powers of what they called his imagination, (but that is a misnomer, Verne was simply an amanuensis, spirit intelligence furnished the thoughts of that versatile writer,) but today his predictions, which were then considered nothing but wild imagery, have been realized, and the principles then announced are today utilized for the benefit of the race. Electricity has done all the wonderful things, and more of them than Verne prophesied, and we have not discovered the A of its possibilities.

There are people living today who remember when the only mail convenience of their youth was a man on horseback, plodding his slow way across the country. How the people then living would have laughed at and mocked the man who had predicted that with steam and iron tracks the mails would fly across the continent at a rate which would make the fastest horse seem as a snail. It is but a few years since Fulton was looked upon by the ignorant and undeveloped populace the same as the Spiritualist was a few years ago—a credulous, ignorant, crack-brained individual, a visionary when he announced that through the agency

of steam he could propel a ship across the water against wind and tide. Even that most over-estimated man, Napoleon, had no conception what steam was capable of. Who was there foolishly enough to think of the possibility of the performance of the present ocean palaces?

Who was it that understood the mighty work inaugurated by that genius and human benefactor, Morse? Who would have admitted the possibility of transmitting human thought on the wings of lightning across continents, and under the waves of the mighty ocean, to connect the race by a slender thread of iron, and make the race practically a unit through its pulsations; revolutionize all society; promote commerce and all intercourse, and bring men nearer to each other, and thus nearer to the better conditions possible for them, and advance them a step nearer to the grand destination which Mother Nature has prepared for them? The dreaded thunderbolt of Jove, before whom nations and heroes trembled, has been chained and is today the abject bond slave of puny yet grand man. Had I space and time I could enlarge for days on the discoveries and advancement which have come to the race.

There is hardly a human being living, even the most thoughtful one, who can realize the benefit derived by the race through the discoveries of chemistry alone. It has changed life's conditions on the globe, and raised man so far beyond his former surroundings that words cannot describe the transformation but these conditions have come to us so gradually that we do not realize them. Astronomy, the mother of science, has advanced since the heavy hand of oppression was removed from the throat of intelligence, till through its means the world has become as well known as a man's own dooryard. Through its means navigation was made possible, and through that possibility the products of all climes have become interchangeable for the benefit of the race.

What has been done in the line of new innovations in the material and physical world to the present time, is as nothing when compared with what shall be done in the future, when the yoke of mental slavery shall be thrown off by every human being; when all men and all women will have become courageous enough, intelligent and independent enough, to do their own thinking, and dare and shall be permitted to act as their intelligence and experience dictates, and not as ancient, medieval ignorance commands and directs; when it shall be considered a badge of glory for any man or woman to think and act for himself and herself, instead of a disgrace as now; when men will be honored for making these discoveries and use them for the benefit of humanity.

Nature has those things in store for her children which will make them happy; all it needs is intelligence to open her storehouses. All her riches are free to him or her who shall unlock them, and she has not hidden the key. Intolerance, preconception, oppression, avarice, have thrown a rubbish-heap over the wealth that belongs to the race as their inheritance, and intolerance and other evils have kept a guard over that rubbish heap and said to the explorer: "Touch it if you dare." But, friends, progression has forced intolerance back step by step till mankind begins to assert itself. Said a man to me lately, regarding Spiritualism: "I want nothing of your new-fangled ideas; the old is good enough for me. I am contented with the old, and would not change even if I could."

"My deluded friend," I said, "why are you not content, and why do you adopt and use every invention which progression has brought before the race? If the old is good enough for you, why do you not get on to the donkey which the patriarch bestrode of old and put your family on there deep and lead him by the string? What business have you in the sleeping-car when the old is good enough for you? If the old is good enough for you, why do you take ice in your water?" The good old times did not permit the use of ice, but they put their water into a skin bag and drank it, calling it delicious. I might go through the whole category of new inventions that man uses daily. How inconsistent these people are. They oppose every improvement, but are always willing to utilize the new things against which they continually inveigh. They are in the world but not of it.

