



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

VOL 9

CHICAGO, JUNE 8, 1895.

NO. 289

AN EARNEST AND WORTHY APPEAL TO ALL SPIRITUALISTS.

CLERGY AND CHURCH

Against Spirit Phenomena.

An Earnest Appeal to the Lovers of Justice and Truth,

Jacksonville, Fla., May 10, 1895.

PREFACE.
THE STATE OF FLORIDA
VS.
W. A. SHELTON.

An appeal for assistance in a case brought to test the standing of Mediums before the law, and to determine the rights of Spiritualists to conduct seances without disturbance by officers of the law or disorderly persons.

The following compilation of statements and affidavits of sundry persons in the case of The State of Florida vs. W. A. Shelton, sets forth at such length as is deemed absolutely necessary to give a thorough understanding of the merits of the case.

That the standing of mediums before the law should be determined by such a court as shall forever set the matter at rest and bring them to a complete knowledge of their rights and obligations is most desirable. Involving, as it does indirectly, the right of societies or individuals to hold seances or sittings, it is hoped that members of Spiritualist societies, individual Spiritualists and liberal thinkers of any and every shade of opinion, will feel it a privilege as well as a duty to contribute. In the contest between the "powers that be" as represented in the various religious organizations known as orthodox, and the several movements generally known as heterodox, there is a common interest pertaining to what may be termed the "field" of heterodoxy to join forces in resisting the usurpations of the clergy and their following. That this case was one of persecution prompted by the clergy of the village of Inverness the clergy themselves will not deny.

Four were present at the examination before Judge C. M. DuPre, on the 13th of April, ultimo, and seating themselves together in consultation during the trial, one of them leaving his seat several times to prompt the county solicitor who conducted the prosecution.

Assuming, therefore, that like proceedings will be the policy pursued, and that mediums and Spiritualists will be subject to continued assaults of this nature unless the effort can be thwarted by a judicial decision of sufficient weight to be considered a precedent, this appeal is made.

Let no dilatory system be adopted, but waiting all formalities, forward such a case as you can spare for this purpose at once. By a concentration of forces upon this cause, and a proper settlement of it, hundreds of similar cases will be prevented.

In no matter could the old adage, "An ounce of prevention is worth a pound of cure," be more pertinent or more potent. Unless your society will hold a meeting within one week, bring the matter at once before your executive board and individual members, and forward such sums as you may be able to secure, which may be followed by any additional contributions.

Prominent members of Psychological Research Society and others.

M. FOSTER, Pres.,
A. C. WENDT, Vice-Pres.,
H. W. EDDY, Sec'y.,
DR. F. H. BARNARD,
MRS. LAURA BARNARD,
SAM'L W. FOX,
Trustee N. S. A.
J. IMESON,
MRS. F. FOSTER,
MRS. F. JOHNS,
H. A. LONGSHORE,
and others.

PUBLIC ENDORSEMENT OF W. A. SHELTON BY THE PSYCHICAL RESEARCH SOCIETY.

JACKSONVILLE, Fla., Mar. 11, 1895.
At the general meeting of the Psychical Research Society held at its hall, No. 14 W. Forsyth street, yesterday, the 10th instant, the following preamble and resolutions were adopted by a unanimous vote:

Whereas, W. A. Shelton has appeared before this society, and
Whereas, large numbers of the membership of this society have witnessed repeated demonstrations of genuine mediumship through his powers; now, therefore, be it

Resolved, That this society does unhesitatingly and unreservedly endorse his mediumship, and that these resolutions be duly signed by president and secretary.

MARTHA HOOTON, Pres't.
H. BRADLEY, Sec'y.
W. H. EDDY, Successor.

STATE OF FLORIDA,
COUNTY OF DUVAL.

Personally appeared before me Will A. Shelton, who, being duly sworn, deposes and says:

I am a resident of the State of Maasa, Chusets; by occupation an architect. Have been an instrument in the hands of

the Spirit-World for sixteen years; have labored diligently for the cause of truth—modern Spiritualism; but rarely using my gifts as a means for a livelihood. With my family have resided in this city (Jacksonville, Fla.) since the early part of last winter. I held seances in the hall of the Psychological Research Society, and received their endorsement. I also have held seances at the residences of several prominent people, who endorse without reserve the gifts I possess. On the 15th of March last I left here, having business with the firm of C. W. Sowden Mfg. Co., whose mill is located near the town of Inverness, Fla. A short time after my arrival there, I found I could not make the business connection I much desired, and intended returning at once. But the family with whom I was stopping (Dr. H. W. Bloom) being Spiritualists, invited me to remain awhile and hold a few seances. I accepted their kind invitation, delighted that another opportunity had been given me to demonstrate the grand truth. I made no charge at the seances, but a collection was taken by the gentleman of the house, the amount of the contribution left entirely with those comprising the seances. The collection was always taken after the seances closed, the announcement being made that those who were not perfectly satisfied were not expected to contribute. At none of the seances, however, did any one fail to contribute. The results at all our seances were excellent, and set the people of the town to thinking and talking to such an extent that the "ministers" of the "doctrine of faith" readily saw that an enemy of their "cause" was in the camp, so they set about to try and destroy it.

On the night of April 8th last, during a seance at the residence of Dr. H. W. Bloom, the sheriff of Duval County (Citrus) came and arrested me on the charge of giving a "sleight-of-hand performance" without a license. I was taken before the judge, who required a bond of \$100.

The bond required two men of property, residents of the county. I was unable to furnish the bond, and was committed to jail, and remained there until morning, when Dr. Bloom succeeded in obtaining a party to go on the bond with him. The preliminary trial was set for April 13th. I employed as counsel Judge Samuel W. Fox, of Jacksonville, a trustee of the National Spiritualists' Association. My counsel could not arrange his business so as to get to Inverness on April 13th, so I arranged with the court to call the case on Saturday, April 13th.

The State made no case at all against me, yet the judge, on his "belief" that the demonstrations were "sleight-of-hand," bound me over to the county court and fixed a bond of \$150.

I made a lengthy statement on the stand, and introduced several witnesses who proved beyond all question that the demonstrations were independent of my personality. Yet it availed us nothing. The church was determined, regardless of testimony, to convict.

The judge of the court advised me when I first appeared before him, that the best way to settle the case was to take out a license to give "sleight-of-hand" performances, and pay costs, which I most positively refused to do, and said they might, if they chose, place me in jail and I would lie there and not before I would show the white feather and place myself before the public in a questionable position as an honest medium. That I legally held a position to test the religious quality of my seances. That the judicial wisdom of the Commonwealth of Florida had practically no limitation. That it could determine the question of science and religion as well as of dollars and cents, and with equal confidence, and if not, I felt confident the High court of our National Government could; and that I intended to bring the matter of Spiritualistic phenomena before the courts for final determination as to their religious character. I knew it would be a source of gratification to the loved ones in the Spirit-world, as well as a great benefit and satisfaction to those who are still detained in the body.

The preliminary trial occurred on Saturday in the afternoon, and as my bondsman were absent I was again placed in the filthy cell in the jail, and remained there until Monday, 8 a. m., when bond was again procured by Dr. Bloom. The trial before the county court was set for hearing July 1st. I have employed the most eminent counsel in this State, who inform me that they will get my case before the circuit court before the time set for hearing in the county court. So that we may, in case the circuit court declare against us, appeal to the State Supreme Court, and from there to the United States Supreme Court, if necessary.

Our society here is quite a new departure, and we are poor and powerless against the might of the church, without aid, and we appeal to all our brothers and sisters who are interested in the grand truth of the return of our loved ones from the Summer-land, to lend us their aid. We are in great need of funds. We have already exhausted all we had in the case as far as it has gone. So please respond at once. We do not expect a great sum from any one society or person, but just a mite from all to enable us to forever settle the question of our constitutional religious liberty.

The whole bulk of the prosecution is malicious, and the object is to try and destroy the foundation of our beautiful

phenomena, the mediums. We know the battle will be fierce, but we will never retreat, for our friends from the Spirit-world urge us on, and tell us we will wear victory on our banners in the end. Please, dear brothers and sisters, give this appeal your immediate consideration, and aid us at once.

Address all remittances and correspondence to me. I am yours faithfully and truly, in the cause of truth and justice,
WILL A. SHELTON.

No. 716 Ocean street, Jacksonville, Fla.
Sworn and subscribed before me this 6th day of May, A. D. 1895.

SAMUEL W. FOX,
[L. S.] Notary Public Duval Co., Fla.

TRANSCRIPT OF COURT PROCEEDINGS.

STATE OF FLORIDA,
COUNTY OF CITRUS.

Before me personally, John A. Foxworth, who, being duly sworn, says that one W. A. Shelton, on the 2d day of April, A. D. 1895, in the county of Citrus, in said State of Florida, did unlawfully conduct and carry on the business of traveling showman, and give exhibitions of sleight-of-hand, and like performances, for pay, without first having paid for or obtained the license required by law.

(Signed) JOHN A. FOXWORTH,
Sworn to and subscribed before me this 8th day of April, A. D. 1895.

(Signed) C. M. DUPREE,
County Judge.

(Endorsement)
Filed April 8, 1895. (Signed)
C. M. DUPREE, County Judge.

Below follows the warrant issued on the above affidavit:

STATE OF FLORIDA,
COUNTY OF CITRUS.

To all and singular the sheriffs of said county and State:
Whereas, John A. Foxworth has this day made oath that one W. Shelton, on the 25th day of April, A. D. 1895, in the county of Citrus, and State of Florida, did unlawfully conduct and carry on the business of traveling showman, and give exhibitions of sleight-of-hand, and other like performances, for pay, without having first paid for or obtained the license required by law;

These are, therefore, to command you to arrest the body of the said W. Shelton, and bring him before me, to be dealt with according to law.

Fail not, under the penalty of the law. Given under my hand and official seal, this 8th day of April, A. D. 1895.

(Seal) C. M. DUPREE, [L. S.]
County Judge.

Upon said warrant follows the following endorsement:

STATE OF FLORIDA,
VS.

W. SHELTON.

Exhibition of show without license.

State witnesses: F. ZIMMERMAN,
W. J. BROWN,
J. B. BROWN,
ED. FOXWORTH.

Filed April 8, 1895. C. M. DUPREE,
County Judge.

(Sheriff's endorsement.)

Came to hand this 8th day of April, 1895.

Executed this warrant by arresting the within-named W. A. Shelton, and have him in custody this 8th.

(Signed) J. C. PRIST, Sheriff.

By A. T. PRIST, Deputy Sheriff.

Here follows the minutes of the criminal docket of County Judge.

THE STATE OF FLORIDA
VS.

W. SHELTON.

Traveling Showman.

Affidavit and warrant,
Issued April 8, 1895.

J. D. Foxworth, prosecuting witness.

Defendant entered into bond of \$100 to appear April 10, 1895, for preliminary examination.

Upon his voluntary motion the defendant appeared April 13th, 1895, and upon examination of the following witnesses for the State, sworn to-wit: Felton Zimmerman, J. B. Brown, and A. Bloom, Mrs. S. C. Bloom, Sam'l W. Fox and W. Shelton, defendant, sworn, and after argument of counsel for State and defendant, it is ordered by the court that the defendant be held under a bond of \$150 to appear at the next term of the County Court, in default of bond to be committed to the county jail—that is, be held to answer the charge in the affidavit.

This 13th day of April, 1895.

(Signed) C. M. DUPREE,
County Judge.

STATE OF FLORIDA,
COUNTY OF CITRUS.

I, C. M. DuPre, County Judge in and for said county, do hereby certify that the foregoing four pages constitute a true and correct transcript of the affidavit and warrant; and the County Judge's docket of the case therein stated, as it appears of record in my office.

Given under my hand and seal of office, this 29th day of April, A. D. 1895. [L. S.] C. M. DUPREE,
County Judge.

STATEMENT OF JUDGE SAM'L W. FOX, COUNSEL FOR W. A. SHELTON.

In the matter of the preliminary hearing of the charge against W. A. Shelton, I have to say that the State failed entirely to make out a case. In fact, the State witnesses, on cross-ex-

amination, positively swore that they saw "no sleight-of-hand" performance. The State rested the case, and I moved to discharge the defendant, on the ground that there was no evidence against him. The court denied the motion, and we put on our defense. Three witnesses swore positively that the seance was a religious service among Spiritualists. That sacred music was used; that it was in no sense a "show," etc. The State did not put on any rebutting testimony, and the matter went to the court. The court, in summing up, said that in this land of religious liberty, he did not wish to deprive anyone of a right to worship as he pleased, but that he "considered" the demonstrations testified to as "sleight-of-hand" performances, and would hold the defendant to answer at the next term of the county court, under a bond of \$150.

Have ended one of the most farcical trials I ever witnessed; was malicious, and a great injustice to the defendant, and the cause he so nobly and honestly represents. He was held on the "opinion" of the "court," entirely regardless of the evidence. We intend to make this a test case, and will take it to the Circuit Court, on a writ of habeas corpus, so as to enable us to take it to the supreme courts. When we have obtained the acquittal of Mr. Shelton, we will immediately institute damage proceedings, in which case we will bring out the point wished for, the rights of Spiritualists and mediums.

I have attended several of Mr. Shelton's seances; here, and I endorse without reserve his wonderful powers. He is a true and honest medium.

Truly yours for the truth,
SAM'L W. FOX,
Trustee of the National Spiritualists' Association, for the State of Florida.

STATEMENT OF MRS. DR. R. W. BLOOM, INVERNESS, FLA.

TO THE FRIENDS OF OUR BEAUTIFUL PHENOMENA:—I shall endeavor to make you a correct statement concerning Mr. W. A. Shelton's trouble while here. He came here to secure a situation with the Sowden Mill Company. Failing to do so, we begged him to remain with us awhile, and enjoy the pleasure of a few seances in our home. He kindly consented, and we invited to investigate the truth. They placed Mr. Shelton under the strictest test conditions, and expressed themselves entirely satisfied with the wonderful manifestations we received. Mr. Shelton made no charge, but a collection was taken by my son. Some contributed fifty cents, others less. The results obtained—such as materialization, trumpet speaking, slate-writing, etc., created a great excitement throughout our town. One night, during a seance, the sheriff of the county came, and placed Mr. Shelton under arrest, charging him with giving "sleight-of-hand" performances without license. He was taken before the judge, who required a bond of \$100. Not being prepared with such an amount, and my husband being absent, he was taken and locked in a cell of the jail until daylight next morning, when my husband returned and found a friend, who joined him on the bond, and Mr. Shelton was released. He remained at our home, and secured Judge Fox, of Jacksonville, Fla., as counsel. The preliminary trial came off April 13th, and without a particle of evidence against him, he was bound over, to await the action of the county court, an additional \$50 added to his bond. One of the former bondsmen withdrew, and my husband, Dr. R. W. Bloom, could secure no one who would join him on the bond. So Mr. Shelton was again committed to the cell in the jail, and remained there from Saturday 4 p. m., until Monday 8 a. m., when my husband secured a party to join him, by giving him a deed to our home, to secure him against any possible loss. So Mr. Shelton was released, and reached our home looking worn and ill, the marks of suffering on his face. He had slept none, and taken but little nourishment during his incarceration. He kept up, however, until about 4 o'clock, when, after a bath and change of clothes, he laid down on his bed to rest. About 7 o'clock we sent a member of our family to his room, to announce supper. He found Mr. Shelton suffering intensely, and in a state of high delirium. We applied restoratives, and sent for a physician, who said that a very high fever set in, and Mr. Shelton knew no more until the following Thursday evening, at which time he quieted down and his mind resumed its normal condition, but he was very weak and unfit for travel when he started for his home.

Mr. Shelton had committed no offense against the law, unless the exercising of one's religious liberty is a crime. The clergy and church are trying to destroy the foundation of our phenomena, and all Spiritualists and mediums should rally to the aid of their brother medium, who is in trouble through no fault of his. This, though correct, is but a condensed statement of facts. He slowly recovered, and was very weak and unfit for travel when he started for his home.

Inverness, Fla.
The above is a true and correct statement of the persecution and injustice against W. A. Shelton while at my residence.

Dr. R. W. BLOOM.

Subscribed and sworn to before me this 27th day of April, A. D. 1895.

(L. S.) Notary Public for the State of Florida at large.

CLARA A. BLOOM.

Subscribed and sworn to before me this 27th day of April, A. D. 1895.

(L. S.) Notary Public for the State of Florida at large.

WARREN H. EDDY.

The Order of the Chase was introduced as an honor for the nineros of Wurtemberg. It was founded in 1702.

Duval county, Florida. That he is the son of Robert W. Bloom, who is a resident of Inverness, Citrus county, Florida, and that on the 8th day of April, A. D. 1895, and, in fact, from the 23d day of March to the 19th day of April, A. D. 1895, he was the guest of his father, the said Robert W. Bloom, at his residence in the said Inverness, County of Citrus and State of Florida.

