



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

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THE RELIGION OF EMERSON'S POEMS

An Interesting Essay in Literary and Spiritual Analysis.
by Andrew W. Cross.

About the year 1670, a solitary Jew occupied a lodging for one of the lumber districts of New England. He had been expelled from the synagogue in disgrace, having been offered a pension of a thousand dollars if he would outwardly conform to its ordinances. He declined, and for his honesty he was now an outcast, spurned by the children of Israel. The Sons of Moses, out of a bitter experience, have learned to hate heartily.

Baruch Spinoza, despite persecution, continued to pursue his philosophical speculations until his death in 1677. Hume's casual reference to "this famous Atheist" and "his hideous hypothesis" illustrates the popular regard in which Spinoza was held for some time after his death.

Time brought retribution. Spinoza wrote the first document in the science of the Higher Criticism. To Spinoza, the pantheist and pagan, the Christ in whom he received the doctrine of the Immanence of God. Spinoza was the last to be called pagan and atheist on account of adherence to this doctrine.

To-day Ralph Waldo Emerson is inevitably recognized, in church and school, as one of the strongest religious influences in American literature.

"No man," says Mr. Lowell, "young enough to have felt it, can forget, these few years, the mental and moral nature which he received from the writings of his high-minded and brave-spirited countryman. He arouses in us something which we are the better for having awakened. . . . He speaks always to what is highest and least selfish in us."

Yet "refreshingly pagan" is what the North American Review, but a few decades ago, termed the doctrine of this man.

Emerson was the Spinoza of New England.

The old anchors of faith were dragging; many of the gospel ships were hopelessly drifting over the seas of religious controversy, dismantled and helpless.

Many anxious eyes were turned away from the broken hawners to scan the dark heavens in search of a guiding star to lead them home.

And the elusive meteoric flashes that illumined the sky, some of the prophets of books and eyes, whose millennium would come with the discarding of buttons; and some declaiming against money, professing to live upon the revenues of the spirit, amid innumerable unsteady lights such as those, one fixed star gleamed brighter and brighter upon the horizon in that night of doubt.

The genius of Emerson led many a wandering, storm-tossed soul back to the harbor of Hope and Peace. "O my brothers, God exults. There is a soul at the centre of nature and over the will of every man, so that none of us can wrong the universe. The whole course of things goes to teach us faith. We need only to obey. There is guidance for each of us, and by lowly listening we shall hear the right word."

His idea of God was saturated with the "hideous hypothesis of that atheist" Spinoza. Now, he was a pagan and a pantheist. Then, he is spoken of as a "theistic Christian."

The Higher Pantheism is apparent in nearly all the essays of Emerson. Speaking of nature he says, "It always speaks of spirit. The happiest man is he who learns from nature the lesson of worship. When a man has worshipped him intellectually, the noblest ministry of nature is to stand as the apparition of God. It is the organ through which the universal spirit speaks to the individual and strives to lead back the individual to itself." The same idea permeates his poetry also:

"Ever fresh the broad creation,
A divine improvisation
From the heart of God proceeds
As the bee through the garden ranges,
From world to world the Godhead
climaxes;
As the sheep go feeding in the waste,
From form to form he maketh haste;
This vault which glows immense with light
Is the inn where he lodges for a night.
He is the axis of the star;
He is the spark of the spar;
He is the haunt of every creature;
He is the meaning of each feature,
And his mind is the sky;
Than all it holds more deep, more high."

If discerning God's pure autograph upon the lily, if catching glimpses of his divine splendor in the sunset's glow, or hearing the throbbing of his mighty heart in the roll of the ocean's paganism; it is paganism of a charming sort. To Emerson nature was the harp through whose chords the fingers of the Great Musician strayed, breathing forth Elysian harmonies, charm the souls of men into the temple of heaven and light, a harp whose strings trembled with their soul-thrilling revelation of the Infinite.

The voice of the Eternal was not a grand throbbing chord that died away in ages past, but a living symphony whose streamings of celestial music swell through the aeons of perpetual time.

"How strong intellects," said Emerson, dare not hear God himself, unless he speak the philosophy of I know not what David or Jeremiah or Paul. They say with those foolish Israelites, 'Let not God speak to us lest we die; speak thou, speak any man with us and we will obey.'"

Everywhere I am hindered of meeting God in my brother because he has shut his own temple doors, and recites fables merely of his brothers or his brother's brother's God.

"Out from the heart of nature rolled The burdens of the Bible old; The word unto the prophet spoken Was writ on table yet unbroken;

The word by seers or sibyls told,
In groves of oak or fane of gold;
Still floats upon the morning wind,
Still whispers to the willing mind.

"Ever the words of the Gods resound,
Rut the porches of man's ear
Seldom in this low life's round
Are unsealed, that he may hear."

"Nothing is at last sacred but the integrity of your own mind," wrote America's great essayist, "I remember an answer which when quite young I was prompted to make to a valued adviser who was wont to importune me with the dear old doctrines of the church. On my saying, 'What have I to do with the sacredness of tradition if I live wholly from within?' My friend suggested, 'But these impulses may be from below, not from above.' I replied, 'They do not seem to me to be such; but if I am the Devil's child, I will live then from the Devil. No law can be sacred to me but that of my nature.'"

The old God set afar off upon a throne in the heavens, or walking in the cool of Eden, a supernatural man, was easily conceived by the popular mind.

But the Immanent God "in whom we live and move and have our being," whose spirit moves upon the face of the waters and sends the flowers forth from the fertile mould; He is beyond our comprehension; a stream of tendency, "a subtle power; not ourselves, but that makes for righteousness." The multitude take refuge from such impalpable, such spiritual mysteries as these in the old time cry of the children of Israel, "Up, make us gods which shall go before us." It was the helplessness of man's puny mind before the sempiternal plethora of Being that prompted these lines of Emerson's:

"In many forms we try
To utter God's infinity,
But the Boundless hath no form,
And the universal friend
Doth as far transcend
An angel as a worm.

"The Great Idea baffles wit;
Language falters under it;
It leaves the learned in the lurch,
Nor art, nor power, nor toll can find
The measure of the Eternal Mind
Nor hymn, nor prayer, nor church."

Emerson, as I have said, championed the eternal revelation of God. The oracle upon Mount Zion was not more authentic or more awe-inspiring than the majestic thunder of Niagara, and naturally he believed that this is as much the age of heroes as was the era of chivalry. Courage has not died, heroism is not atrophied, the soul-solvent spirit will break forth to meet the emergency, the sons of our century are made of sterner stuff than our quiet commercial life would indicate.

The poet's optimistic view of Our Day was vindicated by the soldiers in the Civil War. It has received abundant illustration in the events of the last year.

"In an age of fops and toys
Wanting wisdom, void of right,
Who shall nerve heroic boys
To hazard all in freedom's fight—
Break sharply off their jolly games,
Forsake their comrades gay,
And quit proud homes and youthful
dames?

"Fare thee, little, and fray?
Yet on the nimble air benign
Spies number messages,
That waft the breath of grace divine
To hearts in sloth and ease.
So high is grandeur to our dust,
So near is God to man,
When Duty whispers low, 'thou must,'
The youth replies, 'I can.'"

And think not that he alone who retires to some remote seclusion, and hears the plaudits of the crowd as the true victor. Deem not the anthem of the rabble, the dictum of the Gods, for Fate hath oft returned the verdict of the mob, to place the palm of victory upon the graveless corpse of the conquered.

"Best befriended of the God,
He who, in evil times,
Warns by an inward voice,
Heeds not the darkness and the dread,
Bids his rule and choice,
Feeling only the fiery thread,
Leading over heroic ground
Walled with mortal terror round,
To the aim which Him allures
And the sweet heaven his deed secures.
Peril around, all else appalling,
Cannon in front and leaden rain;
Him Duty through the clarion calling
To the van called not in vain.
Stainless soldier on the walls,
Knowing this—and knows no more—
Whoever fights, whoever falls,
Justice conquers evermore—
Justice, as before—
And he who battles on her side,
God, though he were ten times slain,
Crown him victor glorified—
Victor over death and pain."

But the age of chivalry is past, the era of romance is dead, the clarion's note has died away into forgetfulness, and men murmur like gnats in the gloom, "there is nothing for us to do."

It is here in the elevation of the prosaic duties of the present day, that Emerson becomes in very truth the prophet of the most High God, draping the smallest tasks with the garments of Infinity.

"The mountain and the squirrel
Had a quarrel,
And the former called the latter 'Little Prig.'
Bun replied:
You are doubtless very big,
But all sorts of things and weather
Must be taken in together
To make up a year.
And a sphere:
I and I think it no disgrace
To occupy my place;
If I'm not so large as you,
You are not so small as I."

And not half so spry;
I'll not deny you make
A very pretty squirrel track;
Talents differ; all is well and wisely
put:
If I cannot carry forests on my back,
Neither can you crack a nut."

In all times, in all things large or small, from the flutter of a butterfly's wing to the revolving worlds of the solar system—God is there.

Love works at the center,
Heart heaving away,
Forth speed the strong pulses
To the borders of day.

Emerson once said: "It has been decided that I cannot write poetry. Others have found it out, but I could have told them so long ago."

It is true that he is greatly famous as an essayist, but despite his modesty he has written enough verse of such a character to entitle him to a niche in the temple of poetry.

Ever it is a note of faith, ever it is a clear madrigal song of the dawn of the perfect day.

"Step by step lifts bad to good
Without halting, without rest,
Lifting better up to best,
Planting seeds of knowledge pure
Through the soil to ripen, through heaven
endure."

May it be ours to learn with Emerson, to learn with the prophet-poets of New England, to learn with all the noblest sages and seers that have trod this earth of ours and who have looked far away over the nethermost rim of the world to the golden age whose forebodings gleam through the gates of the grave, to learn with them

"What rainbows teach and sunsets show
Verdict which accumulates,
From lengthening scroll of human
fate,
Voice of earth to earth returned,
Prayers of saints that only burned,
Saying: What is excellent
As God lives is permanent."

Westfield, Mass.
ANDREW W. CROSS.

Running Comments.

Trenchant, Spicy and Interesting.

Several articles have appeared in recent numbers of The Progressive Thinker that have especially interested and impressed me, and seemed to set in motion the sluggish waters of my mentality, and obeying the promptings from within I feel to again ask space in the already crowded columns of the "best paper."

Beginning with March 4, I was particularly interested in the writings of Dr. Peebles, especially the closing part. The Doctor tells of his propensity for "fighting" and relates his experience in the vaccination war then on in San Diego. This interested me, for it called to mind a similar conflict in which the writer was engaged some years ago. I am not as old as the pilgrim brother by a good many years, and I am not quite sure that I am a "born fighter." It has been said that woman cannot fight, consequently she must not vote. But, woman can fight, at least with tongue and pen, and many words battles, some of them fierce and long, have been waged by my humble self, and one of these encounters was along the vaccination line, and I have the proud distinction of being the first person in my own city to publicly protest against the accursed practice of polluting the life current of the human body with vaccine virus.

About ten years ago the battle was waged. The evening paper announced that the board of health had passed resolutions recommending that every scholar in our high school should be vaccinated. Two members of our family were then students in the school, and husband said: "Something must be done. Wife, it is for you to begin the battle," and nothing daunted I took my pen and wrote an article, and Mr. W. took it to the editor about making it that it might appear in the morning paper, which it did; and there also appeared an editorial calling me a crank of the deepest dye, and stating that no doubt I would be the first one to succumb to the dread disease, and the battle was on, and I was in the midst of the fray, armed to the teeth. The evening papers brought forth articles in defense of the practice so long held almost as sacred as the worship of God. One other Spiritualist assisted me in writing one article, and again and again my pen was called into action, and, no compulsory vaccination law was passed, and has not been to this day.

Dr. Peebles says he has fought against class legislation in the interest of doctors' trusts. So have I. A few years ago the people—no, not the people, but the voters of this district—were foolish enough to elect a preacher as state senator, and what did he do at once to distinguish himself but introduce a bill into the Legislature making mediumship, healing and otherwise, a crime, and he was one of the D. D.s, too.

And again it was thought in this home that something must needs be done to counteract or block the nefarious scheme of the Rev. D. D., and again my pen opened fire. An article for the home papers was written, calling the preacher to account, and then a letter was penned and sent to our assessor (a personal friend), calling his attention to the matter. The Spiritualists of the State took the matter up, petitioning the Legislature, and the preacher's dirty scheme was thwarted. The bill died and was buried in the committee room; and a sense of gratification has been mine ever since for the part I had in the conflict.

March 11 contained, among many other good things, a magnificent address from that peerless speaker and medium, Mrs. Cora Richmond, to the Church of the Soul in Chicago, in Feb. last. It is not my purpose to review the lecture, but I was impressed with the all-inclusive idea, meant to imitate the orthodox church in all things. We know that the past few years has developed a tendency on the part of some Spiritualists to pattern after forms and rituals and senseless ceremonial of a system of erroneous teaching that for fifty years Spiritualism has been battling, and the latest thing out in this line of orthodox theological mimicry is the introduction of the lottery scheme, on the part of some societies, in their efforts to raise money.

Test mediums as drawing cards seem to be no longer compatible with true Spiritualism, as some view it, but something to "draw" seems to be considered necessary, and the lottery method, no doubt is considered more spiritual than having psychic demonstrations in public, at least it is more fashionably orthodox. Verily, Spiritualism is fast becoming all-inclusive.

March 18 contained one article that above all others interested me. It was from the pen of that able and veteran worker, Prof. J. S. Loveland, upon the economic question of Spiritualism. It was a ringing article, brim full of noble thought. I read and re-read the grand work of Spiritualism therein set forth. For many years the study of social, political and economic questions, as well as spiritual questions has been a part of our home discipline, and with sad hearts have we noted the decline of true government. We have noted the increase of millionaires on the one hand, and of paupers and tramps on the other; the centralization of wealth in the hands of the few; the poverty, and want for the many; and not only noted it, but have tried in our feeble way with voice and pen to rouse the thought of the people to impending dangers. Mr.

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Loveland pictures a government which will "care for all, protect all and oppress none, nor allow of any oppression," and thinks it is within the province of Spiritualism to institute such a system of government. This would certainly be a noble work, but a herculean task it will be, and the inquiry rises: How shall we go at it? And my thought is to ask our venerable friend whose brain gave us the grand article in question to formulate a plan of action for Spiritualists to work from. A hint is given of a method of work when he queries: "Will Spiritualism assume the leadership of thought, and lead man out of slavery into liberty?" and also when he speaks of living and voting in accord with the principles of human brotherhood, but I am sure some definite plan of action would be helpful. Give us of your storehouse of wisdom, my brother.

The special issue of April 29 was so replete with good things that it seems invidious to single out any one article for comment. Of course everybody read Ingersoll on the Devil, and laughed at his cute and trite sayings (Ingersoll's, not the Devil's), and enjoyed the gems of thought that here and there shone forth resplendent in beauty.

