

PHALLIC WORSHIP

THE OLDEST FORM OF RELIGION.

A CRITICAL ANALYSIS

Of One of the Religions of the Past.

A Lecture Delivered

BY MORRIS BOSTWICK,
Of Janesville, Wis.

The archeological researches of to-day are helping us to a clearer and more intelligent comprehension of the past. The veil which has hidden from our eyes the days of old is withdrawn. Isis uncovers her Cestus and reveals to us all her secret mysterious beauty.

The annals of the ages unroll like the scroll of fate. A broken shaft or a crumbling mound in the desert, outlined against the limitless horizon is made to tell a wondrous tale.

The magic of science reveals to us the common life of the men of old.

Our sympathies are aroused, our minds enlightened, for we become aware that the difference in culture between ourselves and the ancient Egyptians and Assyrians is not great, and that much of the thought and feeling of their every-day life was similar to ours.

The seeming dusty and dry data of the past takes on new life and meaning; it becomes more fascinating than any fiction ever invented.

We are entering on a new renaissance, a renaissance not of the culture of Greece and Rome, but of that eldritch culture, which had its seat in the Nile valley, in Mesopotamia and in the highlands and valleys of the East.

By opening the tombs which the ancients held sacred, and exploring the foundations of ruined cities, where money was concealed, a more complete collection of coins has been amassed, than could have been gathered together in any period of antiquity.

The symbols stamped upon these coins have a great advantage over those preserved in other branches of sculpture, that they have never been mutilated or restored and exhibit two compositions, one on either side of the coin, each serving to explain the other.

IMPORTANT QUESTIONS.

It is in a great degree owing to the sanctity of these devices, that such numbers of very ancient coins have been preserved fresh and entire, and it was owing to this that they were put in tombs with vases and other sacred symbols. We are thus enabled to bring under one point of view the whole progress of art from its infancy to its decline, and compare the various religious symbols which were invariably stamped upon the coins. Amidst all the variety of symbolism thus unearthed, the scholar is attracted to the examination of a certain class of symbols, the five most common and important of which are the pillar, the triad, the triangle, the cross and the serpent.

He asks himself: Why were those emblems chosen as the symbols of religious ideas? What did they originally represent? When were they first adopted? Why are they in such general use? When, how and why were the meanings of those symbols changed from their original value to their present interpretation? Why have these forms been so tenaciously retained, while their significance has been so frequently and so radically modified?

The scholar is led to investigate more closely, he studies the strangely suggestive symbols dug out of the ashes of Pompeii and found over the doors of the shops, and he learns still further, that from all the ruins of the past similar signs are being resurrected, the meaning of which he cannot misunderstand.

HE PERCEIVES THAT ALL ARE SEXUAL SYMBOLS.

He soon comes to comprehend that he is studying the most ancient form of religion, which was a worship of the generative principle, and that there is not an existing religion that does not spring from the sexual distinction. It is asserted that there is not a form, a grace, a sentiment, a felicity in art, which does not owe its existence to some form of Phallicism.

A superficial study of this system of religion we call Phallic worship has led many to regard ancient society as living in gross degradation and licentiousness; the fact is, however, that the indecent ideas attached to the representation of the Phallus were the result of a more advanced civilization verging towards its decline.

The mystery of birth presented itself as worthy of the adoration of men; its symbolism naturally copied nature, and was completely free from any licentious conception. If this spirit of purity grew weaker as civilization became more developed, as luxury and vice increased, we may be certain that originally it was not so.

To primitive man the reproductive functions which pervade all nature were the most mysterious of all manifestations. The sun, the sky, the storm, awed him and claimed his reverence,

but the generative power was to him the most mysterious of all powers.

In the vegetable world he observed the seeds placed in the ground and expanding into a beautiful vine, tree or flower; in the animal world he regarded it as the action of God himself—it was the mode by which He brought all things into existence, the sun, the moon, the stars, the world.

Man realized that he was deeply indebted to the productive powers; to them he owed the harvests and the flocks which supported life.

It never occurred to the minds of ancient people that any work of nature, especially its highest and boldest activity, producing its crowning work of creation—man, could be indelicate, offensive or obscene. Let us not smile or become shocked or horrified at their mode of explaining and adoring the infinite and incomprehensible Cause of life, lest we cast the shadow of our own grossness over the reverential conceptions of purer minds.

The most significant phase of Phallicism, perhaps, was the marriage of the sun and the earth; therefore all Phallic rites were closely connected with the changes of the seasons, the rebirth of spring and summer, the ascension of the sun into the zenith in spring, and its declension into the lower heavens in the fall. In fact, ancient astronomy and Phallicism are but different phases of one system of thought. So closely are they associated that, if we would gain an intelligent understanding of ancient life and thought, they can not be separated.

BRIDAL OF THE SUN TO THE EARTH.

For instance, at the vernal equinox, the ancients celebrated the bridal of the sun and the earth, yet inasmuch as the orb of heaven and the face of nature remain the same always, and perpetually renew light and life, themselves remaining fresh in vigor and unharmed by age, the ancients conceived the bride and mate of the Sun-god as continuing ever virgin.

Three phases in the representation of the Phallus should be distinguished:

First, when it was an object of reverence and religious worship.

Second, when it was used as a protecting power against evil influences of various kinds, and as a charm or amulet against envy and the evil eye, there being numerous instances of its use for this purpose.

The third cause which contributed to the reverence and frequent representation of the Phallus was the natural desire amongst women of all races to become mothers, especially as amongst some nations women were esteemed according to the number of children they bore. Therefore, as a symbol of fertility, the Phallus became an object of especial reverence amongst women.

To propitiate the Deity to grant them offspring, offerings were made in the temples by the women. This custom still exists at Ischia, near Naples, and was quite common in different parts of Europe as late as the sixteenth century, and still exists in all Oriental countries.

The Phallus so conspicuous in Egyptian theology, was associated with another idea—it expressed resurrection. For this reason it was pictured on coffins and in tombs, and told survivors that there was hope in the future. It expressed celestial generation which should cause the deceased to enter another life.

These images symbolized in a very impressive way the creative forces of nature.

The serpent which casts its skin, and seems to renew its youth every year, has been used from remotest times, as a living symbol of generative energy and immortality. In the most ancient eastern languages, the name serpent signifies life.

In a remarkable Babylonian seal the Deity is represented as uniting in himself the male and female. On each side is a serpent as the emblem of life flowing from the creator.

Herodotus describes the great Temple of Belus at Babylon and its seven stages dedicated to the sun, moon and planets, on the top of which was the shrine. This contained no statue, but there was a golden couch upon which a chosen female lay, and was nightly visited by the God.

LOST SYMBOL OF BAAL WORSHIP.

Now that the palaces of the Assyrian kings and their chambers of imagery have been by great good fortune laid open to us, we might expect to discover the long-lost symbolism of Baal-worship, and so we have.

In one of the oldest hymns of the Rig Veda, we find the first dim outlines of this remarkable idea, that the creator will produce the universe through the agency and co-operation of a female principle—an idea which afterwards acquired more definite shape, in the supposed marriage of Heaven and Earth.

In the same Veda the idea is more fully expressed. It says:

"He felt no delight being alone; he wished another, and instantly became such; he caused himself to fall in twain, and thus became husband and wife; he

approached her and there were produced human beings."

DIVINE SEX OR ENERGY.

These representations of the union of sex typify the divine sex or productive energy, in union with the procreative generative power seen throughout nature. The earth was the primitive pudendum or yoni, which is fecundated by the solar heat of the sun, the primitive Lingam to whose vivifying rays men and animals, plants and fruits of the earth owe their being and continued existence. Thus the Linga is an emblem of the creator, the fountain of all life, who is represented in Hindu mythology as uniting in himself the two sexes.

Another symbol—the Caduceus, older than Greek and Roman art, in which it is associated with Asclepius and Hermes, the God of health and fertility—has precisely the same significance as the sistrum and Linga.

The pyramidal or triangular form which fire assumes in its ascent to heaven, was, in the monolithic typology, used to signify the great generative power. The coarse sensuality which seems inseparable from modern ideas about the worship of the pillar or the upright, had no place in the solemn, ancient mind, in which ideas of religion largely and constantly mingled. We must not judge the ancients by a too rigid adherence to our own prejudices. The entrance into the duties of married life was to them a sacred and solemn responsibility, to be entered into prayerfully.

Modern men, if they would but stop and think, would realize what an obligation they are under, to enter with a holy sense of awe into the grave and mysterious responsibility of bringing a new life into the world. It was not that these ancients were degraded, but that we are, that these things seem to us abominations. In fact, so ruled by emotion and sensuality have we become, that we cannot converse about the most necessary and imperative offices of nature.

If we wish to comprehend either the past or the present, we must learn to value truth more than the special mode of its expression, and to hold in higher estimation the spirit of the doctrines, than the formal ceremonies and conventional symbols, which illustrate, impress and represent these doctrines.

JUDGED FROM THE HIGHER STAND-POINT.

To the unthinking modern mind, Phallic worship, if explained in coarse literal terms, would seem utterly obscene, a hideous and unspeakable thing, unfit for public discussion or explanation; but, judged from a higher and more intelligent standpoint, there is nothing more worthy of our attention in the thought and religion of the past than this same Phallicism.

In fact, it is not too much to say that we can understand neither the past nor the present without a clear comprehension of Phallic worship. This system, like others, had a period of growth, a period of prosperity, a period of decline and degeneration. In its primitive, and in its latest and most corrupt form, it is well known to scholars throughout the learned world. Few, if any, however, have adequately conceived of it in its sublimer meaning in the days of its perfection and prosperity, nor the important part it has played in the so-called political and religious history of mankind.

When its influence in the highest and best sense declined, it was not so much from any defect in the system itself, as from changed conditions of society, in which the grosser and more licentious elements in human nature, gained a controlling influence. This change was directly the result of the overthrow of Matriarchal institutions and the substitution of Patriarchal institutions in their place.

An advancing and multiplying population amongst whom tribal relations lost their controlling power, an increasing selfishness and thirst for property and luxury, with the consequent awakening of an appeasement licentiousness, and growing contempt for women, led to vast abuses. Thus the people lost sight of the sacred and

HOLY MEANING OF THEIR SYMBOLS

and Phallicism degenerated into the orgies and lewd perjuries of the Bacchanalia. The earnest-minded and pious philosophers of old attempted to stem the torrent of iniquity by instituting a system called the lesser and the greater mysteries, and to carefully ascertain before admitting anyone to a knowledge of them, that he was qualified morally and intellectually to be intrusted with that knowledge.

Thus we see that the systems of the ancient religion called the Mysteries had their rise in Phallic worship.

The Bacchic mysteries were of the lower order and the Eleusinian and Orisian mysteries of the higher order.

In the procession sculptured on the walls of the stairways in the Temple of Dendera we see a celebration of rites in the higher mysteries.

The Bacchic festivals celebrated throughout southern Europe in ancient times were unquestionably Phallic in their origin and meaning. They were at first of a very simple nature, and were simply devoted to joy and pleasure within the house. At a later period they came to be celebrated with great pomp, extravagance and splendor.

ONE OF THESE ANCIENT TEMPLES.

Let us in imagination attend one of these festivals. Imagine a street splendid with arches, porticoes and stately temples and dwellings. In the distance is heard a sound of trumpets. Soon the procession appears. First comes a man carrying a vase full of wine, wreathed

with vine leaves; behind him is a man leading a goat, and then several carrying baskets of figs and Phalli. Then several scores of priests of Bacchus, dressed in rich robes, who seek by their gestures to represent some of the customs which with attributed to the God of wine. They were attired in fawn skins, and wore on their head a miter, and they carried in their hand a thyrsus, a tympanum, or a flute; their heads are wreathed with ivy, vine leaves, and pine branches.

Some imitate the dress and fantastic postures of Silenus of Pan, and the Satyrs. They covered their legs with goat skins and carried the horns of animals. They rode on asses and dragged after them goats intended to be sacrificed.

Close upon the heels of this frenzied crowd came another score of priests carrying sacred vases, the first of which were filled with water. Following them came a troop of young girls selected from the best families, and called Canephorai, because they bore small golden baskets full of all sorts of cake and fruit and of salt, but the principal object amongst them was the Phallus, made of the wood of a fig tree.

Following them came the Periphalia, a troop of men who carried long poles with Phalli hung at the end of them. They were crowned with violets and ivy, and as they walked they sang Phallic songs.

Then came the Ithyphalli, dressed like women, they wore at their waists monstrous Phalli made of wood or leather. Their heads were covered with garlands, their hands were full of flowers, and they pretended to be drunk.

There were still others, Lionophori who carried the mystic winnowing fans, an emblem the presence of which was considered indispensable to this sort of a festival.

Outside the town the more respectable portion of the population fell out of the procession, while the rest who went on spread themselves over the open spaces and valleys, stopping in solitary places to get up dances or to celebrate some festival, making the rocks resound with the sound of drums and flutes, and more especially with cries constantly repeated with which they evoked the God Bacchus.

Through the inauguration of the mysteries, as civilization advanced, the gross symbols of creative power were cast aside, and priestly ingenuity was taxed to the uttermost in inventing a crowd of less obvious emblems which should represent the ancient ideas in a decorous manner.