That on the evening of the 2d day of April, A. D. 1895, there gathered at the residence of his father, the said Robert W. Bloom, a company of about sixteen, including John Foxworth, Ed. Foxworth, Frank Turner, J. B. Brown, Barrett, Felton Zimmerman, Thos. Warnock and Wm. A. Shelton, for the purpose of holding a Spiritualistic seance, or seance, at which the said W. A. Shelton officiated as medium.

That a cabinet had been formed for the use of the said medium, by suspending a pair of heavy chenille portieres from a heavy cord, which was stretched about eight feet from the floor. At the opening of the said seance the said W. A. Shelton was seated within the said cabinet and his feet first firmly bound to the box upon which he was seated, twenty-five feet of half-inch cotton rope being used, and the same was tightly bound around each ankle, and also around each knee. That his, the said W. A. Shelton's, arms were also securely bound to an upright piece which had been rigidly nailed to the floor upon the back side, and against which his back rested. The cord being tightly drawn around the wrists and secured by double square knots, then passed around the upright piece and the ends tied together, then tied each end separately to the braces which sustained the upright piece, thus putting the knots at the extreme ends of the rope entirely out of reach of his, the said medium's, hands.

Another piece of cord was then passed around the arms of the medium above the elbows, tied to each arm separately, and the ends carried around the upright piece and securely tied. The tying was done by John Foxworth and Felton Zimmerman, who then stated to the assembly that they had tied the medium in so secure a manner that it would be utterly impossible for him to free himself, and that if he should be freed they would concede that it had been done by an intelligent force, entirely independent of the personality of the said medium, and in this all present concurred. The box upon which the medium was seated, was a small packing-box about 18x12x14 inches, and it was securely nailed to the floor. After the said parties had taken their seats in the circle the aforementioned portieres were closed in such a manner as to entirely exclude the said W. A. Shelton from the view of the company, or from any person whatsoever, as he was entirely alone in the said cabinet. At the termination of two seconds after the closing of cabinet curtains, time being taken by J. B. Brown, the demonstrations began, the playing on musical instruments, writing on tablets, materialization of hands and full forms, etc. At the conclusion of seance the above-named parties, comprising the committee, examined the bondage of the medium (W. A. Shelton) and stated that every knot was just as they had left it. The cabinet was again closed, and in a few seconds entirely opened, of his bondage was entirely freed, of his bondage. That he was also present at the residence of his father, the said Robert W. Bloom, on the night of April 8th, A. D. 1895, when the said W. A. Shelton was placed under arrest on a charge of "carrying on a business of sleight-of-hand performance," without having first secured a license therefor, which said charge was preferred and sworn to by the said John Foxworth and Felton Zimmerman, which said charge was based upon the occurrence above stated. And he further deposes that he was present at the courtroom in Inverness on April 13th, A. D. 1895, when the said W. A. Shelton was given a preliminary examination, and held for trial at the County Court. That on that occasion the only witnesses for the prosecution were Felton Zimmerman and J. B. Brown.

That in their evidence they swore to the facts as above stated, that they "did not see it (the untieing), but believed it was sleight-of-hand," and there was no further evidence as to material facts in the case for the prosecution.

And further deponent sayeth not.

Dated April 27th, A. D. 1895.

AARON E. BLOOM.

Subscribed and sworn to before me.

WARREN H. EDDY,

[L. S.] Notary Public, State of Florida at large.

STATE OF FLORIDA, ss.

COUNTY OF DUVAL.

Personally appeared before me, a notary public in and for the State of Florida at large, Clara A. Bloom, wife of Aaron E. Bloom, who, being first duly sworn, deposes and says: That she was also a guest of Robert W. Bloom and family, at their residence in Inverness, Citrus County, Florida, from the 23d day of March to the 19th of April, A. D. 1895.

That she has read the deposition of her husband, the said Aaron E. Bloom, and affirms and reiterates the material facts therein stated, and further deponent sayeth not.

CLARA A. BLOOM.

Subscribed and sworn to before me this 27th day of April, A. D. 1895.

(L. S.) Notary Public for the State of Florida at large.

WARREN H. EDDY.

The Order of the Chase was introduced as an honor for the nineros of Wurtemberg. It was founded in 1702.

TEXAS PRODIGES.

The Wonderful Shrum Children.

TO THE EDITOR:—I met the Shrum children for the first time on the 10th of this month. They were raised on the farm, without the advantage of an education. They can read plain writing, primary readers, and do simple sums in arithmetic. These little accomplishments they can also do when securely blindfolded. They claim and demonstrate that they can see as well with the blinds on as with their natural eyes. I examined them in private. They state that they have possessed this skill as far back as they can remember; that they had often lain in their bed at night, with their hands pressed on their eyes, and were able to see everything present, as in daylight; also any person or place at a distance. I asked them why they did not make this known sooner to their parents; they answered that they thought at that time that everyone could do the same thing.

The strange phenomena came to the knowledge of their parents in this way: Their father, Mr. J. M. Shrum, was away from home, and failed to return on time, which caused Mrs. Shrum some anxiety. She expressed the wish that she knew where he was. The children declared they could look and see his whereabouts. This brought on a discussion, which ended in various tests, demonstrating that they could see as well with the blinds on as off. The children then took a psychometric view of their father, and described him and his surroundings accurately. The father returned that day, and verified the children's statements. That was about two years ago.

Since that time they have continued on the farm, doing wonderful things. Recently they began giving public entertainments, having visited but few places before coming to Graham. After witnessing their "street test," I concluded that they were mind-readers, and were seeing things as we saw them. This they denied. By permission, I carried the little girl to my residence, and in my sitting-room, with doors closed and window-blinds down, no one present but her and myself, she was securely blindfolded. I then closed my eyes and turned around in the room, and pointed out, without knowing what I pointed at, and every time I halted and pointed at an object she called it out promptly and accurately. The moment she called the object, I flashed my eyes on her, and then on the object. This test satisfied me that it was not mind-reading.

In this condition she would see everything that was in the visual range. When she desired to go beyond the visual range she pressed her hands harder on her eyes, and concentrated her mind on the thing desired. To test this I held an oilcloth in front of a small blackboard, thus cutting off all visual range. I asked her to look through the oilcloth, like she would through a brick wall, or when looking at things far away. This she proceeded to do, and did it successfully, with her blinds still on. During her two days' stay here she gave many tests demonstrating that she can see and accurately describe things at any distance. At every entertainment where the audience will make up a purse, as much as five dollars, and some one carry it out and hide it—bury it in the ground, if they choose to do so, she will find it. I have seen her do this, and she gets it right. They did many other wonderful tests, but I have already told enough to bring my veracity in question. They are psychological wonders, requiring no particular conditions, but are ready to give tests at all times.

They make no pretensions to Spiritualism, and disclaim all knowledge of spirit influence.

I shall be glad to correspond with any one who may claim a solution of the strange and wonderful phenomena. I know they did it—but how?

Graham, Texas. C. P. BENSON.

The Saint Unrecognized.

The gates of God's kingdom swung wide one day

For a woman forlorn and old.

And the angels lifted her load away

And gave her a crown of gold.

And as with a garment of snowiest white

They mantled her frail, bent form,

They gave her again all the hope flowers bright

That had died in her life's long storm.

They washed from her feet and her weary hands

All traces of toil and care.

And they bore her away through the heavenly lands

To a mansion surpassing fair.

"Why honor ye thus such a world-worn soul?"

She asked, with a wonder wide,

"You were brave, though you died when in sight of the goal.

And a faithful mother," they cried.

Oh, women who labor and struggle on

Through desolate, care-filled years,

Who patiently work till your strength is gone

Through sorrow and well-wid tears:

To you, with your cheer and your courage grand,

Should be given the honor prized,

For many a mother with work-worn hand

Is a saint unrecognized!

ETHEL MAUDE COLSON, in Inter Ocean.

Spain has 4,130,000 women over the age of 16.

SPIRIT, SOUL AND BODY.

Wonderful Manifestations of Spirit, Separate and Apart From Soul and Body.

THE SPIRIT OF MRS. STOWE REPEATEDLY COMMUNICATES IN PARIS, TEXAS, WHILE HER SOUL OR MIND, IN FEEBLE MANIFESTATION, REMAINS WITH THE INVALID BODY AT HER HOME IN NEW YORK.

TO THE EDITOR:—The threefold nature of man, and that the spirit is separate and distinct from the soul, was clearly proven by an article in a late number of THE PROGRESSIVE THINKER, in which the spirit of a German, Captain Sergius, informed a medium, eighteen months in advance, of the discovery of the fact, by his own mind or soul, of the unfaithfulness of his wife.

Now, we have developed in Paris, Texas, a more wonderful case, establishing the same great fact in the constitution of man.

About three months ago the writer was informed through a medium, by a spirit whose identity was not then disclosed, that he would be inspired in the spirit-world to write a certain work. About six weeks ago, through the mediumship of John Ring, the same spirit resumed the subject, and announced herself as Harriet Beecher Stowe; whereupon the writer inquired: "Have you really passed over

THE LORD'S PRAYER

And Some Sober Reflections Thereon.

As Viewed by Judge E. S. Holbrook.

That which is called "THE LORD'S PRAYER" has always had and has still a most wonderful popularity. It has been translated into almost every written language (likely the work of the missionaries) as the best point of Christianity, and there is no praying Christian that omits its use. The Christians are bold to press it into service on every occasion, as at the World's Parliament of Religions, even among all classes of foreign religions, as if it must be deemed unobjectionable to them as well as most worshipful among themselves.

But suppose we apply and use the implements of inquiry, criticism and judgment upon this expressed prayer, as we do in these later days, upon other dogmas of the church, and see what will become of this ideal pet of the much-vaunted scheme of salvation.

AS TO THE WORDS OF THE PRAYER.

"OUR FATHER." This is, indeed, well enough, provided it accords to the fact; but, according to the chief Christian dogmas, the Father named cannot be esteemed altogether fatherly; but let this go, and let this appellation stand for all the good that it can do, for all the blessings it can give to all the children of earth, as the children of the Great Father.

"WHO ART IN HEAVEN." What now? Then there are two places—the heaven and the earth; the Father is in the heaven—the space above the earth—and, inferentially, not upon the earth. That thought was once a little better than now, when the earth and the firmament above the earth, as seen by the naked eye, at once constituted all the world, and when God was an individualized being that had a location. How unfit for use now, since Copernicus and the telescope have revealed the vastness of the universe, and forced the conception that God, the Father, must be as much in the earth as in the heavens, in every atom in every sphere.

"GIVE US THIS DAY OUR DAILY BREAD." Passing by some phrases for the sake of brevity, and which will easily be criticized in the same way and to the same effect as the preceding, we come to this, a prayer to our Father to give us bread this day! What sort of a Father have we got that will not provide us our daily bread, except we tease him for it? Who has brought us into existence and yet will not provide us with the means of subsistence except we ask him every morning? Not so, but is it not an unworthy act for us to ask him for that which reflects upon his power and care? If our children came to us in the morning with a "sad countenance," with eyes cast down, and earnestly prayed to us to give them this day their daily bread, would we not be pained at the suggestion of doubt raised by the request, and would we not reply with something of regret, and even irritation: "Of course we will; what makes you ask? Now, don't be foolish." And, if the children were "taught so to pray," would they learn to despise more than to trust and to love?

"LEAD US NOT INTO TEMPTATION." Passing again over some phrases for the sake of brevity, and as less objectionable, we can but exclaim at this: "Worse and worse—if you regard the Father in Heaven as benevolent." This must be a broken fragment of some prayer composed down to us from some former barbaric age when men regarded the Supreme Power as greatly evil and who designed to get men into trouble, and yet occasionally with some streaks of goodness, and could by prayer and the appropriate means for propitiation be induced to help the struggling mortal. Put this a little more in the concrete—say that the father is taking his son to the city market, and the boy says: "Now, pa, lead me not into temptation." Would not that imply that he thought his father was leading him into temptation, and further, would it not imply that he had heard of his father's bad practices before, and he proposed to act, young as he is, to keep out of such dangerous places as his father would lead him into?

As this grows worse and worse the further we go on the inside, let us stand on the outside and go over.

OTHER FACTS AND PHILOSOPHIES

that are truly worthy of some consideration; and herein we will have to widen out and take into account something of the Christian religion (as this is a part), and something of the Christian church as it has been and is to-day.

The church and the church people dominate this "The Lord's Prayer." I do not see that it should be so called, for this would mean that he dictated it and commanded it, according to the present meaning of the words in this nomenclature, and what is to be implied from them. But he did none of these things in full. At the same time he was berating any prayer at all, in this regard that "your Father knoweth what things you have need of before ye ask Him." He was also berating and even ridiculing certain practices then prevalent of making long prayers in the synagogues and at the corners of the streets. He condemns all such and calls them that do so hypocrites, in that they sought to be heard for their much speaking; and, although he does not pronounce in so many words that all they that make long prayers in synagogues and in public places are hypocrites, yet the inference is plain that that is his meaning, for, in the same breath, he commands them, if they will pray (a thing which not only he does not command but discommends), to enter into their closet and pray in secret, and he suggests the manner thereof.

INSTEAD OF THIS SECRET PRAYER, however, the church takes it up, makes public use of it in the name of the Lord's prayer in the churches and elsewhere, and if the circumstances and spirit are not the same as those condemned, the difference is not observable to the common observer. Nevertheless I will admit that this form of prayer as suggested has one extenuating virtue (if we must endure it in public), which is, that it is short. But here again the church overhears and overhears and elongates their prayers, and notwithstanding the condemnation and restrictions from the central authority as to "much speaking" and "vain repetitions" and "corruptions of the streets" that they may be

seen of men," "as hypocrites," etc., etc., they proceed as if the world was run by their public prayers, by their advice to the "Almighty God," not "Our Father," merely who kindly cares for his children whether they ask or not, by prayers long, loud and unceasing.

There are other matters, yes, many of them, that come into mind for deep consideration as we contemplate this brief prayer, such as its approval or not, at the first, and however much approved now, that call for full expression if there were time; but as there is not I will make but brief mention.

One is this: The words, "deliver us from evil," are to be read now by the corrected, "deliver us from the Evil One." So the Scriptures that are said to be the perfect word of God have been made to read wrong, and instead of evil deeds (a good thing to be delivered from), we are introduced to the devil, and we must pray to be delivered from him. And well we may, the old myth being revived that "he goeth about as a roaring lion, seeking whom he may devour."

Another is the ascription, "for thine is the kingdom, the power," etc. These are not in the Catholic Bible, and it is said that they hold them spurious; added in some dark age by some false translator or some designing priest. Here, again, the ever-true word of God, and even in the most delicate point is changed by false man!

And again another: The words, "forgive us our debts." Are we to be taught now, and are our children still to be taught, the forgiveness of debts, the remission of sins? I prefer not; but this involves the consideration at length of the whole orthodox scheme of salvation, and I must let it pass.

It militates greatly against the fact of the ordinance of this prayer by Jesus, much more by the Lord, whatever is meant by the appellation (given afterwards at some unknown time and by some unknown person) that Mark says of him, "for he was not of this world, nothing of it, nor any of the apostles, only a few words, a slight reference by Luke, who was not an attendant on Jesus, and in a far different phraseology and at a different time and place?"

THE SUMMING UP OF THE WHOLE MATTER.

then, is this—that this prayer, even as a private prayer, was not ordained by Jesus, or the Lord Jesus, that it and all other prayers as public prayers were forbidden by Jesus and the Lord Jesus; that, in fine, this is one of the gilded errors of old theology that, hallowed by time and music and unreasoning worship, will not bear the application and test of free-thought and enlightened modern criticism, much less of science, and must share the same fate as other ancient religious dogmas on which the sun of reason is permitted now to shine.

Portland, Oregon, News.

TO THE EDITOR:—Knowing that the lovers of truth are always glad to hear of the good work of Spiritualism, I would say a word for Portland, through the First Spiritual Society. Its work, though apparently slow compared with religious organizations, is sure. They have rallied for years in the G. A. R. hall of this city, and have their time-honored pioneers whose careers are worthy of the cause of Spiritualism.

We claim for the Sunday morning conference, which convenes every Sunday at 11 a. m., the honor of being Portland's platform where the most liberal and practical means for propitiation be induced to help the struggling mortal. Put this a little more in the concrete—say that the father is taking his son to the city market, and the boy says: "Now, pa, lead me not into temptation." Would not that imply that he thought his father was leading him into temptation, and further, would it not imply that he had heard of his father's bad practices before, and he proposed to act, young as he is, to keep out of such dangerous places as his father would lead him into?

At 12:30 we have a lecture, consisting of four groups—Star, Fountain, Liberty and Progressive. The exercises are popular and instructive to all that participate therein. Also once a month we hold a Band of Mercy meeting, according to methods prescribed by the founder, the members wearing their stars constantly.

In the evening at 7:45 we again call a public meeting, which consists of a lecture and the demonstration of spirit return. At present, Mrs. Price is with us, giving public satisfaction both as a worker and individual; her services are always in demand in this city. She will go North when she leaves here.

Mrs. Georgie Cooley, formerly of Portland, will occupy our rostrum in the month of June.