Yes, everyone read Ingersoll's speech on the Devil, and everybody must have read with interest and profit the message from the materialist friend, from the soul realm, and some of us sensed therein the individuality of one well known in earth life, and admired the frank admission of his mistaken ideas when on earth.

And then there was Rev. Savage's Easter Sermon that no reader of The Progressive Thinker overlooked. As Spiritualists we are all glad that this sanctified divine has come into the light. We are glad he had the courage of conviction to proclaim to the world belief in the central truth of Spiritualism. We admire his manliness in admitting that as a minister of the gospel he has never been able to call himself a Spiritualist, because, as that word is used popularly in the newspapers it would misrepresent him. Exactly. Newspapers in general do not represent the thought of intelligent Spiritualists, either. The newspapers have been, and many of them still are enemies of Spiritualism. Newspapers cater to popular fancy, and then, there are blots among editors as there are among preachers and among Spiritualists.

Mr. Savage, while saying many good things of Spiritualism, offers some criticisms as well, which is his privilege. He says: "Spiritualism as organized has been its worst enemy." Why, bless his dear soul, Spiritualism has never been organized. A few Spiritualists have organized themselves into associations, societies and churches, but Spiritualism is unhampered by organization. It has no creed, no code of laws, no leader whose word is law. Spiritualism stands the one unique system of thought that has no authoritative dictum. It has no person to worship—no Buddha, no Jesus, no Madame Blavatsky, no Mrs. Eddy; it has no pope, no prelate, no cardinals, no bishops, no high priests. It has its teachers, its instructors, its inspired and uninspired workers and helpers, but no authoritative council, synod or presbytery.

Again, Mr. Savage is loth to be known as a Spiritualist, because there are credulous people among them, "those who will believe anything that is told them without investigation or asking even for evidence." But credulous people are everywhere, and I know of no system of thought that has a greater number of them than that to which we now adhere—the Christian, and I am safe in saying that with all the big stories that may have been told by some mediums; with all the absurd theories ever advanced by half-bred Spiritualists or crazy minded mediums seeking notoriety, nothing one-half as big or absurd has been given as has been taught by Christian leaders. And with all the credulous of Spiritualists, nothing half as idiotic has been believed by them as has been "swallowed by members of the Christian church; and then, without doubt the credulous Spiritualists are very many of them those who were once Christian and their credulity is a kind of second nature. A prominent part of church teaching has been and still is to accept what is given as authority, without question, and many who come out of the church into Spiritualism have not yet outgrown all the old-time instruction, but after all, the Spiritualists' credulity I believe to be in advance of that of the popular religious kind, and the field of infinite progression is open to them; given time they will grow into larger unfolding of the reasoning powers. But the intelligent, representative Spiritualists, those who carry forward the movement along intellectual and spiritual lines are not over-credulous. They do not take or give the truth and seem sometimes given under the name of mediumship, they are discerning and discriminating. And Mr. Savage would not suffer injury in association with the scholarly and brilliant minds that lead in Spiritualism.

Mr. Savage says: "One of the worst enemies of Spiritualism is the dishonest practitioner, the fake medium." This may be true, and there has been a great hue and cry on the part of Spiritualists themselves about fraud, fraud, fraud, and yet fraud on the part of mediums or fakers comes perfectly natural no doubt in imitating the great, popular, pious fraud called Christianity.

I ask, what is the deception in the name of spirit, of few obscure persons in the line above indicated, compared with the gigantic deception practiced by the Christian priesthood in the name of God? and what is the paltry sum of a dollar more or less taken now and then by a fake medium, compared to the millions on millions of money wrung from the poor, ignorant, duped subjects of Christianity? And this ostensibly for the glory of God, but really for the glory and power and adulation and luxury of pope, priest and preacher; and the influence of this mighty fraud is wide-spread, and the results therefrom appalling beyond compare.

pute. Think of all the bloodshed, cruelty, torture, misery, suffering, degradation, debauchery, poverty, shame; think of all the ignorance, superstition, fear; think of the millions of cramped, dwarfed, stunted, blinded, enslaved souls—think of all this as the result of fraudulent claims of Christianity. The false claims of the church would fill volumes. One stands aghast at the terrible spectacle, and with all the marks and blemishes that may face the name of Spiritualism; with all the fakers and freaks of humanity that may attach themselves to Spiritualism, as barnacles to a ship, yet, its record is spotlessly white and pure compared with that of the Christian church.

Mr. Savage declares that fraud in Spiritualism has been a hindrance to its progress; and yet Christianity has thrived and grown fat on the same diet. The more people it can delude and ensnare the greater its prosperity and popularity. "It makes a difference whose ox is gored."

Mr. Savage admits the part he played in the years gone by, in false teaching regarding this great spiritual truth, and I know of no better way for him to atone for the wrong done in misleading those who looked to him for light and knowledge, than to espouse the cause that now he believes to be true.

Now I trust no one will accuse me, because of the foregoing, of condoning fraud in Spiritualism. No! It is to be deplored that anyone sailing under the pure white banner of Spiritualism will so demean himself or herself as to take advantage of the credulity of people in their desire to know of a truth. "If a man die shall he live again." I am well aware that in speaking the truth regarding the gigantic gilded fraud, having a few years ago to back, I shall call down the everlasting condemnation of the tenderfooted Spiritualists, upon my head, but as Mr. Ingersoll says, "Some one ought to tell the truth," and maybe some time in the future I may tell the readers of The Progressive Thinker why and how I came to dare to be truthful. OLARA WATSON. Jamestown, N. Y.

DR. C. A. BRIGGS.

How He Tinkers the Bible.

FOR HUNDREDS OF YEARS THE BIBLE HAS BEEN TINKERED AND REVISED, AND YET THE JOB HAS NOT BEEN COMPLETED.

The New York Sun has taken the pains, says the Chicago Tribune, to analyze the latest volume of Dr. Charles A. Briggs, "The Study of Holy Scripture," and catalogue the myths, legends, fictions and narratives of imagination which the professor has discovered in its pages. Generally speaking, Dr. Briggs finds that many of the books of the Bible are anonymous, others are pseudonymous, while still others, like the Pentateuch, are but compilations of historical and traditional legends.

Coming to particulars, Dr. Briggs declares that the intermarriage of the daughters of men with angels, and the adventures of Samson and pure myths. The stories of Ruth, Jonah, Esther, and Daniel are works of the imagination. The reported repentance of Nineveh, he says, is incredible, and the whole book of Daniel was "written as historic fiction in 168-165 B. C., with the use of various earlier documents." The deluge, he says, is an ancient legend describing a flood from the history of the East. "There is no indication that since men appeared upon the earth any universal and simultaneous inundation of so extraordinary a character as to overwhelm the highest mountain peaks has ever occurred and so vast an accumulation of water over all the terrestrial globe would in itself be a physical impossibility." Dr. Briggs, in fact, looking upon Biblical history as a whole, describes its primitive sources as "mythologies, legends, poems, laws, and historical documents, drawn from the history of the imagination." The danger line to which such a characterization logically leads him is clearly defined in the following extract:

"The virgin birth of our Lord, and the story of the incarnation as cited in the gospel of the infancy in Matthew and Luke, are more exposed to the mythical hypothesis than any others in the gospels. It is represented that the virgin birth is unknown to the primitive gospels of St. Mark and the logia of St. Matthew; or to the epistles, even when they urge the doctrine of incarnation; or to the gospel of John; that the sources used by our Matthew and Luke are poetic in form and in content, and of unknown origin; that the description of the virgin birth as given by them conflicts with physical science and psychology; and that their story resembles the myths of other ancient religions. That the Presbyterian church should have forced out of its communion a man holding and uttering publicly such views as these is not remarkable. It is remarkable, however, that he should have secured ordination to the deaconate of the Episcopal church, and that he should be now applying for ordination to the priesthood of the same church, with the approval of its most prominent bishops. How can a professedly orthodox church, whose creed is based upon the scriptures, elevate a man to its priesthood who deliberately transforms theology into mythology and makes the foundation of all churches the work of human hands? The Tribune, being a layman, solely engaged with subsidiary affairs, would not presume to affirm or deny the higher and quite distinctive criticism as set forth by the learned professor. He may be right, but whether right or wrong, his place would appear to be outside of the church. A man with such a sailing chart might be a dangerous pilot. That is, he might pilot the orthodox people into the realms of truth, whereas they are now floundering in the mire of superstition and ignorance. TRUTH SEEKER.

The heart that remained true to itself never yet found the universe faithless to it.—Carlyle.

DENOUNCES CREEDS.

Reasons for the Paucity of Men's Names.

"Why Men Don't Go to Church" was the topic of a sermon preached by the Rev. Sidney Herbert Cox, in the Lee Avenue Congregational church. He gave as reasons the introduction of machinery, the failure of church growth to keep pace with the increase in material wealth and the failure of the church to adapt itself readily to new conditions.

"Take the denominational year book as a guide," said Mr. Cox. "In every state, out of every ten communicants only three are men. Less than five per cent of the men of New York are Protestant communicants; and five per cent is considered a very meagre scattering vote at election periods. With even that small percentage it is hard to get out more than half of it at one service. The same is true of church prayer meetings, the Sunday-school teaching forces and the religious summer conventions."

CAUSES OF THE DEFECTION.

The introduction of machinery, Mr. Cox said, had produced physical results almost beyond comprehension. It had resulted in the construction of agricultural employment. Four men could now do the work it once took fourteen to do, and the other ten men must seek a new means of livelihood. Extension of manufactures was a second result, and the railroad had generated a restless spirit. The growth of cities was a result of the growth of manufacturing. In less than a century more than four hundred cities and towns had been built, some of them being among the greatest in the world. These results meant that a revolution was going on in methods of government, trade and education, and, because of these, in religious development also. The speaker continued:

The growth of morals has been less than the material increase of wealth, and hence some are fearful of religious degeneracy. The moral simplicity of agricultural life has been exchanged for the fast pressure of city gayety and cosmopolitan character. The competition for social position has created discontent with simple homes and simple manners. Our furniture is veneered, and so are our manners. Extravagance is no longer a fault, and economy is a blue law that should be banished. Debt is an element of fashionable life, and the spiders of trade are ever canvassing to entangle the flies of society in the deadly meshes of time payment and exorbitant interest.

DECLINE OF MORALITY.

Mr. Cox declared that family morality had suffered from the compulsory influence of city habits. Marriage was often a merry gambol, in which the chances were extremely risky, but which could be speedily annulled by a plain divorce. He spoke also of the man for dress and for shallow amusement, and of the houses of wealth, which was a burning fever, and then considered the failure of the church to adapt itself to changed conditions. He said:

Much of its theology is unreal. Men are told to gaze at the cross, and yet the cross is bare. We have covered the grave of Jesus with flowers, instead of burying in it our selfishness and greed. Iron clad creeds have been held up for men to accept, and have proved ineoperative, impractical, often hypocritical. The pulpit has produced what it has not itself believed, and truer prophets outside the church have spoken the living word of God to suffering humanity. Until very recently the church has held an unsocial attitude. It has cried from its dingy doorways, "Come in and be saved," and when the cry has been unheeded it has not cared to go out and seek and save the lost, as did its founder. It has tried to worship God without serving men.

One thousand lodges exist in Manhattan as a protest against the unsocial, unnatural habits of the five hundred ecclesiastical organizations of the island only some of which are churches. Literature, education and philanthropy, once guided and controlled by the church, have gone outside to a wider and more humane platform.

HOPE IN THE FUTURE.

The preacher said that no one in particular was blamed, but that all were responsible. Men had left the church and the question was would they come back and was there hope for the future. He said there was hope. The wrongs of one social organism would ultimately themselves cause a reaction. A renaissance of faith had already begun. He continued:

"The awakening of women to their power and privileges, the vast movements and opportunities now beginning to be used by young people, the freedom of education, the liberty of the pulpit, heresy trials being a farce—these forces are making for a simpler, truer, nobler, more human and more divine church, into which men will again press and through which our social salvation shall be achieved by the power of Jesus working through the self-sacrifice of men."—New York Herald.

THREE GOLDEN GATES.

If you are tempted to reveal
A tale some one to you has told
About another, make it pass
Before you speak three gates of gold,
Three narrow gates—first, 'Is it true?'
Then is it useful? In your mind
Give the thoughtful answer, and the next
Is last and narrowest, 'Is it kind?'
And if to reach your lips at last
It passes through these gateway
three,
Then you may tell the tale, nor fear
What the result of speech may be.—R.

He who has most of heart knows most of sorrow.—Bailly.

It is by studying little things that we attain the great art of being a little misery and as much happiness as possible.—Johnson.

THE KING-BEE OF BACKSLIDERS

He Deserts the Bright, Cheery Highlands of Spiritualism, for the Desolate Realms of Darkness.

W. F. Jamieson Gives an Interesting Account of His Journey from Spiritualism to Materialism.

W. F. JAMIESON, THE MOST BRILLIANT OF ALL MATERIALISTS, IS ALLOWED SPACE TO RECOUNT THE INCIDENTS CONNECTED WITH HIS TRAVELS THROUGH SPIRITUALISM INTO THE REALMS OF HOPELESS MATERIALISM—HIS VIEWS WILL BE READ WITH INTEREST, ILLUSTRATING AS THEY DO, THE ERRATIC IDIOSYNCRASIES OF HUMAN NATURE.

(Continued from last week.)
"What made you a Spiritualist in the first instance?"
"Was it not the phenomena?"
"Have you discovered that all these phenomena are explicable on some other theory than that of Spiritualism?"
"If so, what is the theory?"
"I cannot but feel a great desire to know by what process you argued yourself out of our ranks."

"FRANK H. SHROCK, Pueblo, Colorado."
From that day to this I could get no more Michigan Adventist preachers to debate with me, notwithstanding I went into their large meetings and kindly invited them to discuss the great questions of life, death and destiny. They averred they were not afraid of me. I did not suppose they were—I am not a savage. They declared I did not convert Moses Hull by argument, but by "Satanic influence," that he went and held that debate with me in Paw Paw without the counsel and consent of his preaching brethren, and so Satan ensnared him.

"Have you not God's influence to help you?" I asked.
"Oh, yes."
"Is not your God and Elder Waggoner, or Elder Cornell, more than a match for me and my devil?"
They never answered the question. I became a reader of almost every kind of Spiritualistic literature. Studied Prof. Hare's large volume, "Spiritualism Scientifically Demonstrated," A. J. Davis' "Nature's Divine Revelations," and "Harmonies," Edmonds' and Decker's revelations; Maria King's "Seeress of Prevost; Peabody's works; Eves Sargent's "Planchette," P. L. Randolph's "Writings of David's 'Mystic Stone,' 'Golden Key,' 'Views of Our Heavenly Home,' 'Jets, with New Meanings,' Robert Dale Owen's "Footfalls on the Boundaries of Another World," etc.

Strange as it may appear, Davis' "Views of Our Heavenly Home," opening such a grand prospect for earthly denizens, staggered me. I had, by that time, studied astronomy—Young, Mitchell, Herschel, Taylor, Proctor, Lockyer, Dick, Lardner, and could not reconcile many statements in "Views of Our Heavenly Home" with the hard facts of modern astronomy, and what I had learned in the sciences of physics and optics.

