

SPONTANEOUS PHENOMENA

An Old Man and a Boy Return to Their Former Homes.

Remarkable Manifestations Occurring in Two Haunted Houses.

MRS. FORD'S QUEER STORY—FAMILY HAS FOUND THE SPOOK A MOST DESIRABLE GUEST—IT TENDS THE FURNACE FIRE, SELECTS THE PROPER FUEL, AND DOES MANY OTHER ODD JOBS.

And now comes Kenwood, with perhaps the only ghost on record who is a real companionable, lovable ghost, and one whom the majority of people would be only too glad to cultivate. It will hardly be denied that a ghost who will perform any number of household tasks from tending the furnace fire to looking after open windows during rainstorms, and volunteering advice as to comfort of guests and ordering the mixture of coal that will be most economical and burn the best in the kitchen range, is worth having in the bosom of one's family. Such a ghost is Kenwood's, and his desirability is not lost upon the family with whom he resides. The Kenwood people are expecting daily to see him out sprinkling the lawn or mowing the grass or doing almost anything else about the premises he deems fit.

Kenwood's ghost dwells at No. 4801 Lake avenue, the home of Mrs. Mary H. Ford, the lecturer. He is said to be the spirit of the late John Lane, a retired capitalist who died there less than two years ago. The fact that he answers to the name of "Mr. Lane" should be sufficient to establish his identity beyond the shadow of a doubt. Mrs. Ford is known either personally or by reputation to probably every club woman in Chicago, and to a large number of club women throughout the United States, as an authority upon art and a woman of wide learning in other lines of taste and thought.

Mrs. Ford and her family moved into "The Old Lane House," as it is called, about a year ago. Since then the queer things that have gone on there, and which were attributed to the ghost, have been many. They include the most wonderful phenomena of lights, unaccountable chiming of every bell in the house and their name is legion in this queer, old-fashioned building—strange noises, the locking and unlocking of doors by an unseen hand, and any number of other uncanny things. Guests who come to spend the night at the house are made special objects of his ghostly solicitation. He keeps constant tab on their habits and expresses his approbation or disapproval of their character by unmistakable signs to the members of the family.

PLEASED WITH THEIR GHOST.
When the rumors of all these things began to leak out in the neighborhood the report was spread that Mrs. Ford contemplated moving because of the annoyances the ghost caused. But not so, Mrs. Ford, on the contrary, is well pleased with her tenant. So much so that it would be putting it mildly to say that this particular ghost can pack his clothes in the trunk of any member of the family, and welcome. His name has grown to be a household word even with the children, and he is regarded as much a member of the family as any of the Fords themselves. In fact, many of the letter's acquaintances have been invited to the house with the express purpose of being introduced to the ghost, and have found him, it is said, a most desirable sort of spook. Thus he is of value in a social way, aside from the janitor service he renders, and one and all declare he is four times as entertaining as a butler, a phonograph, or a mandolin orchestra, and nothing like as expensive.

It seems that the reason the majority of ghosts are such troublesome creatures is that they are not treated right. The experience of the Ford family indicates that kindness will win the heart of any ghost, as surely as it will that of a member of the human race—that is, unless, as is the case with some humans, the ghost appears to be a real wicked one. When Mrs. Ford first met his presence known, upon the Fords moving into the Lane house, he was treated with the same hospitable courtesy that would have been accorded a less uncanny guest. Mrs. Ford and the children recognized his right to exist in a disembodied state, and treat him with the utmost respect. The result is that he performs as many kind offices for them as could reasonably be expected of a ghost.

"Oh, there is no doubt that the house is haunted," laughed Mrs. Ford, when questioned about the matter. "But we like it," stoutly spoke up her young son Gareth, a lad of ten years. "Specially we like Mr. Lane."

UNDERSTANDS USE OF BOLTS.

Although recognizing the fact that "Mr. Lane" was prowling about the premises in a spiritual manner, it was some time before the Fords became acquainted with all of his manifestations. Not being familiar with the ways of ghosts, for instance, when he locked himself in the bathroom one evening, Roland Ford, the oldest son of the family, followed by his mother and several small Fords, went after him with a revolver, under the impression that he was an ordinary burglar. The young man used all his strength to open the door, which has no lock, but bolts from the inside, shouting the while for the intruder to come out, but to no avail. Finally one of the children was sent for a policeman, but just as he was about to depart, Lynette, a young daughter, suggested it might be "Mr. Lane."

size of an orange, and separated into two and then into a dozen smaller flames, each of which in turn spread as the first had done, until there was a group of ghostly lights, each as large as an orange. The light seemed phosphorescent in its quality, and illuminated the room but faintly, although enough to reveal objects undistinguishable before. This wonderful phenomenon continued for some time, and while it lasted perfect quiet reigned. When the lights subsided the racket began again. After the previous silence the noises sounded louder than ever. This time Gareth, my ten-year-old son, was awakened. He was frightened as his sister had been, but I went to his room and finally quieted him. When he had fallen asleep the wonderful illumination and accompanying quiet began all over, this time in his room. It ceased before the dawn, and that is the last time we were disturbed by disagreeable rackets. We are sometimes troubled by groans and sighs, as though of intense suffering, and these, I imagine, may come from the late Mrs. Lane, the second wife of John Lane, who died, I have understood, very unhappily. I have a distinct impression which corresponds with the description I have since been given of her."

GHOSTLY FORMS ARE SEEN.

Mrs. Smith, the housekeeper, declares that once, while sitting in a small hallway off the library, a woman appeared and I didn't know what I should do until some one came home."

As Mrs. Ford produced her key, she said playfully, remembering the bathroom episode, "Why didn't you ask Mr. Lane to open the door?"

"I had just asked him," replied Lynette, "when you appeared, so I waited for you."

"Try the door before I unlock it," suggested Mrs. Ford. "The young girl did so, and lo! it opened as though it had never known the barrier of a lock."

SETS THE DINING-ROOM TABLE.

"Frequently," said Mrs. Ford, "I have been sitting up in the library and have got up to bolt the door between it and the back parlor. You see how it works," and Mrs. Ford illustrated by turning the creaking bolt. "Well, within five minutes I would distinctly hear the bolt creak and the door would open slowly as though by an unseen hand and shut softly again. Another queer thing I have noticed is the sound of the table being set in the dining-room, followed by the placing of chairs, the click of knives and forks upon china."

Once during a thunder shower every bell in the upper story rang, thus calling my attention to the fact that the windows up there had not been shut. Upon another occasion a carriage was waiting for me. The front doorbell rang violently and when I hurried to the door there was the carriage, for the arrival of which I had been anxious,

and I didn't know what I should do until some one came home."

As Mrs. Ford produced her key, she said playfully, remembering the bathroom episode, "Why didn't you ask Mr. Lane to open the door?"

"I had just asked him," replied Lynette, "when you appeared, so I waited for you."

"Try the door before I unlock it," suggested Mrs. Ford. "The young girl did so, and lo! it opened as though it had never known the barrier of a lock."

SETS THE DINING-ROOM TABLE.

"Frequently," said Mrs. Ford, "I have been sitting up in the library and have got up to bolt the door between it and the back parlor. You see how it works," and Mrs. Ford illustrated by turning the creaking bolt. "Well, within five minutes I would distinctly hear the bolt creak and the door would open slowly as though by an unseen hand and shut softly again. Another queer thing I have noticed is the sound of the table being set in the dining-room, followed by the placing of chairs, the click of knives and forks upon china."

Once during a thunder shower every bell in the upper story rang, thus calling my attention to the fact that the windows up there had not been shut. Upon another occasion a carriage was waiting for me. The front doorbell rang violently and when I hurried to the door there was the carriage, for the arrival of which I had been anxious,

and I didn't know what I should do until some one came home."

As Mrs. Ford produced her key, she said playfully, remembering the bathroom episode, "Why didn't you ask Mr. Lane to open the door?"

"I had just asked him," replied Lynette, "when you appeared, so I waited for you."

"Try the door before I unlock it," suggested Mrs. Ford. "The young girl did so, and lo! it opened as though it had never known the barrier of a lock."

SETS THE DINING-ROOM TABLE.

"Frequently," said Mrs. Ford, "I have been sitting up in the library and have got up to bolt the door between it and the back parlor. You see how it works," and Mrs. Ford illustrated by turning the creaking bolt. "Well, within five minutes I would distinctly hear the bolt creak and the door would open slowly as though by an unseen hand and shut softly again. Another queer thing I have noticed is the sound of the table being set in the dining-room, followed by the placing of chairs, the click of knives and forks upon china."

Once during a thunder shower every bell in the upper story rang, thus calling my attention to the fact that the windows up there had not been shut. Upon another occasion a carriage was waiting for me. The front doorbell rang violently and when I hurried to the door there was the carriage, for the arrival of which I had been anxious,

and I didn't know what I should do until some one came home."

As Mrs. Ford produced her key, she said playfully, remembering the bathroom episode, "Why didn't you ask Mr. Lane to open the door?"

"I had just asked him," replied Lynette, "when you appeared, so I waited for you."

"Try the door before I unlock it," suggested Mrs. Ford. "The young girl did so, and lo! it opened as though it had never known the barrier of a lock."

SETS THE DINING-ROOM TABLE.

"Frequently," said Mrs. Ford, "I have been sitting up in the library and have got up to bolt the door between it and the back parlor. You see how it works," and Mrs. Ford illustrated by turning the creaking bolt. "Well, within five minutes I would distinctly hear the bolt creak and the door would open slowly as though by an unseen hand and shut softly again. Another queer thing I have noticed is the sound of the table being set in the dining-room, followed by the placing of chairs, the click of knives and forks upon china."

Once during a thunder shower every bell in the upper story rang, thus calling my attention to the fact that the windows up there had not been shut. Upon another occasion a carriage was waiting for me. The front doorbell rang violently and when I hurried to the door there was the carriage, for the arrival of which I had been anxious,

and I didn't know what I should do until some one came home."

As Mrs. Ford produced her key, she said playfully, remembering the bathroom episode, "Why didn't you ask Mr. Lane to open the door?"

"I had just asked him," replied Lynette, "when you appeared, so I waited for you."

"Try the door before I unlock it," suggested Mrs. Ford. "The young girl did so, and lo! it opened as though it had never known the barrier of a lock."

SETS THE DINING-ROOM TABLE.

"Frequently," said Mrs. Ford, "I have been sitting up in the library and have got up to bolt the door between it and the back parlor. You see how it works," and Mrs. Ford illustrated by turning the creaking bolt. "Well, within five minutes I would distinctly hear the bolt creak and the door would open slowly as though by an unseen hand and shut softly again. Another queer thing I have noticed is the sound of the table being set in the dining-room, followed by the placing of chairs, the click of knives and forks upon china."

Once during a thunder shower every bell in the upper story rang, thus calling my attention to the fact that the windows up there had not been shut. Upon another occasion a carriage was waiting for me. The front doorbell rang violently and when I hurried to the door there was the carriage, for the arrival of which I had been anxious,

and I didn't know what I should do until some one came home."

"Now I believe that these so-called spirits are of the same dispositions after they leave the body as before. There are intelligent ones and ignorant ones, good and bad, kindly and mischievous. I believe it was the mischievous ones who made the great rackets that disturbed us when we first moved here. I don't think Mr. Lane had anything to do with that. They may have wanted to drive us out, and having found us without fear given it up as a bad job. At any rate, we are no longer annoyed. We like Mr. Lane's company."

John Lane was a well-known man in Kenwood. He was a person of considerable wealth and of a rather remarkable intelligence. He was an inventor and took a great interest in the cultivation of flowers. It is due to his efforts in a large measure that the chrysanthemum is what it is, he having originated by his experiments a great number of new varieties of this blossom. While he was the most actively interested in floral culture he took many prizes at flower shows. The Lane house is now the property of the children of the deceased.

APPEARANCE OF THE HOUSE.

The "old Lane house" is a typical "haunted house." Tall and severe in its architecture, it stands alone on spacious grounds dotted with immense trees. A row of gigantic elms borders the outer grass plot, and the absence of

which he fixed was more deadly than he thought.

Mr. Block and his family moved from the house in April last and went several blocks up the avenue to reside. Mr. Bates and family lived in the house adjoining that vacated by the Blocks. The vacant house was a nicer one than that occupied by the Bates family, and Mr. and Mrs. Bates decided to move into it. This they did a few days after it was vacated.

Miss Helen Bates, the eldest daughter of the household, told a reporter Monday morning this strange story of what has happened in the house since they moved in:

"We had not been there many hours when we became convinced that the spirit of little Edgar Block was in the house. We would hear strange sounds every night and day, and knowing him as we did, we recognized in the sounds the voice of the dead boy and things which we knew him to have been in the habit of doing."

"I could not tell you all the strange things that have happened, but things went along without anything more than the noises until two weeks ago, when my mother sat here in the room. It was broad daylight. She heard a low voice, and looking up, saw there, standing in the door straight before her, the form of Edgar Block. The boy stood there just as he lived."

"My mother knew him well, and recognized him. He did not speak, and before she could recover from her surprise and speak to him he disappeared as noiselessly and mysteriously as he came."

"That is the only time we have seen him, but he has been around ever so many times. One night we sat at the dinner table. The whole family was there, and there was not a thing to shake the table and cause what happened. Suddenly one of the dishes was lifted up and hurled to the floor, where it broke into fragments. Since then this has occurred frequently."

In the corner of the library there is a little drum. It belongs to my brother Albert, a boy 13 years old. This drum beats almost every night and day. We have hung it up, laid it down, put it in the bookcase and did everything with it, but we cannot stop its beating. It is sure to beat every time we have company, and has done it so much now we no longer mind it. The beating is not the noise the drum sticks would make. It is more like the thrumming of a child's hand."

"Last Saturday night my sister and I came home from rehearsal and went to our room. There is a folding bed in the room, and when we entered it stood upright. As we stood talking the bed suddenly lurched, as though someone behind was pushing it, and had we not caught it we often hear Edgar's voice. We can hear him laugh and cry, and sometimes when he calls to his sister, whose name is Helen, just as mine."

"The noises do not annoy us now. They did for a time, but we have become accustomed to them, and now the only objection we have to the presence of the spirit in the house is his bad temper and angry moods. When he has these he breaks the dishes and we have lost many nice pieces of queensware in this way."

"It does not frighten us to have the boy's spirit in the house. My mother, who is not home this morning, has been a Spiritualist for years. My father did not at first believe in it. He would have nothing to do with it, and we girls were not permitted to have anything to do with it. But now that all these things have happened in the house, papa and both of us girls are just as much Spiritualists as mamma, for we have seen and heard too much not to believe."

"Before we moved out on Page avenue we lived at 1109 Menard street. Years before an old man had been murdered in the place, and we could often hear the old fellow's spirit walk heavily up the stairs and roll down as his body did when he was murdered. This isn't as bad."

Miss Bates says they have no servant at the house now. They cannot get one to stay. The last one to work was Mary Blocksey. The presence of the spirit of Edgar Block in the house terrified her, and despite the assurances of the family that it was nothing that could harm her, she left her place and went home."

"When a dish would be lifted off the table and hurled to the floor," Miss Bates explained, "it would frighten Mary almost to death."

"The child quarreled with his older brother and was punished by his mother."

"He went upstairs, and soon afterward was found suspended from the bed with a strap about his neck. He had strangled it. It was thought at the time that the youth had not intended taking his life, and that he had undertaken to frighten his mother when she should see him dangling. The noise

between the Lane lot and those adjoining gives the impression of magnitude the grounds do not really possess. A fire which recently scorched the premises has cracked the dark paint, and the porches are sagging just enough to suggest forlornness. The Illinois Central's retaining wall forms a cold and solid barrier between the grounds and the tracks beyond, and on cold winter nights, with the wind moaning through bare-limbed trees, and the mournful swish-swish of Lake Michigan between the piles of the breakwater back of the old mansion, a dreary spectacle is presented, pleasant as is the prospect in the bright sunlight of a summer's day. Inside the house, the high ceilings of the rooms give the walls a bald appearance, which the etchings and engravings and paintings with which they are adorned cannot altogether eradicate. Then there are numerous little passageways and halls and unexpected stairways, in which ghosts are supposed to particularly delight, and cubby holes galore—Inter-Ocean.

HAUNTED HOUSE AT ST. LOUIS

STRANGE STORY ABOUT A PAGE AVENUE HOUSE, AS GIVEN BY THE ST. LOUIS POST-DISPATCH—LITTLE EDGAR BLOCK WILL NOT LEAVE IT—THE BATES FAMILY ARE USED TO HIM—THEY STATE THAT THE BOY'S SPIRIT HAS BEEN SEEN ONCE AND IS FREQUENTLY HEARD LAUGHING AND PLAYING IN THE HOUSE.

The spirit of Edgar Block is said to frequent the house where he died.

Indulging in all the humors and moods of a boy of 11, the spirit goes playing about the house, now laughing, now calling in a happy voice or speaking in gentle tones to the little sister, Helen, now flying into a passion and crying with rage, kicking the door and breaking the dishes, to be avenged upon his mother.

Mr. Charles L. Bates and his wife, two daughters, Misses Helen and Dorothy, and little son, Albert, live in the house where Edgar Block died. Mr. Bates is an employee of the Mermod-Jacard Jewelry Co.

A year ago Edgar Block, the 11-year-old son of Mr. and Mrs. Theodore Block, living at 4124 Page avenue, hung himself in the front room on the second floor of the house.

The child quarreled with his older brother and was punished by his mother.

"He went upstairs, and soon afterward was found suspended from the bed with a strap about his neck. He had strangled it. It was thought at the time that the youth had not intended taking his life, and that he had undertaken to frighten his mother when she should see him dangling. The noise

between the Lane lot and those adjoining gives the impression of magnitude the grounds do not really possess. A fire which recently scorched the premises has cracked the dark paint, and the porches are sagging just enough to suggest forlornness. The Illinois Central's retaining wall forms a cold and solid barrier between the grounds and the tracks beyond, and on cold winter nights, with the wind moaning through bare-limbed trees, and the mournful swish-swish of Lake Michigan between the piles of the breakwater back of the old mansion, a dreary spectacle is presented, pleasant as is the prospect in the bright sunlight of a summer's day. Inside the house, the high ceilings of the rooms give the walls a bald appearance, which the etchings and engravings and paintings with which they are adorned cannot altogether eradicate. Then there are numerous little passageways and halls and unexpected stairways, in which ghosts are supposed to particularly delight, and cubby holes galore—Inter-Ocean.