We have also our Thursday evening meetings, much the same as our Sunday morning one. Our Progressive Free Reading Room and our headquarters at Mr. W. E. Jones, 291 Alder street is another mark of progress. There you will find buildings not by hands, eternally in heaven. Note by the preciousness and marked advancement of thinkers, and the good work, through your worthy paper, we beg to add our mite to the cause.

MRS. MAUD THOMPSON.

CLAIMS A SIXTH SENSE.

French Metaphysician Says Danger Can Be Foreseen by Intuition.

It is claimed by La Motte, the French metaphysician, that the human mind can be trained to receive a premonition of remote danger. He says that when a man leaves out of the path of a runaway horse, that his action is not altogether due to the sense of sight, which conveys to the brain the impending peril—it is a sixth sense of intuition. It is latent in 999,999 out of a million, but it exists, and can be developed. Prof. La Motte asserts that he has three students now who can foresee physical danger twelve hours ahead—an assertion which means, practically, that they are gifted with the power of prescience.

La Motte's idea is held in this country, in different forms by Dr. L. M. Barber, of Philadelphia. He is of the opinion that some men are born with this sixth sense, just as some men are born with six fingers. They are mental freaks of nature, with the difference between them and the physical freak that their extra mental faculty is useful, while the extra finger is useless. Dr. Barber has several instances to support his theory. New York Mail and Express.

JOE GIBBS' RELIGION.

Joseph Gibson—called Joe Gibbs for shortness—

Wasn't considered in our town in the light of a fast-candidate for a robe, an' a starchy crown; When matters didn't hitch jest to suit Joe, He didn't repine much, or pray, But the biggest kind of swearin', I fear, Could be heard for a block away.

He didn't bet a cent on religion, An' wouldn't go into a church, Though many a prayer was sent up for him

By good, old, solemn Parson Murch. "Preachin' an' prayin'" may be well enough.

When there's no work to do," said Joe, But when there is any emergency, Why! they don't hold water, ye know.

"An' fur a man with an empty stomach An' a pocket that's empty, too, I'd give a durned sight more for a dollar Than forty prayers—wouldn't you?" So the parson kept on with his prayin' An' Joe pegged away at his shoes, An' laughed with a jolly good nature That would scatter the bluest of blues. But one mornin' Joe's hammer was silent—

No sound of his merry tap, tap; An' his voice, always cheery an' cordial, Never answered our wond'rin' rap, We found him lyin' quiet an' peaceful.

The grandeur of death on his face, Where the old pleasant smile sorter lingered.

As though he had won the good race. A doorknocker found under his pillow, Was headed "Joe Gibbs' last request, An' in it, written out very careful, His wishes were plainly expressed.

An' it read: "There's a coffin all paid for

At Joneses, next door to McNair's, An' my clogs are a hangin' all ready In the closet, just under the stairs.

"My grave's paid for, an' so is the digger, An' the distance there is so short, That Tom an' Joe Brown, an' Ben Perkins said

They could take me there well as not. I don't want no sermon preached over me,

'Cept nathe's voice, heard on the breeze;

No prayin', an' for singin', the brook's song, An' the birds that flit through the trees.

"But I'd like, when the sun is a settin', Jest sinkin' to bed in the West, For the friends who remember me kindly

To lower me, too, to my rest, An' if those I've befriended that come here,

Somewhere by the roadside should see An' gather jest a bunch of wild posies, 'Till be mon'ment enough for me.

"I leave all my kit to friend Perkins, Whose right leg was crippled last fall. My shop to Widder Sims an' her children,

An' my love an' good will to all. I've no money to cause any wrangle; I used it all up as I went.

An' the sad hearts whose burden it lightened Paid interest at fifty per cent."

That was all—as we read it in whispers, With a warm, lovin' touch, the sun Seemed to light the dead face like a blessing!

Or like anthem an' prayer, in one. An' I think we first knew the real beauty Of death, when we lingered a while In the little old shop, with the sunshine,

An' the peace of Joe's of time spite. Well, that fun'ral, I s'pose, was the biggest

That ever was held in our town; An' the graveyard seemed jest runnin' down.

With Joe's friends, when the sun went down. There were o' folks, an' young, an' wee children,

An' way down to the smallest tot, Ev'ry one had a bunch of wild posies That from woods or fields had been brought.

Down their cheeks genuine tears were tricklin' As they talked, in tones soft an' low, Of the favors—one kind or another— They'd received at the hands of Joe.

For some he'd found work—or for some other Paid rent, when the mills were shut down.

An' again, when the fever was ragin', Helped nurse more'n a dozen round town.

Parson Murch was there, lookin' as solemn As though he had Joe's sins to bear; But at those simple tales the good Parson Scratched his head, with a thoughtful air.

When at last countless hands, strong an' feeble,

Sought to lower, at close of day, Joe's coffin, with its wealth of wild posies, The Parson said, "Friends, shall we pray?"

For a breath there was silence, then Ben Brown Spoke up in his moderate way,

"No, parson, the prayers that will reach God's ears Have gone up from our hearts to-day.

An' the good God, whose judgment is righteous, Who knows all our lives here below, Will not need any person to tell him The virtues or failin's of Joe."

He didn't set up for a saint, an' yet No honest man lived on earth, An' God won't judge by the rough-lookin' in shell!

He'll value the kernel of worth. An' though Joe didn't bet much on the church,

While you prayed for him, over there, His prayers were goin' upward in kindly deeds

To smooth out the wrinkles of care. "So we think, consid'rin' all things, you

That his friends, that's left here below, Can leave him to God, quite sartin his love

Will deal sorter tender with Joe." There were nods of approval, as all eyes Were turned, full of wonder, on Ben;

The Parson, with bowed head an' dreamy smile, Was heard to say, softly, "Amen."

ELLA TREVEY STAPLES.

Switzerland has 690,000 women over 18. Norway has 465,000 women over 45. Italy has 6,850,000 women of marriageable age.

New York has twenty-seven female barbers.

The Cause in Milwaukee, Wis.

Spring has been playing the coquette, and with provoking smiles and winsome ways has hidden her fair face behind a curtain of frost and snow, peeping from shadows cold and forbidding, breaking all her promises of good behavior; until, weary of her childish sport, she comes forth once more and floods the air with symphony and song, and playfully invites her twin sister, jocund June, over her carpeted green and rosy ways, into flower-wreathed bowers, odoriferous with the breath of the lily-of-the-valley and forget-me-nots. No wonder that the nations, both Pagan and Christian, have perpetuated the beautiful custom of chanting songs and praise at this sweet season, when God seems so closely united with nature and man, when all the earth is pulsing with life and joy.

To chronicle the interesting events that are taking place all over the country in our glorious cause of Spiritualism, would require a far more inspired pen than your humble writer possesses, as events and incidents follow so rapidly, and are becoming so intricately connected with all classes of people and every denomination and shade of belief.

Since my return to Milwaukee to serve the First Society, I have seen a marked difference here in the growth and interest in the subject of Spiritualism than when here one year ago. Although some difference of opinion has sprung up among some of the Spiritualists here and a new society, formed, yet both societies have had a liberal hearing and are in a prosperous and thriving condition. The maxim that "opposition is the life of business," is very well demonstrated here in the growing condition of the different Spiritual societies.

Brother Hodge, who has spoken for both societies here, is spoken highly of, not only as an honest, conscientious exponent of the philosophy of Spiritualism, but unpartisan in spirit and a Spiritualist builder. This is so necessary in a speaker on our Spiritual platform as the intensity of thought, and the differences of opinion that will naturally arise on the subjects discussed, and the proper methods of conducting our meetings, make the position of a Spiritual speaker one peculiarly critical and trying. The mental atmosphere surrounding our Spiritual platforms is being purified, and the hopeful signs are that the wicked ghosts that have infested the minds and crowded the imaginations of the Spiritualists, to the shame and disgrace of our cause, have been in a great measure weeded out, and we may see dawning in the near distance the clearer vision of reason and fair-dealing with the subject.

To give your readers the names of the many loyal souls here who are laboring for the upbuilding of our cause, would take up too much valuable space in your paper, but suffice it to say these names are recorded on the life-book of the invisibles to be seen in the hearts of men, humble and God-fearing.

The art of healing, by the laying on of hands, as practiced here by Joseph Grigorovitch, a Russian physician, is attracting much attention by all classes of people, and as he gives public demonstrations of his power, healing the sick free of charge, his methods are becoming the subject of conversation, and leading the mind into the field of occult science, and the latent powers of the human mind.

I am the guest of Brother Nick, the chairman of the meetings, and he and his estimable wife are loyal people, and make the pilgrim feel the comforts and peace of home. The society have re-engaged Mr. A. June, I can be addressed at 603 Grand avenue.

BISHOP A. BEALS.

A New Camp-Meeting.

TO THE EDITOR:—Your able paper circulates so largely over California, it can aid a good move by inserting these tidings. The initial meeting has just been held in the interests of a general camp-meeting for the Spiritualists. Among other places mentioned, Long Beach seems to be most in favor. Here a winter camp can be run, and this is to be a new feature.

Committees have been appointed to consider offers, and prepare for a general meeting next Sunday, in the large hall of the First Spiritual Society here. It is expected that matters will then take permanent shape for the securing of several hundred acres of land near Oyster Bay, and extending to the ocean. This will give sufficient control of the grand beach, three hundred and fifty feet wide, and nine miles long. This is a charming carriage drive; it is so solid that the wheels scarcely leave an impress. Three inches under the surface, when the tide recedes, millions of clams are gathered. Come and bake them, and make it a "feast of tabernacles."

All who desire light on this grand beginning will receive it by the holiest stamp, and writing to S. D. Dye, 333 West First street, Los Angeles. All who are thinking of attending this year should communicate the fact.

At a circle this week the writer and a dozen others witnessed the following: A slate lying on the lap of Mrs. Sanford Johnson, 509 Olive street, in open sight to all, received many messages.

While looking upon the slate, we heard the following written on its under side: "The camp-meeting will be a fine success. This was signed 'H. Swarts.' I have a deceased brother, Hiram, who often communicates with me." Another message was obtained in the same way, reads: "We will make a grand success of the camp-meeting, and you will have quite a surplus of cash left over for the treasury." This was signed "A. S. Clark," and that was the name of Mrs. Dye's father.

It seems from these messages that the angels are also appointing committees in their realm for this great work. Pass the news among all the interested, and aid it by your words, pens and presence.

A. J. SWARTS, Ph. D. Los Angeles, Cal.

Roumania has 1,260,000 women over 18. Holland has not many orders of nobility; the leading one being the Crown of Oak, founded in 1841.

Will deal sorter tender with Joe." There were nods of approval, as all eyes Were turned, full of wonder, on Ben;

The Parson, with bowed head an' dreamy smile, Was heard to say, softly, "Amen."

ELLA TREVEY STAPLES.

Switzerland has 690,000 women over 18. Norway has 465,000 women over 45. Italy has 6,850,000 women of marriageable age.

New York has twenty-seven female barbers.

SPIRIT FOOTPRINTS.

Marks Left on the Wet Sand by an Invisible Child.

UNCANNY STORY OF THE RETRIBUTION WHICH FOLLOWED A MURDERER THROUGH LIFE TO HIS DEATHBED—ONE MAN'S REASON FOR BELIEVING IN GHOSTS.

Philadelphia Times: "You may talk about ghosts being only the result of an overheated imagination, or of being frightened by fear, but I am here to say that it is no such thing, and that they do exist." Thus spoke one of a group of gentlemen yesterday while waiting at the depot for a train, and on the rest clamoring for the story the speaker went on.

It was early in the seventies that I was summering at a quiet little place on the Mississippi coast, in an endeavor to regain my health after a spell of typhoid fever, and in the house with me was a fellow from New York, who was sick too. This sort of drew us together, and we would take our constitutional in company. I never could quite make out what Asberry's complaint was, and he did not seem to know himself, but would often get blue about himself, and say he was awfully bad, too, with big, dreary-looking eyes that seemed as if they did not know what sleep was, and cheeks so hollow that they showed his teeth through them. He was well off—even rich, but he appeared to get as little good out of his money as any one I ever saw, and had a way of speaking as if it was rather a curse than not. We have all met rich people that affected to feel that way, but in this case it was genuine. I had only a few more days to pass at the seaside when I learned what was the matter with him, and got a shock that nearly upset me.

"We were walking along the shore one day just after the tide had gone out, leaving the sand moist, and as we went along I amused myself punching holes in it, when all at once I noticed that side by side with Asberry's tracks ran those of a little bare foot. There they were, as plain as our own. I started back with a cry, for the foot that made those tracks was not to be seen, and yet they went on, falling by the side of Asberry's as if the person that made them was walking close beside him. Asberry turned at my exclamation, and, glancing down at the tracks, smiled in a slow, bitter way, but showed no astonishment.

"So you see them, too," he said. "Well, what do you think of my having seen those marks running side by side with mine for over five years?" "Good God," I exclaimed, "man, you do not mean to say that this thing has happened before?" "Yes, I do," said he. "It happens every day of my life. It's that that's killing me."

"But it is the most extraordinary thing I ever came across," I persisted. "There is no natural explanation of the thing."

"Well, ask yourself the question. What explanation could there be? No, I am fully aware what it is that walks with me."

"It seems easy enough to tell all this, but there was something horrible, and, as the Scotch say, 'uncanny,' in watching those falling footmarks dropping down on the sand from an invisible walker beside us, and at last I could stand it no longer, but proposed our going back to the hotel. When we reached the place, Asberry held out his hand. 'Good-by,' he said, smiling that bitter smile of his."

"Why are you leaving?" I asked, feeling relieved at the idea. "No," he said, "but this is the end of our companionship. I have seen friend after friend fall away from me after seeing what you have this morning." I protested awhile, but I was conscious of a decided shrinking from him as one accursed, still plying the fellow. I hated to hurt his feelings.

"The next day and the next, however, I could not bring myself to ask him to join me in my daily walk on the beach, for I felt that to see those silent, mysterious steps beside mine again would be the death of me. On the night of the third day I noticed that Asberry did not come to the table, and I did not see him on the beach, and later on heard that he was very low. Still shrinking from him, and with the selfish nervousness of a semi-invalid, I did not go to inquire after him that day, but during the night was awakened by a knock at my door, and opening it, saw the bell-boy, whom poor Asberry had sent to ask me to come to him, as he was dying. At this summons I could not help but go, and, hustling on my clothes, was beside him in a few minutes. I found him lying half unconscious at times, rambling at others, and at first he did not know me. When he did, he said, smiling as before: "Do you know that, slight as has been our acquaintance, you are the nearest approach to a friend I have on earth?" I assured him that anything I could do for him I would gladly, but he only asked me to stay by him.

"I am afraid to stay alone with Benie," he said, and I thought him wandering again, but his eyes met mine with a perfectly rational look, and he said: "That is my nephew I speak of. His father was my only brother, and, dying, left me his son to watch over. And I killed him." After this Asberry lay silent for nearly an hour, when the stillness of the room was broken by a muffled sob. This sounded so near that I thought it uttered by Asberry; but he, too, had started at the sound; so, glancing about me, I looked for the person that had made it.

"What in God's name is that?" I whispered, leaning over him, and, without uncovering his face, he answered: "That is a sound that I have heard night and day for the last five years. Then, raising himself in bed, he said to some one beside him whom I could not see: 'Will you not let me die in peace? I have given you my life in turn for yours, and is not that worth the purchase of an hour's rest in which to die?'"

"As he talked I saw the room grow darker, the lamps flickering as if a cold wind swept the apartment, and as the gloom gathered about the bed I saw—as if only my imagination—the figure of a child standing beside the couch. Asberry turned to this figure and held out his arms to it, then, with a groan, fell back on his pillow, dead. And that is why I believe in ghosts, gentlemen."

This narrative, we have no doubt, is true. The possibilities of spirit-power have never been fully ascertained. The future will unfold it.

MAGAZINE GLEANER.

Rich Red Blood

Is the Foundation of the Wonderful Cures by

Hood's Sarsaparilla

That is Why the cures by Hood's Sarsaparilla are CURES.

That is Why Hood's Sarsaparilla cures the severest cases of Scrofula, Salt Rheum and other blood diseases.

That is Why it overcomes That Tired Feeling, strengthens the nerves, gives energy in place of exhaustion.

That is Why the testimonials for Hood's Sarsaparilla are solid facts, and will stand the closest investigation.

That is Why the sales of Hood's Sarsaparilla have increased year after year, while other preparations of less merit have come, held a little temporary favor, and are heard of no more.

That is Why Hood's Sarsaparilla requires the largest Laboratory in the world.

That is Why Hood's Sarsaparilla

Is the Only True Blood Purifier

Prominently in the public eye today. Be sure to get Hood's and only Hood's.

Hood's Pills

Woman, Church and State.

A Historical Account of the Status of Woman Through the Christian Ages, with Reminiscences of the Matriarchate.

BY MATILDA JOSLYN GAGE.

