





AN ODDIOUS MEASURE.

The Sunday Bill Before the Massachusetts Legislature.

Letter from Mrs. M. E. Cadwallader.

Being requested to prepare an account of my experiences in relation to the bill to regulate the observance of the Lord's Day, now pending before the Massachusetts Legislature, I submit the following:

On Friday, March 22, having some business at the State House relative to a hearing before a Legislative committee, I visited that place. As a conclusion of the hearing, I visited the House of Representatives. The courteous attendant procured me a seat in the Ladies' Gallery, from which place I could view the proceedings. In the course of business the clerk of the House read a bill to regulate the observance of the Lord's Day. It had already passed the Senate, and was up for second reading of the House.

The bill has for its object the prevention of anything whatever on the Lord's Day, except as provided for in said bill. Primarily, it is intended to do away with all entertainments except a concert of sacred music, which is excepted, and those having in charge the giving of licenses are prohibited from giving a license for anything whatever to which admission is obtained upon the payment of a fee upon the Lord's Day.

The discussion that followed was extremely interesting, though there seemed to be scarcely any opposition manifested, except on the part of one member, who contended that many people in the community did not attend church on Sunday, and that it was not right to prevent them from attending other places, if they wanted to. He was followed by another member, who thought it the duty of the Legislature to pass the bill, because, he said, the majority of people in the commonwealth of Massachusetts do not know what they want; but they are not ready to accept of entertainments and exhibitions upon the Lord's Day, therefore the Legislature should see that this bill was passed.

At the close of the session I obtained a copy of the bill, and repaired to the office of the Banner of Light for consultation. After reading it over carefully, Mr. Day, the editor, suggested my consulting with others, in order to see if in any possible way it could be amended to apply to the seances held on Sunday, and to which an admission was charged.

My readers will ask, perhaps: What has a bill to prevent exhibitions and entertainments on Sunday got to do with seances held by Spiritualists? To which I reply: Have you forgotten that only a few weeks ago Mr. Keeler was fined \$15 for holding an exhibition without a license? Did he not do it by advice of counsel, who said that as long as the statute read as it did, he was liable? The amount of it is that the law interprets the word seance very differently from what the Spiritualists do.

In view of the decision in the Keeler case, I appealed to several of the members of the Legislature for their views upon the matter. In every instance I was informed that in view of the above decision, the bill would apply to the seances held by Spiritualists where an admission fee was charged, though they did not think that was the intent of the framers of the bill. However, it will put within the province of any one who chooses to enter a complaint a chance to do so, and put a medium to much inconvenience, unless the bill is amended.

With this information, I again appealed to the Banner editors. After more consultation it was decided to attach an amendment to the said bill, which would feel that if there was no intention to interfere with the seances of Spiritualists, the fact might as well be stated.

The following amendment was then drawn up, with the intention of presenting it to the House for consideration: "Provided, however, that nothing in this bill shall be construed to interfere with the holding of seances, circles, or other religious services."

Being advised to see the chairman of the committee having the bill in charge, I did so, with the result of being referred to the counsel of those in whose interests the bill was presented.

Before so doing, it occurred to me to see what the prospects of obtaining a license for giving a seance on Sunday were, and if it was necessary. I accordingly called at the City Hall for that purpose. Mr. Hilliard, the clerk, informed me that he had no power to grant a license for any such purpose.

"Is it necessary?" I asked. "I cannot say," he replied. "If you have no power to grant a license for the holding of a seance, how is it that Mr. Keeler was arrested for holding a seance without one?" I asked.

Mr. Hilliard said that he was not there to interpret the law, and that, as far as Mr. Keeler's case was concerned, he knew very little about it. "If you wish a license for an exhibition, I can grant you one; and if you say that the seance of Mr. Keeler was held to be a show or exhibition by the law, it looks to me as if the bill you speak about will interfere seriously with your seances, if you charge an admission fee. Why do you not give all seances free?"

"I informed him that in my opinion a seance was a religious service, and the attending of them was mainly the way that Spiritualists had of manifesting their belief in spiritualism. Spiritualists approach the seance-room with a feeling of reverence not exceeded by any religionist. It is where they can hear from those who have passed on to the higher life. No matter what outsiders may say, a seance is a distinctive part of the religion of Spiritualism, and must be held as a part of their services."

My interview with him only convinced me that it is a pretty state of affairs when they will neither grant a license for a seance, nor promise security in case you hold a seance without one. In conversation with several members of the Legislature, I found an evident desire not to interfere with the rights of Spiritualists, and hoped that the matter could finally be adjusted, as some of them offered to put in the amendment referred to, saying that they did not think that any one had looked upon the matter in that light.

To my surprise, on visiting the counsel for the society which had been instrumental in presenting the bill, I was informed that in no case could he consent to such a proceeding—that it

would be a violation of his duty to his clients if he did "in any representing," he said, "the Watch and Ward Society of the City of Boston, and you must be aware that its members have no sympathy with Spiritualistic seances whatever, and though their intention, as set forth in said bill, is to do away with all entertainments of a secular nature on the Lord's Day, and they had no thought of interfering with your seances, still I am sure they will never consent to your amendment. If you can get any member to introduce it, and then convince the Senate and House that it ought to pass, all right, but you will never do so. There are other amendments on that bill, which ought never to have been presented. The bill will pass as originally put in, or not at all."

I asked his opinion of the Keeler case, and suggested that it was only in view of that decision that we felt his bill an injustice. "I am not here to interpret the law for the Spiritualists," he said, "although I can in no way agree to your amendment. I am quite sure the Senate and House will carry the case up to the higher court, they will find themselves upheld in the free exercise of their religious observances. In fact, it has already been decided that Spiritualism is a religion, by the courts, in the case of 'Feitel vs. Middlesex Railway Company.'"

"A lady who had been injured while returning from a seance for physical manifestations sued the railway company for damages. The Sunday law held that no one must travel on Sunday, except for necessity or charity. The defense held that it was not a case exempted by law, and attempted to hold her up to derision for being a Spiritualist, describing a seance such as she attended to be an entertainment. The plaintiff claimed that it was a part of her religion to attend seances, and she had attended it as a religious observance. The decision was against the railway company."

"That did not prevent Mr. Keeler from being arrested," I remarked. "He was told that if he had held his seance under the auspices of some religious society, it would have prevented him from being arrested; but that, as an individual, he had no right to take an admission fee."

The lawyer then asked me, if we called it a religious observance, why we took a fee at seances? to which I responded that when the time came that the Spiritualists were able to pay salaries to their mediums, as the Christians do to their ministers, all seances would be free.

"A minister in a Christian church is paid a salary. It is true that it is not made up from fees at the door, because the congregation subscribes a sufficient amount, which, with the collections, is used to defray all expenses. If it is necessary to make special collections, it is done. A minister of the Christian church is never expected to work for nothing. The only way our mediums have of receiving any salary, is by taking fees at the door. Then, again, it serves at the present time to keep away numbers of those who, if they could come in without paying any admission fee, would do so, and in some cases make disturbance. I will say, however, that in all my experience I have never known a medium to refuse admission to those who were unable to pay, solely on that account. We have at the First Spiritual Temple free seances every Sunday night."

The lawyer then responded: "In my opinion, what you lack is organization. If all your mediums will unite as a religious society, having for its object the holding of seances, then any member of that society can hold seances at any place under its auspices, even if they do take an admission fee. I am willing to do all I can for you, because I feel that you are earnest, except to in any way consent to your proposed amendment."

In view of the above, what is the duty of Spiritualists? This lawyer has pointed out the way by which they can be assured of their rights, but it must come through co-operative effort. The time to organize is now. Stand for your rights. The Christians of Boston have organized for work, and unless something is done, will succeed in shutting up every seance-room, and will deem it their duty to do so. Since obtaining the above information from the courteous counsel on the other side, I have been told that it will be impossible to get any member of the House to present the amendment, on the ground that it would not do, and would cause trouble and litigation.

It is impossible, in the space of one article, to give more than a brief outline of the work done in this direction. In the interviews held with the members of the Legislature, it was made plain to me how little we as Spiritualists can hope for, unless we present a formidable front. It is for the preventing of just such laws as the one about to be enacted that the National Association was organized. There should be in every State a vigilance committee whose duty it should be to see that proper remonstrance is made against the passage of such laws. This means organization. The National Association should be supported by every true-hearted Spiritualist. With such support, we would be able to demand our rights, and get them.

In closing, I wish to extend my sincere thanks to all who have assisted me in especially arduous labors of the past week. I especially do I thank the editors of the Banner of Light, who did everything in their power to assist me. By having the benefit of their co-operation, I was enabled to do much which otherwise I would have thought impossible. I am conscious of trying to do the best for all, and therefore have appreciated the commendation of the Spiritualistic press to its extent.

The above is only a brief outline of the work of the past few weeks, and this letter closes the review of my work in this vicinity. The Spiritualists of Massachusetts have able defenders in the editors of the Banner of Light, who have taken the matter in hand, and are determined to defeat the bill, if possible, unless amended so as not to interfere with the rights of Spiritualists; and in this they should have the earnest support of every Spiritualist in the State. As the matter stands, the Spiritualists of Massachusetts are compelled to be married by a minister of the Christian gospel, or a justice of the peace; they cannot employ the physician they desire, on account of the Medical Law; and are now in a fair way of being prevented from holding seances on Sunday evening, unless the amendment suggested by the Banner of Light is passed by the Legislature.

TALKED OF HYPNOTISM.

Large Audience Entertained by the Rev. Cora L. V. Richmond, of Chicago.

A cultivated audience greeted the Rev. Cora L. V. Richmond at the Athenaeum, on the occasion of her lecture on "Psychic Research and Hypnotism." Mrs. Richmond is the pastor of the First Spiritual Society of Chicago, and teaches in Hooley's theater. Mrs. Richmond said that theosophy, clairvoyance, Christian Science and Hypnotism were all indications that occult influences are more and more at work in the world. For ten years, she said, hypnotism has been a recognized branch of the medical knowledge. The plan practiced in some States of confining the use of hypnotism to physicians of some accredited medical school was as unfair as depriving invalids of sunshine except on a physician's prescription. Science, she said, is devoted to supplementing the senses. "All knowledge," said Mrs. Richmond, "is in the universe, and the spirit is constantly at work to invent some means of making it known. Every great discoverer says that his impressions precede his invention. To an occultist the impressions are manifold; Humboldt's gain a million thoughts from an insect's wing, while others who are not alert see in it but a sting." Mrs. Richmond said that her impressions are already engaged by E. A. Sprague, Jamestown, N. Y.; Oscar A. Edgerly, Newburyport, Mass.; J. Frank Baxter, Boston, Mass.; and Mrs. Helen Stuart Richings, Boston, Mass.; Mrs. E. C. Woodruff of South Haven, Mich. The efficient chairman of last season will serve again in the same capacity this year. This camp, situated on the two main railroads—Grand Rapids & Indiana, and the Grand Trunk—is accessible from all points. It is a fine location, with good accommodations. The array of talent as fine as can be found at any camp. J. Frank Baxter is unsurpassed as a test medium; Mr. Sprague is a fine test medium; and Mrs. Sprague, who will accompany her husband, is a fine clairvoyant and healing medium. All our speakers follow their lectures by tests or readings. Mr. James Riley, the materializing medium, has always spent some time at our camp, and we hope this year to see his genial face again. Mr. Joseph King, of Pipestone, Mich., materializing medium, has signified his intention to be with us. Mr. and Mrs. George Parker, of Mendon, Mich., will be on the grounds during the season; also Mr. Parker, automatic writer and rapping medium, and Mrs. Parker, phenomenal and trumpet medium. No pains have been spared to secure the best entertainment, and every effort will be made to make it the most interesting and instructive meeting ever held on the grounds. For information, address JEANNETTE FRASER.

Vicksburg, Mich.

The annual camp-meeting of Vicksburg, Mich., will open August 9, and close September 1, 1895. The following speakers are already engaged: E. A. Sprague, Jamestown, N. Y.; Oscar A. Edgerly, Newburyport, Mass.; J. Frank Baxter, Boston, Mass.; and Mrs. Helen Stuart Richings, Boston, Mass.; Mrs. E. C. Woodruff of South Haven, Mich. The efficient chairman of last season will serve again in the same capacity this year. This camp, situated on the two main railroads—Grand Rapids & Indiana, and the Grand Trunk—is accessible from all points. It is a fine location, with good accommodations. The array of talent as fine as can be found at any camp. J. Frank Baxter is unsurpassed as a test medium; Mr. Sprague is a fine test medium; and Mrs. Sprague, who will accompany her husband, is a fine clairvoyant and healing medium. All our speakers follow their lectures by tests or readings. Mr. James Riley, the materializing medium, has always spent some time at our camp, and we hope this year to see his genial face again. Mr. Joseph King, of Pipestone, Mich., materializing medium, has signified his intention to be with us. Mr. and Mrs. George Parker, of Mendon, Mich., will be on the grounds during the season; also Mr. Parker, automatic writer and rapping medium, and Mrs. Parker, phenomenal and trumpet medium. No pains have been spared to secure the best entertainment, and every effort will be made to make it the most interesting and instructive meeting ever held on the grounds. For information, address JEANNETTE FRASER.

Vicksburg, Mich.

The annual camp-meeting of Vicksburg, Mich., will open August 9, and close September 1, 1895. The following speakers are already engaged: E. A. Sprague, Jamestown, N. Y.; Oscar A. Edgerly, Newburyport, Mass.; J. Frank Baxter, Boston, Mass.; and Mrs. Helen Stuart Richings, Boston, Mass.; Mrs. E. C. Woodruff of South Haven, Mich. The efficient chairman of last season will serve again in the same capacity this year. This camp, situated on the two main railroads—Grand Rapids & Indiana, and the Grand Trunk—is accessible from all points. It is a fine location, with good accommodations. The array of talent as fine as can be found at any camp. J. Frank Baxter is unsurpassed as a test medium; Mr. Sprague is a fine test medium; and Mrs. Sprague, who will accompany her husband, is a fine clairvoyant and healing medium. All our speakers follow their lectures by tests or readings. Mr. James Riley, the materializing medium, has always spent some time at our camp, and we hope this year to see his genial face again. Mr. Joseph King, of Pipestone, Mich., materializing medium, has signified his intention to be with us. Mr. and Mrs. George Parker, of Mendon, Mich., will be on the grounds during the season; also Mr. Parker, automatic writer and rapping medium, and Mrs. Parker, phenomenal and trumpet medium. No pains have been spared to secure the best entertainment, and every effort will be made to make it the most interesting and instructive meeting ever held on the grounds. For information, address JEANNETTE FRASER.

Vicksburg, Mich.

The annual camp-meeting of Vicksburg, Mich., will open August 9, and close September 1, 1895. The following speakers are already engaged: E. A. Sprague, Jamestown, N. Y.; Oscar A. Edgerly, Newburyport, Mass.; J. Frank Baxter, Boston, Mass.; and Mrs. Helen Stuart Richings, Boston, Mass.; Mrs. E. C. Woodruff of South Haven, Mich. The efficient chairman of last season will serve again in the same capacity this year. This camp, situated on the two main railroads—Grand Rapids & Indiana, and the Grand Trunk—is accessible from all points. It is a fine location, with good accommodations. The array of talent as fine as can be found at any camp. J. Frank Baxter is unsurpassed as a test medium; Mr. Sprague is a fine test medium; and Mrs. Sprague, who will accompany her husband, is a fine clairvoyant and healing medium. All our speakers follow their lectures by tests or readings. Mr. James Riley, the materializing medium, has always spent some time at our camp, and we hope this year to see his genial face again. Mr. Joseph King, of Pipestone, Mich., materializing medium, has signified his intention to be with us. Mr. and Mrs. George Parker, of Mendon, Mich., will be on the grounds during the season; also Mr. Parker, automatic writer and rapping medium, and Mrs. Parker, phenomenal and trumpet medium. No pains have been spared to secure the best entertainment, and every effort will be made to make it the most interesting and instructive meeting ever held on the grounds. For information, address JEANNETTE FRASER.

