



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

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NO. 249.

A PSYCHIC WONDER.

A Girl Who Is Developing Extraordinary Faculties.

Through Her Scientists May Solve Important Problems.

Her Manifested Powers Are Little Short of Marvelous.

The Study of the Human Brain and Mind Is Her Especial Pleasure.

Within an hour's ride of Detroit, says the *Free Press*, on the banks of the pretty Clinton River, lies Mount Clemens, one of the handsomest little cities in America. The fame of the Mount Clemens waters has spread far and wide, and well-known people from all parts of this country can be met at the baths and numerous well-appointed hostels during all seasons of the year. Mount Clemens has never been afflicted with a boom—it needed no artificial stimulus to advance, and during the worst of the recent panicky times, there has been no evidence of any depression among the merchants, nor of hardship or poverty among those who are compelled to labor for others.

There are many noteworthy features in and about Mount Clemens, but the object that will interest the public more particularly at this time, is a young and most charming little lady, who is rapidly developing very extraordinary occult powers.

While in Detroit I had the good fortune to run across an old friend who had left his crutches at the famous Michigan bath-town, and who was passing through Detroit on his way back to his far-distant western home. Our meeting was limited to less than ten minutes, because the carriage which was to take him to the depot was already at the hotel entrance. After a no less hearty than brief salutation, he said, with an impressive emphasis:

"If you want to be put on the track of a wonder that will prove a hard-nut for scientists to crack, run up to Mount Clemens and hunt up Elfa."

Taking a card from his case he wrote thereon a brief introduction to one of the most prominent men in the charming suburban city named, who had afforded him the opportunity to witness something so extraordinary that he evidently could not think of anything else and unlike other individuals, could not be induced to speak of his remarkable transformation from a groaning cripple into a sound and cheerful man. He exalted a promise from me that I would hunt up this wonder; his last words were: "Don't forget the Mount Clemens fairy," and he was gone. I then—for the first time—looked at the card and read:

"Mr. E. R. Egnew, dear friend—I ask as a special favor that you arrange to afford the bearer an opportunity to converse with the card in my pocket and went to room to finish a report that must go in the morning mail. I began to write, but found it difficult to concentrate my mind—somehow that name, 'Elfa,' would appear on my manuscript, written without my will. I erased it three times, and then concluded to give up a hopeless struggle and go to bed. When I awoke, that name, Elfa, flashed through my head the first thing, and an irresistible impulse determined me to make as early a start for Mount Clemens as train service would permit. It was still early in the day when I presented my friend's request to Mr. Egnew, who looked somewhat puzzled, if not annoyed, when he read it, but after a moment's hesitation, he said, with a reassuring smile, that had a decidedly warming effect: 'I would do almost anything for —, but this is more difficult than he can imagine.' I then learned that those in charge of the young lady were much opposed to any and all notoriety; the more so as the very peculiar faculties developing in her were of so extraordinary a character that no conclusion could be arrived at as yet, until this strange power might signify. I soon learned enough to stimulate my curiosity to the utmost, feeling that I would discover a rare avowal of no mean order.

I will omit a detailing of difficulties that had to be overcome before permission could be obtained to meet Elfa in such a way that my story would have either any scientific value, or decided interest for the ordinary reader. I know that it will be sufficient to say that I considered myself amply rewarded for my patience and perseverance when I finally did succeed in obtaining the coveted privilege of an unrestricted interview.

I will preface the account of my inquiries and observations by stating that I am not an impressionable novice in the line of psychic researches, and that I have read many of the latest and best treatises, comments and contributions on the various subjects that will have to be touched upon in this report. I know that this charming girl is destined to help solve at least some of the most vexing and difficult problems that are now under discussion among the wisest and most useful workers in the world of science; the men who have had the courage to free themselves from the thralldom of bigotry and prejudice, and who are ready and willing to leave the beaten track at any point where there is a fair prospect of obtaining light that will benefit mankind. I deem it necessary to say this much, to give more weight to such opinions as I may be forced to include to make this report more useful to the many who are now everywhere looking forward eagerly to reliable information on all the lines including and diverging from psychical study.

Elfa is but little more than half-way through her teens, and those in whom poetic thought and fairy lore have not been entirely extinguished by too practical contact with the world, may recall some ideal picture of a sylph-like creature, with all the charms of face and form belonging thereto, and accept the vision as that of the little lady in question. She is modest and retiring, exceptionally bright and intelligent, has had a superior education, and is an accomplished musician, possessing a pleasing soprano voice and a natural aptitude for harmony.

Although fully aware that she is most decidedly different from all the rest of the little world surrounding her, and that she is subject to awe-inspiring phenomena which are not to be explained by the laws of nature, she is nevertheless, charmingly natural and free from all restraint, or somber thoughts on the subject; on the contrary, her face lights up with an expression that denotes the utmost faith and pleasure when she speaks of her experiences in that realm whereof the average mortal has not even a dreamlike conception, and which to her is a reality.

The first oddity about herself of which she became aware was that birds appear to have no fear of her when she is absolutely alone, and one little wren came, wounded, to her for help and protection, and when restored to health remained near her during the rest of the summer, always ready to alight on her hand when outstretched for that purpose. She states that aside from some thoughts and impressions of which she made no mention to others, because she never heard any similar ideas or feelings talked of, she remarked no special difference in herself except, perhaps, a high degree of sensitiveness, and a feeling which can only be likened to an unfulfilled wish for an unknown object. When meeting strangers she has always been instantly and decidedly attracted or repelled, but never became aware that any one could exercise any special power or influence over her until quite recently, when she met a man toward whom she felt drawn by an unconquerable and joyful impulse. Her friends claim this meeting to have been a purely accidental one, but Elfa insists upon it that their coming together was ordered by a power of which but few others are aware. It was on this occasion that it appeared that this man's advent was momentous to her. He at once, at first sight, became her intimate friend and teacher, and she a most eager pupil. When first they met, she was suffering from the effect of a long and severe illness and subject to many pains and physical, as well as consequent mental disturbances. In a very short time she realized that the mere touch of her friend's hand was enough to banish all pain, and from then on improved rapidly in health, and within a month had more than regained her normal strength.

One of the conditions exacted before this interview was granted was that this man's identity should not be revealed. This is regrettable, as he would prove an important aid in evolving new facts in psychic science, because, judging from the hundreds of well-authenticated reports of experiments and occurrences in France, England, Germany and this country, I can remember none where the dominant force was so quick, absolute, and so completely in harmony (in rapport), with so perfect and sensitive an instrument. The bond between this man and Elfa is unquestionably hypnosis, but of a higher and different order than any I have so far met with, or of which I have any knowledge through other channels. He puts Elfa in the somnient state by a mere look and light touch, and what she is capable of accomplishing in that condition is not far short of the miraculous. In the course of the first week she developed clairvoyant and clairaudient powers that are astounding, and day after day her extraordinary faculties were manifesting and developing new phases. When atmospheric and physical conditions are favorable she is able to describe objects that are at any distance—in other cities, on persons, or in fixed positions. She has deciphered writing in unopened letters, that were in houses a mile or more away; but more than that, she reads thoughts and impressions in the minds of people whom she has never seen, and who are far away. She appears to be able to run through a record of thoughts in another mind as if she both. It will be sufficient to say that I considered myself amply rewarded for my patience and perseverance when I finally did succeed in obtaining the coveted privilege of an unrestricted interview.

There has been quite an exodus from the quarter near the shores of New York City's boundaries, caused by the credence placed by the people in Prof. Falb's predictions. I have noticed lately in *THE PROGRESSIVE THINKER* that a prophet, who lays no claim to being infallible, has been tampered with by a sharp stick in the hands of a thinker, which causes the former to resort in sarcastic terms which certainly tickle the reader. But it is these tilts among thinkers which really take the rough edges off from partially developed truths and imperfections, and bring both up to a higher standard. I do love tilts—but sandwiched with charity, not insinuations. Let him who is perfect in judgment and never errs, cast reflection upon my imperfections, and not until then—with apologies to the supposed Nazarene—ought to be the practice among thinkers and reformers.

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Consequently, Mars sheds a red color because its volume and intensity of dynamic force, in which it is enveloped, pulsates with a velocity so as to produce a red phenomenon. Saturn has a lesser volume of this dynamic force, hence sheds a color of yellow, which is not so intense as red. The earth is a pink star to the Marsians. Venus is slightly below the standard of Saturn, shedding a blue color. Each of these planets has a given number of pulsations in a given time, while the pulsations of the moon can be observed through a telescope. The earth also is enveloped in this atmosphere of dynamic force, in which it is a nucleus, consequently is surrounded by belts of dynamic force, as indicated figuratively in the diagram. These belts are also those of Jupiter, Uranus and Saturn. When Venus, the moon and Saturn reach certain positions and juxtapositions, so that the vibratory emanations of these planets follow the oblique rays of the sun directly to the dynamic planes of our earth, then the great volume of dynamic force, suddenly given the earth, must find room for action, hence a crowded condition arises in the bowels of the earth, and it is endeavor to equalize with space it causes a vibration and displacement of earth's crust and interior, and this is an earthquake; consequently earthquakes, in the present state of our world's development, arise from external causes. Such a juxtaposition has and will occur on August 30, and September 29, consequently a prediction followed.

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Orthodox astronomers and astro-physicists claim that the planets give forth certain colors on account of the specific gases which the particular planet holds in suspension; thus certain lines are observed in the spectroscopic. I claim this is an error. For color can be produced by a certain volume and intensity of vibration, irrespective of gases. And how do the astro-physicists know but what it is the vibrations of a particular element which causes certain color effects, and not the specific elementary matter itself? They know it not.

Consequently, Mars sheds a red color because its volume and intensity of dynamic force, in which it is enveloped, pulsates with a velocity so as to produce a red phenomenon. Saturn has a lesser volume of this dynamic force, hence sheds a color of yellow, which is not so intense as red. The earth is a pink star to the Marsians. Venus is slightly below the standard of Saturn, shedding a blue color. Each of these planets has a given number of pulsations in a given time, while the pulsations of the moon can be observed through a telescope. The earth also is enveloped in this atmosphere of dynamic force, in which it is a nucleus, consequently is surrounded by belts of dynamic force, as indicated figuratively in the diagram. These belts are also those of Jupiter, Uranus and Saturn. When Venus, the moon and Saturn reach certain positions and juxtapositions, so that the vibratory emanations of these planets follow the oblique rays of the sun directly to the dynamic planes of our earth, then the great volume of dynamic force, suddenly given the earth, must find room for action, hence a crowded condition arises in the bowels of the earth, and it is endeavor to equalize with space it causes a vibration and displacement of earth's crust and interior, and this is an earthquake; consequently earthquakes, in the present state of our world's development, arise from external causes. Such a juxtaposition has and will occur on August 30, and September 29, consequently a prediction followed.

But when Professor Falb endeavors to place the exact point of occurrence, he oversteps the boundaries of possibility in science, and for this reason: The earth revolves on its axis at a great rate and also moves in its orbit; likewise does the moon, Venus and Saturn. We must now find the exact location when that part of the United States is in rapport with these planets and the oblique sun rays on the date given above. That he himself is uncertain as to the time of day they will occur I will prove by the fact that he has included the Eastern and Western coasts of the United States; for, if they occur in the daytime in California, then they will reverberate to New York (which means night in California), at night; if they occur in the daytime in New York, then they will reverberate to California. Thus the shrewd professor has designated so as to make, it a "sure thing," for he will get the necessary oblique sun rays either at one place or the other. Since the moon's effects are mostly focused on the ocean, the shrewd professor has picked out the coasts instead of inland, and because the moon is the most potent medium for these planetary influences to our earth. Consequently it can be seen that Prof. Falb depends more on the manner in which he has fortified his prediction than he does on his mathematical and geometrical ability to bring the occurrences to their designated locations.

For the sake of science, I hope he will succeed in a modified manner, and if the planets affect our world in this manner, then they affect sensitive man also, in a way corresponding to his nature.

Detroit, Mich. E. C. GETSINGER.

Duty of Every Spiritualist.

TO THE EDITOR:—I herewith enclose one dollar for *THE PROGRESSIVE THINKER* for another year. I am sixty-seven years of age, and am very poor, and have nothing, only what I earn at hard labor, but I will have the paper as long as I live. I do not believe that poverty or hard times is a reasonable excuse for not taking *THE PROGRESSIVE THINKER*, and I also believe it is the duty of every true Spiritualist to subscribe for it.

A. O. JONES.

Brother Jones is a true Spiritualist, and though poor in this world's goods, he is rich spiritually, and in consequence must have *THE PROGRESSIVE THINKER*. There are thousands of well-to-do Spiritualists who take no Spiritualist paper—yes, millions of them. They do nothing to advance the cause.

Health, comfort and happiness abound in homes where "Garland" Stoves and Ranges are used.

EARTHQUAKES!

Getsinger's Theory of Their Causes.

Professor Falb's Shortcomings Exposed.

System Used in Predicting Cyclones, Seasons and Earthquakes.

There has been quite an exodus from the quarter near the shores of New York City's boundaries, caused by the credence placed by the people in Prof. Falb's predictions. I have noticed lately in *THE PROGRESSIVE THINKER* that a prophet, who lays no claim to being infallible, has been tampered with by a sharp stick in the hands of a thinker, which causes the former to resort in sarcastic terms which certainly tickle the reader. But it is these tilts among thinkers which really take the rough edges off from partially developed truths and imperfections, and bring both up to a higher standard. I do love tilts—but sandwiched with charity, not insinuations. Let him who is perfect in judgment and never errs, cast reflection upon my imperfections, and not until then—with apologies to the supposed Nazarene—ought to be the practice among thinkers and reformers.

In taking up the method of Prof. Falb, of Vienna, prophets will meet with doubters and other prophets, and then comes the tug of war, for there is nothing more influential in bringing an obscure individual prominently before thinking and unthinking people, than the exercise of the science or the gift of prophecy. By prognosticating some dire calamity, cataclysm or other important event. There is nothing which so suddenly thrusts a prominent prophet into the depths of the deepest oblivion than the failure of such prognostications. Consequently the prophet's reputation, depending entirely upon the realization of his horrible predictions, even if their success costs lives and property.