Since I became a Materialist I have had eight debates with Moses Hull—but he is more obstinate than he used to be. In my debate with him in New York City I remember making much of the fact that instead of Moses converting me back to Spiritualism, there was a likelihood that I would convert him to materialism, because he was obliged to admit that he agreed with me in twenty fundamental points out of twenty-one of Materialism. What is Spiritualism, I asked, in its last analysis, but Materialism? Spiritualists do not teach that there is an immaterial soul; that heaven, or the spirit-land, is composed of immaterial substance, a contradiction of terms. They teach that the soul is something substantial, matter or energy; either, or both; that the spirit possesses a real body; that the spirit world is a real place; that the spirit land is real land—more real than this earth.

"Just so," said the imperturbable Hull. I agree with him on twenty fundamental points, and he is not sure that we are not right in the twenty-first point—individualized existence beyond the grave.

"But I happen to know that Brother Jamieson taught those twenty points as Spiritualism when he was a Spiritualist! I am not going over very fast to Materialism. We differ about one point, that is true; but a very important one, namely, he says there is no absolute point of view, and he is not sure that we are not right in the twenty-first point—individualized existence beyond the grave."

"I am aware that it is difficult for opponents to report each other with accuracy. But this is what I think I have done substantially with Mr. Hull. The point he made was well taken. In fact, I may as well admit that, on that score he turned the tables on me. Nevertheless, I felt as the judge did when the foreman of the jury said: 'Your honor, I have twenty-one reasons why juror Brown is not here. The first is, he is dead.' 'That will do,' replied the judge. 'You need not mind the other twenty.'"

I am still after Hull's absolute proof—an incontrovertible fact that we live after we breathe our last in these bodies, just one will do.

Mr. Hull and I do not abuse each other; yet neither of us spare the supposed errors of the other.

I have always liked the man ever since I met him that October night, 1892, in Paw Paw, five minutes before we began our debate. He is one of the ablest, most natural debaters I ever met, and a thorough gentleman. I have stood by him in good and evil report, notwithstanding we do not think alike; and we have been close friends all these years. The debates held with him have been interesting and instructive. The wonder is that Spiritualist societies which claim to be friends of free speech, and afraid of no man's reasons against their philosophy, seem shy of the open arena of debate with a Materialist. They are willing to meet the clergy. I do not think anyone will say that in all my debates with Spiritualists I ever treated them other than with respect and courtesy.

Perchance, I may, like Paul, obtain a knock-down argument in some of these debates, for I am ever ready for

them, and like them. As many mediums now-a-days give tests in public, I am ready willing that they should use all their powers, or gifts, to kill my materialism. Moses Hull said to me in the New York debate: "What would convince Brother Jamieson?" My response was: "If a departed human spirit would appear and give a straightforward account of himself; would permit me to handle him, see and feel for myself, take nobody's word for it, however good, I would then be in a condition to investigate. To be sure about it, I might want to chemically analyze the spirit. In other words, if there are millions of spiritual creatures within easy reach of us I cannot see why they should not be on 'speaking terms' with us without the intervention of any third person."

Spiritualists may think my requirements are unreasonable; but I think they are natural, legitimate, granting that we are surrounded by dead friends who are now spiritual beings.

Mr. Hull said: "I do not think the spirit-world will go to any such trouble to convert Brother Jamieson." That must be true, because here I am yet, "in the gall of bitterness." It may be my destiny to go down to the grave still yearning, as I do yearn, for some real light beyond the tomb. I have, all these years, wished that Spiritualism might prove itself absolutely true to my mind.

I think the last hope for humanity to retain its conviction that the races continue triumphant over death is Modern Spiritualism. Through it is my only expectation of ever catching onto the hind car of immortality. If I miss that then I will go down to death as the extinction of individual life like the extinction of the individual plant; the tree; the flower; the world and suns.

Concerning life beyond the grave all the church has legend. It has no "this year's facts." It is losing its hold on the world, and respectability. Distinguished clergymen see and admit it, many of whom confess that it is full of weak spots, which were exhibited to the gaze of the world by Spiritualists and Materialists long before the ministers began to see them.

For more than twenty years I have been saying, in public and private, that Spiritualism as a philosophy is a thousand times more desirable than Christianity; is more liberal; is committed to free speech. All these things I like. I agree with Rev. M. J. Savage, whom I consider one of the biggest-brained clergymen in the Christian pulpit, and I think he speaks like a true man when he says: "I have not yet learned for what a man preaches at all, unless he frankly and earnestly proclaims just that which he believes."

A glorious day it will be when all pulpits and all platforms will be occupied by such speakers.

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Mr. Hicks, of Rockford, Michigan, and Mr. Elim Warner and his wife, of Paw Paw, said to me: "Brother Jamieson, you converted us to Spiritualism, and now you have given it up. What are you going to do with us?"

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I remarked to Mr. Warner at that camp-meeting of Spiritualists, near Battle Creek, Michigan, after a number of persons inquired if I was not going to deliver an address: Brother Warner, if you Spiritualists have, as you boast, a free platform, why not make it free indeed for the expression of any opinion under heaven. The opinion you exclude may be the one that is true. If it is not true it may make the truth you have clearer by contrast. You profess free speech, why not practice it? I came not here to speak, but to visit old friends and to listen.

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Concerning life beyond the grave all the church has legend. It has no "this year's facts." It is losing its hold on the world, and respectability. Distinguished clergymen see and admit it, many of whom confess that it is full of weak spots, which were exhibited to the gaze of the world by Spiritualists and Materialists long before the ministers began to see them.

For more than twenty years I have been saying, in public and private, that Spiritualism as a philosophy is a thousand times more desirable than Christianity; is more liberal; is committed to free speech. All these things I like. I agree with Rev. M. J. Savage, whom I consider one of the biggest-brained clergymen in the Christian pulpit, and I think he speaks like a true man when he says: "I have not yet learned for what a man preaches at all, unless he frankly and earnestly proclaims just that which he believes."

A glorious day it will be when all pulpits and all platforms will be occupied by such speakers.

I never feel under the least obligation to advocate any set of principles because some one else believes them, or because they belong to some particular school of thought. So far as Materialism is concerned I accept only what I think is true; judge for myself. I grant that there are some dogmatic Materialists. I hope I am not one of them. There are materialists who declare with all the emphasis of John Calvin on the "decrees," that "when a man is dead he is dead, and death ends all." Logically, no one is justified in saying any such thing. When I have asked them to give me the proof, which the most careful scientists have been unable to get, their reply was that I am more than half a Spiritualist yet. Because my present belief is a Spiritualist, and a healthy medium does not make me a Spiritualist. I recognize her right as equal to mine. She says she knows Spiritualism is true. It is to her a source of happiness, and The Progressive Thinker is her best Bible. Her spiritualism and my materialism get along harmoniously because she is liberal and I am not a bigot.

Mr. Hicks, of Rockford, Michigan, and Mr. Elim Warner and his wife, of Paw Paw, said to me: "Brother Jamieson, you converted us to Spiritualism, and now you have given it up. What are you going to do with us?"

I said to them: "If Spiritualism is an eternal fact it does not depend upon my acceptance or rejection. I have never taught, 'Judge for yourselves.' Because I am a worse doubter than Thomas Didymus, is nothing against Spiritualism."

I remarked to Mr. Warner at that camp-meeting of Spiritualists, near Battle Creek, Michigan, after a number of persons inquired if I was not going to deliver an address: Brother Warner, if you Spiritualists have, as you boast, a free platform, why not make it free indeed for the expression of any opinion under heaven. The opinion you exclude may be the one that is true. If it is not true it may make the truth you have clearer by contrast. You profess free speech, why not practice it? I came not here to speak, but to visit old friends and to listen.

Mr. Warner, who was a member of the board of managers, stated to the other members: "I have had a talk with Jamieson, and I say let us take our medicine. We claim to be liberal. I move we prove it by inviting Brother Jamieson to address the camp-meeting."

I was left free to choose my own subject for Sunday forenoon.

A few Spiritualists left the grounds in great anger because I was engaged. Were they true to their philosophy? Had I become less a friend to humanity by doubting the phenomena of Spiritualism? No.

The committee paid me the same as their own speakers for my lecture. As a large audience assembled, augmented by delegations from the beautiful city of Battle Creek, who paid admittance fee, the treasury of the camp was helped, and I was glad of it.

At the close of my discourse, which was on "Universal Mental Liberty," I was surrounded by many old friends, many of them Spiritualists, who congratulated me on my liberalism, even if I am a doubter.

Since then I have held debates with Spiritualists at their camp-meetings, and, as a rule, the best of feeling prevailed, good nature reigned.

I have no prejudice against Spiritualists. As a people they are progressive, truth-loving. They admit we are not responsible for our convictions; that we must be governed by the evidence, not as our neighbor sees it, but as each one for himself judges.

If I could have retained my Spiritualism I was so well suited with it, and with Spiritualists that I would have remained with the movement to this hour. I am a natural, legitimate, granting that we are surrounded by dead friends who are now spiritual beings.

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SATURDAY, JUNE 3, 1899.

HANGS ON A FEEBLE THREAD.

Just now the religious world is felicitating itself on the pretended discovery among the ruins of ancient Corinth, of a portion of a lintel stone under which it is "possible" Paul "may" have passed, and sectarians are in ecstasies on account of it.

In the absence of any proof, save what passes for Paul's Epistles, and the Acts, believed by many to be a Middle Age forgery, that Paul ever lived and preached, and wrote, it is of course a delight to find any confirmatory evidence that such a person ever had a being.

American explorations are now going on in the ruins of Corinth with the hope of learning something of its ancient inhabitants; for it was sacked by Alaric about the beginning of the 5th century.

A director of those explorations—Rufus B. Richardson—in the April Century Magazine, wrote, telling of his discovery:

"It was rather startling to find, on turning over a block of marble found at a depth of about ten feet, an inscription of Roman times, rudely cut and broken at both ends, running: 'Synagogue of the Hebrews.' The thought arose, and would not down, that this stone was a part of the very synagogue in which Paul 'reasoned' . . . every Sabbath and persuaded the Jews and the Greeks," when he continued there a year and six months, teaching the word of God among them."

"The block was elaborately carved on one side, with a row of dentils and higher bands of moldings both above and below it, and had undoubtedly formed a part of a fine entablature of a building in the older city destroyed by Mammilius [Mammilius destroyed Corinth 146 years before our era, so if that inscribed lintel was part of a Jewish synagogue it is not very probable. Paul was buried under it]; but in the synagogue it had been used as the lintel of a door. Its show side, with the elaborate carving, had been turned downward, so that it could be seen by looking up as one passed through the door, while the inscription was cut in the edge now brought to the front, which, being plain, was well fitted for the purpose.

"We have not been able to identify any of the walls found near by with the synagogue from which the block came, although we may subsequently give it such a setting; nor can we say with certainty that the inscription is not later than the time of Paul. He thinks it 'probable' it was the other way, and it is not 'unlikely' Paul passed and re-passed under that identical stone.

"Great God, on what a feeble thread hangs heavenly things!" Do we wonder at Christian delirium?

THE GREAT UPHEAVAL.

Each day adds to the evidence that this country is passing through an overwhelming religious revolution. All the dailies teem with accounts of preachers denouncing their creeds, and their parishioners cheering them to the echo, when they proclaim from their pulpits their revolt, and give reasons why they cannot preach such God-dishonoring dogmas any longer.

The Illinois General Congregational Association, late in session at Kewanee, was convulsed by Rev. Dr. Carr, of Stillman Valley, who denounced in severe terms the teaching of the professors in the Chicago Theological Seminary of that denomination. Rev. Dr. Mackenzie replied in a ten minutes' speech in behalf of the Seminary. Says the report:

"The Doctor defended the professors in stirring language, which was received by the association with stormy applause. Dr. Carr wanted to reply, but was not given an opportunity. The grand revolution against the pagan teachings of orthodoxy is so profound and wide spread, it seems almost monotonous to report the action of even great religious representative bodies. The idea of the gathering raven in Hiawatha, is in point: 'First a speck in the distant horizon, then a cloud, then the sky is filled with pinions.' Such is the progress of Liberal thought in this age of great mental enlightenment.

"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, 480 pages. Price \$1. For sale at this office.

FREE THINKING EPISCOPALIANISM.

All our readers will be interested to learn that Rev. Charles A. Briggs, D. D., a professor in Union Theological Seminary, and a distinguished Presbyterian divine, expelled a few years ago from the ministry for heresy, was ordained a priest of the Protestant Episcopal Church of America, in the Pro-Cathedral, Stanton avenue, New York, on the 14th of May, by Bishop Potter. Though a general invitation was extended to the large audience, many of whom were clergymen, for objections to his ordination, or statement of impediments if any were known, yet all were silent, and the ceremony followed with laying on of hands by Bishop and Presbyters, thus imparting to him the Holy Ghost; then they ate the Lord and drank his blood, just as savages are wont to eat the heart of a powerful enemy that they may partake of the dead man's qualities and become strong and warlike as he was. Says the report:

"A presentation of the Bible, was made to the candidate for ecclesiastical honors; then the Nicene creed was read to him, which he approved; then an anthem was chanted, followed by a recessional, and the ceremonies closed."

Prof. Briggs has made no renunciation of the heretical views he promulgated in his book, "General Introduction to the Study of Holy Scripture." As neither the officiating Bishop, his many assistant clergy, nor a large lay representation who were present at the ordination, took any exception to the professor's inculcations, teachings which had expelled him from a Presbyterian pulpit, it is well enough to see what was offensive to the one, and was welcomed by the other. We can only outline a very small portion of his ideas scattered through his book, and for the sake of brevity shall not confine ourselves to his identical language, save where denoted by quotation marks. He said:

"The Bible 'is not the word of God, in the sense that every word, sentence, and clause is the word of God.'"

The Pentateuch is a compilation of poetry, genealogy, history, tradition, law, etc., collected from eastern literature. Ruth, Jonah, Esther and Daniel are works of the imagination, and the exploits of Samson are legendary. Quoting him verbatim:

"The book of Daniel belongs to the genre of prose literature which may be called historical fiction. . . . The valleys of Biblical truth have been filled up with the debris of human dogma, ecclesiastical institutions, liturgical formulas, priestly ceremonies, and casuistic practices. Historical criticism is digging through this mass of rubbish."

"The prevalent dogmatic theories of the inspiration and infallibility of the Bible have been undermined in the entire range of Biblical study, and it is a question in many minds whether they can ever be so constructed as to give satisfaction to Christian scholars."

"We are obliged to admit there are scientific errors in the Bible, errors of astronomy, of geology, of zoology, of botany, and of anthropology. In all these respects there is no evidence that the authors of these sacred writings had any other knowledge than that possessed by their contemporaries. They were not, in fact, taught by the Holy Spirit any higher knowledge of these subjects than others of their age."