Vicksburg, Mich.

The annual camp-meeting of Vicksburg, Mich., will open August 9, and close September 1, 1895. The following speakers are already engaged: E. A. Sprague, Jamestown, N. Y.; Oscar A. Edgerly, Newburyport, Mass.; J. Frank Baxter, Boston, Mass.; and Mrs. Helen Stuart Richings, Boston, Mass.; Mrs. E. C. Woodruff of South Haven, Mich. The efficient chairman of last season will serve again in the same capacity this year. This camp, situated on the two main railroads—Grand Rapids & Indiana, and the Grand Trunk—is accessible from all points. It is a fine location, with good accommodations. The array of talent as fine as can be found at any camp. J. Frank Baxter is unsurpassed as a test medium; Mr. Sprague is a fine test medium; and Mrs. Sprague, who will accompany her husband, is a fine clairvoyant and healing medium. All our speakers follow their lectures by tests or readings. Mr. James Riley, the materializing medium, has always spent some time at our camp, and we hope this year to see his genial face again. Mr. Joseph King, of Pipestone, Mich., materializing medium, has signified his intention to be with us. Mr. and Mrs. George Parker, of Mendon, Mich., will be on the grounds during the season; also Mr. Parker, automatic writer and rapping medium, and Mrs. Parker, phenomenal and trumpet medium. No pains have been spared to secure the best entertainment, and every effort will be made to make it the most interesting and instructive meeting ever held on the grounds. For information, address JEANNETTE FRASER.

Vicksburg, Mich.

The annual camp-meeting of Vicksburg, Mich., will open August 9, and close September 1, 1895. The following speakers are already engaged: E. A. Sprague, Jamestown, N. Y.; Oscar A. Edgerly, Newburyport, Mass.; J. Frank Baxter, Boston, Mass.; and Mrs. Helen Stuart Richings, Boston, Mass.; Mrs. E. C. Woodruff of South Haven, Mich. The efficient chairman of last season will serve again in the same capacity this year. This camp, situated on the two main railroads—Grand Rapids & Indiana, and the Grand Trunk—is accessible from all points. It is a fine location, with good accommodations. The array of talent as fine as can be found at any camp. J. Frank Baxter is unsurpassed as a test medium; Mr. Sprague is a fine test medium; and Mrs. Sprague, who will accompany her husband, is a fine clairvoyant and healing medium. All our speakers follow their lectures by tests or readings. Mr. James Riley, the materializing medium, has always spent some time at our camp, and we hope this year to see his genial face again. Mr. Joseph King, of Pipestone, Mich., materializing medium, has signified his intention to be with us. Mr. and Mrs. George Parker, of Mendon, Mich., will be on the grounds during the season; also Mr. Parker, automatic writer and rapping medium, and Mrs. Parker, phenomenal and trumpet medium. No pains have been spared to secure the best entertainment, and every effort will be made to make it the most interesting and instructive meeting ever held on the grounds. For information, address JEANNETTE FRASER.

Vicksburg, Mich.

The annual camp-meeting of Vicksburg, Mich., will open August 9, and close September 1, 1895. The following speakers are already engaged: E. A. Sprague, Jamestown, N. Y.; Oscar A. Edgerly, Newburyport, Mass.; J. Frank Baxter, Boston, Mass.; and Mrs. Helen Stuart Richings, Boston, Mass.; Mrs. E. C. Woodruff of South Haven, Mich. The efficient chairman of last season will serve again in the same capacity this year. This camp, situated on the two main railroads—Grand Rapids & Indiana, and the Grand Trunk—is accessible from all points. It is a fine location, with good accommodations. The array of talent as fine as can be found at any camp. J. Frank Baxter is unsurpassed as a test medium; Mr. Sprague is a fine test medium; and Mrs. Sprague, who will accompany her husband, is a fine clairvoyant and healing medium. All our speakers follow their lectures by tests or readings. Mr. James Riley, the materializing medium, has always spent some time at our camp, and we hope this year to see his genial face again. Mr. Joseph King, of Pipestone, Mich., materializing medium, has signified his intention to be with us. Mr. and Mrs. George Parker, of Mendon, Mich., will be on the grounds during the season; also Mr. Parker, automatic writer and rapping medium, and Mrs. Parker, phenomenal and trumpet medium. No pains have been spared to secure the best entertainment, and every effort will be made to make it the most interesting and instructive meeting ever held on the grounds. For information, address JEANNETTE FRASER.

Vicksburg, Mich.

The annual camp-meeting of Vicksburg, Mich., will open August 9, and close September 1, 1895. The following speakers are already engaged: E. A. Sprague, Jamestown, N. Y.; Oscar A. Edgerly, Newburyport, Mass.; J. Frank Baxter, Boston, Mass.; and Mrs. Helen Stuart Richings, Boston, Mass.; Mrs. E. C. Woodruff of South Haven, Mich. The efficient chairman of last season will serve again in the same capacity this year. This camp, situated on the two main railroads—Grand Rapids & Indiana, and the Grand Trunk—is accessible from all points. It is a fine location, with good accommodations. The array of talent as fine as can be found at any camp. J. Frank Baxter is unsurpassed as a test medium; Mr. Sprague is a fine test medium; and Mrs. Sprague, who will accompany her husband, is a fine clairvoyant and healing medium. All our speakers follow their lectures by tests or readings. Mr. James Riley, the materializing medium, has always spent some time at our camp, and we hope this year to see his genial face again. Mr. Joseph King, of Pipestone, Mich., materializing medium, has signified his intention to be with us. Mr. and Mrs. George Parker, of Mendon, Mich., will be on the grounds during the season; also Mr. Parker, automatic writer and rapping medium, and Mrs. Parker, phenomenal and trumpet medium. No pains have been spared to secure the best entertainment, and every effort will be made to make it the most interesting and instructive meeting ever held on the grounds. For information, address JEANNETTE FRASER.

Vicksburg, Mich.

The annual camp-meeting of Vicksburg, Mich., will open August 9, and close September 1, 1895. The following speakers are already engaged: E. A. Sprague, Jamestown, N. Y.; Oscar A. Edgerly, Newburyport, Mass.; J. Frank Baxter, Boston, Mass.; and Mrs. Helen Stuart Richings, Boston, Mass.; Mrs. E. C. Woodruff of South Haven, Mich. The efficient chairman of last season will serve again in the same capacity this year. This camp, situated on the two main railroads—Grand Rapids & Indiana, and the Grand Trunk—is accessible from all points. It is a fine location, with good accommodations. The array of talent as fine as can be found at any camp. J. Frank Baxter is unsurpassed as a test medium; Mr. Sprague is a fine test medium; and Mrs. Sprague, who will accompany her husband, is a fine clairvoyant and healing medium. All our speakers follow their lectures by tests or readings. Mr. James Riley, the materializing medium, has always spent some time at our camp, and we hope this year to see his genial face again. Mr. Joseph King, of Pipestone, Mich., materializing medium, has signified his intention to be with us. Mr. and Mrs. George Parker, of Mendon, Mich., will be on the grounds during the season; also Mr. Parker, automatic writer and rapping medium, and Mrs. Parker, phenomenal and trumpet medium. No pains have been spared to secure the best entertainment, and every effort will be made to make it the most interesting and instructive meeting ever held on the grounds. For information, address JEANNETTE FRASER.

Vicksburg, Mich.

The annual camp-meeting of Vicksburg, Mich., will open August 9, and close September 1, 1895. The following speakers are already engaged: E. A. Sprague, Jamestown, N. Y.; Oscar A. Edgerly, Newburyport, Mass.; J. Frank Baxter, Boston, Mass.; and Mrs. Helen Stuart Richings, Boston, Mass.; Mrs. E. C. Woodruff of South Haven, Mich. The efficient chairman of last season will serve again in the same capacity this year. This camp, situated on the two main railroads—Grand Rapids & Indiana, and the Grand Trunk—is accessible from all points. It is a fine location, with good accommodations. The array of talent as fine as can be found at any camp. J. Frank Baxter is unsurpassed as a test medium; Mr. Sprague is a fine test medium; and Mrs. Sprague, who will accompany her husband, is a fine clairvoyant and healing medium. All our speakers follow their lectures by tests or readings. Mr. James Riley, the materializing medium, has always spent some time at our camp, and we hope this year to see his genial face again. Mr. Joseph King, of Pipestone, Mich., materializing medium, has signified his intention to be with us. Mr. and Mrs. George Parker, of Mendon, Mich., will be on the grounds during the season; also Mr. Parker, automatic writer and rapping medium, and Mrs. Parker, phenomenal and trumpet medium. No pains have been spared to secure the best entertainment, and every effort will be made to make it the most interesting and instructive meeting ever held on the grounds. For information, address JEANNETTE FRASER.

Vicksburg, Mich.

The annual camp-meeting of Vicksburg, Mich., will open August 9, and close September 1, 1895. The following speakers are already engaged: E. A. Sprague, Jamestown, N. Y.; Oscar A. Edgerly, Newburyport, Mass.; J. Frank Baxter, Boston, Mass.; and Mrs. Helen Stuart Richings, Boston, Mass.; Mrs. E. C. Woodruff of South Haven, Mich. The efficient chairman of last season will serve again in the same capacity this year. This camp, situated on the two main railroads—Grand Rapids & Indiana, and the Grand Trunk—is accessible from all points. It is a fine location, with good accommodations. The array of talent as fine as can be found at any camp. J. Frank Baxter is unsurpassed as a test medium; Mr. Sprague is a fine test medium; and Mrs. Sprague, who will accompany her husband, is a fine clairvoyant and healing medium. All our speakers follow their lectures by tests or readings. Mr. James Riley, the materializing medium, has always spent some time at our camp, and we hope this year to see his genial face again. Mr. Joseph King, of Pipestone, Mich., materializing medium, has signified his intention to be with us. Mr. and Mrs. George Parker, of Mendon, Mich., will be on the grounds during the season; also Mr. Parker, automatic writer and rapping medium, and Mrs. Parker, phenomenal and trumpet medium. No pains have been spared to secure the best entertainment, and every effort will be made to make it the most interesting and instructive meeting ever held on the grounds. For information, address JEANNETTE FRASER.

Vicksburg, Mich.

The annual camp-meeting of Vicksburg, Mich., will open August 9, and close September 1, 1895. The following speakers are already engaged: E. A. Sprague, Jamestown, N. Y.; Oscar A. Edgerly, Newburyport, Mass.; J. Frank Baxter, Boston, Mass.; and Mrs. Helen Stuart Richings, Boston, Mass.; Mrs. E. C. Woodruff of South Haven, Mich. The efficient chairman of last season will serve again in the same capacity this year. This camp, situated on the two main railroads—Grand Rapids & Indiana, and the Grand Trunk—is accessible from all points. It is a fine location, with good accommodations. The array of talent as fine as can be found at any camp. J. Frank Baxter is unsurpassed as a test medium; Mr. Sprague is a fine test medium; and Mrs. Sprague, who will accompany her husband, is a fine clairvoyant and healing medium. All our speakers follow their lectures by tests or readings. Mr. James Riley, the materializing medium, has always spent some time at our camp, and we hope this year to see his genial face again. Mr. Joseph King, of Pipestone, Mich., materializing medium, has signified his intention to be with us. Mr. and Mrs. George Parker, of Mendon, Mich., will be on the grounds during the season; also Mr. Parker, automatic writer and rapping medium, and Mrs. Parker, phenomenal and trumpet medium. No pains have been spared to secure the best entertainment, and every effort will be made to make it the most interesting and instructive meeting ever held on the grounds. For information, address JEANNETTE FRASER.

Vicksburg, Mich.

The annual camp-meeting of Vicksburg, Mich., will open August 9, and close September 1, 1895. The following speakers are already engaged: E. A. Sprague, Jamestown, N. Y.; Oscar A. Edgerly, Newburyport, Mass.; J. Frank Baxter, Boston, Mass.; and Mrs. Helen Stuart Richings, Boston, Mass.; Mrs. E. C. Woodruff of South Haven, Mich. The efficient chairman of last season will serve again in the same capacity this year. This camp, situated on the two main railroads—Grand Rapids & Indiana, and the Grand Trunk—is accessible from all points. It is a fine location, with good accommodations. The array of talent as fine as can be found at any camp. J. Frank Baxter is unsurpassed as a test medium; Mr. Sprague is a fine test medium; and Mrs. Sprague, who will accompany her husband, is a fine clairvoyant and healing medium. All our speakers follow their lectures by tests or readings. Mr. James Riley, the materializing medium, has always spent some time at our camp, and we hope this year to see his genial face again. Mr. Joseph King, of Pipestone, Mich., materializing medium, has signified his intention to be with us. Mr. and Mrs. George Parker, of Mendon, Mich., will be on the grounds during the season; also Mr. Parker, automatic writer and rapping medium, and Mrs. Parker, phenomenal and trumpet medium. No pains have been spared to secure the best entertainment, and every effort will be made to make it the most interesting and instructive meeting ever held on the grounds. For information, address JEANNETTE FRASER.

Vicksburg, Mich.

The annual camp-meeting of Vicksburg, Mich., will open August 9, and close September 1, 1895. The following speakers are already engaged: E. A. Sprague, Jamestown, N. Y.; Oscar A. Edgerly, Newburyport, Mass.; J. Frank Baxter, Boston, Mass.; and Mrs. Helen Stuart Richings, Boston, Mass.; Mrs. E. C. Woodruff of South Haven, Mich. The efficient chairman of last season will serve again in the same capacity this year. This camp, situated on the two main railroads—Grand Rapids & Indiana, and the Grand Trunk—is accessible from all points. It is a fine location, with good accommodations. The array of talent as fine as can be found at any camp. J. Frank Baxter is unsurpassed as a test medium; Mr. Sprague is a fine test medium; and Mrs. Sprague, who will accompany her husband, is a fine clairvoyant and healing medium. All our speakers follow their lectures by tests or readings. Mr. James Riley, the materializing medium, has always spent some time at our camp, and we hope this year to see his genial face again. Mr. Joseph King, of Pipestone, Mich., materializing medium, has signified his intention to be with us. Mr. and Mrs. George Parker, of Mendon, Mich., will be on the grounds during the season; also Mr. Parker, automatic writer and rapping medium, and Mrs. Parker, phenomenal and trumpet medium. No pains have been spared to secure the best entertainment, and every effort will be made to make it the most interesting and instructive meeting ever held on the grounds. For information, address JEANNETTE FRASER.

Vicksburg, Mich.

The annual camp-meeting of Vicksburg, Mich., will open August 9, and close September 1, 1895. The following speakers are already engaged: E. A. Sprague, Jamestown, N. Y.; Oscar A. Edgerly, Newburyport, Mass.; J. Frank Baxter, Boston, Mass.; and Mrs. Helen Stuart Richings, Boston, Mass.; Mrs. E. C. Woodruff of South Haven, Mich. The efficient chairman of last season will serve again in the same capacity this year. This camp, situated on the two main railroads—Grand Rapids & Indiana, and the Grand Trunk—is accessible from all points. It is a fine location, with good accommodations. The array of talent as fine as can be found at any camp. J. Frank Baxter is unsurpassed as a test medium; Mr. Sprague is a fine test medium; and Mrs. Sprague, who will accompany her husband, is a fine clairvoyant and healing medium. All our speakers follow their lectures by tests or readings. Mr. James Riley, the materializing medium, has always spent some time at our camp, and we hope this year to see his genial face again. Mr. Joseph King, of Pipestone, Mich., materializing medium, has signified his intention to be with us. Mr. and Mrs. George Parker, of Mendon, Mich., will be on the grounds during the season; also Mr. Parker, automatic writer and rapping medium, and Mrs. Parker, phenomenal and trumpet medium. No pains have been spared to secure the best entertainment, and every effort will be made to make it the most interesting and instructive meeting ever held on the grounds. For information, address JEANNETTE FRASER.

Vicksburg, Mich.