The old belief was retained, but in a mysterious or sublimated form. As symbols of the male or active element of creation, the sun, lightning, fire, a torch, the Phallus or Linga, an erect serpent, a tall, straight tree—especially the palm, fir and pine—were adopted.

SYMBOL OF THE FEMALE.

As a symbol of the female—the passive, though fruitful element in creation—the crescent moon, the earth, darkness, water and its emblem, a triangle with the apex downward, the yoni—a shallow vessel or cup for pouring fluid into, a ring or oval, any narrow cleft, either natural or artificial; also an anarchy, a doorway, a ship or a boat, the female date palm bearing fruit, an egg, a cow with a calf by her side, a fish, fruits having a shell, a cavern, a garden, a fountain, a bower, a rose, a fig and other things of suggestive form.

These two great classes of conventional symbols are often represented in conjunction with each other, thus symbolizing in the highest degree the great source of life, ever originating, ever renewed.

When spires or steeples were placed on churches and succeeded the pyramidal tower, or square or round towers, these pointed erections were only the perpetuation of the original monolith. All the minarets and towers in the East display in the peculiar curves of their summits the influence of the Phallic idea.

In Notre Dame, at Paris, the symbol of the masculine divinity, such as the sun and some others, are placed over the right hand or masculine western tower, flanking the Galilee or great western porch, thus unmistakably hinting its meaning. Over the corresponding left hand or female tower, are placed the crescent horns of the moon, and some other indications announcing its dedication to the female deified principle.

In most Christian churches, particularly in Protestant churches, the two tables of stone of the Mosaic dispensation, are placed over the altar side by side, as united stones the tops of which are rounded, they then form the double tables or table.

The ten commandments are inscribed in two groups in columnar form. The five to the right mean the law, the five to the left mean the prophets; the right stone is masculine, the left is feminine. They correspond to the two disjointed pillars of stone, or towers, in front of every cathedral, and of every temple in the heathen times.

In the two columns which form a part of the colonnade of the White Tower of the Tower of London, we have a fine example of ancient phallic symbolism.

(TO BE CONTINUED.)

The sin that is big enough to have a name is big enough to kill the soul.

A WONDERFUL LAW ILLUSTRATED.

SPIRITUAL VIBRATION.

Beautiful Forms and Figures Produced by Vocal Notes.

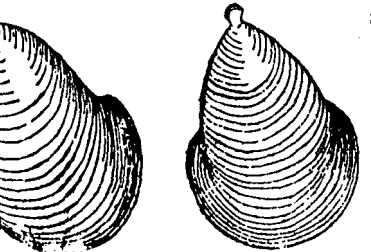
WHAT VIBRATIONS HAVE ACCOMPLISHED—A WONDERFULLY POTENT FORCE IN THE UNIVERSE.

Many peculiar and exceedingly interesting facts as well as important discoveries are being made in these latter days of scientific study in the realm of psychic and spiritual verities. Synthesis as well as analysis is being applied to all things that come within the domain of thought and experience, objective and subjective. It has become possible to

SEE THE HUMAN VOICE

—in a manner; that is, science has discovered a way by which the human voice can be made to delineate its variations of tones in forms apparent to the eye. It has been demonstrated that various beautiful forms and figures can be produced by vocal notes.

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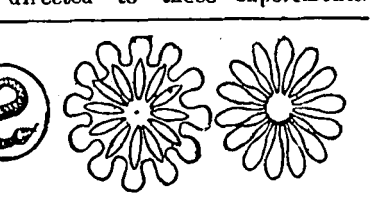
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He adds: "I have looked anxiously for some printed account of these phenomena: I have hoped that some mathematician or physicist might have his attention directed to these experiments."



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Now that Mrs. Watts Hughes has written this pamphlet, let us hope that her work may be thought worthy of being taken up and conducted by some man of leading in the scientific world.

These forms and figures have more than a scientific interest to the mathematician and physicist. Apart from their scientific importance, they are interesting as affording a means of making the home beautiful with objects of decorative art. Fire and window screens, lamps, lanterns, and an almost endless number of knickknacks may be made from the voice-figure patterns, the creation of which is in itself a pleasure as well as an art.

Another interesting phase of our subject is illustrated by the "Wild West" episode of

CATTLE QUIETED WITH SONG.

The signs of an approaching stampede, says a cattleman, are familiar to every man who has been much on the trail. First a few cattle will begin to low, or rather to utter a sort of roar. All through the herd single animals will get up and begin to move around. The others become restless, and if something is not done to check them the whole herd will, within a short time, be rushing headlong over the plain. The most soothing influence that can be exerted is the human voice, and when these ominous mutterings are heard every one on night watch begins to sing. It may well be imagined that cowboy music would have anything but a quieting effect upon musical ears, but it amply satisfies the cattle. As soon as songs are heard the nervous animals become quiet. One by one they lie down, and soon all are at rest, fairly sung to sleep. A pe-

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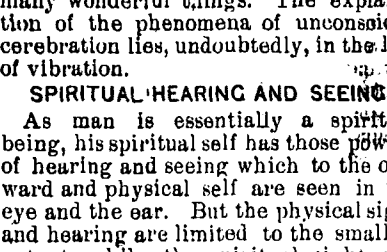
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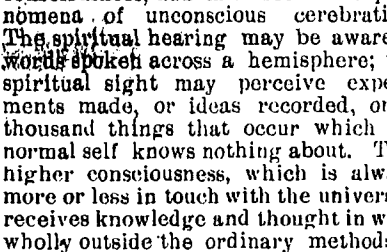
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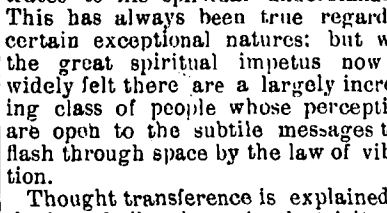
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effect of the spiritual vibration of mind upon mind—of soul upon soul.

The radiation of thought—of feeling—of the mind's qualities of passion, desire, wish or aspiration—be it good or bad—pure or impure—refined or gross; going forth to leave its impress of beauty or deformity—of divinity or moral darkness and death; here is a study to induce seriousness and earnest endeavor after the possession of those elements of moral and spiritual goodness that tend to beautify and glorify humanity.

Hammond, Ind. J. C. UNDERHILL.

IMPORTANT QUESTION.

What Can We Do to Make Spiritualism More Effective.

In a former paper I have called attention to the glaring contrast between the sublime truths of Spiritualism and the attitude of the public in general toward it. Instead of being duly recognized and respected as a scientific system; a system that is destined to supercede creeds and ecclesiastical dogma, it is generally characterized, if noticed at all—as an obscure pseudo-sect, a survival of primitive superstition, or as a modern delusion that will speedily pass away and leave no trace behind. Haughty science frowns at it; the pulpit does its best to discredit it, and the secular press, always pandering to the fashionable opinions of the day, is ever ready to vilify it. True, psychical research societies are examining its claims; but are very reluctant to endorse them, either from not being able to emancipate themselves wholly from the prejudices and narrow categories of orthodox science, or from the unwillingness if not repugnance, to identify themselves with an unpopular cause.

Then there are many Unitarian and Universalist ministers who show in their sermons unmistakably that they are convinced of the truth of Spiritualism; but these men uniformly refrain from a public avowal, finding it more expedient to clandestinely appropriate the precious truths from Spiritualism and dress them up in the garb of their own denomination. In other words, they hide the source from which they draw the facts and verities of the life in higher realms. The writer knows a Universalist minister who confessed to having been an expounder of Spiritualism, but poses now as a Universalist. This, however, does not hinder him from constantly teaching the very doctrines he pretends to have abandoned. This reverend found it even necessary, after having eulogized Spiritualism on the rostrum at Cassadaga, to denounce, in his pulpit, all phenomenal mediumship, in order to exonerate himself from the charge of being a Spiritualist. How many modern Peters thus betray their master!

There are other liberal preachers who would like to adopt into their own creeds the cardinal disclosures of modern Spiritualism, provided they could do so without alarming their congregations. They would, again, put new wine into old bottles. Seeing no prospect before them if they leave their church, they cling to their present position, thinking that they can do more good in their own sphere. They are always sure of finding a proper field for their activities within the pale of their own denomination. What if they abandon their present sphere of usefulness, and outlook have they for a permanent position in the Spiritualist world? But this is anticipating what I shall have to say in the sequel. Let me resume the thread of my remarks. A distinguished Unitarian minister, in a recent lecture, earnestly and eloquently suggested that Spiritualism be merged into Unitarianism under the name of Neo-Christianity. So much for liberal preachers and the psychical research societies. I may add here another very significant fact. Theosophists of a certain class disdain Spiritualism, of which they generally are pretty ignorant. Being called upon to explain spiritual facts, they sometimes explain them away either as delusion, or as an unlawful intrusion into the occult world, to which theosophy alone has the legitimate key. This unfavorable attitude of a profound school of spiritual philosophy is the more to be regretted, as theosophy is the only possible rival of Spiritualism. That is to say, theosophy is the only system outside of modern Spiritualism that professes to be in possession of actual facts, of demonstrated knowledge concerning higher realms and man's destiny.

Thus, even theosophy does not even countenance modern Spiritualism. I speak from experience, though, perhaps, not applicable to all schools of theosophy. I encountered dislike of Spiritualism on the part of prominent theosophists, which may be ascribed to ignorance of the verities of Spiritualism or to prejudice. Yet, something in the attitude of Spiritualist teachers or public lecturers seems to make theosophists feel justified in opposing Spiritualism. What this is, and what other unwise courses we, as Spiritualists, are pursuing to the detriment of the cause, I set out to enumerate; but the subject so grows under my hands that I beg to offer additional papers in the columns of THE PROGRESSIVE THINKER, if the editor will kindly accept them. Hitherto I have only given outlines of the present status of Spiritualism. I shall, in my next paper, state what seems to me objectionable or deficient in our methods. I hope none will accuse me of fastidiousness and desire to find fault merely. I am too far advanced in age to be anything but a sincere seeker after truth, and to feel anxious to promulgate it for the regeneration of mankind.

Chicago, Ill. REV. S. WELL.

A COMPREHENSIVE STUDY OF THE MYSTERY OF THE DOUBLE LIFE.

BY PROF. ANDREW CROSS, OF PORTLAND, ME.

[CONTINUED FROM LAST WEEK.]

A HYPNOTIZED LAWYER.

And now we have lawyer Beaudrais, of Yonkers, in a suit before Judge Dyckman.

Young Beaudrais swore positively that he had no memory of having drawn a certain deed, which he admitted was in his handwriting. If the lawyer had been hypnotized at the time the deed was drawn, he would fall to remember exactly as he does according to his sworn testimony. It does not appear who was the hypnotizer, if there was one in this case.

STEALING WHEN HYPNOTIZED.

Not less singular is the case of Freda Muller, the 16-year-old servant of Samuel Richard, of 245 East Broadway, New York City. Freda stole several articles from Mrs. Richard, including \$52 in cash. When the girl was charged with the theft she admitted them, but claimed that she was forced to steal them by 16-year-old Minnie Woolfe, a neighbor's girl. Mrs. Richard accepted the statement of her servant, and still has the girl in her employ.

From Kokomo, Ind., came a dispatch recently detailing the alleged use of hypnotism upon Mr. and Mrs. Trimble, of Greensburg, who claim that George and Edward Trimble, of Tipton county, distant relatives, illegally secured by the use of their mysterious power the sum of \$60,000. The suit for the recovery of this sum is now going on. What next?

OCCULT CAUSES AT WORK.

The New York Sun says: "The conviction of Czynski, at Munich, apparently for the offence of having fraudulently married the Baroness Zedlitz-Neukirch, after getting her into his power by means of hypnotism, may almost be cited as an incident which commences a fresh chapter in the history of possible crimes. But it is even more than that. It uplifts the veil which lies between the common world and occult causes and suggests disorders and dangers which, for centuries to come, will perplex, perhaps convulse, society. It suggests the tremendous question: What notice can society and the law take of occult causes and effects? or, let us even say, of disclosures from the unseen? Hypnotism and Spiritualism have, hitherto, been regarded as superstitions or toys. What will happen when, in society and in courts of law, the lines of evidence lead right into the unseen, and out across thoughts as well as actions, suggestions as well as agreements, spirits as well as people, who can be put in to the witness-box. It opens before us a field the extent and seriousness of which we cannot even imagine."

Again: "New York, Feb. 6, 1895. William Sumner Wyse alleges hypnotic influence as the basis of an action to recover \$150,000 from his wife, which was called in the Superior Court to-day."

"Wyse was married in 1873. His wife was twenty years his junior. Wyse had a good business in the advertising line and made a great deal of money. He was free-handed and was well known around the Hoffman House and the uptown clubs and swell cafes. Ten years after his wedding Wyse found himself almost penniless. Domestic infidelity had marred his home-life for several years. After one of their little differences Wyse alleges he transferred his entire property, valued at \$150,000, to his wife, who, he says, immediately set to work to secure a separation on the ground of incompatibility and cruelty. Wyse says that by a misunderstanding he let the case go by default. Marie Wyse was free, and Wyse says she went to live at the Hotel Savoy. Wyse occupied a small furnished room on West Twenty-second street. Six years ago Wyse brought suit to recover his property. His counsel says Wyse was induced to meet Mrs. Wyse and, under her influence, which was hypnotic, signed a release, giving up all right and title to the property."

A HYPNOTIZED MURDERER.