"We have seen that there are historical mistakes in the Bible, mistakes of chronology and geography, errors as to historical events and persons, discrepancies and inconsistencies in the histories which cannot be removed by any legitimate methods of interpretation."

"The Christian religion has been influenced much more by Buddhism than Buddhism has been influenced by Christianity."

Now read and weep:

"The virgin birth of our Lord, and the story of the Incarnation as cited in the Gospel of the Infancy in Matthew and Luke, are more exposed to the mythical hypothesis than any other in the gospels. It is represented that the virgin birth is unknown to the primitive records of St. Mark and the Logia [word, or account] of St. Matthew; or to the Epistles, even when they urge the doctrine of John; that the sources used by our Matthew or Luke are poetic in form and in content, and of unknown origin; that the description of the virgin birth as given by them conflicts with physical science and physiology; and that their story resembles the myths of other ancient religions."

These are all random and disconnected passages, extracted from Prof. Briggs' book, ideas in strict harmony with the positions occupied by The Progressive Thinker, and now substantially indorsed by the Protestant Episcopalians of America; for Prof. Briggs' views are well known throughout the world, because they were not uttered in a corner. Such is the trend of religious thought with all thinkers everywhere.

ARCHAEOLOGICAL.

Some years ago we gave a very full account of the ruins of Nippur, situated on an ancient canal, connecting the Euphrates with the Tigris, some one hundred miles north of the Persian Gulf. The explorations were made by Prof. Hilprecht, under the auspices of the Pennsylvania University. Evidence was furnished that ten thousand years have passed since the city was in full life. Researches were suspended a few years ago because of the financial depression. News came that operations are to be resumed under the direction of Prof. E. on the lowest part of a temple to E. with the view of settling some disputed points. Those ruins alone sweep away every remnant of Hebrew mythology.

NOT WANTED IN RUSSIA.

Russia seems to have tired of the Armenians, 20,000 of whom fled to that country to escape Turkish tyranny, so a list of these fugitives has been made out, and they have been ordered to take a speedy departure from the Russian empire. Riots have followed in districts where the Armenians reside. Soon we shall be startled with accounts of violence, destitution and suffering scarcely equalled in Asia Minor when the Kurds were reputed the aggressors. We expect if the truth was known, these Armenians do not make a very desirable population in any country. They rose in rebellion against the rule of the Sultan, and got badly punished, just as they will in Christian Russia unless they submit to the constituted authority.

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

LET THE FIGHT GO ON.

Reports from Rome represent Protestantism as making terrible inroads on Catholicism in the city of its birth. Last week we gave the statement of an eminent divine of England, who said one-third of the men of Italy are Atheists. It is probable that assertion should be received with great allowance, for fool-preachers don't seem to distinguish between an Atheist, an Agnostic, and an Infidel. Then there is another class of those bipeds who cannot discriminate between a Theist—a believer in one God—and those who reject Jesus as a part of the Godhead.

"The Tablet," a Catholic organ in English, published in Rome, said recently:

"It cannot be denied that a disastrous future is in preparation, and that the second decade of the 20th century will see a large part of the Roman population Protestant."

A Jesuit organ enters into detail, and says in substance, for we greatly condense:

"Protestants in England and America are employing indirect methods to make converts, even using gold to advance their interests. They lavish their wealth on the poor, teach the children in their schools, colleges and workshops, pay their way in boarding houses, places of recreation, and at gymnastics, so as to gain religious control of the youth. The American Methodists have more than twenty resorts for proselytism in the city. Worse than all, girls attending boarding schools are compelled to attend Protestant instruction and worship, and even read their Bible and hear it explained in a sense vastly different from the Catholic belief. Whole families become apostate because a boy is kept without charge in those schools."

Dean Swift told us that—"A flea has smaller fleas to bite 'em," and so it is realized in all the churches. They profess to adore the same God, to worship the same Jesus, and all pretend to eat his flesh and drink his blood, so as to be like him; they aspire to the same heaven, and are trying to escape the same hell; but all are engaged in a general warfare one with another in a regular Kilkenny cat fight, and the hope is that the contest will go on until, like those felines, nothing will be left of their cruel dogmas but tails and claws.

PRESBYTERIANS AND SUNDAY.

The Sunday question was a cause for grief and earnest discussion with the General Assembly of Presbyterians, in session in Minneapolis as we write. Sunday newspapers came in for a share of censure, railroad travel on Sunday in their estimation is just horrible, sacrificing the souls of three millions of working men; while the godless golfer and the "cussed" baseball player, each came in for ministerial damning, with threats of criminal prosecutions, the preachers to act the part of informers. Church members, young people's societies, Sabbath schools, State Legislatures, the National Congress, each is implored to safeguard the American Sabbath. Pastors are urged to special diligence to prevent anti-Sabbath legislation.

Is it not just possible these churchmen have forgotten a general principle of law, that a state or Nation enacting a law has the sole power to enforce it? The federal government through its own courts enforces the laws of Congress. State courts enforce the laws of state legislatures. The police courts enforce the ordinances of municipal corporations. If God enacted a Sunday code, God is the party injured when his direction is disregarded, and God is the party to enforce his law and inflict the penalty for its breach.

It is an outrage, a usurpation of authority, for civil rulers, finite at that, to attempt to enforce an infinite law; just as it would be for a petty police court to attempt to enforce the laws of Nations or of Congress.

And human legislation in aid of Almighty power is paralleled by the pope's decree, prohibiting the comet from coming near the earth, to the injury of churchmen.

JARRING SECTARIES.

It seems that Banquo's ghost will not down at any man's bidding. Every attempt in that direction meets with failure.

Garrett Biblical Institute, a Methodist college at Evanston, is now in the throes of labor, because of "the higher criticism." The president of the Institute, Rev. Dr. Little, seems ambitious to head off the advanced thought of Rev. Dr. Cadman, of whose advanced views we made mention in these columns quite recently, and which seem to have taken deep root among the professors of the Evanston school—where young men are fitted for the Methodist ministry.

It was in the Chicago Training School for City, Home and Foreign Missions, while the Ministerial Association was in session, Rev. Dr. Munhall, from Germantown, Pa., gave a discourse on "The Integrity of the Scriptures," designed as a reply to Dr. Cadman's Biblical Criticism. The report says:

"The Doctor scored the higher criticism, scolded the Methodists for laxity in theological teaching, and said he knew of two theological professors who scoffed at the attitude of implicit faith in the Bible, and were avowed followers of the modern school of criticism."

To these remarks President Little replied:

"I have impressed our professors of Old Testament exegesis with the idea that they must not be committed to any new view. But the criticism cannot be overruled. Even Bishop Merrill, the wisest man in Methodism, directs me so far as that."

"Dr. Little declared that any professor at Garrett who taught heretical doctrine would be dismissed. In answer to this some one in the back of the room shouted that he had heard a professor of Garrett read a paper supporting the higher criticism, and Presiding Elder J. M. Caldwell instanced a teacher at the Evanston school whom he had been unable to use as a supply in churches without pastors, adding a criticism of a Presbyterian divine that 'the young man was as bad as Robert Ingersoll.'"

And then: "Bishop Merrill declared the Bible to be a divine work, though imperfect in transcription and translation had crept into it and there was some bazziness about the authorship of books."

Such is a surface view of a controversy whose end will be the destruction of the pagan creeds on which the churches are built, and complete emancipation from ecclesiastical thralldom. Heaven hasten the day when truth shall be victor.

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It is surprising to me how you can afford such valuable books as premiums. I have just read "The Occult Life of Jesus," and must say it gives the most rational and logical statement of his life work, teachings and doings of those associated with him of any book in print to-day. I wish a copy of it could be placed in the hands of every student of Occultism, Theosophy and Theology throughout the world. You deserve great credit for the work you are doing and have my best wishes. Fraternally, DENVER, COLO. HENRY WAGNER, M. D.



Camp-Meeting Directory.

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

Franklin, Neb.

Please permit us to announce the opening of the Southwest Nebraska and Northwest Kansas Spiritualist camp-meeting, at Franklin, Neb., July 21, closing August 6. Speakers engaged are Will C. Hodge, C. H. Moody, Prof. Dunton and others. Test and slate-writing mediums will also be engaged. Correspondence with those wishing to engage with camps desired. Address D. L. HAINES, Sec'y, Franklin, Neb.

Forest Park, Kansas.

The Spiritualists will hold a camp-meeting in Forest Park, June 27 to July 8 inclusive. Board and lodging at reasonable rates in the park. Those wishing can bring bedding and provisions. Admission to the park and lecture hall free. Will C. Hodge, Mrs. Lull and others will lecture and give tests, during the meeting. All are invited to attend. T. C. Deuel, president, Wallula, Kansas. Mrs. B. Henderson, corresponding secretary, Lawrence, Kans.

Indiana Camp.

The Indiana Camp-meeting opens at Chesterfield, July 20 and closes August 28. The speakers engaged are B. F. Underwood, Mrs. E. W. Hunter, Prof. W. M. Lockwood, Mrs. Anna L. Gillespie, Mrs. Mary E. Lease, Moses and Pile, Mrs. Hull, Dr. Pierce and Mrs. Matile Hull. For programs and particulars address Flora Hardin, Sec'y, Anderson, Ind.

Lily Dale Camp.

This favorite place of resort opens July 14 and closes August 7. For full particulars address the secretary, A. E. Gaston, Meadville, Pa. The following intellectual lights will appear in the program: Moses Hull, Mrs. Clara Watson, Mrs. Carrie E. S. Twigg, J. C. Wright, Dr. W. W. Hicks, Mrs. Harnett, Lyman C. Howe, Chas. Whedon, Mrs. Mary E. Lease, Rev. Morgan Wood, Swami Abhendra, Prof. W. M. Lockwood, Cora L. V. Richmond, J. C. F. Grumblin, Anna L. Gillespie, Hon. E. D. Stark, Hon. A. B. Richmond.

Briggs Park Camp.

The camp-meeting at Briggs' Park, Grand Rapids, Mich., opens July 2, and closes July 30. Prof. J. Haynes, secretary, 182 Gold street, Grand Rapids, Mich. Add him for particulars. The following named persons will take part in the proceedings: Hon. J. M. Jamison, Mrs. Marlan Carpenter, Mr. and Mrs. G. W. Kates, Mrs. A. E. Sheets, Martha E. Root, Isa Wilson Kayner, Carrie Fuller Weatherford, Margaret Gaulle, Dr. J. C. Batdorf.

Nebraska Camp.

Opens July 14 and closes July 25. Address Paul S. Gillette, 411 N. 19th street, Omaha, Neb., for particulars.

Lake Brady, O.

Knowing that thousands of the Spiritualists of the country are anxiously awaiting camp season to open, and many of them being directly or indirectly interested in Lake Brady, I therefore take this way to say to the Spiritualists at large that the grounds are rapidly being put in shape for this season's business and that on June 1 both the hotel and grounds will be open for picnics and the public in general, and on July 2 the assembly meetings will begin and continue throughout the summer or until September 1. The programs are now in the hands of the printer and by or before June 1 will be ready for distribution. Any one wanting a program can get it by writing to Mrs. C. C. Bacon, Lake Brady, via Kent, Ohio. E. R. KIDD.

Island Lake Camp, Mich.

The Island Lake Camp, Mich., will commence Sunday, July 16, and close August 31. The hotel and grounds will be open to the public from the first of June. The following persons will take part: D. P. Dewey, Moses Hull, Miss Maggie Gaulle, Mrs. Marlan Carpenter, John D. Boyle, Anna L. Gillespie, Nellie S. Baade, Mrs. May C. Lincoln, Dr. J. M. Peebles. Mediums of all phases are cordially invited to visit our camp. For further particulars address the secretary, A. G. Brown, 206 21st street, Detroit, Mich.

Onset Bay, Mass.

Onset Bay Camp, Mass., opens July 9 and closes Aug. 27. The following list of speakers: Geo. A. Fuller, M. D., Mrs. Juliette Year, Mrs. Kate R. Still, Albert B. Brown, C. Francis Arty, A. E. Tisdale, Rev. T. E. Allen, Mrs. Sarah A. Byrds, Mrs. Carrie E. Loring, Prof. W. F. Peck, Mrs. Carrie E. S. Twigg, J. C. F. Grumblin, H. L. Russeque, F. A. Vignin, Rev. W. W. Hicks, Mrs. Mary E. Lease, Miss Susie C. Clark, H. D. Barrett, W. J. Colville.

New Era, Ore.

The New Era, Oregon, Camp-meeting will this year be in session from July 8 to 24, on the grounds of the First Spiritual Religious Association at New Era, Prof. W. C. Bowman, of South Los Angeles, California, has been engaged as lecturer throughout the season. This "silver-tongued orator" is not without reputation in the northwest, and those who are privileged to hear him will not be disappointed. That well-known and successful test

medium, Mrs. S. Cowell, of Oakland, California, will co-operate with Prof. Bowman to make the 1899 camp one of great interest and benefit. Mrs. Cowell is said to be one of the best mediums in her line now before the public. This will be the first appearance of these workers at the camp and they will be heartily welcomed.

The grounds are beautifully located on an eminence overlooking the Willamette river, and on the line of the Southern Pacific railroad. Portland is eighteen miles north, and trolley cars run from there to Oregon City, which is about five miles from the camp. Those desiring further information, and any mediums who expect to be present, may address the secretary, as above, or Walter P. Williams, Salem, Ore.

Maple Dell Park, O.

Maple Dell Park is located at Mantua Station, Ohio. It opens July 30 and closes September 3. Address D. M. King, Mantua Station, for full particulars. The following are among the list of speakers: Moses Hull, Matile E. Hull, Rev. A. J. Weaver, F. D. Dunikin, L. M. Beckwith, L. C. Ellis, Mrs. Marlan Carpenter, Mrs. Maggie Stewart, Mrs. J. B. H. Jackson, Mr. and Mrs. Geo. W. W. Kates, Mrs. Mary A. Wilson, D. M. King, Hon. O. I. Kellogg, and others. On account of the growing demand among all progressive people for the thorough instruction of magnetic healers and mediums in the science of medicine and surgery, the management has decided to connect the sessions in connection with the psychic department on those subjects. F. Schermerhorn, a graduate of the University of Michigan, and a legally registered physician in Ohio, although now practicing in Montrose, Colo., will hold his office as superintendent, assisted by D. M. King and others. Correspondence upon this subject with interested parties is earnestly solicited. Address D. M. King, Mantua Station, Ohio, or Dr. F. Schermerhorn, Montrose, Colo. The doctor says in a recent letter, "My heart is set upon the establishment of a medical school at Maple Dell as has been planned by the management." All magnetic and medical treatment during camp season will be connected under the supervision of the medical department.

Vicksburg, Mich.