All mankind, even the barbarian, have advanced in their mode of life, and in what they call their material surroundings, and the new conditions are made use of by all. Any one who should reject the new innovations and conditions which surround life of late would be called insane, but in the field of what is called mental, or religious progress, a goodly portion of the race stands today precisely where they stood 1800 years ago. This is especially the case where the question of future life is touched. There has been but little real advance in that direction. When you touch on the question of advancement in the realm of what they call religion, the

supernatural, the majority has made but very slight advances. The old English knighted death in the battlefield, in the lists, or in the duel; fear was a stranger to him, but when the most ignorant hedge priest frowned on him he became a very poltroon, and the majority of the race today are still in the same condition. These things are held as sacred, whatever meaning that word may be to some, and it must not be touched. Among a goodly portion of the race, and even in this enlightened country, God still keeps a black shroud with forked tail, and spiked horns on hand to intimidate the ignorant, and some who are not so ignorant. The same old conceptions of the deity as were held centuries ago are still held. There are only too many Jaspers who vociferate that "Deus deus deus" and what they lack in development they make up in noise.

While the proofs of the discoveries of science, and the real conditions of the universe, are lying as thick around us as the leaves in the autumn forest, the old conception of religion still holds sway over the minds of the masses. Churches are still praying for rain as they used to do thousands of years ago, imagining that spoken words can interfere with the course of nature. If the romance written by the French astronomer, Flammarion, and now running as a serial in one of the magazines, "Omnia, or the End of the World," should be true, I warrant you that the churches would proclaim days of fasting and prayer, endeavor to turn the course of the comet from its prescribed orbit, ignore the law of attraction and repulsion, and imagine that they could make a heavenly body take another course by stinging their stomachs here on earth. I ask you how much has the world advanced in this matter, and has it kept on an equality with the advancement in other directions? And, friends, there is ample room for improvement as to the advancement along this line, and Spiritualism is at present a pioneer in presenting such advanced conditions, and calling men's minds to the possibilities of such advancement.

All that Spiritualists aim at is the discovery of truth. It is their only aim. With the attainment of that object nothing is permitted to interfere. Spiritualism will not allow the thickness of a single hair placed across the track of the car of progress. It recognizes no limitation to its scrutiny and investigation. Nothing is too high; nothing too grand; nothing too low; nothing too insignificant for it to investigate. There is nothing in existence that is too sacred to be investigated. The Great Cause of the universe has endowed man with intelligence, and the Spiritualist uses that intelligence to the best of his ability to discover truth. Instead of considering it a sin to pry into the works of this Great First Cause, he considers it a sin not to use his intelligence for doing so. He recognizes the right of no man, nor any class of men, to say to him: "So far, and no further." He recognizes no bar across his investigation. He says emphatically that any system, any creed, anything whatever which does not invite the searchlight of investigation to penetrate to its innermost recesses, should be looked upon with suspicion. Truth fears no investigation, and only error, knowing its inherent weakness, shields itself behind a bulwark of superstition, oppression, vested rights.

"Truth crushed to earth will rise again, The eternal years of God are hers, But error, wounded, writhes with pain, And dies amidst her worshippers."

The Spiritualist tries to live in the present rather than in the past. He lives for the future; for the good he can bring about.

And so Spiritualists assert that there are things in the line of future life, the destination of mankind after they have passed from this earth, which he not generally known or accepted by the world, and they do not consider themselves presumptuous if they proclaim this knowledge to the world. On the contrary they would call themselves derelict did they not proclaim what they know to exist.

You ask: "What is Spiritualism?" In its simplest form the answer would be: "Spiritualism is the absolute knowledge of the destiny of life after the change which we call death has taken place. Spiritualism, properly investigated and understood, gives absolute physical, material, and comprehensive proof of that fact, and any one who has the intelligence and the perseverance to investigate, can prove the fact for himself or herself. There is no aristocracy in Spiritualism regarding this proof. It is just as open to the dweller in the hovel, as it is to him in the palace. It is fitted for the understanding of the wise, and of those who are less so. It needs no credulity to accept it. It offers nothing which is not accompanied with the proof, and such proof as a child can understand. It is the only thing which deals with futurity which does not require faith and credulity, but it stands on its own inherent truth, and on conditions which prove themselves stronger and plainer the more they are investigated. The opposition to Spiritualism is simply negative. No person can investigate it intelligently and perseveringly very long before they get incontrovertible proof of its reality.

But Spiritualism is not a religion, simply a natural science. Religions are based on the revelations of reputed deities, the head of every religion. A revelation from a deity must be perfect, and there could be no improvement on any religion. A deity must be perfect, and an improvement means to perfect

something. A perfection cannot be perfected. Spiritualism is simply a natural fact, such as all other natural facts in the universe. As president of this association I offer this platform to any individual who shall be able to prove something which is not a natural fact—to some one who shall be able to prove that there exists anything supernatural, without trying to cram credulity or faith down our throats.