The same paper also published the following: "Minneapolis, March 8. Harry Hayward was convicted to-day of the murder of Miss Catherine Gilling. His trial lasted about seven weeks and attracted attention throughout the country. The principal witnesses against Hayward were his brother Adry and a man named Bilit."

"Bilit confessed to taking Miss Gilling in a buggy to a lonely spot on the tense that she was to meet a man who would sell her 'green goods,' and he shot and killed her. He said he was hypnotized by Harry Hayward, and forced by the latter's will to do his bidding."

"Harry Hayward's motive was shown to be a desire to obtain insurance on the young woman's life. She was a dressmaker and formerly lived at Auburn, N.Y."

"During the trial an unsuccessful effort was made by the defense to prove Adry Hayward was insane and his testimony against Harry was due to bad feeling existing between the brothers."

"When the verdict was announced the prisoner displayed great coolness. Sentence was postponed until Monday."

"Since then on appeal the verdict was reversed and both were found guilty."

HYPNOTIC FORCE ACKNOWLEDGED IN LAW.

Surely reform and the reform indicated, is much needed in our judicial system. Perhaps America may yet be the first to acknowledge judicially this extraordinary power, as witness what happened in Kansas City, Mo., two days before Christmas:

"KANSAS CITY, Mo., Dec. 23, 1894.—Tom MacDonald, a farm hand, who has been for several days on trial at Wellington, Kans., for the murder of Thomas Patton, at Conway Springs, Kans., last May, was acquitted last evening, although he had himself confessed to committing the crime."

Now there was any question but that

his confession was true. He killed Patton in cold blood.

The theory upon which the defense was made, and the verdict of acquittal arrived at, was that MacDonald was under a species of hypnotic influence when he killed Patton, and that the influence was produced by the constant operation of the stronger mind of Anderson Gray.

Gray was MacDonald's employer, and is now under sentence of death for his share in the murder.

Patton was a witness against Gray in an important lawsuit. Gray, the defense maintained, by his superior will power, forced MacDonald to lie in wait for Patton and shoot him down from an ambush.

Gray is a man of commanding presence, of a powerful physique, and of a strong mind. He is a native of America, and has been for many years in Kansas City. Go on progressing, judge and jury! This is surely the dawn of a new era, and as America, for a century at least, has always been in the van, so is she now. Heaven grant she may not look back.

But why in all the world are there so many thinking men who say that for the "protection of society" a plea of having been hypnotized should never be received in a court of law from an accused person?

Let us suppose these decent people go to the ground that the man must be protected even at the sacrifice of the few; that "one must suffer for the people," the few for the many; then why not take from our pampered millionaires their surplus cash and give it to whom it belongs, the long-suffering, but (when roused) almighty people? Why should a plea of hypnotism, that is "undue influence," be rejected without consideration by the court? The accused may have been entirely under the control of another person who undoubtedly would be the real criminal.

By my own experience of thirty years ago I have amply proved this to be the case, and could do so now probably, were I at liberty from other cares to prosecute those studies I so much love. Take one experiment. There were present Mr. T., a very susceptible, sensitive man, and his friend, Mr. L. Messrs. T. and L. were both employed in the drapery establishment of Mr. K., who was known by them to be on the verge of bankruptcy. He owed them wages which they feared they would never get and resolved to steal what would pay them. They did so, and shortly after received their wages in full, just before Mr. K. absconded. All this Mr. T. told of himself and his friend. When he was told what he had said he acknowledged its truth, but begged me for mercy's sake to say nothing. He said they would not have stolen the goods had they thought they would ever be paid, etc. Of course, nothing was ever said further for years, when I informed Mr. L. of what I knew, and he expressed pain and regret at it. This shows that a subject well under control can be compelled to tell even to the extent of incriminating both himself and his friend.

THROUGH VIBRATIONS IN THE ETHER OF SPACE.

Now, suppose with such a pliable subject as Mr. T. I had said: "Jack, at one o'clock to-morrow Mr. K. goes home to dinner. He always leaves \$500 for change in the till drawer. At 1:15 you are to take out that money and hide it behind the back door of the store, when I shall come and take it away." His innate honesty might rebel, and he might say he could not rob such a good master, but I strongly exercise my will and give expression by saying: "You shall, for it is my will, and you can't help but obey my mind." The thought struck from my mind, with strong will, again and again produce the vibrations of ether referred to, until quite naturally they produce and form and mould the necessary thoughts in his mind to bring about the results I sought. But in such a case as this I must be careful, for if he were caught at it, might he not vaguely remember and inform on me? So to prevent that I impress him that when I wake him he is to forget what I have said in the hypnotic sleep, and he will, for his thoughts for that time are moulded by me, the vibrations have become waves of potency and living power, irresistible, because it is the "power of the spirit." Now he is caught in the fact, and is distracted with grief, and when asked, "why," he being a religious man, replies as many in like circumstances have done, that he can't tell except that it was the Devil whose voice he heard in his heart.

THE IMPORTANCE OF PRISON REFORM.

Has it not been clearly shown by writers on our social evils, that prison reform is rapidly becoming a burning question. At present the man whose moral nature is so diseased that he steals from his neighbor, is sent to prison and is taken in hand by our all-wise government, whose ways, like those of Providence, are "past finding out"; they put him into the shoe shop, for example, and try to reform him by teaching him to make shoes that look like honest goods, although the inner soles, like their own, are a fraud and are a compound of scrap leather and brown paper; in a short while they send him out into the world again, a better man they think, because he is more accomplished and cunning cheat than when he went in.

INNER WORKINGS OF THE PSYCHIC MAN.

There again, friends, I say our whole judicial system is out of joint and it becomes every day more urgent that this subject should be studied, not by the jurist alone, but by all professional men; the clergy, that they might be more like their master, who said, "If ye believe in me, the works that I do shall ye also do, and the physician, that he may by the efficacy of his power so direct it as to relieve pain, and prolong life by charming away disease and producing physical harmony; the jurist that he may be able to perceive the inner workings of the psychic man, the motive power, the various springs, and by whom they have been touched, and be better able to give a just judgment in any case coming before him.

Attorney General Knowlton, of Fall River, recently said: "I feel that I have never gone behind the bar to ascertain whether a man or woman—there was friendless of surrounded by friends, was

rich or poor, was exalted or low in station. Justice does not look to condition. Justice only inquires for facts. This man would be tried with equal zeal and justice were he surrounded by troops of friends and exalted in social position." This is what should be, but is it so?

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POWER OF GOD UNTO SALVATION. It is with much pleasure I note the efforts recently being made in the direction of reform, and the suppression, not of the vicious, but of vice.



WHERE THE NEEDLE POINTS.

Cassadaga Camp as a Psychic Center.

Cassadaga, the leading Spiritualistic resort in the United States, made so widely popular by the universal brotherhood spirit of its philanthropic managers, and famed for its many attractions, beauty of landscape, charming location, pure, invigorating air, health-restoring climate, diversity of sports on land or water, fine literary programme, delightful music, first-class entertainments, semi-weekly hops in the open pavilion with a variety of classes in sciences and arts—all to be secured for prices remarkably reasonable; also unquestionably affords unparalleled opportunities for the investigator who seeks phenomenal proofs as the basis of Spiritualistic philosophy and fact.

Cassadaga always having led all other camps in the number and variety of mediums or sensitive, will this season excel even itself—as they, even at this date, are arriving in surprising numbers. Among those most noted, there is located with us for the season, in his pretty home on the Ridge, P. L. O. A. Keeler, who, as a slate-writer, has no peer.

W. A. Mansfield, M. D., also a slate-writer of national reputation, has engaged with the C. L. F. A. for this season.

The Campbell Brothers, whose wonderful spirit pictures are gems of art, are already located in their artistic home on Buffalo street, where they are giving daily sittings, meeting with even greater success than formerly.

Mrs. Maud E. Gillett, materialization and slate-writing psychic, so well known in Chicago, has secured rooms for the summer at the Hotel Grand.

Mrs. Mabel Aber, also materializing medium and slate-writer—has engaged a cottage on Cleveland ave.

Hugh Moore, who recently achieved such success in St. Louis with his trumpet and materializing seances, is domiciled with his family on Cleveland avenue.

Prof. Green, materializing psychic, can be found on Buffalo street, where he gives private sittings, evening seances being held at private houses.

O. L. Concanannon and wife, physical mediums—said to be unique in their special lines—can be found pleasantly located on Third avenue.

F. Corden White, clairvoyant and test medium, who has a two-weeks' engagement as platform test medium, will be at Cassadaga the entire season, and can be found on Melrose Park by those desiring private sittings.

Mrs. Maggie Waite, new to Cassadaga, but of wide reputation throughout the West as a clairvoyant and test medium, occupies a cottage on Buffalo street.

Many other psychics, more or less celebrated, have signified their intention of being in attendance throughout the entire season, thus affording abundant opportunities to each and all who wish to visit Cassadaga for the special purpose of investigation.

SHIRLEY BELLE.

Northwestern Camp.

To THE EDITOR:—The first week of the Northwestern Camp is past, and with the close of my engagement there we find ourselves on route to Onset.

If the first week is a criterion, the prospects for the camp are very bright. July 4th and 7th were very successful in point of attendance and interest.

The morning of the Fourth was devoted to patriotic remarks by a number of speakers and mediums, and in the afternoon Mrs. Richmond delivered an address to an audience which taxed the capacity of the speakers' tent. F. Corden White gave tests at 4:30, and the evening was devoted to seances and a dance. Sunday was practically a repetition of the Fourth, with a larger attendance.

The management has made an effort to give the best talent available, and has succeeded to a remarkable degree. Four materializing mediums, Mrs. Aspinwall, Mrs. L. A. Roberts, Mrs. Ida Johnson and Dr. Rothermel, for physical manifestations and materialization; Mrs. DeWolf for slate-writing; with Mrs. Kaynor, Mrs. Vaughn, Mrs. McBain, Mrs. Fletcher, Mrs. Gould, and C. W. Peters, as test mediums; Mr. Dempsey with his speaking dial, and others are located on the grounds.

The restaurant, in charge of the ladies of the association, furnishes good food, and enough of it to satisfy even a Dakota appetite—and while we are talking of Dakota, let me say that the delegation from Aberdeen consisted of about thirty people.

By using home talent in addition to the speakers from abroad, a great variety is given, and all of the elements are harmonized. For years there has been a lack of unity among the workers of the Northwest, and it is to be hoped that the effort now being made will result in harmonizing these contending elements.

The Spiritualists of the Northwest, now have the opportunity presented to them to secure a permanent home at a small expense to themselves, and each and every one should correspond with the officers of the camp, and let them

Maple Dell Park Camp.

As Viewed from the Standpoint of J. W. Dennis.

Among the beautiful spots on earth, Maple Dell Camp stands among the most beautiful. No camp on this green earth has a better or a more pleasant location; no camp has the grand old maples that cast such a shade of glory over the pavilion; nowhere can a speaker get a better or a grander inspiration than at this camp; nowhere else can the mourner come and get sweet consolation in certain communion with the loved one in Spirit-life.

Here father and mother can meet with the little ones that stand on the farther shore, and here sons and daughters can meet father and mother, and know them as well as in the old days gone by, when they dwelt in old-time life. No camp is better located than this camp is, for it is only about thirty miles from Cleveland, and is on the Erie, or Nypanso line of railroad.

A new auditorium has been built during the last spring and present summer, that will seat 2,500 with ease. The programme for 1895 includes some of our best speakers and mediums, among whom are Moses Hull, Lyman C. Howe, A. B. French, Mrs. Anna E. Robinson, Jennie B. Hagan-Jackson, and others.

Prof. D. M. King will greatly add to the entertainment by his lessons in the psychic field. In this study Prof. King excels, and is an adept.

This Maple Dell Camp is the headquarters of the National Spiritual and Religious Association of Ohio. The camp will be open for visitors on Thursday, July 18, 1895. Saturday, July 20, will be wholly taken up with the dedication of the new auditorium, at which time Brother Moses Hull will spread himself to the largest extent.

The high elevation upon which the camp is located makes it one of the healthiest camps in the country, as it lies about 800 feet above the level of Lake Erie, and is on the dividing ridge between Lake Erie and the Ohio river watershed. It is the cheapest camp we know of anywhere in the United States. The prices are within reach of all, and much lower than usual at camps. You can here secure a room for two at \$3 per week for the six weeks of camp, or \$3.50 single week, or sixty cents a day, or twenty-five cents a meal.

If you want a good dinner, just call on the manager of Maple Dell Park hotel. It is under the management of W. N. White, W. H. Bowen and I. M. King, who know how to feed the physical man, always good-natured, and always ready to attend to the wants of the most fastidious. Every room in the hotel opens outdoors upon a veranda that runs all around the house, making it very pleasant for its patrons.

The Mantua Dramatic Club is engaged to give entertainments during the camp season, while Prof. Frank Plum, assisted by Miss Z. A. Jones, of Mantua, are engaged to give lessons in both vocal and instrumental music, holding four sessions a day, at the very small sum of 25 cents per session.

At six years of age Maple Dell Camp finds itself in a condition to claim its place among the old camps; for it is now on a sure and safe footing, and a solid foundation.

Long may this camp flourish, and grow better and more useful, as it grows older. Remember that our president, C. M. Danforth, will open this camp promptly on the 20th day of July, 1895.

