

In the Progressive Thinker of March 18th ult. is a lengthy article under the above caption from the pen of Prof. J. S. Loveland, to which I must utter a hearty old-fashioned "Amen"—with a slight mental reservation.

Far be it from me to throw down the gauntlet in front of Brother L. in a controversial mood; because recollections of a debate which I heard between him and a well-known theological Gamaliel in Illinois thirty odd years ago, fill me even yet with a healthy fear of him as a polemical stalwart. Nevertheless, while his general treatment of "The Economic Mission of Spiritualism" meets my hearty approval, there is an under current, a sort of "Lost River" idea running underneath and forming the gist of the article, to which I would call attention, not for the purpose of crossing quills with the author, but of taking a peep at the other side.

The lost river to which I refer bubbles up here and there in expressions like these: "The claim is that the great purpose of the N. S. A. is to build up Spiritualism. That might be a very laudable work provided the Association knew what Spiritualism was and would give it a definition. But the assembled wisdom of the N. S. A. was unequal to the task of telling the world what Spiritualism was, or defining its principles. * * * 'It must lighten the esteem of thinkers to witness the incapacity of a body of people who, after fifty years of proselyting, are incapable of defining their own ism.'"

These, and similar expressions, lead me to infer that the Professor's great purpose for all the use of the society in general, and Spiritualism in particular, have fallen heir to or acquired by absorption, is a definite declaration of spiritual principles; a clear cut definition of Truth in material language. That, like the Israelites in the wilderness, we should hanker after that flesh pot of Orthodox Egypt—a creed. He would not call it a creed—and for that I am thankful—but by some other name that would cover up but not dissipate the old creed stench. And on this point I as one recently converted from forty years of Calvinistic bondage divorced a mouse ear from all creeds and creed isms, must take issue even at the risk of getting a sound drubbing.

The ugly indictment which the Professor lodges against society in general, every candid minded person must admit is founded on truth and substantiated by fact. But the remedy proposed for the evil is not equal to the diagnosis of the case. In fact it looks to me like the same old prescription, similia similibus curantur, the hair of the dog to cure the bite. It seems evident to saying that the way to cure barbarism in Africa, is to increase barbarism. He presents a two column catalogue of social, civil, and economic ills which we all know do exist, and we also know them to be artificial, man-made burdens. All these are results of systems and institutions which my friend calls "patches" on the body politic, and so they are; mere fig-leaves to cover the shame and nakedness of human society. Shall we add one more "patch" and claim that it is a fig-leaf brought from heaven by the angels?

Of all the ill effects of the confusion of the Professor, none is more confounding than one, that is not generated, fed and nourished by "successful organizations" based upon "definite declarations of principles," such as he proposes? We will not call them creeds, because ecclesiasticism has monopolized that word and is welcome to it; but "a rose by any other name, etc." And the fact is that the social, civil, economic and religious ills which we are endeavoring to remedy are the result of the selfish, rigid enforcement of unjust systems, sectarian utterances, and so-called "declarations of principles," enforced by the lash of "successful organizations" called government, in all of which—

"Man, proud man, Drest in a little brief authority, Most ignorant of what he's most assured,

Plays such fantastic tricks before high heaven

As make the angels weep."

Shall we as Spiritualists increase the number of those "angry apes"?

Take the case of Dr. Briggs as an illustration. Why was he kicked out of the "successful organization" of the N. S. A. and high refusal of admittance into another? Was it because he was not an earnest, capable Christian teacher and faithful worker, anxious to uplift and better the condition of humanity? Not at all. But he dared to question the probability of a man living seventy-two hours in the stomach of a fish under water, without "breathing" and without "being reduced" to an unrecognizable pasty gastric juices. He dared to question the divine right of King James and of the Westminster Divines(?) to bind the Jewish fables upon the consciences of all succeeding generations as "the only infallible rule of belief and conduct." There is a definite declaration of a principle with heresy trials here and hell fire hereafter tacked on as a penalty for all who dare to question its binding force.

We as Spiritualists denounce such things as intolerance, usurpation of authority, and denunciation of men as violations of the rights of conscience.

But let us place "a well defined declaration of principles" in the hands of "a successful organization" of Spiritualists, and have we any assurance that similar outrages will not occur in time? It is well for us to remember that all Spiritualists have not yet removed from the cellar of the brain into the celestial regions of the ether more than any other class of people. Those who harbor pride of self-derived intelligence, love of dominion, and other kinds of black sheep, have not all been driven out of the Spiritual sheep-fold on earth yet.

To me the great difficulty in the way of preparing a categorical declaration of principles, a definition of Spiritualism, lies in the fact that the truths and principles which compose Spiritualism cannot be defined with sufficient certainty in our imperfect human language. Written and spoken language is one of the vehicles for conveying thoughts, ideas, and the knowledge of things. We all know how difficult it is to express a clear idea of many material things in our material language, and when it comes to spiritual things, the difficulty is immeasurably greater. We use the term Electricity, and although scientists have been struggling with it longer than the N. S. A. has with Spiritualism, all they can yet tell us is that electricity is electricity. So of God. Theologians have parsed every word in every human language to find something that will give the human mind an exact idea of what God is, but he is to-day the same inscrutable, undefinable Being he or it always was.

At a certain famous trial the judge asked the question: "What is Truth?" And although it was asked of one

whose Christians say was the Son of God, while others say he was God himself, still that unanswered question has come ringing down through the ages and is yet without answer because it cannot be answered by man for the sufficient reason that there is nothing in human material language by which a clear conception of Truth and of God can be given. So of Life, and many other things which have not been and cannot be clearly defined to the comprehension of any two mortal minds alike. And shall the N. S. A. or any other body of people be condemned for not preparing "a definite declaration" of those things which cannot be declared in material language?

Truth and Life—or God—fills all space and permeates everything in the universe, and each thing has the capacity to receive just what it needs, and while this capacity increases, it is just as the child cannot receive into its little lungs the same quantity of air as the full-grown adult.

The folly of all ecclesiastical creeds, "definite declaration of principles," has been to select a few desultory fragments from the infinite body of Truth and fit them for the reception of infant and adult alike.

Truth lies all about us like a mighty ocean stretching out to Infinity. We live in it, bathe in it, and are as much affected by it as we are by the quantity and quality as each one needs. And the folly of sectarian creeds is the attempt to claim private water rights, stake out certain portions as denominational fountains of blood in which you must be plunged by a man-ordained priest or be eternally damned.

We know what the results of this narrow, cramping process have been and are yet. And we also know that the inherent and perverted dispositions of mankind have not yet been sufficiently changed to free even Spiritualists from danger of repetition under a so-called authoritative declaration of principles. We may deplore the fact as much as we please, but it nevertheless is the fact, that any so-called definite statement of Truth not only limits the operation of that truth, but it becomes the standard by which that truth must be measured by every one who would accept it, and I pray that organized bodies of Spiritualists may be freed from all temptation to indulge in such pitiful narrowness.

Spiritualism is the work of a higher intelligence than has yet been embodied in material man and woman. That intelligence knows, and will work out the grand destiny of Spiritualism by better methods than the N. S. A. or any other organized body of mortals can devise. It seems to me that the work of the N. S. A. and other organizations is merely preparatory.

The economic as well as the spiritual mission of Spiritualism is to remove material debris and man-made obstacles out of the way. To rend in twain the social, economic and theological veils that men have hung up between the two worlds and permit the light of truth to shine in upon darkened minds, just as the angels sent it to us, without refracting its rays or tempering its heat to suit our own pre-conceived ideas.

"That light is transmitted to us through the philosophy and the phenomena equally. They are both absolutely necessary, the one as much as the other; and if we use the one to the neglect or disdain of the other, we will find ourselves going round and round in the same circle, like a man using only one ear to his boat."

Until the line of communication is made perfectly established and the angel language most thoroughly understood by the mortals, let us cease contending over a scientific definition of truths and principles that cannot be defined in human language in its present imperfect condition. Let the N. S. A. and every other effort—individual as well as organic—be used in transmitting to as many minds as possible, in as great clearness and purity as possible, the truth which the loved ones are so anxious to send both through the philosophy and the phenomena; and let each individual select and appropriate out of the shining mass, just what quantity and quality he or she needs.

San Diego, Cal. J. L. DRYDEN.

The Spiritualist Training School.

The third session of the Spiritualist Training School at Maple Dell, Mantua Station, Ohio, opened according to the announcement, the 30th ult. The prospects of the school were never so favorable as at the present season. The attendance of students is much larger, and without an exception, the class has been successful in its studies, and already are in love with the school.

The hotel is under the management of Mr. and Mrs. Cole, progressive Spiritualists, who are not only interested in the Spiritualist Training School, but in all that pertains to the welfare of our Cause. The hotel is at present like a home place; those who met a few days since as strangers, regard every other one as a sister or a brother, and have assembled at the hotel for any reason is like the meeting of one family.

Students who prefer to board themselves can do so by taking rooms in the cottages. The village of Mantua is within a short walking distance of Maple Dell, thus making it convenient to get supplies. When desired, they are delivered on the grounds.

Aside from the routine of the school work, services are held in the auditorium, as in the past, and the evening is devoted to Lectures, the afternoon exercises consist of singing, usually a reading by Mrs. Jahnke, the teacher in Oratory, and a discourse by Mr. Hull or some other lecturer who can instruct the people on Spiritualism.

While we are encouraged over the present outlook of the school, we regret that so many who had hoped to be with us this season are prevented, from a lack of means. If the several donations from the friends of the school, and a few, at least, who are disappointed, would have been here. With the tuition reduced one-half, and board at \$2.13 per week, or with the privilege of boarding one's self, it is lamentable that all who so desire cannot attend the school.

The term closes the 14th of July. If there were those who cannot join us by the middle of the term I assure them that much might be accomplished. Under such circumstances private work would be given the student without extra charge.

MATTIE E. HULL, Sec'y., Maple Dell, Mantua Station, Ohio.

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ABOUT GOOD AND EVIL SPIRITS.

Specifying Some of the Dangers and Benefits Pertaining to Mediumship.

Angels and ministers of grace defend us!
Be thou a spirit of health or goblin damned,
Be thy intents wicked or charitable,
Tell why thy canzonied bones hearsed
in death,
Have burst their cerements; why the pious
Hath op'd his ponderous and marble
jaws
To cast thee up again?
—Hamlet.

My purpose is not by treating un-familiar things with levity to belittle the dangers that shall confront the man who essays to enter the spirit world with the intention of enslaving spirits to his sordid will or who searches the heavens for power to perpetrate institutions and conditions that fill the world with pain, because himself may reap fame or profit; but to lessen the unreasoning fear of meddling with strange forces that afflicts many sensitive who desire the truth that shall make us free and happy.

In the first place, do not imagine that you need to be "unco guld" before you dare cross the threshold, for if your intent be pure you are arrayed in the wedding garment. Besides this you shall likely modify your conception of a good character or salut before you go very far. The reason a great many of our respectable people do not go to heaven at death is because they are too good to enjoy angelic society. That is the reason too faithful to the imperfect standard of goodness fashionable to-day.

You have an idea that you must undergo experiences and deal with forces utterly unlike those that are about you now, and are afraid that the guides delegated may not be able to protect you. Modern Spiritualism, like the gospel that Paul sometimes preached, is mighty to the pulling down of imagination and every high thing that exalteth itself against the knowledge of the spirit life; for it reveals that most of the dangers are imaginary and phantasmal; and that if they do not get a foothold in your fearful imagination, such vicious spirits as may exist are not to be feared at all. You must rely upon the same power as furnished a tender mother to initiate you into the mysteries of this life, to provide suitable guides for you into what we call another life, but which is not strictly another, nor shall you deal in the absolute sense with forces unfamiliar to you at all.