The annual camp-meeting of Vicksburg, Mich., will open August 9, and close September 1, 1895. The following speakers are already engaged: E. A. Sprague, Jamestown, N. Y.; Oscar A. Edgerly, Newburyport, Mass.; J. Frank Baxter, Boston, Mass.; and Mrs. Helen Stuart Richings, Boston, Mass.; Mrs. E. C. Woodruff of South Haven, Mich. The efficient chairman of last season will serve again in the same capacity this year. This camp, situated on the two main railroads—Grand Rapids & Indiana, and the Grand Trunk—is accessible from all points. It is a fine location, with good accommodations. The array of talent as fine as can be found at any camp. J. Frank Baxter is unsurpassed as a test medium; Mr. Sprague is a fine test medium; and Mrs. Sprague, who will accompany her husband, is a fine clairvoyant and healing medium. All our speakers follow their lectures by tests or readings. Mr. James Riley, the materializing medium, has always spent some time at our camp, and we hope this year to see his genial face again. Mr. Joseph King, of Pipestone, Mich., materializing medium, has signified his intention to be with us. Mr. and Mrs. George Parker, of Mendon, Mich., will be on the grounds during the season; also Mr. Parker, automatic writer and rapping medium, and Mrs. Parker, phenomenal and trumpet medium. No pains have been spared to secure the best entertainment, and every effort will be made to make it the most interesting and instructive meeting ever held on the grounds. For information, address JEANNETTE FRASER.

Vicksburg, Mich.

The annual camp-meeting of Vicksburg, Mich., will open August 9, and close September 1, 1895. The following speakers are already engaged: E. A. Sprague, Jamestown, N. Y.; Oscar A. Edgerly, Newburyport, Mass.; J. Frank Baxter, Boston, Mass.; and Mrs. Helen Stuart Richings, Boston, Mass.; Mrs. E. C. Woodruff of South Haven, Mich. The efficient chairman of last season will serve again in the same capacity this year. This camp, situated on the two main railroads—Grand Rapids & Indiana, and the Grand Trunk—is accessible from all points. It is a fine location, with good accommodations. The array of talent as fine as can be found at any camp. J. Frank Baxter is unsurpassed as a test medium; Mr. Sprague is a fine test medium; and Mrs. Sprague, who will accompany her husband, is a fine clairvoyant and healing medium. All our speakers follow their lectures by tests or readings. Mr. James Riley, the materializing medium, has always spent some time at our camp, and we hope this year to see his genial face again. Mr. Joseph King, of Pipestone, Mich., materializing medium, has signified his intention to be with us. Mr. and Mrs. George Parker, of Mendon, Mich., will be on the grounds during the season; also Mr. Parker, automatic writer and rapping medium, and Mrs. Parker, phenomenal and trumpet medium. No pains have been spared to secure the best entertainment, and every effort will be made to make it the most interesting and instructive meeting ever held on the grounds. For information, address JEANNETTE FRASER.

Vicksburg, Mich.

The annual camp-meeting of Vicksburg, Mich., will open August 9, and close September 1, 1895. The following speakers are already engaged: E. A. Sprague, Jamestown, N. Y.; Oscar A. Edgerly, Newburyport, Mass.; J. Frank Baxter, Boston, Mass.; and Mrs. Helen Stuart Richings, Boston, Mass.; Mrs. E. C. Woodruff of South Haven, Mich. The efficient chairman of last season will serve again in the same capacity this year. This camp, situated on the two main railroads—Grand Rapids & Indiana, and the Grand Trunk—is accessible from all points. It is a fine location, with good accommodations. The array of talent as fine as can be found at any camp. J. Frank Baxter is unsurpassed as a test medium; Mr. Sprague is a fine test medium; and Mrs. Sprague, who will accompany her husband, is a fine clairvoyant and healing medium. All our speakers follow their lectures by tests or readings. Mr. James Riley, the materializing medium, has always spent some time at our camp, and we hope this year to see his genial face again. Mr. Joseph King, of Pipestone, Mich., materializing medium, has signified his intention to be with us. Mr. and Mrs. George Parker, of Mendon, Mich., will be on the grounds during the season; also Mr. Parker, automatic writer and rapping medium, and Mrs. Parker, phenomenal and trumpet medium. No pains have been spared to secure the best entertainment, and every effort will be made to make it the most interesting and instructive meeting ever held on the grounds. For information, address JEANNETTE FRASER.

Vicksburg, Mich.

The annual camp-meeting of Vicksburg, Mich., will open August 9, and close September 1, 1895. The following speakers are already engaged: E. A. Sprague, Jamestown, N. Y.; Oscar A. Edgerly, Newburyport, Mass.; J. Frank Baxter, Boston, Mass.; and Mrs. Helen Stuart Richings, Boston, Mass.; Mrs. E. C. Woodruff of South Haven, Mich. The efficient chairman of last season will serve again in the same capacity this year. This camp, situated on the two main railroads—Grand Rapids & Indiana, and the Grand Trunk—is accessible from all points. It is a fine location, with good accommodations. The array of talent as fine as can be found at any camp. J. Frank Baxter is unsurpassed as a test medium; Mr. Sprague is a fine test medium; and Mrs. Sprague, who will accompany her husband, is a fine clairvoyant and healing medium. All our speakers follow their lectures by tests or readings. Mr. James Riley, the materializing medium, has always spent some time at our camp, and we hope this year to see his genial face again. Mr. Joseph King, of Pipestone, Mich., materializing medium, has signified his intention to be with us. Mr. and Mrs. George Parker, of Mendon, Mich., will be on the grounds during the season; also Mr. Parker, automatic writer and rapping medium, and Mrs. Parker, phenomenal and trumpet medium. No pains have been spared to secure the best entertainment, and every effort will be made to make it the most interesting and instructive meeting ever held on the grounds. For information, address JEANNETTE FRASER.

Vicksburg, Mich.

The annual camp-meeting of Vicksburg, Mich., will open August 9, and close September



## A RARE TREAT.

A SERIES OF ARTICLES BY THE GREAT  
ENGLISH AUTHOR.

## THE FAMOUS CHAPTERS.

Gibbon on the Origin of  
Christendom.BY PROF. EDWIN JOHNSON,  
Of London, England.

## XIII.

I have said, when Gibbon pointed to organization, he pointed to the great cause of the rise and prevalence of the Christian religion. But here again he failed to place the object of inquiry distinctly before him. What is the organization? It is a hierarchy, an organization of priests. That fishermen apostles, that common soldiers and maid-servants had anything to do with it is a purely fable, absolutely unconfirmed, and in itself inconceivable and incredible. Equally incredible that the system was founded by deserters from the Jewish faith, by a sophisticated perversion of the meaning of the Hebrew books. All this is the mere mythology of literary men, and is detected as such from the design which is apparent everywhere in the system of their writings.

The cause must correspond to the effect. There is no early book on Christianity which does not introduce the first alleged pope, with the priestly succession and system of which he is the head. The whole problem is to ascertain the epoch in our obscure past at which the Christian or Catholic hierarchy was formed.

What is the best method of research? It is, in my opinion, to take a comprehensive survey of the great architectural monuments—these magnificent abbeys and cathedrals of the west. Cast aside for the moment the mass of mythological books, and ask for the probability of the case. It is then clear enough that these buildings are of one general design, and offer stupendous evidence of the power and the wealth of one particular order of the priesthood.

Experts like Wren have taught that these so-called "Gothic" buildings have been imitated from Moslem buildings. Fergusson has taught that neither the Moslem nor the Christian buildings are of anything like the antiquity that the literary tales have taught us to believe. If the mind of the truly scientific world be once aroused to the great interest of the problem, there cannot be a doubt that, from a variety of certain or probable data, some tolerably just idea of the real antiquity of these buildings will ultimately be arrived at.

Then, what is the probable antiquity of the orders of the clergy? It is, of course, essentially the same problem; but it has never been treated with any thorough critical ability. For example, the Society of Jesus is believed to be, and long to have been, the most important clerical body. But the oldest is the Order of St. Benedict. Has it ever been considered what probability there is in the nature of things that this order, which created the whole system of early Christian buildings and books, was in existence some thousands years before their pupils, the Jesuits? I think not. For my part, I deny, with absolute confidence, that any genuine narrative of registered events during the period covered as 500-1500 has ever been written.

Take this line of research: the most important church traditions have come to us through the hands of the Benedictines of St. Maur, who do not date their rise till the year 1618. Their compilations are of enormous bulk. Their special literary history, however, was not published till 1753, in four volumes, folio. This great literary phenomenon is little generally studied and understood. But the critical student, who has acquainted himself with the system upon which these volumes have been written, will ask himself, What probability is there that these laborious co-operative modern editors of Bible and Fathers—Jerome, Chrysostom, Athanasius, etc.—had either 400, or less than 300, years ago a mass of genuine old literature in their hands? He will find in their own writings confessions that certainly led to the discovery of the nature and of the late origin of the whole mythology.

A distinguished living painter, in discussing to a young man on some point of art, was interrupted. He replied: "I am not arguing with you; I am telling you." Similarly, I am telling the whole learned world certain facts, which, from causes easily explained, were not known to Gibbon, nor to any of my predecessors since his time. My attitude has all along been that of the teacher; and, if possible, I would come to an understanding with my readers once for all. It is customary for a speaker in a public debate to be called upon to endure incessant interruption. He should be heard to the end, if he adheres to his subject. In my own case, I am far from having reached the end of my matter; and it is simply impossible to attend to every interrupter who has not yet mastered the distinction between a literary allegation and a literary fact.

For example, if a correspondent is serious and not ironical in calling my attention to what is called the "fact" that ancient and priceless MSS. have been recently discovered in a stable loft at Belvoir, how can I argue with him? Here seems to be another of the many illustrations of the principle that the more improbable a tale is, the more delightfully it is acquiesced in. Is this correspondent blind to the great questions—among them that of the age of any of our books and their transmission to our times—which arise out of a typical detail like that of Belvoir? You touch in the least incident of that kind the whole root-strings of English history, and of church history in general. I shall not assume that he is serious without further evidence.

But what I have to contend against as a teacher is a general softness and habit of easy belief in these matters, which, in great part, is the result of early education. The best faculties of our minds have been benumbed, or their exertion fatally discouraged. As Col-

ridge says: "Talk to a blind man; he knows; he wants the sense of sight, and willingly makes the proper allowances. But there are certain internal senses which a man may want, and yet be wholly ignorant that he wants them. It is most unpleasant to converse with such persons on subjects of taste. Of course, there is no reasoning with them, for they do not possess the facts on which the reasoning must be grounded."

No one, again, can feel the force of the remark by Mr. G. H. Lewes recently cited in these columns, that "the application of science to history has yet to be made," more strongly than myself. And it is evident to me that the attempt on my part to apply a rigid criticism to the matter of history is an offense to many, simply because it is so unusual. In plain words, there has not been much thought about the matter.

Let me quote Coleridge again with the object of explaining my position. He says: "Legitimate reasoning is impossible without severe thinking, and thinking is neither an easy nor an amusing employment. The reader who would follow a close reasoner to the summit and absolute principle of any one important subject has chosen a chamois-hunter for his guide. He will indeed take us the shortest way, will save us many a wearisome and perilous wandering, and warn us from many a mock road that had formerly led himself to the brink of chasms and precipices, or, at least, in an idle circle to the spot whence he started. But he cannot carry us on his shoulder; we must strain our own sinews as he has strained his, and make firm footing on the naked rock for ourselves, by the blood of toil from our own feet."

Well, my desire has been to lead those who are willing to follow me by the shortest route to the truth. And let me here, with that object in view, say a word on the philological argument. A question was addressed to me at a meeting last autumn which I did not hear at the time but its purpose I believe to have been: "Will you name one word which is alleged to be ancient in our vocabulary, but which can be proved to be in reality modern?" A most pertinent question. In reply, I name the word *Episcopos*—bishop.

Suppose it can be fairly proved, to the satisfaction of candid critics, that the leading word in the church vocabulary was novel, in the ecclesiastical sense, to important writers, dated less than four hundred years ago, and that they could not possibly trace its origin in distant times; is not a very strong presumption raised that the very office which it designates, and the whole episcopal system, recent, say at the time of the Council at Trent? I do not point to such evidence in relation to this and other ecclesiastical terms, which offer decisive support to the great cumulus of proof which results from every other line of research.

I hope that these general observations may be of some service to readers who desire further intelligence on this momentous subject. A witty divine used to say that, when a novel opinion was broached that was destined to succeed, opponents would say: "It is contrary to Scripture; it is absurd;" and then presently: "We always told you so." And it is curious that I should hear the same voices uttering the contradictory opinions: "Absurd!" and "What you have discovered has been discovered before."

On the other hand, it has been a great pleasure to feel that, in other instances, the clear and certain convictions I have arrived at by dint of mere plodding and "putting this and that together" have been so swiftly flashed by sympathy, as it were, into the minds of others, whose experiences have been similar to my own.

These researches in the world of the dead have a peculiar fascination for many minds. They who find in thought and study the greatest interest of life will not complain that I have aroused their attention to novel questions. And they, again, who ever keep some practical end in view will not blame me for having steadily driven at this practical question: Do our clergy, of any denomination, know what they are talking about, and what they are teaching? In my opinion they do not; they are blind leaders of the blind. Educated in credulity, utterly ignorant of their own literature for the most part—these are the men who are still struggling for supremacy in the education of the young in this greatest city of the world.

Let any of these men answer me! Let any of them, if he will, call me liar when I assert that that "Apostles' Creed," by which they stand or fall, is an article—falsely agreed upon by the priesthood, of modern origin, of approximate date, a fable date—I care not. On them lies the intolerable burden of proof. For myself I simply say: *Liberavi animam meam*.

[THE END.]

"Voltaire's *Romances*," translated from the French. With numerous illustrations. These lighter works of the brilliant Frenchman, and invincible enemy of the Catholic Church, are worthy of wide reading. With philosophy and romance are combined, with the skill of a master mind. Price \$1.50. For sale at this office.

"The Religion of the Future." By S. Weil. This is a work of far more than ordinary power and value, by a bold, untrammelled thinker. Spiritualists who love deep, clear thought, reverent for truth alone, will be pleased with it, and will be repaid by its perusal. For sale at this office. Price, cloth, \$1.25; paper, 50 cents.

"Angel Whisperings for the Searcher After Truth." By Hattie J. Ray. A volume of genuine poems, of such fine moral and spiritual tone that all will be pleased and benefited by it. For sale at this office. Price \$1.

"Old Testament Stories Comically Illustrated." Church people are cautioned not to open this book, as its comical pictures, based on Bible texts, tend to induce uncontrollable levity. It is a book for the freethinker who wishes to rest from busy cares, and drive away ennui. Price, in strong bound covers, \$1; cloth \$1.50. For sale at this office.

## RESISTING THE DEVIL.

The Importance of Thought.

The Dynamics of Mind.

Resist the Devil and he will flee from you. The Devil is evil and evil is the Devil.

There is no individual personality called by that name. It is an ideal personification of evil, as God is the personification of good.

God is the aggregate of goodness; therefore, all good is of God. Devil is the aggregate of evil; therefore, all evil is of the Devil, or is the Devil.

Thoughts are things—forces. They go everywhere from one mind to another, following all other things, the path of least resistance, and wherever they find admittance they remain and produce their natural results.

The prophet Jeremiah represents God as saying that he would bring on his erring people the fruit of their thoughts. This means the operation of natural law and shows the importance of thought. "As a man thinketh so he is."

All actions, both good and bad, originate in thought. Good thoughts produce good actions and evil thoughts evil actions. In every case the thought is first, and is, therefore, the first to be considered, and if good it should be put in practice, but if bad, resisted. That is, resisting the Devil. If evil thoughts were resisted no other evil would follow.

The importance of thought as the root of all evil is being estimated so highly that even students of mental healing think that human ailments, in a great measure, are caused by improper thought becoming habitual.

It is very important that we think good thoughts and send them everywhere, so that they may strike other minds and produce good results.

When an evil thought comes to us we should resist it with all our might, and not allow it time to produce an evil action or ill word, for an ill word said to another person usually brings an ill word in return; a quarrel, in nine cases out of ten, is the result, and quarrels once begun are hard to settle.