HAUNTED HOUSE AT ST. LOUIS

STRANGE STORY ABOUT A PAGE AVENUE HOUSE, AS GIVEN BY THE ST. LOUIS POST-DISPATCH—LITTLE EDGAR BLOCK WILL NOT LEAVE IT—THE BATES FAMILY ARE USED TO HIM—THEY STATE THAT THE BOY'S SPIRIT HAS BEEN SEEN ONCE AND IS FREQUENTLY HEARD LAUGHING AND PLAYING IN THE HOUSE.

The spirit of Edgar Block is said to frequent the house where he died.

Indulging in all the humors and moods of a boy of 11, the spirit goes playing about the house, now laughing, now calling in a happy voice or speaking in gentle tones to the little sister, Helen, now flying into a passion and crying with rage, kicking the door and breaking the dishes, to be avenged upon his mother.

Mr. Charles L. Bates and his wife, two daughters, Misses Helen and Dorothy, and little son, Albert, live in the house where Edgar Block died. Mr. Bates is an employee of the Mermod-Jacard Jewelry Co.

A year ago Edgar Block, the 11-year-old son of Mr. and Mrs. Theodore Block, living at 4124 Page avenue, hung himself in the front room on the second floor of the house.

The child quarreled with his older brother and was punished by his mother.

"He went upstairs, and soon afterward was found suspended from the bed with a strap about his neck. He had strangled it. It was thought at the time that the youth had not intended taking his life, and that he had undertaken to frighten his mother when she should see him dangling. The noise

"Now I believe that these so-called spirits are of the same dispositions after they leave the body as before. There are intelligent ones and ignorant ones, good and bad, kindly and mischievous. I believe it was the mischievous ones who made the great rackets that disturbed us when we first moved here. I don't think Mr. Lane had anything to do with that. They may have wanted to drive us out, and having found us without fear given it up as a bad job. At any rate, we are no longer annoyed. We like Mr. Lane's company."

John Lane was a well-known man in Kenwood. He was a person of considerable wealth and of a rather remarkable intelligence. He was an inventor and took a great interest in the cultivation of flowers. It is due to his efforts in a large measure that the chrysanthemum is what it is, he having originated by his experiments a great number of new varieties of this blossom. While he was the most actively interested in floral culture he took many prizes at flower shows. The Lane house is now the property of the children of the deceased.

APPEARANCE OF THE HOUSE.

The "old Lane house" is a typical "haunted house." Tall and severe in its architecture, it stands alone on spacious grounds dotted with immense trees. A row of gigantic elms borders the outer grass plot, and the absence of

which he fixed was more deadly than he thought.

Mr. Block and his family moved from the house in April last and went several blocks up the avenue to reside. Mr. Bates and family lived in the house adjoining that vacated by the Blocks. The vacant house was a nicer one than that occupied by the Bates family, and Mr. and Mrs. Bates decided to move into it. This they did a few days after it was vacated.

Miss Helen Bates, the eldest daughter of the household, told a reporter Monday morning this strange story of what has happened in the house since they moved in:

"We had not been there many hours when we became convinced that the spirit of little Edgar Block was in the house. We would hear strange sounds every night and day, and knowing him as we did, we recognized in the sounds the voice of the dead boy and things which we knew him to have been in the habit of doing."

"I could not tell you all the strange things that have happened, but things went along without anything more than the noises until two weeks ago, when my mother sat here in the room. It was broad daylight. She heard a low voice, and looking up, saw there, standing in the door straight before her, the form of Edgar Block. The boy stood there just as he lived."

"My mother knew him well, and recognized him. He did not speak, and before she could recover from her surprise and speak to him he disappeared as noiselessly and mysteriously as he came."

"That is the only time we have seen him, but he has been around ever so many times. One night we sat at the dinner table. The whole family was there, and there was not a thing to shake the table and cause what happened. Suddenly one of the dishes was lifted up and hurled to the floor, where it broke into fragments. Since then this has occurred frequently."

In the corner of the library there is a little drum. It belongs to my brother Albert, a boy 13 years old. This drum beats almost every night and day. We have hung it up, laid it down, put it in the bookcase and did everything with it, but we cannot stop its beating. It is sure to beat every time we have company, and has done it so much now we no longer mind it. The beating is not the noise the drum sticks would make. It is more like the thrumming of a child's hand."

"Last Saturday night my sister and I came home from rehearsal and went to our room. There is a folding bed in the room, and when we entered it stood upright. As we stood talking the bed suddenly lurched, as though someone behind was pushing it, and had we not caught it we often hear Edgar's voice. We can hear him laugh and cry, and sometimes when he calls to his sister, whose name is Helen, just as mine."

"The noises do not annoy us now. They did for a time, but we have become accustomed to them, and now the only objection we have to the presence of the spirit in the house is his bad temper and angry moods. When he has these he breaks the dishes and we have lost many nice pieces of queensware in this way."

"It does not frighten us to have the boy's spirit in the house. My mother, who is not home this morning, has been a Spiritualist for years. My father did not at first believe in it. He would have nothing to do with it, and we girls were not permitted to have anything to do with it. But now that all these things have happened in the house, papa and both of us girls are just as much Spiritualists as mamma, for we have seen and heard too much not to believe."

"Before we moved out on Page avenue we lived at 1109 Menard street. Years before an old man had been murdered in the place, and we could often hear the old fellow's spirit walk heavily up the stairs and roll down as his body did when he was murdered. This isn't as bad."

Miss Bates says they have no servant at the house now. They cannot get one to stay. The last one to work was Mary Blocksey. The presence of the spirit of Edgar Block in the house terrified her, and despite the assurances of the family that it was nothing that could harm her, she left her place and went home."

"When a dish would be lifted off the table and hurled to the floor," Miss Bates explained, "it would frighten Mary almost to death."

"The child quarreled with his older brother and was punished by his mother."

"He went upstairs, and soon afterward was found suspended from the bed with a strap about his neck. He had strangled it. It was thought at the time that the youth had not intended taking his life, and that he had undertaken to frighten his mother when she should see him dangling. The noise

between the Lane lot and those adjoining gives the impression of magnitude the grounds do not really possess. A fire which recently scorched the premises has cracked the dark paint, and the porches are sagging just enough to suggest forlornness. The Illinois Central's retaining wall forms a cold and solid barrier between the grounds and the tracks beyond, and on cold winter nights, with the wind moaning through bare-limbed trees, and the mournful swish-swish of Lake Michigan between the piles of the breakwater back of the old mansion, a dreary spectacle is presented, pleasant as is the prospect in the bright sunlight of a summer's day. Inside the house, the high ceilings of the rooms give the walls a bald appearance, which the etchings and engravings and paintings with which they are adorned cannot altogether eradicate. Then there are numerous little passageways and halls and unexpected stairways, in which ghosts are supposed to particularly delight, and cubby holes galore—Inter-Ocean.

HAUNTED HOUSE AT ST. LOUIS

STRANGE STORY ABOUT A PAGE AVENUE HOUSE, AS GIVEN BY THE ST. LOUIS POST-DISPATCH—LITTLE EDGAR BLOCK WILL NOT LEAVE IT—THE BATES FAMILY ARE USED TO HIM—THEY STATE THAT THE BOY'S SPIRIT HAS BEEN SEEN ONCE AND IS FREQUENTLY HEARD LAUGHING AND PLAYING IN THE HOUSE.

The spirit of Edgar Block is said to frequent the house where he died.

Indulging in all the humors and moods of a boy of 11, the spirit goes playing about the house, now laughing, now calling in a happy voice or speaking in gentle tones to the little sister, Helen, now flying into a passion and crying with rage, kicking the door and breaking the dishes, to be avenged upon his mother.

Mr. Charles L. Bates and his wife, two daughters, Misses Helen and Dorothy, and little son, Albert, live in the house where Edgar Block died. Mr. Bates is an employee of the Mermod-Jacard Jewelry Co.

A year ago Edgar Block, the 11-year-old son of Mr. and Mrs. Theodore Block, living at 4124 Page avenue, hung himself in the front room on the second floor of the house.

The child quarreled with his older brother and was punished by his mother.

"He went upstairs, and soon afterward was found suspended from the bed with a strap about his neck. He had strangled it. It was thought at the time that the youth had not intended taking his life, and that he had undertaken to frighten his mother when she should see him dangling. The noise

between the Lane lot and those adjoining gives the impression of magnitude the grounds do not really possess. A fire which recently scorched the premises has cracked the dark paint, and the porches are sagging just enough to suggest forlornness. The Illinois Central's retaining wall forms a cold and solid barrier between the grounds and the tracks beyond, and on cold winter nights, with the wind moaning through bare-limbed trees, and the mournful swish-swish of Lake Michigan between the piles of the breakwater back of the old mansion, a dreary spectacle is presented, pleasant as is the prospect in the bright sunlight of a summer's day. Inside the house, the high ceilings of the rooms give the walls a bald appearance, which the etchings and engravings and paintings with which they are adorned cannot altogether eradicate. Then there are numerous little passageways and halls and unexpected stairways, in which ghosts are supposed to particularly delight, and cubby holes galore—Inter-Ocean.

HAUNTED HOUSE AT ST. LOUIS

STRANGE STORY ABOUT A PAGE AVENUE HOUSE, AS GIVEN BY THE ST. LOUIS POST-DISPATCH—LITTLE EDGAR BLOCK WILL NOT LEAVE IT—THE BATES FAMILY ARE USED TO HIM—THEY STATE THAT THE BOY'S SPIRIT HAS BEEN SEEN ONCE AND IS FREQUENTLY HEARD LAUGHING AND PLAYING IN THE HOUSE.

The spirit of Edgar Block is said to frequent the house where he died.

Indulging in all the humors and moods of a boy of 11, the spirit goes playing about the house, now laughing, now calling in a happy voice or speaking in gentle tones to the little sister, Helen, now flying into a passion and crying with rage, kicking the door and breaking the dishes, to be avenged upon his mother.

Mr. Charles L. Bates and his wife, two daughters, Misses Helen and Dorothy, and little son, Albert, live in the house where Edgar Block died. Mr. Bates is an employee of the Mermod-Jacard Jewelry Co.

A year ago Edgar Block, the 11-year-old son of Mr. and Mrs. Theodore Block, living at 4124 Page avenue, hung himself in the front room on the second floor of the house.

The child quarreled with his older brother and was punished by his mother.

"He went upstairs, and soon afterward was found suspended from the bed with a strap about his neck. He had strangled it. It was thought at the time that the youth had not intended taking his life, and that he had undertaken to frighten his mother when she should see him dangling. The noise

The Great Spiritual Movement.

Keep in touch with it by reading THE PROGRESSIVE THINKER, which will give you a greater amount of miscellaneous reading matter on Spiritual and Occult subjects than any other paper now published. Our Fall and Winter Campaign will be especially brilliant. A series of articles by Moses Hull, and a Spirit Message from Charles Dickens, through Carlyle Petersilea will alone be worth more than the price of the paper. No one can afford to miss one number.

which he fixed was more deadly than he thought.

Mr. Block and his family moved from the house in April last and went several blocks up the avenue to reside. Mr. Bates and family lived in



ROMANISM

As Exemplified and Illustrated in Current Events.

A special news dispatch from Vienna, Austria, says: "At Ischl, where the summer residence of the Emperor is situated, the Dutch pianist, Herr Sieveking, was arrested yesterday for omitting to remove his hat when the host was carried past by a young priest, who told Sieveking that whether he was Jew, Mohammedan, or atheist, he must remove his hat in a Catholic country if the host approached."

"Sieveking, who is a Protestant, answered in an excited manner, and was followed by an angry crowd to his residence. In the evening, after the concert which he gave in aid of the Ischl poor, the pianist was arrested by a gendarme."

"The affair has caused a sensation among the Protestants here, especially among the English, and even the higher Catholic clergy blame the act of the young priest. The Burgomaster of Ischl will seek an audience on the subject with the Emperor. The Burgomaster has chosen a lawyer to defend Sieveking and will offer bail on his behalf."

The "host" is the consecrated wafer, believed by the Catholic church to be the body of Christ, which in the church service of "mass" is ceremonially offered as a sacrifice. It is regarded with superstitious reverence by the devotees of Romanism, as the real flesh of Christ. By the priestly mummeries of consecration the wafer of baked dough is, in Catholic phrase, "transubstantiated" into the fleshly body of Christ, and as such it is adored—and eaten—by the faithful.

It never seems to enter the Catholic mind that if this doctrine of transubstantiation be true, the entire Catholic church membership are cannibals.

The action of the young priest on the occasion manifests the genuine spirit of Romanism—the spirit of intolerance, and tyrannical domination, without respect or regard for rights of conscience, belief, or the religious opinions of others than Catholics.

In the Romanish view, which is in the United States of America or any other country, no one has real rights that in any degree or manner conflict with the Catholic church or its claims. No one, in the Romanish view, has or can have a right to any opinion, to any belief, to any liberty of thought or action, that does not abjectly agree with the teachings of the church and bow to popish domination.

Here is another sample of Romanish ways: "The Catholic Bishops of Santiago, Cuba, put in a claim which amounted to about \$18,000 each year, and the army officials, being in doubt as to the propriety of paying such a claim, referred the matter to Washington. General Corbin said: "All doubt in this connection has been removed from the mind of General Lawton, and the amount will not be paid."

"Spain has been turning this sum over to the church every year, and the Bishops thought this government would pursue the same course. This action settles the church question in the West Indies, so far as this government is concerned."

Here in Chicago, a few days ago, "John Schamkovsky, a member of Bishop Kozlowski's church, was taken to St. Elizabeth's Roman Catholic Hospital in a critical condition. He sent for the ex-communicated Bishop, who, it is said, was refused admission to the institution by the nuns, who told Schamkovsky's friends he must be removed as soon as possible. The mother superior informed Dr. Pollack that no others of Bishop Kozlowski's followers would be admitted. The injured man's friends appealed to the police to remove him, but they refused to act."

Being a member of the church of an ex-communicated bishop, he has no rights under Romanish rule, nor claims for sympathy or help in dire extremity. Such is the spirit of Romanism.

GERMAN CATHOLIC CENTRAL UNION.

An instance of the truculent spirit engendered by Romanish influence, occurred a few days ago at a convention of German Catholic societies in Milwaukee. In a set of resolutions they "reaffirm their loyalty to the pope and to the Catholic beliefs and vows and obedience to the pope's territorial possessions in Italy; demand unhampered freedom for carrying out his powers; recognize three things for the retention and spread of Catholic beliefs: first, parochial schools; second, Catholic societies, and third, Catholic press."

"Unhampered freedom for carrying out the powers" of the Pope, signifies no freedom for any people, or nation under the pope's domination.

A further report of the proceedings of this same convention states that at the banquet of the German Roman Catholic Central Verein, "Father Decker responded to the toast, 'Our Press,' and said if he were dictator over the American editors he would make them dance to a different tune."

"He praised and expressed his preference for the Catholic press of Germany, because the Catholic organs of that country did not revolt against the Archbishops and Bishops as is frequently done in the United States. Towards the end of his speech he asked the young men present to read exclusively the German papers, especially the Catholic papers."

"Do not ask for the English papers," he said, "because you will remain truer to your church if you follow my advice and do not read them."

"At the conclusion he proposed three cheers for the German Catholic press, and the response was long and loud."

"Dr. E. M. Lieber responded briefly to the toast, 'The Ladies.' His remarks would not have been relished by American women. He scored what he termed the 'so-called emancipation movement,' and said that if American women persisted in following all of the foolish fads the world would become a mere slave to society. He said that the province of woman was to be a good housewife; but she must not attempt to be the ruler of the home. There is no better woman in the world," he said, "than the German Catholic housewife and maiden. She has no foolish

notions in her head and knows better than to try to reverse nature by attempting to step beyond the bounds of her proper sphere."

Read nothing that is not saturated with Romanism—read exclusively Romanish literature—read the "Lives of the Saints" and the wonderful miracles they performed while living and which their holy coats and holy old bones and other appurtenances have performed since their death—stuff your minds with Romanish superstition, silly stories of monks and nuns, pious frauds put forth as sacred facts for the delectation of the faithful; touch not the works of the scientists, and philosophers, which have been condemned by the church—keep your minds in the depths of ignorance and superstition, and you will remain good Catholics. Do not dare to think a brave and independent thought of your own—for you will be excommunicated as a heretic, and an eternal hell will be your portion, unless you repent and bow in entire obedience to the church, and accept its doctrines, whether they accord with reason and truth or not. Thus only can you be a truly "good Catholic."

The Chicago Tribune has this to say concerning the matter:

"A reactionary, bigoted organization, actuated by medieval un-American sentiments, has been in session at Milwaukee. It is called the German Roman Catholic Central Union. Many of the speeches delivered by the different clerical speakers were marked by a spirit of hatred of American institutions and of the principles of human liberty. The freedom of the press is peculiarly distasteful to these alien-hearted individuals, and they did not hesitate to let it be known."

"At the banquet which closed the sessions of the union the Rev. A. L. Decker, of Milwaukee, responded to the toast 'Our Press.' He did so most ungraciously by criticizing the German Catholic papers of the United States, and expressed his preference for the Catholic press of Germany. His reason was that the latter 'do not revolt against the Archbishops and Bishops, as is frequently done in the United States.' That is, they are servile. They do not dare to criticize, and find fault where there is occasion for it. Their editors believe that members of the hierarchy are divinely inspired in all they do."

"But in spite of the shortcomings of the German Catholic papers of this country, the speaker begged all the young men present to read exclusively German, and especially German Catholic papers. 'Do not ask for the English papers,' said he, 'because you will remain truer to your church if you do not read them.' Then, growing excited, he announced that 'if he were dictator over the American editors he would make them dance to a different tune.' No doubt he would. If he were dictator instead of priest, freedom of the press would cease to exist. Nor would he allow any papers to be printed in the English language except as a great concession. Nor would he allow a German paper to print anything which did not meet the full approval of reactionary Archbishops and Bishops."