They talk about modern Spiritualism. Creeds and systems pride themselves on their antiquity, and claim precedence on account of age. Spiritualism outdates them all. Spiritualism is as old as the universe, as old as matter. When the universe was, when matter existed, Spiritualism was there, inherent in the same. We claim precedence of everything which can be named outside of matter. This platform shall be also open to any one who can prove that any kind, and sacrificed more human lives, than all other questions combined. And the time which is spent in the investigation of that question, under the conditions under which the Spiritualists investigate, is certainly well employed. As the vista of the future becomes plain—as it does to the Spiritualist; as he begins to see the facts and truths, as the mists of superstition and prejudice melt away with rational investigation, he cannot find words enough to express his astonishment at his own and the blindness of the world in not studying this question more fully and more generally, when it is right at his feet; when he is surrounded with it on all sides, and when the proofs lie within his reach and gaze, and it is so easy to acquire. But instead of that, prejudiced humanity gropes along in the dark, following the lead of blind leaders, and loses the golden opportunity of improving itself and making itself what beneficent nature intended it to be.

Another question is asked of me regarding physical phenomena, and I will say a few words regarding it right here. "Well, what good does it do, supposing a table moves across a room?" If a table does move across a room without contact with anything visible, it would in itself be a fact which any intelligent individual would want to investigate. But they believe in miracles, and want something stronger performed than a simple table movement. You send your child to school. The teacher impresses on him to remember that a round mark with a certain termination is called "a." What good does it do that child to learn such a simple thing? It seems of no use, and the child cannot see the use. What good does it do the child to learn the whole alphabet? The object of it is to lead up to words. Words are pictures of things. Language is a panorama of mental pictures, by which and with which converse between human individuals is possible. Without language, intercourse between individuals would be very limited. The letter "a," however, is not the language, or the panorama, any more than table-tipping is Spiritualism. The letter "a" is one of the necessary elements, a means toward an end, and so is table-tipping. It is one step toward a condition which makes the investigation of Spiritualism possible, but it is no more an end in itself than the letter "a" is all there is of human thought which is expressed in words, and in these words the letter "a" is used as one of the means.

My friend, you who sneer at what Spiritualists say or do, who have never investigated it, you would feel sorry for yourself if you could see with what pity the intelligent Spiritualist looks at your lack of development. I use the word pity advisedly, because Spiritualism has eliminated the word hate from the dictionary of its true followers.

Again I am asked: "What are the teachings of Spiritualism?" It would be impossible to crowd the teachings of Spiritualism into a year's daily lectures, and you will see how impossible it is for me to answer that question on the limited time at my command. Our spirit friends advise us that their creed is a very short one: "Even as ye would that men should do unto you, do ye likewise unto them." My orthodox friend may say: "You are stealing our thunder. That is our command." True, but it was the command of the Spirit-world long before the word orthodoxy was formed or thought of. My orthodox friends, you have no patent on that saying. You got it after it had passed through many hands. But even if it were your patent, you have not lived up to its teachings. You have hedged its meaning in with so many conditions that it has lost all the originality it ever had, and with that its very force. You have had control of the world for 1,800 years, and have you done to others as ye would that they should do unto you?

Spiritualism teaches that each man and each living being is only itself. It is what nature has made it. Every individual stands on his or her own merits or demerits. Our condition will be just what we have made it in this life, and if we have not made it what it should be, either from ignorance or otherwise, we have to suffer the consequences ourselves, and no one else can suffer for us. In Spiritualism there is no such thing as "pleading the baby act" after an ill-spent life, and then crowd into a heaven before your betters, because of being cringing enough to plead that baby act. No one can ride into happiness by jumping on someone else's back, and enjoy what they have not earned. It deals out justice, and nothing else. But the Spiritualist expects no hell-fire of eternal tortures. He can work out of the worst condition that he is in by and through his own efforts, and the help of other spirits in advising him and aiding

him, but he has to bear his own suffering, yet he has an eternity before him, to overcome the wrongs and mistakes which he may have committed. Friends, learn what you can of Spiritualism on this side of life, and fit yourselves to go into the other life as well-developed, as perfect, as intelligent and as well-fitted as it is possible. The investigation of Spiritualism, when you have once started on the right road, is a perennial feast of reason, development and pleasure, opening up thoughts and conditions which grow grander, and these come with stronger force and better proof as you begin to understand them.