Resist every evil thought at once. Say as the Christ said to Peter, "Get thee behind me, Satan, for thou savorest not the things that be of God, but the things that be of men."

It may seem very hard to be imposed upon, and nothing raises the devil in us so quickly. We think we are in the right and should not be abused. This may be true, but let us take the best and surest way out of it, and that is to get the Devil out of ourselves and keep him out, and that will make us impervious to all assaults from without.

Good thoughts are of God. Let us, in this case, think good thoughts and we will find that they are powerful, like God himself. This is overcoming evil with good, or setting the almighty power of God against the assumed power of the Devil.

I do not like to talk Devil like this, because that name has been so long associated with all that is profane, vulgar and wicked; and I felt at one time inclined to relegate it to the region of myth. But one whose judgment I respected told me that what was called the Devil was the cause of all inharmonious. Since then I have held my present position and advised everyone to serve God by thinking good thoughts, speaking good words and doing good deeds, for that is the true life and the highest life one can live.

That was the life that the Christ lived. He went about doing good, casting out devils and healing all manner of sickness among the people. It was said of one that when the Devil had gone out of him he was found sitting clothed and in his right mind. No man is in his right mind who has a devil—an evil thought—within him.

Few persons can realize how much their happiness or misery depends on the condition of their own mind. It is of the utmost importance even to our self-interest that we resist every thought and feeling that is contrary to the divine law of love.

The Devil is a coward and will flee from you faster than you think. Every one that is pure in thought will be strong and bold to resist the Devil; but those who are conscious of evil in themselves will be devilish cowardly.

"Conscience makes cowards of us all." I do not write this for the critic, neither do I apologize to the Bibliographer or the anti-bibliographer for the use I make of the Bible or the name of Jesus; nor to the Miltonian for calling his arch-enemy an impersonality.

I write in response to the wish of a dear friend who, after reading an article in *THE PROGRESSIVE THINKER* some time ago on the substantiality of thought and its power to pass from one mind to another, advised me to send good thoughts everywhere in every way to everybody; and after testing it in my private life and finding it true and effective, I present it to the 40,000 readers of *THE PROGRESSIVE THINKER*, hoping they will tell it to hundreds of thousands more, and that all these will unite in the work of cultivating and sending good thoughts everywhere to everybody; and above all make the home pleasant and harmonious, for that is the foundation of all social life.

Do not take the bad meaning of hat-ling father and mother for Christ's sake, but love them all: first the mother, next the father, then sisters and brothers and everybody else.

If all the people would do this they would drive the devil out till there would be no room for him even in hell, for there would be neither hell nor Devil.

This is no exaggeration, but the legitimate result of progress.

If the ages past have brought us to what we are, may not the evolution of ages to come bring us to this grand finale.

## THE DYNAMICS OF MIND.

Under this head, in the February Arena, Henry Wood has an excellent paper on mental forces, vibrations, energy and potency of thought.

He traces energy to the One Primal Energy—Infinite Mind; and regards it as the underlying principle and starting point of all phenomena, vibration as the method and the universal ether as the medium or meeting-ground between the spiritual and the material.

The grand, central idea in this essay, is the oneness of things.

"Monism, or the Inherent unity of all things," he says, "is the growing inspiration of science." When this is real-

ized religion and science will no longer antagonize each other.

The next prominent idea is the tremendous significance of soul-force, telepathy, thought transference or the projection of thought through space to other minds, which is proven by thousands of hypnotic experiences and mental healings.

"Every soul is the seat of a great centrifugal current, which is generated and set free in the simple process of thinking. Every thinker is a battery of positive forces, even though he utter never a word."

Mr. Wood is no dreamy speculator, but wants those positive truths brought into practical use. "Abstract truth and vivid demonstrations are well," he says, "but the world is hungering for their application to its woes."

The road to mental and physical invigoration lies through the dynamic and formative thought. Our way to elevate other lives is also through their creative mental energies.

"When the art of projecting thought vibrations on a high plane is systematically cultivated, and the concentrative habit developed, potency for good is increased a hundredfold. Force is no longer squandered in worse than useless discordant negations, but intelligently conserved in positive vigor and exuberance. Purposeful thought ministrations, spiritual and pure in quality, accurately and scientifically projected, like an arrow towards a target, will be the great harmonizing and uplifting agency that will transform the world. Vibrations of love, peace, spirituality, health, sanity and harmony, will be radiated in ever-widening circles, striking unisons that are only waiting for a well-directed concordant impulse."

"I know the thoughts that I think toward you, saith the Lord, thoughts of peace and not of evil, to give you an expected end."

When? O, when will man, like God, think only thoughts of peace and not of evil, to the end that peace and harmony may reign over the world. May the Great Primal Energy—Infinite Mind, hasten it in its time. R. NEELY.

## LYING SPIRITS.

In Re Fraudulent Mediums and the Consequences.

Reflecting upon the articles of Messrs. Charles Dawbarn and Wm. Allen, published in your contemporary of the 9th of March last, I come to the conclusion that if Mr. Allen's assertion be true: "That it is impossible to test mediums because there are so many perfidious and lying spirits, who will and do control sometimes the best, truest and most honest mediums, and will and do give out for fraudulent tests or messages, against the will and honest desire of the mediums controlled by them, and consequently Spiritualists cannot drive out fraudulent mediums, fakers, and impostors," I repeat, if this be really so, that we Spiritualists who claim to commune direct with the Spirit-world, and are impressed and instructed by them, nevertheless are utterly unable to cope with the iniquities and frauds which live and prosper right in our midst, it illy becomes us to rail and sneer at the superstitions, iniquities, frauds and vices of all other creeds and denominations, and utterly annihilate, then, our claim to advanced thought or even reform; nay, in that case it seems to me most rational the sooner we do away with public mediums entirely the better it will be for humanity at large, since by thinking good thoughts, speaking good words and doing good deeds, for that is the true life and the highest life one can live.

That was the life that the Christ lived. He went about doing good, casting out devils and healing all manner of sickness among the people. It was said of one that when the Devil had gone out of him he was found sitting clothed and in his right mind. No man is in his right mind who has a devil—an evil thought—within him.

Few persons can realize how much their happiness or misery depends on the condition of their own mind. It is of the utmost importance even to our self-interest that we resist every thought and feeling that is contrary to the divine law of love.

The Devil is a coward and will flee from you faster than you think. Every one that is pure in thought will be strong and bold to resist the Devil; but those who are conscious of evil in themselves will be devilish cowardly.

"Conscience makes cowards of us all." I do not write this for the critic, neither do I apologize to the Bibliographer or the anti-bibliographer for the use I make of the Bible or the name of Jesus; nor to the Miltonian for calling his arch-enemy an impersonality.

I write in response to the wish of a dear friend who, after reading an article in *THE PROGRESSIVE THINKER* some time ago on the substantiality of thought and its power to pass from one mind to another, advised me to send good thoughts everywhere in every way to everybody; and after testing it in my private life and finding it true and effective, I present it to the 40,000 readers of *THE PROGRESSIVE THINKER*, hoping they will tell it to hundreds of thousands more, and that all these will unite in the work of cultivating and sending good thoughts everywhere to everybody; and above all make the home pleasant and harmonious, for that is the foundation of all social life.

Do not take the bad meaning of hat-ling father and mother for Christ's sake, but love them all: first the mother, next the father, then sisters and brothers and everybody else.

If all the people would do this they would drive the devil out till there would be no room for him even in hell, for there would be neither hell nor Devil.

This is no exaggeration, but the legitimate result of progress.

If the ages past have brought us to what we are, may not the evolution of ages to come bring us to this grand finale.

That was the life that the Christ lived. He went about doing good, casting out devils and healing all manner of sickness among the people. It was said of one that when the Devil had gone out of him he was found sitting clothed and in his right mind. No man is in his right mind who has a devil—an evil thought—within him.

Few persons can realize how much their happiness or misery depends on the condition of their own mind. It is of the utmost importance even to our self-interest that we resist every thought and feeling that is contrary to the divine law of love.

The Devil is a coward and will flee from you faster than you think. Every one that is pure in thought will be strong and bold to resist the Devil; but those who are conscious of evil in themselves will be devilish cowardly.

"Conscience makes cowards of us all." I do not write this for the critic, neither do I apologize to the Bibliographer or the anti-bibliographer for the use I make of the Bible or the name of Jesus; nor to the Miltonian for calling his arch-enemy an impersonality.

I write in response to the wish of a dear friend who, after reading an article in *THE PROGRESSIVE THINKER* some time ago on the substantiality of thought and its power to pass from one mind to another, advised me to send good thoughts everywhere in every way to everybody; and after testing it in my private life and finding it true and effective, I present it to the 40,000 readers of *THE PROGRESSIVE THINKER*, hoping they will tell it to hundreds of thousands more, and that all these will unite in the work of cultivating and sending good thoughts everywhere to everybody; and above all make the home pleasant and harmonious, for that is the foundation of all social life.

Do not take the bad meaning of hat-ling father and mother for Christ's sake, but love them all: first the mother, next the father, then sisters and brothers and everybody else.

If all the people would do this they would drive the devil out till there would be no room for him even in hell, for there would be neither hell nor Devil.

This is no exaggeration, but the legitimate result of progress.

## Serious Illness of H. D. Barrett.

TO THE EDITOR:—The many friends of President H. D. Barrett, of the N. S. A., will be pained to hear of his recent severe illness. Only his indomitable energy enabled him to make the necessary journey to attend the meeting of the board, and for a time even he felt it would be impossible to be present.

He was taken ill in the postoffice at Niles, Mich., but managed to get to the train and as far as Cassopolis. He was taken from the train insensible and carried to a hotel. A member of the Masonic order took charge of him. His trouble was heart failure, caused by overwork. So near was he to the border line, that he was asked if he had any papers upon his person that would identify his body in case of death. Mr. Barrett, startled by the question, responded: "Do you think I am dying?" He was told that such was the case. At that point a doctor who had been hastily sent for arrived, and, taking in the situation, proceeded to extreme measures. He administered two drops of nitro-glycerine to Mr. Barrett, whose body was almost cold. In a short time his pulse was required from 160 to 72 beats per minute. This saved his life, and he was able to proceed to Grand Rapids, Mich., since which time he has been cared for by Mr. and Mrs. L. V. Moulton.

Mr. Moulton told me that four of the best doctors gave as their opinion that Mr. Barrett was liable to pass out at any time, unless he was extremely careful. Four times during the month he was at death's door, and only the best possible care saved him. Mr. and Mrs. Moulton watched over him as tenderly as if he was their own, and are willing to sacrifice anything that is necessary to help Mr. Barrett recover his health and strength.

Those who have followed the course of Mr. Barrett during the time he has been connected with the N. S. A., will regret to learn of this state of affairs, and remembering his earnest, faithful work, will join in wishing him a speedy recovery.

We can all afford to lose so faithful a worker, and it is to be hoped that with rest he will recover. It is not to be wondered at that he was obliged to give up work, when it is known that in the space of fifty-two days he delivered forty-eight addresses and traveled as much as five hundred miles a day to fill his engagements.

He is at present in Washington, where he has been given strict orders to remain until his health is re-established. M. E. CADWALLADER.

## SOMEWHERE.

Somewhere, safe in a beautiful home,  
Are the babies who left us here;  
Dear little lives that never knew a cross,  
And eyes all undimmed by a tear.  
Somewhere, safe in a beautiful home,  
Do the babies that leave us wake,  
When the untired soul through the great unknown  
Does its heavenlyward passage take.  
Ah! speak not, then, of the loved ones gone  
As dying or lost—no, no,  
Somewhere, to a beautiful home beyond,  
They passed from the home below:  
And an angel fair with a mother's heart  
Shall watch o'er each spirit sweet,  
And, mayhap, o'er the shining path to earth  
Shall guide the dear little feet.

Back, even back to the desolate homes  
Where the earthly mothers weep  
Ere their hearts have learned that the babies gone  
Shall their lives forever keep;  
That somewhere, safe in a beautiful home,  
The children their coming wait,  
And for them a baby's dimpled hands  
Shall open the pearl-bordered gate.

Then listen not to the doubting soul  
That talks of a cruel God,  
And prates that the baby's sundered life  
Is closed 'neath the tear-wet sod.  
Somewhere, safe in a beautiful home,  
Death, vanquished forever, cries:  
"Your dead did not, you shall find them here;  
For 'tis only death that dies."

Then treasure the wee ones gone in your hearts,  
Once yours, they are yours for aye;  
The two worlds touch, and but veil of sense  
Hides the baby forms away.  
But it cannot wrest from the mother's heart  
The love that the baby brought,  
Or take from her life the blessing rare  
That the baby's coming wrought.

Somewhere, safe in a beautiful home,  
Are the babies who left us here,  
Dear little lives, that never knew a cross,  
Eyes undimmed by a tear.  
Somewhere, safe in a beautiful home,  
Do the babies that leave us wake,  
When the untired soul through the great unknown  
Does its heavenlyward passage take.

Then listen not to the doubting soul  
That talks of a cruel God,  
And prates that the baby's sundered life  
Is closed 'neath the tear-wet sod.  
Somewhere, safe in a beautiful home,  
Death, vanquished forever, cries:  
"Your dead did not, you shall find them here;  
For 'tis only death that dies."

Then treasure the wee ones gone in your hearts,  
Once yours, they are yours for aye;  
The two worlds touch, and but veil of sense  
Hides the baby forms away.  
But it cannot wrest from the mother's heart  
The love that the baby brought,  
Or take from her life the blessing rare  
That the baby's coming wrought.

Somewhere, safe in a beautiful home,  
Are the babies who left us here,  
Dear little lives, that never knew a cross,  
Eyes undimmed by a tear.  
Somewhere, safe in a beautiful home,  
Do the babies that leave us wake,  
When the untired soul through the great unknown  
Does its heavenlyward passage take.

Then listen not to the doubting soul  
That talks of a cruel God,  
And prates that the baby's sundered life  
Is closed 'neath the tear-wet sod.  
Somewhere, safe in a beautiful home,  
Death, vanquished forever, cries:  
"Your dead did not, you shall find them here;  
For 'tis only death that dies."

Then treasure the wee ones gone in your hearts,  
Once yours, they are yours for aye;  
The two worlds touch, and but veil of sense  
Hides the baby forms away.  
But it cannot wrest from the mother's heart  
The love that the baby brought,  
Or take from her life the blessing rare  
That the baby's coming wrought.

Somewhere, safe in a beautiful home,  
Are the babies who left us here,  
Dear little lives, that never knew a cross,  
Eyes undimmed by a tear.  
Somewhere, safe in a beautiful home,  
Do the babies that leave us wake,  
When the untired soul through the great unknown  
Does its heavenlyward passage take.

Then listen not to the doubting soul  
That talks of a cruel God,  
And prates that the baby's sundered life  
Is closed 'neath the tear-wet sod.  
Somewhere, safe in a beautiful home,  
Death, vanquished forever, cries:  
"Your dead did not, you shall find them here;  
For 'tis only death that dies."

Then treasure the wee ones gone in your hearts,  
Once yours, they are yours for aye;  
The two worlds touch, and but veil of sense  
Hides the baby forms away.  
But it cannot wrest from the mother's heart  
The love that the baby brought,  
Or take from her life the blessing rare  
That the baby's coming wrought.

Somewhere, safe in a beautiful home,  
Are the babies who left us here,  
Dear little lives, that never knew a cross,  
Eyes undimmed by a tear.  
Somewhere, safe in a beautiful home,  
Do the babies that leave us wake,  
When the untired soul through the great unknown  
Does its heavenlyward passage take.

Then listen not to the doubting soul  
That talks of a cruel God,  
And prates that the baby's sundered life  
Is closed 'neath the tear-wet sod.  
Somewhere, safe in a beautiful home,  
Death, vanquished forever, cries:  
"Your dead did not, you shall find them here;  
For 'tis only death that dies."

Then treasure the wee ones gone in your hearts,  
Once yours, they are yours for aye;  
The two worlds touch, and but veil of sense  
Hides the baby forms away.  
But it cannot wrest from the mother's heart  
The love that the baby brought,  
Or take from her life the blessing rare  
That the baby's coming wrought.