Read a few pages in the school-boys' text-book on anatomy and physiology. Learn there how impossible a thing it is that you could exist for one moment in the flesh amid so many dangers unless some power infinitely more kind and mighty than your conscious will held the balance. Then consider if that silent power have, by exciting natural desire and giving capacity and opportunity invited you to come up higher? Is it not the dangerous thing to refuse that invitation. It surely is.

Yet there are dangers in both the physical and spiritual lives, and you will find in one as in the other that although from a comprehensive standpoint it seems an infinitesimal thing and of no weight comparatively, your will is to you a very important factor, and your satisfaction largely depends on the exercise of it. From time immemorial the doctrine has been taught that "what must be, is" and that you cannot affect results. Yet no man has ever been able to reduce this theory to practice or preach kindness in the hour of need. Like the negro upon a sinking ship, who was asked by the angry mate: "Do you think your life is of more importance than all those others, that you make such an infernal din about losing it?" you reply, "It is of more importance to me," and you find it required of you, so far as you are well able, to co-operate with those who love you on the other side, and to make some effort in choosing your spiritual associates as you do your earthly ones.

When our fathers discerned positive evidence in a particular case of obsession by a decarnate spirit, they jumped at the conclusion that all diseases, physical and mental, resulted from that cause, and various methods of exorcism were resorted to before a knowledge of anatomy and chemistry proved the hypothesis of obsession unnecessary in a successful contest with the malady of an ordinary person. This disease, due to injury or physical structure, hallucinations of the overworked imagination and the rarer control by a vicious spirit were all evils to be exorcised. To deny this theory, and to revive this confusing theory, and the cases cited by hypnotists, Christian Scientists and others in support of the belief that a mental state always precedes the corresponding physical one, and that by refusing to believe in the power of the mind, you are making a power need have no fear, because if it is possible that looters or pirates endeavor to board under disguise, will be made aware by ten thousand disturbing sensations of their unsympathetic character. "There was a man in our town and he was wondrous wise," as the nursery rhyme has it. He determined that a ewe which had lost her lamb should raise one of twins belonging to another sheep. She objected. He said the skin of the dead lamb was not open to pleasure, yet making it not evolved so high, and these sects I refer to suggest to me the pursued ostrich who buries his head in the sand, or the child who closes his eyes saying "You can't see me now." The ever-present manifestations of chemical action and their orderly course independent of the will of man, and frequently in opposition to his wish, is a fact that will stand against the mental scientist who called must ever but his head, and the perpetual examples of man and beast suffering from injuries and diseases of which they had no previous conception at all, renders the basic theory of some modern sects ridiculous. "You can fool some of the people all the time; you can fool all the people some of the time; you can't fool all the people all the time."

I have listened to some advice about how to avoid evil spirits in development that seems unreasonable. Some assert that to "sit" in darkness invites those "who love darkness because their deeds are evil." It is another kind of darkness is meant here, and the glare of noonday sun does not affect light blindness. "There is no darkness but ignorance." It is well explained how sitting in the dark or in subdued light is favorable because it helps you to shut out the world and concentrate your thoughts upon the spirit. It is easily understood by a superficial knowledge of optics how a very strong light renders indistinct an object that can be well discerned in a lesser one. Any chemist knows how light prevents certain chemical manifestations. Go out on a fine morning and see what beautiful work the Almighty has been doing in the darkness among your flowers. Then consider if you are wise to fear the darkness. However, "to sit in the dark," and in early development imagination is so potent, if darkness suggests the idea of viciousness, and

you cannot overcome it, you will have to avoid sitting alone in the dark until you get wiser. Now about the raps that are so despised by the fastidious; and by the simple regarded as the signals of low and "bar-room spirits." There is much exaltation over the reluctant tribute to Spiritualism by any person celebrated in the world and who is at last compelled to acknowledge its claims and "pull it with faint praise." These people are very squeamish, and although given to extolling the life of Jesus as of other biblical heroes, would turn in disgust from such a low manifestation as anointing the blind man's eyes with clay and spittle. The fact is that this method is not fully satisfying, and as soon as they get you in a condition to allow a nearer approach, your spirit will cease to vibrate as a general thing except to call your wandering mental faculties to order as the speaker of Congress, or to signify approval of a course of thought and when the only means available to give the hungering soul a drop of consolation it is not the heavenly spirits who are above rapping.

"The man who feels contempt for any living thing, Hath faculties that he hath never used. Thought, with him, is in its infancy." So it is with the man who expresses contempt for any manifestation of that low which hath bridged the gulf and took the sting from death. Remember the Rochester raps that were heard around the world and do not

"Scorn the base ladder by which you did ascend."

Now about the frequency of Indian control, which does not seem desirable to many aspiring ones. The unsettled mind, like a pendulum, swings from one extreme to another. The path of wisdom lies between. In the first place, it should raise a strong presumption in the mind of an inquirer when an Indian personality is manifested through the subjective state of a person who never associated with nor had his mind centered upon the idea of an Indian and whose character is utterly unlike his, that there is a reality behind what he calls hallucination; but I am not convinced that it is wholesome to allow Indians to control as they desire the minds of people removed by mental aversion from the closest sympathy with them. It is very true that a degree of contact or intimacy should exist between me and the Indian, because while I am sure that the white man is higher in a general way, the other yet possesses virtues that I do not, and is so qualified while benefiting by the association himself to stimulate into action those qualities that the artificial restraints of society have suppressed in us. But this admission is far from inviting you to the right to dominate, and I believe that because of a lack of penetration he is unable to fully appreciate my rights in the matter. The character developed in any race rests upon the base of an ideal, and with all its imperfections the ideal held before the white man—the Christian is a higher one than any other race has chosen as a pattern. You grow like the character you idealize, and if I hesitate to admit the perfection of Jesus as his biography is given in scripture, and know how unfaithful we have been to that model even if perfect, still I am sure it is the best that ever obtained general recognition.

"So I yearn for thy love as the purest and dearest That ever uplifted a spirit from woe; And I turn to thy life as the truest and nearest To infinite goodness, that mortals (yet) know."

Such formulas of exorcism as "In the name of Jesus," or of Buddha, or any other character whose picture is prominent in memory's halls, is founded upon discernment. The spirit that finds access to you is not proof against suggestion from your mind, and must give recognition to the ideal you rever, and unless too strong altogether for you, must pay homage to their ideal or recede. Although it is possible to subject where there is little sympathy, and to mar happiness, I am convinced that the wise designer has fixed it so that no one spirit can possibly gain absolute control of another.

"Thy will is the great, the only, The solemn event of things, The weakest of men defying Is stronger than all those things."

The true attitude regarding control is that of a ship's captain on entering a strange harbor in letting the pilot who honors your flag have control of the ship, and by refusing to believe that you are not relieved of all responsibility, you need have no fear, because if it is possible that looters or pirates endeavor to board under disguise, will be made aware by ten thousand disturbing sensations of their unsympathetic character. "There was a man in our town and he was wondrous wise," as the nursery rhyme has it. He determined that a ewe which had lost her lamb should raise one of twins belonging to another sheep. She objected. He said the skin of the dead lamb was not open to pleasure, yet making it not evolved so high, and these sects I refer to suggest to me the pursued ostrich who buries his head in the sand, or the child who closes his eyes saying "You can't see me now." The ever-present manifestations of chemical action and their orderly course independent of the will of man, and frequently in opposition to his wish, is a fact that will stand against the mental scientist who called must ever but his head, and the perpetual examples of man and beast suffering from injuries and diseases of which they had no previous conception at all, renders the basic theory of some modern sects ridiculous. "You can fool some of the people all the time; you can fool all the people some of the time; you can't fool all the people all the time."

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der necessity, as in self-defense or to protect your weaker brother, for although not exact and particular because others are better than you, the general law is that what a man soweth he shall reap. If you sow gentleness, tenderness and forgiveness in the world you shall reap in the tenderness and sympathy of the spirits who approach you. This is the law of control and secret of protecting yourself from unsympathetic spirits. The pilgrim's progress is from the domain of brute force up through and beyond that of hypnotic subjection into the high altitude of gentle influence.

But as you recognize the necessity of using force or unwelcome mental coercion upon others in flagrant violation of right, you must recognize the possible necessity of similar methods in dealing with yourself. This does not mean retribution at all, "that word with its unholy suggestion of impleacable vengeance is not found in a bright lexicon of heaven, and those are blundering readers of physical nature who interpret according to that key when no sooner does the most persistent slumber cease slumber than ten thousand angels are at work upon the damage if there be a fold in your robe. The necessity mostly arises from your rebellious and unreasoning mind in refusing to readjust your conceptions of what is good and from the danger of being controlled by phantoms. For if left to yourself you would possibly with a riotous imagination fashion these people of the mist and prevent with them the close approach of any kind of intelligent spirit. These are the real entities and soulless things are not responsive to appeals that may move any real spirit, and as far as you are able you must use a different method than with sentient beings, as you use a different method in removing a cow or a log out of your road. It is this phantom realm that hell and the devils and dragons and elements of mythology are found. These are the things of vision and "hell was cast into the waste of fire," we have the prophetic forecast of this day when "that theological conception is melted in the crucible of reason and fire of scientific thought to be eradicated from the human mind."

Now in protecting yourself from this kind of evil spirit or delusion you must, if adhering to orthodox ideas of good and evil, prepare for a change. You are not going to assign to heavenly visitors a room furnished with a pianoforte, and to-day the conventional plan of the good Christian! so violates the stream of life at its very foundation as to render it shameful to make open reference to the divine order of procreation. So as it meanders down from the cradle to the grave is the river of life polluted with evil imaginings until not a desire implanted by the Creator in the human mind is regarded as really good, and not enlarge on this, for that would set you thinking, but I quote from your own book "Unto the pure all things are pure."

Next to this is the necessity of disabusing your mind of the idea that there is a wonderful mystery connected with spiritual intercourse. It is as natural a process as talking with your friend and the method is identical. You start vibrations that appeal to their consciousness, through such very avenues as your friend can really understand. This of course after you have developed a sensitiveness and refinement that enables you to appreciate the vibrations they inaugurate. You find then that they are just such beings as yourself, and are ready to enter into natural relations with them. The terrible woman who made all nations drunk with the wine of the wrath of her formation had a name worthy of mystery. Babylon the Great, the mother of all nations, in this mystery that hedged about religious thought and spiritual intercourse is the source of all the monstrous conceptions that have made earth a pandemonium. Mystery and superstition, superstition and slavery, slavery and misery, have danced along the ages drunk with the blood of the saints. At last we hear the voice, "Mystery! Babylon the Great is fallen. Understand this thing you prepare to take a calm and temperate course. There is no real devil and no real remorseless and implacable God ahead. Among your associates one will say, "Go not up, there is a lion in the path." Another will say, "Hurry up and develop, so that I can have my grandmother come and tell me who stole my lead-pencil." Avoid them both. I see no harm in granny coming for my innocent purpose, and I see no harm in carrying a lead-pencil, a thing when the funds in our treasury were very low, and which gift was most thankfully appreciated.

The members of this association heartily endorse Mrs. Wreidt in her membership and recommend her to the patronage of the spiritual fraternity.

ARTHUR SHEPHERD.
Toronto, Canada.

Letter From Cuba.
To My Fellow-Spiritualists of the United States—I wish to return my sincere thanks for your liberal and prompt returns for my appeal for Spiritualistic reading matter. It has reached me from nearly every state in the Union, and in large quantities.

Many letters are full of a strong and helpful influence, making me can appreciate more than a disciple alone a foreign land. Many bright and beautiful ones from the higher life have gathered in my little tent here under the Southern skies, and brought thoughts of cheer. I shall answer personally all letters that I can, for it is a pleasure, but as I am an employee of the Government my time is not my own, so I avail myself of the medium of these columns and the editor's kindness to reach you all.