We and our philosophy are not understood by the world as yet, but those whose vision has been developed in the right direction can now see the sun of Spiritualism send out its rays in the distant eastern horizon; we can see it growing brighter and brighter, and the promise of the time when it will rise above the obstructing hills is but a little distance ahead of us. There has been no time in the history of the world (I challenge its production) when there was so much advance and progress, so much freedom, so much of all that is good and progressive, crowded into forty-five years as there has been since the advent of this despised ism. Though not fully risen, the rays from that powerful sun have shed their radiance and intelligence on a suffering world; they have sent some of their light into the darkest caverns of ignorance, bigotry and superstition, and will bring about a new era.

Permit me to say a few words to and for the mediums. Mediums you have been endowed with privileges which but few of you realize. Oh, it is a grand mission to be selected as messengers and missionaries for the Spirit-world. The privilege is beyond price; beyond conception. There is no employment, no destiny, no privilege which can come to that of being a teacher—to be the instrument to lead humanity up to higher conceptions of life, of the universe. Your speaker has done but a very little in that direction, and yet he would not exchange that privilege for any crown possessed by any crowned head in the world. He would not take the wealth of all the millionaires combined, and lose the humble privilege which he has had of leading men and women to greater heights than they have heretofore scaled, to show to them that there is something to live for besides the daily rounds of business, and process of feeding and sleeping; to open their minds to higher and grander things than a humdrum life; to show them the possibilities and duties which lie before every person, and start them in their progression onwards and upwards. As little as your speaker has had opportunities to do in that direction, it has yet brought him the gratefulness of poor souls who have passed out of this life and who came back and thanked him for the few words spoken to them in kindness, regarding that other life, and acknowledged that even that little has assisted them to scale the heights which lay before them. Live and let them breathe the life which is above the clouds, and let them climb in order to progress. The medium has a great responsibility, however. Every privilege entails additional responsibilities. Mediums have great privileges, but greater responsibilities. You are the avowed representatives of this new ism. You are watched, and much is expected of you. Let me entreat you to be true to the Spirit-world, and to yourself. Try and realize the responsibility which your exalted position imposes on you. As representatives of the Spirit-world your lives must be of the purest. Live and let them breathe the life which is above the clouds, and let them climb in order to progress. The medium has a great responsibility, however. Every privilege entails additional responsibilities. Mediums have great privileges, but greater responsibilities. You are the avowed representatives of this new ism. You are watched, and much is expected of you. Let me entreat you to be true to the Spirit-world, and to yourself. Try and realize the responsibility which your exalted position imposes on you. 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she could not see; but, not daring to threaten her for fear of incurring her displeasure, the worthy Mrs. Grant plans to circumvent the little miss in her own way. She now came forward and commenced talking to Erastus, and in a very kind and pleasant, and much interesting manner, until she had said adieu and returned to the city—all but Claude Manning, who returned to his country.

How beautiful she was! Sweet Hermoine with her glistening hair and tender eyes was no wonder that Erastus felt his heart drawn out to her in a great and lasting love as he listened to her sweet voice and gazed upon the soul-lit face that portrayed every emotion as it swept through her heart.

Mr. and Mrs. Noble, and all the household at "The Beeches," mourned with her, for she loved her kind father. Though the little girl appreciated their sympathy, still it could not fill the void in her heart left by the loss of her father.

Though sorry to part with Hermol could not help but see the wisdom plan.

"The people at the house know of tention of going," continued the sweetly "and I know it does not meet their ap but I think it is for the best. My th

For sale at this office.

THOMAS PAINE,
Was He Junius?

By Wm. Henry Barry. Price 35 cents.

SOMEWHAT CRITICAL.

Is in Doubt on Many Points.

At this time when there is so much opposition being developed against spiritualism and mediums, even extending to legislative bodies for the enactment of laws intended to have a prohibitory effect, it is not time to inquire whether spiritualism and mediums themselves may not be largely to blame for this aggressive movement against them?

This question was forced upon my mind lately with great force, in a public conference meeting. One of the mediums present went on the platform, and kneeling at a chair gave vent to an agonized prayer, purporting to be uttered by a departed spirit, pleading for the privilege to come to different members of her family, to be remembered, confessing that she was to blame for their little quarrels, and purporting her terrible suffering in Spirit-life, and how she must still suffer until she could be reconciled with those of her family still on earth whom she had wronged, giving her name to all.

The name of this departed spirit is known to almost every individual in our city. She was the wife of a man who has several times occupied the highest office within the gift of a city, and whose name is familiar to nearly every person here.