Somewhere, safe in a beautiful home,  
Are the babies who left us here,  
Dear little lives, that never knew a cross,  
Eyes undimmed by a tear.  
Somewhere, safe in a beautiful home,  
Do the babies that leave us wake,  
When the untired soul through the great unknown  
Does its heavenlyward passage take.

Then listen not to the doubting soul  
That talks of a cruel God,  
And prates that the baby's sundered life  
Is closed 'neath the tear-wet sod.  
Somewhere, safe in a beautiful home,  
Death, vanquished forever, cries:  
"Your dead did not, you shall find them here;  
For 'tis only death that dies."

Then treasure the wee ones gone in your hearts,  
Once yours, they are yours for aye;  
The two worlds touch, and but veil of sense  
Hides the baby forms away.  
But it cannot wrest from the mother's heart  
The love that the baby brought,  
Or take from her life the blessing rare  
That the baby's coming wrought.

Somewhere, safe in a beautiful home,  
Are the babies who left us here,  
Dear little lives, that never knew a cross,  
Eyes undimmed by a tear.  
Somewhere, safe in a beautiful home,  
Do the babies that leave us wake,  
When the untired soul through the great unknown  
Does its heavenlyward passage take.

Then listen not to the doubting soul  
That talks of a cruel God,  
And prates that the baby's sundered life  
Is closed 'neath the tear-wet sod.  
Somewhere, safe in a beautiful home,  
Death, vanquished forever, cries:  
"Your dead did not, you shall find them here;  
For 'tis only death that dies."

Then treasure the wee ones gone in your hearts,  
Once yours, they are yours for aye;  
The two worlds touch, and but veil of sense  
Hides the baby forms away.  
But it cannot wrest from the mother's heart  
The love that the baby brought,  
Or take from her life the blessing rare  
That the baby's coming wrought.

Somewhere, safe in a beautiful home,  
Are the babies who left us here,  
Dear little lives, that never knew a cross,  
Eyes undimmed by a tear.  
Somewhere, safe in a beautiful home,  
Do the babies that leave us wake,  
When the untired soul through the great unknown  
Does its heavenlyward passage take.

Then listen not to the doubting soul  
That talks of a cruel God,  
And pr













## GENERAL SURVEY.

## The Spiritualistic Field—Its Workers, Doings, Etc.

Bear in mind, please, that we cannot publish weekly reports of meetings. Whenever a change is made in speakers, or anything of special interest, send us a brief item, please. A great deal can be expressed in a dozen lines; but long reports will not be used. Meetings are of local interest only. We extend a cordial invitation to all speakers to send in their appointments to lecture, and general movements, which will be read by at least 40,000. We go to press early Monday morning, and items must reach us as early as Friday or Saturday in order to have immediate insertion.

A. W. S. Rothelmer writes from Bradford, Pa.: "Please mention that my address until further notice is general delivery, Cleveland, Ohio. I have just arrived here from Buffalo, where I have met with the greatest success, both in the lectures and my seances, which, I am proud to say, are daily improving, notwithstanding the great cry for test conditions, which I always give. I spoke in connection with Mrs. Nickerson on the Forty-seventh Anniversary, and lectured here last Sunday in place of the Jewish rabbi of this city, to a very fine, intelligent people."

Mrs. Virginia Barrett writes: "The Spiritualists of Toronto, Canada, are holding private circles in different parts of the city—thus doing much good in a quiet way—to those who are investigating the phenomena of Spiritualism. I arrived here about two weeks ago, hired a hall, advertised, and lectured on Sunday and Wednesday, and gave readings to interested audiences. Modern Spiritualism is, in this city, yet held by the majority as something incomprehensible, or as the work of the Dark Unknown from the lower regions. There is a strong prejudice here among the people. However, in spite of all drawbacks, liberal societies are springing up. A 'Free Church' holds meetings every Sunday, and thus mental progress is going on. Last Sunday evening, in the same building where I served meetings quite different in their nature, were held. On the first floor, the Free Church, on the second the Spiritualists gave forth words of wisdom through the spirits, and on the third floor a debate was going on between a Methodist minister and a Materialist. Friends or societies desiring to make engagements for the summer months, or May can address me at my home address, 85, N. New Jersey street, Indianapolis, Ind."

Cassie E. McFarlin writes of a visit to Waukegan, Wis., where she delivered the anniversary address, March 31st, and three other discourses. She found many Spiritualists there. They own their hall, and a good growing society might be established there, if some one could be found who was financially able to take that duty. Mr. Potter, who built up the society to its present state of growth, has passed on into the larger sphere of usefulness. She found the Spiritualists and investigators of Waukegan cordial and kind-hearted class of people.

A friend in California suggested: "Would it not be a good scheme to send a sample copy of your grand paper to the address of every A. P. A. whose name can be got, whenever there is something good on the 'Octopus'? I intend joining them to-morrow, if possible. A heavy box marked books was taken to the convent here not long ago, but the books turned out to be rife, which they deem mightier than printer's ink, though 'the pen is mightier than the sword.' If those who wished this would help, the way the church-members do with endowments, we would gladly comply with any extent necessary."

O. Williams writes: "Our Unity Spiritual Society of Milwaukee is flourishing in the fullest sense of the word. Frank T. Ripley whom we engaged for the month of March, proved such a success that we prevailed upon him to remain with us through April. He fills our hall every Sunday, rain or shine. His lectures are splendid and his tests are wonderful; in fact, many of his descriptions are so vivid that one really feels the presence of spirit friends, and the tears often unbidden start. Frank is a social, genial fellow, and always ready to assist us in any move that may further the interests of the society. We would keep him longer, but his other engagements will not admit it at present."

Dr. A. M. Roberts writes that Mrs. L. A. Roberts, of 107 South Leavitt street, Chicago, is now giving seances for materializations without a cabinet or curtain, and as a result, many are being convinced of the truth of spirit return, who, before, were doubtful upon this subject. The forms make up on the walls and center of the floor in full view of all, and pass away in a like manner. Mrs. Roberts will continue to give seances of this kind every Monday and Friday until further notice.

The Cincinnati Enquirer states that at Chesterfield, Ind., recently, the 17-year-old son of Mr. and Mrs. Isaac Cummins was buried. The home is within a few yards of the great Indiana Spiritualist camp-grounds, where the Indiana association meets once a year. Friends and relatives gathered at the house to attend the funeral. The corpse was at length placed in the hearse and

the procession started for the cemetery. As they left the house the organ on which the young man had learned to play and spent a great deal of his time in life whiling away time by running over the keys, began to play and continued to play until the funeral procession reached the next cemetery. It was his favorite piece, and it mystified the friends greatly, as no one was left in the house except the housekeeper, and she could not play. The population of Chesterfield is made up almost entirely of Spiritualists, and they do not hesitate to say that the music was played by spirit hands.

S. R. Mann writes: "The Lincoln Spiritual Society of Lincoln, Neb., has secured the services of the inspirational and trance lecturer and platform test medium, Mrs. M. Theresa Allen, for the month of April. Her address while here is 304 South Nineteenth street."

The friends of Mr. L. Freedman, the healing and magnetic medium from Australia, recently tendered him a testimonial benefit at 1515 Avenue B, New York City. The programme consisted of music and speeches. Remarks were made by Mr. Henry J. Newton, Mrs. Gridley, Edgar Emerson and others. Dancing followed, participated in by young and old.

Mary A. Doty writes: "At the regular monthly business meeting of the United Progressive Spiritual Society of Lockport, N. Y., held at Mizpah Hall, on Monday evening, April 1st, resolutions were unanimously adopted thanking Dr. John P. Thorndyke for the very able and instructive lectures he has delivered in this city, and highly commending him to the people of whatever society of Spiritualists he may be engaged to labor for. The local society was loth to let the genial doctor depart, but engagements elsewhere to lecture called him away. The thanks of the society were also tendered to the energetic ladies composing the 'Preside Workers' for the efficient aid they have rendered in making this course and especially the Forty-seventh Anniversary such a brilliant success."

The circles given recently by the trance medium, Mrs. Mary Powell, in Lawrence, Kansas, have created unusual interest among both Spiritualists and skeptics. The little lady has gained many friends by her quiet and unobtrusive but frank manners, and has brought consolation to many hearts.

Mrs. H. W. Hale writes: "The Meriden P. and L. Society celebrated the Forty-seventh Anniversary of modern Spiritualism with appropriate exercises. Our platform was tastefully arranged with a profusion of flowers. Mrs. Abbie N. Burnham, of Boston, was our speaker and gave two forcible lectures, followed by tests. Mrs. Burnham is a pleasing speaker, and our society was much pleased with her work. The two Sundays she was with us. We entertained all speakers at Hotel Arlington and there, as in our society, she made many friends. The Sunday of April 7th and 14th we have Miss Abby Judson, and expect a feast of good things from our glorious philosophy as demonstrated by this estimable and cultured lady."

Dr. Max Muhlenbruch writes from San Diego, Cal.: "We have with us at present Dr. Peter West, a wonderful physical and inspirational medium, spirit artist and independent slate-writer. He has awakened a great interest. I had a sitting with him. One of my guides came and said he would make his picture upon the slate. I told him if he did I would keep it and frame it. In about four seconds raps came upon the slates, and to my astonishment there was his picture and a long message from my father. We had strict test conditions, and the Doctor did not know nor my guide's name, and still the name was below the picture he had made. I cleaned the slates myself, and they never left my hands until the message came. We had a lovely day for our Forty-seventh Anniversary celebration; in fact, the occasion was a soul-inspiring one for us. Our service began at 10:30 a. m. Our home talent occupied the time. In the afternoon the Children's Lyceum gave an entertainment under the leadership of Mrs. Custer, a good and hard worker. The entertainment was a grand success. In the evening Dr. West gave a grand lecture; not a single vacant seat was to be found, and many had to be turned away. It looks as though a spiritual cyclone had struck this city."

A. W. Headley writes from Salina, Kansas: "We have recently had a course of lectures by Dr. H. H. Braum, the first of which was given on the anniversary day of modern Spiritualism, and consisted in an account of the advent and work of Spiritualism since 1848. This was followed by a series of Biblical lectures showing that all the Bible writers received their inspiration from spirits; that the word Christ means anointed by the Spirit-world, or mediumship; and that the church always means the interblending of the two worlds so that they become one family, whose head or seat of intelligence is in the Spirit-world and its body upon the earth. We may say that Mr. Hull completely took the present day and applied it to modern Spiritualism. We have been discussing the advisability of organizing a camp-meeting, as we have an excellent place to hold one."

O. W. Tennant writes: "Mrs. Tennant moved out of the old house that she had lived in for fifty-one years, to one made of material and changeable things, on the evening of February 7 last. It was during a terrible blizzard—roads blocked up with snow—which made it impossible for some of the family to get here, consequently we had no sermon or public services, but intend to arrange for one soon. Mrs. Baade will preside. I have requested Mrs. Baade's guide to choose for the occasion. The services will be held in the Baptist church here. Her disease was pneumonia. Her transition was a happy one—sisters on the other side—as we are wont to call it—came to make her journey pleasant and clear."

E. A. Johnson writes from San Francisco: "On the 7th of March, C. V. Miller gave a seance to a number of his friends to celebrate the 85th birthday of 'Aunt Betsy,' one of his cabinet controls. I have been present at over one hundred materializing seances with Mr. Miller, a number of them being held in my own home to demonstrate the fact that the 'trapdoor' and 'secret panel' theories do not explain the manifestations that occur in Mr. Miller's mediumship. Aunt Betsy materialized and in an audible tone gave the story of her life. She was born in 1800 and served as a slave at Carlton, Louisiana, until Lincoln's proclamation made her free;

but her freedom in this world was short-lived, as she passed to the Spirit-world within a year. Her many friends showed their appreciation of the kindly messages, comforting words and materialized forms that she had helped them to receive, and see, by sending floral gifts, tokens of love and friendship. We come not to gratify the curiosity of Aunt Betsy highly appreciated. While Mr. Miller sat outside the cabinet twenty-five forms appeared and were recognized by their friends. After he had been entranced, thirty-four spirits appeared, all of them illuminated more or less with spiritual light, many of them showing their faces and giving tests to prove their identity."

Mrs. S. Witte writes: "The First Spiritual Society of Omaha, Neb., has been highly favored by a visit from Mrs. Maude Lord-Drake, late of Chicago, who gave us a very fine lecture on 'Ancient and Modern Spiritualism.' It was a review of the past, and especially interesting by her unique method of philosophizing on them in the light of modern thought and everyday reasoning. Her many fine tests after the lecture were acknowledged by all. Everybody speaks in high praise of her and her wonderful mediumship."

H. Pettibone writes: "We arrived safe from Little Rock and I am improving in health and giving grand seances. April 1st was my birthday, and my Detroit friends presented me with a beautiful badge and umbrella, which I appreciate highly. We were entertained while at Louisville by Mr. Gardner and daughter. Spiritualism is gaining ground there, and Mrs. Hawk, the medium, is doing grand work. Her tests are wonderful. I am located at 25 Rowland street, Detroit, Mich. I am open for engagements."

By sending your address with a two-cent stamp to W. H. R. Chanway, Chicago, Ill., he will send you six copies of his 8-page tract: "Truth and Freedom of Thought." Just the thing to distribute among church people.

Mrs. Loe F. Prior writes from Seattle, Wash.: "I have been working for the past six weeks in this city, holding meetings every Sunday evening in a crowded hall. I have one more public meeting here before I go to Portland, where I will be the months of April and May; then I visit Salt Lake City, Denver and go East. March 31, Anniversary Sunday, we organized the First Society of Spiritualists of Seattle, with a membership of fifty-six. I feel my controls have done a good work since we have been here, and we leave the city with many regrets; and I know the organization just formed will be the means of bringing many into the belief of our philosophy. In reading over your 'General Survey' I find a letter which speaks of Dr. J. M. Peebles and his 'Dreamy Birth-evening Musings,' and as I read again the article it recalls to me vividly what a grand man he is (I had the pleasure of knowing him when in San Diego) and if some of the Spiritualists who are giving him 'nuts to crack' could see that pure spiritual light which illuminates his face, they could then well understand how he could find good in all—even in Catholicism. I think the Spiritualists are now getting the foothold they have long wished for, as I know we are interesting the churchmen in our work. Since I have been here I held a circle for a prominent minister and judge, who with their families have attended my meetings, listening to the philosophy; they then wished a private circle to receive some messages from their loved ones."

E. S. H. writes that the First Progressive Spiritual Society, of Minneapolis, Minn., conducted by Mrs. E. Braum during the past six months, with enthusiastic audiences, has decided to make a new departure, and has obtained a charter from the National Spiritualists' Association at Washington, D. C., and incorporated under the State laws, and will in the future be known as the First Progressive Spiritual Society of Minneapolis. Mrs. E. Braum is a lady of remarkable brain power and force, and withal her gentle and kindly disposition has pre-eminently fitted her for the position she so nobly occupies.

H. H. B. writes from Hastings, Mich.: "The enclosed is clipped from one of our city papers and speaks for itself: The Baptist minister alluded to rose up in one of our meetings, which was being conducted by Dr. Daniel Winegarden, an inspirational speaker, of Grand Rapids, and denounced our proceedings as the work of the devil; that we were all going to hell; that our speaker was the archfiend himself. Brother Winegarden has been with us two Sundays, and is to be the next. He has given the Spiritualists of this society great satisfaction, as he has done for other societies. I have received personal recommendations from some of them."

E. W. Sprague writes from Erie, Pa.: "The prospect for the building up of a good strong society here, is good. There is talk of engaging us for another month. We have awakened considerable interest among the old Spiritualists. Many new investigators are fast becoming interested. Last Sunday evening five names of new converts were handed in for membership, and many others who have kept in the background in the past are considering the question of joining the society, now it has started to organize on a new basis, making moral character one of the necessary requirements to membership. Good sound logic, and solid tests, as a demonstration of our claims for Spiritualism, are what count more than theories and dogmatic assertions. Last Sunday evening our large hall was filled, many standing throughout the service, and many others going away for want of seats; and great Easter services with all their attractions were being held in the churches at the same time."