The latest prophet venturing out on the sea of chance is Prof. Falb, of Vienna. He predicted a number of earthquakes, which all, more or less, occurred within reasonable limits of their specified times. His latest is a prediction that the United States will experience an awful cataclysm and tidal wave in the month of September. At all 20 either of these is liable to cause the disappearance of the city of New York and somewhat change the geographical aspect of California and Florida. Since his previous predictions have materialized in Greece and Turkey, his present prediction has caused no little uneasiness in the States designated in this prophecy. But Prof. Falb did not designate any particular place in his previous predictions, but simply predicted seismic disturbances, without placing them as being particularly pointed out, as he did in his latest prediction. Undoubtedly, Prof. Falb has become more bold by the success he has thus far attained, and ventures out with greater certainty on the unknown expanse of chance, by now designating the geographical points where his predicted cataclysms will occur.

When we once understand the great difficulties in the way of accomplishing this part of prophecy, we will at once relax our tensioned nerves and trust to the great odds against Prof. Falb's geological part of his prophecy—that he will fail in designating that part of the world in which these earthquakes will occur.

Prof. Falb has not yet made public the system he uses in predicting these events. He has not yet become thoroughly satisfied as to the exact cause of the earthquakes, for he first began by comparing the positions and juxtapositions of the earth, moon and planets with the seismic disturbances, and found that certain juxtapositions always corresponded with these disturbances. When this was found, he made a prophecy in accordance with this discovery and succeeded, also several times after, until now he is a real prophet. His system is the effect of stellar influence on the earth when they reach certain co-relative positions. This he has not fully explained, because he is trying to fathom the cause of this phenomenon. Thus far he has only solved effects. But the same system which Prof. Falb uses in predicting earthquakes, a weather prophet in St. Louis, Mo., is also using in predicting weather and storms, and the writer has used it for several years (since 1881) in predicting seasons; consequently, the system has simultaneously dawned upon several minds through close study and observation.

The weather prophet is wonderfully successful. The writer has made "season prognostications" which materialized fully, but owing to one of the unknown things which often occur in this science, the designated parts of the country failed to get the share allotted to them in these predictions, but occurred in other parts owing to this error. In May, 1893, I predicted a dry and hot summer for the northern part of the United States, with cyclones and floods for the southern part. But it was comparatively a cool summer for us, while the southern States received all as predicted. I found upon investigation that the gas wells had been spouting stupendous volumes of carbonic gas, and this had accumulated above us—being a native of these States—causing an absorption of the heat rays, while in Europe, where there are no gas wells, they had the greatest drought known in 60 years. It can be seen that a prophet must even contend with these gases in order to prognosticate seasons correctly; consequently, not desiring to hang my reputation on such slender threads, I have retired from the field for the present.



BY EMMA MINER.

Author of "Bars and Thresholds," "Led," and other stories.

CHAPTER XI.

Mr. Vane's Vain Scheme.

[CONCLUDED.]

Mr. Marcella hurried to the store. He entered his office without manifesting any of the anxiety he felt.

"Have you seen anything of Vane round here lately?" he casually inquired of one of the clerks.

"Yes; Mr. Vane was here to-day, in the early part of the afternoon."

Mr. Marcella was startled.

"Does he come in often?"

"No; not very often. He was here a week ago, and three or four days before that. I haven't seen him since he left until then."

Mr. Marcella remembered he was away on both occasions. The clerk passed on. Mr. Marcella sat wondering how he could best make an examination of the premises without exciting suspicion, when Mr. Emmons came into the office, closing the door behind him. He looked anxious and worried.

"I want to speak to you about a matter; perhaps I am unduly suspicious, but Mr. Vane has been here three times recently. I was out on business both the first times, but to-day, when I came in, I happened to go down stairs, and I saw him just coming away. I feel as if something is wrong. What business has he to come here any more, especially to go prowling around down stairs? I stopped right there and watched him. He went up to the porter and talked with him a little while, but I don't believe that was what he was down there for."

"I'm glad you have spoken of it. I don't want Vane hanging around here, and what's more, I won't have it. Suppose you and I take a little trip down stairs and examine the premises!"

Together they went to the basement. They found materials arranged to start a fire in two places, and a slow fuse connecting with each, reaching to the base of the elevator well. As it was nearly time to close, it would, if not disturbed, do its work thoroughly before discovery. The materials were very carefully arranged, showing a nice calculation in all details. It would have been quite impossible for a stranger to have had access to that part of the house.

They looked at each other in amazement and horror. The fuse was extinguished at once, but the rest was allowed to remain as evidence of the purpose. A watchman was placed over it, that it might not be disturbed, and Mr. Marcella and Mr. Emmons returned to the office for a consultation on the matter.

"It is fortunate you happened to be here," said Mr. Emmons.

"Yes; but I was sent here. I didn't intend to return to the store to-day. I will tell you something." Then he related the incidents of the afternoon. The recital added another chapter to Mr. Emmons' proof of communication between the two worlds.

"Now I must attend to Vane. I wonder if he would be staying with Mrs. Ames?"

"He is accustomed to stay at the National when he is in the city," said Mr. Emmons. The usual preliminaries were attended to, and an officer was sent to find Mr. Vane. He was arrested at a railroad station just as he was about to board a train.

He was taken to a police station, where he was soon confronted by Mr. Marcella. Mr. Vane denied the charge.

Mr. Marcella determined on a bold stroke. "You were seen to place the stuff there, Vane. Its of no use for you to try to dodge it."

Mr. Vane broke down at once and confessed his guilt. He begged to be let free.

"No," said Mr. Marcella firmly. "You have done mischief enough in your day. You ought to be shut up for the safety of young girls and buildings. It isn't as if it were the first mistake of a young man. It is the pure consciousness of an old man. I shall not let you off."

Mr. Vane had his trial and received his sentence. None of them heard of him after that time. Mr. Marcella deposited a sum of money with the prison officials to be given Mr. Vane upon his release, to help him start fairly again, if he wished to do so; but beyond that he had no interest in him.

Mrs. Adams, Mr. Marcella and Mr. Emmons sat chatting over the incident after Mr. Vane had been committed to prison.

"I wonder if the time will ever come when the testimony of a clairvoyant will be admitted in court?" said Mr. Emmons.

"Probably not," replied Mrs. Adams. "Such testimony might lead to certain developments, but I don't think it would be safe to accept it, for certain reasons."

"Now, for example, take Mrs. Mills. She is a good woman, and uses her powers for good. She bears no malice toward anyone, even if they have injured her; and she is not inhuman. She would not say she saw or

heard anything unless she did. I think her testimony might be relied upon to assist in unraveling certain cases.

"On the other hand, look at Mrs. Echo. With equally remarkable powers, she would use them in her own interest, or what she fancied to be her interest. She is malicious and revengeful, therefore not to be trusted to deal with anyone. She would not care whose home or happiness she destroyed if she could only succeed in carrying her point, to accomplish her own purpose, or make a dollar of money. It would not be right to trust her, for one could not be certain whether her message came straight from the Spirit-world, or whether it was the concoction of her own malicious brain."

"That all sounds very reasonable," said Mr. Marcella. "Perhaps the time will come when some attention will be paid to these matters, and to the possibilities of help which might come if it could be faithfully carried out."

At this moment Mrs. Mills came in. She was given a short account of the conversation, omitting the allusion to personal names.

"There is really more dependence placed upon mediums in such work—detective work, I mean—than most people would be willing to believe. Many detectives get valuable clues from mediums. There is one who consults me regularly, and I am able, so he says, to help him. He gets all the glory, and generally the larger part of the wampum; though some of them pay me fairly well."

"Doesn't such work make you nervous?" asked Mr. Emmons.

"No; for as a general thing it is given me in such a way I do not understand the details, and, of course, I do not know the parties concerned, although I am able to make them understand about it."

Mr. Marcella turned toward Mrs. Mills as she concluded her remarks.

"Now, Mrs. Mills, I was intending to go to call upon you to-morrow. I want to give you a little token to show you that I appreciate the service you have done me in saving my store from fire. Please take this." He offered her a check for five hundred dollars.

Mrs. Mills was silent for a few moments from sheer astonishment.

"I don't know that I ought to take it," she said; "but if you could only know how I have worried at times to know how I would be able to pay my room rent, or just where my next dinner would come from, you wouldn't wonder that I want to keep it."

"You must keep it, of course," he replied. "But may I ask you one question? If it has been so hard for you, why have you remained in the business?"

"Because I can't seem to do anything else. Sometimes I get almost discouraged; and then, when I have been able to do some good, I am thankful to have the gift. I cannot give a service to everybody at any time, and I have to be honest and say so; and I am at a pecuniary loss on account of it. Of course I cannot make up a story for the sake of saying something, so I have to let them go."

"You are quite right to do so," said Mrs. Adams. "I wish there were more like you."

"Well, there are a great many such—more than we know of. They suffer in many ways, but they do good."

"Sooner or later, however, the truth and right will prevail. Water always finds its level," said Mr. Marcella.

"I expect Mrs. Adams and Alma back in about ten days," said Mrs. Adams, after a little pause in the conversation. "I shall be glad to have them here again." This was said as the gentlemen were leaving. Mr. Marcella said "he would be glad to see them also," but his thought was this:

"I must go down before they come home and try my fate."

The next morning he started for Rocky Nest.

CHAPTER XII.

Marcella & Co.

Mr. Marcella's appearance at this time at Rocky Nest was even more of a surprise than before. After the first greetings were over, he went out to sit on the veranda, to collect his thoughts and his courage.

"He has come alone, and evidently with a purpose," said Mrs. Adams to Alma. "It is so nearly time for us to go home, it may be for some arrangement about that."

"I hope nothing has happened to prevent our going back to Mrs. Adams," said Alma. "It will be such weary work to get well placed otherwise; and, besides, she is so kind."

"We will manage some way, of course," replied her mother; "I can bear many disagreeable things and hardships, too, if only we may be together; and linking her arm within Alma's, they went out on the veranda together.

Mr. Marcella, sitting outside, had heard the conversation. He glanced quickly at Mrs. Adams' face as she appeared in the doorway.

"Evidently she has not the slightest idea of my purpose, for her face is as tranquil as a May morning," he thought.

The next morning Alma arose early, and

meeting her mother at the door of her room, she said:

"I am going over to Little Cave for a few more shells, mother. I may not have another day so fine before we home. I shall not be gone long."

Alma walked leisurely down to the beach, swinging her basket carelessly.

Mr. Marcella concluded that now was the time, whether it was "the accepted time" or not. We will not record all the conversation. Suffice it to say he endeavored to impress his wishes upon her bewildered mind. He told her of his desire to make her his wife from the first time he saw her.

"But I have known you such a short time, and it all seems so strangely sudden," she said.

"Well, I have thought of it, and I don't want to give up my purpose unless you say I must; and then I shall not give it up, for I am a very determined man when I get set about anything."

"Now, just listen to me," he continued. "After you have thought it over soberly, you may, perhaps, feel inclined to consent."

"I heard you speaking about going back to Mrs. Adams. She is a good woman, but I can't bear to think of you as going back there. Stay here, through September, then marry me and go to my house—our house, I mean. I have a good one on C— avenue. The family who have been living there are at present in Europe. They will be home in September, and can make other arrangements; then we can live there. It's a nice place—eighteen or twenty rooms—all in good order; large enough for the whole of the family." She looked up at him inquiringly.

"I mean for Alma and Mr. Emmons."

"What! Do you think that is a foregone conclusion?" she asked with solicitude.

"Of course it is. A blind person could see it. And I will say this much to you: The day Emmons marries Alma will see him made a partner in my business. It will be one of my wedding presents to him; so he had better hurry up and get the date fixed, for I need him badly."

"Well, you seem to have got it all planned," said Mrs. Adams, with a smiling air of resignation.

"It is well planned, too, isn't it? What could be better? Now, in the language of Dickens' immortal friends, let's be a comfortable couple."

Mrs. Adams laughed and flushed a little. "Is this a strange wooing?" he asked.

"Just remember I am a strange man and never wooed before. I haven't got used to it."

"I know you are kind and good," she replied.

"Then trust me for taking good care of you," he answered soberly, all traces of merriment vanishing.

Mrs. Adams looked searchingly into his face. She felt she could trust him.

"I will," she answered gravely. And so that part of the matter was settled.

Mr. Marcella returned to the city the next day, and confidentially informed Mr. Emmons of his engagement; and added: "I think I can spare you if you want to go down for a day."

Mr. Emmons grew suddenly pale and dropped into a chair.

"I haven't the least idea Alma would marry me," he said.

"Why not?"

"O, because I want her so badly, I suppose."

"Well, of course, I don't know. I didn't get a hint on the subject; but if I were in your place I'd try my luck," said Mr. Marcella encouragingly.

The next morning Alma thought her mother seemed a little preoccupied.

"I think I will begin to get some of our belongings together to-day, mother, so we shall not need to feel so hurried toward the last of our stay."

As Mrs. Adams made no reply, Alma turned to look at her. She saw that something had happened; what, she could not divine. She waited for her to speak.

"I think we need not hurry, Alma. We may possibly remain here through September."

Surprise and pleasure were pictured on Alma's face.

"And I may as well tell you now; Mr. Marcella and I are engaged to marry, and we shall go from here to our own home."

If the ocean had suddenly rolled over Alma she could not have been more overwhelmed. She stood so long looking at her mother in amazement, Mrs. Adams began to fear she was paralyzed.

"Well, of all things! I'm thankful!" was her first exclamation.

"I am sure I am thankful if you look at it in that light. I didn't know but you would rebel," said Mrs. Adams, with a feeling of relief.

"If it were anybody but Mr. Marcella, I don't know but I should; but he is so good I can trust him to take good care of my little mother. And am I to live with you?" she asked anxiously.

"Of course! Where else should you go? Did you think for a moment I would give you up, or that he would ask it?"

"Then it is all right."

She gave her mother a kiss of love and congratulation, and ran gaily out and down to the rocks, and sat down to think of the strangeness of this occurrence.

"What a change it will be for dear mother! and mamma will be an honor to him; she is every inch a lady."

With these new plans and thoughts, the day passed quickly. Toward tea-time a shadow fell across the doorway. Mother and daughter looked toward the door to see who might be coming, for their callers were few. It was Mr. Emmons. Mrs. Adams instantly divined his purpose in coming:

"Just one little stroll on the beach before night falls," he said.