He and his wife became estranged, and carried their quarrels into the courts, which, of course, the local papers gave a good deal of airing. The father and some of the children—at least one of them—had a bitter quarrel, which was also aired in the papers; this trouble grew out of the quarrel between the parents. Now it is easy to be seen that the friends of this departed lady, should they hear of this purported communication, would naturally be indignant, and their first thought would be that such things should be suppressed, and such mediums should not be tolerated. To a skeptic, or even to a Spiritualist, did this incident of itself bear any evidence whatever, that it was really the spirit of — talking through that medium? I think not.

It would be very easy for any one at all familiar with the newspaper reports of those quarrels to personate the spirit of Mrs. — as doing and saying what was done in that meeting lately. Understand, I do not mean to intimate that the medium was trying to deceive; but she may have been, for all I, as a Spiritualist, could know. How, then, would it be likely to strike the skeptical spirit return and communication?

As a Spiritualist, of one thing I am certain: No spirit of any development or much enlightenment would call upon a medium to give any such communication in a public meeting; they know better. They also know that neither the Spirit-world nor this are ripe for departed spirits to have set the part of public detectives, or to render public and unasked decisions in family or any personal quarrels; no, not even if asked to do so by one party to a quarrel. They know that any such move upon their part would only result in disaster to the cause they have so much at heart.

Mediums occupy a very responsible position. They are responsible if they cultivate familiarity with undeveloped spirits. Paul said: "Try the spirits," and a pretty good ancient medium gave us to understand that in the olden times there were departed spirits who would lie; and I am sorry to say that we have mediums to-day—novices, in the best excuse we can make for them—who under the influence of such spirits can unwittingly do incalculable mischief.

At least until the philosophy of spirit communication is more generally and more perfectly understood, it is very unwise for mediums to utter in public any such communications as this article refers to.

I am very much of the opinion that just such things are largely responsible for the decadence of ancient Spiritualism. Until all departed spirits and all mediums are perfect and infallible, such communications, carried to any great extent, would cause much injustice, keep individuals and communities in a ferment, and sound the death-knell to the advance of Spiritualism, and invite hostile legislation.

E. N. B.

Minneapolis, Minn.

Grand Rapids, Mich.

The Grand Rapids Spiritual Association intended to suspend its meetings for the summer months, but there were so many of the "faithful" remaining in the city it was decided to hold a Sunday evening service, and conference and circle on Thursday evening, right along, and it is very gratifying to find how successful these meetings are, and how well attended. Prof. Seymore, formerly of Philadelphia, is still with us, and has kindly furnished us with good and instructive lectures each Sunday evening. The professor is making many friends here, and it is hoped he may permanently settle and select our city as his future residence. Mr. M. Hoffman, a young medium, has been stopping in the city for a few weeks. Mr. Hoffman is from Chicago. While with us he has won many friends by his genial manners and liberality, being always ready to contribute freely at circles whatever he received through his controls, and his services have gained him many friends here. Several social gatherings were held while he was here, and his presence contributed largely to the enjoyment of the occasion.

Spiritualism is holding its own here, even through the hot term, and when the fall campaign opens we know our meetings will be better attended than ever. We have some of the best speakers and mediums engaged for the season to open, and there is a spiritual feast prepared, and many await with eagerness to take it in.

L. D. HAYBORN, Secretary.

Grand Rapids, Mich.

The ratio of insanity is greatest in Ireland, 87 to 100,000; the United States comes next with 33.

A SEANCE WITH MR. A. B. CAMPBELL.

Medium for Spirit Paintings.

Having of late noticed several interesting accounts of sittings had with that splendid medium and gentleman, Mr. A. B. Campbell, I cannot omit mention of a very impressive and in every way satisfactory sitting which Mrs. Washburn and I had with him at his home, 243 Park avenue, on the morning of June 25th last.

Our engagement with Mr. Campbell was for 12 o'clock a. m., and almost immediately after our arrival at his house we were ushered into a small room opening out of the parlor, the two windows of which faced south and opened into the street. The inner blinds were closed to exclude the bright sunlight, but there was sufficient light in the room to make every object therein clearly discernible.

Mr. Campbell and I first entered the room, and seated ourselves on opposite sides of a table about three feet in width. He took four slates from the top of a pile that was near the table, and, with a moist sponge, thoroughly cleaned them. The slates were then handed me for examination, and I dried them in a cloth furnished for that purpose. After I had dried the slates, he requested me to place my hands upon two of them as they lay side by side upon the table, that they might become magnetized. This process having been gone through, Mr. Campbell presented a piece of porcelain for inspection. By looking at both sides and through the porcelain, I convinced myself that there was no picture nor mark of any kind upon it.