Frank T. Ripley writes: "Your anniversary edition is wonderful—it is great." Bert Woodworth is open for engagements in Michigan. He is at present at Muskegon, where he can be addressed in care of general delivery.

C. Hagen writes from Buffalo, N. Y.: "A message received from Azur, the helper, through the mediumship of Mr. A. Campbell, last Tuesday, April 9, in my opinion deserves to be spread all over the world, and I sincerely hope that you will print it in your most valuable paper. It was received through a painting on porcelain, representing a bunch of lilacs. On one of the slates was a private message, and on the other slate the following words were written: 'There is a spirit in man; and the inspiration of the Almighty giveth thee understanding. Great men

are not always wise, neither do the aged understand judgments. Therefore do we say to thee, so cultivate thine own spirit by aspiration that the great Spirit may give thee inspiration and understanding; for I, a returning spirit, do stand unto thee, through thine own endeavored spirit, to be a light unto thee. We come not to gratify the curiosity of man, but we do come to bear unto thee a token and a proof of what we teach, the truth of life eternal. Azur.' I shall be very glad to give anybody the names of the sitters, husband and wife, who received this as a first demonstration."

J. W. Ruminer, M. D., of Evansville, Ind., speaks in high terms of the mediumship of Mrs. Stoll. He says: "The manifestations I have received through her organization were given in the pure sunlight of heaven. She did not fail in answering a single question, and gave the full names of the spirits to whom I asked the questions. After the psychometric, clairvoyant and clairaudient part of the seance was over the same spirits, accompanied with others, came and conversed most angelically through the trumpet in the pure sunlight, with the medium at least twenty feet from me. During these seances I received pictures of spirit relatives, friends and guides, all of whom I readily recognized; also drawings and writing between two slates, independent of the physical touch of the medium, and voices independent of the trumpet. Now this is what I term an all-around medium."

C. F. Holland, of Toledo, Ohio, writes: "Our lecturer, Mrs. J. J. Curran, has awakened in the minds of the people here an enthusiasm for spiritual unfoldment that is doing a wonderful work. More than the general public think for. She gives at the end of her lecture psychometric readings; sometimes she gives spirit readings also. These readings have awakened quite an interest. We expect to organize the latter part of this week. We hold our regular socials every two weeks, and have changed them to regular entertainments. We have music, recitations, etc., for an hour or so. Then we dance or have the social part, and they have been very successful. After we are organized we expect to do much more good than now."

G. H. Brooks has removed to Wheaton, Ill., and will make that place his future home. All letters and telegrams for engagements should be sent to him there.

We regret to learn that Bishop A. Beals has been down with the grip at Cleveland, Ohio. He is now getting better and hopes to be able to give all the kind offices and timely helps that have come to us from considerate friends during those dark and painful weeks of trial. I spoke at the anniversary of Lily Dale, though weak and trembling, and expect to speak there next Sunday for Easter. I am engaged to serve the First Society of Spiritualists of Buffalo the Sundays of May. I hope soon to be able to use my head and wag my tongue and pen as of old. Mr. Howe can be addressed for engagements at his home, Fredonia, N. Y. We are glad to learn that he is able to resume his work.

Dr. Willis Edwards wishes to notify his friends and patrons that he has removed to 361 LaSalle avenue, near Maple street, first flat.

G. L. R. writes from West Bay City, Mich.: "Spiritualism is reviving here and the people are awakening to the glorious cause. Our hall was so crowded on Sunday that seating room could not be found. Hudson's orchestra, the finest in the city, furnishes music for our evening services. An hour of song-service before the lecture enables all to come into harmony with those about them. We have procured a speaker worthy of praise, Dr. J. V. Thorndyke, of Boston, Mass. He is with the people and for the people. He is an earnest worker and understands what each and every one of us needs in the way of spiritual food. Our Ladies' Aid meets every week under Dr. Thorndyke's stay, as he delivers a lecture to ladies only (each Thursday) on the human body. We met last week with Mrs. E. F. Russell, forty people being present. A supper was served by the ladies after the lecture and an enjoyable time had by all present."

G. W. Kates and wife are permanently located at 2259 Stout street, Denver, Col. They are holding services every Sunday for the Union Spiritualists.

Subscriber writes: "Mrs. Jeffrey, of Chicago, trance and test medium, has given a series of parlor lectures recently in Racine, Wis. A number of orthodox people were present, and all expressed themselves as pleased. There are so few outspoken Spiritualists here that we have had poor encouragement for a lecture; but they are beginning to wake up and we feel more encouraged for the future."

Mrs. S. J. Cutter, who has been in Indianapolis, Ind., the past two months, will return this week, and will be glad to see her old friends at her new home, No. 104 Harrison street.

J. Madison Allen is filling an engagement at Rich Hill, Mo. His next appointments are at Spring Hill and Morse, Kas. Address him at Spring Hill, Kas.

Dr. Willis Edwards writes: "Notwithstanding the inclemency of the weather, and a large attendance on the 31st of March, at our anniversary, in the new hall, designated 'The Church of the Spirit,' at 615 North Clark street. We had good musical exercises, as well as good speaking and tests. Our work is steadily progressing. The audience is composed of intelligent and appreciative people, many of whom are church members. I have secured a large number of permanent members and organized a choir; and will later have a children's lyceum. Everything is well conducted. We have ushers in attendance, good vocal and instrumental music, and I shall be the permanent speaker. I am very anxious to have the work prosper

and prove a real success. I shall always be pleased to have mediums present, and ever ready to extend a welcome."

M. V. Rowe writes: "If Spiritualism is ever to become an accepted and well-grounded principle of faith, it must eliminate all elements of fraud; free itself from the very appearance of deception. Do this and the world will receive it, and the age will gladly embrace it. The intelligence of the age is hungry and thirsty for such a consummation. Are its advocates able for the work? This is a question millions of doubters are fervently and honestly asking."

Mrs. M. A. Gridley will respond to calls to lecture and attend funerals. Address her at No. 21 West 18th street, N. Y.

Mrs. O. H. S. writes: "The Ionia, Mich., Spiritualists' Society held the forty-seventh anniversary of modern Spiritualism in the Root Block, April 6th, with an appropriate address by Mrs. Jennie Hagan Jackson, of Grand Rapids. Her subject was 'Spiritualism, its religion, and its divinity,' showing to the people that Spiritualism is a religion, true in every sense of the word, and of value in all things. She also gave a brief history of the life of the Fox girls, their humble home, and the grand work they have done. Mrs. Jackson gave the best of satisfaction. Her poems were grand. Our hall was well filled, and the friends parted, feeling we had gained a glorious feast for the soul in the short length of time we spent together."

Mrs. Celia Hughes, the trumpet medium, who was quite seriously injured a few weeks ago, having fallen in the elevator shaft at the Parker Hotel, 83 Thirty-first street, has removed to 73 Thirty-first street (formerly occupied by the Campbell brothers), and has recovered sufficiently to enable her to resume her trumpet circles on Monday, Wednesday and Friday evenings, at 7 o'clock. She also gives trance and clairvoyant sittings during the day from 10 to 4.

Mrs. M. Klein, of Van Wert, Ohio, writes: "I hope that headquarters of the National Association may be moved to Chicago for the sake of attendance; and, too, as I see the spiritual view presented, Chicago is a better general force center than Washington. In the latter city the social element—that is, the selfish social element—is predominant, while the former is a city of push on all lines of activity, and is so represented to me from the spiritual side."

The Daily Headlight, published at Pittsburg, Kansas, has this to say of the Spiritualist services held there Sunday, April 7, and recounts a bombshell thrown into the camp of orthodoxy by Dr. A. M. Morrison, the gentleman who has been lecturing for the society in that place since January 13: "The lyceum inaugurated by the Spiritualists yesterday was quite well attended. The question, 'What is Spiritualism?' was discussed, many taking part. The question for discussion next Sunday will be, 'What is the highest idea of Spiritualism?' In the evening not many were out, the rain preventing. Those who braved the weather, however, enjoyed the rarest treat since the inauguration of the public meetings by the society. Dr. Morrison continued his subject of 'Apparitions,' and became grandly eloquent in his theme, so much so that he surprised even those who know him best. In it he challenged any opponent of Spiritualism to discuss the subject with him, and guaranteed to prove by the Bible that the ideas of modern Spiritualism are true Christianity."

S. A. Walter is pleased at the comment going on concerning the National Spiritualists' Association. If that child has not a good constitution, he knows not where to turn for parentage. In its infant body it embodied the prophecy of every age.

Henry Sherburne writes that there are a few Spiritualists at Schenectady, N. Y., who are keeping up a circle, but without very great results. He desires that some good test medium or psychometrist, going over the New York Central or Delaware and Hudson Railroad, would stop over and give a lecture, etc.

E. B. Craddock writes from Concord, N. H.: "The A. P. A. is growing very fast in this city. Your paper is just splendid. I have just started spiritual meetings; we hold our own so far, and hope to increase faster when we can get to it. Mrs. Craddock is drawing a good house every Sunday; they say she is the finest speaker in the State."

Major Carpenter writes: "It is an old saying, that people who live in glass houses should not throw stones. Orthodox people say a great deal about fraud in Spiritualism; but how about phariseism? In the history, and in orthodoxy, in the history of Taylor, New York, is the revivalist of the M. E. Church, who is under arrest for trying to poison his wife with rough-on-rats, putting it into her food at different times. It appears he has been very zealous the last winter saving souls. Outsiders are humming a parody on his favorite hymn: With rough-on-rats I'll now repay The debt of love I owe: Here, Lord, I give my wife away— 'Tis all that I can do."

The Spiritualists of Port Angeles, Wash., away in the northwest corner of the United States, celebrated the anniversary in fine style on the evening of March 31. The hall was beautifully decorated, and was crowded to its utmost capacity. Mr. Lewis Williams, an attorney and one of the leading men of the city, presided. After some beautiful music by the quartet club, Prof. D. C. Seymour was called to the stand as speaker for the occasion, and for forty minutes held the closest attention of the audience as he gave a kaleidoscopic review of the forty-seven years history of our angel-born philosophy. Dr. Mary Seymour spoke briefly, and recited a poem entitled 'My Spiritual Home.' An original poem by Mr. Williams, entitled, 'My Baby Over There,' was read by Mr. Smyth, with much effect, and applauded by the audience, and Mr. Wm. Ritchie was introduced and invited to speak, by an ancient Egyptian. The meeting was in every way an unqualified success.

The name of the author of the article "Nine Points Anti-Orthodox" recently published in our paper, should have been given as Major Carpenter, instead of Meyer Carpenter.

Frank T. Ripley, the noted platform test medium and speaker, has a few dates in June, July and August for camp and grove meetings, etc. Address for April, at 122 7th street, Milwaukee, Wis.; for May, at Waukegan, Wis.; for June, at Grand Rapids, Mich.

[CONTINUED ON PAGE 5.]

## LIFE WORK

## CORA L. V. RICHMOND.

COMPILED AND EDITED BY  
HARRISON D. BARRETT.

With portraits representing Mrs. Richmond in  
1857, in 1876, and in 1894.

## OUTLINE OF CONTENTS:

INTRODUCTION.  
CHAPTER I. Parentage—Place of Birth—Childhood—School Experience—First Mediumistic Work, etc.  
CHAPTER II. Hopedale—Mr. Scott in Massachusetts—Removal to Wisconsin—The Ballou Family—Adin Ballou's Work—Work of Spirit Aid Augustus Ballou.  
CHAPTER III. Oulu—Her Earthly Life and Tragic Death—Her Mission in Spirit-Land.  
CHAPTER IV. Other Controls—The Guides.  
CHAPTER V. Work in Cuba, N. Y.—Buffalo Pastorate—Workers in Buffalo—Thomas Gale Foster—Sarah Brooks—Helen A. Day—Removal to New York City, 1856—Philadelphia—Boston—Baltimore.  
CHAPTER VI. Work in New York City.  
CHAPTER VII. New York City (continued). Prof. J. M. B. Maps—Her Work—Other Places in the East—Medford, Pa., 1864—Hon. A. B. Richmond.  
CHAPTER VIII. Washington, D. C.—Reconstruction—Senator J. M. Howard—George A. W. Julian—Gen. N. P. Banks—Nottie Colburn Maynard—Statement of Gen. A. Bacon.  
CHAPTER IX. England—Robert Dale Owen—George Thompson—Countess of Cathness—Mrs. Strachan—Mr. and Mrs. Webb—Mrs. Knowlton—J. C. Ward—Mrs. Slater—Andrew Cross.  
CHAPTER X. Work in England (Continued in Three Subsequent Volumes).

CHAPTER XI. California Work, 1875—Other Visits—Letter of C. M. Plumb—Letter of Mrs. John A. Wilson.  
CHAPTER XII. Chicago Work, 1878 to 1880—First Society Organized, 1880—The Shadow of a Great Rock in a Weary Land, 1881—Poems—Clio Selections—Catharine and William—William Richmond.  
CHAPTER XIII. Camp Meeting Work—Cassadaga—Lake Placid—Onset Bay—Lake Brady—Lakewood Mountain, etc.  
CHAPTER XIV. Literary Work—Heavenly—Volumes of Discourses and Lectures—Psychology; Soul Teachings—Poems—Other Literary Work.  
CHAPTER XV. Literary Work (continued)—Lecture on Gypsyhood, 1889—The Shadow of a Great Rock in a Weary Land, 1881—Poems—Clio Selections—Catharine and William—William Richmond.  
CHAPTER XVI. Letters from Persons Fricious—Orpha E. Tousey; from Lady Cathness, and others—Appreciation of the Work of These Best Qualified to Judge—Frederick F. Cook—Emmanuel C. Warner—Mrs. Emmett and Helen Davidson.  
CHAPTER XVII. Mrs. Richmond's Experiences While in the Trance State, Written by Herself.

Price \$2, Postpaid. For Sale at this office.

## THOMAS PAINE

## SOME OF HIS NOTED WORKS.

Life of Thomas Paine. By Editor of the National with Preface and Notes by Peter Eckler. Illustrated with views of the old Paine Homestead and Paine Monument at New Rochelle, also, portraits of Thomas Clio Rickman, John Barlow, Mary Wollstonecraft, Madame Roland, Condorcet, Brissot, and the best products of Paine's friends in Europe and America. Cloth, 75 cents.

The Age of Reason: Being an Investigation of True and Fabulous Theology. A new and complete edition, from new plates and new types, 186 pages, post 8vo, Paper, 25 cents; cloth, 50 cents.

Common Sense. A Revolutionary pamphlet, addressed to the inhabitants of America in 1776, with explanatory notice by an English author. Paper, 10 cents.

The Rights of Man. Parts I and II, being an answer to Mr. Burke's attack upon the French Revolution. Post 8vo, 271 pages. Paper, 30 cents; cloth, 50 cents.

Paine's Complete Theological Works. A complete edition, examination of the Prophecies, etc. 11th edition. Post 8vo, 625 pages. Cloth, \$1.00.

Paine's Political Works. Common Sense, The Crisis, Rights of Man, etc. Illustrated edition. Post 8vo, 650 pages. Cloth, \$1.00; postage, 20 cents.

## LIFE IN TWO SPHERES.

A Fascinating Work. The readers of THE PROGRESSIVE THINKER will remember the story under the above title, by Hudson Tuttle, which was published in its columns. At the time constant inquiries were made as to its appearance in book form. This wish has now been gratified. It makes a volume of 248 pages, in style and form like the "Content of the Sacred Heart," with a full-length portrait of the author on the cover. The scene of the story alternately shifts from earth to the spirit sphere, and the numerous facts and philosophy relating to the life of spiritual beings, are presented in the pleasing form of narrative. The following are the chapter-titles: Introduction; The House of the Sage; Home of the Miser; The Low Sorcerer; Hades—Christmide in the Spirit World; Light—Christmide and the golden Gate; The Unhappy Marriage; Easter Day in Heaven; A Visit to the Earth; The Change Called Death; Coming to the Knowledge of the Light; The Society Again Visits Earth; The Forenoon and Despair; Discussion; A Visit to a Pleasant Globe; Heaven and Hell; Contentment Not Goodness; Address of the Sage. It is a book the Spiritualist will be delighted with, a book in which the reader will find answers to ever recurring questions; a book which will interest the church member, nor repel the most prejudiced. The price in paper is 50 cents; multi \$1; postpaid.