"This outspoken expression of a desire on the part of the speaker to return to the middle ages and the press censorship, wiping out much of the freedom which mankind has gained during recent centuries, did not seem to displease the hearers. They, too, seemed to be saturated with ultramontane sentiments, which are horribly out of place in a free state like Wisconsin. The men who hold such opinions as the Rev. Mr. Decker should shake the dust of this country off their feet. They should seek some other land, where the press is muzzled or obsequious—Austria, perhaps, or Spain. They will be happier there than they can be here, where the freedom of the press is safe from the assaults of priest or layman, Catholic, Protestant or agnostic."

In another editorial the Tribune speaks of the Romanists'

ABUSING THE PUBLIC SCHOOLS.

"The German Roman Catholic Central Union held its annual meeting at Milwaukee last week. One of its objects is 'the foundation, maintenance, and promotion of Catholic parochial schools.' This is a legitimate purpose. But the union, while doing what it can for parochial schools, should abstain carefully from attacks on the public schools. It should endeavor to discourage such attacks. Yet one of the clerical speakers at the recent meeting drew 'a terrible picture of the conditions of the American children in the public schools,' especially that of young women. It was conducted, he stated, 'in the spirit of disbelief and indifference,' leading to 'the worst and most dangerous consequences of emancipation—to the emancipation of the woman from the duties of housewifery, of wife and mother.'"

These abusive, slanderous statements were not received with marks of disapproval, but with applause and cheers. That conduct showed that the audience was distinctly hostile to the American public school system and did not hesitate to make known that hostility. But if the advocates of the public school system were to criticize the results of parochial school education in the mildest terms the advocates of those schools would be quick to resent it. They want a monopoly of criticism."

"This violent, clerical abuse of public schools defeats itself. When Catholic laymen hear such talk as that indulged in at Milwaukee the majority of them are disgusted at it. They are associating continually with men and women who got their education in the public schools, and are unable to see that they are less upright or poorer wives and mothers than persons who have been educated in the parochial schools. If the German union wants to help parochial schools along it should make those who manage them give scholars as good an education as they can get in the public schools. That will do more to fill the church schools than this intemperate abuse of the American school system."

IN THE PHILIPPINE ISLANDS.

From another quarter, the Philippine Islands, comes evidence of the character of certain Romanish orders there, which is quite interesting in view of the fact that Romanish dignitaries, with their customary brazen effrontery, have been officiously intermeddling to influence the action of our National Government favorably to the Catholic church in those islands. The news dispatch states:

"The Philippine Islands committee in Europe has addressed a letter to President McKinley regarding the appeals made to him by high Roman Catholic ecclesiastics in America to protect the religious orders in the islands. The expulsion of the friars, the committee contends, is 'a necessary antecedent to moral sanitation.' The letter names particularly the archbishop of Manila and the bishops of Nueva Sagovia and Nueva Caseres, 'whose acts of hostility against both natives and Americans and against the Jesuits and other respected religious institutions are condemned by everyone.'"

The committee urges President McKinley to 'aid the Philippines to suppress the immorality of the diabolical institutions fostered by those monks.' The letter concludes as follows:

"Your name can never be associated with that of the friars; and the sense of right of the noble nation at whose head you are placed will never permit the ever victorious and humanitarian Stars and Stripes to protect them."

From this it will be seen that the Philippines have their eyes partly opened to the wrongs inflicted by Romanish institutions. But they need to include the Jesuits and the whole Romanish outfit of ecclesiastics, and priestly overseers.

X-RAY.

All science rests on a basis of faith, for it assumes the permanence and uniformity of natural laws.—Tryon Edwards.

It is hard for a haughty man ever to forgive one who has caught him at fault.—Bruyere.

I never think he is quite ready for another world who is altogether weary of this.—H. A. Hamilton.

THE SPIRITUAL CONSCIOUSNESS.

What It Is, and How It May Be Cultivated

While the regular pastor of the Progressive Spiritual Society, holding its meetings at 77 Thirty-first street, is on her summer vacation, well-attended and interesting conference meetings are being held, some of the most noted of the platform test mediums volunteering to give test communications. Last Sunday evening Judge H. N. Maguire, of Spokane, Washington, being in the audience, accepted an invitation to take the platform and submitted thoughts on the cultivation of the spiritual consciousness.

Spiritual consciousness, he said, is all there is of our life. It includes all the knowledge of the individual. Then the individual is the center of his world of cognitions—is himself or herself the God of all the universe, for he can know nothing outside of his sphere of consciousness. So far as the individual is concerned, all things are a part of his life. He is the solar center around which all in planetary dependence revolve. This is true, absolutely true, of each and every human soul. The soul alone has absolute being; all else but exists to it relatively.

The life lines that bound a consciousness are the limits of the universe to that consciousness; and there is consciousness wherever there is life; and there is life wherever there is self-impelled motion. The little creature that is born, reproduces its kind, and passes away as a physical organism of old age, all within one minute of our measurement of time, has its sphere of consciousness as well as a human being; and who shall deny that to its consciousness much time drags away as slowly and heavily as in the case of a human being? So spiritual progress is widening the sphere of consciousness. As consciousness is the life, it may be otherwise stated that spiritual progress consists in continuously inspiring more life. This is soul growth, the soul or life center being the absolute, the abiding, and all else being in dependent relationship to it. It is evident now, admitting this much, that the individual cannot add to his sphere of consciousness by external accretions any more than you can make a tree greater by attaching things to its boughs. The tree properly is the same, and what you have added to it externally is repressive to its life energies. One cannot grow for another, but each must grow for himself.

To grow, spiritually, to add to the wealth of the soul, to become more self-centered forever, this is the whole object and purpose of this earthly existence. Therefore Swedenborg said "the earth is the seminary of heaven;" and Emerson expressed the same idea by saying "the earth was given for the education of man." We can only cultivate the spiritual consciousness, which is the whole of individual life, by training our thoughts constantly into spiritual channels. The materialist says this is impracticable, visionary—that we are in a world of matter, and must be largely matter-bound during the earthly sojourn. Not so. The world of matter is a cloud, only a cloud, on the spiritual consciousness, and it must pass away like the useless fabric of a dream when the true spiritual consciousness is awakened. This is the new birth, the being born again, we hear so much about with so many varying interpretations and constructions. We must die out of the lower and delusive conception of the reality of time and space and matter as real existences, and be wise to know that they are but the phenomena, the outer evidences of the true life. We must ever keep in thought the truth that the realm of spirit is a thought realm, a realm of ideation, and that all outside is but phantasmagoria, the fitting spectres attending the soul's immaturity.

It is the fact that we are in a world of material conditions, and must conform to them. But let this conforming be with the spiritual thought the dominant thought. All influences and accomplishments are essentially spiritual in nature. The spiritual thought should be first and foremost in all our buyings and sellings, in all our plans and executions. Cities are built, railroads are built, fleets are put in motion, in peace and war, and all the vicissitudes of private life are, spiritual educational experiences. When we cultivate and habituate ourselves to this truth, when we train our thoughts into this channel, we will find satisfactions, felicities, in this lower life that none can believe it possesses who draw a sharp line between the world of matter and the world of spirit and feel and act upon the deadly assumption that this world has nothing to do with the higher or spiritual world. The two worlds blend forever.

If the ambition on the material plane is to build and furnish and occupy a fine mansion, go about it with the spiritual thought. Let the spiritual thought animate all your undertakings. If your desires are not thus harmonized with the spiritual hope and aspiration they will surely be unsatisfying throughout. That calm serenity and perfect content which the spiritual yields can only be attained through spiritual aspirations. It is true worldly magnificence, worldly successes, are attained, and probably most generally, where the spiritual thought and susceptibilities are dormant, but let me assure you, as one who has had many vicissitudes in this life, that there is more true happiness in the rude and uncouthly furnished hut, sweetened by the conviction that the occupant has ever sought and obeyed the guidance of the spiritual, as he has been able to receive its monitions, than in the most splendid envioning conditions of earth where the spiritual thought has been excluded or repressed.

Thus it is that while the spiritual thought, cultivated in all our incomes and outgoings, happinesses the nature of man and glorifies all his earthly efforts, it in no way retards, but rather aids, all our endeavors here below. This is what Jesus meant by saying "take no thought of the morrow." He did not mean that one should neglect in this life material obligations to self and neighbor, but that we should ever in thought cultivate the spiritual consciousness, always think and do with thoughts on the life eternal, the life that will be when all the temporal matters which now concern us will have been lost in the wrecks of time. There is no time and no occasion when it is impracticable to cultivate the spiritual consciousness.

The spiritual laws all operate to aid in the cultivation of the spiritual consciousness, which, as has been explained, means enlarging the life sphere. All our misfortunes and bereavements are for this beneficent purpose. Old relations and associations change and break from cradle to grave for this purpose; and when we come into clear consciousness of this truth our sorrows and troubles will have ended. All changes in our life relationships mean new experiences, increase of wisdom through experience; enlargement of the sphere of consciousness, increase of life forces, more life, and when we bring the human in harmony with the spiritual, heaven is already attained; for it is true that "the kingdom of heaven is within you," and nowhere else, so far as the individual soul is concerned, for there can be nothing outside the sphere of individual consciousness.

The more we cultivate the spiritual consciousness the wiser and clearer visioned we become. The field of vision, no longer narrowed and circumscribed to the little petty affairs that concern the family, the neighborhood, the party, the church, now widens out infinitely; and as our heaven becomes more ample in its ever-extending bounds its felicities are forever being heightened. Whereas at first we thought we had accomplished something wonderful in penetrating by interblendment in the life-sphere of the individual, and read to him the mysteries of his soul, now we are on a mount of vision from which the springs of action of whole nations are revealed to us. Ordinary mediumship has now ripened into true seership, and we may be said to be truly in communion with God. This is the royal road we all want to get on; it must be entered before the truth of immortality becomes a living realization, instead of being but a hope, however strong, based on evidence outside of ourselves.

The more we cultivate the spiritual consciousness the

younger we become. We cannot age. We are ever entering anew upon golden mornings of youth—birth succeeding birth into more glorious life conditions, for truth is eternal, and its inspiration and assimilation into the consciousness is to forever grow younger, to perpetually become more richly dowered with possibilities of soul wealth, of life glories.

LIGHT ON THE MAINE.

A Clairvoyant's Vision of the Tragedy.

Down in Maine the other day I heard a strange story which leads some people to believe that the fiends who blew up the battleship Maine may yet be detected and punished.

At the little manufacturing town of Lewiston, where Senator Frye has spent his useful life and Representative Dingley has edited a newspaper for a generation or two, there is a woman who possesses supernatural powers. She is the wife of a druggist. She has a common-school education, but has never been out of her native state and knows little of the world. On several occasions she has displayed clairvoyant powers to the amazement of her neighbors, but she is not a professional. On the contrary, she shrinks from publicity. For that reason she will not permit her name to be used.

Last fall a prominent citizen of Auburn, the town across the river from Lewiston, died under the most extraordinary circumstances. He was sitting at his dinner table, when he severed an artery with a carving knife or something like that. The druggist's wife in Lewiston had never heard of him. She had never been inside of his house, and yet, being in a trance that evening, she described to her husband the manner of his death and surroundings with marvelous accuracy, and the next morning, when they read the story as printed in the Journal, Mr. Dingley's paper, they shuddered to think how closely her vision corresponded to the facts. This is only one of many occasions upon which she has shown the same knowledge of events that were beyond her sight or hearing.

The night after the Maine was destroyed, while under the most nervous excitement and indignation that possessed the whole country, she had one of her peculiar visions, and woke her husband from his sleep to tell him what she had seen. He got up, took pencil and paper and wrote down her words, as he deemed them of the greatest importance. The statement was sent to Senator Frye at Washington. He submitted it to the Secretary of the Navy with a cordial indorsement of the high character, respectability and honesty of his constituent, whom he had known all his life. The officials of the navy department thought proper to suppress the statement for fear that it might add to the public excitement if it appeared in the newspapers.

This woman, who had never been outside of the state of Maine, who had never seen a fortification or a castle or a man-of-war, and in her waking hours could not have described the uniform of a Spanish officer or soldier, gave a most minute description of the harbor of Havana, the location of the battleship, the approaches to Morro castle and the Cabanas fortress, the reception parlors and the office of the commandante, even to the color of the furniture and the racks of muskets on the walls. Several persons who are familiar with Morro castle and its surroundings have read the statement and declare that they could not have hit them so closely themselves, while Capt. Sigbee declares that the description of the Maine at the time of the explosion is absolutely accurate. The woman was puzzled because she could not find any anchor for the ship. She said it was tied to a floating cask, an arrangement she could not understand. As a matter of fact the Maine was moored to an iron buoy.

In her vision the druggist's wife entered a room in the fortification of Cabanas which was filled with electrical apparatus, and although she is unfamiliar with such things she minutely described it, a future comparison may determine how accurately. She says there were two men in this room, each in the uniform of a Spanish officer, which she described down to the buttons and the stripes upon the sleeves. One was an old man, tall and bent, with iron-gray hair and beard. The other was short and stocky, with a birthmark or scar upon his face, which was partially concealed by a stiff black beard closely trimmed. After some conversation in a foreign language, which she could not understand, the man with the scar became quite excited. He seemed to be pleading with the older one for permission to do something which horrified the other. Finally the old man left the room. The moment the door closed behind him the younger one went to a mahogany frame upon the wall, which was covered with brass apparatus, pulled a plug from one hole and put it in another. In an instant there was a tremendous explosion and the battleship was in a mass of flames.

No attempt has ever been made to fasten the responsibility of the destruction of the Maine upon any particular person, although Gen. Lee, Capt. Sigbee and the members of the board of inquiry believe the mine was exploded by some person familiar with the submarine conditions of Havana harbor. No Spanish officer answering the description given by the druggist's wife is known to those who have read her statement, but before the evacuation of Havana an investigation will be quickly made.—Chicago Record.

Faith in Ingersoll.

At his home in Atlanta township, James Tuttle lies upon his death bed. A quaint old citizen, a character without reproach. In the death of James Tuttle Logan county will lose one of her pioneer citizens and one of her oddest characters.

He is now in his ninety-second year and has always been identified with the interests of his neighborhood, but the fact which has attracted most attention to him is that he has arranged that Colonel Robert G. Ingersoll shall deliver his funeral oration. More than this, it is said by his neighbors that he has made a provision for the substantial remuneration of "Pope Bob" for the address in the shape of a \$1,000 clause in his will.

From the time Robert Ingersoll was a struggling young lawyer at Peoria, "Uncle Jimmy," as Mr. Tuttle is familiarly known, was his friend, and through this friendship the old gentleman fell into Ingersoll's way of thinking upon religious subjects. As a result "Uncle Jimmy" became an avowed infidel. Since Ingersoll moved away from Peoria he and "Uncle Jimmy" have continued their friendship and it is now more than five years since an agreement was made that Ingersoll was to deliver the address at "Uncle Jimmy's" funeral if Ingersoll himself were still alive.

That the time for the funeral is near at hand there is little doubt. Mr. Tuttle is almost blind, and by a fall in his room a few weeks ago he broke his leg and has been in a critical condition ever since. The broken bones will not knit, and other complications have added to his sufferings.

When Ingersoll shall have spoken the last words above him it will be above the remains of one of Logan county's most widely known citizens, for the fact that he has arranged for his funeral years before his death has been heralded from ocean to ocean.

Lincoln, Ill.

"The Law of Correspondence Applied to Healing. A Course of Seven Practical Lessons, by W. J. Colville." Helpful and instructive to those interested in Spiritual and Mental Healing. Price 50 cents. For sale at this office.

A GENERAL SYNOPSIS.

Spiritualism Is a Philosophy and a Religion.

As a philosophy it shows that within the earthly human body dwells a human form which though material, is so refined as to be invisible to the ordinary sight. This body has been called by many persons while still dwelling in the outer form and by many clairvoyants who have perceived it emerging from its coarser tenement at the period usually termed death. Being sufficiently refined to work directly with psychic forces it may be termed the psychic body. The psychic brain while including the basis of the intuitions and spiritual perceptions of the earthly life, constitutes the swifter and keener mental apparatus of the spirit life. Even in this life, the psychic eye, when the animal forces can be held in abeyance, is able to come into rapport with the psychic light and thus to see through matter that is ordinarily opaque, and to get glimpses of the more glorious interior universe which is usually termed spiritual. This power is called clairvoyance. When the psychic ear is enkindled, those exquisite tones are heard which float upon the finer atmosphere connected with higher realms or at times with distant earthly sources. This is termed clairaudience. A general psychic perception which reveals the soul of things is called psychometry.

When by concentration of mind and the aid of a human operator, the psychic system becomes so charged with psychic force as to be able to hold the coarser brain in sleep, it is called hypnosis. A wise operator by suggestion and otherwise may induce the subject to use these forces in a way to correct bad habits, stupid mental conditions, and some of the worst diseases.

In Auto-Hypnosis a person controls his own psychic forces, and can often attain to a marvelous system of self-mental cure, and self-education.

Trance is more properly the psychic control induced by spirits instead of mortals and may be not only instrumental in curing disease in a remarkable way, but in revealing a wondrous world of knowledge pertaining to a higher life and to the underlying principles of things.

As a religion, Spiritualism leads to spiritual aspiration and the ennoblement of all human conditions.

The realms of spirit being under the control of more exalted forces, are especially fitted to teach and influence earthly dwellers, and to kindle their aspirations by showing them the higher glories that shall be attained by a true life. Spiritualism under the guidance of the higher world, has led the great reforms of the day, such as that of temperance, anti-slavery, the rights of woman, a higher science of cure, the fraternity, co-operation and liberties of the people, and the great humanitarian interests of the age. It is fast abolishing the superstitious belief in devils and an endless hell, and by demonstrating immortality and the sublime destiny of man, has brought an uplifting influence to the world.