The porcelain was then placed upon one of the slates, and the other slate was laid on top of it, thus enclosing the porcelain between the slates. Large rubber bands were then put around the slates crosswise and lengthwise, and the slates were marked for identification. Mr. Campbell then passed the slates under the table, at the same time requesting me to take hold of them, and they were held pressed against the under-side of the table for a minute or two, when he asked me to withdraw them and place them in my lap, allowing my hands to rest upon them.

At this juncture Mr. Campbell stepped to the door and requested Mrs. Washburn to join us. She seated herself beside me, and placed her hands on the slates as they lay across my knees. We sat thus for the space of fifteen or twenty minutes, during which time we listened to some very impressive remarks by Mr. Campbell's controls, who greeted us in a very cordial and friendly manner.

We were then directed to place the slates on a small dish of paints that rested upon the table, at the same time permitting our hands to lie upon them. Just here the control, little Alice, said to us: "You are going to have a surprise," and asked: "Do you know a Lillie?" We replied that we did, and asked what the surprise was to be. "Oh!" she said, "I cannot tell you any more."

Immediately after this Mr. Campbell informed us that the work was completed, and requested me to take the slates into the parlor. We passed into the next room, and while I held the slates Mr. Campbell removed the rubber bands that held them together. Upon raising the top slate there was disclosed to our view a beautiful poppy piece, painted in oil, on the porcelain, the paints all moist, as they would have been had they just come from the hands of a mortal artist, except that all of the colors were wet. Had a mortal painted the picture no one color could have been spread over another until the first was dry.

Upon the slate which was on top, and which was raised up to expose the porcelain, there were three messages, written in pencil. One from my father, who is in Spirit-life, and one each from Drs. Stansford and Azur, the last two named being spirit controls of Mr. Campbell.

When the porcelain was raised, we found written across the end of the bottom slate these words: "In loving remembrance of," and immediately below a beautiful spray of lilies of the valley, done in oil and still moist. In this we recognized a token of remembrance from a dear young friend named Lillie, who passed to Spirit life about five years since.

This sitting was one of the most impressive occasions of the many surprising and interesting experiences which we have had in the years we have been interested in spiritual philosophy and phenomena; and we would recommend that all who have the opportunity avail themselves of it to enjoy a sitting with Mr. Campbell. The manifestation is a wonderful exhibition of spirit power, the pictures are true works of art, and the influences surrounding the medium are more than pleasant.

Mr. Campbell and his hand are doing a noble work. The manifestations produced through his mediumship cannot fail to convince the skeptic who is so fortunate as to secure a sitting with him that there is a power and intelligence beyond the mortal, capable of producing wonderful results when proper conditions are afforded.

Buffalo, N. Y. E. T. WASHBURN.

SPIRIT PAINTING, ETC.

To THE EDITOR:—Friday, June 16th, my sister and I called on Mr. Campbell, of Chicago, and it was decided my sister, who is a doubter, should take the first sitting, and she being rather nervous, I was asked to sit with her. My chair was placed next to hers, and Mr. Campbell sat on the other side of the table. The slates were washed, and my sister herself thoroughly dried them. We had a piece of porcelain the size of the slates, which was also examined, the hand being plainly seen through it when it was held between us and the light. The slates were then banded together tightly, and it was impossible that human hands could do anything between them. My sister and I held the slates all the time, Mr. Campbell desiring us not to let our hands leave them; he put his hands on them for a

short time, but we still held them. Truly, in about thirty minutes Mr. Campbell desired us to carry them into the parlor and open them ourselves, which we did, and to my sister's great astonishment, and the delight of all present, we saw a beautiful painting of flowers on the porcelain—roses, forget-me-nots and leaves artistically arranged, and on the upper slate a message to my sister from both our parents, signed with their full names. A greater surprise still awaited us, for on lifting the porcelain to examine it we found lying on the under slate a bouquet of natural flowers, and when compared with the painting we found the same number of flowers—an exact reproduction of the natural ones, the natural ones were still wet with dew, and perfectly fresh. While looking at the flowers we saw there was writing under them, we removed the flowers, and found the slate covered with a communication in colored writing. We have preserved the natural flowers, and have the painting and writings as we received them. Now both my sister and I know we have witnessed a wonderful manifestation of spirit power, and a lesson from the Spirit-world to lead us to the knowledge of the eternal life, and the return of our loved ones to us. After resting a few minutes, I asked Mr. Campbell to sit for me. He did so, and we had results even better than the first-mentioned. The flowers were different—a delicate-colored yellow rose and other flowers and ferns were painted on the porcelain, and the natural ones, as in my sister's case, were beneath, and, if any thing, more beautiful than my sister's. I had also a very satisfactory communication in writing.