## HYPNOTISM;

## Its Facts, Theories and Related Phenomena, with Explanatory Anecdotes, Descriptions and Reminiscences.

BY CARL SEXTUS. THE BOOK IS largely a record of the facts and demonstrations which the author has seen, heard of or presented in his own experiments. The history of the various phases of the science is succinctly presented, and the various theories clearly stated. Many of the experiments described occurred in Chicago. The pictorial illustrations add much to the interest and value of the book, which will be found very interesting to the general reader, as well as a valuable reference to the student. The work is a handsome volume of 300 pages, bound in cloth. Price, \$3.00. For sale at the office of THE PROGRESSIVE THINKER.

## THE PRIEST, THE WOMAN

## —AND—THE CONFESSORIAL.

BY FATHER CHINIQUEY.

This is a most valuable book. It comes from an Ex-Priest, whose character is above reproach, and who knows what he is talking about. Everybody should read it. Price, \$1.00. It contains the following chapters:

CHAPTER I. The Struggle before the Surrender of Womanly Self-respect in the Confessional.  
CHAPTER II. Auricular Confession a Deep Pit of Perdition for the People.  
CHAPTER III. The Confessional is the Modern Sodom.  
CHAPTER IV. How the Vow of Celibacy of the Priests is made easy by Auricular Confession.  
CHAPTER V. The highly-educated and refined Woman in the Confessional—What becomes of her after unconditional surrender—Her irreparable ruin.  
CHAPTER VI. Auricular Confession destroys all the Sacred Ties of Marriage and Human Society.  
CHAPTER VII. Should Auricular Confession be tolerated among Civilized Nations?  
CHAPTER VIII. Does Auricular Confession bring Peace to the Soul?  
CHAPTER IX. The Dogma of Auricular Confession a Sacrilegious Imposition.  
CHAPTER X. God compels the Priest to confess to the Abominations of Auricular Confession.  
CHAPTER XI. Auricular Confession in Australia, America, and France.  
CHAPTER XII. A Chapter for the Consideration of Legislators, Husband and Father: Some of the matters on which the Priest of Rome must question his Penitent.

Sent Post-paid, Price, \$1.00.

## JOYS

## Beyond the Threshold.

A Sequel to

## TO-MORROW OF DEATH.

By LOUIS FIGUIER.

Translated from the French.

THE TOMORROW OF DEATH was written to develop the idea of the principle of the permanence of the human soul after death, and its reincarnation in a chain of new beings, whose successive links are unrolled in the bosom of eternal space. "Beyond the Threshold" continues on the same lines enlarging and expanding the idea by reasons and considerations drawn from science and philosophy, claiming that the certainty of a new birth beyond our earthly end is the best means of arming ourselves against all weakness in the presence of death, and that the help offered by science and philosophy to that end is inferior to that of any of the existing religions. From beginning to end it is interesting, entertaining, instructive and fascinating, and whether one accepts it all or not, much will have been learned of much pleasure enjoyed in its perusal. Price, 61.25.

## APOLLONIUS OF TYANA.

Identified as the Christian Jesus.

A wonderful communication, explaining how his life and teachings were utilized to formulate Christianity. Price 15 cents. For sale at this office.

"The A. P. A. MANUAL contains much interesting and instructive matter and a wide circulation of the same will no doubt prove highly beneficial as a literary agent and will assist greatly in arousing sleeping Protestants to the true conditions that surround them. I should like to see it given a wide circulation."

G. P. JOHNSON, State President A. P. A. of



## QUESTIONS AND ANSWERS.

This Department is under the management of the distinguished author, speaker and medium.

### Hudson Tuttle.

Address him at Berlin Heights, Ohio.

R. A. Q. (1) What effect does one member of a circle have on another when opposed to his or her development?

(2) Does antagonism outside the circle have any influence?

(3) Do spirits controlling a medium frequently quote from literature which the medium has previously read?

(4) Opposition in the circle has more effect than without, and may readily antagonize all other influences. A member known to be opposed should not only be discarded from the circle but from the room.

It should be understood, however, that honest skepticism, united with a desire to know the truth, is not of itself to be considered antagonistic. The conditions which are essential to perfect control are too subtle to allow of being thwarted by causes which can be removed.

(5) It is easier for a spirit to impress a thought or idea already familiar to the medium, but in perfect control this availability would have little influence. If the spirit desired to quote, it would depend on its own knowledge, and not that of the medium.

H. G. New York: Q. Kindly inform me, through THE PROGRESSIVE THINKER, whether David was king at the time he wrote the 119th Psalm?

A. H. G. proceeds, apparently, under the belief that David wrote the Psalms, according to popular credence. So far from his writing this particular Psalm, there is not the least evidence that he ever wrote one of them. The Psalms are a collection of nearly all, if not quite all, the lyric poetry of the Israelites, down to a certain period.

Critics have wasted a great deal of time in assigning the age and authorship of the fragments of which the book is composed. The wonderful scholarship of the Germans has been conspicuous in this field, and the various conclusions are most ingenious and conflicting. All agree that a great many hands contributed, and revisions, additions and changes were numerous. In no case more than sixty Psalms referred to David, while two are supposed to be the work of Solomon, and one to be by Moses!

David may have "sung Psalms" as he danced before the Ark, but to prove that he wrote a single Psalm is quite impossible. Nor is there the least positive clue furnished whereby the authorship of a single Psalm may be determined. They are the product of nearly a thousand years.

Amos W. Warner, Holton: Q. What caused the Dark Ages?

A. The intellectual apathy and spiritual death which held the reign of superstition and ignorance for 1,000 years was the direct effect of the Christian religion. Other causes contributed, but all were secondary, or rather auxiliary. With the advent of the Christian faith, the knowledge and arts of the ancient world were held in abhorrence, and the most precious poems and histories were obliterated that the parchment might be written over with the inane mummery of driving monks and ignorant saints. For a thousand years the church held the human mind in abject slavery, and there seemed no hope that it could break the fetters against which it had ceased to resist.

F. C. H. Sackville, N. B.: Q. I have been interested in Spiritualism for a little over a year, and have read everything relating to the subject. I attended the meetings in Boston and visited the most noted mediums there, and now I must say that I don't believe—I know that spirits return. I have been a rank Methodist, and Sunday-school superintendent. Now I have touches on my head and face, and raps in my room. These raps come in groups of three or four together. Once I was made unconscious. But I do not seem to advance. I have framed a code to converse by the raps, but have not succeeded. What do you recommend?

A. With such remarkable indications of mediumship, F. C. H. will do well to organize a circle, according to the rules already given, and he will find that the impediments to his receptivity will be quickly removed.

A. M. C., Long Island: Q. Do we attract our spirit friends by thinking of them? Are we harmed or benefited by them?

A. To think of our spirit friends is the most potent means of bringing them to us. Often when we think of them it is because they are near us. Their presence changes the air about us, for they are our guides, and so far as they are able to influence us.

B. E. Cole: Q. Does not the word materialization signify that it is composed of veritable earthly material, i.e., the materialized hand is the same as the human hand before death, composed of the component parts existing in the surrounding atmosphere and medium and, perhaps, sitters.

The point is, is not the hand a veritable hand, an earthly hand?

A. There are two methods of materialization, or more clearly there is materialization and etherization. In the latter there is in appearance only, like a shadow; such were the manifestations always made in the presence of D. D. Home, and often with Henry Slade when he was at his best.

The other real materialization, is so blended with impersonation by the medium that the student of the phenomena as well as the casual investigator is met with great perplexities.

If a medium, like Farmer Riley, would consent to a series of experimental tests, not arbitrary but in line with the essential conditions of the manifestations, he would confer an inestimable service on Spiritualism and Science.

L. A. Z., Dayton: Q. Is there conscious entrancement?

A. When the subject is in a trance

he is supposed to be unconscious, and this is true to physical impressions, but he retains his consciousness of what transpires connected with his spiritual state, and may or may not remember such occurrences when he resumes control of the physical body.

In the true trance state there is always intense consciousness, for the sensitiveness of the spirit is the condition of entrancement, but memory does not always return. The impressions reflected to the brain by the spirit, and if it does not when the body resumes its functions, the occurrences of the trance state become as a blank.

C. A. L.: I am living with those whom I wish to interest in Spiritualism, but I have not succeeded, although they are far from orthodox, and are not opposed. Shall I go on urging the subject on their attention, or be silent?

A. When the season comes, the earth is prepared for the reception of seed, and the farmer who has patiently waited during the winter months, knowing how useless would be his labor were he to go out in the drifting storm and sow the grain on the icy fields, scatters the seed with full faith that it will yield a bounteous return. The seed, like the earth, has its seasons of bleakness and of genial receptivity. It is useless to plant the seeds of thought until the proper time, which will as surely come as spring follows winter. The mind that is filled with material wants and desires, is often turned to spiritual things by the loss of a dear friend, or the shattering of earthly expectations; or when the slant rays of the sun on life's western slope remind of the night of this life, the thoughts of the beyond come uppermost, and there is a desire to know of the sphere over the grave.

Ben Lewis: Q. I would like to know if the Great Spirit had not the control of writing the Bible, and is not the Bible a book that Spiritualists should follow as well as other believers? Should we not strictly avoid bad language in our circles?

A. The Great Spirit had no more to do with writing the Bible than with the Vedas, or other so-called sacred books. As for Spiritualists following the Bible, the idea is somewhat ambiguous. To follow the Bible probably means to conform to its teachings and follow the example of its leading characters. In a few instances this might be beneficial, but in the majority of cases strictly following such examples would land a man in jail. Should we take David or Solomon as examples we should soon be arrested as assassins, and bigamists; or Lot, and get fined for drunkenness; or Moses, and have to defend our character against the charges of murder or robbery? Not a Bible character arises in my thoughts I would desire to recommend to a child to follow.

As for the use of bad language at circles, it should not be used there, nor at all. Bad language is the articulation of passion and the expression of the animal in man, and should be repressed with the mental faculties from which it springs.

G. H., Minneapolis: Q. (1) We have often received messages from two or more spirits living—let us say—in the fourth sphere. They claim to live side by side. When asked what this sphere is like, No. 1 will say that he lives in a handsome mansion, surrounded by trees, grass and flowers, etc., nearly corresponding to the earth. No. 2 says he lives in a cave, but that it is only a condition. What is understood by spiritual conditions? Is it the state of consciousness in which the spirit finds himself? What is your view of the spheres? Is a sphere a certain place, or is it a condition?

(2) When a small harmonious circle sits for investigation and development, with the earnest desire to receive only what is right and true, yet often receives misleading and incorrect communications instead, what is the cause of this?

A. (1) The conflict of testimony in regard to the Spirit-world appears to arise more from the impossibility of conveying by words a correct conception of that world, than from all other causes. One spirit attempts to describe by means of circles and spheres, or the symbolism of earthly scenes; another, confounded by the difficulties, says that it is only mental states. Conditions is a very broad and indefinable term, covering, as it does, everything which goes to the help of communication with spirits. As applied to spirits, it means the mental state. The spheres, as the term is often used, are arbitrary divisions, quite artificial, yet there are spheres in the literal sense, surrounding the ethereal zones. Many causes may lead to such results, as many elements determine what the result of attempted communication shall be. The character of the communicating spirit; its knowledge of the methods of communicating; the availability of the circle, and the character and sensitiveness of the medium. Hence every communication must be judged on its own merit, and any lingering belief in the infallibility of spirits be thrown aside.

Too often the circle seeks for information beyond the capacity of the communicating spirit, or from a more or less pronounced belief in the unlimited knowledge of spiritual beings.

"Religious and Theological Works of Thomas Paine." Contains his celebrated "Age of Reason," and a number of letters and discourses on religious and theological subjects. Cloth binding, 432 pages. Price \$1. For sale at this office.

"The Occult Forces of Sex." By Lois Waisbrooker. Three pamphlets are embodied in this volume, in which questions of great importance to the race are discussed from the standpoint of an advanced social reformer. Price 50c.

The German Empire has 10,930,000 women over the age of 16. Women are naturally more prone to insanity than men.

Holland, though small in size, has 1,070,000 women, young and old. No woman has ever written an epic poem that became known to the world.

There are said to be over a hundred female pulpit orators in this country. Portugal has 1,080,000 women more than 17 years old.

Prodigality is the vice of a weak nature, as avarice is of a strong one.—H. Taylor.

Fear nothing so much as sin and your moral heroism is complete.—C. Simmons.

A. When the subject is in a trance

## THE HUMANITARIAN.

### The Mission of Mrs. Ballington Booth.

#### THE SALVATION ARMY AND ITS HUMANITARIAN WORK.

TO THE EDITOR:—The new movement of the soldiers of the Salvation Army, having for its object the rescue of fallen women in this city, should arouse public interest. The movement will have an eloquent advocate in the person of Mrs. Ballington Booth, wife of the commander of the forces in the United States, who Thursday evening next at Central Music Hall and Friday at the Princess Rink will explain the same to the public and set forth the needs of the army. The proceeds of these lectures will be applied to the furthering of the scheme, it is to be hoped there will be a large attendance on each occasion.

The object of the army is to establish a rescue-home. Already it has organized such homes in Boston, New York, Cleveland, and San Francisco, and they are doing good work among this unfortunate class of women. It is proposed to start here a home capable of accommodating about twenty women, who will be under the charge of Mrs. Booth, who has had large experience working in the slum and particularly among the fallen women. She is a woman of great earnestness and courage. She thoroughly appreciates and understands the nature of her work and its difficulties, and how she approaches it may be told in her own words.

"It is Mrs. Booth's peculiar work, and the General is in hearty accord." We have through the blessed agency of Jesus accomplished more than I can tell you about. Somehow the women of the class we hope to reach do not fear us, do not repel us, do not distrust us. We ask no questions, we pry into no secrets, we hide nobody, we make no ostentation of their return to the fold of Christian humanity. We do not ask them to quit our ranks; we wear our uniform, or engage in our work; we simply help and encourage them to get closer to God, who is our Field Marshal and whose batteries will thunder in the heavens long after our feeble guns are silenced.

The whole system of the Salvation Army is contained in the above extract. It is because the poor, the weak, the criminals, and the fallen do not fear, repel, or distrust the soldiers of this unique army that they have so much success among them. However earnest or well-disposed other philanthropic workers may be, they have not the advantage of the Salvation Army in this particular field of charitable and merciful effort. It is peculiarly equipped for its work and therefore it should meet with hearty encouragement. What it expects is a comparatively modest sum and there is every reason to believe that with this sum on hand, which will provide comfortable shelter, Maj. Booth and her lieutenants will soon have it filled. The appeal of Mrs. Booth should meet with hearty and generous recognition. Her scheme is not only eminently humane, but eminently practical.

The above from the Chicago Tribune of January 20 illustrates the important fact that the Salvation Army is engaged in a humanitarian work, and in that one respect is in advance of Spiritualists. That Spiritualists generally must eventually unite in humanitarian work or take a back seat in the great work of reform, is self-evident. A hard-shell Baptist in belief who is a thorough humanitarian and philanthropist at heart, is certainly in advance of that wealthy Spiritualist who devotes no attention to lifting the degraded to a higher plane. Belief in this or that creed counts but little by the side of genuine humanitarian work.

#### SEA-BREEZES

##### From Onset Bay Camp-Meeting.

A visit to this beautiful camp-ground and sea-shore resort reveals the fact that the winter residents have been engaged in carrying on the good work during the cold season. Meetings have been held and the Children's Lyceum has held its weekly sessions also. The community is looking forward to a prosperous summer camp this season. A slight change in the weather has caused the departure of the venerable Dr. Storey, still occupying the president's chair. The Doctor is greatly beloved by the Onset residents.