I have not, as yet, found one brother Spiritualist to join me in the work of distributing our papers, but have gone so myself in my spare time. Now, "there are" in Porto Rico and the Philippines don't forget them. A package addressed to a first sergeant of any company will through his hands reach the men; just the number of the regiment will answer the purpose, for example, 1st Sergeant Co. L, 19th Reg't U. S. Inf't, Porto Rico, will be soon down.

Hoping and believing that the divine over-riding power for good will send the strongest and brightest from their homes to the highest of the high, the Spiritualists of the United States to a more active and united work, that they may come before the world as a body of workers for truth and knowledge, doing good to all humanity, and releasing millions from the slavery of a blind faith; giving to the world the light and the happy knowledge that if a man does live again, teaching them to ask, "O, death, where is thy sting?" Ours is the only religion that gives the knowledge that conquers the last enemy, death, and makes an event for reaching the highest of the high. Spiritualism is a happy knowledge that if a man does live again, teaching them to ask, "O, death, where is thy sting?" Ours is the only religion that gives the knowledge that conquers the last enemy, death, and makes an event for reaching the highest of the high. 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SATURDAY, JUNE 17, 1890.

ALL ANTEDATE CHRISTIANITY.

Take up any ceremonial, custom or sacrament in practice among Christians, and trace it to its source, and it is found to have had its origin in paganism. Its virgin-born God is but the reflex of a pagan myth, as is the three-headed God. Prayers, hymns and fasts were as common a thousand years before the Christian era as they were after. Christenings, that is, anointings, baptisms, the eating and drinking of the body and blood of a god is as old as human history. We lately gave an account of the buns with the cross on them baked on Good Friday, and showed they were survivals of the worship of Astarte, the Phenician goddess.

The Philadelphia Press, in a recent issue, told its readers about Easter Day and how it was observed in Egypt, Syria and Persia many centuries before the dominant religion had a being. We copy:

"Among the early Indo-European races the vernal equinox was greeted with great rejoicing and mystical rites, symbolical of the return of spring. This equinox occurs on or about the 21st of March and was without doubt the period of the primitive Easter."

"De Gebelin states that it was celebrated in Egypt, Persia and Syria by the lighting of huge watch fires and the distribution of colored eggs."

"In India the Parsees still exchange red eggs, on their spring festival, according to Schwartz, who adds that the custom is traceable to the earliest ages."

"This giving of eggs typifies the birth of life in that which is apparently dead, as exemplified in the return of spring. The Christian fathers adopted it in the east, as they had done the celebration of Eostre in the west, and made it one of their paschal observances. It still flourishes in the Easter egg of our own times."

"When the Celtic races left their cradle-land in Chaldaea and journeyed toward the setting sun, they carried with them the worship of Bel, god of fire, whom many great doctors believe to have been the sun itself. Twice a year, on the winter and autumnal equinoxes, they kindled monster Bel fires in honor of this deity. The autumnal fire was in thanksgiving for the harvest, while that of the spring was intended to propitiate Bel for the coming year. Both these feasts were called 'Bel time' or 'fames of Bel.' At the spring 'Bel time' games of all sorts were indulged in, and an immense procession of men driving before them their flocks and herds passed between the fires lit by the Druids."

A RECRUIT FOR GLORY.

Adrian Braun, convicted of wife-murder, was electrocuted at Sing Sing, N. Y., on the 29th ult. Sentenced in the fatal chair while the electric appliances were being adjusted, the culprit raised his hand and exclaimed:

"Jesus, for you I lived; Jesus, for you I die; Jesus, you are mine in life and death."

The poor man who loved Jesus so ardently, and for whom he died, stabbed his wife to death who had brought him some delicacies while he was suffering a two years' imprisonment for beating her. His ordered wife, not a believer, cut down in a moment all unprepared for death, suffers the pangs of endless woe whilst the wretch, with an abundance of time to prepare for the change, welcomes death as a sweet deliverer, then, reposing in Abraham's bosom, joy unspeakable, he looks over the battlements of heaven and sees his victim experiencing the miseries of the damned.

We hear some mockers in the amen corner, begging Spiritualists not to rob them of their belief. We won't do it. Hell is good enough for them, and they are welcome to it.

ONLY LACK AUTHORITY.

It is told in history that it was a refinement of tyrants, practiced by the most cruel of Roman emperors, to compel those who suffered injuries at the hands of oppressors, to return thanks for the injury. De Tranquil says: "Calligula was thanked by those whose children he had put to death, and those whose property he had confiscated." Again: "A person who had grown old in the service of kings was asked how he attained old age by attendance on courts, replied: 'By receiving injuries and returning thanks.'"

The church expects its devotees to copy these examples, and glorify the priests for their oppressions and cruelties. And they who repulse such demands are branded with opprobrious epithets, and would be crushed if priestly authority was as great as it was a few generations ago.

BARBARISM AND ITS SURVIVAL.

A sacrifice, in its original significance, was "a meal offered the deity." It was specially designed to secure God's favor, or placate his anger, with the idea that a well-filled stomach would allay irritation, and make the recipient entertain kindly feelings towards him who gave him food.

Young and tender flesh was supposed to be more acceptable to God for food than was that of aged and tough animals, so doves, bullocks, kids, lambs, and babies, the first born of human kind when but eight days old, were sacrificed, roasted, and fed to God.

As God only absorbed the delightful savor rising from roasting bodies, having no need of coarser fare, the officiating priests at the altar, were allowed to consume the flesh, they claiming the life of the creature sacrificed entered into and became a part of their own life, and "knew them to the deity in living communion." All who tasted the flesh of the victim, however minute the part, became possessed of the virtues and qualities it possessed, so all the partakers became of kin, and were bound by the closest ties to each other, as they were to God who had partaken of the more ethereal parts of the same creature. Cruden, in his Concordance of the Holy Scriptures, article "Sacrifice," inquired:

"How is it possible that the blood of a beast should cleanse the soul of man, or satisfy the justice of an offended God?"

We shall not attempt to solve that conundrum by one of the ablest of Christian scholars, and so hear a "crumb" he closely simulated one so we pass on to the conclusion of that bloody rite which God required of his favorites, and which still survives, when, according to Christian theology, Jesus Christ, the immaculate Son of the Eternal Father, the first born of a Jewish maiden, was required as a last and universal sacrifice to appease Almighty wrath—a substitute for the brutal sacrifices formerly in vogue, and a fulfillment of them. That sacrifice, however, was only conditional, contingent that Jesus was welcomed as a sacrifice by him for whom the sacrifice was made.

This Jesus became the scape-goat for the sins of the whole world, just as that animal in Jewish mythology was loaded with the sins of that people, then, burdened with curses, was led away into the wilderness.

God having been conditionally appeased by the sacrifice of his loved son, so all can become participants in the benefits flowing from the propitiatory offering, then the grand device of transubstantiation followed by which through the instrumentality of the officiating priest, the body and blood of this sacrificed junior God was multiplied and perpetuated through all time in the form of bread and wine, which, after benediction, became the real body and blood of the Lord Jesus, so that all believers who shall eat of that body and drink of that blood will become a partaker in fact of all the good qualities possessed by the sacrificed subject, his life and virtues entering into and becoming a part of theirs.

This is a complex subject, those out of the fold finding it a difficult task to fully comprehend it, especially how prayers or blessings can produce the necessary chemical change of converting bread and wine into flesh and blood; and yet in a former age to assert that was not done subjected the doubter to death, so it may be well enough to accept it as one of the mysteries of godliness. It is also embarrassing to comprehend how the eating of the heart of an animal, or the eating of the flesh and drinking of the blood of a god makes us participants of the characteristics of the object slain; but it is probably because of the terrible defects of the incarnate mind.

TRUTH TRIUMPHANT.

And so the world moves on, and men adapt themselves to changed conditions. Enlarged knowledge sweeps away ancient errors, builds new faiths, and relegates long established dogmas to the domain of ignorance where they had birth.

Rev. Dr. B. F. Austin, lately a Professor in Alma College, at St. Thomas, Ontario, and a prominent Methodist minister, was expelled from the London Methodist Conference on the 1st inst. The unfortunate pulpit seat of being reading up on modern Spiritualism and had met with some personal experiences which convinced him the new faith had foundation in fact. He was brave enough to publicly discard the false and embrace the true, for which the Conference registered a unanimous vote for his expulsion. We gladly welcome the Doctor into the fold. Science it can be said truthfully, "They who are for us are greater than they who are against us." That time would not be distant if all who embrace the new faith would give publicity to their enlarged views.

JUST BEAUTIFUL.

Rev. Dr. Savage, in Messiah pulpit, New York, has lately preached a series of discourses on "Belief in Immortality," one of which we lately published. The following excerpt from a still later one is just beautiful:

"All of us have friends who have passed into the unseen. Would it not be worth the study of years to know, if it be possible, that we shall see them again and shall know them, and that we shall resume the companionship that have been dearer to us than life here? Why? This could be once known, the earth would never again be draped in black; the skies could never again weep with rain; every morning would be an anthem, and every morning the dawn of an eternal day."

Now that is not the faith, nor the hope of the thoroughly informed Spiritualist, but by reason of frequent communications with the dear ones called dead, they are absolute knowledge that their friends still live, and have power to communicate with those in the flesh, hence they joy as no one else can joy who is not in possession of such knowledge.

PAINE A METHODIST PREACHER.

It appears that Thomas Paine was at one time a Methodist preacher; that he was indoctrinated into a belief in one God only by Benjamin Franklin, who, then in England, induced Paine to come to America, where he soon after became a Unitarian. Paine, in his "Age of Reason," and led the way through his versatile pen to independence. It was one of the early traders of Paine, and an enemy of Franklin, who furnished the facts in regard to the author-hero's early religious views. Paine was of Quaker parentage.

"Success, the Key that Unlocks it." By James McKim Gordon. 45 pages. Paper, 25 cents. For sale at this office.

MADE HOLY BY STATUTE LAW.

Some time ago, in response to the question, "How did Christianity, if a fraud, become the great power it is," The Progressive Thinker made a statement of facts which arrested the attention of its readers. Col. Ingersoll, in his late address in New York on Thomas Paine, dug up an old law he found on the statute books of Maryland, in full force in that province while the war of the Revolution was pending, and which, by deed of cession to the United States of the District of Columbia, became the law in that jurisdiction and remained in legal force until 1876, when it was repealed by act of Congress. That act, with its horrible provisions, was in words following:

"If any person shall hereafter within this province, maliciously, and advisedly, by writing or speaking, blasphemy or curse God, or deny our Savior, Jesus Christ, to be the Son of God, or shall deny the Holy Trinity, the Father, Son, and Holy Ghost, or the Godhead of any of the three persons, or the unity of the Godhead, or shall utter any profane words concerning the Holy Trinity or any of the persons thereof, and shall thereof be convicted by verdict, shall for the first offense be fined through the tongue and fined twenty pounds to be levied of his body. And for the second offense the offender shall be stigmatized by burning in the forehead with the letter B (blasphemy) and fined forty pounds. And that after the third offense the offender shall suffer death without the benefit of clergy."

Similar laws prevailed in all the American colonies. Many of those laws still remain in force, though in most of the original States they have become practically obsolete.

The province of Pennsylvania, in 1700, enacted a law upon the same subject, but it was milder in its provisions than the Maryland law. It was further modified and re-enacted so late as March, 1860, and is still in force in these words:

"If any person shall wilfully, premeditatedly and despectfully blaspheme, or speak loosely and profanely of Almighty God, Christ Jesus, the Holy Spirit or the Holy Scriptures of Truth, or such person on conviction thereof, shall be sentenced to pay a fine not exceeding one hundred dollars and undergo an imprisonment not exceeding three months, or either, at the discretion of the court."