Miss L. C. OTTO.

Merrimac Island, Minn.

To THE EDITOR:—Knowing that you and the readers of THE PROGRESSIVE THINKER are interested in the events which are taking place at the different spiritual camp meetings, and not having seen very much from this, I thought I would write you. The camp is located on the banks of the grand old Mississippi, under the shade of the magnificent elms which cover Merrimac Island, eight miles below St. Paul, and would be an unsurpassed location if the management could secure half-hourly, or even hourly, transportation from the city, with the present rate of fare, which is only 7 cents, or a ten-ride ticket for 50 cents. While the attendance is large now, it could be very much larger with increased accommodations. The present number of permanent campers is from three to five hundred; Sunday attendance from 1,500 to 2,000. The talent secured has given general satisfaction, and it is, in fact, some of the best in the United States. Oscar A. Edgerly, who is one of the youngest inspirational trance-speakers on the spiritual platform, is also one of the best. He was engaged for the first week of camp, and gave universal satisfaction. His lecture and entertainment by spirit John McCarthy was simply immense.

Lyman C. Howe, who is known throughout the country both as a writer and speaker, and also delivers his lectures in complete trance, was engaged for the second week. He drew large audiences, taking his subjects from the audiences, which were answered in a masterly way, and one subject particularly, viz., "Why Are So Many of Our Mediums for the Physical Phenomena Drunken, Dissolute and Irresponsible Characters?" The controls gave some thirty minutes to the subject, and I wish that it could have been taken down and sent to you for publication for the edification of those who are continually crying, "Crucify them! crucify them!" not knowing that they require our best thoughts, largest charity and strongest positive guidance to keep them from being dragged down by degraded spirits, who need the assistance of mortals as well as spirits to elevate them from their low condition.

Mrs. Helen Stuart Richings gave her first address from this platform yesterday, to a very large audience. Mr. Howe occupying the morning and evening, and the lady at 2:30. Her reputation is well-known throughout the country, and many words of praise were spoken of her masterly effort on Sunday last. All three of the speakers mentioned have occupied two Sundays each, and the week-days have been filled by local talent, some of whom are of national reputation.

Dr. U. D. Thomas and Mr. and Mrs. Doctor Aspinwall, Mrs. Lowell, Mrs. Barton, W. H. Bach, Allan Brown and the very efficient president, Mr. Edward Bach, have all lectured and taken part in the conferences, all of which have been very interesting. Mrs. Aspinwall and C. E. Winans have been wonderfully successful in their seances for materialization, and have had to turn applicants away at every sitting, although they hold every night alternately, the room accommodating thirty people. Johnson, slate-writing and trumpet medium; F. Cordon White, platform, test and business medium; Mrs. Barton, Mrs. Anderson, Mrs. Mitchell, Dr. Russell, Mr. and Mrs. Vaughn, Dr. Preston, Allan P. Brown, and the blind medium, Jacob Miller, are all good mediums and give excellent satisfaction here; so, you see, the camp has been well supplied with mediums of all phases, and has gained a reputation which will secure a large attendance and a successful career in the future, if as well managed as it is at present.

St. Paul, Minn.

S. N. ASPINWALL.

Those Spiritualists who are in favor of honest industry and honesty of purpose are requested to aid us and the cause by extending the circulation of THE PROGRESSIVE THINKER. We will send free to all new subscribers the back chapters of the charming story, "Spirit Guidance," by Miss Clara Marsh. The paper will be sent three months for 25 cents. One dollar per year.

"God in the Constitution." By Robert G. Ingersoll. One of the best papers Colonel Ingersoll ever wrote. In paper cover, with likeness of author. Price, 10 cents; twelve copies for \$1.00. For sale at this office.

Lake Brady Camp-Meeting.

Of the combined attractions and pleasures of the spiritualistic camp-meeting it would be difficult to select the chief one; it would probably vary with different persons. Some would say the pure air and picturesque scenery, some the fine aggregation of speakers, the versatility of mediumship, and others the social features, the pleasures derived from mingling with those in the same line of thought that comes from far and near, and some the combination of the whole. Certain it is all seem to enjoy themselves at Lake Brady.