While Alma went for her wraps, he turned toward Mrs. Adams.

"Will you give her to me if I can win her?" he said.

"Yes; to you rather than to anyone I know. I can trust you."

"You may," he answered gratefully.

When they returned, the watchful mother saw it was all settled between them.

"But oh! I don't want to leave you after all," cried Alma that night, as they were discussing the engagement.

Mrs. Adams inferred that Mr. Emmons had not been informed of Mr. Marcella's plans in regard to them; but she said nothing, preferring that Mr. Emmons should learn them in Mr. Marcella's own way.

Mr. Emmons returned next day light of heart. Mr. Marcella had no need to ask a question. He tendered his congratulations at once. Then he unfolded his plans to the surprised and happy young man.

"I don't know how to thank you, but I will fulfill my part of the contract," he said gratefully.

"If all these things which have happened to us could be printed, it would read like a romance, wouldn't it?" he said to Mr. Marcella.

"So it would; and to bring one of the chapters to an unusual conclusion, I think we must arrange to have a double wedding. We often hear of two friends or two sisters wedding the same day; but the wedding of a mother and daughter is an unusual occurrence. We must arrange for it, my boy!"

Mother and daughter were consulted and consented. The wedding took place at Rocky Nest, and the happy pairs made their bridal tour directly home.

Mr. Marcella's home and purse were ever open for the good of the cause of Spiritualism, in which he had learned devoutly to believe.

So had they been led through trials to peace; through struggling-unbelief to an assurance of the guidance of the loved ones upon the other shore.

(THE END.)

A Voice from Vicksburg, Mich.

The tenth annual camp-meeting held in Fraser's Grove, opened August 10th, with a good attendance. The first lecture was delivered Sunday morning, August 12th, by E. W. Sprague, of Jamestown, N. Y., with which all who listened to his good words were delighted. He also delivered lectures Sunday, Tuesday, Wednesday and Thursday afternoons, each of which he followed with character readings and tests.

Thursday evening he gave a very interesting and satisfactory entertainment, consisting of platform tests and readings. Mr. Sprague has won the hearts of the campers by his genial manners, and he will be greatly missed when he leaves our camp for other fields of labor.

The first dancing party of the season occurred Friday evening at the auditorium, and it was a very successful and enjoyable affair. The Star Orchestra presided, and those who were too old or rheumatic to indulge in the "terpsichorean art" might enjoy the rich melody produced by the musicians.

On Saturday, Hon. L. V. Moulton, the "learned and logical lawyer," of Grand Rapids, arrived in camp, and in the afternoon gave the people one of his practical, reasonable, common sense lectures.

The second Sunday of the camp-meeting dawned bright and beautiful and by ten o'clock every available seat in the spacious auditorium was filled with eager listeners to Mr. Moulton. In the afternoon the hall could not accommodate the audience, so the lecture was given from the rostrum out of doors, beneath the stately old oaks. This lecture was followed with tests by Mr. Sprague, who is always so heartily welcomed.

Our gracious chairman, Mrs. E. C. Woodruff, of South Haven, is the inspiration of the camp. She seems to impart to others some of the sweetness and kindness of her own spirit. Mrs. Lora Hursen is the musical director, and her charming productions greatly enhance the interest of the meetings. The far-famed James Riley, of Marcellus, arrived in camp yesterday and will now give séances on the grounds. Mr. King, another celebrated materializing medium, will also be with us this week.

There are at the present writing about forty tents on the grounds, all of which are occupied, besides most of the rooms in the hotel. The outlook now is, that this will be the grandest meeting ever held in this beautiful grove, for the best is yet to come. And so the good work goes on in spite of opposition. All honor and praise to the noble little woman at the helm.

MABEL C. FRASER.

How The Progressive Thinker is Sustained.

THE PROGRESSIVE THINKER has always relied upon its weekly income from subscriptions and advertisements to pay its expenses. It is the only dollar paper in the United States, that has not squandered money derived from the sale of stock, and then refused to pay the principal or interest. Such being the case, it should receive the cordial support of all Spiritualists who desire that business should be conducted along strictly honest lines. Renew your subscription at once, and if possible send in an additional subscriber. The paper will be sent three months for 25 cents.

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Mt. Pleasant Park, Clinton, Iowa.

Another week has passed away pleasantly at this camp, the interest and attendance increasing with each successive week. The lectures of Prof. Lockwood closed last evening, and we hear nothing but words of praise for the able work done by him upon this camp-ground. Mrs. Sheehan, who has done admirable work, both as a speaker and presiding officer, took her departure last evening for her home, bearing with her the love and best wishes of many friends.

The weather is now superb for camping, and we shall indeed have the best of the wine at the last of the feast. Willard J. Hull made his initial bow for the present season before a large audience at 2:30 p. m. Sunday, and gave one of his most radical discourses. As usual he strikes right out from the shoulder and it behooves every tenderfoot to get out of range of the chips which fly, or take the chances of getting hit. With himself and Edgar W. Emerson for the closing week of the meeting, we are anticipating a feast of good things, and are sure of not being disappointed.

Among the many new arrivals we are pleased to see the face of Mrs. Lockwood, who has many friends at this camp, while the unexpected advent of Mrs. J. R. Francis was hailed with genuine delight by every one of her acquaintances. The only regret is that she could not remain, but we hope she was sufficiently pleased to come again and remain longer. M. A. Griffin, whom we all know as one of the old reliables, is also with us for a few days.

The annual election of officers took place Friday, the 17th, resulting in a complete change in the management, the new officers starting out with a determination to work for Spiritualism on the basis of justice and goodwill, to all concerned. Personal spite and petty prejudices do not form a good working basis, and with the new order of things, it is confidently hoped that this association will move forward in harmony and with a view to the best interests of the cause. The newly-elected officers are: President, Alonzo Thompson, of Omaha; vice-president, Dr. C. R. Riske, of Keokuk; secretary, Will C. Hodge, of Chicago; treasurer, Isaac Millisack, of Ottumwa, re-elected. The two new trustees are Hiram Eddy, of DeKalb, and Miss M. E. Foster, of Clinton. We consider ourselves fortunate in having for president a good, level-headed business man, which is a matter of prime importance in any organization. We realize the mistakes of the past, and having gained wisdom by experience, we will strive to avoid them in the future. With malice toward none and charity for all, we shall strive to make the camp-meeting for 1895 the largest and best ever held upon the grounds of Mount Pleasant Park.

"Temple Talks, by One of the Magi," is a series of papers, bound in stiff cover, issued by the Hermetic Publishing Co., 619 Jackson boulevard, Chicago, Ill. Price, by mail, \$1.25.

The invisible Master of Wisdom, or "One of the Magi," who is the author of these papers, in them has striven to apply the ancient knowledge to the needs of the present living. The subject-matter was given privately, twice a month, through trance-mediumship, and is considered by all advanced Spiritualists as very strong and instructive. There are twenty-four of them. They are condensed, terse and well worth the price. It was not the intention, at the first, to publish them, but the demand has been so incessant and pressing that the publishers have, at last, consented to put out a limited edition, of which nearly a quarter was sold in advance of publication. W. P. Phelps, M. D., has edited the volume, which is a guarantee for readable and sensible English.

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The price of the remainder of the edition of this book will be sold to meet the demand of "hard times" prices, and allow those who wish to use it, as so many have already done, in awakening the people to the plotting villainy of the Catholic church. Price, postpaid, 16 cents; four copies, 60 cents. Address: Hudson Tuttle, Berlin Heights, Ohio.

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THE PROGRESSIVE THINKER

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SATURDAY, SEPT. 1, 1904

Reconstruction—For Thinkers.

John, in Revelations, says he was shown a pure river of water, which proceeded out of the throne of God. Heaven being on an elevation, and hell in a valley, and as water obeys the law of gravitation, of course, the river in its flow from the throne descends to perdition. In that vale where these crystal waters flow, if we are to credit orthodox teachers, are the ablest minds that ever lived on earth. There is Franklin, the Deist, who wrestled the lightnings from the clouds; and there is Morse, who harnessed those lightnings to the car of progress; there is Watt, the inventor of the steam engine, and Fulton, who applied the new force to navigation there is Thomas Paine, the author-hero of the revolution, who invented and constructed the first iron bridge; there is Humboldt, with all the philosophers, inventors and statesmen of the past; there is Stephen Girard, who furnished funds for the building of his great college for the education of orphans, from which the clergy were to be excluded forever; there are the scientists of every age, who have explored the heavens, and taught us its wonders, descended into the bowels of the earth and given us its revelations; and there are the philanthropists of all time, who have sacrificed the most for humanity and neglected self, God and his Son, to serve their fellows.

Genius never dies. If anything is immortal, it is this child of the brain, whose products we know survive; whose constructive powers ought to be as indestructible as their works. Though occupants of a burning zone, tortured with oppressive heat and a short supply of water, is it not probable all the vast array of talent, energy and wealth located in those regions will utilize that great river proceeding from the throne, and by judicious piping and sewerage, direct those waters where they will do the most good? Not a drop will be wasted, but each will be made serviceable to the denizens of that drouthy district.

Men who constructed iron bridges on earth will find some method of constructing easy passages over yawning gulfs. The inventors of smoke annihilators will get up some device to destroy noxious vapors from burning brimstone; the lightning rods will be made serviceable; and all the forces of nature will be made productive in converting hell into a literal paradise. The printing press, the special device of the Devil, will play its part in Pluto's domain. Were it not for the worthless character of the inhabitants of heaven, its battlements would be scaled, and the territory would be annexed to the nether regions.

Instead of feeling the wrath to come, why not join hands with the good, the brave, the true, who have reached this common retreat, and labor to undo the great wrong which imbecility has done the race. Let the champions of the church, the Loyolas, the Torquemados, the Calvins—all the masters of crime, have a monopoly of heaven, with driving idiots and babies for companions, while the great thinkers of all the ages are reconstructing hell, making it worthy the home of genius.

Take our earth as it came from the hand of God—it was a region of desolation, mountain crags, barren plains and almost impenetrable forests. Man's industry and genius has made it what we behold today. In its native state it was but little better adapted to the needs of civilized man than were the infernal regions so well known to the church when scientists began to locate there.

Why?

Great religious revivals, the almost unending accompaniments of financial disaster, have failed to put in their usual appearance during the present business depression. Is the machinery out of gear, or why this departure from long-established custom?

That Siloam Inscription.

A clergyman suggests that there may be two finds of the inscribed Siloam stone; one with the inscription deciphered by Prof. Sayce, which we copied two weeks ago; the other with the introductory mention that they were the sons of Hiram, etc. We reply: The inscription was first discovered in 1880. It was soon translated and made the circuit of the public press. We cannot say when the addition was made to it by our Christian friends; but we find it as quoted by them, with the fraudulent addition, in 1880. In 1892 Prof. Sayce published his "Fresh Light from Ancient Monuments," and there he gives a detailed history of the find, its decipherment, and the care employed to place "squeeze" in the hands of European scholars. With the translation he gave a fac simile of the inscribed stone. He had there been a duplicate of it, or anything approximating to it in 1880, when the translation was being quoted with such delight by the Christian world, with their forged addition, he would have gladly referred to it. These additions were evidently made by the American press, and, probably, were never made known to the Oriental scholars who gave the correct rendering to the literary world.

It is said that the stone was stolen, and broken in its removal; but the fragments have been recovered. We hope the doubt thrown around the so-called Siloam stone, as to its genuineness, because it was broken into fragments, will not surround that of the Siloam stone.

A Good Man at Rest.

Governor Charles Robinson, for forty years devoted to the interests of Kansas, always faithful to principle, closed his mortal life on the 17th of August, and was followed to the cemetery at Lawrence, Kansas, on the Sunday following, by a vast concourse of people. He was a native of Massachusetts, seventy-eight years of age. His life has been an eventful one. His love of freedom took him to Kansas when it was first opened to settlement in the summer of 1854.

Governor Robinson, like most of the leading pioneers of that Territory, was decidedly liberal in his religious views, and a firm believer in the philosophy of Spiritualism. It was our fortune to share his acquaintance and friendship, and we can truly say, one of heaven's noblemen has fallen. The historian will do justice to his fame.

"He forged an empire, swayed it in its pride, And then, to show that he was mortal, died."

Conscientious, but Shameful.

A learned divine, whose creed teaches him that every word in the New Testament is inspired of God, therefore infallible, was discussing the passage in Luke 14, 26:

"If any come to me and hate not his father and mother, and wife and children, and brethren, yea, and his own life also, he cannot be my disciple."

He concluded in substance: "It is a solemn and melancholy fact that, generally understood, such passages tend to alienate, rather than increase the affection of nearest relations, unless they think exactly alike. For the sake of the unlearned I would be in favor of expunging all such passages from the book."

These are dogs whose tails are best abbreviated by cutting them off just back of the ears.

Renounced His Creed.

Rev. D. C. Christner, a leading pastor of the Progressive Brethren, of Wabash, Ind., has withdrawn from his church, giving as a reason he can no longer subscribe to their doctrines. He stated that he should ally himself to no other denomination.

We venture the assertion, if all preachers whose views are not in harmony with their creeds would withdraw from their churches, more than twenty-five per cent would take their departure from church circles immediately, and another twenty-five per cent would hesitate in their action, almost persuaded to be honest.

Honesty Its Own Reward.

That is a correct proposition of an exchange, that "Christianity is dead six days in the week." It might have added, with equal force, that its seventh day of great piety is contingent on statutory enactments. Repeat the Sunday laws: leave man free to employ all days as he likes, without legal supervision; then the motive for righteousness would not be to purchase a front seat in "Kingdom Come," but he would be stimulated to do so by a higher and nobler impulse than personal reward.

Well, Well!

"The Christian religion is reduced to a musical and literary entertainment one hour of the week, and Christian piety consists in subscribing to pay those who furnish the entertainment."

That is the way our neighbor of the *Independent* puts it. The editor could have added with equal truth that the former glory of the church consisted in its ability to abuse the Devil and depict the horrors of hell, duties now turned over to the Jaspers, the Talmages, and the Sam Smalls.

Unveiled.