All of the colonial and State laws making it a criminal offense to call in question the truth of the Christian religion, or to even suggest that its Gods are not genuine, or that the three Gods make more than one God, or that its sacraments are not of divine origin, subjecting the offender to such severe penalties, are but modifications of the act of Edward VI., which became a law in 1539. Under that law, said to have been drawn up by the king himself, all persons who denied that the bread and wine used in the sacrament of the Lord's Supper were not the real body and blood of Jesus should suffer death. And if we are to place trust in ecclesiastical history, several persons, with death as a penalty for their breach, were in force in all the Christianized nations from the days of Constantine, A. D. 325.

With these facts can any person wonder how Christianity became the dominant religion? or how it has maintained its power? Such savage laws repealed or obsolete, faith wanes, and humanity begins to assert its natural right to believe as an educated judgment shall dictate.

THEY ALL AGREE.

The Chicago Record's special correspondent, at Liverpool, reports that Ian MacLaren, Rev. John Watson, the distinguished Presbyterian divine, lately touring in America, in an address to his Sefton Park Church, told of his experiences in the United States. He said:

"The one thing which above all others startled him, was the power of the secular spirit in America and the weakness of the Christian church. Men were devoted to money and money getting in a way and to a degree which he could not have imagined possible. 'The churches in the United States, he continued, were conducted, to a considerable extent, as large business concerns, money-making permeating everything. In many districts he found conditions consisting almost entirely of women.'"

INQUISITION IN FULL FORCE.

A great sensation was lately caused in Madrid by the discovery of evidence that the Inquisition, with torture of prisoners, was still in full force in the Mort Jurich Fortress, in Barcelona. Exhumed bodies showed that some of the prisoners had their nails torn out by the roots; that hot irons had been applied to the flesh; and that others had died of thirst. So says an exchange.

The Progressive Thinker has frequently expressed the opinion, based on the history of the past, that Catholicism has not relaxed her power to punish with inquisitorial tortures those who disregard its authority. The only difference, it now does secretly what it once did openly. American Convents would tell a tale of woe, if thrown open to official investigation.

FOUND HIS LEVEL.

Rev. Chas. W. Shields, a Presbyterian clergyman of New Jersey, has just been made a priest of the Protestant Episcopal Church, having left the Presbyterian ministry because he was censured for signing an application for a tavern license for Princeton. The Episcopalians have become the dumping ground for the disaffected of other Protestant sects, while the Episcopalians retreat to Catholicism.

A WILD ROSE.

A blushing, wild pink rose,
By tangled woods and ways,
A passing sweet that goes
With summer days.

From rosy dawn till night
Wafted from east to west,
Kissed by the morning light
To evening rest.

But memories will last
Through winter days and years,
A perfume from the past,
Present appears.

Thy odors faintly outlive
Alike both joy and pain,
And sweet to seek thyself,
Thy memory to fulfill.

Leaving a faint perfume
Thy memory to fulfill,
Forgotten in thy bloom,
Remembered still.

"Nature Cures." By Drs. M. E. and Rosa O. Conger. Excellent for every family. Cloth, \$1.50 and \$2.

THE REV. B. F. AUSTIN A SPIRITUALIST

He Was a Methodist Minister, and Wrote for The Progressive Thinker Under the Name of "Augustine."

THIS EMINENT DIVINE HAS BEEN DEPOSED FROM THE METHODIST CHURCH ON ACCOUNT OF HIS HERETICAL VIEWS, AS SET FORTH IN AN INTERVIEW IN THE TORONTO WORLD.

"It has been the history from all time to this of a man who dares to have views and express them contra to the ordinary opinion, was persecuted." Such were the words of Rev. Benjamin F. Austin, ex-principal of Alma College, St. Thomas, addressed to The World when seen last night at 81 O'Hara avenue.

The past two days have been fraught with momentous issues in the life of Mr. Austin. His trial for heresy at Windsor and his deposition from the Methodist ministry have agitated the whole country.

A METHODIST BY GENERATIONS.

Mr. Austin is no average Methodist. He is the descendant of four generations of strict Methodists. His education was obtained in Albert College (Methodist), Belleville, where he obtained the degrees of B. A., B. D. He was ordained a Methodist minister in 1877 and preached on various Methodist circuits, for a time as pastor of the Metropolitan Methodist Church, Ottawa. In 1881 he became principal of Alma College (Methodist), at St. Thomas, and retained the position till 1897.

A SENATOR OF VICTORIA.

He is a Senator of Victoria University (Methodist), and was made a Methodist doctor of divinity in 1890, or a time he was editor of The Methodist Episcopal Pulpit, and has frequently had articles in The Methodist.

For years he has been looked upon as one of the leading Methodist educators in Canada. Hence, it was natural that Methodism throughout the land should be thrilled by his deposition.

Mr. Austin is a kindly countenance man of fifty, with a clear eye and a thinking mind.

SYMPATHIZED WITH HIM.

"I met Inspector Hughes to-day, and he said he sympathized with me. I told him I needed no sympathy," said Mr. Austin. At the Conference in Windsor they declared I was the coolest man present," he added. This all shows the earnest, satisfied conviction of the man.

NOT A SUDDEN WHIM.

"Was this acceptance of Spiritualism a sudden whim of yours?" was asked. "By no means. That's where the reports have been wrong. When I was principal of Alma College, one of the subjects taught by me was psychology. I collected many out-of-the-way facts and investigated them. For eight years I have been a close student of psychology. Some time ago I fell in with several Spiritualists and had ocular demonstration of their phenomena. During the last two years I have been convinced that the theory of spirit return would explain the phenomena."

"Those presented by psychology, telepathy and clairvoyance—the phenomena of mind and spirit."

HOW THEY SEE THE DEVIL.

Mr. Austin stated that these phenomena were explained by three different theories. The first was that they were the product of the devil. "This," said he, "is the popular theory among church people. But then people are prone to see the devil in what they don't understand."

The second theory was that a phenomena were seen by the unconscious mind, that every person had two brains, a conscious and an unconscious one. This was his view till recently.

THE THEORY OF SPIRITUALISM.

The third theory, the one he now held to, was taken by him after reading much testimony and after receiving indisputable self-evidence. This theory was Spiritualism.

"Yesterday was the first time I announced myself a Spiritualist," Mr. Austin declared.

"What do you mean by Spiritualism?"

"Well, it is a word that has a bad name, because of the deception that has been practiced under its cloak. I mean that the spirits of those departed do come to one and hold converse. They do not come whenever one wishes it, but under certain conditions they appear. A psychic must be present. A psychic is an abnormally developed person who can commune with departed spirits. The prophets of old were psychics. Joan of Arc and Socrates were psychics."

"Then Christ was the greatest psychic?"

"That's what they say, though I have never declared it. He was the perfect man and in that was abnormal."

WHAT CONVERTED HIM.

"What converted you to Spiritualism?"

"The writing of Sir William Crookes, president of the British Association, those of Alfred R. Wallace, those of Prof. Zollner of Germany, those of Dr. Joseph Cook, those of Dr. George Sexton and other able men in science."

Continuing, in a manner calm, though earnest, as if he were talking of a subject long a reality to him, Mr. Austin said that he began to examine Spiritualism in its relation to religion, the church and the interpretation of the Bible. He found that the Bible was full of spiritual teaching, full of the phenomena of Spiritualism. He had often told his friends that he was an investigator of Spiritualism and believed in its phenomena.

WHERE THE DIFFERENCE CAME FIRST.

"Where did your difference with Conference originate?"

"Right here in the city, on Sunday, January 8, 1898. At the request of Rev. Mr. Rankin, of the Methodist Church, I preached in his church. I chose as my text, 'Buy the truth and sell it not.' Prov. xxiii, 23. That sermon caused the present trouble."

The introduction to the sermon told of the character of truth and its value to humanity. Man's chief business was to find out and live the truth. That was religion.

There were many hindrances to the finding of truth. Among them was the idea, taught from the pulpit, that men were to get truth from the preacher, and were not to seek it themselves.

Mr. Austin held that every man should examine spiritual truth for himself.

years ago. His idea was, "Whatever has been, is and will be."

Towards the close of the sermon the ways of getting at truth were stated. Great stress was laid upon the cultivation of the spiritual powers. These powers, when developed, made a man able to come in contact with the spirit world all around him. "There's a spirit world all around about us, and through the spirit faculties men see without eyes and hear without ears."

STAND OF THE CHURCH TO-DAY.

The sermon showed that the church of to-day was taking a stand in opposition to truth by opposing scientific men and the deductions of science. The church should take in truth as soon as it was demonstrated. The church should assume a sympathetic attitude to the deductions of science. The truths of psychology were instances. The church should welcome them, but, instead, it ostracized a man who clung to them.

As was natural, the sermon excited much comment, favorable and otherwise. A synopsis of it was published by a friend of Dr. Austin in an Ohio paper, copies of which were widely circulated among Canadian ministers.

WHERE MR. GOING COMES IN.

Now this is where the Rev. Mr. G. of Port Stanley comes into the story. He saw the report of the sermon and wrote to Dr. Austin, asking if it was correct. He was answered in the affirmative and replied that the matter would have to be taken back, or Dr. Austin would be called upon to stand his trial for herodoxy.

On April 1, 1898, a notice of charges was preferred to Conference. On May 15 a preliminary trial was held at Ashtaburgh and Dr. Austin was not present, but he sent a short defense.

THE CHARGES LAID.

The charges against him, laid by Rev. Mr. G. of Port Stanley, were:

1. He denied the doctrine of eternal punishment.

2. He denied the divinity of Christ and disparaged the atonement.

3. He preached a doctrine contra to the finality of revelation.

4. He upheld modern Spiritualism.

The charges were based on the sermon preached in Toronto.

The committee, headed by Dr. Austin, upon charges 2, 3 and 4, and suspended him to the Conference.

At the Conference at Windsor the matter was discussed for the better part of two days.

The friends of Dr. Austin asked him to say nothing in his defense, but he desired to make Conference and the church acquainted with the reasons of his advocating Spiritualism. He desired to be honest.

The result was Dr. Austin was found guilty of the charges and deposed from the ministry.

HIS SERMON WAS GUILTLESS.

Dr. Austin told The World that he had the authority of an eminent Methodist divine, whose opinion would count much in Methodism, that his sermon was guiltless of three of the charges.

CATCHESED BY THE WORLD.

The World turned catcatcher and asked Dr. Austin if he denied eternal punishment.

"I never denied it," he said.

"Do you deny the divinity of Christ and disparage the atonement?"

"No."

"Do you deny the doctrine of the finality of revelation?"

"I never heard of the doctrine, but I certainly believe there are revelations to-day, as there were 2,000 years ago."

HE UPHOLDS SPIRITUALISM.

"Do you uphold modern Spiritualism?"

"Certainly do."

The deposed minister said he had no hard feelings against the members of the Conference, yet he thought they had not been very liberal in their views. He declared that sooner or later all men would come to view matters even as he did. It was merely a question of time.

As to future movements, Dr. Austin had little to say. At present he is under contract to a publishing firm. He thought he would shortly preach and lecture throughout the country. His headquarters will be in Winnipeg.

"Will you appeal to the General Conference?" was asked.

"I am not decided about that. It is expensive to travel from Winnipeg. My defense and sermon will be published and circulated."

MT. PLEASANT PARK, CLINTON, IOWA.