While Spiritualists do not generally believe in a being of limitation such as a personal God, they recognize a body of spirits of inconceivable grandeur and power who preside over the universe, just as bodies of less importance preside over a world. While the highest wisdom thus culminates in a Deific Centre, as a Diversity in Unity, it is recognized that there must be an almost infinitely fine substance called pure spirit, which interpreters all matter, and is a part of all beings, as a Unity in Diversity.

While a large number of those who are called Spiritualists, are mere spiritists, having attained only to phenomena and the externals of true Spiritualism, yet the influence of loved ones gone before and the knowledge that all deeds and thoughts of their lives are under the direct vision of the spirit world, has a guiding and restraining influence. To such things, perhaps, may be attributed the fact that Spiritualists are scarcely ever found in our State's prisons, although thousands of church members may be seen there.

We recognize that matter is the atomic and formulated part of the universe, constituting the substance of all human bodies here and, in a finer form, of human bodies hereafter, while pure spirit must interpenetrate these bodies. Spirit and matter thus working intimately together, it is evident that the highest spiritual life itself demands good material conditions, pure food, pure air, exercise, correct habits, both private and public, and the general non-use of tobacco, alcohol, narcotics and all substances of a poisonous and indigestible nature.

While material conditions can so act upon and pervert spiritual conditions, on the other hand mental and spiritual influences can perfect physical conditions. A loving, spiritualizing nature will not only send harmonizing waves of influence through his own body, but an upbuilding influence upon others, while hatred, revenge, jealousy and selfishness will convert the fluids of the system into actual poisons.

E. D. BABBITT.

Los Angeles, Cal.

A Spiritual Worker Honored

A splendid ovation was given at Lake Pleasant camp on the eve of August 22, to that most worthy medium and the public defender of Spiritualism, Mrs. Sarah Byrnes. Twenty-five years ago she conducted one of the services which opened this camp.

The reception was held in the summer home of Mrs. Phoebe Hull, which was decorated with choice flowers by Mrs. John Wheeler, Mrs. Houghton, Mrs. Mason, Mrs. Stewart Burnes and Mrs. Baldwin. The Ladies Schubert Quartette rendered two choice selections, and speeches were made by A. H. Dalley, H. A. Badington, Clegg Wright, Mrs. Anna Cunningham, Mrs. Tillie Reynolds, Dr. Tolman, Newman Weeks, Mrs. Lizzie Harlen, Mrs. May S. Pepper and Francis B. Woodbury. The reception concluded with a brief address by Mrs. Byrnes.

Spiritually this has been a most successful season at this camp. Much interest is manifested in the National Association.

FRANCIS B. WOODBURY.

TAKE NOTICE.

The Leavenworth County Spiritualists Association will hold its 13th annual camp-meeting in Deuel's Hall, between Wallula and East Fairmount, September 20 to October 3, 1898.

MRS. A. EMERICK, Secy.

T. C. Deuel, Pres.

"Religion as Revealed by the Material and Spiritual Universe. By E. D. Babbitt, M. D., LL.D." A compact and comprehensive view of the subject; philosophic, historic, analytical and critical; facts and theories by every student and especially by every Spiritualist. One of the very best books on the subject. Price, reduced to \$1. cloth; paper, 50 cents. For sale at this office.

THE TWO SPIRITUALISMS:

The Spiritualism that Materializes, and the Spiritualism that Spiritualizes.

Lecture by Hudson Tuttle, at Maple Dell Anniversary, August 6, 1898.

There is a spiritualism that materializes. There is a spiritualism which spiritualizes. One drags the human mind into the cesspool of superstition, degrades, debases, and blasts every ennobling quality; the other elevates to the sphere of eternal truth.

The belief in a future life is old as mankind. The lowest savage projects his present existence into the beyond, and is frightened by the shadow seen through the mists of his imagination. This belief, instead of becoming an incentive for a conduct of life, the foundation of morality, gave rise to a priestly caste who used it as the means whereby they frightened their ignorant followers into obedience to the most absurd demands of selfishness, and most degrading beliefs. They created gods in the invisible world, vindictive, selfish, implacable, except by the interposition of their priests. It was not sufficient that punishment and reward were meted out in this life, but the mysterious realm beyond the grave was held by the priesthood, and the eternal welfare of the spirit depended on their will. They stood between man and the angry gods, and the frightened believer, to atone for sin real or imaginary, was forced to give these gods, through the priests, all they demanded, or suffer the eternal consequences. Here began religion, in the credulity of ignorance, and the craft of selfishness. It was witchcraft, and voodooism. It was spiritualism in its most material and despicable application.

When some future historian, free from prejudice, writes the true history of religion, he will begin here, as the source from which the several great world religions have flowed, and the chapters of that history will record the most atrocious schemes of selfishness; the most fiendish cruelty, the most blighting doctrines, which have ever tortured mankind. The mighty struggle; the continuous battle, has been between the priesthood and the advancing thinkers. Every forward step has been made at the sacrifice of heroic lives. The pages of that history are written with the blood of unknown martyrs, and emancipation has been gained, by suffering to which that from all other causes is insignificant. The source of all religions is a degraded spiritualism. The spirit is given immortality, because this life is not long enough for the punishment the gods vindictively demanded.

You say, "Oh, you forget the beauties of the Christian Religion." I do not forget, nor will you make exception, if the subject is presented in its true light. Does not the Catholic priest, the absolute ruler of his church, claim, even this day, the power to intercede with his God, and for a fee, change his purpose? And is not this accepted by the far larger half of the Christian world? Are Protestants free? Read their awful description of hell, and the devil who has acted the part of chief executioner! Consider that prayers are offered from the hundred thousand pulpits in this country, that the wrath of God may be assuaged, and his purposes changed. Consider that these are supplemented at the family devotion of the laity.

And lastly take the example of the chief executive of this great nation, at the dawn of the twentieth century, issuing a proclamation of a special day to be devoted to rejoicing and prayer for the success their God has given to them in battle! If the Spanish had sank our warships, and beaten our armies, it would be fitting for their ruler to thank God, for they could not do it without his aid, but for the United States to be thankful for what they could do twice over without assistance is quite superfluous.

Will you, after this object lesson, deny that the priest of to-day is a direct descendant of the medicine man, who dances to the sound of his rattling calabash, who deals in talismans and charms, and invokes or appeases his gods by incantations and sacrifices.

I had almost said that the belief in a future had been the curse of mankind. The present has been neglected for the next existence, and man lived, not because life was a pleasure, but because they had to live, to die, dying and the beyond the pangs of death, absorbed all attention, and left nothing for this poor mortal life.

Yet we must grant as an axiom that knowledge of itself is good, and its perversion will surely lead to correct understanding. Mankind must begin its progress in this manner and travel this road, however long and weary.

The spirit world was beyond law and order and the priest could therefore make of it whatever he pleased. It was an arbitrary contrivance, ruled over by arbitrary gods or god, and for the majority immortality was a most fearful curse.

Aside from this arbitrary hell and heaven, this white throne, and four and twenty elders, the host of angels shouting praise, what have you to present as the culmination of this spiritualism? Absolutely nothing.

Do not assail me by saying that all spiritualism is alike, and that the new is a continuance of the old. The modern views of spirit are in direct antagonism with all these beliefs of the past, however much this may be concealed by grafting on, and apologetic treatment.

I come before you to advocate the new Spiritualism—the Spiritualism which ennobles and elevates, and does not degrade. A Spiritualism that sweeps away the priests and their fancied gods, and all mediators between man and the Supreme Source of Law and Being. A spiritualism which is of life, as well as death. It is not because you believe in this or that impossible claim, not because you have met a change of heart, or a priest has offered a prayer, or you have made sacrifice of all that is dear to you, that you are immortal, but that future is your heritage. You are not to be thrust arbitrarily into a hell of torture, or taken up to the right hand of Jesus, because you believe he was crucified for you, and washed your sins away by his blood, but you are to go forward into that life as an inevitable consequence of having been born into this.

I would emphasize with the strongest words this distinction, and make it so clear that you will see how misleading it would be to use old terms and methods of thought. We must start with everything new. Not a theory, dogma, belief or interpretation from the past.

Holy books, with the story of man's fall and redemption, are the contrivances of a priestly caste to hold the human race in bondage; Spiritualism, the foundation of this theocratic power, has given it through its degradation.

How far have we escaped in these fifty years from the upas blight of these old beliefs? When our spirit friends communicate, how prone we are to ask, "Are you happy?" How many talk about arbitrary spheres or divisions in the future life, and puzzle over the claim that there is no distinctive place for the sinners! How slow to outgrow these beliefs, of reward and punishment, forgetting that as saint and sinner find this world wide enough for both, the spirit spheres must be ample.

The new spiritualism should clear away all superstitions and completely supplant the old, but it often fails to do so. How narrow its influence sometimes becomes, how flippant its name is taken! How much of the old superstition is carried along and made part of it! The old spiritualism, with its voodoo tendencies, founded its evidences in the ability of its priests to heal the sick, make the blind see, or miraculous tests and foretelling the future. There is no good reason why the spirits should be able to cure otherwise incurable maladies, or forecast the future. Such feats, mysterious to the untrained mind and therefore relegated to the realm of ghosts and gods. Every religion in the world repeats these claims of divine origin because of mysteries. When Modern Spiritualism appeals to these as evidence, to

sleight of hand performances, fire-tests of mediums, the grosser materializations, it has not escaped the methods of the old. It is this half-way stage which demands tests, such as other religions claim as evidence. Here there is no attempt made to spiritualize the believer; on the contrary, all efforts are to materialize the spirits. To such the shadowy appearance is nothing. When the spirit comes forth it must weigh down on the scales 100 or 150 pounds; must have flowing robes, and curls, and even a bad breath is not a source of doubt. To the astonishing manipulations of this order the genuine medium who confines himself to the possible has no place. Yet the more incredible the manipulation, the more ardently it is received.

How few are satisfied with the less bizarre, but genuine phenomena, and demand such as only fraud can give? They make no effort to spiritualize themselves, but would drag the spirits down to gross forms of materiality. They are not content unless they have yards of lace cut from spirits' garments, and locks of "materialized hair!" They boast of wonderful tests by the scales, where actual weight was shown by "materialized forms." They forget that if the hair remained intact the spirit should also do so, and that the materialized lace or hair does so remain is presumptive evidence against their conclusions.

Having received such tests they are satisfied, and remain with these gross views, making no application of them to the conduct of their lives.

It is fraught with ruinous consequences to graft the new Spiritualism onto the old. It is as distinct as the noonday light from midnight darkness. The old controls the world by irresponsible beings who are represented on earth by priests, and there is a continuous miracle wrought according to their pleasure or passing whim. The new is the reign of law which holds the gods, and all spirits, even the One God to their unbending decree. There is no priestly mediatorship (and all the prayers which may be offered will not change the falling of a leaf. This is the new thought—spirit is originated and sustained by law. The spirit world is a world of law, absolutely the same as the physical.

Wisdom on Sale.

With all the agitation of the subject of fraud in the columns of The Progressive Thinker, your correspondent has not given any expression for the reason that this is not Spiritualism, but only its counterfeit; and it has seemed to me a subject better omitted than made prominent in papers representing our truth, except in known cases, when, names, places and dates cannot too soon be placed before their readers.

There is, however, a phase of dishonesty that is widely prevalent and which goes without notice. It is the sale of what is claimed to be spiritual wisdom, generally in classes, at so much a head. Very often with the prefix of Professor or Madame, these charlatans retail truths stolen from Spiritualism, most likely from the writings of A. J. Davis, to which are added absurdities enough to make up what they term "science," and, with noses at a forty-five elevation for everything bearing the name of Spiritualism, and with a pirate's cheek and gall, they put out their pretentious circular or newspaper ads. upon the unthinking public.

There are two kinds of people who are their victims. One professing tone and culture, are people of wealth deeply interested if only through curiosity in occult lore, and who are the most abject worshippers of the god Grundy. These are they who try every means of securing for their own use the phenomenal phases of Spiritualism, but, in the true spirit of caste, avoid as a pariah, its faithful disciple. The new importations of wisdom out of the ordinary are to them a godsend, and the bait is eagerly devoured—sometimes, though, after denouements, greatly to their cost; as you find in the enclosed article on "Leon the Healer," in this city's daily.

The other kind are those who are always too poor to take a Spiritual paper, which would acquaint them with the true and worthy workers. All who are posted on what is going on know that when these false lights appear professing great reputation, the name itself shows up the fraud. These people, with all their inability to pay for necessary every-day information, are known to put from five to twenty-five dollars into the hands of the wily "Professor."

When such counterfeits as "Leon" can play such a sweeping game with their Oriental absurdities in what is legitimately our own field of work, it seems almost useless to attempt the direction of the general public to the genuine, for the effect of such exposures more than counterbalances all true and honest efforts.

Grand Rapids, Mich.

H. W. BOOZER.

Hindus and Christianity.

Dr. John H. Barrows gave the fourth of his present course of lectures at the university at Kent Theater recently. His subject was "Difficulties of the Hindu Mind in Regard to Christianity." Among other things he said:

"The hindrances to the rapid spread of Christianity in the Orient are many and formidable. The average character of the Anglo-Indian and of the Europeans found in the ports and larger cities of Asia does not commend Christianity to the proud and intellectual orientals. But besides all this, the Eastern world has different habits of thought and different fundamental ideas from those prevailing in the West. One cannot converse ten minutes with a barefooted Hindu scholar without realizing that different standards, different ideals of worth, different aims predispose the Hindu to regard with distrust or aversion the Christian thought of truth and life.

"There is a vast ignorance even among educated men in regard to the great names in history, philosophy, theology, which have immense weight with the occidental Christian. Many of one's literary references are entirely unfamiliar to an oriental, so that a wise Western speaker, who adapts himself to the Hindus, will need to prune his discourses of much that would be available and useful for Western audiences. Some European evangelists have been surprised that their quotations from the Christian scriptures were not so weighty and convincing and telling in their addresses to Hindu congregations as they had expected. Often, indeed, their Bible quotations meant nothing to the oriental auditors. One evangelist found that all his pathetic references to father, mother and home, his stories of the home life were entirely thrown away on companies of people whose knowledge of these sanctities was extremely limited.

"I have come to feel more strongly than ever that no limp type of Christianity can grapple successfully with such spiritual and moral problems as confront us in Asia. No mechanical eclecticism, playing with lighted candles and clinging to exploded dogmas of exclusive church authority can regenerate India. The Christianity needed must be wise and patient and sympathetic; hospitable to all truth and friendly to all goodness, and first of all it must have in it the life blood of the old evangel which Paul carried to Rome and the Puritans brought to America. It must be able to produce Christians who have nerve and fiber to make sacrifices, to endure hardships, and who, casting aside any vain hopes of doing for Asia in a decade what required fifteen centuries for European civilization, are determined to keep at it till the work is done."—Times-Herald.

The Doctor really means Catholicism when he speaks of "limp type of Christianity." He has to acknowledge that the wise Western scholars are not wise enough to teach those old Eastern scholars from a Bible that is but a forgery of their own and older books. One more trip will just about convert this eminent divine to Hindooism.

"Karezza. Ethics of Marriage." By Alice B. Stockham, M.D. Price, \$1. For sale at this office.

CHANGE OF ATTITUDE.

The Church Is Becoming More Tolerant.

That there is a great change in the attitude of the church toward the subject of Spiritualism is made manifest on every side. The Rev. T. DeWitt Talmage now includes Spiritualism among the "people of God," in striking contrast with his opinion of them only a few years ago, which is therefore fresh in the minds of Spiritualists. Of the two or three dozen ministers in the city of Fort Wayne, only three or four have attacked us severely from their pulpits, but they have now meekly resigned themselves to the inevitable. Their attacks were promptly met by earnest Spiritualists through the secular press, which, only a short time ago, would have refused to publish anything favoring Spiritualism.

There now seems a manifest disposition on the part of the Fort Wayne pulpit to let Spiritualism have a chance. If there is any proof of a future existence the pulpit is as anxious to get at it as the few. The ancient phenomena upon which primitive Christianity was based and the modern phenomena upon which modern Spiritualism is based, seem destined to a coalition for the ultimate good of both Christianity and Spiritualism.

The recent sermon of the Rev. Dr. Milburn, pastor of the Second Presbyterian Church in Indianapolis, in which he startled his congregation by remarks positively favoring Spiritualism, has struck a responsive chord in the heart of the Rev. T. A. Goodwin, prominent Methodist minister in this State. Rev. Dr. Goodwin thus writes in the Indianapolis News:

"Dr. Milburn, of the Second Presbyterian Church, has recently been treating his congregation to some very wholesome diet, whether they relish it or not. During the late session of the General Assembly at Winona he sent them, through the News, in the innocent guise of a sermon, some valuable suggestions on heresy hunting as a vocation.

"Recently he has cast more bread upon the waters in a discussion of the unwisdom, if not the unchristian spirit of unchurching those whose speculations or convictions relating to Spiritualism do not quadruple with the traditions of the dark ages, intimating that all this is not an unconscious residuum of mediaeval Romanism, which yet lingers in Presbyterianism.

"Might he not have said that all churches are too much given to this kind of minute supervision of their members? With the Presbyterian this relates chiefly to creed, with the Methodist to conduct. As a result, from away back heresy trials have been frequent with those, while they have hardly been known among these. With Methodists only one previous condition of membership is known: a purpose to cease to do evil and learn to do well, and while one does this he is acceptable, hence among Methodists are Trinitarians and Unitarians, Calvinists and Arminians, Spiritualists and Materialists, but in earlier times too to the woman that wore a calumnet bonnet or ruffles or rings, or to the man who played the fiddle, and even yet, in theory, he must not play cards or go to horse races, attend theater or send his children to dancing schools. All this is as much an unconscious residuum of Romanism as the things rebuked by Dr. Milburn are.

"Evidently it is a mistake for any church to repel by any dogma or coldness those who would gladly co-operate with them in works becoming Christians. It is equally unwise for those who hold views on occult questions, which may not be in exact harmony with the popular thought, to refuse to work with those who do not agree with them on these questions, and to segregate themselves in a little band apparently antagonistic to those with whom they are in complete accord as to the aims of life.