THE AMOUNT OF VALUABLE INFORMATION

contained in this volume is so great, and the volume is so small, that it is a volume which every one should have. It is a volume which every one should have. It is a volume which every one should have.

Price, \$2.00. For sale at this office.

LEAFLETS OF THOUGHT

GATHERED FROM THE TREE OF LIFE

A GENERAL SURVEY

Of Various Beliefs Regarding the Hereafter.

Bury me where you will if you can catch me.—Socrates.

Whatever that be within us that thinks, desires, and animates, it is something celestial, divine, and consequently imperishable.—Aristotle.

An ocean of invisible intelligences surround us everywhere.—Confucius.

The belief in man's immortality dates from the remotest antiquity, and for thousands of years a majority of mankind have clung to it as their fondest hope. But, as old, the belief is still nevertheless took ages to evolve it out of that longing of a broken heart beside the lifeless form of all it loved. Would life never more animate that pulseless clay? Would those mute lips never speak again? Would those eyes never again beam forth their wondrous tenderness and love? Hope finally whispered, "Yes," and the sorrowing soul, without speculating on how it was to be done, grasped at this straw so kindly thrown out upon a seething ocean of despair.

Time went on, dreams and visions seemed to confound the mind, until at last he began to speculate upon the existence beyond the grave. But his was an age of ignorance, superstition, and fear, and, accordingly, his mind evolved ideas in harmony with the spirit of the times. But, crude as they were, they seemed in some way to afford solace to broken hearts, and so fulfilled a noble mission.

But the world has gone on progressing. Civilization and enlightenment have advanced to a point where men are beginning to see the fallacies and inconsistencies of these cherished delusions of the childhood of the race, and are casting about for some absolute proof of an after-life and for a logical theory to explain it.

Let us now pass in review some of the most important of those ancient fictions, touching upon the question of the great Beyond. We may divide the believers in immortality into two classes: Those recognizing no soul or life separate from the body, and basing all their hopes on a reanimation of the lifeless form or a sort of semiconscious existence therein; and those holding that man is spirit, that the body is not the man, but only his temporary abode, and that at dissolution he lives on, independent of it. These classes may be distinguished from the manner in which they disposed of their dead; for the first, with a religious reverence, were careful to preserve the body, while the second, regarding it only as the impure shell from which the man had departed, consigned it in its corruption to the purifying flames.

The ancient Egyptians were careful to embalm the bodies of their dead, and their powerful kings had great pyramids constructed for their tombs, where their forms might lie undisturbed forever. To this curious people death was an eternal sleep, but a sleep filled with horrible dreams, with quenchless thirst, with gnawing hunger, and a thousand insatiable desires. But, wretched as such an existence was, it was deemed preferable to absolute annihilation. So long as the body was preserved, they believed this existence would last; but if, by accident, the body should be destroyed, total annihilation would ensue, for they had no conception of a soul or life independent of the body.

We cannot understand why they considered such a condition preferable to no existence at all. Listen to the wall of the dead from their agonized writhings: "Oh, my brother, withhold not thyself from eating and drinking, from wine and love, from all pleasures, from following thy desires by night and by day. Put no sorrow into thy heart, for what are the years of man upon earth? The West (death) is a land of sleep and heavy shadows, a place where the dead number on in their mummy forms, never more to wake to see their brethren; never more to recognize their fathers and mothers; and with hearts forgetful of wives and children. Since I came into this lonely valley, I know not where I am. Give me to drink of running water." * * * The living water that Earth giveth to all who dwell upon it is for me stagnant and dead; it floweth to all who are on Earth, while to me it is liquid putrefaction."

With the ancient Hebrews the idea of immortality seems to have been of comparatively late development. On this great question the Pentateuch is silent, and it is only in some of the later prophets that we begin to find glimpses of a future life. Job seems to have been far from satisfied in his own mind, in spite of his numerous opportunities to obtain the information first-hand. What a pity he was so lacking in reporter instinct. Even his marvelous patience can hardly condone for such neglect.

The word sheol, translated in the Bible three times by grave and thirty-one times by hell, suggests to us a plausible explanation of the early Hebrew conception of the hereafter. To them, death, or the hereafter, and the grave, were practically synonymous terms. Death ended all. Later, the souls were assigned to a subterranean abode—still sheol, but on a larger scale—which, in their imagination, resembled a vast tomb with barred and bolted gates, wherein lay the souls of the departed like corpses, motionless, unconscious, awaiting the resurrection and the judgment.

At first, no idea of reward or punishment was attached to this abode in the nether world—that idea was the product of later imagination. They began to reason finally that since on earth the wicked are shut up in prisons, away from the good, and are subjected to punishment for their misdeeds, while the righteous are allowed perfect freedom to follow their desires, there must be hereafter a place of confinement and torment for the wicked, and another place with furnishings of an opposite character for the blessed.

Accordingly sheol was surveyed in their imagination, and divided into two unequal parts, one about a hundred times as large as the other. The little one was for the survivors (the faithful Hebrews), while the big one was for all the rest of the world. They didn't seem to desire to retain even a controlling interest in the greater division, in spite of their well-known affection for real estate under ordinary circumstances. The little division they had reserved for themselves was marked, on inspection, to contain all the marketable land in sheol,

which fact explains their unusual generosity to the rest of the world. They had fitted it up in their imaginations with every conceivable object of delight, and there, with their great King Jehovah, they were to abide forever. Just across a rocky chasm from Paradise, and in full view in the awful depths below, was Hell, supplied with every torture that malice could devise for those who were so unfortunate as not to be Jews, or as to bend the knee to some other god than Jehovah. Here, for all eternity, in plain sight of Abraham's bosom, and all their lost inheritance, were these poor unfortunates, to be scourged by the fiery sting of Jehovah's relentless wrath.

Closely allied to the sheol of the Hebrews was the hades of the Greeks. Away to the westward, at the end of the world, not so easy to locate now as then, lay Elysium, the home of the blessed, where care should cease; where there should be no more hunger, thirst, cold; where for all eternity the freed spirit should taste the joys that come from having lived an upright life. Beneath was tartarus, the abode of the damned, filled by the imagination with unsightly monsters, with never-ending labors, and never-ceasing woe.

It is unreasonable to suppose that these ideas of the hereafter were ever seriously entertained by the more intelligent Hebrews and Greeks; though, as all popular superstitions have their origin in some deep-seated conviction, it is not unlikely that many of the ancients did believe in such spiritual abodes as I have described.

In the seventh century Mohammed comes to the front, and he also promises to his faithful followers the joys of an eternal Paradise somewhere, with forty beautiful maidens—no more, no less—to every faithful Moslem, while for the unfaithful he prepares a place of punishment, with all the usual accessories; for a gloomy Hell is not less essential than a glorious Paradise, when converts to a religion are to be made through superstition, rather than logic. Just convince a man that a red-hot bed of coal awaits him if he denies the prophet and his trip on the back of a colossal camel to the gates of Heaven, and he will straightway swallow the prophet, camel, and all. There is no argument like terror to convince the unwary, and its potency has long been recognized by the founders of religions and their zealous defenders.

The early Christians, in spite of the dictum of Paul, and even many Christians of the present time, have based their entire hope of immortality on the literal resurrection of the physical body. The orthodox Jews also believe in the resurrection. But we know that this idea has long since been discarded by all advanced thinkers, if not by the great mass of professed Jews and Christians.

The time was when the Christian located his Heaven in the sky, beyond the firmament, and always above him. But the discovery of the motions of the earth has made this idea untenable, for, if Heaven is above, the only way in which it can maintain that relative position is by its revolving about the earth as a sort of celestial satellite once in twenty-four hours and accompanying our planet in its revolution about the sun. And even in that case Heaven would always be beneath, instead of above, half the world. This is why all intelligent Christians have given up the attempt to locate Heaven, and have fallen back on the simple faith, that it exists somewhere and in due time they will reach it.

Until comparatively recent times Christians of the far westward located their Hell of fire somewhere below, but it is hardly probable that even the most zealous evangelist would care to risk his reputation of being composed of bits of affirming that Hell is below, although science has demonstrated that the interior of the earth is hot enough to fill all orthodox requirements for a suitable abode for disbelievers. So Heaven and Hell, as definite locations, have no further existence in intelligent minds.

People are coming to believe that Heaven and Hell are not places at all, merely conditions of the mind. Happiness is Heaven; unhappiness is Hell. This is the opinion of our most advanced thinkers in the church and out of it. They believe, too, that the soul remains the same after transition; that death works no miraculous transformation of disposition and character. As a man is, so shall he be, retaining all his personality, his likes and dislikes, his vices and his virtues. Says the Rev. Dr. H. W. Thomas, of Chicago: "We may reasonably suppose that going out of the body makes no change in the soul. Self-consciousness is not affected; memory, reason, love, are the same. And we must suppose the real being behind the form it had on earth—a spiritual body and what corresponds to sight, hearing, and speech in this world. There is no reason to believe the body will ever rise again. The spirit has its own body. Death is resurrection, rising, standing up in the new life."

"Everywhere is heaven to the good; everywhere is hell to the bad. Quality, character, is the determinative factor of happiness or misery. Souls going from our world who have lived only for gratification, enter the outer world poor and unhappy. Our age of mercy revolts at the penalties inflicted upon a dumb world and rises up against the fact that a thoughtless, erring girl in a night of reform should be chained for a night, or a day upon a hard mat upon the floor. Do preachers realize what it means to charge upon God the cruelty of endless torture; to say that millions of souls may grow worse forever; that after a few years of earth the possibility of growing better is forever cut off?"

"What are the joys of heaven? The harmony of the soul with the world order. It is this life with its struggles past; this life with all that is dear carried over into the world beyond."

Says Bishop Fallows: "In the first place, death is not an entity; it is simply a term we use to indicate the separation of the soul from the body. The soul remains conscious, preserves its identity, and enters immediately upon the life for which it is fitted, being just as much adapted to that new world or state of things as it was adapted to birth to this world and to its earthly conditions. Of course, what that new life is, we do not know, but the soul is fitted or correlated to it as in this world."

Clinton Locke, Dean of the Diocese of Chicago, says: "I no more believe in material fire in hell, than I believe in trumpets and gold seats in heaven. These, I repeat, are figures, and I find it impossible from the text of scripture to understand the full meaning of the words, 'everlasting death,' and similar

phrases. I have always, from my childhood, held to the doctrine of 'eternal hope.'"

The Rev. L. J. Dinsmore, Universalist, expresses himself as follows, in regard to the immaterial nature of heaven, the freedom of the spirit, and what constitutes future punishment: "There is no such a thing as a great central, splendid capital city of the universe, where God resides in any special sense. A material heaven, abounding in riches and treasures of gold and jewels, is a literalization of a poem that a Christian world has too poorly understood—the apocalypse of John. There are no walls to shut up the freed spirit from any space, or to turn it aside from any line of progress, to deny any errand of holy love. * * * Sorrow and remorse for the harm worked upon the innocent through our wrong doing—this, I think, must be the essence of all the punishment of hell: a consciousness of inharmoniousness with God and remorse for the injury we have done to others. And this must continue and grow more intense until the sinning soul undertakes, with the help of all possible purity, and holiness, and love, to put itself into harmony with God, and to right as far as possible the wrong that it has done to others."

How refreshing and commendable are the opinions and liberality of Rabbi Joseph Skola, who thus expresses his views upon the hereafter: "After death the soul continues to be. There is no hiatus. Future joy is all spiritual joy; the happiness that comes from wisdom; the consciousness of righteousness. Future pain is all spiritual pain; the remorse for ignorance and wickedness. The joy is eternal because goodness is everlasting; the pain is temporal because 'God will not contend forever; neither will He retain His anger to eternity.' Ps. ciii. 9. There is no local heaven and no local hell. These phrases are but figurative expressions to make a point to the mind, and to lead the mind. Our life here fashions our life hereafter. 'This life is the vestibule to the next,' said a rabbi of old. It is, therefore, a principle of the Talmud that the pious of all nations of the earth will inherit future bliss; that all clean hands and pure hearts, whether they are Jews or non-Jews, whether they are Confucius or Buddha, Socrates or Plato, Jesus or Mohammed, or Moses and Isaiah, all that feel and think and act to the best of their ability will ascend the mountain of the Lord, and behold the eternal glory of God."

The opinions of these distinguished gentlemen show a wonderful advance over those of Johnathan Edwards, or those of the preachers of even two decades ago. May we not hope from the signs of the times that the church will soon take a step further in advance and sound to the bottom this great question of immortality and publish the results to the world? Christianity has accepted an after life as a dogma which it has neither questioned nor fathomed. It has no proof to offer to the inquiring mind, no philosophy to explain the life beyond. An appeal to faith is only the subterfuge of ignorance and impotence. This is the opinion of our most advanced thinkers, and it must have it, or it remains in honest doubt. And the church, which has arrogated to itself the instruction of mankind in spiritual matters, by neglecting this mighty question of immortality, is failing to discharge its duty and missing its greatest opportunity for good. It should either stop preaching an hereafter altogether, or else ascertain a scientific basis for its assumption, a logical theory for the life to come, and all the light that study and investigation can throw upon this mighty question. Let us hope that the church will soon awake to a realization of its greatest mission, the bridging of the chasm between the two worlds, so that death will cease to be the King of Terrors, and transition, a frightful leap into the dark.

I had intended to speak of the Buddhists' elaborate philosophy of the hereafter, and give a brief outline of the subject of reincarnation, which is the basis of so many Oriental religions, but I see that I have already covered the allotted space.

J. CHARLES WALKER,
Johns Hopkins University, Baltimore.

*From *Etudes Egyptiennes* (translated from the ancient Egyptian), Paris: p. 189 et seq.

ROCKED IN A CHAIR.

Communications Received by Mr. and Mrs. Martin Rourke.

Mr. W. A. Mansfield held a seance at the home of Mrs. Mary A. Matlock, 123 South Shawnee street, Owosso, Mich. Mr. Martin Rourke and wife and many others were present. Mr. Rourke helped to form the battery, and felt spirit hands, and was rocked in his chair. Mrs. Rourke was called to the front, and received a communication as she held the tablet for the spirit hand to write, which she could see, and says it looked like the hand of her son, and the writing was like his handwriting.

"Dear Father and Mother: Nothing that you can now for me can make me so happy as seeing you. I have tried every way since I came to Spirit-life to let you know that I was about the house. I have tried to rap on the table and ring the clock bell, and everything of the kind, but never could quite control the forces to succeed. Oh! dear, yes! I know that you have missed me, and how sad you have been to not see me around the place, but my day had come to leave the earth, and while I felt sorry for a time, yet I see it all different now, and if you could feel all right I would be as happy as you. The beauties of this condition of life are so wonderful that I cannot describe them to you, but when you come here we shall all be together and happy. Try not to feel bad or lonesome for me, because I am surrounded by all that heart can wish here. Look up and be cheerful, and think of me as coming home nearly every day. Sometime I think I will be able to come in the twilight and show myself to you as Christ showed himself to his followers and loved ones. Won't that be nice and grand? Tell all that I am here to-night. Good bye, lovingly, FRANK."

From the daughter-in-law:

"Dear Ma: I am awfully glad to have you here. NINA."

The medium was a stranger to the Rourke family. Other communications were received.

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

ETCHINGS.

Some Interesting Experiences by Moses Hull.

THE WORK IN COLUMBUS, OHIO—CONTEST BETWEEN MOSES AND SIMON PETER—SIMON PETER COMES OUT SECOND BEST—W. F. PECK IN COLUMBUS—THE WORK IN DAYTON—A BISHOP AND ONE OF "GOD'S" PREACHERS UNDERTAKE TO EXPOSE SPIRITUALISM AND BY MISTAKE EXPOSE THEMSELVES—THE REVIEW OF THEIR PERFORMANCE—W. R. COLBY'S SLATE-WRITING SEANCE—THE GREAT MUNCIE DEBATE—VICTORY FOR SPIRITUALISM—NEW CAMP AT HANNIBAL, MISSOURI.

MR. EDITOR:—I do not remember that I have given much if any account of my wanderings since I left the land of the Yankees. Whether I have or not I am impressed to trouble you and your numerous readers with a brief summary of the doings of Spiritualism as I have seen it since my return.

My first objective point, after leaving Boston, was Columbus, Ohio, where we had good meetings all through the month of April, the very last audience being the largest. The Odd Fellows Temple was too small for our Friday night meetings, and we were obliged to go into the Board of Trade auditorium at 835 per night. Our audiences were somewhat enlarged by having Mrs. Elsie, of Galion, to sing for us part of the time, and Mrs. Johnson (my daughter), from Boston, to give a few dramatic readings.

Rev. Simon Peter Long, a Lutheran minister, thought that Spiritualism had done enough mischief in Columbus, and he would put an eternal quietus to it. He wrote to Dr. Blesh, the president of the society, signifying his willingness to be the Goliath which should defy the armies of the Spiritualists. On the night of April 24 the debate came off. Well, to put it mildly, he did not know enough of the trend of modern criticism to realize his defeat. He was a good, genial fellow, and quite scholarly in his way, but as a debater he was so near nowhere that many of my friends rebuked me for paying any attention whatever to his pretended arguments. Meeting such weak opponents is too much like beating the air. It is hard to kick at nothing—especially if one hits.