A monument, erected by the friends of the lamented Charles Bradlaugh, so long and finally a successful contestant for a seat in the British Parliament, was unveiled a short time ago, to his admirers. The inscription, "THOROUGH," on the pedestal, well describes Mr. Bradlaugh's character. Mr. B.'s rejection of the Bible God made him very obnoxious to those who were unable to discriminate between the hideous idols whom the Jews worshipped and nature's God, as expressed in his works.

Nothing is less in our power than the being so far from commanding, we are forced to obey it. *Rosseau.*

Charity lays the rough path of peevish nature even, and opens in each heart a little heaven.—Prior.

OUT OF THE USUAL LINE.

Rocks Dissolved and Perfumery Put in Corked Bottles.

The Marvelous Work of Spirit Chemists.

TO THE EDITOR:—Having been a Spiritualist ever since my boyhood, and as I have investigated the many phases of mediumship, and as your valuable paper has such a wide circulation, and knowing that the Spiritualists are always anxious and glad to hear and read of manifestations coming through good and truthful mediums, who are surrounded by high influences, I give you great pleasure to place before your many readers the wonderful manifestations have received through the mediumship of Mrs. Emma Hearst Hunt, who now resides at her own home, 306 Amelia street, this city. Her phases of mediumship are clairvoyance, healing, slate-writing, oil painting on porcelain between slates, landscape oil painting on canvas by inspiration, and materialization. I placed her under strong test conditions.

At my first sitting the medium invited me to place the cabinet to examine it. It is small, about ten by twelve feet, with nothing in it but a carpet, a small table (on which is a music-box), chairs for those present, and curtains across one corner, which is called a cabinet. The medium took her seat in the corner, while her husband and I sat about five feet from her. The music-box was made to play, and in a few moments the medium was controlled by an Indian maiden, "White Dove." Then the seances commenced in earnest. It is evident that the conditions were good, by the grand tests I got, and the number of communications I received. The first to come was my father, who had been in Spirit-life over forty years. He materialized and called me by my name, announced his own, and gave me unmistakable evidence of his presence and identity. Then came my wife's sister. She announced her name and gave me a fine test by saying that her sister would come and have a talk with me. She materialized, and I saw her [I call me by name], let me place my hand within yours, as it will give me strength. She came close to me with her hands in mine, gave her experience in passing from earth to Spirit-life, and how she felt when she became conscious. She talked about her husband, calling him by name. She let me handle her garments. They were as soft as velvet, and almost as thin as paper. The lace, which hung gracefully over her shoulders and arms, was as fine and soft as downy silk, and you could feel it as it came out, and you could feel it as it came out, and you could feel it as it came out.

At some future time I will write about this medium's slate-writing, which is wonderful indeed; also her oil painting on porcelain between slates, and how it is done.

MARSHALL HAYES.

314 West street, East Los Angeles, Cal.

THE SECULAR UNION.

The Coming Congress in Chicago.

The Boston Investigator of August 18.

In what we see, says: "That there is only a little over two months to the time of the Congress of the Secular Union in Chicago; that if this meeting is to be made a success, lots of hard work will have to be done by somebody; that those who intend to give financial aid to the Congress should do so at once."

It is hoped that Liberals will act upon this suggestion. In spite of the hard times, the Congress must be held and our work sustained. The orthodox organizations have not relinquished their objects because the people are distressed. Rather are they taking advantage of the situation, hoping to meet with an indifference from secularists that will enable them to achieve an easy victory.

With the people struggling to better their condition, the lines being sharply drawn between the old parties and the new, all fearing to oppose the popular superstition, it is apparent that the Freethinkers are the only ones who dare maintain an aggressive fight for the secularization of the State.

In 1890 the Liberals of Portsmouth, Ohio, raised \$500, to defray the expenses of the Congress held in that city. It was a success, and why should it not have been, with the splendid array of talent represented by the speakers in attendance? These were remunerated for their services. There was no offer from the liberals of any community to even partially bear the expenses of the Congress. For this reason the organizing has been unable to give assurance to speakers that they would be paid for their time; and yet we want all to come; and that they may come, let the Freethinkers throughout the country defray their expenses, by arranging with them for lectures to be given on their way to and from the Congress. Lecturers should write at once, for all are invited, and make arrangements as to time and place.

It cannot be expected that there should be a large, or even moderate attendance from the far East to the far West, but the States adjacent to Chicago and also Illinois should be liberally represented.

Auxiliaries are especially urged to send delegates, that it may be a representative Congress, acting by the authority of a majority of the members of the Union. Let the president and secretary of each society come, any way. Societies should begin at once to raise the money necessary to defray the expenses of their delegates.

We hope to have a good time, and to see Madison Hall, 146 West Madison street, well filled from the opening day, October 26, to the close, Sunday evening, October 28.

MRS. M. A. FREEMAN,

Corresponding secretary American Secular Union.

Contributed to the American Secular Union toward defraying the expenses of its Eighteenth Annual Congress:

T. J. Porter, Adirondack, Minn., \$10; H. M. Faber, Saratoga Springs, N. Y., \$5; Mrs. C. Schofield, San Jose, Cal., \$5; Dr. E. B. Foote, Sr., New York, \$20, to be equally divided between the A. S. U. and the F. A. S. N. Gardner, dues from Troy Secular Union, \$1.

Edgar W. Emerson in Chicago.

TO THE EDITOR:—The new and beautiful Orpheus Hall, in the Schiller Building, 107 Randolph street, has been engaged for Mr. Edgar W. Emerson's annual visit to Chicago. This hall is in the centre of the downtown district, and can be reached from South, North or West Divisions by the payment of one car-fare; it will comfortably seat 300 people, and the elevators run until midnight. The meetings will commence sharp at 3 and 7:45 P. M.; doors open one hour earlier on September 18, 23 and 30. Mediums presenting their cards will be admitted free; all others will be charged 25 cents, to cover the heavy expense incurred. THE PROGRESSIVE THINKER will be on sale at the vestibule.

ALFRED WELDON, Sec'y.

Box 381, Chicago.

Never forget that the word unsaid is never master; of the word spoken are slaves.

Fraud and deceit are ever in a hurry. Take time for all things.—Franklin.

A GOOD-BY.

To the Pacific Coast Spiritualists.

TO THE EDITOR:—At present writing,

I am crossing the plains of Dakota, Eastward bound; ere these lines fall under the eyes of your readers, I will have reached home and gone on another mission. If memory serves me right, our work in California was well reported. We spent fourteen Sundays in that glorious State. During the last five weeks we worked almost continuously. Strange to say, the tie-up of the local trains in Oakland (we crossed the bay several times during the week) did not affect us at all, for it happened that every time we had an appointment there was a train at the boat, and the same way returning; it often occurred that no train ran the following day. I am not a believer in special providences; I can only say "it happened so." There was no train running from San Francisco to Portland at the time we desired to go, but we were not prevented from reaching our appointment. The strike did not extend to the sea transportation, so we went by Neptune to Oregon. This was no disappointment, as we had intended so to do if the boat would get us there in time.

I am under the impression that Mr. Hull and the New Era camp-meeting, so I will simply refer to the Lincoln Grove Camp, Washington, fifty miles from Portland via boat on Willamette and Columbia rivers, two miles up the Cowlitz, from where it empties into the Columbia.

Lincoln Grove is a beautiful tract of land. It is the property of L. P. Smith, a staunch Spiritualist. This earnest worker donates the grounds; he has erected a nice pavilion, built cottages and a large kitchen, which serves as a cook-house; the large dining-hall, which has been acceptably managed for two years by Mr. and Mrs. Scott, who own a farm near the grounds.

Mr. Smith is anxious for the Spiritualists in that portion of the country to organize, obtain a charter, and get in shape for systematic work. To such an organization he would transfer Lincoln Grove, providing the grounds could be held exclusively for Spiritualist meetings.

The Hull firm found it necessary to go East in installments; consequently, after Mr. Hull left my work was more arduous than before. In addition to my speaking, playing the organ, etc., I instituted a meeting for the young people. In fact, I did this at both the Western camps. It came to be one of the interesting features of the meetings, both at New Era and Lincoln Grove.

I would like to report the co-workers I met at the camps as they deserve, but I know that your columns are over-crowded with similar communications. At present I can only introduce them to your readers.

Prof. Seymour, the veteran phrenologist, now of Port Angeles, Wash., was on the ground when we arrived at Lincoln Grove. He is working earnestly to give people an understanding of themselves, and has the advantage of many in his line of work, as he is an advanced Spiritualist, and makes his philosophy serve him in an interesting manner.

His wife, formerly Dr. Brown, of Oakland, is a grand, rounded-out woman, highly intuitive, has keen perceptions, and seems to have a thorough understanding of the art of healing through the magnetic and electric forces.

Among others who co-operated in the work at Lincoln Grove were Dr. Dean Clarke, recently from San Francisco; Mrs. Bruce, Mr. and Mrs. Brockway, and Ben M. Barney; these parties were from Portland; also H. B. Allen, of Sumnerland, California.

Dr. Clarke needs no introduction from me to the readers of Spiritualist literature. He is a good thinker, a concise writer, and gives much needed instruction when he speaks to the people. His long experience in the field has given him a general knowledge of what his work should be. Mrs. Bruce, independent slate-writer, gave her first experience in public, with good results. Her private sittings were eminently satisfactory. Mr. Brockway presided over the meetings, and was, what is always needed at new camps, an "all-around man."

Mrs. Brockway, Inspirational medium, is just entering the field as an active worker. She assisted in the conferences and lyceum. Ben M. Barney was present two Sundays, and contributed to the interest of the meetings with his tests and letter-reading. He is very sensitive to conditions; is not yet able to always overcome inharmonious influences in the audience. On the last Sunday he did remarkably well, particularly in reading a sealed letter and locating the same.

Right here, Brother Francis, I want to say a word in reference to those who are found at every Spiritualist camp—those who boast that "no medium can give manifestations where I am." Is it not a poor compliment to take to one's self, when such an one admits the power to spoil conditions for all Spiritualist work? The lowest kind of an animal can do that, and might claim as much if it could talk. It is not wise, or in any way commendable to make such declarations.

Of Henry B. Allen, suffice it to say that his manifestations, given through his mediumship, are as wonderful and convincing as when he traveled over the country, years ago, as "The Allen Boy." I have read the report of the psychic committee, for which Mr. Allen sat last spring. He has their thorough endorsement as far as the cause being outside of himself is concerned.

Now, as every hour is lengthening the distance between myself and the dear people in far west who were so kind to me and mine, I am, as you are, apparently all in their power to make good conditions, I realize, as I could not while so busy, how dear they all became to me.

Dear friends, in San Jose, San Francisco, Oakland, Portland—those who camped with us on the banks of the Willamette and Cowlitz, I send from my soul, as I am flying eastward and homeward, a loving good-bye. Your sweet friendships and words of encouragement shall become, in part, my inspiration.

Beautiful land of the setting sun, And friends so kind to the wandering ones, Good-bye.

MATTHE E. HULL.

He is but the counterfeit of a man, who has not the life of a man.—Shakespeare.

The secret of life—it is given to minister and to serve.—Lucy Larcom.

MICHIGAN.

State Spiritual Association.

The Michigan State Spiritual Association

held its first annual convention in the City of Lansing, Monday, August 13th. The following local societies were represented by good-sized delegations: Paw Paw Valley, Grand Rapids, Williamston, Flint, Coloma, Jackson, Barlow Lake, Grand Lodge, Vicksburg, Lansing, Saginaw, Port Huron, Detroit and Bay City.

The president reported the cause to be in a prosperous condition throughout the State, with a steadily increasing membership in both the local and State associations.

No little enthusiasm was created when the president stated that Michigan was justly entitled to the honor of being the banner Spiritualistic State in the United States, having the largest number of organized local societies, and the most thoroughly equipped State Association.

Ways and means were earnestly discussed for strengthening the cause in weak localities, and sending missionaries into new fields.

It was unanimously decided to secure a charter from the National Association, and the Hon. L. V. Moulton was elected a delegate to represent this body at the October session of the National Association. The following officers were elected for the ensuing year: President, Hon. L. V. Moulton, of Grand Rapids; vice-president, Abbie E. Sheets, of Grand Lodge; secretary, F. Schermerhorn, M. D., of Grand Rapids; treasurer, Willis Miller, of Cheeseman; trustees, John Hutton, of Jackson; Hiram J. Jr., of Williamston, and Chas. E. Dent, of Vicksburg.

After voting to create a mediums' defense fund, and a legislative committee to prevent adverse legislation, the convention adjourned to meet at Haslett Park the next day.

The president, L. V. Moulton, delivered one of his characteristic discourses on the subject of "Organization" before a large and appreciative audience at Haslett Park, August 14th, at 10 o'clock A. M., in which he clearly showed the necessity of more thorough organization among the Spiritualists in order to maintain our rights, and more rapidly advance the cause of truth, liberty and justice.

In the evening, ten-minute speeches were delivered by Dr. F. Schermerhorn, D. P. Dowsy, Marguerite St. Omer, Dr. Marvin, Mrs. H. S. Lake, Melvin Root, Nellie Baade, Chas. E. Dent and Mrs. A. E. Sheets, all of whom spoke earnestly in favor of associated effort.

We feel that the first annual convention of the Michigan State Spiritual Association has been a grand success in every respect, and out of the fullness of our hearts earnestly urge our brothers and sisters in other States to join us in organizing our hosts, that we may plant the banner of truth on every hill-top and in every valley throughout our beautiful land.

Dr. F. SCHERMERHORN, Sec'y.

Liberal Camp-Meeting, Mo.

The fourth annual encampment of the Spiritualists at Liberal, Mo., convened at Catalpa Park, Saturday, August 18th, and will continue ten weeks. This meeting was designed, improved and arranged by the owner, G. H. Walser, for the sole purpose of demonstrating Spiritual phenomena, and for the further purpose of enlightening those who desire education in the truths of our knowledge. The meeting of this year opened very auspiciously, a larger crowd than usual being in attendance, and speakers and mediums of note are on the ground. Many of the old Spiritualists are here not only to enjoy the genial surroundings of the encampment, but also to acquire Spiritual food with which to continue the warfare against prejudice and injustice so viciously thrust at all advocates of the new religion.

Notwithstanding the large number of people here, Brother Walser and his able corps of assistants are caring for them nicely and making all not only feel that they are welcome, but attending to their every want.