"But there is danger of giving such men as Dr. Milburn credit overmuch. It is a perversion of the truth to say 'Like priests like people.' The Bible and observation say, 'Like people like priests.' The pulpit is not the educator of the pew; it is the reverse. Dr. Milburn preaches to a reading and thinking congregation, and, to an extent, he may not be aware that the pew, in its demands, gives color to his utterances. He deserves great credit for being teachable. Some preachers doggedly refuse to learn.

"The Beechers, the Lyman Abbotts, the Briggses keep step with progress, and are not afraid to occasionally dart ahead of the average of their ministers in the pew, even though it startles them. Dr. Milburn keeps up with his congregation, occasionally surprising them by some bold utterance which indicates a degree of their own progress hardly suspected by themselves. Such a man will always have a hearing."

These remarks of Rev. Goodwin are refreshingly liberal, although they will bear some criticism. The thinkers of our day are not in the church, unless an independent one, and churches of this character are yet few in number. As soon as the occupant of the pew begins to think, he vacates it rather than do violence to his best thought and conscience. If he becomes convinced that Jesus Christ was only a man and not Deity or a third part of God, if honest and conscientious, he will cease to affiliate with a church which teaches the contrary. He despises hypocrisy.

I cannot, therefore, understand Rev. Dr. Goodwin's assertion that, among Methodists are Trinitarians and Unitarians, Calvinists and Arminians, Spiritualists and Materialists, unless it is an invitation to them all to unite with the Methodist Church and feel "at home" regardless of the Methodist creed to which they will be expected formally and hypocritically to subscribe, upon being admitted to membership. If this be the object of Rev. Goodwin's claim, he no doubt caught his inspiration from a declaration made by Bishop Vincent at Chautauqua, which was that: "a disbelief in the Deity or Divinity of Christ need not necessarily prevent a man from becoming a Christian." This declaration of the Bishop was also seconded by the Rev. Dr. J. M. Buckley.

But I cannot understand how a disbelief in the Deity of Christ can constitute a person a Methodist or Christian, if to be a Methodist or Christian the fundamental and essential requisite is a belief in the Divinity of Jesus Christ. I admit that a man may be as near as possible Christ-like and yet not believe in the Deity of Jesus. But this does not make him a Christian in the orthodox acceptance of that term, and until the church changes its creed he has no business in it. For a man to subscribe to that which he does not believe or accept is the rankest kind of fraud.

No, the average orthodox congregation is not especially conspicuous as a class of thinkers. It is composed principally of the feminine sex which is disposed to indulge in the emotional side of human nature. Those of the male persuasion, represented in it are prompted by the same spirit of selfishness in matters spiritual (that of taking no chances out of old orthodoxy) that prompts them in matters temporal. There are some to be found in it who are there for other than religious reasons.

"The pulpit is not the educator of the pew," says Rev. Goodwin. Then of what use is the pulpit? If "teachers sent from God to preach the gospel to all people" are unable to educate the people in their chosen line of thought, of what benefit is the pulpit?

Rev. Goodwin affirms that "the reverse is the case," or that the pew is educating the pulpit. While I agree with Rev. Goodwin that such is actually the fact, what a humiliating admission for the Christian pulpit to make. One would suppose that this admission on the part of Rev. Goodwin was quite sufficient without clinching it with: "Some preachers deserve great credit for being teachable while others doggedly refuse to learn."

In accord with Rev. Dr. Goodwin's frank confession it would not be a bad idea for the pew to be invited into the pulpit occasionally, to the end that the education of the pulpit be advanced more rapidly.

H. V. SWERINGEN.

WATCH FOR EL HAKIM.

Druses Are Waiting for Their Deity to Come Back—A Queer Sect In Syria.

The time set for the return of El Hakim is drawing near. The eyes of the Druses are turned to the far East. The war between China and Japan and the prospect of the dismemberment of the Chinese Empire are coincidences which they regard as symptoms and on which they base hopes of the coming triumph of their faith. Among them there are rumors of war and anticipations of the extermination of their enemies.

Near the end of the tenth century a youth eleven years of age, a Fatimite descendant of Mohammed, succeeded to the throne of Egypt, and, having assassinated his sister, named himself El Hakim (the self-appointed), and began an interesting career, which was equally distinguished for murder and religious frenzy. He secretly employed some forty old women, who did excellent detective work for him, and supplied him with many of the secrets of his subjects, whom he would call at times and question about matters which they supposed were not known and could not be known to any save themselves. The knowledge thus acquired through female spies El Hakim urged as proof of his own divinity, for he said he possessed not the gift of prophecy or the function of an apostle, as others had done before him, but was deity itself. Once he caused hundreds of Egyptian women to enter a certain public bath, and then walked them in and they perished, while at different times he had many women sewn up in bags and flung into the Nile. His whole career, both as a man and as a prince, was in keeping with such acts of reckless assassination and murder, till at last his own sister caused him to be dispatched and the announcement was posted up at the door of the great mosque that El Hakim had disappeared for the necessary trial of believers.

During his lifetime his tyranny had extended over Jews and Christians, and among other depredations he destroyed the Church of the Holy Sepulchre in Jerusalem. Nevertheless, men were found to take up his cause and promote his views, chief of whom were El Durzi and Hamza, men of unusual ability. The former wrote and once started to read in one of the mosques of Egypt a book to prove the deity of El Hakim, but the author was mobbed and he fled to the vicinity of Mount Hermon. There he preached the divinity of El Hakim, and called on men to accept the faith. El Durzi changed his mind later, and began to put himself forward to the disadvantage of El Hakim, whereupon his own converts charged him with heresy and turned upon him. He fled, and in his flight he chanced to take refuge in an oven where some women were baking. The women were his converts and had heard of his apostasy, and in their indignation roasted him alive in the oven. To this day the members of the sect exorcise his memory; but he has imposed upon them his name, Druse—that is, followers of El Durzi.

BOOKS OF DRUSE SCRIPTURE.

Hamza remained loyal to El Hakim, and he is the author of most of the epistles which make up the six books recognized as the Druse Scriptures. The Druses who are to be found in the land of Bashan, Mount Lebanon, and Northern Syria, hold their religious meetings on Thursday evenings in the utmost secrecy, and to this day, during nearly nine centuries of the existence of the sect, it has been found impossible to induce any of them to sell a single leaf of their scriptures or reveal the least thing about their religion to an outsider. Not long ago a medical man here wrote to the British Museum that he could furnish to it a certain copy of the Druse Scriptures; in manuscript, of course. The museum authorities wrote at once, saying, "Please send the book and state your price," but very soon he found that while it was the easiest thing in the world to name the price, it was utterly impossible to secure the book.

In the second and fourth quarters of this century the Druses had wars with the Egyptian and Turkish governments respectively, in the course of which some of the Druse homes and places of worship were invaded and a few copies of these books taken. These are now, for the most part, safely deposited in European museums or libraries. But since these books are in manuscript, and are written in the Arabic language in a style comprehensible only by a few of the initiated, it cannot be said that the religious secrets of the Druses are now accessible by the public. But this much we can now say, that the followers of El Hakim hold that he was God incarnated; that he had appeared nine times before, under as many different names; that his appearance in Egypt was absolutely the last; that he gave the world twenty-five years of grace, during which Hamza and his coadjutors were urging mankind to submit themselves to El Hakim, and that when the twenty-five years were ended those who were found within the fold were safe, but the rest of mankind was irrevocably shut out and doomed to nameless punishment upon the return of El Hakim.

DOCTRINE OF EL HAKIM.

We who are living at the present day and are without the fold cannot dispute the justice of our exclusion, for Hamza assumes the ancient doctrine of the transmigration of souls. The inhabitants of the world were at first lifeless bodies lying about, he taught; then El Hakim gave them souls and they lived and began to move, and when any one died he was born again somewhere else in the world—that is, his soul passed simply from one body to another. This being so, it is argued that the souls of the whole human race did live during the twenty-five years of grace and had a chance to hear Hamza's preaching, and that those who are not Druses now are those who rejected the message then, and therefore there is no injustice in closing the door of mercy against them.

The best of the Druse souls, those that have been most faithful since Hamza's preaching, have transmigrated to China and have been born and are living there. It is among them that El Hakim shall make his triumphant appearance, and it is thence that he shall proceed—that is, from the far East, accompanied by the best of his loyal Druses or his Unitarians, as they are frequently called, and shall come to the Persian Gulf, destroy Mecca, and consign the faithless to appropriate punishments, while the Unitarians shall live in magnificent palaces, which shall be illumined, not by gas or electric light, but by the jewels which adorn the wives of the faithful.

WATCHING FOR DRUSE-DEITY.

It is a curious coincidence that the troubles of China, first with Japan and now with European powers, should happen just sufficiently near the time indicated as the period for El Hakim's return from the far East. No wonder, then, that the Druse heart, from Mecca to the entering in of Hamath, quivers with interest or palpitations with expectation. The death of a religious celebrity which occurred a month ago in a Lebanon village was made the occasion of a quiet but bewildering demonstration. One hundred and thirteen villages were represented at the funeral by sympathizers of both sexes and every age. Many of them had come great distances, over rugged and rough roads, not only on foot, but also barefoot, and their reward might be enhanced. They at once lamented him, and in their secret hearts blessed him for his entrance into the Sin (China), whence he shall soon return distinguished in El Hakim's triumphant army.

"Nature Cure." By Drs. M. E. and Rosa C. Conger. Excellent for every family. Cloth, \$1.50. For sale at this office.

"From Soul to Soul." By Emma Rood Tuttle. Lovers of poetry will find gems of thought in poetic diction in this handsome volume, wherewith to sweeten hours of leisure and enjoyment. Price \$1. For sale at this office.

TWO IN ONE

A COMBINATION OF "The Question Settled" and "The Contrast" Into one Volume.

BY MOSES HULL.

This highly instructive and interesting work is a combination into one volume of two of Mr. Hull's best known and most popular books. The "Question Settled" is a full and complete refutation of the claims of Spiritualism, and the "Contrast" is a full and complete exposure of the claims of the Spiritualists. The volume contains 400 pages and is handsomely bound in cloth, and contains an excellent portrait of the author.

THE QUESTION SETTLED.

Is a candid comparison of Biblical and Modern Spiritualism. No book of the century has made so many converts to Modern Spiritualism as this. The author's careful study of the Bible with modern scientific and philosophical views, has been accompanied by the adoption of Spiritualism to the wants of humanity. Its internal consistency, its logic, its reason, and its morality, the spiritual nature of man, and the obligations of Spiritualism, are all considered in the light of the Bible, history, reason and common sense, and expressed clearly and forcibly.

THE CONTRAST.

Consists of a critical comparison of Evangelicalism and Spiritualism. It is a most able production, and is a perfect exposure of facts for those who wish to defend Spiritualism, and arguments against the assumptions of Orthodoxy.

PRICE \$1. FOR SALE AT THIS OFFICE.

JESUS AND THE MEDIUMS.

CHRIST AND MEDIUMSHIP.

Careful comparison of some of the Spiritualism and Mediumship of the Bible with that of to-day. Jesus was only a medium, and that of a low order. He was not a deity, and that of a low order. The manifestations of Spiritualism in the Bible were under the same conditions that mediums reveal today. The Bible doctrine of Christ is the return of mediumship to the world. 40 pages. Price, 10 cents. For sale at this office.

DEATH AND THE AFTER LIFE.

By Andrew Jackson Davis. Something you should read. Price 10 cents.

COMMON SENSE.

By Thomas Paine. A Revolutionary pamphlet, addressed to the inhabitants of America in 1776, with explanatory notes by an English author. Paper, 10 cents.

WAS

ABRAHAM LINCOLN

A SPIRITUALIST?

CURIOUS REVELATIONS FROM THE LIFE OF A TRANCE MEDIUM.

By Mrs. Nettie Colburn Maynard.

TOGETHER WITH PORTRAITS, LETTERS AND POEMS. ILLUSTRATED WITH ENGRAVINGS AND FRONTISPIECE OF LINCOLN, FROM CARPENTER'S PORTRAIT FROM LIFE.

This book will be found peculiar, curious, startling, and more than any work issued since Uncle Tom's Cabin, a revelation of the life of the most popular of our American heroes. It is a most interesting and valuable work, and is a most complete and accurate history of the life of Abraham Lincoln. 200 pages. Illustrated, pp. 204, \$1.50. Paper, 75 cents. For sale at this office.

THE PRIEST, THE WOMAN

THE CONFESSONAL.

BY FATHER CHINIQUE.

This is a most valuable book. It comes from an English priest, whose character is above reproach, and who knows what he is talking about. Everybody should read it. It contains the following chapters: CHAPTER I. The Struggle between the Surrender of Womanly Self and the Confessional. CHAPTER II. Auricular Confession a Deep Pit of Perdition for the Priest. CHAPTER III. The Confessional is the Modern Sodom. CHAPTER IV. How the Yow of Confession and the Priest is made easy by Auricular Confession. CHAPTER V. The highly-educated and refined woman in the Confessional—What comes of her after unconditional surrender—Her true condition. CHAPTER VI. Auricular Confession destroys all the Sacred Ties of Marriage and the Family. CHAPTER VII. Should Auricular Confession be tolerated among Civilized People? CHAPTER VIII. Does Auricular Confession bring Peace to the Soul? CHAPTER IX. The Dogma of Auricular Confession a Sacrilegious Impiety. CHAPTER X. God compels the Church of Rome to confess the Abominations of Auricular Confession. CHAPTER XI. Auricular Confession in Australia, America, and elsewhere. CHAPTER XII. A Chapter for the Consideration of Legislators, Judges, and the People—Should the Priest be made to Question his Penitent? Sent Post-paid, Price, \$1.00.

THE REAL ISSUE.

By MOSES HULL. A compound of the two pamphlets, "The Irrepressible Conflict," and "Your Answer to Your Friends." With important additions, making a book of 160 pages all for 25 cents. This book contains statistics, facts and documents, on the tendencies of the South to secede, and should be read by all. For sale at this office.

SPIRITUAL SONGSTER.

By H. V. SWERINGEN. Thirty-eight of Mrs. Hull's best known and most popular songs, with music, for use of congregations, circles and families. Price 10 cents, or 75¢ per hundred. For sale at this office.

PULPIT, PEW AND CRADLE.

By Helen H. Gardner. One of her best, written with strength and vigor against the Bible. Every woman should read and know her friends and enemies. Price 10 cents.

PAINES POLITICAL WORKS.

Congress, Senate, The Crisis, Rights of Man, etc. Illustrated edition. Post free, 60 pages. Cloth, \$1.00; postage, 20 cents.

ANTIQUITY UNVEILED.

The Most Important Revelations Concerning the True Origin of Christianity.

Reader, in bringing to your notice "Antiquity Unveiled," it is with the sincere hope that you are a true seeker of truth, and that you will read this book with a clear mind, and without prejudice. If such is the case, this advertisement will deeply interest you, and after reading this brief description you will desire to give the work a careful perusal. Price \$1.50.

AN INTERESTING BOOK.

The Candie from Under the Bushes; or Thirteen Hundred and Six Questions to the Clergy. By Wm. Hart. Price 40 cents.

THE QUARANTINE RAISED.

Or the Twenty Years Battle Against a Worker Evil. By Moses Hull. Price 10 cents. For sale at this office.

THE RIGHTS OF MAN.

By Thomas Paine. Parts I and II. Being an answer to Mr. Burke's attack upon the French Revolution. Post free, 25 pages. Paper, 50 cents; cloth, 50 cents.

STANDING UP FOR JESUS.

Or what the Editor of the Free Press has to say about the claims of Jesus. Price, 10 cents; twenty-five copies for 50 cents.

MISS JUDSON'S BOOKS.

WHY SHE BECAME A SPIRITUALIST. 204 pages. One copy, \$1; six copies, \$5.

FROM NIGHT TO MORNING.

Or, an Appeal to the Baptist Church. 32 pages. One copy, 15 cents; ten copies, \$1.

THE BRIDGE BETWEEN TWO WORLDS.

400 pages. One copy, bound in cloth, \$1; paper, 50 cents. For sale at this office, 40 Loomis Street.

The Rise and Downfall of Pseudo-Christianity.

As Depicted by Prof. J. Rhodes Buchanan.

"This coming up the steep of time
And this old world is growing
brighter,
We may not see its dawn sublime,
Yet high hope makes the heart throbb
lighter,
For the midnight age has long gone by,
And millions look on the eastern sky."

The glorious world of Wisdom, Light
and Love from which all true inspira-
tion comes has long been hidden from
humanity, not only by the oblivion of
barbarism and fraudulent fiction, but
by the iron wall overhead established
by the Papal despotism organized at
Rome—a despotism that prohibited as-
tronomy, burned libraries, and mur-
dered millions by the gibbet, by water
and by fire, to prevent the angel world
from being heard on earth—shall we
ever forget it!

It was triumphant in its time against
heaven, until the flag of American lib-
erty appeared, under which they who
entertain angel visitors are safe from
legal punishment, but not from Jesuit
hostility.

The Roman imposture with its "word
of God" anonymous fraud, still rules
the governments of Europe, still influ-
ences legislation here, still falsifies his-
tory and corrupts education, standing
in the way of all radical reforms, and it
is fortunate that we have a paper such as
The Progressive Thinker, not afraid to
speak the entire truth. But whether the
press is faithful or not, the spirit-
world is sure to triumph in the coming
century, to expel superstition and to
establish the commonwealth of Justice
and Brotherhood, which the wisest and
best of all ages have hoped for, over
two thousand years; in the hope of
which Socrates and Jesus were willing
to die, as their spiritual guardians
deemed such a sacrifice necessary.

Beneficent revolutions never come
without toil and sacrifice by those who
are willing to surrender personal ambi-
tions and face a hostile generation.
Thus do all blessings come. Where
would we be if our mothers had not
been willing to imperil their lives, to
abandon social display and toil in wear-
iness that we might enjoy life. To
those who are pregnant with the truth
that comes from heaven, the duty of
surrender is imperative, and when it is
a burning truth to set the world on fire,
they do not shrink from the martyr's
flames, and the sacrifice of Socrates
and Jesus was less tragic than that of
Hypatia, Joan of Arc and Bruno. The
power that sacrificed them is still en-
throned in the Vatican, but can build
to more such heroes and emperors
no more in the Western world. The Ro-
man volcano that has darkened the
world for nineteen centuries is burning
low, but its sulphurous smoke still
hangs overhead and dims our stars as
it pollutes the air.