W. F. Peck, president of the Clinton camp, sends the following:

This popular camp-meeting will open July 29 and close August 27. Speakers engaged as follows: A. E. Tisdale, Geo. P. Colby, Carrie E. S. Twigg, C. Fannie Allen, Geo. B. Warner and W. F. Peck. Mediums: Mrs. Maggie Waite, Mrs. George C. Cooley, Max Hoffman and others. The camp-ground is one of the most beautiful spots on the continent. Every convenience for comfort, amusement and recreation is provided at very moderate cost. You may dwell in a tent, occupy a cottage or room in the hotel as may be preferred, cook your own food, buy it already prepared, or take your meals at the restaurants.

Band concerts, dramatic entertainments, all varied tastes. Prof. Zumbach, with his choir, will give the "Song of the West," will furnish vocal music for the entire season. For circulars and further particulars address the secretary, E. A. Kilby, Ottumwa, Iowa.

"A Conspiracy Against the Republic." By Charles B. Waite, A. M., author of "History of the Christian Religion to the Year 200," etc. A condensed statement of facts concerning the efforts of church leaders to get control of the government. An important work. Paper, 25 cents. For sale at this office.

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

"Mediumship and Its Development, and How to Mesmerize to Assist Development." By W. H. Bach. Especially useful to learners who seek to know and utilize the laws of mediumship and development, and avoid errors. Price, cloth, 50 cents; paper, 25 cents.

Wm. M. King writes: "I write to thank you for the valuable premium I received with The Progressive Thinker—Art Magic. I find its contents very instructive and wish it could be placed in every home, for to my mind there is no more genuine and good sensible reasoning in its pages than can be found in both the Old and New Testaments."



Camp-Meeting Directory.

Inquiries are coming to hand regarding the opening dates of the various camp-meetings. The secretaries will please inform us at once, and thus spread far and wide the names of their respective camps.

AN EARNEST PROTEST

Against the Course of The Progressive Thinker.

We wish to most earnestly protest against The Progressive Thinker lending its columns as it has done lately, to promoting the interest of a camp-meeting near Chicago, that, according to the Times-Herald of June 8, is to be under the auspices of the Illinois State Spiritualist Association; said association having been formed for the purpose of vetting the conduct of Mrs. Mabel Aber Jackman at a seance where her deceptive practices were fully exposed by eight unimpeachable witnesses, who are willing at any time to testify to the facts of the case before any court.

Mr. Cordingley is one of the officers of this association. A camp-meeting run by the Mabel Aber Jackman element will only excite the contempt and disgust of the great mass of Spiritualists of Chicago, and will soon be buried in oblivion, where it deserves to be.

HARRY F. HILL,
272 E. Indiana street, Chicago.

We desire

Ten Thousand Papers Examined Weekly for The Progressive Thinker, by the Chicago Press Clipping Bureau.

Articles on Spiritualism, Occultism, Psychic Force, Prophetic Dreams and Remarkable Visions, Spontaneous Spiritual Phenomena, Apparitions, Etc., taken therefrom to Enrich Our Columns.

IN THE OCCULT LINE.

A Voice Heard Ordering Murder.

IT WAS HEADED, AND BERTHA BEILSTEIN MURDERED HER OWN MOTHER.

"On this Saturday night, what time did you die?"

"About 9 o'clock."

"And then what did you do?"

"I laid out my clothes in which I desired to be buried."

"At the time these clothes were laid out, Bertha, whose life did you intend to take?"

"My own."

"Did you go to sleep?"

"I did not."

"What about the laudanum?"

"Well, I tossed around on the bed and I walked the floor. I knew that at some time or other the command would come to take my mother's life. I bought the laudanum that I might end my own life before that command came."

"When the clock struck 3 I started to pour the laudanum from the bottle into a tumbler. Suddenly I heard a voice calling to me, and my arms became like steel. The tumbler and bottle crashed to the floor. I knew the order had come. I went to the dresser and got the revolver. Then I went into my mother's room, walked up to the bed and shot her. I do not remember anything that I did after the first shot, and I never knew until I was told about it last November."

"Do you know how many times you shot?"

"I do not."

"Do you remember of shooting yourself?"

"Yes, of discharging the revolver just once against myself."

"When this command came, you went immediately?"

"Yes, I did not hesitate."

"What made you do it, Bertha?"

"What made me do what?" This in a slightly surprised tone.

"Why, kill your mother?"

"Because I thought it was my duty."

"Did you ever think before this that you saw your father in the room?"

"Yes. The moment I would dismiss the idea of killing either mother or myself, he would appear in my room."

"How did he appear?"

"I don't know. I don't remember whether it was in his natural form or his spiritual form, or what. I could see his face though. He would remain half an hour or so."

"He would be pouring laudanum into the glass the command came and you shot your mother at once?"

"Yes, sir."

"Do you remember taking the laudanum?"

"No, sir."

"Or of using the revolver?"

"Yes, I know I used two, but I remember of shooting myself but once. The revolver had been in a drawer five or six years."

"Do you have any recollection of opening the door or of talking to Rev. Mr. Brubaker?"

"Not the slightest."

"Or of walking to the bedside of your mother when other people were there and saying you had shot her?"

"No, sir."

"Or of telling anyone about this Chicago affair or about your cousin?"

"No, sir," emphasized by a tap of her foot against the railing.

There was a murmur of protest from witnesses who had testified regarding the Chicago case. One leaped over to the other excitedly, and exclaimed:

"Oh, did you hear that?"

"Your father and mother were cousins before marriage?"

"Yes, sir."

"Have you any recollection of talking to anyone during the first four weeks after the shooting?"

"No, sir."

FOREWARNINGS.

The Future Can Be Discerned.

IN FIELD OF UNANNY-STORIES OF THE SUPERNATURAL TOLD BY CHICAGO PEOPLE—KEEN OF FORESIGHT—SURPRISE FOR A DOUBTING LAWYER ON JURY'S VERDICT.

"Do I believe in the supernatural?" queried the Judge as he squirmed in his chair. It was the regular Sunday afternoon gathering at a newspaper man's house on the South Side.

"Do I believe in the supernatural?" repeated the Judge. "Well, up to six weeks ago I didn't. Now I believe that some people have supernatural power, because I've seen manifestations of it that I can't explain in any other way. I had a case in court a month ago of a man charged with embezzlement. I won't mention the name of the defendant, but you all saw it in the newspapers, because the circumstances of the trial attracted considerable attention. Between us, now," resumed the Judge, as he leaned back comfortably and fractured the arms of the rocking chair, "that client of mine really did hypnotize some hands. When he first stated his case to me I saw that conviction was a foregone conclusion, and I thought I wouldn't have anything to do with the matter. But some things about the motives for the crime, and the dependence of the man's family, made it pathetic. The more I thought about it, the more I saw some chance to work on the sentiment of the jury and perhaps secure a light sentence, at least. Besides, the fellow's wife put a pitiful plea for me to take the case. Well, after I was in for it, of course, I wanted to make the best show I could. Of course, you know an ex-Judge with leadings toward politics and getting gray-haired doesn't want to make a vaudeville performer of himself to save the skin of any embezzler. On the whole, things went on about as I thought they would. By a soft-hearted jury any man would be let off. With a cool, blood-chill, Bostonian kind of jury he wouldn't stand as much room as Agulnaldo or any of those what-his-names in the Philippines. I was really worried. That evening, after the case went to the jury, a neighbor girl, a pet of my wife and myself, came over.

"NAMED JURORS AND VERDICT.

"Gracious, goodness, Judge, what's the matter? I've a notion to go home, you're so grumpy," she said.

"He's worrying because he's afraid an old jury down town is going to decide against him," my wife explained, laughing.

"Well, if that's all it is, my cousin that's visiting us can tell just what they'll do and set your mind easy," said the girl.

"She ran off and pretty soon came back with a great, lanky country boy about 18 years old. He came down from Champlain, Ill., and this was his first trip to the city. Just for curiosity I began to ask him some questions, and he declared that he could 'put his mind almost anywhere, far or near.'"

"Fire away, then, and tell me what that infernal jury is thinking about," I said. He didn't ask me which jury, and I made no explanation. The boy sat down and put his hand over his eyes. "Wait," I said, "first see if you can tell me the names of the jurors?" Now, you can believe me or not, but that boy told me, in ten minutes, the name of every juror, his occupation, and gave a good description of each. He said that they had agreed on a verdict and that my man would be found not guilty."

"Oh, psaw! I remarked, a little disappointed, really, because I thought the boy couldn't be right, they can't acquit him outright. It may be a light sentence."

"No," said the boy, "the foreman has just signed the paper, and it says 'not guilty.' Well, the boy was right, and I found out by inquiry that the verdict was written and signed at just the hour he said it was."

A PRESENTIMENT OF SANTIAGO.

This reminded the artist of a story. "During the campaign in Cuba last summer," he said, "I had a relative in the army. He was the only son of a cousin, and it broke his mother's heart when the boy went away. You know it was some time after the fighting around Santiago before complete lists of the wounded were published; besides, Chicago newspapers, I think, were full of reports of extraordinary deaths at that time. I saw one when the news came of the first battle I went down to my cousin's house about nine o'clock at night. She asked me, as she always did the first thing, to tell her the war news. I recited, then, all I knew from the bulletins, assuring her that the casualties on our army had been slight. She seemed in fairly good cheer. The next morning she came down stairs, very white.

"Henry was shot yesterday," she said. "His left shoulder was torn to pieces. I can see it. I feel the pain through my shoulder right here. The whole side is mangled, and Henry is dead."

"I tried to show her the absurdity of presentiments, second sight, or whatever it is, but she wouldn't be convinced. Three weeks afterward we got a detailed account of Henry's death. His left shoulder had been torn off a cannon shot."

"Is it true, Doctor, that people sometimes have a presentiment of death?" queried the Judge.

"But I have known cases," mused the doctor. "I remember during the hospital practice we had a patient once who came in for a very slight operation. There was positively no ground for a suspicion that he would not recover in a week. When I went to his room to walk with him to the operating room he looked at me curiously, with eyes as bright and dark as a bird's."

"I shan't get over this, young man," he said. "I will not die under the ether, but I will die in a few days after this, in the afternoon. Miss Patterson (the nurse) will find me dead in my bed, with my arm over my face—so," I

didn't think enough of the man's fears to speak of it to anybody. Patients of course are always nervous about an operation. At about 2 o'clock on the afternoon of the second day he was found dead in his bed by the nurse; weak heart, I believe, they said."—Inter Ocean.

CHAPIN ARRESTED.

He Is an Alleged Bogus Medium.

Harry Chapin, the alleged bogus medium, was tried before Judge Edwin Frank and a jury late Thursday afternoon. The jury, after being out three hours, agreed to disagree, and were discharged. The first ballot stood 11 to 1 for conviction, and the last ballot 9 to 3 for conviction. During the trial it developed that Chapin was

A MORPHINE FIEND

of a most pronounced type. The trial was an interesting one, in view of the fact that Attorneys Robert Pugh and Wm. Bames, who were opposed to

Prosecutor Wm. Lueders, offered no defense, and went through the trial on technicalities, covered by a blanket objection. In other words, they objected to all questions and answers save the question asking witnesses' names. So certain was Attorney Pugh that a conviction would follow the retirement of the jury that he at once prepared a motion

FOR A NEW TRIAL.

When the jury were out some time Attorney Pugh said: "I would like to know what they are holding out on."

Mrs. Lee Keck was a witness, who said that Chapin had swindled her by pretending to be a medium. She was asked to tell of a visit the man made at her home to get a test of his powers.

"What," she said, "do you mean the day I took his watch from him?"

Attorney Pugh objected and the story of how she stopped the clock and got Chapin's watch as security for a loan did not get before the jury.

Mrs. Kate Kato, a stenographer, testified that she was victimized by the fellow. She made him disgorge, too. Mrs. Harris, in order to be sure that Chapin was a genuine spiritualistic slate writer, placed the slate under her feet, and there was no writing. The witness had paid him the money and she made him give back all but fifty cents. It took Mrs. Harris about as long to get on Chapin's curves as it does for a fox to scent trouble ahead.