While the managers of this camp were not quite fully prepared the first two weeks for the many visitors who came—for right royally have Ohioans and others responded to the bugle call of President B. F. Lee to come to the first prepared by this new association—they are now, and the little inconveniences and friction incidental to the starting of such an enterprise are fast disappearing, thanks to the industry and energy of Superintendent Stoffel, the labors of the Ladies Auxiliary, and the consummate tact of the chairman, Dr. Street.

Thirty new tents were put up this week, besides several cottages, and the new landlaid, Mr. Daniel Kane, formerly of the Cataract House, Newburgh, is now fully prepared to feed the multitude. The business this year warrants the erection of a new hotel, one capable of comfortably housing five hundred to one thousand guests at least.

The spiritual feast of the past week has been all that could be desired. Mr. Willard Hall, Hon. O. P. Kellogg, Mrs. Jennie Hagan-Jackson, Mr. Frank T. Ripley and Miss Maggie Gaule all put in a most excellent week's work. All regretted leaving, and the campers were sorry to have them go. New arrivals, however, maintain the interest, and the coming of Mrs. H. S. Lake and Mr. J. Frank Baxter added new zest to camp life.

Sunday, July 16th, was a memorable day with us—the largest attendance on the grounds. The morning service was conducted by Mr. J. Frank Baxter, who took for his subject, "Spiritualism in the Dawn of Victory," presiding and supplementing his discourse with a choice selection of spiritual songs, and closing with twelve or fifteen spirit descriptions, nearly all of which were recognized, one in particular being so full of detail that Mr. Marvin Kent, the millionaire land owner of the town named after him, although not a Spiritualist (who happened to be present), arose in the vast audience, and publicly recognized the test from his spirit son Henry as correct in every particular.

In the afternoon Mr. Frank T. Ripley, who is engaged for the entire season, led off for thirty minutes with tests, every one of which was publicly recognized. Following Mr. H. came Mrs. H. S. Lake, as the speaker of the afternoon. Her theme was "Basic Truth," and the words rang again with her clear, clarion tones and earnest presentation of the subject. To restore harmony, and as a prelude to the last appearance here for the present of Miss Maggie Gaule, the wonderful test medium, "Beckoning Hands" was sung by Mr. Baxter with the most telling effect. Then Miss G., without any circumlocution, proceeded to describe the many spirits by which she seems to be constantly surrounded. At the close of her seance she tenderly bade all "good-by," and expressed very feelingly the pleasure of her visit to Lake Brady, saying she would try and be with the friends here again the last two Sundays of the meeting.

As a kind of dessert to the generous feast of the day, and somewhat as a pleasant surprise, Dr. Street introduced, by request, the Hon. O. P. Kellogg, who, in a ten minute speech, gave the audience a taste of his eloquence, ready wit and broad thought.

The many mediums in camp are kept busy, all giving good satisfaction. My next report will be devoted to them and the various phases of mediumship to be found at Lake Brady.

Mrs. Aber, of Kansas City, the materializing medium and independent slate writer, is here, and is much patronized day and evening.

Mrs. Effie Moss is also kept busy at her evening seances, and mention will be made in next report of Tillie H. Lees' experience at one of hers, and Thomas Lees' experience at one of Mrs. Aber's seances.

Mr. William A. Mansfield is expected to hold a novel seance to him, in which the blending of the forces physical and spiritual with Miss — will lead to the most pleasing manifestation of marriage, to which all campers are invited free.

Tillie H. Lees is agitating the question of organizing a children's lyceum in camp. The speakers for the week commencing Sunday, July 30th, are Mr. J. Clegg Wright, Walter Howell and Oscar A. Edgerly.

"They say" that Miss — (name later) is to be united to William A. Mansfield publicly on the rostrum here, by Mrs. Jennie H. Jackson, on Wednesday, the 19th. Detail report later.

THOS. LEES.

The demand for "The Priest, Woman and Confessional" in the German language has been such that the publishers feel warranted in getting out an edition in German. The book is well printed and illustrated, and sells for \$1 per copy. For sale at this office.

SPIRIT GUIDANCE, a story by Miss Clara Marsh, of Michigan, will prove highly interesting to every thinking mind. The paper will be sent three months for 25 cents, or \$1 per year.

An infant weighing 7 pounds at birth will weigh 7 1/2 on the tenth day, and 11 on the thirtieth.

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In the ten years ending with 1886, to 10,000 marriages 533 divorces were granted in Berlin, 322 in Paris.

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