Ever since in 1841, through science I
found my way to the spirit-world and
marked the path that heaven and earth
have followed, have known that I
must leave the path of prosperity that
opened before me to face a hostile and
skeptical generation, not only in the
college and the church, but in every
walk of life. But the 57 years since
have brought a new generation of
whom many are willing to hear me, and
the college I helped found stands for
medical liberty, with triumphant suc-
cess.

The advent of rapping spirits fifty
years ago relieved my solitude partial-
ly, by proving what I had established
by independent science, but the task of
exploring the higher realms by science
was left to me alone, as the exploration
by psychometry of rappers and paleon-
tology was left to Denton.

To explore and reveal the origin of re-
ligions and superstitions seemed the
noblest possible undertaking for this
century when a republic has become a
mighty power, and when science, so
long held in bondage, is beginning its
unequal contest with an intolerant church.

Associating myself with the un-
equal psychometer, Cornelia Buchanan,
I found no difficulty in reaching the
absolute historic truth. She could
speak with accuracy of all whom I
knew in this life and of my friends who
had ascended, and with equal accuracy
of any historic character within my
knowledge, not confining her state-
ments to what I knew, but revealing
what I did not know, so that I found
her superior psychic intelligence was
worthy of implicit confidence, no mat-
ter how remote in time or place, those
of whom she spoke.

It became very clear that we had
found the direct open road to spirit
realms, and that man in his body, if he
would cultivate his higher nature, is
free to visit the Summerland, for its
gates are always open, and that it is
not necessary to consider himself helpless,
surrender his independence and become
a passive instrument under the control
of any power high or low that may ap-
proach, either with sacred truth or with
the delusions of ignorance and orthodox
superstition, the dim revelations of
scientific minds. Thus upon the solid
foundations of positive knowledge we
may build the loftiest temple of spiri-
tual wisdom, instead of dimly seen cas-
tles in the air.

In these investigations I became ab-
solutely sure that the religious and
spiritual development in the careers of
Jesus and his apostles was the purest
and most rational that the world had
ever had, and differed widely from the
fictitious and absurd stories of the Tes-
tament.

With very little knowledge of litera-
ture and nothing of science, Jesus and
his disciples by their native nobility and
depth of inspiration and courage have
given us an example of man's highest
moral capacity which has never been
surpassed.

to their character and personal appear-
ance, and they told the story of their
own lives and their intercourse with
Jesus; nearly all of which I gave in the
first volume of Primitive Christianity,
as fully as its limits permitted. In the
second volume their personal appear-
ance is fully described as I received it
from St. James.

St. James and St. Paul have been
most ready and accurate in giving the
history of the events and persons of
their times. Paul accurately described
the persons mentioned in his writings,
and corrected the language of his epis-
tles, showing no lack of memory and
referring more than half as priestly
organs, including the entire founda-
tion of the orthodox theology.

Paul's real writings were simple,
earnest, honest and enthusiastic, but
free from superstition, and from the ri-
diculous prophecy of the return of
Jesus Christ in the clouds, to a day
of judgment for that generation. The elo-
quence and courage he displayed make
Paul a grand and very interesting char-
acter.

But he made no change in the religion
of Jesus, for whom he was a faithful
medium.

The remarkable stupidity of the so-
called "higher criticism" of theologians
in swallowing bodily so much Pauline
trash and diabolism, not only ridiculous
in itself, but utterly impossible to an
honest, heroic and unselfish medium
like Paul, who taught pure Spiritism in
every church and fought in peril
against both Jews and Pagans, has
spread through all our literature, and
even Spiritualists for lack of investiga-
tion have been willing to regard Paul as
a half-crazed fanatic, the enemy of
humanity, the enemy of liberty and the
ally of all the despots and priests, as he
is presented in the Pauline forgeries in-
troduced as Epistles.

Vainly has Paul attempted in the past
centuries to tell the truth through me-
diums in the church or to find a mind
really open to truth and able to bring
forth. Cornelia has brought him the
truth, and he has been forced to admit
the medium, and feel more sure of the
reports received than if I had been
present in spirit, for her penetration
and foresight were far greater than my
own. She roams as a shrewd traveler
in the spirit world and tells me her ob-
servations, which I have not had time
to publish, nor have I published the
warmly grateful letters of St. Paul,
thanking me for my labors.

I have not elaborated the evidences
of the absolute certainty of what I
have published, for it is not necessary
to the enlightened, and tens of thou-
sands in the higher realms will bear
witness to its truth when mankind come
to that sphere of justice, love and
wisdom, which the noblest of antiq-
uity are dwelling—who are ready now
to give their testimony to all.

Though man may not rise in science
to that sphere, it will come to him when
he rises from the sphere of selfishness
to that of universal love and establishes
justice on earth.

The socialists who are seeking to es-
tablish the justice that the apostles
could not, and the Spiritualists who
seek the higher communion are the two
armies that co-operate for the world's
salvation from suffering.

The avalanche of fiction and forgery
assisted by murder, under which the
Apostles were buried, has left man-
kind to doubt whether Jesus was the
lovely teacher apparent in the Sermon
on the Mount, or the wild and fierce fa-
cious portrayed in the Testament, or an
impossible fiction manufactured by Pa-
gan priests—each of these opinions being
maintained by intelligent men,
when looking at the Testament. But
the men of the first century have
spoken and shown that his religion
was a system of love and justice, with
a tender sympathy for the poor and op-
pressed, and that he was a poor and
humble but dignified and attractive
teacher and healer, claiming no rank
for himself but as a teacher, no other
rank being ever given him by his fol-
lowers.

His miraculous birth, his divinity as
the creator of all things, his fictitious
miracles, his resurrection, his ascen-
sion and his coming back in the clouds
and send mankind to hell, his three
days' visit to hell, and in short, all
the wild absurdities of the Testament
were manufactured at Rome, the center
of all crime and fraud, by a con-
clave of which Carabass, Campanella,
Johannes and Tartarus were the leaders.

It was a bold and skillful adoption
of the principles, ceremonies and institu-
tions of Paganism, blended with the
corrupted and travestied apostolic writ-
ings, which was anonymously brought
forth in a Pagan temple, as an im-
proved form of the old Paganism, and
so recognized by the Fathers of the
church for the first four centuries; and
there is the slightest excuse in history
for calling this galvanized Paganism
Christianity.

They who still call it Christianity be-
cause it claims that name, do so in de-
fiance of history, and when they honest-
ly read my concluding chapter, they can
find no escape from the conclusion
that Christianity was that religious
Spiritism which was buried in the first
and second centuries, over the
grave of which arose the Papal church;
and over its grave, which will be dug
in the 20th century, will stand the
church of heaven, wherein the angels
themselves will sing with the melodies
of heaven that ravish the soul, and the
science of earth in the masterful Re-
public of the Future, with neither a
pauper nor a millionaire.

A LULLABY.

Rock-a-bye, hush-a-bye, baby, my
sweet,

Pink little fingers and pink little feet,
Soft is your pillow, your cradle is
white.

Rock-a-bye, hush-a-bye, baby, good-
night.

Rock-a-bye, hush-a-bye, sleep and grow
strong;

Life is a journey, the pathway is long;
Soon must the baby feet up and away—
Rest, little pilgrim, oh, rest while you
may.

Drop the white curtains with fringes of
brown.

This is the way into dim Slumbertown,
Six misty bridges that melt as we pass,
And street after street that is waving
with grass.

Rock-a-bye, hush-a-bye, baby is gone,
Wandering far till the peep of the
dawn.

Soft every footstep that passes the still
Smile and be dumb when the cradle
hangs still.

—Boston Pilot.

Social Evils: Their Causes and Cure.
By Mrs. Maria M. King. Price reduced
from 25 cents to 20 cents.

On Romanism, and the Mis- sion of the Nazarene.

[Translated by Ernest S. Green, for
The Progressive Thinker, from La
Union Espiritista, of Barcelona, Spain,
for August, 1893.]

After giving a history of the opposi-
tion of the Romish church to all pro-
gress and liberty of thought in France
and England, and stating how, through
revolution of the people, the church lost its
power in these countries, and condemn-
ing Napoleon for allowing the Pope
(who opposed the revolution) to crown
him as Emperor, the author proceeds as
follows:

In view of that which has been ex-
pressed, what significance do we con-
cede to Jesus? Modern science consid-
ers him as the most perfect and sublime
spirit that this planet has known, and
recognizes him as the prime model of
charity. He confirmed with his martyr-
dom and his blood the great truths of
the infinite and of the future; he in-
spired the sentiment of love, of veneration
and of respect to the democratic
principle, and his intention was not to
establish the dualism of heaven and
earth, but to proclaim liberty, equality
and fraternity; in a word, the true in-
dividual and social happiness in this and
all worlds.

Morality is nothing more than unity,
and consequently it was known to the
primitive people; therefore, although
not according to Jesus the originality
of certain maxims, nor of scientific
technicism, we are obliged to admit his
lofty and purified humanitarian senti-
ment, his penetrating magnetic and
prophetic vision, and his heroic con-
stance.

Gold reason, though it contains a
world of ideas, does not completely fill
the void of the soul. This void is only
filled with religious sentiment—not the
sentiment of positive religion, but of
the existence and immortality of the
soul, the moral law and the gradual and
progressive perfection that follows the
indefinite course of the evolution of ex-
istences which we call lives. Beside the
keg of Proudhon it is necessary to
keep the keg of Kant. The ruins
need not be abandoned, but let us build
new. The fine art should be the art of
freethinker, who needs his cathedral,
which is the University; his saints,
which are the martyrs of freethought;
his pulpit, which is the common school,
the rostrum and the Athenaeum; his
council, which is the laborers, the poor
and the helpless; his technique, which is
the rights and duties of the people, and
his Vatican, which is the vault of
heaven.

Ye rationalists, Spiritualists and free-
thinkers, who in Spain propagate the
liberty of science, remember the philo-
sophic emblem of Minerva; this god
was born of the forehead of Jupiter,
but ye are born of the forehead of Lib-
erty. History contemplates you; Spain
invokes you; the world exalts you; and
the poetic land of Gordan and Bruno
thanks you. March onward, guided by
the new polar star, the redemption of
humanity.

VICTOR OZCARIZ.

LAKE BRADY, O.

The Most Successful Season

Lake Brady Camp closed the most
successful of all seasons ever held at
this camp, all expenses having been
paid by receipts thus proving that a
camp-meeting can be conducted with-
out incurring loss. The entire season
was marked by perfect harmony, no
friction of any kind having been expe-
rienced. The attending crowds have
been pleased and satisfied with the
speakers, who presented our philosophy
in clear and forcible terms, and also
with the best mediums, who in a mis-
tifying manner demonstrated the truth of
spirit return and continuity of life.

The last Sunday being stormy a few
careful souls remained at home, but
there was a large and intelligent au-
dience who appreciated the good things
given by Mrs. Clara Watson, of James-
town, N. Y., while your writer followed
with tests, all of which were recog-
nized, or at least so the audience in-
formed by the audience. D. A. Herick,
chairman, and Mr. Lafayette Smith,
Ravenna, Ohio, receiver, deserve much
credit and the thanks of all Spiritual-
ists for the manner in which the
grounds were opened and run this year.

The election of officers for the ensu-
ing year will take place Saturday, Sep-
tember 18, 1893. This session will not
pass into the hands of others but Spir-
itualists if we of the mortal will only
pull and all pull together. Success to
Lake Brady.

I have not yet opened my meetings
for the fall and winter months, but will
do so in a short time. Am located at 77
York street, Cleveland Ohio.

C. H. FIGUERS.

Lake Brady Camp, O.

Lake Brady Camp closed the 4th inst.,
one of the most successful sessions held
since the association was formed. Har-
mony and good feeling prevailed
throughout the entire season.

I want to say to Brother Moses Hull
that he is proved mistaken for once,
when he stated in his "Jottings" in your
paper of recent date that he feared
Lake Brady would not be able to make
expenses this season. We are glad to
say that we have come out whole and
all seem to feel that they have been
made comfortable. We have had the
best of talent on the rostrum, and our
best mediums have given general satis-
faction. Although we have not had as
many mediums on the ground as usual,
what we lack in quantity we make up
in quality.

We look forward to see the trammels
that now hinder our advancement re-
moved by another year, when this
beautiful spot will take rank second to
none in the country in the galaxy of
Spiritualist camps.

MRS. C. C. BACON.

The Rappings Come.

I am in search of truth. All my op-
inions and ideas have changed recently.
I am 52 years old, was raised a Meth-
odist, but became fully convinced be-
fore reaching manhood that the inspira-
tion of the Bible was false. My inspi-
ration is to do right to self and fellow-man.
I did not believe that spirits had
power to communicate with us on earth.
Now I am dumbfounded. I don't know
what to think. I moved into a house
here in April last, my family consisting
of wife, father-in-law and self. Every
day and night we heard something
knocking on the floor, on the stairs
and the head of our bed. We could find
nothing. I told my wife that the
spirits must cause the phenomenon.
Some say that my wife and self are
mediums. LAWRENCE SHEEHAN.
Batesville, Ark.

The Brotherhood of Man, and What
Follows from It. Two lectures. By
Mrs. Maria M. King. Price reduced
from 25 cents to 20 cents.

Educational and Valuable.

The lectures of Mr. Colville and Moses
Hull have been educational and val-
uable.

"The summer is past, the harvest
ended and we are not yet saved," so
says one of old. We have reached our
annual of the season of 1893, and yet we
have not been able to determine which
of us has been saved or who the un-
happy lost ones may be. Evolution
teaches us nothing is lost, and Spiritu-
alism says we are our own saviors,
hence old fears and superstitions must
be forever stricken from our mentality.
A life of purity of thought and action
will bring us harmony and an equi-
poise that is needed for good health and
a life of usefulness to humanity.

To-day closes the Onset Bay Camp-meeting
for this season and a retrospective
glance leads us to the conclusion that
this has been the most instructive ses-
sion. "Is true that financially we are
not 'to the fore,' but spiritually we
are educated. The Woman's Congress
has been a great educator. The most in-
tellectual woman talent was procured
and the example to the female portion
of the audience has been inspiring to-
ward a better and higher education of
self, and a clearer and better under-
standing of our future work for the
good of humanity. We have to thank
Mr. J. Q. A. Whittemore for instituting
this great medium of education for wo-
man at Onset and hope it may continue
from year to year as time goes on.

Dr. George H. Fuller, who has pre-
sided on all occasions, has conducted
the business with a firm but gentle
hand, polite and consistent everywhere
and has made himself beloved by all.
We hope he will be retained in the po-
sition indefinitely.

Mr. A. J. Maxham, whose expressive
singing has delighted many, has sung
139 different selections this season, and

marks, stating that she did not use the
power so much for show as she did as a
means of healing the sick; but that
whether given in public or in the sick-
room it was a certain demonstration of
the power of spirit over or upon the
forces of nature.

The friends made arrangements for
the entertainment of the speakers at
the Central House, kept by Mr. and
Mrs. Shindler, and we were all glad to
say that "our lines had fallen in pleas-
ant places." The building is about 100
years old, and the mediums wondered
what the walls would say if they could
speak and give the history.

At the close of the three day session
we took the train for Buffalo and nine
of us attended the Temple meeting con-
ducted by Sister Mattie Hull. After
that we took the midnight train for
Valparaiso, Ind., where we will stop
over night with Mother Wilson, and
then hasten home to get ready for im-
mediate departure to the Lakeside
Park Camp at Joplin, Mo., where Mrs.
Kayner is engaged for the season. And
so ends our trip East for ten days,
which has extended nearly four months
during which time we have met many
kind people and made warm friends.

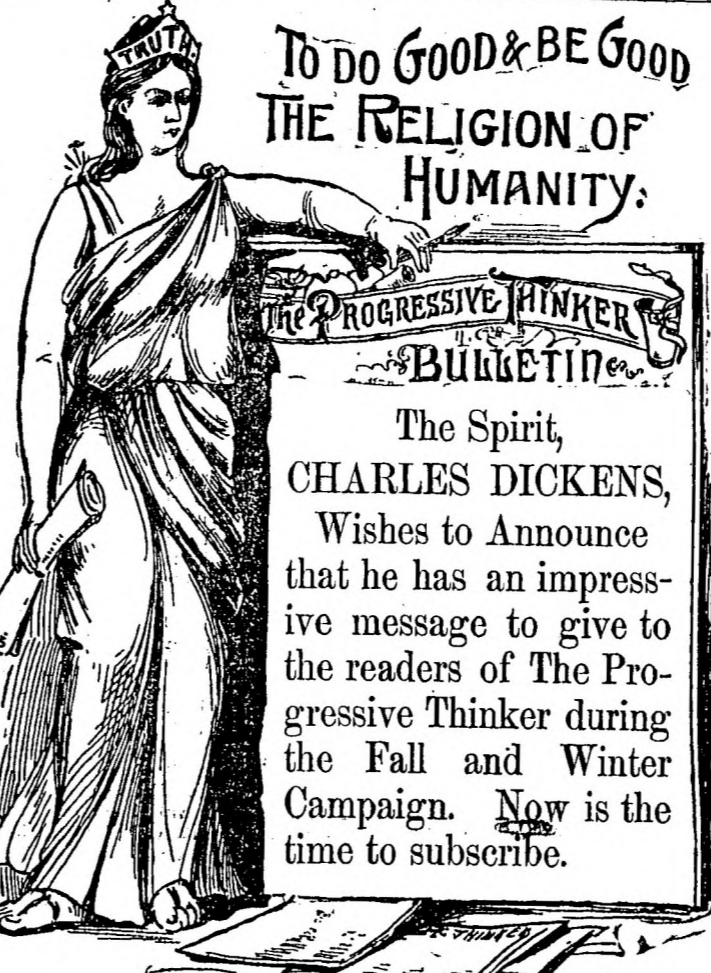
T. D. KAYNER.

LIBERAL, MO.