The Vicksburg (Mich.) Camp will open August 5 and close August 28. The grounds consist of a beautiful oak grove of forty acres, one-half mile from Vicksburg on the Grand Rapids and Indiana road, which crosses the Grand Trunk at the village. It is a central location, easily reached from all points by these two main railroads. No pains will be spared to make it one of the most attractive and instructive camps to be found. A fine corps of speakers and instructors have been engaged among whom are the following: Oscar A. Edgerly, A. E. Tisdale, Mrs. Carrie E. S. Twigg, W. J. Colville, Mrs. Marlan Carpenter, and D. P. Dewey. Classes in psychology will be conducted by W. J. Colville, and in practical medicine by Dr. M. E. Conger, of Chicago. The grounds are being put in fine shape. New cottages will be erected, more barn room added for the accommodation of horses, and many other improvements. We cordially invite everybody to come and have an enjoyable and instructive season with us. For information address Jeannette Fraser, manager, Vicksburg, Kalamazoo county, Mich.

Lake Pleasant, Mass.

Opens July 30, and closes August 28. Abraham H. Daily, president, Secretary, Albert F. Blinn, Tremont street, Boston, Mass. Address him for circulars.

The eloquent orator, Mrs. Mary E. Lease, of Wichita, Kans., well known as the leading woman orator of the world, has been engaged to deliver three lectures on topics of burning interest. This talented lady delivered many speeches during the last presidential campaign than any other speaker, except William Jennings Bryan. The press

FOUR PERFECT MAGAZINES

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

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STORY OF A BRAIN.

It Had Two Distinct Owners.

CHARLES STERNING, AT TWENTY-FOUR, FORGOT HIS PAST COMPLETELY AND HAD NO MORE MENTALITY THAN A BABE—THEN WAS EDUCATED, FROM A B C TO ROPER KNOWLEDGE, AND FELL IN LOVE WITH HIS FORMER SWEETHEART—FINALLY MIND NO. 2 CEASED TO BE ACTIVE AND HE AWOKE TO MEMORIES AND LIFE EXACTLY WHERE MIND NO. 1 HAD CEASED.

This is the story of a brain that for twenty-four years was like the brain of any healthy young man.

Suddenly its faculties faded. For a brief space of time the man was as a baby. Then the brain tissues, never before active, developed a new and opposite mentality.

Things in which the man had before excelled were difficult now; other things, once to his taste, became repugnant. His father, his sweetheart, were strangers to his eye.

Then, finally, the second mentality faded as the first had and the man awoke to his original consciousness. He recognized all his friends. Three months had meantime passed and yet it seemed scarcely as many hours.

All these facts are vouched for by Dr. Charles L. Dana, the great New York alienist and authority in nervous disorders, and published by him in a medical journal.

Dr. Dana's explanation of how these strange things happened is marvellously interesting. It is as though you called up Fifty-ninth street on the telephone and the wires would work only as far as Fourteenth street.

The "centre of vision" in the brain is connected with the eye by a nerve. When you recognize anything a thrill goes along that nerve to one infinitesimal brain cell and awakens what is called memory. Interrupt that nerve and you can remember nothing of the past. But you can receive new ideas, new thoughts, new memories in brain cells never before used. Mind that revered nerve and you can again remember anything that was stored away in the cells previously "cut off."

It was on November 10 that John Sterning, Jr., was found almost asphyxiated in his room.

The next day intelligence gradually left him. Eight days afterward he was taken to an asylum. The morning following he was quiet and sane. But mentally he was not John Sterning, Jr. An attendant entered and addressed him. The young man looked perplexed. He had actually forgotten speech and the meaning of words.

His parents came to see him. The proffered caress of his mother was met coldly, and he took refuge behind a chair.

Miss Freda Nelson, to whom Sterning was engaged, was sent to him. It was hoped that the sight of his sweetheart would bring him to his senses. He looked at her inquiringly. "Don't you remember me?" Miss Nelson cried. Sterning understood her words no more than a baby could have done.

Someone handed him a newspaper. He held it upside down.

The work of developing Sterning's mind was begun with an A B C primer and kindergarten methods. Progress was very rapid, and soon the young man could converse with the fluency of a ten-year-old boy. Everything—narrative, filial relations, government, sun, moon, stars—had to be explained. The first sight of a piano amazed him.

John Sterning No. 1 had been a disgracefully bad billiard player. John Sterning No. 2 quickly learned to handle a cue like a professional. Before his mental mix-up he disliked mechanics. Now he had the muscle sense of an artist. He sang and played on the piano and banjo.

Under his sweetheart's tuition he had become a devout Christian. The new Sterning was an Atheist.

Now comes a curious feature. Although he did not recognize Miss Nelson, his fiancée, yet, after her frequent visits to him in the asylum, he learned to love her again.

Though as sane as the physicians who had him in charge, still there was no progress toward a recovery of his former mental conditions. So Dr. Dana determined to try hypnosis.

"When I signal," the doctor said, "you will awaken."

"You will then rub your eyes."

"You will then walk around the table."

"You will then open the door."

"You will then greet your mother."

"At eight o'clock in the evening promptly remember your past life."

The signal was given, the patient arose and followed the directions of the doctor to the letter.

His parents and Miss Nelson were very hopeful at this point, and the hour of eight was looked for with intense eagerness. As the clock was on the stroke of the hour the patient seemed to make a strong effort of memory. His face was tense and his hands watched him with deep anxiety. Suddenly the muscles of his face relaxed and he dropped back into his chair with a heavy sigh.

"Dr. Dana told me to remember something," he said, "but I can't do it."

The expedients of taking him to old scenes—his office, his room, his club—failed to awaken any sign of recognition. He regarded everything with interest—that was all.

There was no reason why he should be confined, and so he was given his liberty.

"It's strange," he said on the evening of February 13, "half my head feels numb and prickling, just like a foot asleep."

Drowsier and drowsier he felt, and finally he had to be carried to bed. He refused to eat anything. About eleven o'clock he awoke. His father was in the room.

"Hello, father," he said. "What are you doing there. What time is it?"

"Eleven o'clock," said the father.

"Guess your watch is slow," said Sterning. "It was after twelve when I

A CASE TO STUDY.

Facts Demanding the Attention of Spiritualists.

VIBRATORY ACTION BROUGHT INTO REQUISITION, TO MAKE OVER AN INDIVIDUAL—A LADY FORGOT HER PAST LIFE, HER DISGRACE AND THE MAN WHO WROUGHT HER RUIN—THOUGHTS WORTHY OF THE ATTENTION OF SAVANTS—WILL THE CALIFORNIA PHILOSOPHER TAKE NOTE.

A miracle of curing has just been wrought at Paterson, N. J.

By the simple process of hypnotic suggestion, that mysterious power of one mind over another, concerning which so little is yet known by men of science, Dr. John H. McCoy, one of the foremost physicians of Paterson, has just brought back to reason the clouded mind of a young woman believed to be hopelessly insane.

The case is one which will attain a world-wide celebrity, for it is so far forward in hypnosis, and it opens up possibilities in the treatment and cure of those unhappy of living beings, the inhabitants of the mad-houses of the land.

It comes with especial force at this particular time, when the health authorities of this city are striving to drive out of business human jacksals who are enriching themselves at the expense of a credulous public by selling fake "cures" based on incantations and witchcraft—"Christian Science," mind cure, faith cure—call it what you will.

The case is regarded by medical men as one of the most remarkable applications of hypnotism ever made in this country.

The subject was a girl of good family. Through her confidence in a young man she brought disgrace on herself and her family and her grief unbalanced her mind. She was sent, violently insane, to the General Hospital to have the usual State examination by a lunacy commission before being sent to an asylum.

Dr. McCoy is one of the visiting physicians of the General Hospital, one of the leading doctors of the city, and a student of hypnosis. He had practiced it on many occasions and resolved to try its effect on the insane girl.

First he threw her into a hypnotic sleep. In that condition a subject is open to any suggestion made, and will after repetition obey it implicitly. Dr. McCoy determined to implant in her mind the suggestion that she forget her trouble and the man that caused it and everything connected with it.

Gradually her senses returned. The excited nerve centres grew calm, reason resumed its sway, and at the end of four days the girl was in a normal frame of mind again.

But there was one astounding change. The memory of her disgrace and everything connected with it had been completely blotted out as if it never had been. She knew nothing about it and was her old happy self again.

She had forgotten, too, the man who had caused her trouble. The picture was placed in her hands. She looked at it curiously, without the slightest show of emotion, and said she had never seen the face before.

She met him on the street and passed him as she would any other stranger. The presents he had given her were shown her. They aroused no recollection whatever. It was just as if the days of her sorrow had been cut completely out of her life story and the two severed ends brought together by some wonderful mental operation.

The girl is now at home and her family is delighted by the results accomplished.

Dr. McCoy will not talk of the case himself, but other doctors are not slow to sing his praises. The name of the patient is, of course, kept secret.

Production of absolute loss of memory is a phenomenon well known to all students of hypnosis. One explanation of it is that it is due to a contraction of the particular brain cells in which the memory of the event is located. This contraction is brought about by the hypnosis. It has rarely been tried in this country for medical purposes.

It is not absolutely certain that the memory of the girl in the present instance may not return. If it does, however, hypnosis may be used again and the memory again be obliterated.

Dr. McCoy's methods, as told by another physician, who was a witness of the operation, if it may be so called, were the late scientific ones used for producing "sleep suggestions of forgetfulness." They called for intense and exhausting mental effort on the part of the physician.

The young woman was first thrown into a deep hypnotic sleep. She proved to be an easy subject, her mind being naturally passive and receptive.

Having gained complete control over her mind, Dr. McCoy concentrated his mind on the necessities of forgetfulness, repeating these sentences many times: "Forget your trouble." "Discard all thoughts of evil from your mind." "Cease to worry about anything."

After this had been repeated twice the patient became more tranquil. The memory of the events which led to her trouble was almost completely obliterated. They did not have the same poignant effect on her as before.

Then the doctor followed up his advantage. After employing the suggestions already used he began to enforce on the mind of his sleeping subject the fact that she was all right.

"You are quite well." "You have no trouble." "You are going home." These were the sentences he poured into her unconscious mind by the mysterious psychic power forced into her passive brain.

For four days these processes were repeated, and the last two days they were tried more than once. Then the patient was awakened and the doctors watched and waited to see what would be the result.

They were amazed to find the young woman apparently restored to reason, acting like a normal person, and that she had forgotten the excruciating circumstances which made her mad.

Men who have made a study and practice of hypnosis say that Dr. McCoy has discovered a new principle not brought about by new results. What he has accomplished has been to extend the power of hypnotic influence over a greater brain area than ever before done, and to transfer a greater number of suggestions to the brain of the subject.

The question of interest now is whether the cure will last. The medical fraternity will not permit the Paterson practitioner to hide behind his modesty, but will demand reports on the case in the medical journals in the interests of humanity and their great profession.—Chicago Journal.

This is a most remarkable case, illustrating in a marked degree the law of vibration, and showing that human nature can in a measure be changed.

HEAVEN ONLY KNOWS.

Mr. Francis:—Will you send to above address The Progressive Thinker for one year, and the three magnificent books you give us for the \$1 extra sent with our subscription. Heaven only knows how you manage to do it, but you do, and we bless you, one and all, for your helpfulness on all lines.

Paola, Kans.

tion he intended to vote for General Taylor for the Presidency.

While he was watching some men saw wood with a buzz-saw near his home he was struck in the back and head with a flying stick and knocked senseless. When he came to he had a curious expression on his face like a person who had just awakened from a long sleep. He completely recovered all the powers he had lost, through the effects of the second blow on the head, and to-day made his first visit to Fortoria, despite the fact that he has lived within a mile or two of it all his life. Everything appeared strange to him, and his bewilderment on beholding the electric cars and telephones in operation was most laughable.

As he finally climbed into the wagon to return home he remarked that the world had got so far ahead of him that he was afraid he would never catch up.—Chicago Tribune.

That memory is stirred up in the nerve cells of the brain, there can be no doubt. Paralyze any of the brain centres partially and at once memory becomes modified, or maybe totally lost. Spiritualists everywhere should carefully study the wonderful phenomena produced by the central and peripheral nervous systems, and then they will know more of spirit control.

LUCRETIUS.

Suggestion.

The uses of suggestion have been known and employed for years in Chicago. Even the treatment of insanity by suggestion has been tried here with successful results.

Dr. Herbert A. Parkyn, of the Chicago School of Psychology states that a number of insane persons have been restored to normal mind by the use of suggestion, two positive cures having been accomplished within the last few months.

The theory on which suggestion is applied to the treatment of the insane is simple. Every individual has a mind, and through his senses is believed to be stored up in some unknown manner in the cells of his brain, a change in the tissue, manifested by an increased blood supply, taking place there. Certain cells or sets of cells are thrown into activity by the reception of certain ideas, and when excited, in turn give rise to the same classes of ideas. If, through disease, shock, pressure, low vitality of the system, or some similar cause, the blood supply to the brain is disturbed, so that the action of one or few sets of cells is greatly stimulated while the others are depressed, then insanity results.

The curative treatment is merely an effort to reduce the intense activity of one group of cells by stimulating other groups. The physical health and circulation of the patient are first made normal. Then by suggestions, which are merely spoken sentences constantly repeated, the blood supply to the brain is increased, and the normal range of activity is restored.

This theory is employed not alone for the cure of insanity. The treatment of most nervous diseases and of habits is also based on it. To produce health the right sets of cells are stimulated and the wrong quieted. In curing a habit the brain cells which say "I will not take drugs" are stimulated, and the cells which say "I will take drugs" are quieted. The interest first aroused by the now discredited stage hypnotist and his pranks has resulted in great developments in the last few years, showing the relations between the body and the mind, and the influence that each exerts on the other. That results for good which would have been considered miraculous fifty years ago can be obtained by suggestion and are easily demonstrated. Whether or not suggestion is the solution of the problem over which so many investigators are puzzling, there can be no question that a great vital truth somewhere underlies its wonderful manifestations.—Inter Ocean.

The only result produced through suggestion is this—the vibrations of the brain cells are changed and the soul is able to play a different tune thereon—perhaps a beautiful, normal tune. It is possible, no doubt, to so change the vibrations of the brain cells as to blot out all knowledge of the past, and therefore, and the individual would commence life again by again learning the alphabet? If an individual remembers through the influence exerted on the nerve cells, and modern science demonstrates that such is the case, how does he remember past events when he shuffles off this mortal body?

LUCRETIUS.

REASON RESTORED

By a Severe Blow On the Head.

Toledo, O.—Mathias Steinburger, who lives on a farm in Jackson Township, Seneca County, has recovered his intellect after a period of fifty-three years. Mr. Steinburger is a veteran of the Mexican war, and during that war was a member of Payne's regiment of Pennsylvania volunteers. At the battle of Resaca de la Palma, in one of the charges in which his regiment took part, his horse stumbled and threw him and in falling he struck his head on a pile of stones, causing him to lose consciousness for a time.

He was taken to a hospital, and although he was able to tell the story of how he was hurt, his memory and his powers of observation left him from that time. He was brought home, and he has been under the care of his relatives ever since. During this time of mental aberration he has said that he was 21 years of age and that at the next elec-

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"The Principles of Light and Color" is in every respect masterly, and Human Culture and Cure appear to be not less remarkable.—Dr. Farnham, 12 Elm Street, Boston, Mass.