J. W. DENNIS.

Lake Pleasant (Mass.) Camp-Meeting.

Never did the woods and the mountains look more lovely than in these early summer days, at the famous resort. Cottagers are coming daily by scores, and preparing for the great meeting in August. A new hall has been built on the highlands, for use in rainy weather, and for evening meetings. Some \$2,000 have been invested in this structure, which is commodious and beautiful. The open-air auditorium, just below the new hall, has been enlarged; a new rostrum taking the place of the old one.

The hotel is open and filling up with visitors. The beautiful lake and boats, with the little steamer are giving pleasure these bright days and moonlit evenings.

The bluff is a daily joy as it ever has been with border of blooming plants, and the majestic mountains in the distance. The programme of speakers includes some of the ablest in the field: President Dalley; Sarah Byrnes; Mary T. Longley; Mr. Baxter; Dr. Haddon; Clegg Wright; Mrs. Conant; Willard J. Hull and the inimitable "Bob" Ingersoll. Baxter, Donovan, May Peffer, Maud Lord-Drake are among the list of public mediums.

Reduced fares are made on all railroads centering at Lake Pleasant from Buffalo, New York, Burlington, Vermont; Boston, Lowell and Springfield, Mass.; New London, Connecticut.

Circulars containing full information can be obtained by addressing Arthur C. Blinn, secretary of the New England Spiritualists' Camp-meeting Association at Lake Pleasant, Mass.

Lake Pleasant is located six miles east of Greenfield, Mass., on the line of the Great Hoosac Tunnel route from Buffalo to Boston via Fitchburg railroad.

H. H. BUDINGTON.

When I tell him he hates flattery, he says he does, being then most flattered.—Shakespeare.

There is something in the shape of harps about they had been made by music.—Bailly.

When men first take up an opinion, and then seek for reasons for it, they must be contented with such as the absurdity of it will afford.—South.

Bible mediums and seers were now to most of his hearers, the large portion of whom were worthy and sincere members of orthodox churches.

Dr. Enos May followed in a short, but able address on "Spiritualism," closing by a brief review of the reasons for the present gathering. E. E. Parker was again psychologized by the president, and spoke for fully an hour under the control of Spirit Sunderland, the topic being "The Great Commission." He closed with a benediction, and the meeting adjourned. It was, in all respects, a success, and future public gatherings are already projected.

E. E. PARKER, Sec'y.

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Delphos (Kansas) Camp-Meeting.

The Delphos camp-meeting commences August 9th, and continues several days. This very popular camp affords the grandest opportunity to investigators of Spiritualism throughout its scientific and multifarious aspects. No camp of any importance offers such liberal and generous treatment to its visitors as does this camp. No admission fees are taken; no charges for tenting privileges. Everything is as free as the spiritual philosophy teaches. Tents can be rented at a small cost. Good board can be had for \$3.50 per week; 25 cents single meal. Plenty of good water—a necessity which has heretofore been a very great obstacle to those desiring to attend the camp; but we have at last overcome the difficulty. We now have a splendid well of water, with a sufficient amount to supply the camp needs. A restaurant will be kept in connection with the hotel, where campers can purchase their supplies at just as reasonable rates as at any retail store.

Our list of speakers and mediums comprises as good talent as there is to be had anywhere; in fact, we have always had a wide representation to the public the very best educators and teachers of the philosophy.

E. W. Sprague and wife, of Jamestown, New York, will occupy the rostrum at different intervals during the entire camp. These well-known mediums and lecturers need no recommendation; their work has an established merit. Mrs. Emma E. Hamon, of Topeka, Kansas, another estimable lady and medium of recognized ability, will give her services to the work, as also will Mrs. Etta Seaman, of Concordia, Kansas, a splendid inspirational speaker. Mr. Connett, of Nebraska, hypnotist and healer, will deliver a series of scientific lectures upon the power and use of the subtle agency. Reduced rates over the principal lines of railroads are being negotiated for, with very favorable indications of obtaining them. The same will be announced in our camp circulars, which will soon be ready for distribution upon application to the president or secretary. We now extend a cordial invitation to every one wishing a few weeks of relaxation from business cares, to recuperate and enjoy a grand, social feast of knowledge and health. Come to Delphos camp, the most enjoyable resort in the West.

Full particulars will be found in circulars. Write for them.

I. N. RICHARDSON, President Society.

Cassadaga Lake Free Association Programme for 1895.

LIST OF SPEAKERS FOR JULY. 13, Mrs. Carrie Twing, of Westfield, N. Y.; 14, Mrs. Carrie Twing, Lyman C. Howe, of Fredonia, N. Y.; 15, Conference; 16, Mrs. Jennie B. H. Jackson, of Grand Rapids, Mich.; 17, Mrs. Carrie Twing; 18 and 19, Lyman C. Howe; 20, Mrs. Jennie B. H. Jackson; 21, Mrs. Jennie B. H. Jackson, Hon. L. V. Moulton, of Grand Rapids, Mich.; 22, Conference; 23, Hon. L. V. Moulton; 24, T. Grimshaw, Buffalo, N. Y.; 25, Hon. L. V. Moulton; 26, T. Grimshaw; 27, Henry Frank; 28, Ida P. A. Whitlock, Rev. S. Well, Bradford, Pa.; 29, Conference; 30, Ida P. A. Whitlock; Boston, Mass.; 31, H. O. Sommers, of Buffalo.

LIST OF SPEAKERS FOR AUGUST.

1, Mrs. Celia M. Nickerson, Buffalo, N. Y.; 2, H. O. Sommers; 3, Mrs. Celia M. Nickerson, Rev. W. W. Hicks, New York City; 4, Mrs. H. S. Lake, Cleveland, O.; and Hon. A. B. Richmond, Meadville, Pa.; 5, Conference; 6, Mrs. H. S. Lake; 7, (Monday Day), Hon. J. S. Lake; 8, (Tuesday Day), Hon. J. S. Lake; 9, Mrs. Cora L. V. Richmond, Chicago, Ill.; 10, Rev. W. W. Hicks; 11, Mrs. Cora L. V. Richmond, J. Clegg Wright, Cincinnati, O.; 12, Conference; 13, J. Clegg Wright; 14, (Temperance Day), Hon. A. B. Richmond; 15, Mrs. Cora L. V. Richmond; 16, J. Clegg Wright; 17, George A. Fuller, M. D., Worcester, Mass.; 18, W. W. Hicks; 19, Conference; 20, W. J. Colville, Boston, Mass.; 21, (Woman's Day), Mrs. Carrie Chapman Catt, New York, and Rev. Ida Hultin, of Moline, Ill.; 22, George A. Fuller, M. D.; 23, George F. Perkins; 24, Mrs. R. S. Lillie, Cincinnati, O.; 25, W. J. Colville, Mrs. R. S. Lillie; 26, Conference; 27, Prof. W. M. Lockwood, Chicago, Ill.; 28, George F. Perkins; 29, Mrs. R. S. Lillie; 30, W. J. Colville; 31, Prof. W. M. Lockwood.

SPEAKER FOR SEPTEMBER.

Miss Maggie Gaule will give tests from the platform the last two weeks of the meeting.

Edgar W. Emerson will give tests from July 18 to July 25, inclusive.

F. Corden White will be at the camp the entire season, giving not less than two weeks of his time to platform work for the association.

J. T. Lillie will have charge of the vocal music, as in former years.

The Northwestern Band and Orchestra, with F. B. Nichols as leader, will present the entire season.

Prof. H. B. Barstow will act as chairman, presiding at all meetings that are held in the auditorium.

F. Corden White at the Northwestern Camp.

To THE EDITOR:—I have just closed a ten days' engagement at the camp between St. Paul and Minneapolis, Minn. The attendance is very good on Sunday. At 10:30 was conference: at 2:30 a grand lecture by the guides of Mrs. Cora L. V. Richmond, which was heard by the best people of the Twin Cities. The auditorium was crowded. Many could not gain admission to the auditorium, but stood outside and listened with marked interest. At 4:30 the crowd was so large that around the ticket wagon of a circus. The auditorium was crowded to its greatest capacity and many were turned away.

The camp is a great success in all ways. All bills are paid and a good balance in the treasury. All mediums upon the ground are very busy, and many are realizing the grand truth of life beyond the grave.

One man came upon the grounds, gave a false name but the unseen forces gave him away, and have brought him into communication with his loved ones, and now he says: "I know my friends live beyond a doubt."

F. CORDEN WHITE.

Sometimes excusing a fault doth make the fault the worse by the excuse.—Shakespeare.

CLINTON CAMP-MEETING.

An Old-Time Favorite Place of Resort.

The outlook for Clinton, Iowa, Camp for the season of 1895, is promising. The Park is in fine condition, the frequent rains causing an abundance of foliage. Many tents are already rented and still the orders are coming in. Superintendent Smith is a very busy man and is likely to continue so the remainder of the season.

A noticeable feature is the fact that many strangers are applying for accommodations, and inquiries were never more numerous than at the present time. Substantial improvements are being made in the erection of new cottages and in renovating the older ones.

Dr. J. C. Phillips, the veteran healer, has a new and elegant cottage, which is now receiving the finishing touch of carpenters and painters, and when completed will be the finest residence in the park.

Dr. C. R. Fiske, vice-president of the association, has a fine cottage nearing completion, and John A. Johnston, of St. Louis, has erected a commodious building on Maquoketa ridge.

Miss M. E. Foster has made substantial improvements and now has one of the most commodious and convenient cottages on the grounds.

B. Hunt has added a porch to his building, greatly improving the appearance.

The dining-hall is being nicely painted under the supervision of Miss Foster, and the association and especially the secretary is indebted to her for substantial improvements in the office, as he found it nicely carpeted, newly painted and papered on his arrival.

Mrs. S. J. Smith, vice-president of the Ladies' Union, has not been idle, as under her supervision a large number of mattresses, comfortable, etc., have been made, all of which will add to the comfort of patrons of the camp.

PROGRAMME.

The rostrum will be occupied by speakers of national reputation, and in the following order:

Hon. L. V. Moulton, July 28 to August 3; Mrs. Adeline M. Gladding, August 4 to August 13; J. Frank Baxter, August 14 to August 18; Prof. W. M. Lockwood, August 15 to August 25. Other speakers will be added as the occasion may require.

Edgar W. Emerson will be present the last five days of the camp, and will give daily public seances in the pavilion.

MATERIALIZING MEDIUMS.

Mrs. Bessie Aspinwall, C. E. Winans, and Mrs. W. L. Thompson.

SLATE-WRITING.

Lizzie Bangs, May Bangs and Mrs. S. F. De Wolf.

TEST MEDIUMS.

Mrs. Hamilton Gill, Nellie Bordwell, Mary A. Barkaloo, Lizzie Kelly Hartman, Mrs. John Lindsey, Dr. J. M. Temple, John A. Johnston, and others.

Among the magnetic healers are Drs. S. N. Aspinwall, T. Babcock, O. G. W. Adams, J. Swanson, Ira Hills, T. J. Preston, and Frank L. Pease.

Prof. A. B. Severance and Dr. J. C. Phillips, both noted psychometrists, will be present and give readings to all who desire them.

The dances for the entire season will be under the supervision of Prof. Severance, which insures their being conducted in a creditable manner.

Tuesday, August 25th, will be Woman's Day, and the celebrated speaker, Mrs. Augusta Armstrong, of Buffalo, N. Y., has been engaged as speaker for the occasion.

Music by Prof. Hoffman's orchestra, and vocal selections by the celebrated Arion Quartette, of Ohio.

Reduced rates of a fare and a third on the certificate from all points within one hundred miles of Clinton, have been secured on the Burlington, Cedar Rapids and Northern, Chicago and Northwestern, Chicago, Burlington and Quincy, Chicago, Milwaukee and St. Paul, and Chicago, Rock Island and Pacific lines.

In order to get the benefit of reduced rates, tickets must be purchased July 23, 26 and 30; August 2, 6, 9, 13 and 16.

Parties wishing tents will apply to Son J. Smith, superintendent, and for circulars or additional information to Will C. Hodge, secretary, Clinton, Iowa, (Melrose Park).

The park is open to cottagers and tenters from June 15th until September 15th, and the Camp-meeting will open Sunday, July 28th, and close Sunday, August 26th.

WILL C. HODGE, Secretary.

Another Veteran Gone.

Horace Goodwin Pitkin, of Memphis, Mo., passed to Spirit-life July 3d, aged 65 years. The transition was sudden and was caused by heart disease.

For many years he has been identified with the growth and business interests of Memphis, and has been largely instrumental in building up the town, and was president of the Farmers' Exchange Bank at the time of his demise. He was foremost in every good work and held the confidence and esteem of his fellowmen. As an honest, upright man and useful citizen. He had expressed himself that his life work was nearing completion, but desired two years longer, as at that period his youngest son would attain his majority. He was a progressive man in every sense of the word, one who had the courage of his convictions, and for more than forty years has been a pronounced Spiritualist.

It was in his home that J. H. Monro, the materializing medium, was developed as an instrument of the Spirit-world, and he was ever ready to extend his sympathy and a helping hand to all honest workers in the cause of Spiritualism. Services were held from the family residence at 9:30 July 8th, the writer officiating. A large concourse of relatives and friends gathered to pay the last tribute of respect, many of whom for the first time heard the gospel of Spiritualism proclaimed.