Among the lecturers present are Allen F. Brown, of St. Paul, Minn., a new man in the Spiritualistic field, having been working in the public sphere, years, yet this gentleman, through his guides, delivers some of the most eloquent and logical discourses. He is the only one who has yet made a public lecture, with the exception of President Walser, who presented a very appropriate and well-received discourse yesterday. The other mediums present are: Mrs. E. M. Gillman, materializing medium, of Houston, Texas; Mrs. M. A. Tabor, materializing and test medium, of California; J. S. Craven, spirit photographer; George Goodman, ardent, conscientious, home physical medium; Mrs. B. W. Bristow and daughter, Miss Ella, of Joplin, Mo., test mediums; Mrs. E. E. Hammon, of Topeka, psychometric, business and test medium; Dr. Edward J. Morrison, inspirational speaker, of Veve, Mo.; and Mrs. Anna L. Robinson, the noted inspirational speaker and test medium, of Port Huron, Mich.

Everything necessary for the accommodation of the mediums and visitors are on the ground, and general enjoyment is evoked on all sides. The music this season is more than ordinarily fine, being under the charge of Mrs. W. S. Pettis, of Creston, Iowa. This lady has to assist her Mrs. Sue McGuffin, of Liberal, and Mrs. Robinson, alto, M. L. Jackson, tenor, of Liberal, and T. V. Blackman, basso, of Pittsburg, Kan. The singers are presenting classical music, rendered in such a manner as to win plaudits from all. The opening of the encampment is very bright, and a glorious and successful season is assured.

B.

I do not feel I can close this hastily-written article without paying a tribute to Mr. Skinner, of Columbus, Ohio, and his daughter, Miss Myrtle, who furnish the instrumental music for the meetings.

Mr. Skinner is a skilled violinist, and his daughter a fine performer on the piano. Mr. Cora Randall is a singer of sweet songs, and favors on nearly every occasion. We are to introduce congregational singing into the audiences as soon as we get fairly into working order.

Mr. Hull is looked for next week. Dr. Gustav and Dr. Mary A. Gebaur are here from Cincinnati.

MATTHE E. HULL.

The "Stuff" Heroes Are Made of.

The man of positive thought, the pioneer of every reform for the betterment of his race, he who evolves great and unpopular truths in his retirement, almost invariably hated by the thoughtless rabble, frequently the subject of ridicule for those incapable of appreciating true merit, is the one another generation lifts from obscurity, brands a hero, and erects monuments to his memory.

Good Words from Wooley Park, Ashley, Ohio.

TO THE EDITOR:—I reached this cotton-roofed city Sunday morning, the 20th inst. The sky was overcast; rain threatened; nevertheless, friends were in good courage, and busy in getting settled in their new quarters.

The bell announced at 10 A. M. that the time had arrived for the formal opening of Wooley Park Camp of 1894.

The address of welcome was delivered by Mr. H. Baxter, president of the Association. D. M. King was pleasantly introduced as "the Pioneer," who had been officially appointed as the chairman of the entire meeting. Although Mr. King was an active worker at the Maple Dell Camp (recently closed), he was in good condition, and after a few introductory remarks concerning the workers who were present, Mrs. Carrie Curran was called forward and introduced as one of the speakers who had been identified with the work of the association from the first.

Mrs. Curran handed out many practical suggestions as to the best methods for the upbuilding of Spiritualism, especially in those communities where there is a stronghold of Christianity. She gave an interesting account of her work in connection with an Independent Society she had instituted in Toledo.

At the conclusion of her address, "ye scribe" was called forward, and presented in a happy manner by the chairman to the audience. The hour for dinner had arrived. We all felt the jingle of the dinner-bell would be a welcome sound, so I occupied but a few moments; gave a general talk concerning our work and the cause on the Pacific Coast.

At 2 P. M., D. M. King, according to announcement, delivered an address on "Objects and Purposes of the Association." Mr. King gave quite an extensive history of the rise and progress of the association, now in its fifth session of meeting. This society, I am informed, is a division of the "National Spiritual and Religious Association," called "The Central Ohio Department." The Park where we are encamped is a beautiful place, adapted in every way for the purpose to which it has been assigned. The grounds are owned by a stock company. Mr. S. J. Wooley donated one thousand dollars to the enterprise, and the association showed its appreciation by christening the grounds "Wooley Park."

Of course, at this stage of the meeting I cannot make much of a report. The opening day was said to be one of the best ever experienced on these grounds. The attendance was not large when compared to older and more extensive camps, but it was universally conceded to be a profitable occasion.

Individually, I am tired of large camps, where all elements are blended, where so many go to "have a lark," as some express it. Of course, the revenues from gate fees are dependent upon largely to pay expenses of meetings, but I often query as to whether the work as a spiritual, educational movement, is not hindered more than helped, in some instances, where these immense convocations occur. I may be wrong, but more and smaller camps, those run in the interest of general reform, education and spiritual unfoldment, would be more in accordance with the idea of a Spiritualists' camp. I would not do away with amusements nor entertainments, but is it not possible to have them managed in such a manner that the good obtained from the money such enterprises may put into the treasury does not seem to be offset by the terrible conditions that are left on the grounds after such entertainments have taken place? But this is no place to criticize our hard-working managers, who are probably doing the best they can.

Just a few words more concerning our work commenced in this camp. Monday is campers' day or rest day from the ordinary work. Last Monday night we held a conference. It was decided to meet at half past nine the following forenoon, and organize for work in connection with a children's meeting; accordingly the friends met and decided to introduce this feature into Wooley Camp. I was elected as superintendent of the class, so am again in the harness, on duty every day.

THE CASE OF MARY RICE.

Her Advent to Spirit-Life.

A Narrative of Her Experiences.

Through the Mediumship of A. E. Tilden, M. D., Rochester, N. Y.

[CONTINUED FROM LAST WEEK.]

You should see the pristine rays of the gloriously bright emanations from your brow as you are so intently engrossed in this work of love. What seems most beautiful of it all is in the background. The couch from which you have just arisen, and the pain from which you were suffering, are plainly visible, notwithstanding which you rose and exerted yourself to the utmost, for said you: "The child is freeing for the want of comfortable clothes."

Your own little child stands beside you looking happy to see you at work on a suit of warm clothes for poor little Jimmy O'Kief. This is but one sample of the many records of your deeds done in the body that we saw in beautiful artistic display.

We have not permission here to speak of many other things presented to us in this same way, but I must mention the scenes depicted in this pictorial manner, the hours of silent watching by the bedside of suffering. Your own mother has in fond remembrance the care bestowed on her during the long months that you stood over her, beguiling the tedium of the hours of pain and helplessness.

We followed the happy parents of such a child through the cool avenues and meandering glades down to a clearly transparent lake or streamlet, for the waters were in motion like a running rill.

There were the boats and oarsmen in waiting, and we stepped into the beautifully arranged cabin and took our seats, and soon were floating across the flashing waters to the place where the animals were in keeping.

What do you think, were they wild or domesticated? First your milk-white horse that you have coveted; but, mind you, he has a mate; and all the other animals of which there were a large number, all had their mates. They live in pairs. A large shaggy dog lay at the entrance, and we knew he was your grateful friend for kindnesses shown him in his life's deceptions.

Mrs. Van Auker.—For mercy's sake, is that old Watch that was on the Parker farm? Dr. Lucas.—Yes. Man has his pets and also animals of use here in the Spirit-world the same as there, if he was kind and humane to those in his possession while there.

Some think that the Spirit-world is peopled only by disembodied human beings, and that all animal creation below man is struck out of existence. Well might it be for many who have never had any compassion on the weaker and lower grades of animal life if such were the fact. But man cannot exercise cruelty towards even the meanest thing in existence without making reparation to the Creature he has abused, though it be a crawling worm.

Self.—Although he might have to in some way expiate the offense, I had not supposed that he would be obliged to make reparation to the animal itself.

Dr. Lucas.—Yes, he must. It is the inexorable law of nature governing all things. And he must suffer for all the suffering he may have inflicted, and his victim a witness of his sufferings.

We returned the same way we came and were then invited to take a walk through the flower-gardens. O, such rare loveliness as greeted our vision! Flowers of every form and hue, and the dazzling brightness of the reflections on all surrounding objects was too tempting to attempt a description.

Flowers seemed to talk, and are symbolical also of the deeds of the persons for whom they were planted. And one can read the character of the individual by the persons that tend them. If the one for whom they are planted is below the moral standard, the attractions will be the same or corresponding to them.

I saw no menials at work in your garden, but angels of purity planting and cultivating the rarest of plants and shrubbery. They will add to the floral beauties, reminders of your care and love bestowed upon Mary during the period she was with you.

I have portrayed these scenes to give you fresh courage and strength to pass on in the path of duty, regardless of the many trials hedging you in on every side.

Now, Mary will write to you after I have given the Doctor a sketch of the home that is prepared and in waiting for him.

Doctor, your home is in the same sphere and not so remote but what you can make those visits you have mentioned, and it would be no difficult task to call upon each other. It is called the harmonious sphere, contiguous to the wisdom sphere.

Mrs. Van Auker's home is not surpassed in beauty, for loveliness of graceful, artistic combination of arrangement greets one on every side.

We reached your domain at a time of great rejoicing over the accession to your band of one of earth's noblest men, a person you never knew and probably never heard of, but you will make his acquaintance and regard him with feelings of love and reverence.

He has been in Spirit-life about twenty years, an earnest, zealous, efficient laborer in the cause of freedom and reform.

In our absence the preparations for the reception had been going on.

As we approached the premises, music, such as you like, came floating to our ears in most ravishing strains, filling the soul with tranquility and peace.

The tables were spread with the richest of heavenly fruit and flowers, your mother and daughter presiding at the festive board.

Mrs. Van Auker.—If we shall progress into higher spheres as we have been taught,

will we not then leave these splendid mansions behind us?

Dr. Lucas.—You will retain these homes. As you advance in wisdom and love, your possessions will be increased, or, in order to make you understand it, I will say you can keep this place and buy in the city, and occupy first one and then the other, just as the inclination prompts you.

I wish some of your long-faced Christians that are teaching that to be holy one must be sober (if they do not teach it in words they do in their own demeanor), could have been witnesses to the scenes that followed our arrival at your home in the Spirit-world.

Music and dancing, eating and drinking, rowing and sailing, riding and walking, looking at the beautiful and grand adornments of the different apartments were all in order. Self.—I would like to know the name of the gentleman whom you mentioned as having just joined my band and was the occasion of so much rejoicing.

Dr. Lucas.—The gentleman's name is John Duncan. He lived in Boston, and took a great deal of interest in spiritual manifestations, but was not fully convinced of the truth of the philosophy of spirit communion. He was a saddler by trade and not rich. But he had a heart overflowing with love and kindness towards all suffering humanity, and deprived himself of many comforts that he might provide the needy with the necessities of life. He is worthy of all these demonstrations.

Self.—I heartily welcome all such into my band and rejoice in it.

Dr. Lucas.—None but such persons can remain in your atmosphere. Do you realize that the emanations from your bodies, both physical and spiritual, are living essences that attract and repel other living essences?

A delegation of patriots and statesmen, dressed in uniform to distinguish them from the rest, were in attendance and enjoyed the festivities with great zest, and added much to the interest of the occasion. You already have some of their names. You will get the rest of them.

Tables were spread under the overhanging boughs of the fragrant trees in full bloom.

These houses are not builded for you, but are your own handiwork, and your loved friends and relatives delight in garnishing them and often invite large parties to visit the premises with them. And thus strangers get acquainted with you before your transition to the spirit spheres and will be pleased to give you a hearty welcome.

Each one has his or her own habitation, whether it be a mansion such as I have attempted to describe or a dark, dismal abode such as the selfish and vile prepare for themselves.

The grand and beautiful pictures traced in glowing colors were a study for those that claim to understand the art of drawing and painting far better than I.

Your deeds day by day are there represented in these beautiful symbols, and your kind and sympathetic nature is thus revealed to every beholder as they pass by.

On the archways leading to these fairy retreats is your name in shining letters studded with pearls and diamonds that flash and glisten, and reflect the beauties of your genial nature. I have told you each individual makes his or her own dwelling for their future habitation. Therefore do not draw the conclusion that your mother and daughter are destitute of homes of rarest loveliness. But they take delight in visiting your place and adding new beauties such as they see you deserve.

(I had expressed my surprise that my mother and daughter should be at my place waiting upon company, as he had said, while I was sure that they, particularly my mother, who had done so much good in the world and had kept neighbors from starving, was deserving of a much more splendid home of her own than I was. That was the occasion of his writing the last paragraph above.)

Oh! that all mankind were progressed sufficiently to understand these laws and live in accordance with them! How many pangs of sorrow and remorse they would spare themselves!

Although your noble efforts to promote the weal and happiness of mankind have many times been met with contempt and scorn, your rewards are pictured forth in most glowing colors, and when you arise from your present condition of life they will become as tangible to your senses as the realities of the surroundings of the Earth now are to your outer senses.

By the way, I will tell you I had gone with a party of highly cultivated, intelligent gentlemen when you last sat for me to write, to visit the halls of the different legislative bodies, and was told by your friend Clay that you were to occupy a high seat of honor, an honor that you are deserving of for your efficient aid in the great anti-slavery movement.

Self.—I was opposed to Clay's position on the slavery question, but I have no idea that he is any less my friend on that account.

[TO BE CONTINUED.]

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AN OPEN LETTER.

In Relation to Haslett Park, Mich.

TO JAMES H. WHITE, PRESIDENT, AND MEMBERS OF THE EXECUTIVE BOARD OF HASLETT PARK, AND MRS. SARAH HASLETT.

DEAR FRIENDS:—It is with deep regret that my business and health needs make it impossible for me to be with you at your annual meeting and election of officers, for never in the history of our work, since the departure of the founder of the park, were there so important interests to consider as now; never so much depending upon us as a Board. We have duties, obligations and responsibilities, that are far-reaching in their effects upon the cause, humanity's good and individuals. In performing these duties, all selfishness, personal prejudices, avarice and vanity should be laid aside. Justice, the highest good to the greatest number, and the best furtherance of the great truths we represent, should be the motive, the design, object and aim.