An interesting witness was Jeweler Wm. Knox far and wide as a foe to Spiritualism. He said that Chapin had called on him in order to "get on the good side of him," and said that he was a fake. Wm. told him to go and make an honest living.

Detective A. Sweeney afforded much amusement to the jurors when, with slate and table and green cloth, he described the sitting at Chapin's in which he and Prosecutor Lueders took part.

Col. Deitsch told the jury that Chapin had acknowledged to him that he could not bring the Colonel's grandfather back for an old-fashioned chat on these modern times. No witnesses were put on the stand for the defense, and in the face of the testimony the twelve men could not agree that Chapin had practiced a trick game—Cincinnati (Ohio) Times-Star.

INHERITS A GHOST.

Seems a Genuine Haunted House.

A clergyman has just succeeded by the death of his nephew, Sir Henry Boynton, to one of the oldest baronies of England, and with it inherited the entailed estate known as Burton-Agnes Hall, near Hull, in Yorkshire.

The mansion of the place has the most extraordinary ghost story attached to it that perhaps can be told of any of the spectre-ridden manor houses of this country. Its truth is attested by many generations of Boyntons, and several attempts to "lay the spirit" have altogether failed.

The ghost is supposed to be the restless spirit of one of three sisters who were co-heiresses to the estate in the reign of Queen Elizabeth, and who were the actual builders of the present Burton-Agnes Hall.

One of the sisters was waylaid on the highway while out walking shortly after the completion of the new house, and terribly maltreated by ruffians, supposed to be certain gentlemen residing in the neighborhood. The terrible treatment broke the lady's heart, and she took to what proved to be her deathbed. Before dying, however, she made her sisters promise that her head should be removed from her body, and preserved on a slab in the great entrance hall of the house. She also intimated in her dying moments that if future owners of the place attempted to remove her head from the hall slab she would make the place uninhabitable.

The two surviving sisters gave the dying woman the promises she required, but only with the intention of soothing her last moments. The head and the body were duly buried together. But beginning with the night of the funeral and continuing for several weeks, the most extraordinary disturbances in every room of the mansion. Furniture flew about, chairs rattled, horrible shrieks were heard, so that the sisters were glad to have the grave opened and the head taken from the body and placed on a shelf in the hall. There it remained for upwards of a hundred years, and then one of the possessors of the hall had the head buried on one of the lawns. Again horrible disturbances took place, and the head was once more disinterred and placed on its shelf.

Two more attempts have been made by successive owners of Burton-Agnes Hall to get rid of their ghostly hall ornament, but always with terrible happenings until the head had once more been restored to its shelf. And there it is now, a fleshless skull, of course, and there the new baroness intends it shall remain as long as she happens to be lord of the place. But he talks of building a little shrine for the special accommodation of the head. How the spirit of the long-gone dead lady will like this innovation remains to be seen. At any rate this is indeed an interesting problem for the Psychological Society.—Philadelphia American.

Ghosts Not Always Real.

Ghosts are not always real. In fact, some of the most successful manufacturers with infinite care. To get a photograph of a ghost is not at all necessary that the real thing be before the camera. Draw the phantom in outline on a sheet of ordinary note paper, cut it out in silhouette and put it in the printing frame with the negative. Having first made a suitable photographic negative, the white paper silhouette may thus be superimposed on any desired part of it, and the final print will show the ghost, with the objects seen through it weirdly, as if it was translucent.—New York Press.

SHE FINDS THE LOST.

Through Her Wonderful Occult Powers.

WHILE IN THE HYPNOTIC STATE, LOST MEN AND ARTICLES ARE FOUND AND SPIRITS SEEN.

Is it possible for missing people to be located by hypnotic subjects in a state of trance? It is a fact. This has been done here in Chicago by two women living on the South Side, Mrs. Mary Long and Mrs. Flora Miller. Isaac Humrickhowe, a soldier in the regular United States army, had been lost to his family for several years, and was located and found by Mrs. Long while in a hypnotic trance. There is no doubt of the truth of the story. It can be verified in every detail. The names given—Mrs. Long and Mrs. Miller—are not the real names of the women. They are two quiet, retiring and cultivated ladies, who do not work for pay and who do not care to be identified with the story.

Several years ago Mrs. Miller, who is an old maid and schoolmate of Mrs. Long, discovered that she could put her friend into a hypnotic state. The matter was considered a joke by the two families, the members of which sometimes amused themselves by the experiments.

Two women from Ashland, Ohio, visited Mrs. Miller. They were entirely unknown to Mrs. Long. One evening Mrs. Long came in to call and the conversation turned on experiments in hypnotism. Mrs. Miller laughingly remarked that she often put Mrs. Long in a trance and had her find grandmother's spectacles.

"Can she locate lost articles?" asked the two visiting sisters in one breath.

"Sometimes we find that she can, and at other times the experiment is a failure," was the answer.

FINDING OF HUMRICKHOWE.

The sisters then told the story of the missing brother, Isaac Humrickhowe. He had joined the regular army, gone to some post out West, and had not been heard from for over a year. The last news they had from him was that he was in a wound received in a fight with Indians.

Somewhat against her will, and entirely skeptical as to the result, Mrs. Long allowed herself to be placed in a trance for the purpose of locating the lost brother.

"Can you see Isaac Humrickhowe?" Mrs. Miller asked her.

"Yes," was the answer immediately. "How do you know it is he? You have never seen him."

"I can't tell you that, but I know some what that this man's name is Isaac Humrickhowe. He is of medium size, fair, light-haired, and has a long scar on the right side of his face."

"Where is he?"

"He is in a town, and he stays about a big building. I think. But he does not live there. I can't make out the name of the town. I never saw it before."

"Oh, try now, Mary," pleaded Mrs. Miller. "Look up there, high on the wall toward the ceiling. The name is on a signboard up there."

The subject bent forward and strained her eyes toward the spot indicated. "No," she said, shaking her head and settling back in the chair. "I can't read the name."

"Look again," commanded Mrs. Miller, sharply this time. "I know you can make out those letters if you try."

Again Mrs. Long peered forward, seeming to strain her eyes to the utmost. Then she spelled out slowly, "Kankakee, Ill."

The sisters caught at the clue as at a last straw. Search had been made in many places without result, but they resolved to make one more effort. They went at once to Kankakee and found the brother, Isaac Humrickhowe. He had been wounded, and never recovered. Mrs. Long peered forward, seeming to strain her eyes to the utmost. Then she spelled out slowly, "Kankakee, Ill."

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OCCULT FORCE.

Telepathy, an Acknowledged Fact.

INTERESTING STATEMENT IN REGARD TO THOUGHT TRANSFERENCE.

The following brief extracts are from a very lengthy article published in the Chicago Chronicle on "Thought Transference." It is a fact.

"My impression in the experience of my life is very strong that one is influenced and controlled by some unseen agency beyond himself. There is nothing more marked in my mind than that the course of my life has been laid out for me and a kind of compulsion exercised to force me into it, usually against my will, and in these instances, they are quite a number, what I was compelled to do was better for me than if I had followed the course which I had chosen for myself and preferred."

Samuel Fallows, pastor of St. Paul Reformed Church, says:

"Telepathy has been proved beyond the possibility of a doubt. It is no longer a theory; it is a fact."

"Telepathy, or spiritual telegraphy, or whatever you may want to call it, works on precisely the same principle as the new wireless telegraphy. In the first case thought waves travel through the ether and in the other electric waves. To call thought a physical substance may sound strange, but it is true nevertheless, and the waves of ideas travel from one person's brain to another instantly, in entire disregard of distance or intervening obstacles such as buildings or mountains."

"It is a well-known psychological fact that every idea stamps itself on the substance with which it comes in contact. The mark is light or heavy according to the intensity of the idea; it is injurious or exalting, according to its moral character. Scientists have recently demonstrated what poets and novelists have long declared, that anger and jealousy and all evil thoughts are poisonous, and that joy and hope and all noble thoughts really nourish and build up the body. Now all one has to do to register his thoughts upon the brain of a person far away is to concentrate them sufficiently to send the message to be sent and upon the person operating upon. This concentration is the principle of both electric and thought telegraphy."

Dr. Julia Holmes Smith says:

"On one occasion a dose of medicine was given with orders to repeat if necessary, leaving the matter to the discretion of the nurse. On returning to my home that evening and looking over the notes of the case I became convinced that two doses of the medicine would produce no effect. With great earnestness of purpose I determined that the nurse should not give the medicine; not trusting, however, to the possibility of thought transmission I called a carriage and drove directly to the house of the patient. I summoned the nurse, saying: 'I have come to tell you that I fear a repetition of the dose would be injurious; one is enough. I am a nurse,' said she, 'about three-quarters of an hour ago I had a feeling in my bones that you had changed your mind and one dose would be sufficient.'"

Dr. Sudduth says:

"Biologically telepathy is derived from 'tele' and 'pathos,' meaning literally 'in sympathy with but suffering afar off.' It may be defined as the sending and receiving of thoughts, voluntarily or involuntarily, by means other than the recognized methods commonly in use. The brain is organic; the products of an organic function are organic; hence thoughts are organic entities. They are concrete things vibrating in ether just like electric molecules. Thoughts excite us, thrill us, move us to muscular activity; and why should not thoughts vibrating through the ether similarly affect our minds far distant? What is the chief source of bodily energy? It is the thoughts vibrating through our cells and muscles and stimulating them to activity. The more good and true ideas a man has the stronger he will be physically—other things being equal."

"The entire world is quivering with ideas and emotions of every description, and all one has to do to get filled with thoughts is to open his mind to them. For your mind harmony with the good—and noble ideas innumerable will flow in. It is the same with evil. This is the explanation of God or the Devil dwelling in a man according as he wishes."

Adeline, Countess Schimmeldann, says:

"Now, I am myself a skeptic about the matter of telegraphy of thought, but there is one way in which certainly there is wireless telegraphy from spirit to spirit, and that is from the spirit of God to our soul. My youngest son, a bright, golden curly haired boy, was rowing with one of our sailors in a boat about a mile and a half from our yacht. In the clear air of the north they were yet to be seen, and I, watching them, distinctly saw the boy rise and overturn the boat so that it was filled with water. I saw him, and his comrade struggling in the waves, and my mind sinking until only his golden curls were floating on the waves. All this took several minutes of time, and already at the first sight of the overturning boat I cried out for help and hurried the crew into the lifeboat. With great quickness they tried to reach the spot, but it was impossible to do so before the lapse of fifteen minutes, when they arrived they found the boat quite safe and both lads fishing. They could not think what had made me see this, and turned to row home, but after they had taken several strokes homeward the whole thing happened exactly as I had seen it."

E. W. Roberts says:

"In reference to Dr. Watson's theory regarding communication through telepathy, I would say that I have made a number of carefully conducted experiments in this line and have succeeded in obtaining results far beyond my expectations. I have been able to communicate with persons so far distant as 400 miles, not in a single instance, but repeatedly. I have succeeded in receiving a message of this character from one who was over 1,000 miles away. At distances within the limits of an ordinary room I have made many successful experiments. Not only this, but I have abundance of evidence which goes to prove that this ability to send and receive telepathic communications is possessed by everyone. Dr. Watson's theory is certainly a new one to me, and he may have a good foundation for the same. My experience seems, however, to point to a theory based on the well-known laws of sympathetic molecular vibration."

"Commentaries on Hebrew and Christian Mythology." By Judge Parish B. Ladd, LL.B., of the San Francisco Bar. This book is of more than ordinary value, giving the results of much patient thought and research by a mind well qualified to sift evidence and arrange facts. In compact form it gives just what is needed on the subject. Paper, 75 cents. Cloth, \$1.50. For sale at this

Occult.