As an active element in planning for Onset's welfare, we have J. Q. U. A. Whittemore, an intelligent, far-seeing gentleman who aims only to make our camp foremost in the march toward perfection. Mr. Whittemore has been identified with Onset for years, and his family of beautiful daughters have grown up with the place. His sweet-faced wife, an invalid for years, is missed in our community. A gentle, refined woman is she, bearing with patience the burden of illness. We miss her in this Onset-like notes of the spirit intelligence. Ever who has in the past rendered sweetest music through Mrs. Whittemore's organ. Let us pray that this gentle lady may be relieved from her bondage and take her place again with us.

The outlook is grand for the coming season; and many speakers of note have been engaged for our rostrum. Besides our lecturers, we have many mediums for the phenomena, such as Mrs. Bliss, Mrs. Fay, who has invested largely in Onset property; Mrs. Rosa, Mrs. Beste, a pleasant, hospitable little lady, who presents a new departure in materialization, the forms coming out into the lamp-light, strong and natural. The materialized voices are a wonderful feature of her seances.

Onset is a Mecca for sick humanity. If one is ailing, no matter the disease, let him come to Onset, where we have healing mediums of all descriptions. There have been some remarkable cures made in our community.

Chard Basti, the noted occultist of India, will be with us this summer, teaching the native theosophy, and describing the wonders performed in his country by adepts or fakirs. Mahim Das Babar puzzled the people here some years ago by her phenomena. James Brownlee, a student in her class, exhibits to this day an Indian mugget of iron which was precipitated from the ceiling to his bed, as he lay there one morning. Precipitated oil pictures were the madam's forte. During the time of her stay at Onset she performed many wonders. Following her came Henry Foulke, who possesses the precipitated collection of

letters and pictures which caused such a sensation here a short time ago.

Onset covers so many acres, and is so beautifully situated by the sea, that thousands come here during the summer. Ten thousand come by steam-cars and steam-ships on a fair Sunday, from Boston and New Bedford. These are not all Spiritualists; among them is the student in the occult, the deliver into mysticism, and the curiosity-seeker. The false-seeker will find what he wants at Onset, for, in my opinion, at no other camp resort are such diverse teachings given, or subjects portrayed. We have to give a broad selection, to cater to many landing here. Then there are hundreds who care nothing for the camp-meeting, but come to enjoy the sea-breezes.

I would say to all those in the West contemplating a visit to the Eastern camps this summer, come to Onset Bay and inhale the sweets of pine and cedar, the salty brine of old ocean, which will renovate and fill you with new energy. Our lecturers will be of the highest; our hotels the best, and our welcome and hospitality as warm as the sunshine. Come to Onset Bay, if you want to be filled to overflowing with the spiritual pabulum necessary for your welfare.

EVA A. CASSELL.

#### Letter from Washington, D. C.

We had a delightful time at the association headquarters last evening. It occurred to Mrs. Woodbury and myself that as all the members of the board were in the city, it would be a pleasant thing to tender them a reception, as well as Mrs. M. E. Cadwallader, of Philadelphia, who had just returned from a trip in the interests of the National Spiritualists' Association.

It being the night upon which the regular meeting of the Ladies' Aid is held in our home, we turned it into an impromptu reception. Owing to the short time we had to arrange for it, it was not possible to notify all whom we would have liked to invite, though we had about fifty guests.

President D. B. Barrett, Mrs. M. E. Cadwallader, and Hon. L. V. Moulton stood at the folding doors and were presented to those assembled by Mrs. Woodbury. After all had extended greetings to them, President Barrett was called upon for remarks; but, owing to his not being well, only said a few words of greeting, and after paying an eloquent tribute to Mr. and Mrs. Moulton, who had so kindly cared for him during his recent illness, he asked to be excused.

Mr. Moulton thanked the friends for their cordial greeting, saying that such occasions as this were what encouraged the workers to persevere under their many difficulties. He spoke of Mr. Barrett and of his earnest work; also paid a loving tribute to Mrs. Moulton, saying she had done so much to assist him in his labors for the Spirit-world.

Mrs. M. E. Cadwallader expressed herself gratified at the kindly greetings that had been extended to her from the friends, and gave a brief account of her work in Massachusetts, from whence she had returned. It always had been a pleasure to work for the National Spiritualists' Association, and she would work until that association was supported as it should be, and as it deserved.

Mr. Mayer, our genial treasurer, spoke of the work of the National Spiritualists' Association. He felt that the Spirit-world was in sympathy with the organization, and was assured of its success. Mr. M. C. Edson spoke of the interest he had taken in the work of the missionaries of the association, and said that it would be years before the people would fully appreciate their self-sacrificing labors. He was followed by Mr. B. B. Hill, of Philadelphia, who expressed his interest in the National Spiritualists' Association, and bespoke the support of all for that body. Mr. Hill said that now, when the rights of Spiritualists were assailed in these institutions, it behooved all earnest souls to grasp those who were working to protect the interest of those who are used as mediums between the two worlds.

Other interesting addresses were made by Homer Altman, one of our prominent mediums; Miss Maggie Gaule, the well-known medium of Baltimore; Mrs. Stephens, the conductor of the children's lyceum; Mrs. L. Lee, president of the Ladies' Aid; Mrs. Edson, secretary of the same society; Mrs. Jacques, Mrs. Mellinger, Mr. Steinberg and Hon. W. H. Armstrong.

About 10:30 Mrs. Cora L. V. Richmond, accompanied by Miss Adelaide Richmond, the talented artist, arrived, having been in attendance at another reception. Mrs. Richmond made some pleasant remarks and said that the officers and workers of the National Spiritualists' Association might well feel encouraged by such a demonstration as the result of the Sunday meeting and this reception. The interest shown in the association, by the members of a large number of Spiritualist societies throughout the country, at the recent anniversary, is a sure sign that the rank and file of the people who are to be the backbone of this movement are wide awake to the necessities of organization.

It was a pleasure to have all these interesting and pleasant social chat the company dispersed, all expressing pleasure at the evening entertainment.

It felt to me to introduce the speaker's list and act as presiding officer on this most pleasant occasion. We are proud of our workers and are glad to have the opportunity of showing how we appreciate their earnest work.

FRANCIS B. WOODBURY.

"Mediumship and Its Development, and How to Mesmerize." By W. H. Bach, lecturer and demonstrator of psychical phenomena, and mesmerist. A valuable information for all who wish to examine into the mysteries of mediumship or who wish to develop it. It is certainly an excellent work. Price, paper, 25 cents. Cloth, 50 cents. For sale at this office.

"Mansill's Almanac and Planetary Meteorology" is now ready. Every farmer, every mystic, and every advanced thinker should have it. Price 25 cents. For sale at this office.

"The Fountain of Life, or The Threefold Power of Sex." By Lois Waisbrooker. One of the author's most useful books. It should be read by every man and woman. Price 50c.

"The Priest, the Woman, and the Confessional." This book, by the well-known Father Chiniquy, reveals the degrading, impure influence and results of the Romish confessional, as proved by the sad experience of many wrecked lives. Price, by mail, \$1. For sale at this office.

Educate men without religion and you make them but clever devils.—Welling-

In Great Britain there are 1047 women to 1,000 men.

## BARNACLES

### On the Ship of Spiritualism.

In looking over the pages of your valuable paper, THE PROGRESSIVE THINKER, I am sometimes sorry to see the spirit of intolerance and illiberality shown by some writers towards those who do not exactly agree with their particular views, and I have also noticed since I first commenced my investigations about three years ago, that the same spirit is manifested among mediums and Spiritualists nearly everywhere.

I am sorry to find that our progress is very much retarded by this spirit, and I think it is a "barnacle" which we must all work to get rid of. We must scrape it off from the sides of our vessel or it will sadly delay her passage. Of all people in the world, we who call ourselves Spiritualists ought to be the most charitable in our judgment of the actions and beliefs of others; we ought to be the most liberal, allowing each other the utmost freedom of thought, speech and action (provided such action does not trespass on the rights of others).

Instead of this we find it is exactly the reverse. Many who claim to be Liberals and Spiritualists are in reality the most illiberal and uncharitable of people, and almost as dogmatically as any of the followers of orthodoxy.

Many societies, after starting out with favorable prospects, and working for a time for the common good of humanity, have been hopelessly wrecked and scattered by the spirit of intolerance that assumes to dictate what other people should think, say or do.

As progressive thinkers we are not only called upon by higher intelligences to investigate the phenomena of spirit manifestations, but it is also our duty to apply their teachings to our every-day life.

Another barnacle is the spirit of envy, jealousy and personal animosity shown by some of our speakers and mediums towards other workers. This is doing more harm to our cause by far than the fakes and frauds which we have to contend with. Many so-called exposés are simply the result of spitework. Some mediums have such jealous dispositions that they cannot bear to see some one getting better manifestations than themselves. We need to exterminate this spirit of jealousy as well as to eliminate the fakes and frauds. Envy and jealousy will wreck any cause, and the reason our societies do not hold together better is because this spirit is allowed to enter and cause eruptions. In either the National Association or in any of the small local societies, after a set of officers have been elected they should receive the united support of all members until the term is expired, at which time any changes can be made which may be deemed necessary.

Mediums and workers in public capacity have generally a hard enough "row to hoe" from the opposition which they must meet from outside influences, without having to contend with opposing influences from their own ranks. But it is a sad fact that a man's worst foes are those of his own household.

Another great barnacle which seems to impede the progress of our noble vessel is that of selfishness or indifference in bringing the truths of our philosophy before the notice of the general public. So many are satisfied to sit in their own homes and get personal messages and tests, but do not seem to want to promulgate the teachings of our beautiful philosophy.

We must endeavor to eradicate this spirit of indifference, and become more enthusiastic. We must turn our attention more to the teachings of the higher influences, and seek to benefit the human family by investigating the many interesting subjects which are calculated to meet the needs of those who are oppressed mentally or bodily by institutions which are founded on the traditions of orthodoxy. We should examine all these institutions and see how far they govern with the natural laws which control the universe. Such questions as the effect of planetary influences on human life, the effects of pre-natal conditions, the laws of adaptation and association with their bearings on life here and hereafter, the equality of the sexes, the disputes between capital and labor, and many other important subjects are kept entirely too much in the background by the large majority of Spiritualists. Let us, then, all work for a time when we will be more liberal, more charitable, and more practical in applying the teachings of the higher influences to the needs of a suffering humanity.

W. E. BONNEY.

## The National Spiritualists' Association.

TO THE EDITOR:—The following resolutions were presented to the board of trustees of the National Spiritualists' Association at their last meeting, by Mrs. Cora L. V. Richmond, and unanimously adopted:

WHEREAS, The recent enactments of the legislatures of several States, and the unjust interpretation and enforcement of statutes already in existence, have been such as to strike a blow directly at our religious and personal liberties, in the persons of our mediums, especially our healers and our mediums for phenomenal phases of Spiritualism, therefore,

Resolved, That this board enters its protest against all such legislation, as being clearly unconstitutional, both in letter and spirit, and the result of prejudice, ignorance and cupidity, in intending to limit the spirit of modern investigation and true freedom of worship.

Resolved, That the Spiritualists everywhere, through their societies, and individually, are earnestly requested to unite against this hydra-headed monster of church and medical bigotry, that under the guise of law is rapidly encroaching upon our freedom of worship and true progress, and especially

Resolved, That all mediums are urged to unite with local organizations that are associated in the National Association, and to solicit and give contributions to the funds of the National Association, set apart for the defense of mediums. That they, the mediums, being the best interested, shall thus enter and help bear forward the work for mutual protection.

FRANCIS B. WOODBURY, Sec.

Educate men without religion and you make them but clever devils.—Welling-

In Great Britain there are 1047 women

to 1,000 men.

## THE HYPNOSCOPE.

For physicians, dentists and students of the occult. Proves hypnosis in position in the case. Circulates free. Address Health Dept., 1110 S. Los Angeles St.

## A VALUABLE WORK.

Researches in Oriental History. Embracing the Origin of the Jews, the Race and Development of Civilization during the last seven years of Christianity, to which is added: Whence Our Aryan Ancestors? By G. W. Brown, M. D. One of the most valuable works ever published. Price \$1.50.

## POEMS.

By Edith Willis Linn. A volume of sweet outpourings of a gentle nature, who has no thought of the poet's craft. These are sweet, winsome and fruitful. Price \$1.00.

Echoes From the World of Song. A collection of new and beautiful songs, with music and chords. In book form. By C. P. Longley. Price \$1.25. Postage 15 cents.

POEMS OF PROGRESS. By Lizzie Doten. They are really valuable. Price \$1.00.

THE DEAD MAN'S MESSAGE. By Florence Marryat, author of "A Scarlet Sin." Price \$1.00.

BEYOND THE GATES. By Elizabeth Stuart Phelps. "A highly entertaining work." Price \$1.00.

IMMORTALITY. A poem in five cantos. "If a man die, shall he live?" Fully answered. By W. S. Barlow, author of "The Spirit of the Law." Price \$1.00.

AN INTERESTING BOOK. The Candle From Under the Bushel; or Thirteen Hundred and Sixty Questions to the Clergy. By Wm. Warren Sumner Barlow. Price 50 cents.

THE VOICES. By Warren Sumner Barlow. The Voices contain poems of remarkable beauty and force. They are most excellent. Price \$1.00.

THOMAS PAINE. Was He Junius? By Wm. Henry Burr. Price 15 cents.

THE SPIRIT WORLD. A sequel to "There is No Death." By Florence Marryat, author of "The Dead Man's Message." "The River Dead," "There is No Death," etc. Cloth \$1.25.

Physical Proofs of Another Life. Letters to the Seeress, Commissioned. By Francis J. Lippitt. An illustrated pamphlet. Worth its weight in gold. Price 25 cents.

Children's Progressive Lyceum. A manual, with directions for the organization and management of Sunday schools. By Andrew Jackson Davis. Something indispensable. Price 50 cents.

LIFE, A NOVEL. It beams with advanced thought, and is fascinating. Price, 50 cents.

POEMS FROM THE INNER LIFE. By Lizzie Doten. These poems are as staple as sugar. Price \$1.00.

Romanism and the Republic. By Rev. Isaac J. Leland, M. A. Every patriot should read it. Price \$1.00.

Historical and Critical Review. Of the Sunday question. It is invaluable. By G. W. Brown, M. D. Price 15 cents.

A BANKRUPT HEART. By Florence Marryat, author of "A Scarlet Sin." "How Like a Woman," "The Dead Man's Message," "There is No Death," etc. Paper, 50 cents.

Real Life in the Spirit-World. Given inspirationally by Mrs. Maria M. King. You will not become weary while reading this excellent book. Price 15 cents.

THE REAL ISSUE. By Moses H. Hull, composed of the two pamphlets, "The Irrepressible Conflict," and "Your Answer or Your Life," with important additions, making a volume of 160 pages, at 25 cents. This book contains our own homes and get personal messages and tests, but do not seem to want to promulgate the teachings of our beautiful philosophy.

We must endeavor to eradicate this spirit of indifference, and become more enthusiastic. We must turn our attention more to the teachings of the higher influences, and seek to benefit the human family by investigating the many interesting subjects which are calculated to meet the needs of those who are oppressed mentally or bodily by institutions which are founded on the traditions of orthodoxy. We should examine all these institutions and see how far they govern with the natural laws which control the universe. Such questions as the effect of planetary influences on human life, the effects of pre-natal conditions, the laws of adaptation and association with their bearings on life here and hereafter, the equality of the sexes, the disputes between capital and labor, and many other important subjects are kept entirely too much in the background by the large majority of Spiritualists. Let us, then, all work for a time when we will be more liberal, more charitable, and more practical in applying the teachings of the higher influences to the needs of a suffering humanity.

W. E. BONNEY.

THE CONTRAST. Evangelicalism and Spiritualism compared; with portraits. By Moses HULL. This work is designed as a companion to the "Question Settled." It is a most able production. It is a perfect treatise on the subject for those who wish to defend Spiritualism, or in arguments against the assumptions of orthodoxy. Price, cloth, \$1; paper cover, 50 cents. For sale at this office.