Mr. Haslett had one object, aim and purpose, in taking hold of this matter, viz., to found a broad, liberal, free rostrum, where all subjects that pertained to humanity's good could and should be discussed; where the conditions should be such that great, beautiful and wonderful manifestations and truths should come to us from the other side of life. How to accomplish this with his means, and not impoverish those to whom he was under obligation, was his study. In acting up to his best light, advice given and environments, he started the movement in the way he did. He executed a deed, intending to put the same on record. He entrusted it to those whom he supposed would put it on record, yet in the last moment, to his surprise, when he found that his work in the form was done, he ascertained that much that he expected and requested was not done, and that his honest plans were in a shape that would have largely thwarted his efforts and designs, under these conditions, with obligations, restrictions and many entanglements. In the giving of this deed, had he lived, there would only have been safeguards to the success of his many great plans; yet, by his sudden and unexpected departure, they have all acted as hindrances, loads and blocks to the wheels of progress and success. It was these conditions, these sad results, that our present Board found upon their hands. This unfinished work, with its many sad environments, was laid upon our honorable, able and worthy president to finish, and that in so doing, would bring light to others, growth to himself, and success to this great and glorious cause. When he felt this duty laid upon him, he cried out like one of old, saying, "I cannot do it. I lack the many things that are needed." Yet the divine light beamed in upon his soul, and he said to those who are now members of your Board, "If you will act with me, stand by me, I will do my level best." This you all know he has done. You all know how faithfully, honorably and justly he has held up the flag of Spiritualism, freedom, justice, love, tenderness and purity. Still farther: you all know how manfully he has pledged his money in this legal contest with the selfish son who has not heeded the wishes, duties or impressions of the parent whose love and sacrifices have made him all he is.

The result of this contest has gained us a victory thus far. We are entitled to the intended lost deed, yet with conditions we cannot safely carry out, which are unjust under present circumstances. Now, in this dark hour, amid this development of iniquity and perfidy, our worthy President and many members of the Board falter, hesitate, become weary in well-doing; still farther, other and good offers have been made for us to go elsewhere. Some of our Board are deeply interested in making that change. All who feel it best to make that change have motives and objects which to them seem wise from their standpoint. Now, I have heard the different suggestions, both pro and con, in relation to removal and remaining. I also have clearly seen the motives actuating all parties interested in said removal. I have also carefully looked over the advantages that said offer means to us and the cause, and the disadvantages. My final conclusions, the result of my best judgment and highest impressions and convictions, I will now as briefly as possible give you. This decision not only takes into consideration the good to our cause and individuals here, but also the good, happiness and help of those on the other side of life, for each world is at times to me equally open to my view, and the wisdom of each within my grasp. Now, if I can infuse hope, courage and union among you; if I can make you act with me in this matter, victory is sure to come to us, and the object we sought to attain in this matter will be accomplished.

The highest court in our State has already said we are entitled to a deed to these grounds, that it was the intention of our brother to give us the same, also much more. We have possession of the same rightfully and legally as his representative. More than half our victory is gained. We have also expended time and money in building up this camp, giving it honor, position, and influence, and combined with them improvements that are worth \$10,000. It will take that amount of money in time to make a new location advantageous. In leaving this camp, that amount of money, strength and good is lost, not only to us but every one else. Even our opponents—I will not call them enemies—will be losers. They will attempt, or others will, to run this camp. Those who go to a new location will attempt to build up or make their camp win. All who now come here will be divided into two camps. The motives that will actuate each managing power will be success, money to go on with, anything to win. All spirituality, all progress, all harmony, love, gentleness and true success will be lost, and the objects, aim

and purposes of Spiritualism will be dragged down into the mire, filth and selfishness, that has often ruined Christianity and our cause. Money power and success, where the object is the good of humanity, is laudable; yet when the same must be attained to gratify ambition, vanity, selfishness or jealousy it costs us too much.

Now, in one word, friends, let those who are opposing Mr. Haslett, his objects or his representatives, dispossess us. Let them wrest from us these grounds, if they can. If they attempt to get out a writ of ejectment, we are ready to ask pay for the improvements made in good faith, for the money the people have put upon the grounds, because publicly Mr. Haslett declared he would issue a deed, did issue a deed, and the Supreme Court say we are entitled to a deed. This was a gift to the cause. We, as custodians of his gift, have enhanced its value, given freely of our means, time, influence and abilities. Now, in our defense, we ask pay, and then we will willingly vacate. Still further, said efforts have enhanced the value of surrounding property owned by said opponents, doubling the same in value. There is no way they can proceed to dispossess us, that we have not just right and claim; so there is only one conclusion on my part. Elect our officers legally, as in years past. Retain possession as we have done in the past. Let them commence by law, by any process or plan they may, we will fight every point; carry it through lower to higher courts, and back again if need be. Make no concessions or compromise. This being persecution and injustice on their part, it will increase our influence, power, success and members. The cost to us of maintaining this legal fight can easily be paid from the camp and its success each year. Loss of time and expense from one individual, will limit his finances, reduce his vanity and egotism, until in the end he will regret and deplore the hour he did not act in harmony with his father's wishes.

I am assured by our true, venerable and loyal sister, Mrs. Titus, that Mrs. Sarah A. Haslett is loyal to her husband's wishes—loyal to our cause, and will act with us in every way until our rights are gained, and our Haslett Park an honor to our cause.

Perhaps there are persons who sometimes have doubted or questioned, or almost feared that she was lacking backbone, firmness, wisdom or unselfishness in this matter. It seems to me as though such a thought should never occur to any one. How could she even for a moment falter in this matter. How could she disregard the wishes, happiness, love and good of her devoted husband?

This cause, the success of this Park, never was so dear to him as now. Never, in all his life, did he so much wish for the use once more of his old body as now; not for a long time, but just long enough to finish with his own hand what is unfinished.

Now, shall we as his representatives tire, because the way is dark? Shall we lose hope because we see a few mountains in the distance? Or shall we be drawn away by a voice that comes from a promised Canaan? I say no; further than saying that, we will entertain any offer, but bind ourselves to none. I was chosen on this Board for the purpose of aiding, advising and assisting our worthy president and his co-laborers as far as I could consistent with other duties. I have done so. I will continue to do so, yet I will never consent to any change of location, or aid any efforts in that direction, until every effort has failed here; until our opponents have, through a well-fought legal contest, driven us from these grounds and dispossessed us from our rights. Then we can go before the people in solid phalanx, and look for another location; yet nothing of this kind needs to be; this is the location to become the all-absorbing camp of the State.

In a few months an electric railroad will come to our grounds connecting us with Lansing, the capital of the State, with four railroads leading to that point.

Now, my friends, act as you see fit, as you deem wise. I will be with you, stand by you and aid you so long as I can consistently with my conscience, best reason and higher inspiration. When you forsake the purposes for which this Board was elected, either by retreat, treachery or cowardice, my work is done on said Board. If, after a well-fought battle, in which every inch of the ground is contested, we are defeated, I will go with you heart and hand; so will the influence of our worthy, arisen brother; also his faithful band of workers.

If his heirs should, by hook or crook, through lawyers' quibbles and court technicalities, deprive us, the cause, and Mr. Haslett of their rights, may heaven pity those who have been so unkind of this man's heartfelt desires.

ANDREW B. SPINNEY.

Detroit, Mich., August 20, 1894.

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IMPORTANT FACTS, From Washington, D. C.

AMERICANS WILL DEFEND
OUR PUBLIC SCHOOLS
FROM PAPAL ENCRAGEMENT.



A FLOOD OF LIGHT

Thrown Out from Washington, D. C.

An Address Delivered by
HON. WM. S. LINTON,
Of Michigan, in the House of Representatives, June 7, 1894.

INDIAN APPROPRIATION BILL.

OUR PUBLIC SCHOOL SYSTEM, "THE BULWARK OF THIS COUNTRY," NONSECTARIAN AND NONPARTISAN, AND THE EMBODIMENT OF THE BEST EDUCATIONAL THOUGHT OF THIS ENLIGHTENED CENTURY, SHOULD BE THE BOON OF THE NATION'S WARDS THAT COMPOSE THE REMNANT OF THE UNFORTUNATE INDIAN RACE.

The House being in Committee of the Whole on the state of the Union, and having under consideration the bill (H. R. 6913) making appropriations for current and contingent expenses of the Indian Department, and fulfilling treaty stipulations with various Indian tribes for the fiscal year ending June 30, 1895, and for other purposes—

Mr. Linton said:
Mr. Chairman: It is high time to call a halt in the expenditure of the nation's money either directly or indirectly to ward any sectarian school, or to enrich the coffers of any religious society at the expense of many others, and we should here and now, by striking out portions of the pending bill and placing safeguards around the remainder, discontinue such perilous and unconstitutional appropriations.

Our public school system, "the bulwark of this country," nonsectarian and nonpartisan, and the embodiment of the best educational thought of this enlightened century, should be the boon of the nation's wards that compose the remnant of the unfortunate Indian race, and they should not be forced hereafter to attend, as they have been for centuries, without material advancement, that class of schools where Indians always remain Indians, and which to-day keeps the great bulk of the population in poverty-stricken Italy (where it is said 63 per cent. of the people cannot even read and write), Mexico, and similar countries, from rising out of the slough of ignorance and superstition in which they are engulfed.

I do not intend, sir, to attack any religious denomination as such, but the subjoined table showing one church alone to have received during the past eight years \$2,366,416, while all the others combined, fifteen in number, received during the same period only about one-half that amount, proves conclusively that it pays to maintain here on a prominent street, at the nation's capital, a bureau of Indian missions that has all the appearance of a huge lobby for advancing their interests.

As stated by a Senator from New England, they have been on the ground here for years pushing Catholic schools upon the Government as earnestly as was in their power, and largely to that influence is attributed their great increase, which has come to be for their church three-fifths of all the appropriations; and if this bill passes the proportion will be much larger. They are active still, foisting upon the people of this country, schools that do not belong to the civilization of to-day.

For more than a century the Mission Indians have been under Jesuit control, education and influence, and to-day are incapable of self-support as citizens of our country as babes. They are reliant more than ever upon those from whom they received their instructions. They go in temporal matters, as they do in their spiritual, where they are advised to go by their superiors. They plant when they tell them to plant and sow when they tell them to sow.

The founders of the Republic builded better than they knew when they demanded the separation of church and State, and little did they imagine that Congress would ever pass a bill saying as the one under consideration to-day, or that appropriations would ever be made

"We have contracts until July, 1894, when the Government understands that we give up all connection with it."

By the General Assembly of the United Presbyterian Church of North America, Allegheny, Pa., May 31, 1892.

Resolved, That we protest against all Government appropriations for the denominational Indian schools and for other sectarian purposes as unconstitutional, and petition Congress to refuse all applications for such appropriations. (This denomination has not received Government appropriations.)

By the General Convention of the Protestant Episcopal Church, sitting as the Board of Missions, Baltimore, Md., October 19, 1892.

Resolved, That, in the judgment of this board, subsidies from the Treasury of the United States in aid of Indian education ought neither to be sought nor to be accepted by this church, and that the board of managers be, and hereby is, requested to act from this time forth in accordance with this judgment.

By the Board of Managers of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, December 13, 1892.

The question of the renewal of the contracts with the Government for the support of the schools at Arvick and Point Hope being under consideration, the following action was taken:

Resolved, That the contracts with the Bureau of Education, Department of the Interior, from September 1, 1892, be executed, for the reason that the work contemplated by them began at the date mentioned and before the action of the Board of Missions in Baltimore, and for the further reason that there is no opportunity to notify the workers in Alaska before the expiration of the term covered by said contracts.

Resolved, That in view of the action taken by the Board of Missions at its triennial meeting in Baltimore, and which was as follows:

Resolved, That, in the judgment of this board, subsidies from the Treasury of the United States in aid of Indian education ought neither to be sought nor to be accepted by this church, and that the board of managers be, and hereby is, requested to act from this time forth in accordance with this judgment, and that

four great denominations that have heretofore been beneficiaries of a system foreign to the principles of our Government, viz.: the Methodist, Presbyterian, Episcopalians and Congregationalists, representing, with adherents, a population of 14,750,000, now refuse to receive further grants of public money collected from the whole people, and they are joined by the important Baptist denomination that has never accepted, but always refused, this public money for their missionary work; and I know other church societies are now protesting against this great wrong, while that great mass of our population not officially connected with any church, numbering at a low estimate 30,000,000, are outspoken and decidedly in earnest in their denunciation of this outrageous fraud that has been for years perpetrated upon the American people. I ask the members of the House to do away with this abomination under our Government, and you will do much toward eliminating religious controversy from political questions.

Some members will argue that the church can carry on these schools more cheaply than the Government. Those who consider this an argument are foes to the common-school system, and in favor of parochial schools instead, as the same reasoning would apply there also. Such argument is a confession that our citizens generally are incompetent to economically perform this duty, and for one I am in favor of doing any such admission, believing as I do, that the average American citizen, no matter what his sect or creed may be, is as competent to carry on this work as any.

The bill before us makes specific appropriations for only a few parochial schools that appear upon the surface, beginning on page 51, with St. Boniface's School, in California, and the Holy Family School, in Montana, &c.; but the "smile of the countenance" is found in the statement with which I have been furnished from the Office of Indian Affairs, and I wish to say right here in this connection, that when I first asked for this information relative to denominational schools, my clerk was informed by the Assistant Commissioner, who, I am told, is a zealous member of the church which has its headquarters upon the Tibbet, that it could not be supplied.

Amounts set apart for various religious bodies for Indian education, for each of the fiscal years 1896 to 1893, inclusive.