Work and Striking Incidents

The Catalpa Park Camp-meeting
ended on last Sunday evening. Alto-
gether it has been one of the most har-
monious meetings ever held here. The
mediums are all unexcelled in their
several specialties.

Some of the most convincing evi-
dences were given by Mrs. Margaret
Vestal in her trumpet seances. In these
seances the sitters receive messages
from their spirit friends, meantime one
or two other spirits will talk in inde-
pendent voices, and during the sing-
ing spirits join in the music, one sing-
ing through the trumpet and one or



The Spirit,
CHARLES DICKENS,
Wishes to Announce
that he has an impress-
ive message to give to
the readers of The Pro-
gressive Thinker during
the Fall and Winter
Campaign. Now is the
time to subscribe.

repeated many by request, some of
them of his own composing and each
appropriate to the sentiment of the lec-
ture. Mr. Maxham's remarkable mem-
ory has served him on all occasions, as
he seldom has the music before him to
refer to. We bid him and his charming
wife good-bye and God speed, hoping
we may meet him in the same capacity
another season.

Mr. Page, quiet and unobtrusive,
has attended to the requirements of his
position, both at the auditorium and
temporarily and well.

Mr. Win. Page as treasurer at the
gate, temple and arcade has given per-
fect satisfaction.

Miss Edna Gifford has presided most
gracefully and pleasantly at the Head-
quarters book store.

The Harvest Moon Festival, a mod-
ern love feast as it were, peculiar to
Onset, will take place the 10th and 11th
of September.

AUGUSTA FRANCES TRIPP.

NORTH COLLINS, N. Y.

Oldest Camp Meeting in the World.

The Friends of Human Progress of
North Collins, N. Y., held their forty-
third annual grove or camp-meeting at
that place the 2d, 3d and 4th insts.
This the forty-third consecutive annual
meeting of the society since its organ-
ization. There are two of the first char-
ter members of the association still liv-
ing, but on account of sickness and old
age neither of them was able to be pre-
sent, a fact that was lamented by all
present. A few moments of concentra-
tion was given to sending out the sym-
phony of the large audience to the
afflicted brothers, with the hope that
they may be sustained as much as pos-
sible by their loved ones who have but
gone before.

The committees made arrangements
for the people of the surrounding coun-
try to have an instructive and enjoy-
able time, and Sunday they came in
with carriage and wagon to avail them-
selves of the privilege. There was a
fine, appreciative audience.

Mrs. R. S. Little, Mrs. Carrie E. S.
Twining, W. H. Bach and Mrs. Isa-
Wilson Kayner were the speakers and
workers for the three day's meeting.
The lectures by Sisters Little and Twining
were earnest and elevating, and were
thoroughly listened to by all present, even
though the weather had been intensely
hot for five or six weeks, and the sun
shining so thick at times that one could
scarcely see across the street. Mr. and
Mrs. Ellis, of Auburn, made some re-
marks on the labor problem as they see
it, and tried to explain the way out of
it. They had a good attendance to lis-
ten to their explanation of the signs of
the times.

Mrs. Kayner gave platform tests that
were acknowledged to be correct. Some
that were given blindfolded were
spoken of by a number of people as the
most correct they had ever heard given.
On Sunday afternoon, at the last ses-
sion, Mrs. Kayner gave the "fire test"
to the large assembly, and though the
forest temple was open at one end to
the wind, and quite a strong breeze
was blowing, yet the audience con-
trolled matters so well that their efforts
were successful in every detail. Mrs.
Kayner gave some explanatory re-

more other voices independent of the
trumpet. In singing her seances are be-
coming quibbling. Everybody is com-
pelled to admit there is something.

Lectures have been delivered by C.
S. Tidale, Josie Folsom, G. H. Walser
and D. W. Hull, and platform tests
were given by Mrs. Sally Aber and Mrs.
Josie Folsom. Mrs. Aber gives names,
descriptions and incidents. Mrs. Fol-
som suffers from being blindfolded
and requires some one to take a chair
beside her, allowing her to take a chair
between her thumb and finger a corner
of a handkerchief, while the sitters hold
the extreme end. She will thus hold the
sex of the sitters, the color or other de-
terministic character or other delinea-
tion, descriptions, etc., names of spirits
with characteristics, etc., telling how
long since they passed out, and with
what trouble, and giving a message
from them to the sitters, etc. On Sun-
day evening Mrs. Folsom gave several
most conclusive tests. I can only re-
late a meager part of them in substance
from memory. She was delivering the
lecture of the evening, and among the
questions sent up by the audience was
one, "Why are you a Spiritualist?"

Why am I a Spiritualist? I am a Spir-
itualist because I see before me a coffin
containing the body of — Wheelock
who was buried in this hall. He sends
his wife in California this message
(giving the message from the spirit). I
am a Spiritualist because I see by this
lady (walking to a lady in the audience)
a child. It gives its name as — and
passed to the spirit world — months
ago. I also see standing by you a lady
who gives her name as — and
she sends this message to you: (mes-
sage given). I am a Spiritualist be-
cause here stands a soldier (description
and name given, and she takes me to
you sir (walking to an ex-soldier at the
door 60 feet away), and thus she con-
tinued her argument ad hominem for
several minutes, making the most prac-
tical argument of the meeting.

On last Tuesday evening Mrs. Folsom
gave a public materializing seance in
the open pavilion, the benefit of the
camp association. The six windows
were all open and full of curious per-
sons looking from without who were
permitted to remain there on condition
of good behavior; and under these con-
ditions six full materializations occur-
red, several times two at the same time,
and on one occasion there were three.

One of the pleasing incidents of the
camp-meeting was a birthday party
given in honor of Mrs. Josie Folsom.
An ice cream supper was made in her
honor, before partaking of which Judge
G. H. Walser in a neat little speech pre-
sented her on behalf of the campers a
beautiful silver cup with the sentence,
"The Liberal Camp-meeting to Mrs.
Josie Folsom," engraved on it. Never
was an surprise more complete. When
the statement was made that a prize
charge was made against one of the
speakers hitherto held in high repute,
she looked across at the writer hereof,
as she afterwards said to us, supposing
some one had started a foul calumny on
our good name, as she was preparing
as soon as she could get specifications
to champion our cause. And when the
cup was handed to her, she was for the
first time rendered speechless.

Thus ends one of the most interesting
camp-meetings it has been the writer's
good fortune to attend. It was a priv-
ilege to attend this one, and we hope to
have it repeated next year.

D. W. HULL.



WORDS OF APPRECIATION

"Out of the Abundance of the Heart the Mouth
Speaketh" of Our Premium Book.

To the Editor:—I received the extra
numbers of The Progressive Thinker
and Ghost Land. I have not had time
yet to read the book, but anticipate a
rare treat when I do. I like many oth-
ers, cannot see how you can afford to
publish such a paper and give such
beautiful premiums with it. I can't un-
derstand how any Spiritualist can live
without the paper.

To the Editor:—Your paper is doing a
great work, and all Spiritualists should
support you. These books, no Spiritual-
ist can do without them at the price,
and paper included. I wish you all the
good things of this life, and a long one
to still conduct The Progressive Think-
er.

O. H. COLVIN.

To the Editor:—I have received Art
Magic. It is a mine of the richest gems
of spiritual thought. If the thousands
of our people who realized the fact that
you are dealing with the richest treas-
ures of thought, comparatively free of
charge, when sent with the loyal and
true Progressive Thinker, they would
respond to your constant effort to sup-
ply them with the richest literature
that flows from the spirit world.

To the Editor:—Please excuse me for
not acknowledging the receipt of the
beautiful books, Ghost Land and Art
Magic; they are much better than I ex-
pected. I take great pleasure in read-
ing them. Many thanks and well
wishes.

MRS. M. J. RAMAGE.

To the Editor:—I have read your
premium, Ghost Land, and a world of
light it throws on many questions of
vital importance; a book that ought to
be in the home of every Spiritualist
family.

QUESTIONS AND ANSWERS

This department is under the management of
HUDSON TUTTLE.
(Address him at Berlin Heights, Ohio.)

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondence is expected.

HUDSON TUTTLE.

G. W. A., Brooklyn: Q. I am developing for automatic writing. I have always understood, with this phase of mediumship, the brain of the medium was not used. But I find that in my case it is. I have to have my mind strictly on the work, and can tell before each word is written, and often before the sentence is complete, what is going to be written although the message may be opposed to my views and pleasure.

(2) Why do I so rarely receive names of friends, when that of my guide and two others come freely?

A. It is the common experience of "automatic writers," that the mind is cognizant of the ideas the hand is writing. The hand is not grasped by the spirit and used mechanically. The muscles must be controlled through the brain, which thereby becomes cognizant of the thoughts written. That such thoughts come in opposition to the medium is evidence in favor of their independent origin.

(2) The guide having perfect control is able to write his name freely, but in writing other names, would find greater difficulty. This is because the impression of ideas is accompanied with less difficulty than names, dates or numbers which are arbitrary.

Critic: Q. After we pass over to the other shore is the desire for stimulants, as alcohol, tobacco, etc., retained? Can the tobacco habit be overcome—and how? A. It has been constantly communicated that habits are retained, in some cases, more strongly than in others, for causes unexplained. The general statement that the next life is a direct continuance of this, carries with it the necessity of the retention of such desires or habits.

Instances are on record where spirits have, through mediums sought gratification.

To break from the habits of drinking or using tobacco requires a determined will, and as the entire organism has been changed by the presence of abnormal substances, during the period these are being eliminated there will be acute distress. There will be melancholy, depression and lassitude. If this period can be bridged over, the patient is safe. A tonic to take the place of the tobacco is required, with nourishing food, and occupation to keep the mind engaged. Quinine in doses of a fraction of a grain taken whenever the craving grows strong, will prove valuable. Peruvian bark, or golden seal root to chew whenever the desire is overmastering, are to be recommended.

Strychnine is one of the most valuable remedies, in one-hundredth of a grain doses, taken at intervals when the desire is imperious. It may be had at all druggists, in tablet form; in about this proportion care should be used in taking, for if too frequently or continuously, the cumulative effect may be obtained. It may be said that the basis of all the advertised "tobacco cures" is strychnine, combined and concealed by other tonics. While it is not an antidote or "cure," for there is none, yet it is a valuable auxiliary in supporting the system until it gains its normal tone.

Mrs. L. B.: Q. Should not every crime be looked upon as the same whether committed by man or woman? If so, why should woman be driven from society for doing what man can do and receive the honor of both sexes?

(2) Is it not justifiable in some cases to commit suicide?

A. (1) The double moral code which makes a strong distinction between the heinousness of the same crime committed by man or woman, is one of the many stains on the morality of the present, received from the past.

When woman was a slave, owned by man, damage to her person was damage to her owner, and while he could do as he pleased, she must be responsible to him. He made the laws, the customs, the usages which governed her.

Now that she has escaped this position of slavery, and is an equal, the retention of this distinction is a disgrace to our civilization. There may be immoral women, but for an immoral woman there must be an immoral man, and in the present condition of society the latter must be immemorably the most immoral.

(2) There may be cases where suicide would be justifiable, as when suffering from hopeless disease, and the agony can only close with death, yet there are so many circumstances and far-reaching influences connected therewith, that it would be impossible to determine when such extreme measures would be admissible. Better to bear the affronts of time and scoffs of fortune, and gain strength in the conflict, until the time of departure comes.

Those spirits who have expressed their thoughts on this subject are almost unanimous in saying that the suicide does not improve his condition by seeking to escape from the obligation of earthly life.

John Walter: Q. (1) Is there any difference between "occult force" and spirit manifestations? (2) What shall we think of mediums who put on their bard, "Demonstrators of occult power?"

A. (1) "Occult force" is a term given by the Occultists and Psychical Researchers, to the unknown force by which they claim all psychic phenomena are produced. It is entirely hypothetical, and has not the least demonstrative support.

Spirit manifestations are the result of the activity of spirit intelligences—individualities.

(2) Such mediums would court favor by calling the rose by another name. They are false to their spirit friends, and hence not to be trusted. They may, if genuine, be "demonstrators" of spirit power; but of occult force, never. If "psychic force" means anything, it is that force by which all spirit phenomena are produced and severed from this meaning, it has no significance. Whether it is truthful, honorable or wise for a medium to truckle for public favor, by such unmeaning verbiage, is a question that will be best answered by the results. Surely we cannot trust those who would in the very beginning deceive by deceptive claims.

"Wedding Chimes. By Delpha Pearl Hughes." A tasty, beautiful and appropriate wedding souvenir. Contains marriage ceremony, marriage certificate, etc., with choice matter in poetry and prose. Specially designed for the use of the Spiritualist and Liberal ministry. Price \$1. For sale at this office.

"The Infidelity of Ecclesiasticism. A Menace to American Civilization." By Prof. W. M. Lockwood, lecturer upon physical, physiological and psychic science. Demonstrator of the molecular or spiritual hypothesis of nature. Scholarly, masterly, trenchant. Price 25 cents. For sale at this office.

BAR THE WOMAN'S BIBLE.

Ralston Club, of Topeka, Kan., Rejects the Work, Calling Out Sarcasm.

The Ralston Club of Topeka, Kans., composed of women and engaged principally in disseminating literary culture by means of a circulating library, has decided that it will no longer give space on its book shelves to the Woman's Bible. This famous work, which is, in fact, a running commentary upon and interpretation of the Scriptures, prepared by famous women of two continents to correct what they deem false and unjust teachings contained in the Old Testament especially, was presented to the Ralston Club by Dr. Eva Harding. No objection to the book was raised at the time, and it is likely none would ever have been raised but for a waggish local editor, who, by steadily nagging at the club, succeeded in getting an expression which puts the ban upon the book. The resolutions adopted by the club in expelling the book set forth the following:

The copy of the Woman's Bible will be returned to the book committee of the Ralston Club by special request. In all other instances the library committee has exercised its privilege of setting aside any book thought to be unsuited to its purpose without question on the part of individual donors, and it must continue to exercise this right in the future. There is no disagreement in the library committee, nor has there been at any time, neither is there any ill feeling between the committee and the Ralston Club.

Dr. Eva Harding, who gave the Woman's Bible to the club, said to the correspondent of the Times-Herald: "Now, if the women of the general literary committee have not sufficient backbone or moral courage to decide upon the books to be retained or rejected without stirring up a whole community and bringing into unpleasant notice persons and clubs, I would suggest that the committee be discharged and one appointed with the requisite amount of stamina to do the work in order."

The Woman's Bible was one of the first books contributed. One of the committee expressed herself as well pleased that the book was to be in the library, saying: "Many would be glad to read it."

It would be hard to conjecture just what could be the mental attitude of a committee of women that would consider it sacrilegious for some of the best women of our country to write a commentary on the Bible and would sanction an author who, solely to sell the product of his imagination, drags from his holy place one of the most sacred characters of the Bible to adorn the pages of an immoral tale.

In conclusion, I wish to express my humble gratitude and offer my sincere thanks to the censor committee for the good it has unconsciously done in advertising the Woman's Bible.—Times-Herald.

THE WHIRLWIND ROAD.

The muses, wrapped in mysteries of light,
Came in a rush of music on the night;
And I was lifted wildly on quick wings,
And was borne away into the heart of things.
The dead doors of my being broke apart;
A wind of rapture blew across the heart;
The inward song of worlds rang still and clear;
I felt the mystery the muses fear;
Yet they went swiftening on the ways untrod
And hurled me breathless at the feet of God.

I felt faint touches of the final truth—
Moments of trembling love, moments of youth,
A vision swept away the human wall;
Slowly I saw the meaning of it all—
Meaning of life and time and death and birth,
But cannot tell it to the men of earth.
I only point the way and they must go
The whirlwind road of song if they would know.
—Scribner's.

THE BUDS OF HEAVEN.

In the sunshine of spring we gather the flowers
Out from their mossy bed,
And cherish their beauty and perfume for hours
Till they are withered and dead.
In moments of joy they join in our gladness,
To the air their sweetness impart;
Mid earth's deepest sorrows they soften our sadness,
Soothing, healing our heart.

We often reject choicest roses, full-blown,
At the edge of the bushes borne,
And covet the bud with the petals slight-showing
Deep in the midst of the thorn.
Their mission to mortals they finish completely,
Though cut in budding mold;
The will of their maker will be done as sweetly
As by their growing old.

At his Master's strict bidding, hither and there,
Pauses the angel of death,
The worn-out and weary, the young and the fair,
Wither alike at his breath;
And our God in his choosing may gather the best
And leave in our home a blank,
But a place that was vacant in heaven is blest,
Perhaps in the highest rank.

When our little ones die in their life's fresh morn,
Our eyes dim with lasting tears,
We know they are up where the angels are born,
But our grief lives through our years.
Yet our father mistakes not, nor burdens will give
Above we are able to bear—
We still have around us our darlings that live,
The other buds are up there. W. A. W.

That which is fame on earth is but the faintest shadow
Of the lasting reward in that boundless realm of space
Where the waters have fled.

Death has no longer a sting and the grave is but the
Cradle of victory.

The mind is the mirror of the soul in the external form
Of being.

The whole world is honest to an honest man, and to a
thief all are thieves.

The soul now, as in the past, offers its own facts as proof
of its reality, identity, indestructibility.

The death-sleep of earth is the waking life of eternity.
The spheres are not permanent, but the temporary
homes of those who pass through them.

Nature is ever a wonderful page of revelation.
Death is but the open door to a life beyond.

Life is made dreary and desolate by the mere thought
that it must end if life is sweet of itself. Death, as
taught in the past, is a great terror to the human race.

Man, fancying himself the epitome of conscious spiri-
tual life in the flesh, often falls into the error of thinking
that nothing else has consciousness, or even a spirit.

However much the intellect may do for man, however
grandly it may enthrone him in the noble realm of
thought, there is a nature above the intellectual, that is
tributary, and where science can only bend her knee in
sacred reverence.

There is nothing combustible or perishable in spirit,
therefore Spiritualism cannot be annihilated by any power,
though her progress may be greatly impeded by the
burdens she must carry.

CONCERNING THE JUBILEE.

Criticism of The Progressive Thinker's Course and Editorial Comments Thereon.