The Columbus society enjoyed the labors of W. F. Peck during the month of May; and I am informed that, though his audiences were small, they were well entertained.

In May I worked in Dayton; Mrs. Hull was with me the first part of the month. Hot weather and other unfavorable conditions made our audiences small at first, but they increased to the very end. Dayton is one of the prettiest cities in Ohio, and there are several mediums and many Spiritualists there. If the Spiritualists of Dayton could only be induced to all pull together, there might be as good a society there as there is in the State; but many of the Spiritualists there seem determined to "climb up some other way" than the way others do, or they will not go at all.

Bishop Becker, with whom I debated last winter, it seems was not entirely satisfied with the results of that debate. In fact, he had two debates in Dayton, from which he expected to reap immense harvests; but the harvest did not pan out. In fact, all the harvesting was on the other side of the house; so he determined to get up a grand expose of Spiritualism. He made himself believe Spiritualism was all a series of tricks played upon a credulous public by cunning tricksters, and undertook to convince the Dayton public of it; but if he made as much as a convert to his ideas the most rigid search has been unable to find him. He got one, "Elder" Covert, of Anderson, Ind., pastor of the one and only "Church of God," to help him out.

The most charitable interpretation that can be put on Covert's sermons, tricks and life, is that he is either an escaped lunatic, or a lunatic who has not yet found his proper quarters. He told the audience that Andrew Jackson Davis, in his normal condition, such a notorious liar that, in times past, no one who knew him would pretend to believe a word he said. That, of course, will be news to Mr. Davis' many friends and acquaintances. I was glad he said that; it confirmed what I had said of Covert, besides it gave the people an idea how to estimate the man before he got to his "whoppers." He told of Prof. J. Stanley Grimes mesmerizing Davis and making him write a "very ridiculous book." Some of us thought that if Mr. Grimes' mesmerism could produce such a book as "Nature's Divine Revelations," what a pity that Mr. Grimes had not exercised a little more power over the elder of God's only church, during their long and intimate acquaintance. Probably Mr. Covert did not know how many readers of Mr. Davis' books he had; he had enough left of his former sanity, if he ever had any, to have left out a few of the things which he said; or, perhaps, they were in the story and had to be told.

As for the Fox girls, he asserted that they were thoroughly exposed, and their work was proved to be done by the toe-joints, in 1848. How strange it is these girls went right on making converts, sometimes of even their expositors, for over forty years after their thorough exposure! It is one of the unaccounted for anomalies of Spiritualism. No sane liar would have the courage to repeat such a falsehood. The fact is, it would not take many such expositors as these holy elders and Bishops to bring the whole world to Spiritualism. To make a long story short, all the talk at this great, and much-advertised expose, was the stalest and silliest kind of nonsense, and all the tricks which were played to "show just how it is all done," were for the most part, old tenth-century sleight-of-hand performances, such as we country boys used to do forty and fifty years ago. I could not see that one of the stale performances went down with the audience as being anything like Spiritualism; too many of them had witnessed too much of the spiritual phenomena to take any interest in the sickening performance.

About the funniest thing in the whole performance was, that last winter the pious bishop strenuously objected to any admittance fee being taken at our debate—he would not take any of the money—not he, he never did anything that looked like speculation. I finally

got him to agree to a five-cent admittance fee in order to keep the audience down in numbers to the capacity of the hall. But the good doctor, of a very sick divinity, by the 14th of May, he outwitted all of his conscientious scruples on that score, and charged his friends thirty-five cents each, to come in and be enlightened on the deceptions of mediums. "O, my countrymen, what a fall was there."

Well I had the privilege of reviewing the performance. The next Friday night we had a hall full. In our audience were many good Christians, among whom were several of Dr. Becker's friends. The audience thought the expose of the expositors was complete. A reporter of the Daily Press was present and made a two-column report, which was favorable to Spiritualism on every point.

At this expose of the expositors Mr. W. R. Colby, who has ceased to be an active worker in Spiritualism, gave a lecture writing, which, if it did not convince any one, looked so much more like something genuine than what they had witnessed at the other performance, that there was no comparison between the two. A committee of six went to Mr. C. and washed and marked the slates, outfitting in them with their knives so that they could and did swear that there was nothing on them, excepting the private marks they placed there.

The slates were then sewed together, screws being put through each of the four corners, and hot sealing-wax being poured over the screw-heads, and the private seals of different members of the committee put on them. Beside that the sides of the slates were sealed with private seals. We then allowed Mr. C. to take the slates to his private room and magnetize them; they were then returned to a member of the committee, who kept them and brought them to the hall. I had forgotten to say that each member of the committee wrote the name of a deceased friend, allowing no one to know whose names were written; these names were nicely folded up and put between the slates. In the hall, I think, Mr. C. did not touch the slates. A circle was formed, of which Mr. Colby was a member. The slates constituted a part of the circle, just opposite Mr. Colby. Let it be remembered that this was done in full gas-light, and in the presence of over three hundred people. After the seance was over the slates were separated, and there were six characteristic messages from the persons whose names were written. I wrote the name of my friend Jim G. Anderson. The message from him was just such a message as I would have expected, and was in his handwriting. If Mr. Colby wrote his messages he is worth a hundred times as much, as a trickster, as the bishop and the elder both. I do not believe he did.

On May 20th to 24th the long-talked-of debate between Elder W. B. F. Treat and myself came off, in the new Christian Church, in Muncie, Ind. Muncie is a beautiful city of about 20,000 inhabitants, located in the great gas belt of Indiana. The church in which we debated is a large, nice, new edifice. Elder Treat is a pastor, and as such is quite popular. His brethren came out expecting to see Spiritualism annihilated. Several of Elder Treat's able-preaching brethren were present from a distance. The audience (though I think not over four hundred in numbers, in consequence of the mistake of charging so large an admittance fee), was as intelligent and as deeply interested an audience as one could find in a long time.

The three daily papers of Muncie, as well as Indianapolis dailies, and some from Cincinnati, reported or referred to the debate every day. They all referred to Spiritualism as having the argument. Elder Treat is a gentlemanly fellow, and attempted very little brow-beating or blackguarding, but he had the hard side of the questions, and therefore lost ground from the opening to the close of the debate. Of course his *ad captum* appeals were numerous, and his warnings of the terrible danger threatening the world in consequence of Spiritualism, were voluble and pathetic, but not effective. The people could not be induced to share his immense fears that Spiritualism would bring the wholesale evils which he predicted.

Many Spiritualists came in from the surrounding towns to hear the debate, all of whom expressed themselves as well pleased with the way the Spiritualist side of the question was handled. I was urgently requested to remain and deliver a few lectures after the debate closed, but it was out of the question.

I am happy to say that through the announcement in THE PROGRESSIVE THINKER, we are fully re-engaged for June. Mrs. Hull has gone to Vermont. While they did not feel that they could raise the money to pay both of us, they wanted one of us. They will keep her at work until about July 8, then she will meet me at Onset. As soon as it was known that I could accept calls for June I was perfectly swamped with them.

I would fail in the discharge of my duty did I not state, as I close, that our friend Dr. Fred Verneet, of Hannibal, Mo., has secured a splendid camp ground, and has set the ball to rolling for a camp-meeting from August 2 to 12. He has secured Mrs. Hull and myself as the main speakers, and Mrs. Hibbetts, of Muncie, as test and trumpet medium. Other mediums and speakers are to be on the ground, and will take part in the exercises as the way may open. I know of no better way to explain the matter than to quote from the last letter received from Dr. Verneet. Here it is:

"The Spiritualist Park Meeting will be held at Indian Mound Park, two miles from the city of Hannibal, Mo. Street cars run direct to the location Depot, in Hannibal, to this Park, carrying passengers from the depot to the Park for five cents. Visitors at this meeting can easily board in Hannibal, going to and from on the cars; or they can camp on the ground if they will bring tent and bedding with them. Restaurants on the ground will furnish board on reasonable terms if desired, or parties can board themselves if they prefer. This park is a beautiful place, good springs of pure water, shade trees and blue grass. I want you and your wife to take entire charge of the meetings and try to get the Spiritualists together, and get them to working in harmony. So far as attendance is concerned, I have the most flattering promises from St. Louis, Louisiana, Clarksville, Montgomery City, Chillicothe, Palmyra, and many towns in Illinois. I shall leave no stone unturned to try to make this meeting a success and a foundation for other and grander meetings. Hannibal has a population of twelve thousand, and its people are stopping me on the street every

day to know if it is a fact that there is to be a Spiritualist camp-meeting held here."

Mrs. Hull and I have labored in Dr. Verneet's disease and under his management before we hope for a large camp, and a good organization as the result of this meeting. I might say before I close that we have been invited to several new camps this summer which finally failed to materialize because of the impossibility to get good speakers and mediums. The only way to be sure of good speakers and mediums at camps is to engage them at least one year ahead. Let us pray the Lord of the harvest to send out more laborers—effective ones—in to the fields. M. H.

Ripans Tabules: Sold by druggists, or by mail at the price (50 cents a box) is sent to the Ripans Chemical Company, No. 10 Spruce St., New York.

THE UNKNOWN LIFE OF JESUS CHRIST

OF—
JESUS CHRIST

—BY—
NICOLAS NOTOVITCH.

TRANSLATED FROM THE FRENCH.

Since the writing of the New Testament no book has appeared of so great importance to Christianity as the Unknown Life of Jesus Christ. This volume, written by the discoverer of the manuscript, contains a thrilling account of the piratical and perilous encounters in his search for it, a literal translation of the original manuscript, and lastly a critical analysis of what it contains.

This work contains 185 newly printed pages, and is published on the basis of combining cheapness and excellence. Price, neatly bound, one dollar. Paper cover, price 25 cents, postage 5 cents. Address this office, 40 Loomis St., Chicago, Ill.

THE MISSING LINK
In Modern Spiritualism.

By A. LEAH UNDERHILL,
One of the Fox Sisters.

AN ACCOUNT OF MODERN SPIRITUALISM, as called—from its inception at Hydesville, N. Y., including the experiences of the Fox Family, spiritualists and otherwise, could not fail to be very interesting, and the interest is increased when that account is written by one of the Fox Sisters. Such an account has been written by the Fox Family, and it is now published in this volume. It is a most interesting and valuable work, and one which should be read by all who are interested in the history of the great spiritual movement which now numbers its votaries by millions. Every Spiritualist should have it.

"THE MISSING LINK" is a full understanding of Spiritualism, and a better knowledge of its earlier modern origin and life. The volume is enriched with a number of fine engraved portraits of members of the Fox Family. Price, \$1.50. For sale at this office.

AN INVALUABLE WORK.
IMMORTALITY, OR FUTURE HOMES

and Dwelling places. By Dr. J. M. Peebles. This admirable work contains what a hundred spiritualists could not give in a single hour. It is a full and complete delineation of life in the Spirit-world. It is the most important and useful of all the books that have been written on this subject. It is a full and complete delineation of life in the Spirit-world. It is the most important and useful of all the books that have been written on this subject. It is a full and complete delineation of life in the Spirit-world. It is the most important and useful of all the books that have been written on this subject.

Price, \$1.00, postage 12 cents. For sale at this office.

"THE DREAM CHILD,"

A FASCINATING ROMANCE OF TWO WORLDS. By Florence Hunter. Price, 50 cents. This is a full and complete delineation of life in the Spirit-world. It is the most important and useful of all the books that have been written on this subject. It is a full and complete delineation of life in the Spirit-world. It is the most important and useful of all the books that have been written on this subject.

Price, \$1.00, postage 12 cents. For sale at this office.

BIBLE MARVEL WORKERS,
AND THE WONDERFUL POWER

which helped or made them perform mighty works and utter inspired words. By J. M. Peebles. This is a full and complete delineation of life in the Spirit-world. It is the most important and useful of all the books that have been written on this subject. It is a full and complete delineation of life in the Spirit-world. It is the most important and useful of all the books that have been written on this subject.

Price, \$1.00, postage 12 cents. For sale at this office.

MEDIUMISTIC EXPERIENCES
OF JOHN BROWN.

The Medium of the Rockies, with Introduction by J. S. Loveland. This is the history of one of the most remarkable mediums of the present time. It is a full and complete delineation of life in the Spirit-world. It is the most important and useful of all the books that have been written on this subject. It is a full and complete delineation of life in the Spirit-world. It is the most important and useful of all the books that have been written on this subject.

Price, \$1.00, postage 12 cents. For sale at this office.

THE SOUL.

Its Nature, Relations and Expression in Human Existence. By J. S. Loveland. This is a full and complete delineation of life in the Spirit-world. It is the most important and useful of all the books that have been written on this subject. It is a full and complete delineation of life in the Spirit-world. It is the most important and useful of all the books that have been written on this subject.

Price, \$1.00, postage 12 cents. For sale at this office.

THE MYTH OF THE GREAT DELUGE.

By James M. McCann. A complete and overwhelming refutation of the Bible story of the Deluge. Price 15 cents.

ALL ABOUT DEVILS.

On an Inquiry as to whether Modern Spiritualism and other Great Reformers come from the Satanic Majesty and His Subordinates in the Kingdom of Darkness. By Moses Hull. Price 15 cents. For sale at this office.

THE STANDARD

remedy for all stomach and liver complaints

is Ripans Tabules. One tabule gives relief, but in severe cases one should be taken after each meal until the trouble has disappeared.

Ripans Tabules: Sold by druggists, or by mail at the price (50 cents a box) is sent to the Ripans Chemical Company, No. 10 Spruce St., New York.

THE UNKNOWN LIFE OF JESUS CHRIST

OF—
JESUS CHRIST

—BY—
NICOLAS NOTOVITCH.

TRANSLATED FROM THE FRENCH.

Since the writing of the New Testament no book has appeared of so great importance to Christianity as the Unknown Life of Jesus Christ. This volume, written by the discoverer of the manuscript, contains a thrilling account of the piratical and perilous encounters in his search for it, a literal translation of the original manuscript, and lastly a critical analysis of what it contains.

This work

THE ROMAN CHURCH AND MRS. MAUD LORD-DRAKE.



THE ROMAN OCTOPUS.

Its Domination in the United States Court.

Strange Ruling in the Celebrated Maud Lord-Drake Case at Kansas City.

JUDGE PRIEST, OF ST. LOUIS, TRIES THE CASE AND THEN RESIGNS FROM THE BENCH—LAW AND PRECEDENT REVERSED TO THROW THE CASE OUT OF COURT—IT NOW GOES TO THE COURT OF APPEALS.

When United States Judge Priest, sitting in Judge Phillips' Court at Kansas City, to try the case of Mrs. Maud Lord-Drake against the County Marshal for conspiracy to throw her into jail and deny her the right of bail, because she was a Spiritualist—he being a Catholic—Instructed the jury to bring in a verdict for the defendant, he mistook the ability and quality of the prosecuting witness and her husband, Mr. J. S. Drake.

This case is one in which every citizen must be deeply interested. THE PROGRESSIVE THINKER has kept its readers well posted in regard to this celebrated case from the start, and it is therefore unnecessary to repeat the details, other than to say that the evidence showed a conspiracy existed to imprison Mrs. Drake contrary to law, because she was a Spiritualist, and to deny her the right of bail; and thus to humiliate and drive her out of Kansas City. This was three years ago, during all of which time Mrs. Drake has been contending in the various courts for her rights.

In the meantime one of the principals in this conspiracy, one of the judges assisting the conspirators, and one minor character in the plot, have died—seemingly coming to grief, as did all of the conspirators who persecuted the materializing medium Mott, in the same city, some years ago.

Mrs. Drake's case was tried about a year ago, when United States Judge Phillips gave such a ringing charge to the jury, clearly defining the law, and setting forth the fact that one form of religious belief had the same rights in his court as another. That trial resulted in a verdict for \$1,250 for Mrs. Drake, for false imprisonment. Mr. Drake secured evidence that the jury had been persuaded by parties in the interest of the defendant, and knowing that he had proven the charge of conspiracy, asked for a new trial, which was immediately granted by Judge Phillips.

In the trial just ended, the whole force of the political ring, headed by the Democratic boss, ward heelers and deputy marshals, was present in court, to influence the jury; even the Democratic Congressman, Tarsney, on the jury, lent his presence and seeming interest in the case to the attorneys for the marshal, the defendant; and these things were permitted by a United States Judge!

From the beginning to the end, the Judge ruled in favor of the conspirators, ruling out every point of evidence against the accused; and, dividing that the jury might do justice, refused to let the case go to them, but ordered a verdict for the defendant. The case being ended, the Judge then resigns from the bench, where he cannot be reached by impeachment proceedings, and thus the case goes to the United States Court of Appeals, and will go into history and into law literature, as one of the few celebrated cases where a single individual contends against an ecclesiastical ring, supported by a dominant political majority, that has robbed the city and polluted the ballot-box with its thousands of fraudulent ballots.