The Knights of Cythra then assumed charge, and services were completed in accordance with the rites of the order. Brother Pitkin leaves a wife, two sons and six daughters, all Spiritualists, who sadly miss his visible presence, but who are sustained by the knowledge which Spiritualism alone can bring.

WILL C. HODGE.

Are You Car-Sick When Traveling?

Car-sickness is as trying to many people as sea-sickness. It comes from a derangement of the stomach. A Ripans Tabule is an insurance against it and a box of them should be in every traveler's outfit.

Ripans Tabules: Sold by druggists, or by mail if the price (60 cents a box) is sent to the Ripans Chemical Company, No. 10 Spruce St., New York.

The Molecular Hypothesis OF NATURE.

BY PROF. W. M. LOCKWOOD.

The only treatise ever offered the reading and thinking public in the interest of modern Spiritualism, that is absolutely free from the theories of superstition, and which demonstrates the continuity of life and our environment of spiritual influences, from the data of modern physical and physiological science.

To the Spiritualist, an impragable foundation of scientific data and verified facts. To the materialist and skeptic, a revelation of the invisible energies operative in Nature's formula of evolution.

To the ecologist, a new heaven and a new earth. A book to read, to study and think about. A condensed volume of scientific information for 25 cents. Address your order to:

The Progressive Thinker, 40 Loomis street, Or to W. M. Lockwood, 41 West Madison street, Chicago, Ill.

The Coming American.

THIS BOOK, BY BURTON A. JAMES. HARRINGTON, is written in the interest of humanity, and is a masterpiece of the modern age. It is the purpose of calling attention to the dangers that beset us on every side, and more especially to the battle of the future, which is an ever-present, though secret, unscrupulous force, the Catholicism of the world, and the Church's suppression and the prophecy of General Grant are all included in the volume. Archbishop Ryan of Philadelphia, in a recent issue of the "Catholic Herald," writes: "The book is a masterpiece of the modern age, and is a revelation of the future. It is a book to read, to study and think about. A condensed volume of scientific information for 25 cents. Address your order to: The Progressive Thinker, 40 Loomis street, Or to W. M. Lockwood, 41 West Madison street, Chicago, Ill.

THE UNKNOWN LIFE

OF

Jesus Christ

—BY—

NICOLAS NOTOVITCH.

TRANSLATED FROM THE FRENCH.

Since the writing of the New Testament no book has appeared of so great importance to Christianity as this. It is a masterpiece of the modern age, and is a revelation of the future. It is a book to read, to study and think about. A condensed volume of scientific information for 25 cents. Address your order to: The Progressive Thinker, 40 Loomis street, Or to W. M. Lockwood, 41 West Madison street, Chicago, Ill.

CLEANINGS

FROM THE ROSTRUM.

BY A. B. FRENCH.

This work is one that every one should read. It is a masterpiece of the modern age, and is a revelation of the future. It is a book to read, to study and think about. A condensed volume of scientific information for 25 cents.



GENERAL SURVEY.

The Spiritualist 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.

The picnic given by the Spiritualist church at Des Plaines river was a grand success, so much so that they are to have another July 27th. All are invited. Mediums are requested to come.

B. H. writes from Saratoga Springs, N. Y.: "Frank T. Ripley, the platform test medium and speaker, lectured here and gave tests to a large audience at the Court of Appeals Room, July 7th, in the forenoon and evening, giving the best of satisfaction. He speaks and gives tests two Sundays more, and then goes to Lake George camp for Sunday, 28th; then to Lake Brady, Ohio."

The Delphos (Kansas) camp-meeting commences August 9th, and continues seventeen days.

Prof. Theodore F. Price, speaker and platform test medium, has been engaged for the month of September by the First Church of Spiritualists, of Allegheny City, Pa. Those desiring the services of this excellent speaker and medium, will address him at his present location, 608 North Eighth street, Philadelphia.

Mrs. P. P. Rouse writes that she saw the form of a spirit lady near her bed one morning. Her husband also appeared, greeting her with his accustomed smile, and his looks assured her of his happiness in his new home.

H. H. Barnard writes concerning the Will Sheldon trial: "It was a hard fight, the trial of yesterday consumed the entire day. If the motion for a new trial is refused, an appeal will be taken at once to the next higher court. The entire action of the State throughout the trial—the willingness of the witnesses—plainly showed the position of the clergy and church—the determination to convict. Brother Sheldon will give full particulars later on. He is in the fight to stay—is not discouraged in the least."

F. H. Morrill, secretary, writes from Philadelphia: "The First Association of Spiritualists has just closed a successful season, and adjourned until September 22nd, when the season of '95 and '96 will open. Mrs. M. E. Cadwallader has lectured for us Sunday evenings for the past three months to large and increasing audiences. Last Sunday, after the closing lecture, Mrs. Minnie Brown gave a flower service, which was a double treat to those who received messages. After the exercises were closed a rising vote of thanks was cordially extended to Mrs. Cadwallader for her earnest work in the cause of Spiritualism in our city, and especially for our association. The chairman also, on behalf of the Board of Trustees, presented her with a large and handsomely bound copy of the Christian's Bible, as a slight token of their regard and appreciation for her labors in the association, to which she has so freely and with thanks to the audience for their kindly feelings and attendance, and pledged herself anew to ever work for the cause, which alone gives proofs of man's individualized and conscious existence after the change called death. Our prayers and good wishes go with her to other fields of labor during the camping season, and we feel that she will strike telling blows for the cause of justice and humanity wherever she may have the opportunity."

Mrs. C. M. Whipple writes from Providence, R. I.: "Kindly permit me through the columns of your paper to speak of the good work in our city by Dr. F. H. Roscoe and his estimable wife. A year ago there was a call and demand for a new society; one was formed under the name of the People's Progressive Spiritualist Association, and through the earnest and efficient labors of the Doctor and wife it has been carried on with grand success, for they do not recognize the word fail. There is not a more earnest advocate of the beautiful truths of immortality; he holds his audience spell-bound under the inspiration that comes with the force that never fails to elicit the praise and hearty applause of the large audiences that always respond when he is announced as speaker. As president of our society he has filled the position with honor to himself and the cause. As a psychometric reader he has few if any equals; they are given with great rapidity and always with the most convincing proofs."

Dr. J. C. Batdorf writes: "The influence of the Jesuit is behind this governmental attack on me. I am uncompromisingly American in my sentiments, and have frequently spoken in public in defense of American institutions, especially our secular educational system, characterizing all others as un-American and tending to sap the foundation of our Republic; in a word, have talked and worked along the lines so ably advocated by THE PROGRESSIVE THINKER and thereby have incurred the displeasure, active enmity and opposition of Romanism. I shall fight it to a finish. At present I want only the sympathy and moral support of all lovers of liberty and justice. If the contest should prove prolonged and expensive, I may be necessitated to avail myself of the substantial aid which has been so kindly offered by many friends and co-workers."

H. E. Martin writes from Grand Ledge, Mich.: "In starting our new camp we lack names and addresses of people who would like to attend camp or know something about Grand Ledge Camp." Friends are requested to send to him such names and addresses.

Victorine Parker, M. D., writes: "The First Society of Psychic Phenomena and Spiritual Research, of Kansas City, Mo., meets every Sunday evening at 1220 McGee street, and once a week a social is held. The society is growing, with a very intelligent class of people."

Carrie M. Hayward writes: "Dr. H. C. Andrews, of Bridgeport, Mich., the peerless spiritualist, is doing a grand work in his home in giving tests to many of his neighbors and callers, which are all recognized. The Doctor is a grand inspirational speaker and platform test medium. He leaves for Devil's Lake and Maumee Valley camp about the 24th, and to lecture at other points for about a month."

Professor Charles Augustine will be in Upper Michigan for the next few weeks. Will the friends in Northern Michigan please correspond with him? At small evening lectures or debates. Will expose the so-called exposures, if the friends wish. For particulars and terms please address at general delivery, Ishpeming, Mich.

Herbert Davis, M. D., can be addressed during July at Lockport, N. Y. Societies in the vicinity of New York desiring his services for platform tests during the fall months can address as above, or to his permanent address, 154 W. 16th street, New York City.

W. C. Edwards writes from St. Paul, Minn.: "Mr. F. Corden White, of Chicago, the wonderful platform test medium, has again favored the Northwestern Spiritualist Camp-Meeting Association with his presence for a few days, and he has delighted his audiences. With him no time is wasted. His guides take the audience to the mountain top, and hold them there from the first. The audience is spellbound, and their breath is held in silence to the last, while he gives forth in rapid succession test after test, to different ones in the Spirit-world. These messages are accompanied with names in full of families and friends in Spirit-life, and if understood or not recognized, his guides call for more facts, until the one it is for is compelled to rise and acknowledge; but his tests are almost always recognized and understood and acknowledged as correct; no one ever leaves the room as his guide, but he is so wonderful, one could hardly realize unless he had seen him. I doubt if he has his equal in the world as a platform test medium."

Allie Lindsay Lynch, of this city writes: "Mrs. Cora L. Bliss, widow of Dr. James Albro Bliss, gave an eloquent entertainment June 30, at a West Side Spiritualist society's hall. This consisted of lecture and recitations, diversified with costume presentations, all of which this earnest worker in our cause presented in a very creditable and charming manner. Mr. Wm. Arnold closed the pleasurable evening with one of his convincing seances, when, with his hands tied to the chair he sat upon, there were manifestations of independent state-writing, musical instruments carried about and played upon, and voices heard speaking through the trumpet to their mortal friends. Mr. Arnold carries on his face the stamp of honesty, and I have yet to meet a person who has not been favorably impressed with him as a man. I love to say a good word for all such workers."

Mrs. M. Miller writes from Grand Rapids, Mich.: "I say amen and amen to the beautiful sentiments expressed by our family of contributors, whom it would indeed be glorious to meet face to face, to clasp friendly hands, in the name of truth. I am particularly interested in the cause of earth-bound spirits, and the labors of Mrs. L. H. Champion and her friends for them are most worthy. We have a similar circle here, presided over by Mrs. Magneta Stevens and Mr. Samuel Smith, and family, who have accomplished great good, and are still content to labor on in this cause."

Rev. A. Wheeler writes from Webster, Iowa: "I want to say that I was re-engaged to come back and deliver another lecture at White Pigeon on Sunday, the 17th, which I did, and my lecture, as before, was well received, and many of the best people came out. I desire to thank all the friends, and especially Sister White, and family, for so highly entertaining me. The friends are going to reason and think for themselves after this. I leave for Hayesville, Iowa, to-morrow."

B. Mrs. L. A. Cook, medium, is. It is her interest to address me at 508 Arch street, Philadelphia, Pa."

A basket picnic will be held by the members of the Church of the Spirit, on Saturday, July 27th, at Des Plaines river. Everyone will be cordially welcomed. Each person will be expected to pay 25 cents for the benefit of the society.

C. H. Rudolf, of this city, writes: "I would like to call your attention to the very satisfactory seances given semi-weekly by Mrs. Ada Turk Knapp, at 1159 W. Monroe street. Spirit voices, tinged as well as talking, are distinctly heard, and the charm of one of the controls, 'Little Lulu,' words cannot portray. One cannot pass an hour in this harmonious atmosphere without receiving blessing and comfort."

Dr. W. O. Knowles writes: "I arrived at Boston July 7th; will stay a few days. I am located at the United States hotel. I am ready to make engagements for September and October, for lectures and platform tests. Subjects taken from the address. Address me at 200 East Bridge street, Grand Rapids, Mich. Address for two weeks, United States hotel, Boston, Mass., room 412."

Dr. S. C. Scovell, Elgin, Ill., writes: "Our work among the Spiritualists and investigators of this little city has created such an interest in Spiritualism that our going away has been indefinitely postponed. Myself and husband visited friends at Genoa over the week-end. Bishop A. Beale is now in the city, and can be addressed for engagements in care of this office."

Dr. F. E. Creal writes: "Considerable interest has been manifested in Lockport, N. Y., through the platform test seances given by Dr. Harlow Davis, of New York, Sunday, July 7, in Mizpah hall. His tests are very accurate, and cannot fail to convince the most skeptical. In nearly every instance, full spirit names are supplemented by minute details of events long since forgotten, or of recent occurrence, as the case may be, every test being fully recognized. In diagnosis of disease he is a wonder. Locating persons in different parts of the hall, he describes their various physical infirmities with the greatest ease and precision. Dr. Davis has just completed a regular course of study in medicine, and is now enabled to combine his medical knowledge with his clairvoyant gifts in understanding the cause and cure of disease. He will remain with us during July, after which, I understand, he will visit Cassadaga Camp."

Mr. William Marsh, of Chicago, and Edith E. R. Nickless, who is widely known as a medium and speaker, were married at Milwaukee July 1.

Mrs. Celia Hughes, the well-known trumpet medium, has returned to Chicago after a visit to her children in Cincinnati, and will resume her business at all her friends at the above number. Seances Monday, Wednesday and Friday evenings.

Prof. Lockwood left the city Monday evening, to fill the camp engagements, which are as follows: Lake Brady, Ohio, from July 17 to 22; Chesterfield, Ind., July 24 to August 11; Clinton, Iowa, August 15 to 25; Cassadaga, August 27 to September 1. Letters sent in care of THE PROGRESSIVE THINKER will be forwarded to him. The physical demonstrations of the philosophy of Spiritualism Professor Lockwood is prepared to make are worthy of the attention of the best thinkers of the country. We have listened to several of his lectures, and know they are of a high order.