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The usual literary volumes issued by medical authorities contain a little of the practical information that is included in Dr. Babbitt's work.—Progressive Thinker.

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No work upon the same subject has ever exceeded in interest the book of almost insatiable value, J. H. Babbitt, M.D., "I have read several of the books of which are worth their weight in gold, such as those written by Ross, Sargent, G. of H. Babbitt, M.D., etc., but Babbitt's Religion, in some respects, transcends them all."—Spiritual Offering.

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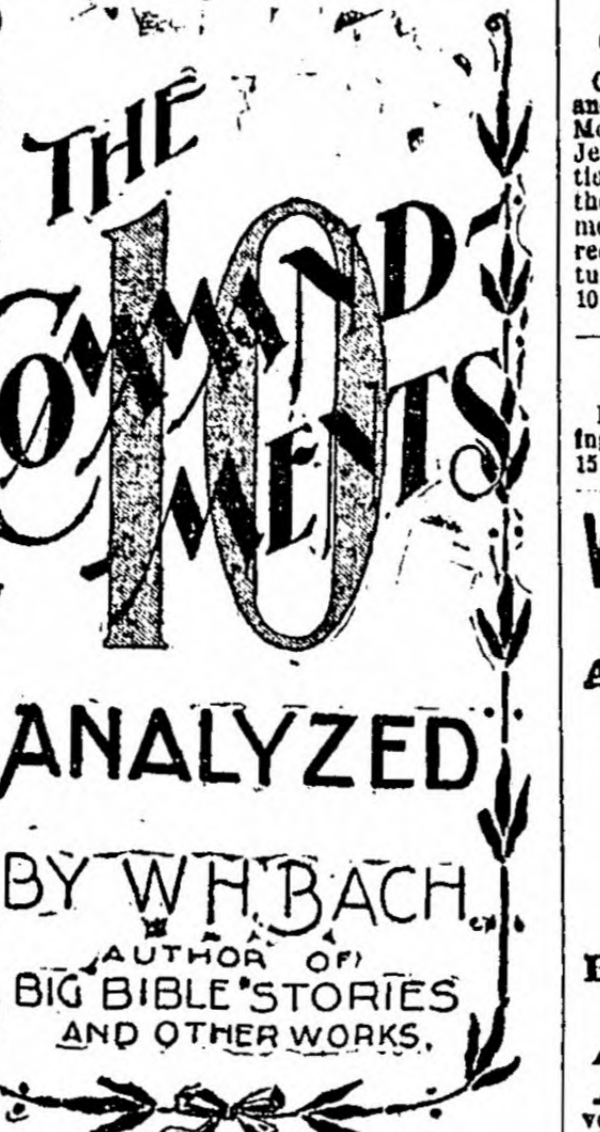
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..GENERAL SURVEY..

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

WRITE PLAINLY.

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

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

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

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

Geo. W. Walron's Spiritualist services, Opera House Block, Denver, Colo., continue to be well attended. Short, pithy, scientific lectures, with rock bottom tests and psychic readings are Mr. Walron's "stock in trade." The Brockway family are still in Denver and doing good work. John Slater, from California, has also drawn large audiences with his superior powers for giving tests.

Kewanee, Ill.—Dr. Frank W. Gunsaulus of Chicago, in the course of his address to the members of the Illinois Congregational Association, said: "Unprogressive orthodoxy is the worst of heresies. There is not a solitary doctrine of orthodoxy that may not be made heresy by a life inspired by the spirit of holiness. The fact that the spirit of holiness and truth enters into man with the power of a divine comfort is proved as much in the songs of Wesley as in the Psalms of David. The 'In Memoriam' of Tennyson marks a much higher and finer wave of inspiration than Solomon's songs, which it received as part of our sacred heritage. A man must believe that God has vacated his throne and that the ascended Christ has ceased to guide human events and that the holy spirit is dead if he does not feel within his own inspired nature that the inspiration with which the soul of Lincoln trembled and was yet steady when he wrote the emancipation proclamation was greater and diviner than the inspiration with which Joshua commanded the massacre of a prostrate foe."

E. H. Thomas writes that the friends of Mrs. S. Martin, of Boston, Mass., to show their appreciation of her services, assembled to the number of fifty or more at her home and presented her a \$120 music bench and \$25 worth of music. At a séance on the occasion many interesting and striking materializing and other phenomena occurred, the whole going to show that Mrs. Martin is a medium of unusual powers, and that she is held in high esteem by those who know her best.

The Friends of Human Progress will hold their annual picnic and election of officers at Forest Temple, North Collins, N. Y., June 3 and 4, 1899. Mrs. Anna Robinson-Gillespie will be the principal speaker. Frank Walker, president; Mrs. Emma Tate, secretary.

Lyman C. Howe has been engaged to speak at the annual picnic at Lily Dale, June 9, 10 and 11.

H. F. Coates writes: "Mrs. Jean Orr Weber, of Downer's Grove, Ill., will lecture for us at Kenwood Hall, 4308 Cottage Grove Avenue, Sunday, June 4, at 8 p. m. Subject, 'Life's Problems.' Mrs. Weber is an able speaker, and it is hoped that the hall will be filled as usual. Tests and spirit messages will be given. Seats free. Conference at 3 p. m."

Mrs. Ida Tooker, trance and test medium, is located at Hamilton, Ohio. Geo. Heffner writes: "It is the marvel of the age—equal to the so-called miracles of the primitive Christian—the amount and value of the reading matter we furnish the readers of *The Progressive Thinker*. You are certainly storming the 'cavalry's castle' and beating sense into the thick heads of the bigots. There is no better weapon than the language of these 'Holy men of God.' They convict themselves times without number. Let the good work go on."

Charles Carter writes from Lancaster, Ohio: "Can we not get some communications from the spirit world on the subject of agriculture. It would be a great help to the farmer to foreknow the seasons, wet or dry, Ella B. Mitchell, clairvoyant, trance medium, and magnetic healer, is doing a good business here, and making many converts. It would be well for traveling test mediums to put Lancaster on their lists. We hope to have a society here some day. We are sixteen miles from Summerville Beach camp. We expect a good time there in August next."

A Tepee Social will be held Tuesday Evening, May 30, by the Englewood Spiritual Endeavor Society, at Newman's hall, corner 63d and Stewart avenue. Several well-known mediums will be present and give tests. Refreshments will be served and a good time is assured.

The Cleveland Plaindealer has the following: "Prof. W. M. Lockwood of Chicago delivered his lecture on 'Common Sense Spiritualism' at Army and Navy hall yesterday afternoon. It was one of a series entitled 'The Molecular Hypothesis of Nature,' the course having begun a week ago. Prof. Lockwood considered his subject from a scientific standpoint principally. Among other things, he said that there are 327 different and distinct systems of religion in the world, and that Spiritualism is the natural order of progression. The speaker referred to the dispute into which Spiritualism has fallen in the

minds of some because of lying spirits. He declared that there are spirits that not only lie but are wicked in other respects. Mediums have been taboed because they have given tests not true. 'It is not to be wondered at,' said Prof. Lockwood. 'Every minute there are thirty-seven beings who pass to the other side of life,' said the speaker. 'A liar who leaves the flesh is a liar still. He does not jump into the truth at once. A liar, a thief, aascal here, is the same after he has passed into the spirit world until he grows out of it by natural progression. The medium has my sympathy. A human mentality that opens its doors to spirits seeking the earthly plane runs a terrible fusillade of experiences. The speaker thought it not strange that mediums are sometimes corrupted in that manner. In the evening Prof. Lockwood spoke on 'The So-Called Origin of the Soul.'"

Mrs. E. Kelgwin, of Jeffersonville, Ind., is in the city and stopping at 1195 Jackson Blvd. She is said to be a most remarkable medium, all her manifestations occurring in broad daylight. In her presence the sifter will receive independent writing, feel the spirit touch, hear the spirit voice, while flowers will be carried to different parts of the room. All these manifestations occurring in full light, they cannot fail to be satisfactory.

J. F. Gerald, of Lockport, N. Y., writes: "I read Col. Ingersoll's address, and on due reflection I consider it by far the best and most instructive delivered on the subject that I ever met with; profound, exhaustive, eloquent and a grand vindication of the claims of reason, truth and common sense that have been long travestied by the narrow orthodox school of hibernian clericals who have so long fooled the people and profited so largely by deception and persistent adherence to the promulgation of superstition. Long life to R. G. Ingersoll, the Great Counselor at the Bar of Judge Reason. May the managers of *The Progressive Thinker* enjoy a measure of prosperity in the commendable work of educating the people and spreading the light of reason, justice, truth and honesty among the masses."

Mme. Calve is becoming a Spiritualist and is now an excellent medium. Every morning at 11 o'clock her carriage drives across to the office of an American Spiritualist, where she follows his treatment carefully. She says he is not an impostor and says she owes to this new St. Paul her complete restoration to health. She adds that her voice was never in more excellent condition.

J. R. McDonald writes from Port Angeles, Wash.: "Farmer Riley bid his many warm friends good-bye this morning, May 17. He left our city for his home in Michigan. He has been with us since January 5 last, and has made many warm friends. He held two of his seances at my house and eight dark circles wherefore I came out and shook hands with two of the circle. On one occasion I sat right in front of the door, and saw Mr. Riley and the form at the same time. Mr. Riley held seances in seven different private houses. The forms came out, were recognized and shook hands with their friends."

J. M. White writes from Wichita, Kas.: "Every Sunday night the liberal element and the local mediums hold meetings in Library Hall. There are several good mediums here that make this city their home. After June 8, my address will be 120 West William street, this city. Engagements desired along the Santa Fe route to Colorado. Lectures or tests. Correspondence solicited with Spiritualists in Western Kansas. I wish to stop at convenient points en route to Caddo, Col."

Katie Smith writes: "Prof. Leo Miller's lecture given on Sunday, May 21, at Kenwood hall, 4308 Cottage Grove Avenue, Chicago, was greatly appreciated by the large audience. It put many heads to thinking, and gave them something to take home and study over. I am sure he will receive a warm welcome whenever he wishes to give us spiritual food again. Mrs. N. L. Gates took the subject from the audience, 'What Constitutes True Spiritualism,' and rendered an inspirational poem from it; also a Scotch poem by Robert Burns. The many tests given by H. F. Coates were all recognized. Sunday, June 4, at 8 p. m., a lecture will be given by Mrs. Jean A. Weber. Subject, 'Life's Problems.'"

At the Eclectic School of Spiritual Culture, Occidental hall, corner Madison street and Sacramento avenue, H. N. Maguire, speaking on Arbitration, said: "I notice a Chicago minister is quoted in the daily papers as saying, 'The basis of peace is war, the final conquest of evil by the divine principle.' This fine thought needs elaboration. The statement as it might be construed into a Christian or spiritual justification of war. There can be no such thing. The 'divine principle' is never at war; it is ever static, ever in equipoise, the one thing that is immutable while all else mutates, passes from one relationship to another in a struggle to get in balance with it as the central principle. Human life has been a continuous tragedy, a ceaseless struggle, to come more in harmony with the divine will, the universal order, the point of direction. The warlike is all in the human nature conditions. The fittest to survive, the only ones who do or can survive, are they who are within the indwelling influence of God. Outside all is chaos and darkness. The appalling succession of failures of the institutions of man, with the attendant horrors, is wholly attributable to man's ignorance of the spiritual laws, 'the divine principle.' God and his angels have had nothing to do with the dark features of the drama. The clergyman who teaches otherwise is enrolled on the wrong side. Man's creations turn to places because they are not constructed in the spirit of peace and love; and until he learns to build in this spirit, wars among nations, death and misery as the common experience, will be inevitable."

G. W. Kates writes from Grand Rapids, Mich.: "The paper of last week made me say in reference to the cause here: 'The beer garden meetings are not permitted, and have too long held the cause in disrepute.' I wrote: 'The beer garden meetings, etc. And I meant that disputes and interruptions have prevailed in some meetings. Speakers and mediums have been interrupted and disputed with by auditors, the latter making liberty of thought a license to interrupt. Meetings in the East have been held for disputations, where dignified argument by a selected speaker were not possible owing to freedom to interject objections, questions and opposing argument, often resulting in anger and even riotous proceedings."

Charles B. Brockway writes from Leadville, Colo.: "I am meeting with grand success here. I have succeeded in convincing the three secular papers, the Herald Democrat, News Reporter and The Miner, that the grove does not end all. Good for you. You are a splendid worker; a grand instrument."

These were called "beer gardens." It has been here to some extent, the privilege to interrupt in order to question, but we are employed to present the facts as we see them and will not permit irregular discussion. We give all the right of opinion and reserve the same for ourselves. Our meetings must preserve proper dignity."

Farmer Riley writes: "I will be at home for a short time for rest; then come into Illinois and Wisconsin for a few weeks."

Mrs. L. N. Clannan is now at Peoria, Ill., 217 North Jefferson avenue, where she can be addressed for camp-meeting or other engagements.

Mrs. Hattie Nesbitt writes: "We wrote you our meeting at Bankston Lake Resort, Mich., would take place the 11th and 18th of June. As that date will conflict with the Paw Paw Valley Society's, at Lake Cora, we have changed it in a date to the 4th, 11, 18, it will be the 4th and 18th of June. Mrs. Lucy Williams, of Schoolcraft, officiating."

N. W. Manning writes: "I received the 100 papers containing Ingersoll's lecture all right, and will place them where they will do the most good in the towns of Lanark, Mr. Carroll and Millidgeville and the country around them in Illinois, then I will place them at Sheldon, Ashton and Sidney in Northwestern Iowa. It is time that men should understand that the Devil is in them instead of being a person being outside of them."

Secretary Olive M. Allingham writes: "Last Sunday evening the Englewood Spiritual Society had the pleasure of listening to Dr. D. S. White. Excellent tests were given by Mrs. Lora Holton. The subject was in a prosperous condition and the attendance is good. Prof. L. Miller will address the Society June 4, at 8 p. m. Subject, 'The Good of Evil.' Prof. Miller has won fame as a literary writer, and is a veteran lecturer for the cause of Spiritualism. Tests by Mrs. Olive M. Allingham and others. A special musical programme is arranged for the evening. Seats free. The society will hold an ice cream social Friday evening, June 2, at the residence of Mr. and Mrs. O. M. Ollingham, 7242 West 7th avenue. Admission 15 cents, which includes ice cream and cake. Tests, music and cards. All are cordially invited."

Secretary writes from Paw Paw, Mich.: "Mrs. L. J. Williams, of Schoolcraft, Mich., gave two fine addresses in the O'Dell Hall, in Paw Paw, Sunday, May 21. The morning service, a memorial one for the members and friends of the late F. V. S. A. who had been laid to rest in the cemetery of the town of Paw Paw in 1894. The hall was prettily decorated. Two tables and the desk were filled with bouquets made of wild and cultivated blossoms and foliage. A bouquet for each of the spirit loved ones. The service brought us in close touch with our spirit friends and personal messages were given to several. At 4 p. m., the ashes of Dr. W. H. Nelson, whose body was incinerated Feb. 23, were placed in the family lot in the Bangs cemetery. His ashes were decorated with beautiful pansies, the blossom that he loved best. After a few very appropriate remarks by the guides of Mrs. Williams, the ashes were lowered into the receptacle prepared for them."