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.. GENERAL SURVEY.

THE SPIRITUALISTIC FIELD—ITS WORKERS,
DOINGS, ETC., THE WORLD OVER.

WRITE PLAINLY.

We would like to impress upon the minds of our correspondents that the *Progressive Thinker* is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written with ink on white paper, or with a typewriter, and on only one side of the paper. If you are not a fairly good penman, please have your communications copied by some one who is, and oblige *The Progressive Thinker*.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed. No one person has the whole truth, hence kindly feelings should always be entertained for those who differ from you.

ITEMS.—Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require.

Every item sent to us for publication, should contain the full name and address of the writer. We desire to know the source of every article or item that appears. This rule will be strictly adhered to.

Frank T. Ripley will accept engagements for the days of June to speak and platform tests. Mr. Ripley goes to Lincoln camp-meeting in July. Address all letters to Oxford, Ohio, for June.

Mrs. Jas. Hayes, of San Francisco, Cal., writes: "I wish to acknowledge receiving Art Magic, Ghost Land and Occult Life of Jesus of Nazareth. Please accept my thanks. I know I will enjoy the reading of them very much."

W. E. Bonney, after a thorough investigation is convinced that the extract from the New York World in relation to a spirit assassinating a man was false in its assertions.

The secretary writes from Kelloggsville, Ohio: "The Spiritualist Union Society of Ashland county will hold a meeting at Shepherd's grove, near Ashland, O., June 24 and 25. Mrs. Carrie E. S. Twining, of Westfield, N. Y., Mrs. Anna L. Gillespie, of Pittsburg, Pa., and Mr. H. M. French, of Cleveland, O., are engaged as speakers and mediums, and a rich treat is anticipated."

L. L. B. writes from Findlay, O.: "Mrs. W. Hibbits, of Maumee, Ind., a trumpet medium, will hold seances in Findlay, O., three days, June 23, 24 and 25, at the residence of L. L. Bair, 811 Franklin avenue. Parties who live in the vicinity of Findlay can avail themselves of the opportunity to visit one of the best trumpet mediums in the world."

Canal Dover, Ohio.—When Samuel Fertig, who was a devout Spiritualist, died, it was his wish that he should be buried with Spiritualistic rites, and accordingly Rev. E. W. Sprague, the well-known Spiritualist of Jamestown, N. Y., was secured to preach the funeral sermon. Rev. Sprague was assisted by Rev. Christian Weber, pastor of the Moravian church. The attendance at the funeral was the largest of any held here in recent years. All the rooms of the large Fertig homestead, on Factory street, were crowded. In the midst of Rev. Sprague's address a lady broke into a hysterical cry, which she said she could not control. At the close Rev. Sprague closed his eyes and, with upturned face, began to recite a most beautiful strain of poetry applicable to Mr. Fertig's death. He chanted more than a dozen verses, and then faltered and broke off suddenly, and closed his sermon. Those who heard it were entranced by the beauty of the verses. Rev. Sprague announced that the verses were taken from the *Book of the Dead*, and that he recited them on the spur of the moment as they were given to him by his control, and that he was in a trance.

The annual election of officers of the First Spiritualist Church of Flint, Mich., was held at G. A. R. Hall parlors June 6th. The following officers were elected for the coming year: Mrs. Lissie Dole, president; Mrs. Ellen A. Parker, vice-president; Mrs. Effie M. Post, secretary; Mrs. Pluma Brotherton, treasurer; Mrs. Irene Gay, musical director; Mrs. C. A. Withers, Miss J. Post and Charles Bentley, trustees.

John Lynch writes: "I have all your other premium books, and prize them highly, especially the two last; they are both grand. I have read and re-read them with great pleasure and profit, for which you have my heartiest thanks."

F. J. Lentsch writes: "The People's Spiritual Church of this city have been enjoying a spiritual treat. On May 21, 1895, we dedicated our new church and ordained Mrs. Mary Mann, a fine local medium. George Holmstrom of this city and Anna E. Thomas of Newport, Ky., officiating. The church was crowded to the doors. The services were both instructive and beautiful. The ordination ceremony by that gifted speaker and medium, Anna Thomas, was touching and appealed to the hearts of every hearer. Mrs. Mann, with her own warmest love, Mr. Holmstrom is our regular pastor, and is a fine speaker and faithful worker. He has been a great stand-by for our church."

J. W. Dennis, of Buffalo, N. Y., writes of the egotist: "With him all truth, all law begins; Omniscience and all wisdom's waters main; outspread from the ethers of his head, and should the mighty ether burst then all the world would die of thirst. So spare, kind fate, we humbly call, these wondrous men that know it all."

Olive Allingham writes: "Mrs. Lora Holton will hold a reception at 538 West Sixth-street for the benefit of all, and especially of those having

open services the 17th inst., with eight of our best speakers and mediums on the platform, while many more are expected before they close on the 25th inst. The camp-meeting is being conducted under the auspices of the First Progressive Spiritual Society of this city, while the different committees include a number of people outside of the society and every Spiritualist in the city is directly interested. Mrs. H. Morse Baker, Mrs. Maggie Walte, Mrs. Annanda Coffman, Mrs. Ida Wilson, Mrs. W. M. Sprague, and Mrs. M. B. Brotherton have been engaged to help those already interested."

Dr. J. M. Peebles writes: "By the way, I have read with a great deal of interest Mr. W. P. Jamieson's 'Downhill Steps from Spiritualism to Materialism.' I knew him well, oh, so well, and attended his seances in his early experiences. Once I remember of seeing him entranced by an old Baptist preacher, and with eyes closed, he got down on his knees and prayed a most horrible orthodox prayer. It was his usual custom to pray with his eyes closed, and from this he was controlled by Joe Smith and advocated Mormonism in this trance state. Then, another spirit came, and he was quite scientific. The question is, did Jamieson 'play' all this—was it a sham? Was he humbugging us, or was he really entranced?"

Correspondent writes from Seattle, Wash.: "A reception was given by the members and friends of the Church of the Soul of Seattle, Wash., in honor of their present pastor, Mrs. Lillian Nagel, of Tacoma, at the residence of Mr. and Mrs. Monroe, last Wednesday evening. It was most highly enjoyed. A very social time, interspersed with music and light refreshments was the result, after which a purse was presented to Mrs. Nagel as a token of appreciation of her good qualities as a co-worker and helper among us. Pleasant memories will always return with thoughts of her sojourn with us. At a late hour they separated, wishing every success to the Church of the Soul, and all concerned."

Thos. H. Hartley writes: "Dr. T. A. Bland, formerly of Boston, and now of Chicago, who has done such grand work in behalf of the freedom of the medical bill and whose fearless letter, denouncing the manner of legislation at Springfield, which appeared in Chicago Times-Herald, April 30, and Inter-Ocean May 1, has been secured to occupy Mrs. Cooley's platform, Sunday, June 18, Mrs. Cooley's absence being due to her taking part in the anniversary services of the Harmonical Society at St. Louis, and the subject of the speaker's subject will be 'The Religion of Demonstration and the Religion of Dogmas.' Mrs. Cooley will be with us until including the last Sunday in June, when she leaves on a vacation. Her return, on the first Sunday in October, will be hailed with delight, by all who have been fortunate to listen to her eloquent lectures and convincing spirit messages."

Geo. F. Perkins writes from Dubuque, Iowa: "At the Friday evening meeting, June 9, the ladies, with little Maude Geyer as speaker, produced a magnificent worked pillow from some mysterious source, and the pretty little orator informed us that inasmuch as this was the anniversary of a very interesting event, commonly called a birth-day, the friends present and those whose names were so beautifully embroidered thereon, to the number of thirty-eight signatures, desired us to accept this piece of workmanship, executed by Mrs. Maude Geyer, and the accompanying purse of money amounting to \$10 as a token of friendship and esteem. I tried to say, 'thank you.'"

The Sunlight Church Band will have an excursion to St. Joseph and Benton Harbor, Mich., June 21, on the steamer City of Chicago. Mrs. M. A. Plerson writes: "Elaborate preparations are being made for the wedding of a young couple, which is to take place on the steamer's return trip, and at which our president, Mrs. Sara E. Brownwell, will preside in the pastoral robes presented by A. M. Rothchild & Co. A fine quantity of music has been secured, and other features of entertainment have been carefully arranged. Headquarters for the band will be at Lake View Hotel."

Dr. J. M. Peebles, the renowned traveler, speaker and writer, will lecture at Mrs. Cooley's farewell meeting, at 77 Thirty-first street, Chicago, Sunday afternoon and evening, June 23. Mrs. Cooley leaves for her summer vacation July 1.

Mrs. L. T. Crummett writes from Hyde Park: "The three premium books recited, for which please accept my thanks, with gratitude for your kindness."

Prof. W. M. Lockwood is now resting in Chicago after his arduous labors during the past year or eight months. His lectures in various large cities have been enthusiastically received. Scientists and eminent physicians, as well as spiritualists and free thinkers, have been attracted to his lectures, and deeply interested in explanation of his new revelations in explanation of the material and spiritual universe. The Professor will answer calls to lecture near Chicago, until the 25th of July when he starts to all his camp-meeting engagements. He can be addressed at 491 West Monroe street, Chicago, Ill.

G. S. Bowen writes from Elgin, Ill.: "I take a great deal of pleasure in advising you that our society some four months ago engaged the service of Mrs. Russell Brunswick as a test medium. In this capacity she has given the most complete satisfaction to our large and intelligent audience, and has convinced hundreds of people who have listened to her readings, of the truth of the spiritual philosophy. Our meetings for the season have closed, but we shall always remember her visit in Elgin as of great value because each one of her listeners has been convinced so perfectly of the truthfulness of her statements that many have really turned to a new life; and to commend Mrs. Russell Brunswick to the public with the greatest confidence."

O. T. H. Benton writes: "The many friends of Henry B. Allen, and his estimable wife will regret to learn of their departure from our midst to Kansas City and other points to be in attendance at the camp-meeting in Forest Park, Ottawa, Kans. T. C. Deuel, president, Wallula, Kans. Mr. Allen being president of the Spiritualists' and Mediums' Society, will be greatly missed, but we hope to return in a few months full of vigor and renewed health and in the mean time he will not forget his duty to the Home, as he will have a wide field to labor in for this noble cause. All the officers of the home are mediums and its meetings are carried on by efficient workers. Last Sunday, June 4, Howell, followed by Mrs. Trudelle, Dr. Geo. Dutton, Mrs. L. J. Vaughn, and Dr. Chester. Services are held at the Home, 3310% Rhodes avenue, every Sunday morning, at 10:45. Everybody welcome. Seats free."

G. W. Kates writes from Lansing, Mich.: that his wife and self held meetings there, June 8 and 9, to good-sized audiences. He reports the Lansing society as being engaged in the work with a new and interesting place, they call the Temple. The Ladies' Aid held a reception and gave a supper upon their arrival and seem to be a live body of active workers. G. H. Clark as secretary of the Temple is an earnest and capable official. Mrs. Downey, proprietor of the Hotel Downey, the leading hostelry of Lansing, entertained us. She is a valued local helper of the cause. The capital of Michigan is a spiritual center of promise. The camps at Haslet, Park, Grand Lodge and Island Lake are within a few miles of Lansing and each gives good prospect for large meetings this summer. And Briggs' Park, near Grand Rapids, is being vigorously pushed. We are having so many calls in Michigan that we feel disposed to adopt the whole state.

Augusta Metcalf writes: "It was my good fortune to spend a few days last February at Lake Helen, Fla., at the Spiritualist camp. I enjoyed the ministrations of old and tried workers, among whom were Mrs. Conant, C. Fannie Allyn, also Prof. Peck, of St. Louis; yes, and the editor of 'Lucifer' was there, too. After listening to one of his lectures, I was constrained to say to him (as I would say to all the world): 'Sir, when women shall have the ballot and a voice in helping to make the laws that govern her, she will then need no other crusade in her behalf.' I thank you again for your work of the Divine Plan. You will surely reap a great reward."