L. A. M. writes from Menager, Kan.: "I desire to call your special attention, and that of your many readers to the mediumship of Mr. Geo. D. Search, whose state-writings in daylight are of admiration and wonderment of his audience for their clearness and distinctness, a state sometimes being held at arms length and writing being produced; and again, such phenomena had while the state is being held by a member of the audience, guitar or any other musical instrument placed under a table removed by spirit power in full light."

Miss Minnie Tarbell writes: "Miss Lizzie Harlow, of Haydensville, Mass., was with the society at Londonderry, Vt., the last four Sundays of June. She is a young speaker, having been but a short time before the public. Nevertheless, she stands first in the ranks of spiritual speakers. While her lectures show marked eloquence and power, they meet the issues of the hour in a logical and fearless manner. Questions given from the audience are treated in a scholarly and pleasing way. She wins the hearts of the people by her sweetness and pleasing words. Although her stay was shortened, being engaged to open the camp at Onset Bay, one of the first spiritual camps in the east, we hope to have her with us in October. I would say to societies having open dates, engage her for one, and she will more than meet your hearty approval."

Rev. J. C. F. Grumbine will be at the Twin City Camp, July 18, and at the Clinton Camp August 18. He will, at the latter camp, teach and develop classes in inspiration, clairvoyance and psychometry. Address him for particulars at Geneseo, Ill.

Joseph Whisler writes of a visit by himself and wife to the home of John Gregory, near White Pigeon, Iowa, the only village, perhaps, in the State, that has but one meeting-house and that liberal use of all kinds and sorts, and of a variety of purposes—dances, protracted meetings, etc.—this church they listened to a lecture by Rev. A. Wheeler, who closed with some good tests. It seems probable that a society of Spiritualists will soon be organized at White Pigeon. Men and women are beginning to think on the claims of Spiritualism.

Last Friday evening, July 12, the class in spiritual development meeting, at 1537 Milwaukee avenue, this city, presented their teacher, Mrs. M. Summers, a large and gorgeously beautiful gold medal, in the form of an eight-rayed star, and jeweled with diamonds and rubies, in token of their esteem for her services as teacher, medium and friend, accompanying the presentation with a finely worded address, delivered by William Hassman.

Will A. Sheldon writes from Tampa, Florida: "I came here for a few days on the pressing invitation of some earnest investigators. I will give two illustrated lectures on modern Spiritualism at the Masonic Temple."

T. A. Thompson will lecture in Lawrence, Kansas, July 21. From there he goes to the camp at Clinton, Iowa. August 11 he will lecture at Sandusky, O. Sunday, August 4, he will probably be in Chicago.

Dr. C. T. H. Benton writes from Peoria, Ill.: "Our meetings, which have been very successful, closed for the summer last Sunday. Prof. R. O. Spear, of Chicago; L. E. Joseph, Dr. Rummel,

myself and several others have added our little to the advancement of the cause, and a great increase in interest and numbers has been the result. The necessity of electing a 'home speaker' as well as other officers of a society, is now being considered a good deal at present. Our meetings are closed till after the camp-meeting season. 'The work of home talent is bound to come to the front if the hand of true friendship and the heart of love are manifest among us.'

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HASLETT PARK.

Thirteenth Annual Camp-Meeting of the Haslett Park Association,

TO BE HELD AT HASLETT PARK, MICH., COMMENCING THURSDAY, AUGUST 1, CLOSING MONDAY, SEPTEMBER 2, INCLUDING FIVE SUNDAYS.

PROGRAMME.
August 4, 10:30 a. m., opening address followed by tests by Allen F. Brown, St. Paul, Minn., chairman; 2 p. m., Anna L. Robinson.

August 6, 2 p. m., Anna L. Robinson, August 8, 2 p. m., Memorial Day, Anna L. Robinson.

August 8, 2 p. m., Anna L. Robinson. All of her lectures followed with tests.

August 10, 2 p. m., Oscar A. Edgerly, Newburyport, Mass.

August 11, 10:30 a. m., Oscar A. Edgerly; 2 p. m., Allen F. Brown.

August 13, 2 p. m., Oscar A. Edgerly. August 14, Pioneer Day, address by Julia M. Walton, Jackson.

August 15 and 16, lectures will be given at 2 p. m. The announcement will appear in Weekly Official Programme.

August 17, 2 p. m., Hon. L. V. Moulton.

August 18, 10:30 a. m., and 2 p. m., Hon. L. V. Moulton.

August 20, Woman's Day. Good speakers engaged.

August 21, 22 and 24, Moses Hull. August 25, 10:30 a. m. and 2 p. m., Moses Hull.

August 27, E. Payne Hopkins, Owosso. August 28, Helping Hand Society. Address by the president, Mrs. A. E. Sheets, Grand Ledge, Mich.

September 1, 10:30 a. m., Jennie Hagan-Jackson; 2 p. m., Allen F. Brown.

First-class platform test mediums have been engaged to give tests at the close of each lecture.

Mrs. Jennie Hagan Jackson, and B. D. Jackson, their husband will give one of their famous stereoscopic lectures, Sunday evening, September 1.

OFFICERS.
Mrs. Sara A. Haslett, president, Detroit; P. F. Olds, vice-president, Lansing; I. D. Richmond, Secretary, St. Johns; Horatio Bliss, treasurer, Reiley.

BOARD OF DIRECTORS.
Mrs. Sara A. Haslett, Detroit; P. F. Olds, Lansing; I. D. Richmond, St. Johns; Horatio Bliss, Reiley; Mrs. Titus; Mrs. Hopkins, Channing; G. F. Ottmar, Ann Arbor.

Arrangements have been made to run a bus line daily connecting with the electric cars at the Agricultural College, which will carry all that wish to go, at reasonable rates.

Mr. Allen F. Brown, our chairman, although a young worker, is a rising light, a logical speaker, a gentleman of ability, and accompanied with his platform test work will be a drawing card in our camp. He comes to us highly recommended.

Mrs. Anna L. Robinson is one of our most earnest and efficient workers in the cause, and during her visit of several days will aid us in every possible way.

Moses Hull, who stands head and shoulders above all opponents in debate, a most talented author and lecturer, will be with us from the 20th to 25th inclusive. No one can afford to miss his lectures.

Hon. L. V. Moulton, whose great analytical powers, firm position, clear enunciations of the truth, whose keen wit and refined humor won him laurels at Cassadaga, N. Y., Washington, D. C., and many other points, will be with us the 17th and 18th, and draw crowds of listeners.

Oscar A. Edgerly, of Newburyport, Mass., is a bright, growing light on the Spiritualist rostrum. He is a young man of real merit, gifted in psychometric delineations, a lecturer whose words carry conviction of sincerity, a stranger who will become a friend.

Mrs. Jennie Hagan Jackson. No better known or more favorably received lecturer is on the public platform of Spiritualists, the rare gift of improvisation that is so wonderfully portrayed by her, will be used at the close of her lectures, and at other times during her stay.

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INTERESTING FACTS AND PHENOMENA.

PHENOMENAL!

In Which Is Illustrated Important Facts.

Furnished by Dr. H. V. Swearingen

PRESENTMENTS.

In the "Museum of Wonders," vol. 21, chap. 11, page 152, there is a striking instance of a presentment, related by Madame de Beaumont, in the eighth volume of the "Universal Magazine for Art and Nature." She says:

"My whole family still remembers an accident from which my father was preserved by a presentment of danger. Sailing upon the river is one of the common amusements of the city of Rouen, in France. My father also took great pleasure in these water parties, and he seldom suffered many weeks to pass over without enjoying it. On one occasion he agreed with a party to sail to Port St. Omer, about ten miles from Rouen. Dinner and musical instruments had been sent on board the vessel, and every preparation made for a pleasant excursion. When it was time to go, the boatman, an old man, who was deaf and dumb, uttered a kind of howl, placed herself at the door, blocked up the way with her arms, struck her arm together and gave by signs to understand that she conjured him to remain at home. My father, who had promised himself much pleasure from this excursion, only laughed at her entreaties; but the lady fell at his feet, and manifested such poignant signs of grief, that he finally determined to yield to her entreaties and postpone his excursion to another day. He therefore endeavored to detain the boat also; but they laughed at him for being so easily persuaded, and set sail. Scarcely had the vessel proceeded half the distance, before those on board had the greatest reason to repent that they had not followed his advice. The vessel went to pieces, several lost their lives, and those that saved themselves by swimming were so much terrified at their narrow escape, that they with difficulty got the better of it.

No mechanical explanation can apply to this remarkable presentment. The warning angel found he could work on no one better than the person who was deaf and dumb; he therefore selected her for the execution of his commission.

In the same volume of the "Museum of Wonders," page 153, there is an account of a striking presentment related, which the editor had from the lips of a credible person. This individual had a friend who had a responsible situation in the county. Being unmarried, he committed his domestic concerns to the care of a housekeeper who had been with him many years. His birthday arrived, he made many preparations for celebrating it, and told his housekeeper early in the morning that as the day was fine, she should clean out a certain arbor in the garden, which he named, because he intended to pass the day in it with his guests.

Scarcely had she received this commission than she seemed quite in a maze, and delayed the fulfillment of it. At length she entreated him rather to receive his guests in one of the rooms of the house, for she had a presentiment that the arbor would that day be struck by lightning. He laughed at her assertion, as there was no appearance of a storm coming on that day, and on her renewing her entreaties, he was only the more urgent that the arbor be had pointed out should be made ready, that it might not appear that he gave way to her superstitious feeling. At length she went and did as her master had ordered her. The day continued fine, the company that had been invited arrived, they went into the arbor and made themselves merry.

In the meantime, however, clouds had gathered in the distant horizon, and were at length rapidly driven towards the place by the wind. The company was so intent upon their entertainment that they did not in the least observe it; but scarcely was the housekeeper aware that the storm was approaching, that she begged her master to leave the arbor with his company, for she could not divest herself at all of the idea of the lightning striking it. At first they would not listen to her, but she continued her entreaties unrelentingly; and, at length, as the storm approached with great violence, they suffered themselves to be induced to leave the arbor. They had not been in the room more than a few seconds, when the lightning struck the arbor, and dashed everything that had been left in it to pieces.

APPARITION OF A LIVING MAN.

About one hundred and ten years ago, a man of piety and integrity arrived in Germany from Philadelphia, to visit his poor old parents, with his well-earned wealth, to place them beyond the reach of care. He went out to America while he was still young, and had succeeded so far as to become overlord of various millions on the Delaware river, in which situation he had honorably laid up a considerable sum.

In the neighborhood of Philadelphia, not far from the mills above-mentioned, there dwelt a solitary man in a lonely house. He was very benevolent, but extremely retired and reserved, and strange things were related of him among which was his being able to tell a person things that were unknown to any one else. "Come, see a man who has told me everything I ever did." Now, it happened that the captain of a vessel bound for Philadelphia was about to sail to Africa and Europe. He promised his wife that he would return in a certain time, and also that he would write to her frequently. She waited long, but no letters arrived; the time appointed passed over, but her beloved husband did not return. She was now deeply distressed and knew not where to look for either counsel or consolation. At length, a friend advised her to go to the pious solitary and tell him her griefs. The woman followed his advice, and went to him. After she had told him all her troubles, he desired her to wait awhile, until he returned and brought her an answer. She sat down to wait, and the man opening the door, went into the closet. But the woman thinking he stayed a long time, rose up, went to the window in the door, lifted

up the little curtain, and looking in, saw him lying on the couch or sofa like a corpse; she then immediately went back to her place. At length he came and told her that her husband was in London, in a coffee-house which he named, and that he would return very soon; he then told her also the reason why he had been unable to write. The woman went home pretty much at ease.

What the solitary had told her was minutely fulfilled; her husband returned and the reasons of his delay and his not writing were just the same as the man had stated. The woman was now curious to know what would be the result, if she visited the friendly solitary in company with her husband. The visit was arranged, but when the captain saw the man he was struck with amazement; he afterwards told his wife that he had seen this very man, on such a day in which the very day that the woman had been with him, in a coffee-house in London; and that he had told him that his wife was much distressed about him; that he had then delayed the reason why his return was stated, and of his not writing, and that he would shortly come back, on which he lost sight of the man among the company.

H. V. SWARINGEN.

WORRY AND TROUBLE.

AS VIEWED BY DR. D. P. KAYNER.

TO THE EDITOR:—I enclose you herewith a copy of part of what I have just written in reply to a lady who is constantly worrying over the thought of death and fear of hell. She says: "I do so hope that something will help me to overcome this gloom and horror that now oppresses me and robs me of all enjoyment, and saps my very life, and God alone can make me what I should be and give me peace."

In my reply I say: "As to 'worry and trouble,' all we can do is to do the best we can and let other things take care of themselves; and if we would have 'peace,' instead of asking God or any body else to give us peace, we must study to be at peace with ourselves and with all the world. We cannot alter the law which governs all our lives; but we can, if we will, learn much of it, and by conforming our lives with it, we can learn to be at peace with it, and control will work their own way independent of us, and our worrying on that account does not affect them but injures us."