The legal points upon which the Court of Appeals will pass, are possibly best expressed by the following, from the Kansas City Journal, May 16, 1895:

The suit of Mrs. Maud Lord-Drake against County Marshal Henry Stewart for damages came to an abrupt termination in the federal court yesterday afternoon. At the conclusion of the evidence for the plaintiff the attorneys for Mr. Stewart demurred to the evidence. The demurrer was sustained by the court and the jury instructed to find for the defendant without leaving the box. This was done, and the case closed, so

far as Judge Priest's court is concerned. The victory was no particular surprise to the plaintiff, as just such an action was expected, in view of the rulings of the court, made Monday and Tuesday, which indicated that the court's construction of the liability law was such as would certainly shut Mrs. Drake out of any damages in the case.

The case will go at once on appeal to the United States Court of Appeals. The attorneys for Mrs. Drake are as confident as ever, and feel perfectly certain they will have the findings of the lower court upset and the case remanded for retrial.

The exposition of the law as made by Judge Priest was a reversal of Judge Phillips in the Federal Court, Judge Gill in the Court of Appeals, and Judge Henry in the Circuit Court, and caused no end of comment in legal circles yesterday. The opinion was freely expressed by many attorneys that the superior courts would certainly upset his construction of the law regarding the liability of a principal for the acts of his authorized deputy.

According to the law as expounded by Judge Priest in this case, the Deputy Marshals who received the prisoners at the County Jail exercised authority only as guards for the Constable. The prisoners were not under the color of law, they were registered and looked up as others were, and the regular fees collected by the County Marshal, just as in other cases, but the action was all done as guards for the Constable. The possession and custody of a prisoner, he held, could not pass from the officer making the arrest until the original process in the case had been carried to completion and the regular mittimus issued.

He also held in regard to the liability of officers for the action of deputies, that the doing of an illegal act by a deputy officer was done as a person, not as an officer, nor under the color of law, as the law gave him no authority to do an unlawful act. This ruling, it is claimed, has the effect of relieving bonded officers of all liability for illegal acts done by their deputies, and makes the only recourse for the injured party an action against or prosecution of the deputy as an individual. It is further claimed that it makes the liberty of an individual under arrest subject entirely to the whim of the deputy, without attaching any liability whatever to the principal officer for any wrong or illegal act that may be done under the color of law.

Under the decision and ruling of the court, a citizen might be confined in jail for any length of time by simply a local collusion between a deputy and a magistrate, by which the magistrate would remain away from his office, but in his jurisdiction, so that he could not be found to approve a bond.

A point exactly similar was recently decided by Judge Henry in the Circuit Court just the reverse of the ruling of Judge Priest. In that case Judge Henry held that the bond was given for the protection of parties injured by illegal actions. Judge Gill, in the Court of Appeals, also decided a similar point just opposite to the ruling of Judge Priest.

In conversation yesterday with some friends in the court-room, Mrs. Drake said she was a relative of "Stonewall" Jackson. This was an announcement that created some interest not heretofore felt in the case. There are many warm admirers of "Stonewall" Jackson among the ex-Confederates of the city, and there are strong indications that they will render Mrs. Drake what assistance they can in the prosecution of her case.

Indiana Camp-Meeting.

TO THE EDITOR:—Anderson, Indiana, is located in one of the prettiest sections of this country. It is a beautiful little city, centrally located, with many miles of paved streets, substantial business blocks, handsome residences, numerous factories, good water and an abundance of natural gas.

At Chesterfield Station, five miles from Anderson, are located the campgrounds for the Indiana State Association of Spiritualists. In company with Dr. J. W. Westerfield, the president of the camp, a visit was made to these attractive grounds.

The camp is in a beautiful grove of native growth, remnant of the "forest primeval." All undergrowth has been cleared away, leaving only the handsome trees whose canopied green throws an abundance of shade upon the blue-grass sward beneath.

No more appropriate place could have been selected for a spiritual camp-ground, for there is in the very spot there is a weird witchery. As you slowly wander down the winding forest aisles, with the God-written music of song-birds breaking melodiously upon your ear, and the soft sighing of the breeze in the branches overhead, with glimpses here and there of the blue of heaven, there comes to your spellbound soul an exaltation and an inspiration that is not of earth. All the cares, the petty vanities, vexations and turmoil of the world you have just left behind vanish as if by magic, and there waits for you such a feeling of divine calm, and if you never realized before the existence of a super-sensuous world, you feel it now.

The grounds comprise some thirty-four acres, all under fence, and the surface is just sufficiently undulating and broken to rest the eye and charm the artistic taste. There is a commodious lecture hall or auditorium, having a seating capacity of 2,000; a lodging-house or hotel; a large, airy dining-room, with kitchen; eight separate rooms; numerous cottages and dwellings; and other buildings; a livery barn for the care of horses, and an abundance of natural gas for cooking and illumination of houses and streets.

The water supply is excellent. There are wells, and within one hundred feet of the auditorium is a spring of pure, sparkling, life-giving water. Near by is a sanitarium, with hot and cold water baths annexed, supplied from the spring above. Under the superior care of the president, Dr. Westerfield, and supervision of work, A. L. Morris, who is a fine condition than ever before, and extensive preparations are being made for ample accommodation, entertainment and care of a large attendance during the session of the camp which begins July 18 and closes August 12, 1895.

This will be the fifth annual meeting,

and a carefully selected array of speakers and platform test mediums has been made. The speakers are Mrs. A. H. Luther, of Muncie, Indiana; E. W. Sprague, of Jamestown, N. Y.; Prof. H. D. Barrett, President of National Spiritualists' Association, of Washington, D. C.; Prof. W. M. Lockwood, of Chicago; W. R. Colby, of Columbus, Ohio; Mrs. A. E. Thomas, of Dayton, Ohio; and others. The platform test mediums are: E. W. Sprague, W. R. Colby, Mrs. Josephine Ropp, and Mrs. A. E. Thomas. Other speakers and test mediums will be given time by special appointment and announcement made from time to time as the session of the camp progresses.

This year will be an especially good one for investigators as well as for those who have long since discarded somber belief or vague hope for sunlit, definite knowledge, and who will have every opportunity to renew or extend their communion with loved ones in the higher life.

Mr. A. Willis, the noted materializing medium of Cincinnati, Ohio, is now on the grounds improving his cottage and practicing the life-giving essences and inspiration with which the very air is pregnant.

Mrs. Katie Mendenhall, materializing medium, well and favorably known of former years at this camp, will be here again this year.

Mr. A. A. Finney, one of the finest and most gentlemanly trumpet and physical mediums in the country, has a neat cottage near the auditorium, and will be in attendance.

Mrs. Josephine Ropp, who is engaged in platform tests, will also be in demand for trumpet and physical seances.

Frank M. Foster, the spirit photographer, will again be at camp and will come prepared to take views, groups, etc., in addition to his special work.

Besides the above, many other mediums of different phases have signified their intention of being present. Everything taken in consideration, this is one of the best spiritual camp-grounds anywhere, and the coming session will be undoubtedly the best in point of talent and attendance yet held.

This camp is on a solid basis, an outlay of fifty to twenty thousand dollars having been made. It has not at its back an ever-troublesome stock company, and the value of the camp in the way of land and improvements has been raised by voluntary contributions. Dr. Westerfield having done much both in the outlay of money and time. As the camp is dependent greatly upon membership fees for present success and perpetuity, a request is made for all Spiritualists of the State to become members of the association. Send in your name and address to Dr. J. W. Westerfield, president, or E. J. Macomber, secretary, Anderson, Indiana, accompanied by one dollar, the annual fee, and your name will be placed on the roll of membership.

Thursday, July 18, the camp opens with exercises by all the speakers; and Sunday, July 21, the speakers are E. W. Sprague and Mrs. A. H. Luther.

The annual convention of the Indiana State Association of Spiritualists will be held in the auditorium, commencing August 2, 1895, for election of officers and other business.

Board and lodging can be had on the grounds for \$1 a day; meals twenty-five cents. A fee of ten cents will be charged for admittance to the camp, while parties desiring to camp in tents will be charged no ground rental.

The best of musical talent has been engaged and a brass band will be in attendance; and with lectures, circles, exhibitions, concerts, socials, receptions, children's lyceum, dances, lawn parties, excursions to an historic mound in the vicinity, or a row upon White River, which flows by the grounds, a most enjoyable and profitable time is anticipated by those who will be in attendance. M. M. HENRY, Anderson, Ind.

Good Work in Detroit.

TO THE EDITOR:—It is with the greatest pleasure that I write a few lines in regard to H. Pettibone and wife, who have been holding phenomenal seances in this city during the past few months with the best possible results.

I first met them at the Psychical Research Society, where, under the most rigid test conditions, the spirits manifested. I witnessed their wonderful power; society was obliged to confess its inability to discover fraud or trickery of any kind whatever.

Since then I have met them several times, both in public and private life, and consider their worth and work in advance of the majority.

They gave their last public seance last Sabbath evening, at Clauson's hall, and I must say that Sister Pettibone's guides outdid themselves; about forty names were given in full, and the descriptions were said to be perfect.

While the demonstrations through Brother Pettibone's mediumship in the cabinet were going on, skeptics were confounded and convinced of spirit power; the Spiritualists rejoiced, and so far as I know, all felt that we had received a pentecostal shower, and we went to our homes feeling encouraged to persevere in our efforts to advance true Spiritualism.

One thing I wish to make particular mention of, is their unselfishness; they have never refused to give tests for any society, and have given several seances upon different occasions, to assist different societies here in Detroit. They have also united with the First Spiritualist Philosophical Society, and are doing all in their power for its success.

At the seance Friday evening, at their parlors, I was called into the cabinet and treated by the spirits, and at the time they seemed to be as real as in earth life.

I make mention of these worthy people, for Detroit has been filled during the past month with many mediums and investigators, who have often been duped by impostors traveling through the country under the guise of mediumship, and I consider it a duty and pleasure to always speak a good word for the honest mediums, such as I am convinced H. Pettibone and wife are, and I recommend them to the public as worthy of your confidence and esteem.

The First Philosophical Society and the auxiliary to Island Lake Camp Association have both passed resolutions endorsing them as a lady and gentleman of true culture and nobility of character, and their mediumship as first-class in every sense of the word.

Just one word in regard to the efforts put forth by the Ladies' Aid of this city. They have given several entertainments—the money to be given for the

benefit of Island Lake Camp Association, and through their efforts a great interest is being manifested here, and a great number of people have signified their intention of attending the meeting and taking stock in the same. There will be an excursion from this city to Island Lake the first Sunday in June, to lay the corner-stone of the building now in progress; and a happy time is anticipated by all who expect to attend. That all camp-meeting efforts for good may be crowned with success, is the desire of one interested in the welfare of the whole human race. REV. NELLIE S. BAIDE, 411 Thirteenth St., Detroit.

Stockton, California.

TO THE EDITOR:—We have regular Sunday evening meetings most of the time. N. F. Raylin was with us during the month of April. He is an able, bold and fearless speaker—a comest from the Baptist ministry. He is one of our able defenders, and should be kept in the harness all the time. For the month of May we have as speaker and test medium Mrs. Georgia Cooley. She was with us one year ago and gave good satisfaction. As a platform test medium she is rapidly coming to the front, and is destined in the near future to be one of our best. She should be kept in the field all the time, being worthy and a most exemplary lady.

I come now to one of whom I wish to speak more particularly—Mr. Edward Earle Keeley, who came among us some two months ago, without notice or ever having been heard of by our society. He hung out his sign as an independent state-writer. I soon made it my business to call on him, as I do on most mediums that come to our city.

I soon discovered I had found the medium I had been looking for. As a test medium before a public audience, and an independent state-writer, Mr. Keeley is the superior of any I have ever met.

His private sittings for writing are all that can be desired. True, he makes many failures, but when he does he makes no charge for the sitting, so cannot be accused of wrong-doing. In fact, he always guarantees satisfaction. His writing before public audiences is the marvel of wonders. I will report one.

On April 11, 1895, in the Avon theater, after giving many tests to the perfect satisfaction of the audience, he exclaimed: "All who have sates, hold them up so that I can see them." He left the stage on the run, and the first sate he came to be grabbed hold of for a very few moments, and sometimes would hold one in each hand at the same time. He occupied about ten minutes' time in the audience, when he returned to the stage and then called for the sates to be opened. They were all nailed, screwed or sealed together, the medium never having seen them before. When the sates were opened nine of them were found filled with writing, and each significant to the party receiving it—names in full, etc. Some of the sates contained seven different shades and colors. Not one of the sates contained less than 150 words, and some of them over 400 words.

Think of this, you skeptics; who put all this writing between these sealed sates in ten minutes' time?

Mr. Keeley made the following proposition to the ministers and their wives of this city—some fifteen or more; each to furnish their own sates and seal them up in their own way. Mr. Keeley to select the same number of Spiritualists, and all to meet in one room, where he would give them the writing. The Spiritualists would not be allowed to bring any sates to the meeting. When the writing was finished, all sates to be opened and read publicly. The subject was brought up in the ministers' meeting, and after a full discussion of the same it was decided not to accept this fair, free proposition! Why not? They say, because it is all the works of the devil. I say, it is not because the sates have been sealed and read in open meeting? Poor ministers, if some one should kill the devil, they would all be out of employment in thirty days' time.

I will here give one letter received between two sates prepared and held by a radical skeptic, who was never in a spiritual meeting before: "John Rogers: My dear brother—I am so glad to be able to come to you this beautiful Easter Sunday, to give you a communication to let you know that I am very happy in my new home in the Spirit-land, where all is bright and beautiful. I have been here for the last few months that you would like to hear from me, and I have tried to reach you, but failed. You cannot imagine how pained I am that you have thought of me, and asked for me this evening. I have been near you very often, and as you go from place to place I try to influence and guide you right, although I find it very hard to do so, as you will not always listen to me. Oh, John, it did seem so cruel to be taken away so soon after my marriage and leave the dearest husband in the world to mourn for me! But I see now it was all for the best, and I know that I have simply passed to a purer and grander home, where I will some day see you all again. We have many dear ones here, and the fever has all disappeared and I am strong and healthy. I can look back to the happy days I spent in California during my honeymoon, and the trip to far-off Guatemala, where I passed out. Tell my dear husband that I am trying to reach him also, and that I hope to be able to appear in September, and is now so lonely and discouraged, but it will all disappear and a change will come into his life.

"There are so many things I would love to tell you about, my dear brother, but I am growing exhausted and must say good bye and God bless you. Try and live a different life, for the better you live on earth, the greater happiness you will receive in the Spirit-land. With best wishes, I am lovingly, your sister, GEORGE." "Passed out in 1894."

This is a fair sample of Mr. Keeley's writing on closed sates, before public audiences. Who has ever excelled it? What a grand thought to contemplate, that our loved ones can come to us after they have crossed over the dark river. I have never seen this medium's name in any of our papers, and why not? He has done more here for the cause of Spiritualism than was ever done before.

DR. A. L. FOREMAN.

Stockton, Cal.

Neglect of the hair often destroys its vitality and natural hue, and causes it to fall out. Before it is too late, apply Hall's Hair Renewer, a sure remedy.

CASSADAGA.

Cassadaga's Annual June Picnic

For the Season of 1895—Friday, Saturday and Sunday, June 14th, 15th and 16th.

SPEAKERS FOR THE OCCASION: Hon. A. B. Richmond, of Meadville, Pa.

Mrs. Clara Watson, Jamestown, N. Y.; Lyman C. Howe, Fredonia, N. Y.; Mrs. R. S. Little, Cincinnati, Ohio; J. T. Little will have charge of the vocal music.

The Northwestern Orchestra will furnish instrumental music Saturday and Sunday as well as for Saturday evening dance.

ANNUAL MEETING

Or the Mississippi Valley Spiritualists' Association.

The annual business meeting of the M. V. S. A. will be held at Mount Pleasant Park, Clinton, Iowa, Friday, August 10th, 1895.

The following proposed amendment to section 2, article 3, of the constitution, will be submitted:

"Any contribution to this association, in cash, or in the stock of the Mount Pleasant Park Stock Company, shall insure membership for as many years as dollars paid, and the payment of ten dollars, in cash or stock, shall constitute a person a member for life."

WILL C. HODGE, Secretary.

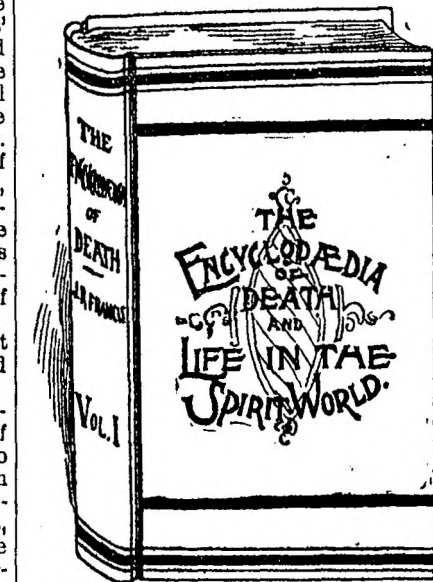
LADIES' INDEPENDENT UNION.