I am ashamed of the picture that we associated Spiritualists have given to the world, as an object lesson, a result of the workings and effect upon us of our religion, as shown in the indifference, carelessness, and harsh, unloving attitude we have displayed toward the management of the Rochester Convention. Not only am I ashamed of it, but it saddens me every time I look upon it, and I would, if I could, remove it from the sight of a disappointed world who see in it what must appear to them an evidence of our ignorance or hypocrisy.

I take and read two papers published by Spiritualists, and grievously am I disappointed in their attitudes and manner in relation to this subject. "By the measure that ye mete, shall it be measured unto you," a natural law that we Spiritualists ought to know the esoteric meaning of and occasion for.

The N. S. A., as our representative, not denied by us, but actively encouraged, as I said before, commenced upon our program and in our papers, all the time calling upon us to help to help just a little toward making our Golden Jubilee a certain success. I did not contribute one cent in advance, because I thought it might not be needed; if I had foreseen the result, this financial failure, I would have done something toward trying to avoid it.

Upon our program and in our papers, love, simple and unselfish, is declared to be the foundation of our religion. We preach a common and necessary brotherhood, the necessity for patience with and consideration for each other's mistakes, and above all vaunt the practical usefulness of Modern Spiritualism as an everyday practical religion.

This is what we preach Sunday after Sunday from our rostrums, and week after week in our papers, and now, after fifty years of egotistical self-laudation, of experience and training, we, who claim to be the leaders and exemplars of the highest, best and noblest spiritual teachings, coldly, indifferently turn away from brother in distress because, forsooth, he has not accomplished what we expected, but who has undoubtedly done the very best he could do, for our common good.

We may admit, if we choose, that this deficit might have been avoided if some of the balance of us had had the management of this affair; this matters little now, we all know that was occasioned by honest error, but even if it were true, if it could be shown that this financial failure was the result of fraud and evil intentions, it would then be and is our imperative duty to forgive and assist, to do in this case as in all others, as we would be done by, and this means to help and then, if we deem it needed, to gently, lovingly and wisely counsel; to give our brother and sister in distress helping hand and an encouraging smile whenever it is possible for us to do this.

The old Samaritan, that we read about, did not stop to inquire and criticize, but relieved and assisted, and departing, left to conjecture what his opinions were concerning his "neighbor's" recklessness or carelessness, who ignorantly placed himself where misfortune could overtake and injure him.

The jubilee deficit does not amount to three thousand dollars, and is not a significant thing in comparison to our ability to contribute it without trouble, that the present inharmoniousness has created in our ranks is the very best proof of our lack of spiritual understanding. We have failed to apprehend that what is one brother's misfortune is everyone else's and that general inharmoniousness must result until he is relieved. This is one of our fundamental doctrines, a natural law as unfulfilling in its operation as the famous edict of the "Medes and Persians" and—as we interpret natural phenomena—as necessary to complete inharmoniousness as inspiration to the spirit.

I may be in error, but I believe it would have been incomparably better and a thousand fold more conducive of immediate good, if we had, as of us, visited Brother Walker after the deficit was known, with kindly thoughts and a little cash instead of silently ignoring and striking this duty, or hurling sharp-edged stones at him and the management of the N. S. A. because of mistakes made. That's the way I feel about it, and I think we ought to remember that we are all liable to err, and that it is very nice to be treated with consideration at such times.

As I see it, we Spiritualists are morally bound for this debt. It was created by our acknowledged representatives, our agents. Credit extended them was credit given us. The Progressive Thinker and the Light of Truth were active supporters of and assistants of these agents, and we all stand before society as a unit, unless we pay this debt, as attempting to shirk a moral duty. Can we allow this to be said or thought of us? Is it true of a great majority of us? Are there not enough of us to settle this indebtedness by the payment of a dollar each? Are we not going to do what we can to relieve this cause? Certainly we will remember that charity has no place in a Spiritualist's dictionary, for we know that charity means nothing else but justice, we will not be doing an act of charity, but a simple deed of justice, that we all know is included in the comprehensive doctrine, "Do ye unto others, what ye would they should do unto you."

The payment of an annual sum by a percentage of the Spiritualists of the United States would have settled this debt in one day, and if our papers had risen to the heights of the occasion they would have advocated this collection and done for Modern Spiritualism in many a campaign what they have so ably presented in prospect.

There is another thing in connection with this matter that surprises me, and that is the silence of the great majority of our leading lecturers and mediums on this subject. I like to see Spiritualism practically applied in just such cases as this, and I think we ought to have something of a pull on this issue. If I am wrong in my conception of spiritual obligations, I would like to know just how many I am in the minority. I have looked up a good deal that I have been inspired to say in this connection, and I would like to hear from the old workers, the old standard-bearers. If we are not going to pay attention, and prompt attention to such issues as this, when they arise among us, if we are going to let them drag along, and a brother suffer what I believe to be a palpable injustice because of our carelessness and indifference to his wants and rights, if we are going to give such object lessons of practical inharmoniousness as I am sure we are, to a world we are seeking to lead to better things, to higher accomplishments, I want to be known as being on the other side, as "forlorn" all "rich."

I believe in high ideals, but not so high that they are unattainable for our present needs and this everyday life. I

believe we ought to be neighborly and kind to each other here and now, and as occasion demands, and just as patient with each other as we know how to be; that we should in fact practice what we preach.

I think we ought to do what we can to restore harmony in our household, and cannot believe that any thoughtful Spiritualist can enjoy his own little personal heaven, realizing that a sister and brother may be suffering because of our neglect. There's no other way to rid ourselves of this trouble than by paying out of it, and no matter how heroic this treatment may appear to us, we have ourselves prescribed this treatment, and must either "take our own medicine" or acknowledge that we are empirics.

We take pleasure in presenting to our readers the above criticism of the course pursued by The Progressive Thinker regarding the Jubilee matter. We believe in criticism, freedom of speech on matters of public concern. It draws out the full quota of reason on both sides of the question.

We have succeeded in making someone ashamed, someone who had not paid into the fund a cent, and that shame has made him open his purse in aid of the worthy brother and sister, who spent time and money for the cause. Now if we can succeed in getting for the sick, the lame, the blind, the aged mediums who have spent money, time and health to plant the standard of Spiritualism on its present eminence, and who have been helpless and unhelped by Spiritualists for years, another bright star will have been added to The Progressive Thinker constellation and another crown will be held in reserve for the donor.

We were ashamed of the plight Spiritualism had gotten into through some body's mismanagement, and like this good brother, we wanted people to know it.

The car of progress never runs backward, but had we put the check before the wheel instead of behind it, the progress would have been impeded, and for its failure to progress The Progressive Thinker might have been justly open to blame; but the sanguine heads had their way and The Progressive Thinker pushed along by word and deed; pushed with a will. In fact, if every able Spiritualist in the land had done as well—had done his best—there would have been a surplus to the credit of the N. S. A. of several thousand dollars, and this brother would have been ahead one dollar.

We are glad the brother takes two Spiritualist papers; he shows a much more progressive spirit than thousands of Spiritualists who are proud of all such Spiritualists, but they would be no less Spiritualists if they took none, so far as the name goes to make them Spiritualists in truth, and they are no less Spiritualists because they do not see fit to turn their whole attention to these unfortunate managers of the Jubilee. Mayhaps they are too busy looking after their own house, or may be out of money and out of work; they may not have sanctioned the move and cannot conscientiously endorse it so much as to encourage the movement, lest it set a precedent to these leaders to again be extravagant at the expense of the masses, to "raise the standard of Spiritualism" a few notches.

If Spiritualists encouraged such elaborate demonstrations as were provided for at Rochester, it must have been by their silence and reluctance to respond to the thousands of letters and circulars said to have been sent to them in advance.

Six months before the time for the Jubilee there was evidence of the coming failure. Its shadow was cast long before, and such curdled preparations might have been made to suit the indications, etc. But this is dwelling too long upon "ifs" and "might have beens," just to answer the criticisms in their turns.

Truly no rostrum or paper has been a stronger advocate of "love, pure and simple," than The Progressive Thinker, and it is only through "love, pure and simple," that the cause of Spiritualism and The Progressive Thinker has undertaken to point out some of the errors of the members of its family, just as its loving parent should; but if it fails to its own heroism, the Spiritualists of the country will not be asked to relieve it from distress.

We have repeatedly expressed our sorrow, our sympathy for those noble workers upon whom the N. S. A. has allowed the shadow of a cloud to fall, the Jubilee deficit, to fall; we have expressed publicly and financially and allowed calls for aid in the columns of the paper. Who has done more?

"If it could be shown that this financial failure was the result of fraud and evil intentions, it would then be and is our imperative duty to forgive and assist," says Brother H. Now this is calling out a line of argument not in the case at hand, entirely irrelevant to the subject, and yet of some importance to the public. We should "forgive" and "assist" it down; we should give the man the money he would steal.

Spiritualism teaches us to be forgiving, but does not teach us to be obedient and submissive to the will and mandates of others when we have reason to believe others wrong, to calmly lend a helping hand to everybody who puts on an agonized look over the calamitous results of their own mismanagement. However, in the case alluded to, it was a public matter, and while Spiritualism sits unmoved and unharmed by any criticisms of her subordinates, we know that a good spanking is almost an absolute necessity on certain occasions, and the aim of The Progressive Thinker is to keep the arm of correction in constant motion towards the betterment of Spiritualism. Nature works in this same way. See how quickly you will be rebuked by her if you violate her laws; how you are whipped into an understanding, not through hate, or jealousy, or envy, but because it is just, it is right.

We expected objections to our criticisms of the N. S. A., because we cannot all see alike, nor can we be alike. "This old Samaritan (Jesus) that we read about, did not stop to inquire and criticize, but relieved and assisted," says he.

He forgot to forgive the money-changers who were doing business in the temple. He only kicked over their tables and made them depart. He forgot to ask for the corn that he wanted on a certain trip, but simply took it.

Spiritualism only recognizes principles, not personalities; truth and justice, and the way of justice often seems harsh to human beings. But Spiritualism has run counter to this old "Pagan" on many occasions and its "doom was left unsealed." It has battered down the walls of Paganism and established many new truths that Paganism had long prohibited. This subject, too, is already thoroughly discussed and understood, and has no bearing upon this special case.

We have many goody-goody folks in our ranks, and they have their own work, their own station to fill; the world would be incomplete without them, but the act of turning the pockets wrongside out, unless they are empty, is about as seldom now as before their birth, and will do to talk about better than to practice in this day and age.

He asserts that "Spiritualists are morally bound for this debt." According to that we are "morally bound" for any debt that may be incurred by the N. S. A., and it behooves us to place officers in charge who are careful business men and women, or we may always expect to be in debt and have to practice in this day and age.

As to the present inharmoniousness among Spiritualists, and the brother's accusations of The Progressive Thinker as a responsible party, we have only to say that the time had come to arouse from the state of lethargy those who had fallen asleep. The world had their eyes upon us and ours were closed, seeming hypnotized by our own beautiful, satisfying philosophy and phenomena, and were simply drifting with the tide.

If The Progressive Thinker is anything it is a "rouser." You might as well say that there is no virtue in the storm that stirs the atmosphere to a perfect fury of commotion, and washes the face of the earth, and waters the thirsty plants, as to try to condemn the commotion in the ranks of Spiritualism for which The Progressive Thinker is given credit, and out of which is bound to come a better condition of affairs.

Brother, your heart is in the right place; keep cool and permit the proper vibrations for awhile, until after the convention in October. Watch the manipulations of the machinery of progress from your tower of "love" and "justice," and see if the ranks do not "line-up" better and make a better showing for having been stirred up. Do not be afraid of these corrective criticisms, these pleasant little adjustments of the harness. The case, if large or live through every storm, blizzard or wave that may threaten to impede its progress, and we will all be happy when the convention is over.

On Friday, August 28, our worthy president went to Detroit, and on her return home the campers had assembled at the boarding house for a banquet, with toasts, also a presentation of a silver travelling cup to her from the members of the dancing class.

Saturday morning came our Memorial Day. Our hall was decked with flowers in memory of our departed ones, while the roll call numbered some thirty

HASLETT PARK CAMP.

A Session of Harmony and Good Will.

The location of this camp is one of the grandest of nature, clean and healthy, with its beautiful lake, with our steamers continually moving to and fro, it is a pleasure to all who are lovers of the water. On my arrival at the camp I found some thirty tents well filled with campers. Mrs. Mattie Hull was conducting a lyceum attended by some twenty children. She is a good worker, well adapted to the wants of those, and all liked her. Her stay of three weeks with us was time well spent and ever to be remembered.

Our speaker for the second Sunday was Mrs. H. S. Richings. She is a good reasoner, fine talker and fully adapted to her calling.

Sunday the 14th, J. Frank Baxter filled the chair, and the best of attention was given. To know the depth of his teachings and the kind greetings he gave from the loved ones gone before, we must hear for ourselves. In the evening he gave an entertainment, with music and speaking, which the campers enjoyed. The following Sunday Mrs. Marian Carpenter, with her pleasant ways and blessing to all, spoke of the teachings and truths of Spiritualism. She was followed by her husband with tests, all recognized, and a happy surprise to all Spiritualists, for he is a new medium in the field.

Our week days and evenings have been devoted to speaking by different ones, and conferences, conducted by our chairman, O. P. Kellogg, who always has a word in the right place, and a story adapted to the occasion. Wednesday evenings have been given to dancing; they have been well attended.

Our worthy president, Mrs. Haslett, had under her instructions a dancing class every morning, learning the different steps and graceful ways of dancing. On Friday at five p. m., we raised "Old Glory," with the Cuban flag below, while we sang "The Star Spangled Banner," with heart and voice, and a hurrah for peace with all nations.

On Friday, August 28, our worthy president went to Detroit, and on her return home the campers had assembled at the boarding house for a banquet, with toasts, also a presentation of a silver travelling cup to her from the members of the dancing class.

Saturday morning came our Memorial Day. Our hall was decked with flowers in memory of our departed ones, while the roll call numbered some thirty

CHARLES DICKENS.

He Desires to Communicate Through The Progressive Thinker.

The brilliant Charles Dickens, high in Spiritualism, has given one of his choicest productions through the well known medium, author and musician, Carlyle Petersilea, of Los Angeles, Cali. It is entitled "Juno, or the New Woman." It is Spiritualistic, anti-Catholic, sets high ideals, and is interesting throughout. The Spirit Charles Dickens expressed the fervent wish that his narrative be published in The Progressive Thinker. We take special pleasure in complying with his request, and his production will be commenced sometime in October. Now is the time to send in your subscription. Our Fall and Winter Campaign will be brilliant indeed.

A MYSTERIOUS DOG.

Do Animals Have Souls?

A dog story, alleged to be quite true, contributed by M. C. F., and entitled "The Christian," is in substance as follows:

"Mr. Stanning was a jeweler. A neighboring jeweler had been robbed of a large amount. Mr. and Mrs. Stanning were apprehensive that their turn might come next. They had an assistant. One night, when closing the premises, a huge dog walked in, shook the answer off his shaggy coat, made himself so much at home and agreeable, that he was allowed to remain.

On the following day as the assistant had not returned from his tea, Mr. Stanning had an urgent engagement, was obliged to leave Mrs. Stanning by herself for a few minutes in charge of the business. Not a minute after Mr. Stanning had gone, the outer door was pushed open, and a man, who spoke to a companion as he entered, walked up to the counter. Mrs. Stanning soon recognized him as a London sharper. He asked to see some watches, and to gain time he was shown some silver ones. With an oath and a threat he demanded to see some gold watches, of good value. Instantly, with a growl, the dog sprang on the counter, and with so fierce a look at the thief, and a manifest readiness to spring upon him, that he beat a hasty retreat from the shop to join his accomplice. Then Mrs. Stanning fainted and fell, and the dog hastened to minister to her with his tongue. Thomas, the assistant, returned, and found the dog thus caring for his mistress, and Mr. Stanning returned very soon afterwards. When the incident was over, and inquiry was made for the dog, he had disappeared as suddenly as he had come.

"It seems very probable that in this case the assistant was an accomplice, knowing the exact time to make the attempt, and also that it must be done quickly. But what of that mysterious dog. Whence came he, and whither did he go? Why he came is manifest; but we cannot conceive his knowing anything, as a dog, of what was going to happen. Was he the visible agent of an inspiring human spirit, who did his bidding, and interpreted to prevent its accomplishment? It is not this rightly considered a case of the 'ministering spirits' spoken of in the Scriptures?"

"Talleyrand's Letter to the Pope" will be found especially interesting to all who would desire to understand the Romanism and the Bible. The historic facts he states, and his keen, scathing review of Romish ideas and practices should be read by all. Sold at this office. Price 25 cents.

ty that have passed over in the year, all of whom have camped on these grounds. In the afternoon Brother Sprague gave us a fine address, opening up some new points in the cause and workings of Spiritualism, after which came the election of officers for the society for the coming year. The same ones are to act.

Sunday afternoon was the close of the meeting, the closing address being given by our worthy Brother Sprague, who won the affections of the camp, his subject being "Occupation and Teachings in Spirit Life." Space will not permit me to pen his discourse. At the close of the meeting he gave tests from the rostrum, which were readily recognized.

Our camp has been well attended and the best of harmony prevailed. The campers broke camp with a hearty good-bye to one and all. Our president gave a parting word to one and all, hoping to meet us all the coming year at Haslett Park, our spiritual home. Riley, Mich. MRS. A. H. SOULE.

Ashley Camp, O.

Nearly all the other camps have closed for the season, but Ashley will continue one week longer. Yesterday, notwithstanding a heavy rainfall in the morning, there was a large attendance all day.

Ashley Camp, located at Woolley Park, on the outskirts of the large, flourishing village of Ashley, has many attractions. It is beautifully laid out and planted with shrubbery. The ground is level. It contains a mineral spring, the waters of which are said to completely rejuvenate half-worn bodies.

The management are earnest and faithful, and the cause of Spiritualism is being upheld in the most efficient manner for the upbuilding of the cause. Mr. M. Henry has arrived with his spirit telegraph and already established the fact of spirit communion to the entire satisfaction of many people on the grounds.

O. P. Kellogg is here and will remain until the close of the camp.

MRS. M. McCASLIN.

The Lost "Antis."