"By studying this law and mentally willing and acting with it, every effort in that direction has an uplifting tendency; helping us to get control of the controllable conditions, thus raising us above the depressing influences of those we do not yet understand how to control. We must trust to our own powers of mind—to our own thought-power—to raise us up out of the negative conditions in which the erroneous teachings of the ignorance of past ages have held us, and be resolved to break away from the false doctrine of 'our unworthiness in the sight of God'—the All in All—He in us and we in Him—and hence, as a part of the Infinite we are a part of God, and therefore possess the spark of Infinite Goodness in our individualized selfhood which must ever be recognized and cherished by the All Parent."

Then all we have to do is to recognize our parentage, and to know that it is our privilege to grow into still greater nearness to the All-God, of which we are a part, and yet as only a part, never being able to attain to the perfection of the whole. It is this continual reaching out and approximation that will constitute an eternal round of growth, and will furnish us an eternal round of pleasurable employment and limitless progression. Our happiness will consist in gaining knowledge whereby to do greater good—our heaven in the fruition of love and wisdom in the increasing light of that "immortal day."

Dispel all doubts—cast away all fear—believe in your own immortality, and rise into full communion with the exalted thoughts which flow out so freely from the Divine Center of the Fountain of Eternal Life to inflame, invigorate and inspire with high and holy impulses every individualized soul being. This Divine Center is the great Heart of Life, and its pulsing throbs—even through each and every soul—even the lowest—and in the eons of eternity will elevate all into communion with itself in the great sanctum sanctorum of endless fruition. D. P. KAYNER.

Prescott, Arizona.

THE HEART OF THINGS.

The delicate touch of your glove on my hand.

In the greeting you give unto me, is cold as the speech that I can't understand.

Is as frost on the bloom and the tree. O, give me the clasp that is fervent and true!

O, let the heart speak in this welcome from you!

The smile on your lip is polite, and "good form."

And your "pose" is the "pose" of your "set."

But somehow it fills me with fear and alarm.

And a shadow I cannot forget.

O, give me the smile that can light up the face.

The heart of the smile that is beaming with grace!

The gift that you make to the public is great.

A magnificent sum it may be, And glory and pomp may be present in state.

To attend on the grand pageantry! O, give to the needy the gift that you may.

The heart of the gift will brighten their way!

The friendship you proffer, is pleasant and fair.

And the words that you use are refined.

The tones of your voice, are all measured with care.

But I miss what I wish I could find. O, give me the friendship, though may be obscure—

The heart of the friendship I know to be pure!

ELLA DARE.

A SPIRIT CAUGHT

In a Most Unexpected Manner.

MILES M. DAWSON TELLS OF A REMARKABLE CASE OF SPONTANEOUS SPIRIT PHOTOGRAPHY.

Among the members of the Chicago Branch of the American Psychical Society, of which I had the honor to be the first president and afterwards the secretary, were Henry Borisovitch Levin and his cultured and accomplished wife. This society is the one of which B. O. Flower, editor of the Arena; the Rev. Minot J. Savage, Prof. A. E. Dolbear, the distinguished physicist and master of electrical science, and others of equal repute, were the founders, and of which Prof. Dolbear was for a long time the president.

The Chicago branch also numbered among its members many of the brightest and most scholarly people of the city. Mr. and Mrs. Levin are highly educated Russian people, of good birth and gentle breeding. Mrs. Levin, who was a political refugee, had become an expert photographer, known to the trade as a "crank" photographer, because always experimenting, and making of the profession both a science and an art, instead of merely a means of livelihood. At the same time his work is in great demand. During the World's Physical Congress Mr. and Mrs. Levin were in frequent attendance, and he examined with special interest supposed spirit photographs, some of which were obtained under test conditions, with Alfred Russel Wallace as one of the judges present in one of the cases, Judge Bailey, of Brooklyn, in a number of other cases. Mr. Levin also listened with much interest to an essay on the means of detecting spurious photographs, which was, however, mostly a rehash of what he already knew. He examined the pictures with as much care as circumstances would admit, and while not over-confident, expressed the opinion that all of them could be duplicated by means known to the profession. While persuaded that there were phenomena of other sorts which could not be explained by ordinary physical laws as known to us, he declared that he had as yet seen no evidence that spirit photography was anything but a hoax, and in this connection to say that he had never attended a sitting for spirit photography, and spoke only from an examination of the products of such sittings.

Opportunity never offered for arranging such sittings from mediums from whom any reliable phenomena could reasonably be expected, judging from their already earned reputation. But in May of 1894, when calling at my house, he exhibited a print of the photograph which is reproduced herewith, and later sent me a finished print, with the following letter concerning the same:

"Chicago, August 20, 1894. 'Miles M. Dawson, Secretary Chicago Branch American Psychical Society, 1215, 112 Dearborn street, Chicago.' 'Dear Sir:—As per your request, I send you herewith a print from the plate I submitted to you in a proof from which the following concerning the manner in which the negative was obtained: A lady was sent by an artist to sit for a photograph to be used in painting a large picture.

"I did not know her, but took her name and address, which I still possess. I did not observe anything peculiar about her. It was the first sitting in the morning. She was called in by the artist, and she developed all the negatives of the previous day and was in my invariable custom to finish negatives on the day they are taken. No negative taken on the previous day is missing from my collection.

"In giving the sitting I took a plate from the original package of plates. I did not observe any defect or peculiarity in the plate. I took but one negative. During development there were no signs of double exposure, and I did not notice the appearance of the second face under the arm of the sitter.

"The appearance was first observed by my printer when printing the proof. My attention was called to it, but the proof was forwarded to the artist with no comment. In a few days she came to my studio greatly alarmed. She professes not to recognize the second face.

"The face is much larger than is common in cabinet size pictures, and is, moreover, in a position where it could not be in a cabinet picture, being in one corner. There is no possibility of such a position occurring in my studio, owing to the use of a patent plate holder, which mechanically places the plate in the center of the camera.

"Had there been double exposure the bust and shoulders of the first exposure should appear in the background. With the possible exception of the dots, which I cannot explain, there is no indication of this. In case of double exposure the face of the first exposure ought to show through the waist, whereas it stops at the waist line. In this appearance, however, the lights are reversed, which indicates a double exposure from opposite sides and reversed plate. But that appears on other grounds impossible.

"I have never believed in spirit photography. I have examined so-called spirit photographs, and have usually thought that I could explain the process by which they were produced. But I am unable to explain the process by which this was produced. Yours sincerely, HENRY LEVIN."

The original of this photograph may be seen by anybody who calls at my office, at 136 Liberty street, New York, and duplicates can be obtained for those who wish to make a study of it, by applying to Mr. Levin. When it is remembered that this extraordinary production was obtained entirely without premeditation on the part of either photographer or sitter, it seems remarkable indeed.—New York World.

NO WOMEN IN HEAVEN.

A traveler, at the close of life

Was eagerly wending his way

Toward the celestial city,

That blossomed land of eternal day.

As he slowly neared the pearly gates,

Outside of which St. Peter stood,

He humbly asked: "Will you let me in?

I have always been very good."

St. Peter solemnly replied:

"My friend, why seek this sphere?"

Has not the Reverend Matley said,

There are no women here?"

With puzzled air he quickly turned,

His faltering footsteps to retrace;

A moment's pause—then quoth he:

"I think I'll go to the other place!"

MRS. L. R. J. HOWARD.

SPIRIT MESSAGES.

By the Pearl Band, Through the Talking-Board.

Since coming to Spirit-life, I have been more closely associated with the Jews than with any other people; having watched them—Influenced them, in many ways—having been connected with the priesthood, I naturally clung to, and worked with and through them. I was with them in Babylon, receiving the benefits of an education in the first city in the world.

We, as Jews, had no written law or religion previous to this time. During our stay in this empire we were, some of us, chosen as scribes, to copy the laws and teachings of Zoroaster. This was considered work suitable to slaves by our Persian masters, who selected us because of our aptness in the use of our fingers, never considering that we had mental capacity to understand and apply these teachings. Many of us became so useful to our Persian masters that we became favorites, and learned many things that were prohibited the slaves to know. We were held as slaves until we became so numerous that our Persian masters thought it advisable to establish a colony of the Jews outside of Persia, and a great number were sent to Judea, and were still held subject to the Jews and religion of Persia; but after the lapse of many years, many of the Jews became dissatisfied with following the teaching of a strange people, and worshipping their gods, and claimed for a god of their own, and the Persian government, having an outlook among them, sent Ezra to select scribes, and rewrite the teachings of Zoroaster, or the Hudda, as it was called by us.

Ezra rewrote, bringing in many of the old traditions of the Jews, and modifying it, so as to make a direct application of it to the Jews, representing to them that he received the word direct from the traditional God of the Jews. To make this more impressive, he returned from the city with his scribes, and after preparing himself, by the use of certain elements and ceremonies known only to the priests and a few of the learned, he felt into a deep trance, and wrote much of the ceremonial part of the book, the visions and teachings given him while he talked with the angels—(see second book of Esdras, c. 14, v. 20, 21, 22, in the Apocrypha.)

The moral code, and most of the sanitary laws, are entirely taken from the Hudda. The other writings are traditions of the Jews, and other peoples with whom they were or had been associated. But to-day, those who pretend to follow this Jewish God have accepted this medley of superstitions, and discarded the only genuine Jewish literature.

The Old Testament was not all written by Ezra. Some of the prophets were written Jewish priests.

We will resume this subject at some other time. BRASDON.

LECTURE FROM YARMOTH, AN ATLANTIAN, VIA THE TALKING-BOARD.

You have many times expressed a desire to know of the life and home relations of the Atlantians. As a people, we dwell in families, but were divided into clans or followers—subject to a leader, or what you would probably call a superintendent—called by us "Teyasanna," who for any failure in his administration was subject to be tried by a court of his peers, presided over by the king or ruler. A certain portion of land was given to the "Teyasanna," and neglect of his duties, or failure to provide for those dependent upon him, or to administer the law justly, was punishable by removal from his command, and a worthier was put in his place, and he was reduced to the condition of follower—on the principle that he who was not competent to command must follow and obey.

Polygamy and concubinage were allowed and practiced in the early history of our people, but with stringency laws in regard to the responsibility of the father for his children—but to limit, as far as possible, crippled and foolish children, stringent laws were enacted against polygamy and concubinage.

As a people, we were educated to respect and reverence woman, and to give her every opportunity for mental and physical development. We learned in our early history that great men, as a rule, had wise mothers; and that the mental and spiritual force of a child depended more on the mother than the father. Hence, with us, women occupied an exalted position, and were in councils of the nation.

Our name, "the home of the students," given us by other people, indicated our position as to surrounding nations. Every clan had its school. We were a large, powerful and valiant people, with whom surrounding nations did not care to war; but in every clan were a certain number, obliged to go into the army when called.

We were obliged to protect our frontier against those around us who lived by plundering their more industrious neighbors.

Our history—both written and traditional—carried us back to a time when we were nomadic and tribal—being controlled and led by a patriarch or chief, and he had wise men, or priests, who consulted the gods for advice; and to those gods sacrifice was offered—even of humanity, whenever the priests declared it necessary.

But before my time our people had outgrown this condition, and began the worship of a more human god; had established temples and had priests, who consulted oracles, who told them the will and laws of the gods, and the priests told these sayings to the people.

Our next step in advancement was when wise spirits from other planets came to us, and to those spirits who having passed out of earth-life, knew of no higher condition than that of guide or ruler over their fellows in earth-life. As they were developed, we gained a corresponding increase in knowledge, and became a nation of Spiritualists. Our temples became seance-halls, and our oracles spirit guides and teachers, and God was left out of our creed until we can find him, or some one who has seen him.

Knights Templar

and their friends should decide on their route to the Triennial Conclave at Boston, in August until they have read the beautifully illustrated itinerary by the Michigan Central, "The Niagara Falls Route." Address for copy, O. W. RUGGLES, G. P. & T. Ag'ts., Chicago.

MRS. ADA FOYE.

Her Ministrations Are Highly Appreciated.

TO THE EDITOR:—It is with great pleasure that I inform the many readers of THE PROGRESSIVE THINKER of the good work that is being done by the First Spiritual Society of the South Side, Chicago, through the ministrations of our pastor, Mrs. Ada Foye. February of this year marked the beginning of a new era in the progress of Spiritualism here, and in the life of our society, for, since Mrs. Foye began her work with us, the sun of prosperity has shone upon our path, bringing to life a greater interest in our glorious cause. The lectures and answers to questions given through Mrs. Foye are practical, earnest explanations of the spiritual philosophy and phenomena, conveying solid information, and calculated to dispel the mist of ignorance that so frequently retards spiritual progress.

The striking, convincing, and at times MARVELOUS TESTS AND MESSAGES given through Mrs. Foye's wonderfully clear mediumship, have taught many the glory of life beyond, relieved many sorrowing hearts, and caused them to look up again, and have interested an infinite number of intelligent people in our cause. At each Sunday service our church, Unity Hall, 77 31st street, is filled with a fine, earnest, appreciative audience which listens to Mrs. Foye with that respectful, religious attention that distinguishes any other church.

During the months of June, July and August Mrs. Foye has been released from the Sunday afternoon service, and appears only on Sunday evenings, as her health demanded that she have some rest during the hot summer days to prepare her for the coming winter's work. On the Sunday afternoons of June we had Mr. F. Corden White as test medium, and he did a very good work while with us. During July and August the Sunday afternoon service will be devoted to conference, and to the passing of messages through Chicago to and from camps are invited to visit our meetings, and make themselves known, and they will receive our cordial welcome.