Mrs. Rockhill writes as follows of the lecture by E. W. Sprague at the Independent church: "In the morning E. W. Sprague spoke concerning the dark seances of ancient and modern Spiritualism. He said in part that 40 per cent of the spiritual manifestations recorded in the Bible occurred in the dark, while only 60 per cent of the present day manifestations required darkness. The evening seances to large and appreciative audience on the often-asked question, 'If Spiritualism is true, what good does it do?' At the close of the thrillingly inspiring and eloquent lecture he gave the right hand of fellowship to thirty new members. The occasion was one long to be remembered by the enthusiasm and elevating influence as he gave words of welcome and encouragement to each one in beautiful improvised poetry."

Geo. W. Walron, the clairvoyant and astrologer, of Denver, Colo., was subpoenaed to give evidence in a murder case, the criminal having consulted him on business prior to the murder. There was an attempt to prove the prisoner insane because he went to an astrologer. Judge Allen in his address to the jury, made the following comment: "The fact that he went to an astrologer does not warrant an inference that he was insane. It shows on the contrary that he was sane. I will not say that I believe in astrology, neither will I say that I do not believe in it. Astrology is a science and if all who consulted astrologers were declared insane, the asylums of the country would not hold a hundredth part of them. The prisoner (Brooks) was convicted."

C. Walter Lynn writes from Oakland, Cal.: "Our cause seems to be flourishing on the coast. People can't be narrow very long and live here. The State Christian Endeavor Society has been here the past week, and that kind of religion has been well advertised, but we have survived the onslaught as yet. They are making great endeavors to corral all the 'loose timber,' but people, even the children, are beginning to reason about these things, so it is a hard task for them. The Progressive Thinker is always welcome with its spicy items and high grade intelligence."

The Church of the Soul will suspend its Sunday meetings until September 17, 1899.

Prof. J. H. McLean has removed from 615 Center avenue to 1151 West Madison street.

Mrs. Nore E. Hill, 704 West Lake street, Chicago, is open for engagements until July 15. Can be addressed at above number.

Frank T. Ripley has closed his engagement here, and can now be addressed at Oxford, Ohio, Lock Box 77. Mrs. Mary Hill, of Chicago, writes: "There was an item in the Daily News last week of a boy who was lost or who wandered away from home. His mother in dire distress, called on Mrs. H. S. Slosson, of 17 Elizabeth street, hoping for aid in finding him, but made it known that she did not believe in the philosophy; but after the control told the mother that her son was subject to dazed spells, and while in one had followed some music, but she would find him, the mother said, 'If this which I have been told comes about, I will believe, and also write you. The following is a copy of the letter which Mrs. Slosson received: 'Every word you told me last Monday about my son came true. He was found in a dazed condition, leaning beside a tree. I am satisfied. Thank you for your help. Music was the cause of his leaving home. He followed it and got lost.'—Mrs. Hill."

Charles B. Brockway writes from Leadville, Colo.: "I am meeting with grand success here. I have succeeded in convincing the three secular papers, the Herald Democrat, News Reporter and The Miner, that the grove does not end all. Good for you. You are a splendid worker; a grand instrument."

PLAIN TOWNS.

Some Significant Statements.

HON. L. Y. MOULTON HAS SOMETHING TO SAY OF SPECIAL INTEREST AND IMPORTANCE.

To Dear Sir:—Replying to your inquiry of recent date, I have to state that I have no connection with the National Spiritualists' Association, or any other Spiritualist society, since last October, and therefore do not know what new rules or other regulations may have been adopted. I desire it to be fully understood that I am entirely out of all active work in connection with Spiritualism. This is for reasons not now necessary to explain in full. Suffice it to say that it was financial ruin or quit, and so I quit.

Whatever I may advise is, therefore, wholly unofficial, and binds nobody in the N. S. A.

I understand that the Railroad Commissioners hold that the concession of half-fare to the clergy is not because of any right of the latter to demand it, and therefore that the railroad companies should be left to their discretion. They did, I believe, acting in accordance with that theory, decide to refuse to all Spiritualists without distinction, but finally agreed to discriminate in favor of persons endorsed or recommended by the N. S. A., or its officers.

On the other hand, the N. S. A. cannot be compelled to endorse everybody who applies, and very properly (in my opinion) refuse to endorse to those who do not endorse it, at least to the extent of registering with it and contributing a trifle to its support. I do not understand that there is any attempt to compel any one to do anything for it if he does not want to. On the other hand, such person ought not to expect to compel the N. S. A. to give him its endorsement, for it is clearly not bound to do so, if, because of lack of such endorsement, he is to get favored by the railroads. I cannot see that he loses anything which he has a right to demand of any one.

If the railroads decline to recognize the ordination of any particular local or state association, that is between the roads on the one hand, and such association and its ministers on the other, and I do not see why the N. S. A. should interfere in the matter, or be held responsible for it.

You are well aware that short lived and feeble local and other associations having but little standing, stability or vitality have made a practice of ordaining incompetent and unworthy persons, and that this evil should be checked in some way. The railroad officials do not propose further to recognize papers issued primarily to secure clerical referees for such people, and naturally turn to the N. S. A. for its advice and assistance in this matter.

On the other hand, the N. S. A. finds itself beset by a class of people who are little better than adventurers, leeches and dead beats, saying nothing of frauds, who want all sorts of favors and assistance from it, and do nothing for it in return. Of course in the unorganized state of Spiritualists some worthy ones will be pinched, but on the whole, the effort to weed out, in my judgment, is a healthy and salutary sign.

Whether the N. S. A. will survive or not I will not attempt to predict. I have invested some labor and cash in it, and hope for its success, of course. In conclusion, I would advise that your backing, under the circumstances, is the society or association that issues your ordination, and that the controversy in your case is wholly between it and the railroads. I do not see where the N. S. A. is involved in the matter at all.

I do not understand that the N. S. A. refuse the railroad commissions to refuse any one on the other hand, they of their own notion refuse all except such as the N. S. A. has become responsible for. I think that if the aggrieved in the matter destroy the N. S. A. no Spiritualist ordination whatever, will secure any one clerical rates, in less than three years thereafter, and it would be a good object lesson from which the Spiritualists might learn something of the advantages of organization. Sincerely yours,

L. Y. MOULTON.

—Banner of Light.

THE ILLINOIS SPIRITUAL CAMP.

The Illinois Spiritual Camp-meeting Association, at Camp Monroe, opens July 1, closing in August. Situated on east side of Deep Lake, Lake county, Illinois.

Camp Monroe has been established five years; it is situated on a beautiful spot about the lake level, the east side of Deep Lake—one of the most beautiful of the Illinois-Wisconsin chain—53 miles north of Chicago, on the Wisconsin Central railroad. Waukegan, Ill., Kenosha, Wis., and Fox Lake are 14, 16 and 3 miles distance respectively, and many of the other prominent lakes of the chain are only 4 or 5 miles away.

We have arranged to care for camping parties on a much larger scale than at any time heretofore. We have a beautiful grove and large spot ground for games, conveniences for boating, fishing, hunting, driving and a pavilion near for dances, etc. We have a large passenger conveyance that meets all trains at Lake Villa station—20 minutes drive to the camp.

Special care has been taken for the comfort of ladies, in the way of double tent covers, spring beds, etc., all of the first order. The dining-room is in a large tent and the board is not that associated with ordinary camp life, but good substantial Chicago board. Individuals may avail themselves of this opportunity for an outing at \$3 per week. Parties will be gladly given special rates on application. Should anyone desire to camp apart we are in position to rent land, in the same grove, at low rates. We have rigs to rent, and can supply campers with fresh milk; as also vegetables from our large garden.

Railroad transportation can be secured at Wisconsin Central depot, Fifth avenue and Harrison street. Round trip tickets \$25.

Conference meetings every morning at 10 o'clock. Services and tests every afternoon at 2 o'clock. Extra services on Sunday. Many of the prominent mediums have offered their services throughout the camp. A special programme has been arranged for July 4, consisting of a grand Indian council, camp fire and fireworks. Dancing on Wednesday and Saturday nights. Other nights or afternoons can be engaged for entertainments or dances.

For further information for tents or board, apply to J. G. Cordingley, 3300 Wabash avenue, Chicago, Ill., or Fred W. Hatch Manager, P. O. Box 10, Lake Villa, Ill.

J. G. CORDINGLEY, Pres.

"Edith Bramley's Vision." Vivid description of a Jesuit spirit convulsion, together with interesting corroborative testimony. Price 15 cents. For sale at this office.

IMPORTANT MATTER FROM OUR FOREIGN EXCHANGES

LIGHT, LONDON, ENG.

SLATE-WRITING IN COLORS.

Having been informed that writing in color was produced through Mr. Evans, I obtained another seance with him, and requested his guides to give me an illustration of this phenomenon.

I held two slates between my hands, and then laid them on the table, keeping my fingers on them throughout the seance. Two other slates were laid flat on the table close to those I held, a little pencil slat being first placed below them. After conversing with Mr. Evans for about twenty minutes, the signals were given that the work was finished.

I found that one of the slates I had held was covered with a message written in ordinary slate pencil, the text of which was continued on one of the slates lying close to it. The message said:

"My Dear Son—With the kind aid of other spirit friends I am able to send you a few lines of greeting. I am glad to see you again, and to maintain the truth of this phenomenon, for I can assure you, when properly presented, it is capable of doing much good for humanity, by giving to them the tangible evidence of an independent spirit existence. May God help you to do right in my earnest wish. Conditions are not favorable for further manifestation to-day, so with love to all I remain your loving father and spirit friend."

The handwriting is not that of my father, though the name is his. On lifting up the third slate my fingers tingled as if I were holding the wires of a battery, and this sensation continued for nearly a minute. Its under surface was covered with writing in color, each line being written in a different color. Mr. Evans had written a big "H" in chalk on the slate before laying it on the table. Every line of the color writing, except the lowest one, crossed over this big "H," and the colors were superposed over the chalk of the "H," showing that they had been placed there subsequently. The writing was quite different in character from that on the two other slates, and appears as if done in heavy body colors rather than in crayon. The texture of the colors is loose, and looks as if precipitated rather than written by friction. The message reads:

"Dear Father—Your spirit Father (in scarlet) informs me that you are desirous (in magenta) of receiving a message written (in chrome) in various colors to carry home—with (in cobalt) you as a tangible evidence of spirit (in salmon) return and communion. I take (in mauve) pleasure in presenting you (in lake) here with this color phenomenon (in lake) of direct writing, and trust that (in lake) the world will move on, in spite of those who attempt to arrest its progress by firing paper pellets at it. ELDER DUMAS A SPIRITUALIST."

The invisible operator affirms that this writing is done by him on a psychic slate; and is reproduced on the physical slates by a process similar to wireless telegraphy, the current being transmitted through the medium, who presents the necessary energy whereby to act on matter. This is a most positive confirmation in the discovery of Dr. D. Branly, already described in this journal, showing the analogy subsisting between man's nervous energy and that written in wireless telegraphy.

Mr. Evans has been in New York for over a year, and was for many years in San Francisco before that. He has published a book which reproduces many certificates confirming the validity of the phenomena produced through him, including one from Dr. Alfred Russel Wallace. Many pictures have been produced on the slates, several foreign languages at a time, etc. Some of these interesting facts have been produced at public meetings, and are attested by the committee of inspection.

Asked why he did not come to England, Mr. Evans replied that there was a risk of legal interference, and he had been warned by a well-known medium in England that, if any such trouble arose, none of the influential people, who would be glad enough to assist at his seances, would defend him.

THE TWO WORLDS, MAN-CHESTER, ENG.

Modern research has done much to lift us out of and above the mists of superstition and fear. We can now recognize growth as the method of Nature, not Creation. Evolution, of organisms and of intelligence, is being accepted on all sides. Comparative ethnology has traced the development of ideas; and the students of mythology, folk lore, religious faiths, and ancient symbols have been compelled to admit that all ideas had an origin, the minds of men have made gods and Devils innumerable; and in their ignorance have endowed them with their own attributes. The first Devil was darkness, both physical and mental. "Goblins, grim and demons damned" disappear when the searchlight of science is flashed into the caves of antiquity, and the King Devil dies in the rare atmosphere of modern knowledge, scientific and spiritual.

In a universe governed by immutable law, there is no home for Satan. Where absolute reason and benevolence reign, neither wrath, jealousy, anger, nor repenting, can exist.

Where an Absolute Intelligence—the All Good—governs, that government is Absolute, and no rival malignant Intelligence could divide that government, else the Divine Intelligence would not be Absolute!

"The Devil" was born of man's fear and dread. Darkness apparently swallowed the Sun, and winter brought destruction, suffering, and death. Hence the children of the race conjured up the personal foe to their happiness, and the great Dragon of the skies was personified and brought to earth.

It sounds strange to hear otherwise intelligent and well-informed men talking the "baby talk" of the ages of ignorance and superstition, and using the scarecrow bogie—the Devil—as if they were uttering sober scientific and demonstrative facts.

It is folly to try to make of the "Almighty and Omnipotent God and Heavenly Father," and in almost the same breath declare that a Devil successfully competes with the Omnipotent Deity for possession of the valuable and immortal souls of his children!

If God saw all that he had made, and beheld it was very good, then the Devil must be very good, for if God made all that is, then he must have made the Devil.

We ask the following questions in all seriousness:

If with God "all things are possible," why doesn't he kill the Devil?

If God fore-knew everything, why didn't he kill the Devil before he tempted Eve? An all-fore-knowing God must have known that Adam and

Eve could not withstand the craft and subtlety of the Evil One!

If God made all that is, why did he make the Devil at all? Why did he make hell, if he is all-wise, all-powerful, and all-loving?

If God is everywhere present, is he not in hell, and enduring its torments, if hell exists? or is there a somewhere where the all-present God is not present?

If God is the life of all that lives, and the Devil lives, must not God be the life of the Devil, and therefore both God and Devil, or else not all-present?

If "in him all creatures live and move and have their being," and "He is above all, in all, and through all," must he not be "in" and "through" the Devil, and must not the Devil have his being in God, and God be both God and Devil?

Why did God make hell, when it would have been so much easier to have prevented the Devil from getting into Eden (or to have made Adam and Eve good and strong), so that they would have been proof against the Devil's charms?

Why did God speak falsely to Eve when he said, "In the day that thou eatest thereof thou shalt surely die?" when he fore-knew that she would live? Why didn't God kill Eve before she became a mother, and so prevent the curse, and consequences of the fall, being extended throughout the ages, infecting countless souls in the fiery fury of his wrath, from everlasting to everlasting?

If "God is Love," why did he grow angry and entail the results of his jealousy and wrath upon innocent unborn generations? Have we not more cause to fear and hate such a God than we have to love and bless him?