	1896.	1897.	1898.	1899.	1900.	1901.	1902.	1903.	Total for 8 years.
Roman Catholic *.....	\$118,343	\$194,635	\$221,169	\$347,672	\$356,957	\$363,349	\$394,754	\$389,535	\$2,366,416
Presbyterian.....	32,095	37,810	36,500	48,815	47,650	44,850	44,310	29,040	315,080
Congregational.....	16,121	26,696	26,080	20,310	28,459	27,271	29,149	25,738	208,919
Methodist.....	5,400	10,416	7,500	Dropped					23,316
Alaska Training School.....		4,175	4,175						8,350
Episcopal.....	1,890	3,890	3,890	18,700	24,876	29,910	23,220	4,860	107,146
Friends.....	1,960	27,845	14,460	23,383	23,383	24,743	24,743	10,020	150,537
Mennonite.....		3,340	2,500	3,125	4,375	4,375	4,375	3,750	25,840
Middletown, Cal.....		1,523							1,523
Unitarian.....		5,400	5,400	5,400	5,400	5,400	5,400	5,400	33,750
Lutheran, Wittenberg, Wis.....		1,350	4,050	7,560	9,180	16,200	15,120		53,460
Methodist.....				2,725	9,940	6,700	13,980		33,345
Mrs. L. H. Daggett.....								6,480	6,480
Miss Howard.....								2,500	2,500
Appropriation for Lincoln Institute.....	33,400	33,400	33,400	33,400	33,400	33,400	33,400	33,400	267,200
Appropriation for Hampton Institute.....	20,040	20,040	20,040	20,040	20,040	20,040	20,040	20,040	160,320
Total.....	\$228,250	\$363,214	\$376,204	\$529,905	\$562,640	\$570,218	\$611,570	\$525,881	\$3,767,951

* In addition to the immense sum received by this society, their school at Devil's Lake was in a Government building, and when the training school was established at Fort Totten the Sister's school was made a part of the Government school, and the Sisters retained as teachers under Government pay.

The sentiment of the American people is aroused against this unconstitutional union of church and State shown by these figures, and bowing to this sentiment, if for no other reason, were I high in authority in any of the ecclesiastical bodies referred to that still asked for Government money, I would say that if my church wished to retain the good will and respect of Americans we could not afford to take a subsidy from the public treasury, and would have none of it. Several leading denominations have already taken this course, and I desire to have read the resolutions they have adopted upon the subject.

The clerk read as follows:

By the General Conference of the Methodist Episcopal Church, Omaha, Nebraska, May, 1892.

Whereas, the appropriation of public funds for sectarian purposes by the National Government is not only wrong in principle, but in violation of both the letter and spirit of the Constitution of the United States; Therefore,

Resolved, That this General Conference of the Methodist Episcopal Church requests the missionary societies working under its sanction or control to decline either to petition for or to receive from the National Government any moneys for educational work among the Indians.

By the general board of managers of the Woman's Home Missionary Society of the Methodist Episcopal Church, in annual session, Grand Rapids, Mich., October 28, 1892.

Resolved, That the Woman's Home Missionary Society of the Methodist Episcopal Church cordially approves the action of the General Conference, requesting all benevolent societies of our church neither to appeal for nor accept from the National Government any moneys for Indian schools, not only because of its loyalty to the highest legislative and judicial body of the church, but because of its belief in the American principle of the absolute separation of church and State.

(This was the only organization connected with the Methodist Episcopal Church receiving national money for Indian education. It no longer receives appropriations.)

By the General Assembly of the Presbyterian Church in the United States, Portland, Oregon, May, 1892.

Resolved, I. That in the judgment of this Assembly all public money expended upon the education of the Indians ought to be expended exclusively by Government officers upon Government schools.

Resolved, Second, that the practice of appropriating public money for the support of sectarian schools among the Indians ought henceforth to cease.

Resolved, Third, that it is wise for the American Missionary Association to decline to seek or accept any subsidy from the Government, and that henceforth this society act in conformity with this purpose.

(In the contract book of the Department of Indian Affairs there appears the following entry: "August 14, 1893, F. L. Riggs declined to renew the contract for the Oahu School because the American Missionary Association had decided not to receive Government aid.")

This severs all connection of the Congregational Church with national sectarian appropriations for Indian education.)

All the foregoing bodies, together with the Baptist and Methodist Protestant churches, have also approved the following form of XVI. Amendment to the United States Constitution: "No State shall pass any law respecting an establishment of religion, or prohibiting the free exercise thereof, or use of its property or credit; or any money raised by taxation, or authorize either to be used, for the purpose of founding, maintaining or aiding, by appropriation, payment for services, expenses, or otherwise, any church, religious denomination or religious society, or any institution, society, or undertaking, which is wholly or partly under sectarian or ecclesiastical control."

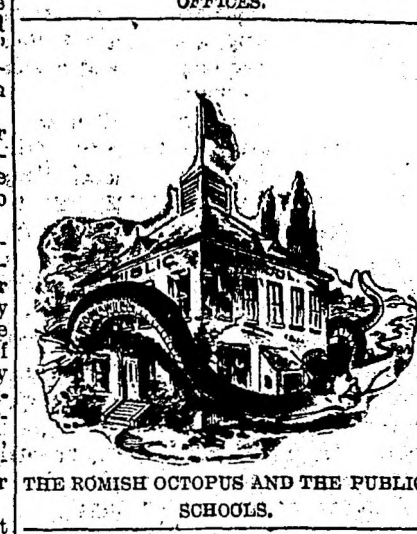
Mr. Linton: Thus it will be seen that

I, of course, was astonished to receive this message indicating that the Bureau was in ignorance of the facts, or that the request of a member of Congress for information had been refused by a department, but upon sending a second time for a reply in writing to my letter, I received the following remarkable statement, that I wish read and printed as abbreviated in the Record as a portion of my remarks, showing the number and class of schools under the Office of Indian Affairs, and to which the people of this country have been contributing millions of dollars.

Now that a large majority of ecclesiastical bodies, resting wrong, have severed the bond of church and State, we should take action here-to-day that will prevent subsidizing the schools of Mother De Chantal, Gerard Terhorst, Pius Boehm, Balthasar Feusi, S. J., Sister Kunigunda, Rev. Aloysius M. Folchi, and others whose euphonious names have not been heretofore called to the attention of American people. I ask the clerk to read this statement.



THE ROMISH OCTOPUS AND PUBLIC OFFICES.



THE ROMISH OCTOPUS AND THE PUBLIC SCHOOLS.

List of contract schools, giving the denomination, the location, and the total amounts required for the fiscal year ending June 30, 1894, for which no special appropriation was made.

SCHOOL, LOCATION, AND CONTRACTOR.	AMOUNT.
Avoca Boarding, Minnesota, Mother de Chantal.....	3,780
Bagata Boarding, Michigan, Gerard Terhorst.....	5,400
Bayfield Boarding, Wisconsin, Casimir Vogt.....	3,150
Bayfield Day, Wisconsin, Casimir Vogt.....	900
Bernalillo Boarding, New Mexico, Sister Margaret Mary.....	7,580
Colville Agency, Washington:—	
Colville Boarding, Rev. Joseph M. Carana.....	7,020
Coeur d'Alene Boarding, Rev. Charles Mackin.....	7,580
Crow Creek Reservation Boarding, Pius Boehm.....	10,200
St. Xavier Boarding, Crow Reservation, Montana, Rev. Leopold VanCorp.....	11,340
St. Mary's Boarding, Devil's Lake Reservation, Sister Genevieve.....	14,040
St. Paul's Boarding, Fort Belknap Reservation, Montana, Balthasar Feusi.....	16,200
Graceville Boarding, Minnesota, Mother Cecelia.....	5,400
Harbor Springs Boarding, Michigan, Norbert Wilhelm.....	10,380
St. Joseph's Boarding, Green Bay Agency, Wisconsin, Rev. Odorio Derenthal.....	14,040
La Pointe Agency, Wisconsin:—	
Red Cliff Day, Casimir Vogt.....	900
Bad River Day, Sister Kunigunda.....	600
Lac Court d'Oreilles Day, Sister M. Fabiola Oswald.....	1,200
St. Mary's Boarding, Sister Kunigunda.....	5,400
Morris Boarding, Minnesota, Mother Mary Joseph Lynch.....	9,720
North Yakima Boarding, Washington, Rev. Aloysius M. Folchi.....	5,400
Osaage Agency, Oklahoma (paid from Osaage money):—	
St. Louis Boarding, Sister M. Aquineta.....	6,250
St. John's Boarding, Sister Mary Paul.....	6,000
Holy Rosary Boarding, Pine Ridge Agency, South Dakota, P. Florentin Diguam.....	18,900
Pueblo Agency, New Mexico:—	
Acoma Day, Placidus Louis Chapelle.....	750
Isleta Day, Placidus Louis Chapelle.....	900
Laguna Day, Placidus Louis Chapelle.....	750
Jamez Day, Placidus Louis Chapelle.....	750
San Juan Day, Placidus Louis Chapelle.....	690
Santo Domingo Day, Placidus Louis Chapelle.....	750
Taco Day, Placidus Louis Chapelle.....	600
St. Francis Boarding, Rosebud Reservation, South Dakota, Rev. John Jutz, S. J. (paid from Sioux money).....	10,260
San Diego Boarding, California, Anthony D. Ubach.....	11,875
St. Benedict's Boarding, Sac and Fox Agency, Oklahoma, Thos. Duperon.....	5,400
St. Peter's Boarding, Montana, James Rebmann.....	19,440
St. Catherine's Boarding, Santa Fe, N. Mex., Placidus Louis Chapelle.....	12,500
St. Stephen's Boarding, Shoshone Reservation, Wyoming, Philbert Turnell.....	8,100
St. Labre's Boarding, Tongue River Reservation, Montana, Rev. A. Van der Velden.....	4,320
Tulapit Boarding, Tulapit Agency, Washington, Rev. Peter J. Dubbel.....	10,800
St. Benedict's Orphan, White Earth Agency, Minnesota, Aloysius Hermanutz.....	9,720
Red Lake Boarding, White Earth Agency, Minnesota, Thos. Bougerding.....	4,320
California:—	
Hopland Day, Mendocino County, Rev. Gregory Knepper.....	600
Pinole Day, Mendocino County, Rev. Gregory Knepper.....	600
St. Turibius Day, Lake County, Rev. James Nolte.....	600
Ukiah Day, Mendocino County, Rev. Gregory Knepper.....	600
Total.....	\$276,315

SCHOOL, LOCATION, AND CONTRACTOR.	AMOUNT.
Hope Boarding, Springfield, S. Dak., Walter James Wicks, Episcopalian.....	4,860
Episcopal Mission Boarding, Shoshone Agency, Wyoming, John Roberts.....	2,160
Tucson Boarding, Tucson, Ariz., Rev. Howard Billman.....	25,000
Amasa Mission Boarding, Neb., Wyllys K. Morris.....	4,860
Sisseton Reservation, Goodwill Mission, Boarding, S. Dak., G. S. Bakewell.....	6,430
Ramona Boarding, Santa Fe, N. Mex., Elmer Chase.....	8,125
Plum Creek Boarding, Leslie, S. D. Thomas L. Riggs.....	2,700
Point, Ironquils Day, Bay Mills, Mich., Rev. Wm. E. Brown.....	900
Wittenberg Boarding, Wittenberg, Wis., Axel Jacobson.....	15,120
Mennonite Mission Boarding, Halstead, Kans., Christian Krehbiel.....	3,750
Crow Reservation Boarding, Montana, Alfred Manchester.....	4,500
Greenville Boarding, Plumas County, Cal., Amos G. Swan (for six months).....	1,800
Greenville Day, Plumas County, Cal., Amos G. Swan (for four months).....	240

SCHOOL, LOCATION, AND CONTRACTOR.	AMOUNT.
St. Boniface's Boarding, Banning, Cal., Joseph A. Stephan.....	\$ 12,500
Holy Family Boarding, Blackfeet Agency, Montana, Peter C. Bonigis.....	12,500
St. Paul's Boarding, Clontarf, Minn., Rev. Anatole Oster.....	15,000
St. John's Boarding, Coleridge, Minn., Rev. Bernard Loenkar.....	7,500
St. Benedict's Academy, St. Joseph, Minn., Rev. Bernard Loenkar.....	7,500
St. Ignatius Mission, Boarding, Flathead Agency, Montana, Rev. J. B. Rene.....	45,000
St. Joseph's School, Reussel, Ind., E. Florian Hahn.....	8,330
Kate Drexel Boarding, Umatilla Agency, Oregon, Joseph Chianale.....	6,000
Total.....	\$114,333

SCHOOL, LOCATION, AND CONTRACTOR.	AMOUNT.
White's Indian Manual Labor Institute, Wabash, Ind., Oliver H. Bates.....	\$ 10,020
Lincoln Institution, Philadelphia, Pa., Lincoln Institution by William M. Hugg.....	33,400
Hampton Institute, Hampton, Va., Hampton Institute by Hallis B. Frissell.....	20,040
Total.....	\$ 63,460

After reading the above long list of sectarian beneficiaries at the hands of the Government, do you wonder that the system has caused a well-known writer to say:

"We have reached a critical and crucial period in the history of our Republic, so far as the integrity and very existence of our free public school system, the safe relation of ecclesiasticalism to our civil government, and the essential separation of Church and State, are concerned."

"Fraternal sentiment to the front is concededly the great fact in our present national experience. It manifests itself in the resuscitation of old and in the birth of new patriotic organizations; in the legislative action of the highest representative bodies of the great religious denominations; in the numerous appeals to Congress and to State legislatures for constitutional changes; in the extension of patriotic instruction in public schools, and in raising the national flag over the school buildings; in the indignant protest against the hoisting of any foreign flag on public buildings; in the changed tone of treatment of patriotic movements by many influential newspapers; in the surprising results of elections in many sections of the country; in the exceedingly circumspect and almost obsequious behavior of office-seekers, and in the frequently compromising attitude, but sometimes indiscreetly violent temper of the foes of our cherished American institutions. The enemy have said: 'We will wait a little in hiding, and the spaces will soon pass off, and then we will come out in the open again.' Is it not time that the occasional spasms should change to a normal and healthful permanence of purpose and action?"

I believe that it is time, and indorse fully the principles embodied in a paper prepared by ex-Commissioner Morgan, outlining a policy for the organization of a comprehensive system of Indian education by the Federal authorities, which would promote the universal non-sectarian and compulsory education of all Indian children in harmony with the principles of our Government. The ex-Commissioner was right in calling a

halt upon the present nefarious system. The venerable Senator from Texas, in the debate of July 24, 1890, was right in denouncing Government aid to religious denominations.

"Let us not make the Indian the prey of denominational bickerings. Give him the American public school, or its equivalent, and then let religious denominations prove their faith by their works and try to Christianize him."

"When we provide in a given place only a contract school under sectarian control, we force them under an establishment of religion, and pay the bills for their religious education, which is both establishing a religion and abridging the free exercise thereof on the part of the individual, in direct contravention of the first amendment to the Constitution."