Financially our society is in splendid condition, out of debt, and a goodly sum in the treasury. The best proof of our prosperity, and the progress of the cause in our midst, is the fact that a movement is on foot—ably backed—to build a church for our Society. Already a handsome sum has been subscribed—more will follow—and with the effective assistance of the Ladies' Aid Society, the plan will be carried out as rapidly as possible, and in the near future, we will give the truth to the world from the pulpit of our own church.

CORRESPONDING SECRETARY.

Items from St. Louis, Mo.

For the past month I have been in this city. When I first came I was very much surprised to find that only one hall in this large and prosperous city was being used for the promulgation of the truths of the beautiful natural philosophy of Spiritualism, and its equally beautiful and interesting phenomena, which naturally accompany it.

I found the Spiritual Association holding three meetings on each Sunday at Howard's hall, consisting of the lyceum in the morning, under the supervision of Dr. Tuckett, which has since been discontinued until fall. Dr. Tuckett is evidently "the right man in the right place," when the mediums' meeting, in the afternoon, which is very satisfactory, is presided over by Mr. Osborne. These meetings are very interesting, consisting of the usual programme at such meetings. The general and versatile medium, John A. Johnston, frequently gives an exhibition of his remarkable powers as a test medium at these meetings; other workers are Mrs. Osborne, wife of the presiding officer, a blind lady, but a fine instrument in the hands of the higher intelligences; Mrs. Hadlock, president of the Ladies' Society, another grand instrument for inspirational and trance manifestations. The evening meetings, as far as the society is concerned, are discontinued until fall, but the hall will be rented to those who wish to carry on the work during the next few months.

I have given two lectures, one on "Spirit Unfoldment," the other on "The Great Conflict." Will give another Sunday evening, July 7, subject, "Religion, Past, Present and Future."

I have been assisted in my meetings by Mrs. E. A. Porter, who is stopping with Mrs. Hadlock, the president of the Ladies' Society. Her work as a platform test medium is very satisfactory, and an increasing interest is being shown in our meetings.

The Ladies' Aid Society meets every Friday afternoon at the same place, and has very interesting meetings.

The president of the association, Mr. Bewith, is a very hard-working, earnest and intelligent worker. In the cause and is zealously working for the new temple, which the society hopes to build in the near future. It is hoped the Spiritualists of this city will support this worthy object to the best of their ability.

Mrs. Maggie Waite, of California, has occupied the hall for the past two Sunday evenings, and her work as a phenomenal platform test medium is grand indeed. For over an hour on each occasion she gave out names and tests as fast as it was possible to talk, and so convincing were they that no room was left in the minds of those present for any doubt as to the truth of spirit power and presence. She is kind-hearted and gentle in her manner, and has a fine, commanding presence on the platform. Had she staid longer, the hall would not have been large enough to hold the crowds, and the society hopes to secure her services for the next winter season. Her manager, Mr. Mullen, who takes part in her meetings, and provides vocal music, is a fine singer, and an all-around good man for his position. They go to Cassadaga from here. W. E. BONNEY.

True greatness has no need to carry a flag to attract attention to itself. No money can buy so much as the dollar that has been honestly earned. Putting armor on a coward makes him look bold, but it puts no heroism in his heart. The more your enemy hates you the hotter fire your kindness will kindle upon his head. The man who expects to outrun a lie will have to travel on something faster than the limited express.

THE PRIEST, THE WOMAN

THE CONFESSORIAL.

BY FATHER CHINIQUEY.

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CURRENT THOUGHT.

"I have always thought that more true force of persuasion might be obtained by rightly choosing and arranging what others have said, than by painfully saying it again in one's own way."—John Ruskin.

SELECTIONS

From the World's Thinkers, Seers and Prophets.

MODERN AND CURRENT THOUGHT FROM THOSE WHO KNOW AND FEEL THE INSPIRATION OF THE GREAT WHITE TRUTH.

BY J. C. COX, DAYTON, OHIO.

CONTINUED FROM LAST WEEK.

"The first duty of men who have to live is to learn how to live, so as to leave the world, or something in it, a little better than they have found it. Our future life must be the natural outcome of this life."—Gerald Massey.

"It is only through the clear atmosphere of spirituality that you can mount up to the regions of peace and harmony."—Prof. C. N. Chacharavari, of India, at the Parliament of Religions.

"How vast the power of spirits! An ocean of invisible intelligences surrounds us everywhere. They cause men to sin and purify their hearts. How important we do not neglect them."—Confucius.

PROGRESS IN THEOLOGY.—The Chicago Herald, of July 22, in commenting upon the paper of Dr. Brand, of Oberlin, read before the late Congregational Council in London, says:

"Truth cannot be self-destructive. If man's faculties had been given to him perfectly, had all scientific knowledge been implied in revelation, the world would have had little to do. We should not be men, but gods. It has been the great mission of imperfect human intelligence to improve itself, to seize upon all means and methods by which larger knowledge can be had in every field of unexplored inquiry. No truth thus discerned, no new, sound theories extracted from larger scrutiny of nature, can be offensive to truth in religion and morals. Timid or ignorant Christians take alarm from time to time over apparent advance of infidelity, and attribute its seeming success to hostility between religion and science. Dr. Brand said truly that as human nature could not change itself, it would never drift into permanent infidelity. He might have added that the experience of each generation with infidelity has been the experience of every preceding generation."

THE SPIRIT OF TRUTH, OR THE CHRIST PRINCIPLE.—Man has always been looking for a savior; the world has been waiting to be saved. But the final Christ has not yet come; the millennium is not at hand. The spirit of truth is within the human soul; it has been incarnate upon the planet. There are those who believe that truth is an ultimate principle, infinite as Deity. I am not of these. I believe in the personal. Wherever truth has appeared it has come in the person. The Christ of the world—Jesus of Nazareth, Buddha and the prophets of the East—have stood for the truth that was within themselves. Many reject the personal Jesus, and accept the principle. It is through the person that truth is born in the world. There have been few Messiahs and many teachers; few leaders and many followers.

Wherever messiahs have appeared, mankind have been made better. We do not worship Jesus in the person, but the spirit of truth, which was made alive through him. We do not bow before the cross, but we accept the spirit of self-sacrifice which made the cross possible. The reformers of the race meet their cross. They who appear amongst men to elevate humanity, bringing with them the knowledge of a truth, do so with a consciousness of their fate. It must be that all who come to this earth as leaders have lived before; they have had an existence upon some other planet. We live from eternity to eternity. There will come a time when all that we have lived will be made plain unto us. We shall remember all the landmarks in the way; all of the points in the journey. If we do not possess this full consciousness we can have no immortality, for there cannot be an unconscious immortality.

No man can know a truth until he has lived it. We live a truth, and we call it an experience. The lives of all earnest teachers have their Gethsemane and Calvary. This is the Christ principle crucified in our hearts. We do not war against the spirit of truth which Jesus of Nazareth embodied in his life, but we war against the catechisms of Rome and Westminster.—Lecture, A. E. Tisdale.

"A CALL TO FIDELITY." BY AUGUSTUS W. DELQUEST.—This is a seven-page article in the Free Thinkers Magazine, and is so spiritual that to substitute the term Spiritualism for Free-thought would make it a genuine spiritual article.

"Fidelity to truth is the ethical aspect of Free-thought and the humanitarian plan of redemption; not he who merely confesses with the mouth his love for liberty, but he who makes the best of his liberty by doing something for the advancement of truth, is the true friend of liberty. Truth—the cognition of the reality of things—is the only light, and in darkness there can be no liberty. Liberty is nothing, except as it is an opportunity for progress. Progress is born of the power of love, and not the weakness of indifference. Truth and love, liberty and progress, constitute the quartet that sings the praise of human existence. Truth has been bought by the blood of the martyrs; pain is the price of sympathy; the price of liberty is obedience, and a constant strife and struggle is the cost of progress.

"One of our really inspired teachers—a man who is inspired by thought as well as by action—Mr. A. J. Davis, whose 'Great Harmonia' is a Bible of spiritual wealth has thrown much light on inspiration. What is inspiration?

"He says: 'I believe that a quickening and vivification of the truth, attracting

Various Camp-Meetings for 1895.

Mount Pleasant Park, Clinton, Iowa, July 28 to Aug. 26.
Vicksburg, Frazer's Grove, Mich., August 9 to September 1.
Long Beach, Cal., July 28 to August 12.
Lake George, N.Y., July 28 to August 12.
Chestersfield Camp, Ind., July 18 to August 12.
Cassadaga, New York, lectures commence July 13th with Mrs. Carrie Twining, as speaker and ends with Prof. W. M. Lockwood, September 1.
Derry, Kansas, June 30 to July 15.
Mantua Station, O., July 20 to August 25.
Island Lake Camp, Island Lake, Mich., July 24 to August 25.
Queen City Park, July 24 to September 1.
Devil's Lake, Mich., July 26 to August 12.
Maumee Valley, August 3 (six weeks), Clinton, Iowa, July 28 to August 25.
Sunapee, New Hampshire, July 28 to September 1.
Lake Brady, Ohio, June 20 to September 8.
Hasslet Park, August 1 to September 1.
Catalpa Park Camp, Liberal, Mo., August 24 to September 8.
Lake Pleasant, Mass., Onset, Mass.
Lookout Mountain, Tenn., July 7 to July 21.
Santa Monica, the "City by the Sea," opens up July 21.
Tyler's Park, Ft. Worth, Texas, from September 21 to October 7.
Riverside Park, Grand Lodge, Mich., from July 18 to August 19.
The Paw Paw Valley Spiritual Association will hold a grove meeting at Lakeside Park, Sunday, July 14th, 1895. Speaking at 10:30 a. m., and 2:30 p. m., by Mrs. E. A. Sheets, of Grand Lodge. The National and Religious Association of Summerland opens its first session at Millersport, Ohio, June 30th, closing July 28th.

BLOSSOMS.

[Suggested by the clairvoyant view of flowers upon our circle table, by one of the sitters.]

They are bringing us lovely flowers

For our circle here tonight,

Culled from the fairer bowers

That gem the realm of light.

By the side of crystal waters

These lovely blossoms grew.

And loving hands have plucked them

All wet with heaven's dew.

From our earthly gardens

Have our fairest blossoms gone,

Plucked by the unseen hand, and

Those flowers we called our own—

Those buds of sweetest promise

That faded so soon away,

And those whose rare unfolding

Gladdened our life's long day.

From our gardens they faded,

Leaving our hearts so sore,

But now they bloom in beauty

On life's ethereal shore.

Where the fount of life eternal

Waters the emerald sod,

Our blossoms have been transplanted

To the beautiful garden of God.

And when we sit in silence,

At the closing of the day,

As the shadows deepen round us

They come in the dear old way,

And bring us pure white roses,

And lilies of nearly hue,

And pansies and starry daisies,

And violets so blue.

And they bring us sweet refreshment—

For their scent is the breath of love,

That tells us of rest that's waiting

Earth's tired ones above.

When the trials of this life ended,

If our work has been well done,

We shall awaken in life to-morrow

And shall meet and know our own.

EMMETT R. NEWTON.

IF YOU ARE GOING TO LOVE ME.

If you are going to love me,

Love me now, while I can know

All the sweet and tender feelings

Which from real affection flow.

Love me now, while I am living;

Do not wait till I am gone,

And then chisel it in marble—

Warm love-words in ice-cold stone.

If you've dear, sweet thoughts about me,

Why not whisper them to me?

Don't you know 'twould make me

happy.

As glad as glad can be?

If you wait till I am sleeping,

Ne'er to waken here again,

There'll be walls of earth between us,

And I wouldn't hear you then.

If you knew some one was thirsting

For a drop of water sweet,

Would you be so slow to bring it?

Would you step with laggard feet?

There are tender hearts all round us,

Who are thirsting for our love:

Shall we begrudge to them what

heaven

Has kindly sent us from above?

I won't hold your kind caresses

While the grass grows o'er my face;

I won't crave your love or kisses

In my last, low resting-place;

So, if you do love me any,

It's to be little bit.

I'd rather know it now, while I

Can, living, own and treasure it.

J. W. DINDALE.

THE BROTHERHOOD OF MAN.

Let us help a fallen brother,

As along life's road we go;

Lend assistance to each other,

Help to share the load of woe.

Lend a hand to one that's weary

With the burdens hard to bear,

Brighten up a path way dreary,

Lighten some one's load of care.

Comfort those who are in sorrow,

With a cheering word of hope,

Tell them of a bright to-morrow,

Tho' in darkness now they grope.

If good deeds and words we scatter

As life's journey we pursue,

It will make the world grow better,

And more noble, kind and true.

Tho' you think you have hard trials,

There are sorer to be heard yet;

And there's balm in salve and tears,

Half your troubles you'll forget.

Plant the flowers, then, my brother,

Where wild weeds did grow before—

Sacrificing for another,

Blessings on your head will pour.

Reluctant, Wis.,

GEO. L. BARRIS.

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THE CONTRAST

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Has kindly sent us from above?

I won't hold your kind caresses

While the grass grows o'er my face;

I won't crave your love or kisses

In my last, low resting-place;

So, if you do love me any,

It's to be little bit.

I'd rather know it now, while I

Can, living, own and treasure it.

J. W. DINDALE.

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