Notes from G. H. Brooks. On the last Sunday in May I closed my work for the present with the Unity Society of Milwaukee, Wis. There was a very large attendance, and the feeling of love and good wishes expressed by the audience, and the meeting by the friends assembled was worth more than words can express. I began my work the first of October, in fear and trembling, as the society was in a bad shape when I took hold of it, but I kept at work, and the friends rallied with one accord and all put their shoulders to the wheel and worked with a will. From the first the meetings began to increase, and the interest and attention of the audience grew through. There is the utmost of harmony prevailing, and never in its history has there been such a genial, cordial feeling as there has been all the time.

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Ingersoll On "The Devil."

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DR. C. E. WATKINS,
THE
FAMOUS CHRONIST,
OF AYER, MASS.

QUICK CURES SMALL DOSES

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The Rural Health Home is an institution that all can feel proud of, and Dr. Watkins cannot receive too much praise for the grand work he is accomplishing there. Dr. Avery also has a most quieting magnetism when giving treatments. We do not know of another such Health Home in the United States. Why not make up your mind, if sick, to spend a few weeks at the Home?

CARL BATH,
44 Broad street, Revere, Mass.

To all who are suffering with chronic disease, and cannot come to our Rural Health Home for treatment, write to Dr. C. E. Watkins, Ayer, Mass., sending name in full, sex, weight and leading symptoms, and your case will be diagnosed free.

**SPECIFIC NO DRASTIC
MEDICINE DRUGS**

A Book on "Chronic Disease"
Sent for 2-cent Stamp.

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SANITARIUM

at Ayer, Mass., can accommodate after April 15, six more patients. Among the many advantages this sanitarium has over others is that it is a Spiritualist Health Home where they can go for rest and health. It is known far and wide as the Rural Health Home, where chronic diseases are cured by new and more natural methods than by the old antiquated physicians. It is under the personal and assiduous care of regularly educated, natural and experienced physicians and is a pleasant and attractive home where invalids can regain their health under favorable conditions, and the overworked and nervous can find rest and recreation.

It is situated in a historic, picturesque and beautiful region, one mile from Ayer depot in the town of the same name. Ayer is the junction of the Fitchburg (Hoosac Tunnel route) and Boston and Maine railways, thirty-six miles from Boston, twenty-eight from Worcester, and eighteen from Nashua, N. H. It has pure air and water from the Shaker Medicinal Spring, which according to the analysis of the State Assayers of Massachusetts and Maine, surpasses the celebrated Poland Mineral Spring water of the latter state; perfect sanitation and beautiful country roads lined with stately elms, over a gently undulating interval of wood and fine farms, where the philosopher, a Bronson Alcott chose his earthly paradise.

Terms for board and treatment from \$1 a day upwards. Send all letters to
DR. C. E. WATKINS,
455tf Ayer, Mass.

PASSED TO SPIRIT-LIFE.

[Obituaries to the extent of ten lines only will be inserted free.]

Passed to the higher realms, Friday, May 19, Calvin F. Kyes, aged 67 years. The arisen one was for many years an ardent defender of our grand philosophy. His transition took place at his home, near Lead, S. D. His wife, son and grandchildren survive him, and miss his mortal form, but are comforted by his spiritual presence.

LOWELL A. MASON.

"The Indelibility 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.

"Origin of Life, or Where Man Comes From." "The Evolution of the Spirit from Matter Through Organic Processes, or How the Spirit Body Grows." By Michael Faraday. Price 10 cents. For sale at this office.

"Historical, Logical and Philosophical Objections to the Dogmas of Reincarnation and Re-Embodiment." By Prof. W. M. Lockwood. A keen and masterly treatise. Paper, 25 cents. For sale at this office.

"Progression, or How a Spirit Advances in Spirit-Life." "The Evolution of Man." Two papers, given in the interest of spiritual science, by Michael Faraday. Price 15 cents. For sale at this office.

BOOK REVIEWS.

The Spiritual Hymnary, together with Tunes, Opening Exercises, and Hymns, Studies, Adapted to the Sunday Lyceum and Social Worship. Edited by W. Ludden. Published by Ludden & Bates, New York.

It seems a pity that a compilation comprising so much commendable matter adapted to the uses for which this is designed, should be marred by so many things in favor of old Jewish notions and orthodox ideas. Singing hymns of praise to the old Hebrew tutelary or tribal "God, Jehovah," will scarcely be accepted by many intelligent, well-instructed Spiritualists as a proper exercise for children, or adults either. The reputed record of His doings, in the Old Testament, if accepted as reliable and truthful, is far from affording people of fine moral conceptions a satisfactory reason to

"Sound Jehovah's praise on high, Joyfully on earth adore Him, Till in heaven our song we raise; There enraptured fall before Him, Lost in wonder, love and praise."—Page 7.

Nor does that record afford us any good reason to repeat the old declaration of Jewish psalmody,

"The God, Jehovah, is our refuge," or "The God of Jacob is our refuge."

Nor does it move Spiritualists to declare, "Unto God, Jehovah, thankful hearts we bring."

If such lines as these and others that might be quoted are suitable for Spiritualists and their children to sing, there is little need to compile a new book of hymns, for all the orthodox churches will gladly donate their hymnals for the use of Spiritualist lyceums and social meetings.

And what will our Spiritualists think of this little taste, found on page 92:

"Oh, what can little eyes do,

To please the King of Heaven?

The little eyes can upward look,

Can learn to read God's Holy Book.

Such grace, such grace to mine be given."

"God's Holy Book!" Oh!

Can it be that Spiritualists or their children in the lyceums will ever come to this?

It is needless to follow with other quotations bearing the unmistakable brand of old Jewish and modern orthodox ideas and notions. It would be but a step further to include an endless burning hell and all the other doctrines, against which modern civilization and humanity have revolted.

It is a sad pity that a book containing many things excellent, should be disfigured and hopelessly marred by the peck-marks of an antiquated theology which is rapidly being rendered obsolete by the advance of civilization, enlightenment, and the light of Spiritualism.

In conclusion, if Spiritualists want a book free from orthodox taint and nonsense, and in thought and spiritual teaching, full of uplifting sentiment, a book especially and wisely adapted for the use of lyceums, etc., they will not go amiss if they get "The Lyceum Guide," compiled by Emma Rood Tuttle. They will find it a wisely helpful handbook.

In addition to this, let them subscribe for "The Lyceum," a children's weekly paper, of ideal excellence and beauty, published by Tom Clifford, 1905 Pearl street, Cleveland, Ohio, for only 50 cents a year.

It would not be just to omit words of praise for that well-known old stand-by in lyceum work, "The Children's Progressive Lyceum," by Andrew Jackson Davis. The inspired author rendered invaluable service to Spiritualism in the preparation of this manual, which is of the kind of thing that seem to grow good, as they grow old. It is always fresh and new, delightful and instructive. The price is 50 cents, and it is for sale at the office of The Progressive Thinker.

Belvidere Seminary.

The fall term of this home-school for youths of both sexes will begin September 20. Location healthy and beautiful. Adults prepared for college or business by experienced and liberal teachers. Its art departments include music, painting, mechanical drawing and literature. Its government is based on the Golden Rule, its coercive force is, therefore, the law of love; its motto, "He that ruleth his own spirit is greater than he that taketh a city," hence, in principle, its motto is, "Be ye perfect." It is a place where the student, in war, capital punishment and injustice, in all the relations of life, Spiritualism and all progressive people are cordially invited to co-operate with its principals in their efforts to sustain a liberal and harmonious institution for the intellectual, moral and spiritual education of their children. Terms moderate.

Reference: H. D. Barrett, editor of the Banner of Light; J. R. Francis, editor of The Progressive Thinker; Mrs. Loe F. Prior, Atlanta, Ga.; Mr. and Mrs. W. P. Williams, Salem, Oregon, and others. For circulars address Seminary, Belvidere, New Jersey.

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Church of the Star of Truth, Wicker Park Hall, No. 501 West North avenue. Services at 7:45 p. m., conducted by Mr. and Mrs. William Lindsey.

The Spiritual Investigating Society meets at 3228 Cottage Grove avenue, under the direction of Dr. Carr. Lecture and tests at 8 p. m.

The Progressive Spiritual Church, G. V. Cordingley, pastor, room 400 Handel Hall, 40 Randolph street. Services at 7:30 p. m.

Band of Harmony, auxiliary to the Church of the Soul, meets at Room 908 Handel Hall Building, 40 Randolph street, every first and third Thursday of the month, beginning afterwards at three o'clock. The ladies bring refreshments; supper served at six o'clock. Evening session commences at a quarter to eight. Questions invited from the audience, and answered by the guides of Mrs. Ashton. Always an interesting program. All are welcome.

The Gross Park Spiritualist Society holds meetings every Sunday afternoon at 2 o'clock at 1785 N. Hoyne avenue.

The Christian Spiritual Society holds meetings in Hygeia Hall, 404 Ogden avenue and Robey street, at 2:30 and 7:30 p. m. Miss Sarah Thomas conducts the services.

Forty-third Street Christian Spiritual meetings will be held in Kenwood Hall, 4308 Cottage Grove avenue, each Sunday, 3 p. m., conference and tests; 8 p. m., lecture by S. P. Cady; tests by H. P. Coates and others. All are invited. Good music and seats free.

Spiritual Endeavor Society, meets at No. 1 South Hoyne avenue, near Lake, at 8 p. m. Sarah E. Brownell, pastor. The First Spiritual Church of the South Side holds services every Sunday at 2:30 and 7:30 p. m., at 77 Thirty-first street. Lecture and spirit messages at both services. Mrs. Georgia Gladys Cooley, pastor.

The North Side Light of Truth Spiritual Society holds meetings at Schiller Hall, 601 Wells street, second door South of North avenue. Sundays at 10:30 a. m. and 7:45 p. m. and Thursdays at 7:45 p. m. Mrs. Irene Dobson and others will speak. A welcome for all.

Church Students of Nature meet every Sunday afternoon, and evening at 7:30, Nathan's Hall, 1505 Milwaukee avenue, corner Western avenue. Mrs. M. Summers, pastor.

The Spiritual Research Society holds meetings every Sunday afternoon, at 2:45 o'clock, at 323 Wells street (north side of Oak street). Conducted by Mr. and Mrs. Carl Wickland.

The Englewood Spiritual Society holds services every Sunday at Hopkins Hall, 528 W. 63d street. Conference at 3 p. m. Lecture and musical spirit messages and tests by the pastor, Mrs. Lora Holton, at 7:30 p. m. Seats free.

The Spiritualists' and Mediums' Home Society hold free public services every Sunday 10:45 a. m., at 3310 1/2 Rhode avenue. Dr. C. T. Benton, conductor, assisted by other good mediums and speakers; also a benefit service every Wednesday at 8 p. m. Take Cottage Grove car to 33d street, then west one block.

The West Side Spiritual Society has consolidated with the First Eclectic Society of Spiritual Culture, and are permanently located at Van Buren's Opera House, Madison street and California avenue. Services at 3 and 7:45 p. m. Judge Maguire assisted by other good speakers from time to time, will lecture. Mr. C. W. Camp, psychometrist.

The West Side Spiritual Society meets at Occidental Hall, corner of Madison street and Sacramento avenue, every Sunday at 2:4 and 7:45 p. m. Mr. Grupp test medium. Good speakers in attendance.

Send in notice of meetings held on Sunday at public halls.

We cannot keep a standing notice of meetings and circles held at private residences. We have not space for that purpose.

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