"Again, the churches accepting appropriations to aid them in their efforts to educate the Indians are putting a premium on the use of ecclesiastical power for political purposes in the shaping of legislation; and that power in these very lines has been used most relentlessly in high places. It would seem that the church of Christ ought not to be a party to this kind of work in a republic."

To show the position of the two great political parties in the past and to prove beyond a doubt that there is nothing partisan in my opposition to the bill, I desire to read that portion of the platform of each party referring to public and sectarian schools, and comments thereon.

On the 16th of June, 1876, the Republican national convention at Cincinnati declared:

"We do here reaffirm our faith in the total separation of Church and State, for the sake alike of civil and religious freedom."

And referred to:

"The public schools... which the Democratic party has cherished from their foundation, and is resolved to maintain without prejudice or preference for any class, sect or creed, and without largesses from the treasury to any."

Mr. Chairman, I am not an alarmist, but the annals of earth are replete with tales of danger, trouble and war, caused by religious rivalry, zeal and hate, when Church and State are in any way connected, and it matters not how slight the degree. Already we are told of riots taking place, and that blood has been shed at elections in some of our cities, and we hear the murmurs of discontent, of dissatisfaction with, and denunciation of the methods employed in this bill. All you need not take warning from the past by heeding the protests of great religious denominations by heeding the resolutions passed by many, many civic organizations, by heeding the demands of almost the entire population of our country, declaring that this nefarious system of paying millions of the people's money to priestly agents of sectarian institutions must immediately cease. So long as you continue this system, so long will the religious agitation now sweeping over the country continue.

Someday may claim that I am bringing religion into politics, but far, far from it, I am trying to divorce the two in order that we may have no more of the combination; neither have I opposed this bill because one aggressive church whose ruling power is in a foreign land gets the lion's share of the spoils (as one of the largest beneficiaries to lose, I believe, in amount received, in case of the defeat of sectarian appropriations, is the Society of Friends, a sect which I have the greatest respect, and to which a majority of my own people belong, and have since they landed in Penn's time, two centuries ago), but I oppose it, believing honestly that its whole principle is radically and everlastingly wrong in America.

I have but kind feelings and high regard for the great majority of church people of every sect, be they Methodists, Baptists, Presbyterians, Catholics, or of any other denomination or religion, and if the liberal members of the last-named church would take a little friendly advice in the same spirit as that in which it is given, and see to it that leaders do not use their church for a political machine, securing emoluments, as provided in this bill, and political preferment, as they have in many places entirely beyond their just proportion either in wealth or population; if they will see to it under all circumstances that their highest acknowledged civil authority, the Government of the United States, the government of the country in which they live; if they will see to it that all agitation relative to the division of the free public school moneys for the benefit of parochial schools is stopped; and last of all, if they will see to it for all time that their church authorities will not ask for nor receive any more of the people's money to feed their sectarian institutions with, then, and not until then, will these anti-Catholic societies in this country, with their millions of members, to which they are adding thousands monthly, cease to exist; and when that time does come, as I hope and believe it will, every honest citizen of this country, regardless of sect, creed or party, will bid Godspeed to every American Catholic. Now, then, in closing let me warn the members of the House that you cannot afford to vote for this bill in its present form.

The Republican and Democratic parties have each declared against its provisions. Every true American is opposed to it. Thousands of your own party constituents in the district which you represent are watching your every action upon this question. Therefore, in behalf of good government, in behalf of religious peace and the name of the Constitution, vote against these sectarian appropriations, and absolutely divorce Church and State, as such a union is wrong, forever wrong. [Applause.]

The nightingale sings me when summer nights are silent, and the stars tremble, listening to her tale.—Bulwer.



MESSAGES WRITTEN IN CLOSED ENVELOPES OR HEARD CLAIRAUDIENTLY.

PHENOMENAL.

Through the Mediumship of
George Cole.

AN ANCIENT SPIRIT.

With His Own Hand He
Writes.He Tells of the Disasters of
Rome.Like Disasters May Befall This
Country.

To THE EDITOR:—The accompanying communication was written by Lucius Junius Brutus, through the process of independent spirit writing, on July 20, the controlling spirit of the circle at which the communication was given being Marcus Junius Brutus, an interval of about five centuries of time intervening between the earth-lives of these two historical personages.

In his address to the modern world will the visiting spirit say: "This manifestation signals an event that can have no parallel in the annals of the history of mortals."

As we progress in educational and humanitarian work, giving, as we are able to do, by cultivating more and more intimate relations with our spirit friends, and by experimental process, we are constantly giving better and still better manifestations for the best results in spirit manifestations.

A month since Carrie Miller gave notice that Marcus Junius Brutus would reside at seances where the ancient Romans, Grecians and Egyptians were the manifesting spirits. Four such seances have now been held. "I ought not to withhold a statement which is upmost in my own mind, but the widest publicity should be given to the communications I am now receiving through the Cole medium. In making this statement, I refer wholly to the merit of the communications, and to their great public importance, and to the manner in which the communications have come and are coming into my possession."

On the score of merit and great public importance, the communications speak for themselves.

But what of this process of communication between the visible and invisible worlds? What of these manifestations under the law of spirit control and intercourse—the supremacy of the spiritual over the material and the subjugation of the latter to the former?

At an early period of spirit manifestation, in the infancy of slate or independent spirit-writing, we rejoiced to find a signature or a short personal communication. But now independent spirit writing has reached a grand period of development that spirits of all ages and races—modern and ancient, historic and prehistoric—meet in our own seances, and with their own spirit hands, and without mortal aid or contact, write, essays, sermons, criticisms and historical narrations, the writers being the actors in the events they narrate.

Lucius Junius Brutus was more than any other man, the founder of the great Roman Republic, and the people of the nineteenth century of the Christian era are privileged, under the law of spirit control and intercourse, to read a paper written by a spirit who during its earth-life career rendered great service to his country and to mankind.

We find the following in the American Cyclopaedia:

"Lucius Junius Brutus, a Roman

tus, Collatinus and Valerius in overthrowing and banishing Tarquinius Superbus, the last king of Rome, and giving to the Roman people a commonwealth which endured some five hundred years, and under which the Roman people became great and made themselves masters of the people of surrounding countries.

The people of Rome for years subsequent to the establishment of the commonwealth, were simple and virtuous in their dispositions, frugal in their habits, and incorruptible in their natures, which made it possible for a Cincinnatus, a Fabricius, and a Regulus to glorify in institutions which made the Romans the most powerful of all people.

Unfortunately for the Romans as well as mankind, the Asiatic conquests introduced unlimited wealth and vicious habits into Rome, together with a taste for luxuries and indolence, which corrupted and enervated the Roman people, destroyed that sterling sense of manhood and integrity, and finally made them serve to ambitious leaders, who had no other motive for foreign conquests than plunder and self-aggrandizement. The wars between Marius and Sulla, were due to the contention as to who should lead the Roman armies to conquest and pillage, and in the civil wars that followed the best citizens of Rome were destroyed during the horrible massacres which attended the return of either Marius or Sulla from their conquests abroad.

The city of Rome was filled with contending factions, each faction vying with the other as to whom should possess the most power, and this endured until Sulla had overcome and banished Marius and proclaimed himself perpetual dictator.

The Roman people never saw another day of freedom after Lucius Sulla had gained the dictatorship, and triumphed over virtue, liberty and justice, and well had it been for the mortal race had a convulsion of nature swallowed up Rome and all that belonged to it. The tyrannies and oppressions, the social wars, and the petty corruptions of the Roman senate soon produced a state of affairs that should have made the name of a Roman citizen a reproach rather than an honor.

Rome was living upon its reserve forces, much as a mortal lives upon its reserve strength after his manhood has been expended, and the people, through the corruption of wealth, luxury and indolence, through the bribery of public officials, and vices which had characterized public life, had become so reduced in manhood and virtue, so oppressed and intimidated by the constant scenes of struggle and bloodshed, for no other reason than to suppress the only element which could redeem the ancient glory of Rome, that they were prepared for any change which held out the slightest promise of peace, good order and happiness; but there was to be no peace, good order nor happiness for the Roman people, as tyrants succeed tyrants and dictators succeed dictators, as the wars of Marius and Sulla, of Caesar and Pompey, and of Augustus and Antony demonstrated the power of unprincipled leaders to enslave the State. Their wars nearly exterminated the ancient Romans, destroyed most of all of the great and noble families and all the eminent men who dared to act and speak like Romans. "Senatus populusque querit Romano," as a motto, was retained to deceive the ignorant.

Of the petty tyrants and blood-thirsty monsters who disgraced mankind as emperors, it is not my province to speak in this epistle; their history is too well known to moderns, and the dark period which succeeded their downfall and extinction was a fitting climax to vice and misery, such as the mortal world had never witnessed before, and I trust may never witness again.

Can not the enlightened people of this great republic discover a parallel in their labor disservice to the disservice of the Roman people, which subverted their liberties? Can not the American people see and understand the vast wealth of corporations and the concentration of the wealth of all the people in the hands of the few on the one hand and the consequent dissatisfaction and poverty of the many, together with the anarchistic and socialistic elements in their midst on the other hand, grave and impending danger to the institutions established by Washington?

Will not the anarchists, the socialists and the dissatisfied many of the land combine and select an unprincipled Marius, a Sulla, a Caesar, a Pompey, an Augustus or a Marc Anthony to overthrow a system of government which the many have interpreted, to enrich the few at the expense of the many?

Has not the moneyed aristocracy of your country become offensive and excited the alarm and disgust of the more virtuous and less corruptible people among you and less corruptible people among you?

Let every American citizen be true to his country and to his God, and have such courage of his convictions that he can stand as an impassable barrier in defense of his country, between the encroachments of a moneyed power and aristocracy on the one hand, the assaults of the dissatisfied many on the other hand, and then may free America escape the darkening fate of free Rome. Keep pure and unsullied your people in offices of public trust and permit no representative to betray the trust that on which he is elected to office.

Already in your brief hundred years you have had your Washington, your Clay and your Lincoln as the republic of Rome had her Cincinnatus, her Fabricius and her Regulus, and their precepts and examples should teach a lesson of justice, liberty and virtue which should secure the peace, happiness and prosperity of this great republic of the nineteenth century of the Christian era.

LUCIUS JUNIUS (BRUTUS). Cos.

Passed to Spirit-Life.

The subject of this notice, Wm. Collins, was a native of New Hampshire, born of Quaker parents, and was 74 years of age at the time of his bodily death, at Neely, Kansas.

Fully thirty years ago, Brother Collins became convinced of the truth and reality of our continued existence—our conscious existence as spirits after physical death, and being endowed by nature with a receptive, active mind, and, withal, a great reader, a ready reasoner and apt thinker, he unfolded rapidly in a knowledge of the great and abiding truths of what has now so long been known as "Modern Spiritualism." Ever bold and fearless, he never lost an opportunity to promulgate the truth of the hereafter.

Brother Collins had been a resident of Kansas for many years, but had sojournd for a time in Oregon, California

and Colorado. During the last months of his earthly life he suffered much, but death had no terrors for him, for he saw in the "beyond" a home of rest and peace.

On several occasions, to those susceptible, he has manifested his presence so fully that none failed to believe him still with us, though passed beyond the portals.

B.

Mrs. Geo. B. Roby, of Barre, Vt., passed to Spirit-life, July 21, 1894, after a long sickness of consumption. Mrs. Abbie Cressett, of Waterbury, Vt., died at her funeral, which was on the following Sunday. The funeral was largely attended by friends and neighbors. Many beautiful bouquets of flowers were presented for the occasion by many friends, and the graves were literally strewn with flowers. Mrs. Roby was a thorough-going Spiritualist. Twenty-five years ago she became convinced of the many wrongs of the Catholic church, and came out of that church and became an earnest advocate of the Spiritualistic philosophy. She was a fine medium, and for many years had her tent pitched at Queen City Park, or had rooms at some of the cottages, where she has given very satisfactory private sittings, convincing many of the great truth that is now flooding the world.

Passed to higher life, at Long Lake, Minnesota, August 6th, Clarence Stafford, aged 11 years. Funeral services by Allen F. Brown, of St. Paul, Minn.

Who is this Marvelous Man, Dr. A. B. Dobson?

(ADVERTISEMENT.)

This question has been asked by many. The following letter will throw some light on the question:

DR. A. B. DOBSON, Maquoketa, Iowa.—Dear Doctor: Your remedies and picture received all right. I have been using your remedies for two weeks, and thank God I am getting well.

For five months I was confined to my bed, unable to turn over without assistance; but since taking your remedies I can sit up to have my bed made. I had been given up to die. The doctors said consumption had set in, and I had my burial clothes made, but thanks to you and the good spirits, I will not need them yet.

I did not believe in spirits nor Spiritualism, but I do now. I am gaining so fast that the neighbors can hardly believe it is myself. I have sent you a great many patients, and will send you many more.

I had twenty calls on Sunday to see your picture, and to see if I was really gaining as fast as reported. They don't know what to make of it, as they were all expecting me to die. They say: "Surely this is a miracle. Who is this man who can work such wonders?" Send remedies soon, so they will reach me before my earthly medicine is gone.

I wish I could tell the clock of the whole world what you have done for me. God bless you in my prayer.

Truly yours, HELEN MASON.

(See ad. in another column.)

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I was taken with some kind of a breaking out about two years ago, which the doctors said was salt rheum and eczema. I tried all kinds of medicine, but they did no good until I tried Hood's Sarsaparilla. By the time I had taken five bottles I was entirely cured.

Galatin, Ill. IDA M. KARNES.

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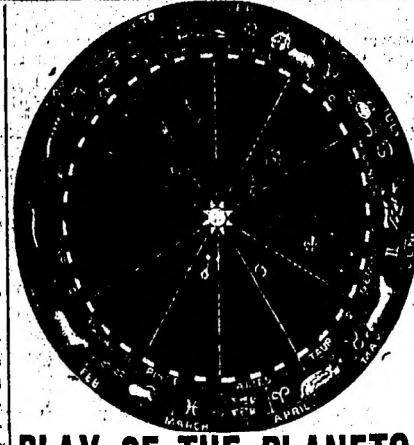
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