The annual business meeting of the Ladies' Independent Union will be held at Mount Pleasant Park, Clinton, Iowa, Wednesday, August 21st, 1895.

The following proposed amendment to article 3 of the constitution will be submitted:

"The President shall call a special meeting of the L. I. U. when requested so to do by twenty members of the Union, which number shall constitute a full quorum for the transaction of business, due notice thereof to be given to all the members of the Union."

Mrs. NETTIE E. McGRATH, Sec'y.



THE PROGRESSIVE THINKER Publishing House was inaugurated for the benefit of our subscribers. Books will continue to be published from time to time, at about the same price of the Encyclopedia, enabling our subscribers to keep abreast of the times at a nominal cost. It will be a good investment for every Spiritualist to become a subscriber to THE PROGRESSIVE THINKER, in order to be able to buy the books we shall publish at almost actual cost price.

Bear in mind that the Encyclopedia of Death and Life in the Spirit-World is furnished to any one for fifty cents when accompanied by a yearly subscription.

A subscriber can extend his subscription one year at any time, and get the Encyclopedia for 50 cents.

By sending four trial subscribers and one dollar, any one can get the Encyclopedia of Death for 50 cents. Remember there will be several volumes of this work.

The Encyclopedia contains 400 pages; it is neatly printed and substantially bound, and as prices are at the present time, it is worth \$1.50. It has been published for the exclusive benefit of the subscribers to THE PROGRESSIVE THINKER, and is almost an actual gift to them.

Remember, please, that The Encyclopedia of Death, and Life in the Spirit-World is published for the exclusive benefit of our subscribers. No one else can have it unless they pay \$1.50 for it.

A. W. Moore, a noted journalist, says: "I was delighted beyond measure to receive a copy of your Encyclopedia of Death, and Life in the Spirit-World. It appears to be a remarkable volume, and one that will open the eyes of the world to many sublime truths in connection with the 'hidden self.'"

Joseph Beals, so prominently known in connection with the Lake Pleasant Camp-meeting, says: "I have read The Encyclopedia of Death, and Life in the Spirit-World, with great interest, and feel that it is a book well calculated to do missionary work. It ought to have a large circulation."

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

"The Missing Link in Modern Spiritualism." By A. Leah Underhill. A deeply interesting volume, of especial interest to all Spiritualists. A. Leah Underhill was one of the Fox Sisters, with whom was the inception of the modern Spiritual movement. She narrates many incidents and spiritual occurrences in the experiences of the Fox family. Price, cloth, \$1.50, postpaid.

"The Watseka Wonder." To the student of psychic phenomena, this pamphlet is intensely interesting. It gives detailed accounts of two cases of "double consciousness," namely Mary Lurancy Vennum of Watseka, Ill., and Mary Reynolds of Venango county, Pa. For sale at this office. Price 15c.

"Neglect of the hair often destroys its vitality and natural hue, and causes it to fall out. Before it is too late, apply Hall's Hair Renewer, a sure remedy."

AYER'S Hair Vigor Prevents BALDNESS REMOVES DANDRUFF AND

Restores Color to Faded and Gray HAIR THE Best Dressing

THE LYCEUM GUIDE.

For the Home, the Lyceum and Societies.

A Manual of Physical, Intellectual and Spiritual Culture.

COMPILED BY EMMA ROOD TUTTLE.

A COLLECTION OF MUSIC AND Songs, Golden Rule Hymns, Memory Gems, Choral Responses, Funeral Services, Programs for seasons, Parliamentary Rules, Instructions for Spiritual Culture, Calisthenics and Marching, Banquets, Standard, the Band of Mary, etc.; a book by the aid of which a Progressive Lyceum, a Spiritual or Liberal Society may be organized and conducted without other assistance.

It furnishes a unique selection of choice readings and responses such as no other selection contains. It gives a practical system of graceful calisthenics, every one of which is made plain by engravings. It gives instructions how to make the engravings and instructs in marching. It shows how to entertain a Band of Mary, an auxiliary to the Lyceum, and has all the most beautiful songs which have been gathered up by that movement.

The author and compiler of this Guide is eminently prepared to explain the contents of the book, and tested by the interest awakened in the actual use of the Lyceum.

While intended for the working Lyceum, the Guide is admirably adapted to the needs of the family, supplying 25 uses of new spiritual music and words found nowhere else, except in sheet form at many times the cost. The book has been placed at the remarkably low price of 50 cents, sent postpaid.

For Sale by The Progressive Thinker, 40 Loomis St., Chicago.

And Also by Hudson Tuttle, Berlin Heights, Ohio.

MAN

IN THE PAST, PRESENT, AND FUTURE.

A POPULAR ACCOUNT OF Results of recent scientific research regarding the origin, position and prospects of mankind.

From the German of DR. LUDWIG BUCHNER.

Author of "Force and Matter," "Essays on Nature and Science," "Physiological Pictures," "Six Lectures on Darwin," etc.

"The great mystery of existence consists in perpetual and uninterrupted change. Everything is immortal and indestructible—the smallest worm as well as the most enormous of the celestial bodies—the sand grain and the water drop as well as the highest being in creation, man and his thoughts. Only the forms in which being manifests itself are changing; but being itself remains the same and unchangeable. When we die we do not lose ourselves, but only our personal consciousness. We live on in nature, in our race, in our children, in our deeds and our thoughts. In short, in the entire material and physical creation, during our short personal existence, we have furnished to the substance of mankind and nature in general."—Buchner.

One vol., post 8vo., about 250 pages, vellum cloth, \$1.

The TEACHINGS OF JESUS

Not Adapted to Modern Civilization, with the True Character of Mary Magdalene. By Geo. W. Brown, M. D. Price, 15 cents.

HOW TO MESMERIZE.

By Prof. J. W. Caldwell, one of the most successful mesmerists in America. Ancient and modern methods explained by mesmerism. An invaluable work. Price, paper, 25 cents.

THE GODS.

By Col. G. G. Ingersoll. A pamphlet of 40 pages. Worth its weight in gold. Price 30 cents.

THE HISTORICAL JESUS

And Mythical Christ. By Gerald Massey. 130 pages. 12mo. Price 50 cents.

The Science of Spirit Return.

By Charles Dawkins. Price 10 cents.

THE SPIRITUAL ALPS

AND HOW WE ASCEND THEM.

Or a few thoughts on how to reach that altitude where spirit is supreme and all things are subject to it. With portions of the "Vitalistic Essays" to teach you that you are a spiritual being, and to show you how to communicate with spiritual forces. Price, bound in cloth, 60 cents; in paper cover, 25 cents. For sale at this office.

THE SPIRITUAL BIRTH,

OR DEATH AND ITS TOMB.

The Spiritual Idea of Death, Heaven and Hell, by Moses Hylle. This pamphlet besides giving the Spiritualistic interpretation of the Bible, explains the heavens and hells never before given, explains the heavens and hells never before given, explains the heavens and hells never before given. Price, 10 cents. For sale at this office.

PAINE'S POLITICAL WORKS.

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

AN INTERESTING BOOK.

The Guide from Under the Bushes, or Thirteen Hundred and Six Questions to the Clergy. By Wm. H. Ward. Price 40 cents.

TREE AND SERPENT WORSHIP

By A. S. Hudson, M. D. Price, 15 cents.

"THE WATSEKA WONDER."

To the student of psychic phenomena, this pamphlet is intensely interesting

QUESTIONS AND ANSWERS.

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

Address him at Berlin Heights, Ohio.

Hermann Handrich: Q. When I read the article: "Resurrection of a Buried City" (THE PROGRESSIVE THINKER of May 4), I asked myself: Where are the countless millions of those spirits who thousands of years ago (when incarnated) enjoyed their lives, toiled and labored, cherished their hearts and homes, and exercised their intellectual capacities, and who are now, in the spirit world, still existing, why did they never manifest themselves? Why have they never spoken of their homes of their country—in short, never revealed their former and present existence? Why do they leave it to chance and science to put us Spiritualists on the track that there are somewhere, spirits of people and nations of whom we never dreamed?

A. The countless millions of spirits who have ascended in the past, all have their spheres of activity and have advanced beyond the conception of knowledge man can form. It would be needless to call them for information which modern spirits could better give.

These ancient spirits, or at least those as ancient, have, on several occasions, sought to give their history, as in "Antiquity Unveiled," "The Stone Age," etc. Although the authorship may not be disputed, it must be confessed that in the treatment, in a language so foreign to the genius of antiquity, the efforts have not been successful literally, and as history, of course, it is like a wild fiction.

Should there come back a scientist from the buried city, he would only impress us with the broadest events, and really, in the remote conflict of those times, we can have no interest. Such communication is possible, and, perhaps, when the practical problems of the day are disposed of, these least earnest issues will be taken up. Yet we need not expect that communications from the Spirit-world will take the place of effort in this life. The development of character and advancement necessitates the constant earnest effort made by the student to penetrate the unknown. If a revelation of the past could be made, it would not be for the best interests of mankind that it should be made. Better that every step be made by toil and exacting effort.

Mrs. M. A. J. California: Q. A spirit has obsessed lady and manifests the strongest jealousy of her husband, with whom she is now living. What can be done for her relief?

A. Obsession has been previously discussed in these columns, and the above question indirectly answered. There are various methods of treatment. The best for the medium to exert his will and become independent. This, however, is in most cases impractical—the will being held in abeyance by the obsessing influence. The second method is by educating the spirit out of its selfishness and revengeful state which incites him to destroy the happiness of others. By constant kindness and loving counsel this may be accomplished, the conditions which constantly aggravate the conditions which make obsession possible being changed to kindness. A third means is by the hypnotic control of a hypnotist, who is thus enabled to hold the control himself, and thus deliver others from doing so.

C. S. Tisdale: Q. If I should hear a spirit speaking to me on one subject, when I am reading on something of an entirely different nature, what would be the cause?

A. The subjective perception of voices may occur from hallucination, from diseased action of the brain, but in the case of this correspondent, it may be assumed that he is sensitive as a clairaudient, and the voices he hears are those of spirits seeking to communicate to him. With such impossibility to begin with, he may expect wonders after he has cultivated his rare gift. How? By giving the subject attention, and thus allowing the spirit-friends to perfect the methods by practice. We must not forget that in communicating the active agents are the spirits, and that we furnish the conditions. They have to study and learn, and it is true, strange as it may seem, that to control a medium of whatever phase requires more trained skill than to send a telegraphic dispatch. Hence, when the difficulties in the way of correct communication are considered, not the least important is the want of knowledge and skill on the part of the spirits who make the attempt.

A newly-developed medium is surrounded by spirit-friends, who, as a rule, have not before made an attempt to communicate, and even under the instructions of others are unable to more than express their thoughts in barest outline. Mediumistic development, in such cases means most emphatically the training of the spirit-intelligences who essay to communicate.

M. C. G.: Q. Will you kindly tell me through your valuable paper, THE PROGRESSIVE THINKER, what are the best rules to follow in order to develop materializations? I have that power, but do not know exactly what to do to bring it out.

A. The only rules to apply in sitting for development in materializations, are those equally applicable to all phases of sensitiveness. A well-arranged circle, and earnest desire, with patient acceptance of the results.

Mediumship, true and reliable, cannot be gained in an hour, or a year even, and the first step toward its acquisition should be to desire it for its own sake and the development of self, and not to make it a means of awakening wonder in others, or to sell in the market. Seances for materializing should be held in a room with shaded blue light, not in darkness. The sitting should not be prolonged beyond an hour.

Geo. C. Lockport: Q. My boy at 14 years of age began to exhibit mediumistic powers, such as table-rappings, ropes being tied upon him, tables

moving without even a laying on of hands, etc. He is both clairvoyant and clairaudient. In less than three months from the first manifestation he received slate-writings (independent), sometimes seven or eight messages per day, the slates being several feet from him, and even in an adjoining room, with the door closed. In addition to this beautiful phase, acting upon the advice of friends, we placed him in an improvised cabinet, and in a few weeks we had splendid materializations, as many as fifty forms appearing in one evening. We did not, however, continue the latter, but confined him exclusively to the slate.

Now, the strange part is that for more than a year he has received nothing more than an occasional mark; although I can hear the pencil, nothing is on the slates.

Now, what is the cause? and cannot our angel friends be assisted to give their messages?

A. The answer to this question must be personal, although it may have a wide hearing. It is not unusual for mediums who have been long developed to have periods when this power ceases. This may result from many causes, though from vital exhaustion, either physical or mental work. That mediumship is exhausting and very exhausting of the nervous forces, is plainly shown by the comparative early deaths of mediums. Only by knowledge of its laws, and careful conformity, can this result be averted. I have in my own case constant experience—days, weeks and even months passing during which I have no sense of the presence of those who at other times come so near, and I feel as one lost, scarcely able to realize that it is possible to receive spirit-messages.

These distressing seasons for exhaustive efforts, and if the spirit-friends should still further use up the nervous force in manifestations, the consequences might be not only undesirable but positively dangerous to health.

In the case of this young medium, who has no vitality to spare when at his best, the drain has been heavy—he could not bear it. Other causes have weakened his vitality, and his spirit-friends, from the best of motives, have for the time desisted.

J. S. Leth: Q. I have just finished the "Arcana of Nature," and, accepting your dedicatory note as true, I regard it as the most remarkable book I ever read. My question is: In what manner did this knowledge come to you? Were you conscious, or in a trance? You were conscious or semi-conscious, you will, of course, remember; if in a trance you will know nothing about it.

A. The "Arcana" was among the first of my mediumistic writings, and in great part written automatically. An uneducated boy as I then was, this could not be otherwise. But slowly my mind began to take cognizance of what my hand was writing—I knew just what it was writing and, at times, a whole passage before I had written the first word. This greatly perplexed me, for it seemed that I wrote myself, and only the impossibility of my writing the wonderful statements of science silenced my misgivings. This double process has always continued. My mind now is a recipient of thoughts which come like an exaltation, and again, when doubts prevail and I see not clearly, my hand is seized by an intelligence superior to my own, and then it seems instead of knowledge going from my brain to the fingers grasping the pen, it travels the other way, coming up from the pen point through my arm to my brain. It is true I am conscious, but it is a dreamy, dazed consciousness, quite unlike the normal state. Really in that state, consciousness is a thousand times more keen and the horizon seems to lift and the vision go out and out to the remotest "ends of the world."

Really, I tell the whole story in the dedication. I have written and now write as impressed by superior intelligences, and the only honor I claim is that of the amanuensis, who strives, as far as he knows how, to honestly transcribe the communications given him without change.

COMPARISON.

My neighbor's garden full of weeds—
Not mine, O, no!
I spade and rake and sow the seeds,
And watch them grow;
My duty done, I take my rest,
Or busy me as seemeth best.

The while I view my neighbor's field,
And think I prize richer yield;
Myself, that mine has no richer yield;
'Tis not denied.

And so, contented with my fate,
Serene I fold my hands and wait.
I'm safe, I say, from aught of harm,
For coming day
And watching o'er my little farm,
And think that thrive my neighbor wants;

For he has weeds, while I have plants.
But let me read my neighbor's life,
And let me tell
If he, in times of calm and strife,
Does ill, or well.

Now, heart, be just—his actions view,
And say if he is best, or you.
O'er sorrowing souls his heart e'er yearns,
And hungry ones he never turns
From out his door.
Visits the sick and wayward soul,
And thus he helps to make them whole.

His life is full of kindly deeds—
I fear not mine.
Though I may spade and plant the seeds
In rain or shine,
And never dream—'tho' oft it fares,
That with the wheat there growth tares.

If I've not charity for all,
And heart that's true,
And all their faults, both great and small,
With lenience view,
It matters not how great the yield—
My heart is but a barren field.

And though this field of mine in view
Is fresh and green,
'Mong all the fields I ever knew
No fairer seen.
My neighbor's gathering up his sheaves,
While I, alas, have naught but leaves.

And if I fail to do what'er
Lies just ahead—
For that's our duty while we're here,
Nor fear, nor dread—
Though all his fields look brown and dry,
My neighbor is the best—not I.

Mrs. C. A. DEAN.

A LAMENTABLE CASE.

One That Requires the Attention of Philanthropists.

In the State prison at Auburn, N. Y., is one of our reform agitators—Mrs. Sara E. Chase—put there under sentence for the charge of manslaughter in the first degree, for a term of eight years and six months, two of which she has served.

My acquaintance with Mrs. Chase is simply casual, having met her about eighteen years ago in Battle Creek, Mich. She impressed me as a fearless reformer, highly educated, and ladylike in her incentives. Since her imprisonment I have corresponded with worthy men and women who know her, and find that one opinion is entertained—that she is a refined lady of rare abilities and generous soul, whose aim in life has been to enlighten, to bless the sad and weary hearts whose sighs, these days especially, wring tears from pitying angels. I here quote from the appellant's brief, which summarized the essential features of her trial from which her lawyers appeal from the judgment of conviction:

"The appellant was and is a graduate of a medical college known as the 'Cleveland, Ohio, Homeopathic Hospital,' and regularly registered in New York, and in the State of Ohio, to practice her profession (fol. 84). She was a skilled physician and specialist on women's diseases, never having lost a case of childbirth during her practice of twenty-five years (fol. 149). She was a distinguished lecturer on medical subjects, and her lectures were patronized by such men as General Henry A. Varnum and Commissioner Jacob Hess (fol. 133)."

From the testimony I learn that Mrs. Chase was called upon to remove a dead fetus from a poor girl on whom another woman (not a professional physician) tried to practice an abortion at the request of said girl, but failed that subsequently Mrs. Chase skillfully removed the dead thing, but the maiden's former treatment was such, she sunk under the second operation and died within a week on the hands of the doctor. Then both the girl's seducer and the abortionist, who were the prime cause of this death, were allowed to go free; that the dying words of the girl, as testified by her mother, breathed no accusation against Mrs. Chase, but were words of gratitude and credit, and regret that she could not pay her more for her beneficence in the hour of her peril.

The trial was a strange one, evidently dating in a pre-determination to break the doctor down. It is needless to give details here. Suffice it, that the district attorney was allowed to depart at will from the indictment, wherever it prejudiced the jury, forcing Mrs. Chase to testify against herself contrary to her constitutional rights. Of course, there was no escape from the trap set to catch her. To prison she went, bruised and branded, and there she remains, slowly sinking behind the iron bars, scorned by the fashionable, pitied and loved by those who have hearts to feel for the unfortunate.

I have tried to solve the problem of a life, and from such developments as are in hand, I can see it in no other light than that Mrs. Chase's rare abilities and successes as a parturition and medical lecturer excited a jealous feeling to drive her to the wall at any odds. What, no doubt, intensified the jealousy and thence a prudish malignancy against her, was that she gave private and public lectures on sexual science, comprising the laws of human propagation for nobler specimens of childhood, and dared to expose to view the skeletons hidden in palace closets and the mockery of virtue in "painted sepulchers."

We have tried to secure a pardon for her, but have failed thus far. She has spent all her professional earnings and is dependent now upon the charities of her friends for the little comforts of life. She writes me that she prefers to die there soon rather than drag out the remaining tedious years of her sentence in that prison. If we can not sever her chains, we can, at least, soften their burdens by sympathy, and can give her our little means and cheer her up in her lonely cell. The modern inquisition can fetter and kill the body, but can not harm the soul of freedom.

Editors of journals, who believe in the higher law and dare to vindicate it, are respectfully asked to publish a kind word for the reformer in prison.

J. O. BARRETT.

YOUNG LOVE'S DREAM.

One day as I was walking,
Down by a silvery stream,
I listened to the chant of birds,
And the murmur of the stream,
And as I listened, sweetly
I heard a maiden say:

"The woods and dells are charming—
Oh, Willie, can't you stay?
I'll twine a wreath of lovely flowers,
And you shall crown me queen;
And then you'll paint my picture,
And call it 'Young Love's Dream.'"

The hills and valleys listen
To what the flowers say;
The woods will be so fondly
We hope that he will stay.

And paint his sweetheart's picture,
Down by this silvery stream;
And the hills and valleys, also,
Shall call it "Young Love's Dream."

'Till paint my darling's picture,
So rosy and so bright;
And all the pretty birds
Shall sing with pure delight;
I'll paint it in this very green,
Beside this silvery stream,
And all the birds and flowers
Shall call it "Young Love's Dream."

And so she twined the flowers
And wove them in her hair,
And made beside that crystal stream
A picture sweet and fair;
And when the work was finished
Beside that silvery stream,
The angels came from heaven
And called it "Young Love's Dream."

Rouserville, Pa. NANCY ROSS.

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

"Love of Soul to Soul." By Emma Rod Tuttle. Verses of poetry will find grace in this position in this handsome volume, whereof to sweeten hours of leisure and enjoyment. Price \$1.50. For sale at this office.

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

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

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

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

A TRENCANT REPLY.

Incompetent Criticism Dissected, and Spiritualism Defended.

The Chicago Tribune of May 20 contains a report of a lecture by M. M. Mangasarian, delivered at the Grand Opera House, before the Society for Ethical Culture, on "The Philosophy of Spiritualism and Christian Science." It is perhaps not quite right to judge a lecture by a short newspaper report. But false and misleading statements should not be left uncorrected, if appearing in a prominent daily paper, whoever may be responsible for them. At the first glance it seemed to me that the newspaper reporter made a bad blunder, for it is hard to believe that a prominent public teacher should indulge in assertions so illogical and self-contradictory. Take the following:

"I have nothing but the highest reverence for the philosophy of Spiritualism, and for all honest Spiritualists, but I feel it my duty to denounce the phenomena of Spiritualism."

"This is about as rational as if one would say: 'I respect science, but I denounce the phenomena of nature.' Without observation and experiment, the laws of nature are not ascertainable, either in the physical or in the psychical realm. Mr. Herbert Spencer's philosophy is a generalization of the phenomena of laws of science, and it goes without saying that had this great philosopher dissected the phenomena or inductor of facts, he could not have constructed his system of philosophy. You cannot obtain the elixir distilled from the plants without making use of the garden or field in which they grow."

After contemplating this paradoxical statement, one is hardly surprised at the following assertion, which sounds somewhat theological:

"Science can never take the place of faith." If the lecturer professedly entertains the highest reverence for the philosophy of Spiritualism, and if he is aware that this philosophy is the widest generalization of science, he must admit that induction in the psychical realm has been the means of discovering the laws of man's spiritual evolution. To know these laws is to be in possession of a science. Myths, fancies, unverifiable dogmas, these may go under the name of "faith," but as in the material world knowledge has taken the place of mythology, so in the mental world knowledge has come to take the place of theology. It is well enough for the orthodox theologian to say that in religion, science can never take the place of faith; for by religion he primarily means the existence, attributes and supposed behests of an anthropomorphic deity; but the lecturer presumably rejects this old notion, and concedes that religion has primarily to do with man and man's spiritual destiny. Will he then maintain that there cannot be a science of man? That, while we have a science of other organisms in biology, we must forever grope in darkness, or be satisfied with unprovable beliefs in the domain of higher anthropology?

But one thing seems sure. The lecturer is not adequately posted on the subject he undertakes to criticize. Else he would not declare as he did, that "like Theosophy, modern Spiritualism claims to be the religion of science; this claim, however, has never been made good." Has the gentleman examined these claims? Spiritualism claims assuredly to have proved its truths. The burden of proof to the contrary rests upon its opponents—mere assertions have no value. Let Mr. Mangasarian disprove what is proved, or maintain prudent silence on what he is incompetent to judge.

One can hardly believe that a public lecturer should share the prejudices of the vulgar and uninformed majority; but what shall be thought of the startling assertion that "Spiritualism is dangerous, because it encourages among its votaries too great an intimacy. The joining of hands in a dark room, under the supervision of an irresponsible medium, is but the beginning of a familiarism which breeds disorder." Will Mr. Mangasarian allow me to inform him that dark seances bear a very small proportion to the multifarious phenomena occurring in broad daylight, and that comparatively few investigators have their researches to those manifestations that require subdued light? And why the gratuitous and morbid insinuation of disorder in the lecturer's imagination? I am sure the gentleman will regret having thus cast a slur on a movement supported by distinguished men in literature, science and philosophy; a movement that counts its adherents by millions; a cause sacred to so many truth-seekers, who are firmly convinced that the truths of modern Spiritualism are destined to redeem the world from the thralldom of materialism, oppression and selfishness.

"Spiritualism is dangerous? Yes, to the errors and superstitions of a false theology, to sectarianism, and to the perpetuation of the brutal struggle for existence. But Spiritualism comes to save and rescue from modern, reckless iconoclasm all that is true and good in every religion. The lecturer stands self-convicted; if he is constrained to declare that he has the highest reverence for the philosophy of Spiritualism, how can he in the same breath declare that Spiritualism is dangerous?" REV. SAM'L WEIL, Chicago, Ill.

The Soul's Awakening.

As strings of an old violin mute years
Or fingered o'er by practice hand in vain,
Throb back to sympathetic touch a strain
Of sound more sweet than drew old Pluto's tears.

As the low earth in cold appears
Barren and dead—kissed into life again
By lips of spring, smiles over hill and plain
With golden poppies mirrored in the mares;

So, maiden, baffled by the clash and jar
Of mystery and pain, seeking a sign,
Comming with eager eye the sacred lore,
Hast heard an angel chorus from afar,
Hast seen a vision of a face divine
Which in thine own rare gaze shines evermore.

MARY ANNA SAWTELLE.

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

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

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

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

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

Programme of Lake Brady Spiritual Association.

We offer the following programme for the session of 1895:

JUNE.

Sunday, 30th, A. M., Rev. Dr. W. W. Hicks, of New York City; P. M., Mrs. R. Shepard Little, Melrose, Mass.

JULY.

Tuesday, 23d, J. Clegg Wright, England. Wednesday, 30d, Mrs. R. Shepard Little, Thursday, 4th, will be celebrated in an appropriate manner. J. Clegg Wright will deliver the oration. Miss Maggie Gaulle, of Baltimore, will give tests. The finest music in the State. Amusements and attractions on the lake and in the parks.

Friday, 6th, Rev. Dr. W. W. Hicks, Saturday, 6th, Mrs. R. Shepard Little, Sunday, 7th, A. M., J. Clegg Wright; P. M., Mrs. R. Shepard Little. Tuesday, 8th, Jennie Hagan-Jackson, Grand Rapids, Mich. Wednesday, 10th, J. W. Kenyon, Anderson, Ind. Thursday, 12th, Jennie Hagan-Jackson, Sunday, 14th, A. M., Jennie Hagan-Jackson; P. M., J. W. Kenyon. Tuesday, 16th, Mrs. A. M. Gladding, Doylestown, Pa. Wednesday, 17th, Prof. W. M. Lockwood, Chicago, Ill. Thursday, 18th, Mrs. A. V. Gladding, Friday, 19th, Prof. W. M. Lockwood, Saturday, 20th, Prof. W. M. Lockwood, Sunday, 21st, A. M., Mrs. A. M. Gladding, mechanical writing and psychometric readings; P. M., Prof. W. M. Lockwood. Tuesday, 23d, Mrs. Carrie E. S. Twine, Westfield, N. Y. Wednesday, 24th, Rev. Dr. W. W. Hicks, Thursday, 25th, Mrs. Carrie E. S. Twine, Friday, 26th, Rev. Dr. W. W. Hicks, Saturday, 27th, Rev. Dr. W. W. Hicks, Sunday, 28th, Mrs. Carrie E. S. Twine, Tuesday, 30th, Mrs. Sara A. Underwood, Associate Editor Religious-Philosophical Journal, Chicago, Ill. Wednesday, 31st, Mrs. Sara A. Underwood.

AUGUST.

Thursday, 1st, Rabbi S. Weil, Chicago, Ill. Friday, 2d, Mrs. Sara A. Underwood, Saturday, 3d, Rabbi S. Weil, Sunday, 4th, A. M., Rabbi S. Weil; P. M., Mrs. A. V. Gladding. Tuesday, 6th, Hon. L. V. Moulton, Grand Rapids, Mich. Wednesday, 7th, probably Florence Marryat. Thursday, 8th, Hon. L. V. Moulton, Friday, 9th, Hon. L. V. Moulton, Saturday, 10th, Florence Marryat, Sunday, 11th, A. M., Rev. Dr. Hicks, Tuesday, 13th, A. E. Tisdale, New London, Conn. Wednesday, 14th, Mrs. H. S. Lake, Cleveland, Ohio. Thursday, 15th, A. E. Tisdale, Friday, 16th, Mrs. H. S. Lake, Saturday, 17th, Mrs. H. S. Lake, Sunday, 18th, A. M., A. E. Tisdale; P. M., Mrs. H. S. Lake. Tuesday, 20th, Lyman C. Howe, Freedom, N. Y.

Wednesday, 21st, Madam Alice D. Le Plongeon, the famous French traveler, authoress of "Yucatan, Its Ancient Monuments and Modern Cities." Besides her daily addresses upon "The Secret Doctrines, Religious Conceptions and Occult Practices of Nations East and West," the madam will give three lectures in the evenings, illustrated by the stereopticon. Pompeii—180 pictures; the Pacific Isles, 100 years ago—80 illustrations; Peru, Ancient and Modern—80 pictures. Many well-deserved compliments have been paid this lady.

Thursday, 22d, Lyman C. Howe, Friday, 23d, Madam Alice D. Le Plongeon, Saturday, 24th, Madam Alice D. Le Plongeon, Sunday, 25th, A. M., Madam Alice D. Le Plongeon; P. M., Lyman C. Howe. Tuesday, 27th, Rev. Dr. Hicks, Wednesday, Thursday and Friday, the 28th, 29th and 30th, will be devoted to "The Woman's National Convention," under the immediate auspices of Mrs. Dr. Augusta Armstrong, of Buffalo. The speakers most prominent will be Miss Susan B. Anthony, Miss Carrie Chapman-Catt and Rev. Henry Frank.

SEPTEMBER.

Sunday, 1st, A. M., W. J. Colville, Boston, Mass.; P. M., Mrs. Cora L. V. Richmond, Chicago, Ill. Tuesday, 3d, W. J. Colville, Wednesday, 4th, Mrs. Cora L. V. Richmond, Thursday, 5th, W. J. Colville, Friday, 6th, Mrs. Cora L. V. Richmond, Saturday, 7th, W. J. Colville, Sunday, 8th, A. M., W. J. Colville; P. M., Mrs. Cora L. V. Richmond.

Rev. Dr. W. W. Hicks will preside as chairman during the session.

Miss Maggie Gaulle, of Baltimore, Md., the wonderful test medium, will be on the platform daily, except Mondays, from June 30th to August 12th, and then from Tuesday, September 3rd, until the close of the camp, September 8th.

Mr. Frank Ripley will give tests upon the rostrum from August 12th until September 3rd.

Conference every forenoon except Mondays, when the conference will be held in the afternoon.

All the different phases of mediumship will be well represented.

Music by Humphrey's Orchestra.

Any further information will be given by the officers:

Benjamin F. Lee, president, Lake Brady, via Kent, Ohio.

Mrs. Nancy Clark, vice-president, No. 2885 Broadway, Cleveland, Ohio.

Alfred Kellogg, secretary, No. 707 Scranton Ave., Cleveland, Ohio.

Calvin Wilkinson, treasurer, Bennetts Corners, Medina Co., Ohio.

William J. Stoffel, corresponding secretary, Lake Brady, via Kent, Ohio.

A Greeting.

When the shining portals open wide
In the far blue space beyond the tide,
Where white-robed angels, bending low,
Illumine the path with sudden glow,
O, sweet will be
The greeting given;
From you to me
In highest heaven.

Reach down your hand from heaven to earth,
And draw me near your risen birth;
My wistful eyes would fain be held
In childlike faith your love of old.
Still sweet will be
The happy greeting
From you to me—
O, joyous meeting.

MRS. OBEAR.

THE ARCANES OF NATURE: HISTORY AND LAWS OF CREATION. From Dr. J. R. Buchanan.

"I have just read this book, and it more than fulfills my expectations. It is a most interesting and valuable work of which the author may well be proud. I appreciate the value of the mediumistic which can give such a book to the world."

A few copies of this revised English edition for sale at this office. Price \$1 postpaid.

THE DEAD MAN'S MESSAGE.

By Florence Marryat, author of "A Scarlet Sin," "How Like a Woman," "The Hidden Dead," "There is No Death," etc. Cloth, 110c.

THE DEAD MAN'S MESSAGE.

By Florence Marryat, author of "A Scarlet Sin," "How Like a Woman," "The Hidden Dead," "There is No Death," etc. Cloth, 110c.

THE DEAD MAN'S MESSAGE.

By Florence Marryat, author of "A Scarlet Sin," "How Like a Woman," "The Hidden Dead," "There is No Death," etc. Cloth, 110c.

THE DEAD MAN'S MESSAGE.

By Florence Marryat, author of "A Scarlet Sin," "How Like a Woman," "The Hidden Dead," "There is No Death," etc. Cloth, 110c.

THE DEAD MAN'S MESSAGE.

By Florence Marryat, author of "A Scarlet Sin," "How Like a Woman," "The Hidden Dead," "There is No Death," etc. Cloth, 110c.

THE DEAD MAN'S MESSAGE.

By Florence Marryat, author of "A Scarlet Sin," "How Like a Woman," "The Hidden Dead," "There is No Death," etc. Cloth, 110c.

FIFTY YEARS

IN THE CHURCH OF ROME. A Remarkable Book.

This is a remarkable work by FATHER CHATELAIN. It exposes even to the minutest details the corruption that exists in the Church of Rome. It contains 100 pages, and should be read as a matter of history by every Christian.

The following is a partial list of the table of contents:

CHAPTER I

[illegible]