HARBINGER OF LIGHT, MELBOURNE, AUSTRALIA.

SPIRITUALISM AND SCIENCE.

We learn from La Lumiere, the Royal Academy of Moral and Political Sciences at Naples, has consented to one of its members, Signor Pasquale Turiello, reading a paper before it, entitled "Italian Spiritualism and Science," and that this paper has been published in the Transactions of the Academy, and will be found in the 29th volume. This is one of the signs of the times, for little more than ten years ago, as our own contemporary reminds us, the Neapolitan newspapers stoutly denied the occurrence of psychic phenomena, and signified their contemptuous compassion for the poor dupes or simpletons who were foolish enough to believe in them or to pretend to do so. Brave the world will move on, in spite of those who attempt to arrest its progress by firing paper pellets at it.

ELDER DUMAS A SPIRITUALIST.

That Alexander Dumas, per being a man of genius was a medium, goes without saying; but it is not generally known that he was an avowed Spiritualist. This is what we learn from a memoir of him contributed to the Century Magazine, by Mrs. Emily Crawford, the gifted lady who is so well known in Paris as the correspondent of the Daily News. This is what she writes on the subject:

"Dumas believed in apparitions, spirits and unseen influences, but he respected other worldliness too much to make them agents in his novels. He always believed that his father's spirit came, just after it had quitted the body of the general to his late house of a neighbor, to which he had been sent to pass the night. (What more natural? for father and son were tenderly attached to each other.) He felt warm breath on his face and heard a voice say: 'Alexander, I have come to bid you adieu. Be a good boy and love your mother.' When his own strength was sinking (in the last hours of his life), he told Mme. Petel (his married sister), that he felt the presence of both his parents, and that they were anxious for him to be done with life, as he had exhausted everything that was worth living for."

MRS. FEY AND MISS DAVENPORT.

Het Toekomstig Leven, of Utrecht, contains a report of some seances given in the hall of the Odeon, in Amsterdam, by Mrs. Homes Fey and Miss Davenport. The room, brilliantly lighted, was thronged by a distinguished audience, amongst whom were many notables, actuated by a serious spirit of inquiry; and the manifestations were such as to astonish the spectators and to carry conviction to the minds of numbers that they were in the presence of phenomena inexplicable, unless by the operation of invisible intelligences, in whose hands the two mediums were merely plastic instruments; these phenomena including materializations.

LIGHT OF THE EAST, CALCUTTA, INDIA.

MOONS OF SATURN.

Out beyond the edge of Saturn's rings are eight beautiful moons revolving, one straight out beyond the other, on nearly the same plane as the rings. One of these moons (Titan) is 3,300 miles in diameter—nearly one-half the diameter of the earth. The outermost (Iapetus) is distant from the ball of the planet 2,300,000 miles. So that the whole Saturnian system is nearly 4,500,000 miles in diameter.

SATURNIAN SCENERY.

QUESTIONS AND ANSWERS.

This department is under the management of

Hudson Tuttle.

Address him at Berlin, Heights, Ohio.

NOTICE—No attention will be given to questions unless the name and address of the inquirer is given, and the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give the best information I am able, the ordinary courtesy correspondents is expected.

HUDSON TUTTLE.

Julia A. J. Perkins: Q. Mr. Dawbarn in *The Progressive Thinker* says he states as a "fact" that "Death changes all vibrations to such an extent that the spirit organism becomes invisible to mortal eye," and also, "There-for death also destroys all memories of earth life." If this is so, the communications given to Dr. Perkins by Mr. Lyman, and those constantly given, must be great mistakes.

A. Mr. Dawbarn has evolved a remarkable theory, and gave a brilliant elucidation of it. If it is true, everything taught by spirits in the past fifty years, or for that matter whatever they have taught in all the past is erroneous. The subject of the communications of argument, being a matter of fact. The spirits with whom I have communicated have invariably taught that they were identical the same as while here. The same personality continued right on into the next life. If the change is so great that memories are lost, why do they ever return? Would not one place be as pleasing as another; any chance acquaintance as near as the dearest earthly friend?

Of this matter I can speak only as the spirits have taught, and their teachings have been so strongly opposed to the speculations of Mr. Dawbarn, that no reconciliation can be hoped for.

Q. L. Davis: Q. Is it possible for an inhabitant of the so-called continent of Atlantis to come and communicate with us?

A. The continent or island of Atlantis was a myth of the ancients, and referred coloring in the ignorance of the Middle Ages. There is not the least evidence that it ever existed, on the contrary there is almost absolute demonstration that it never could have had an existence in the Atlantic Ocean. The shores of that ocean are among the oldest lands on the globe; that is the deep wrinkle in the earth's crust has remained, growing deeper by the contraction.

Admitting, however, that there was such a country, and the spirits of Atlanteans of sixteen or twenty thousand years ago exist, they would be too far removed to be able to enter into our mental sphere and converse with us.

S. I. Tenny: Q. (1) The Bible has a great deal to say about the promise of God to the children of Israel of a land flowing with milk and honey. Did they ever occupy that land?

(2) Were the ten tribes of Israel lost?

(3) Are the stories of the retreat through the Red Sea, and the captivity true?

A. (1) The land of Canaan was occupied by a people far in advance of the vagabond tribe of nomads, called the children of Israel. This people had splendid cities, cultivated the earth and the fine arts. God gave the land of this people to the Israelites. He coolly divided it among them, and commanded them to conquer it, murder all the men and women and children, except the virgins, which they were to keep for themselves. This was done.

God divided the waters of the Jordan so that the swarms of murderers could pass over, and made the sun stand still so that the day could be lengthened, that more of this unoffending people might be slain. The butchers held the land.

The story of the Lost Tribes, of the Red Sea accommodating itself to making a dry road was more a matter of support myth. The whole twelve tribes of Israel, and their country were not of sufficient consequence to receive mention outside their own chronicles. A self-conceited, turbulent race they were, as credulous as children, as merciless as red Indians. Yet we are called to believe that these outlaws of the desert, are the order-bearers of the only revelation God ever made to mankind, and that our welfare here and in eternity depends on our accepting it as absolutely true!

Walter Darrell: Q. Did the Infinite Jehovah create himself before he created the world?

"Subscriber": Q. A Theosophical friend asked me, "Which was first, the hen or the egg?"

A. These widely diverse questions came by the same mail, one from the East, the other from the far West, and involve the same principle. The last question perplexed the "wise men" of the ancient world. They grappled with it after the methods of what they called philosophy, which really was putting words for ideas and then proceeding to juggle with them. Evolution answers that the hen and egg mutually preceded each other until in the dim past the bird faded into the reptile, and again in yet more remote ages, the reptile sinks from higher to lower until at last in the primal age a being is reached, which is a small sack of living matter—protoplasm—and this multiplies by dividing itself through the middle.

Which was first, the one cellular mass or the two after division? Still beyond, and it appears that there are masses of protoplasm, unorganized, that are living, and capable of becoming organized, but not even found into an individual mass. The one in its obscure form is first. We may facetiously say this one is the hen from whose eggs all living beings have come, or with the ancients say, this one was the primal egg which has given birth to all.

The character of God has called forth the greatest attention, and properly, it is believed that he has special relations to mankind as represented in the Bible.

If, however, it be said that he created the universe six thousand years ago, it is at once suggested, What was he doing during the infinite time preceding? The trouble here, as with the hen and egg, is that the problem is erroneously stated. The accepted premises are false and deluding. It is taken for granted that the world, (i. e., cosmos), was created. It was not created, it was evolved. By what power? By that energy or power which is a part of Nature and cannot be separated therefrom. God and the universe are one. Whatever changes may have gone before or

will come, there is no division between the material that moves and the force that moves it. The question as presented is not a problem; it is a chimera of ignorance.

A. W. B.: Q. You claim that it is necessary for inspiration to have an education. How do you explain when spirits come and urge the medium to go on, that he does not need education to become a trance speaker?

A. The advice of spirits should not be taken unless reasonable, and they may not understand the situation as well as those they seek to benefit.

The correspondent mistakes the meaning in the answer to which he alludes. Education is not necessary to inspiration, but it is to its highest life. It is not necessary that this education be received in schools or colleges. Education is the training of the mind to clearly receive and perfectly express ideas. Inspiration, or the sensitive state—mediumship—may be made most helpful in education. If the sensitive patiently cultivates his receptivity, and is not eager to exploit to public before the necessarily long and severe training. He cannot go before the public like a trumpet, to be spoken through. Such attempts have been dismal failures, except in a few rare instances apparently exceptional, but not so, because of the inherent endowment of the instruments employed. The great minds of earth have been receptive—sensitive—and the wisdom they have displayed has been inspired. They have become so by their organization and training. Having studied statecraft, the great statesman is prepared and does receive his best thoughts from departed statesmen. Through the sensitive preacher, preachers of the past find tongue. The man of science has skill and faithfulness, but beyond he receives impressions from those in the higher spheres who have studied the subject, thus engaging his attention. There is a sensitiveness of organization which makes the possessor an instrument, such as it is. This sensitiveness by culture becomes receptivity, the highest form of mediumship. This culture may be made, and often is, by education, and training the mind to concentrated efforts in special directions, and the recipient be unconscious of its possession. What a mighty force it then is possible for it to become when its laws and conditions are understood.

MOTHER AND THE VOICES.

Sweet voices of children we hear once again;
Sweet springtime and summer, sweet brooklet and glen;
Sweet faces, sweet flowers, sweet woodland, sweet ferns,
In vivid succession each sweetly returns.

Sweet roses and lilies, sweet violets, too;
Sweet Williams and daisies, return fresh and new,
With mother's sweet visage that dwells in our souls
And makes life replete as memory unfolds.

Sad changes have come and have wafted away,
New scenes have been noted with each passing day,
But brighter and grander that motherly face
Grows ever, as over our childhood we trace.

A sweet voice is calling us back to the land
Back to the home-life, so sweetly sublime,
When fairy-like fancies illumined youth's brain
With idols and ideals we could not obtain.

No burdens, no worry, no clouds o'er the sky,
Nothing but sunlight and brightness, and why?
Oh, why do those voices so haunt us again,
And make us as children; make children of men?

Two voices—we hear them—they come o'er and o'er;
They speak through the zephyrs and old ocean's roar;
Sweet voice of the future, sweet voice of the past,
Both speak of my mother and love that will last.

The past speaks of mother with soul e'er in tune,
With love only mother's who sweetly commune
With loving small children can ever display,
And the voice is so sweet of that yesterday.

The voice of the future comes back to the soul;
Comes back as the ages of progress unfold,
Comes back from the land of the living out there
Where mother, still loving, is living somewhere.

Comes back from the silent and beautiful shore;
The Sphere of The Mothers, where peace evermore
Batches with music of love's sweetest tone,
Unfolds into perfect—true motherhood's own.

DR. T. WILKINS.

First South-Side Society, Chicago

This society under the able and instructive ministrations of Mrs. Georgia Gladys Cooley, is pursuing the "even tenor of its way" and in many respects is a model Spiritualist meeting, alike creditable to its officers, speaker and Spiritualism.

Their platform is free from the objectionable features often noticed in our public meetings, and there is a harmonious blending of fact and philosophy which augurs well for continued success. Mrs. Cooley is not only a pleasing speaker, but as a test medium is surpassed by none, giving her tests in a straightforward manner and reaching the minds and hearts of the people as few can do. Mr. Drullner, the efficient president, with other officers of the society, are determined to keep their platform clean, and the fact that Mrs. Cooley has been retained as their regular speaker for the third year, speaks well for herself and the society.

The musical part of the program, an essential feature of a well conducted meeting, is in charge of Mrs. Frankie Cole, which is a guarantee of quality. A fraternal spirit is always manifested at these meetings and all worthy workers are heartily welcomed.

I have always assumed the position that the philosophy and phenomena of Spiritualism must go hand in hand, and that without phenomena we can have no Spiritualism, and I am not in sympathy with a certain class who desire to eliminate phenomena from our public meetings when it can be presented in a creditable manner. I have not been asked to mention this society and their work, and have no desire to institute a vindictive comparison, but do most heartily wish there were more such meetings in Chicago.

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WILL O. HODGE.

MEDIUM'S EXPERIENCE

In Genuine Spiritualism and in Fraud.

I am a private medium having a small income and so my work is gratuitous. It was my fortune to be thoroughly grounded in spiritualism, before I thought it possible to counterfeit in that direction. Living in a quiet, secluded town, I had met only three mediums for several years. Finally, we concluded to go to a camp-meeting. There I saw, to my sorrow, mediums obliged to compete with each other in order to keep the wolf from the door. So I said this can be obviated by people patronizing a medium liberally. Churchmen consider \$20 a small amount to pay as yearly subscription to a minister in order that he may give them spiritual food. How many people expend 20 a year on a medium or mediums? For shame, Spiritualists! You condemn your fellow churchmen for his lack of brotherly love. How much do you show to your poor mediums, who minister to your salvation? How much do you contribute for the distribution of your literature?

Mr. —, a genuine medium, said to me when I lately declined to join the Grand I saw he was practicing. "Well, Mrs. S., I was as honest as you, until 15 years ago when working at —, where Mr. — was also engaged. Everyone went to his public meetings, and to get readings of him, while I was losing prestige and could hardly make my living. Soon, I learned his tricks and began to use the ballot test also, then I drew. I had to help the spirits along in order to make my living. The more I helped these spirits, the more I had to do. This deception by mediums, until nothing could be relied upon.

Years ago a materializing medium held seances in our house. To me the work seemed genuine. I remember hearing the spirit say to me, early in the forenoon, the "first person to come out will be your mother and the fifth form will be your sister Julia." I told no one, so I might be convinced of myself, and that evening the first form that came out said, "Mother," and called me up, while the fifth called herself Julia. Years after, Mr. — confessed to me that it was all fraud and showed me how it was done. I was inclined to give up Spiritualism, but my better judgment prevailed. I reasoned thus to myself: It was the spirits of Mr. — who came and gave me the message and caused this Mr. — to come out and say those names at that time. We all have ministering spirits according to the plane of our spiritual unfoldment. Since Mr. — was a deceiver he was surrounded by lying spirits who watched for an opportunity to speak to me in order to assist their medium in his diabolical work. Furthermore, I had given predictions for years to people, that had been fulfilled, and this cannot be accounted as mind-reading. Besides, I had heard raps on my table before which I was sitting, on my chair, and around the room. No subjective forces could do this and I was alone in the room, then it must have been produced by invisible intelligences.

Instruction in false materialization: Sit close to a cabinet in a dark room; have some pieces of cloth fastened to your skirts, or in your stockings, openings in curtains at side of cabinet. With your right hand, which is next to cabinet, reach under your skirt and draw out the corner of one corner, will come out behind the curtains, then reach the cloth forward to front opening. As the white cloth or masked face and drapery appears at front opening, exclaim: "Here is some one," stoop forward as though to speak and slightly part the curtains with left hand holding the white cloth against the black; then speak from the corner of your mouth, next to cabinet, in a low, throaty tone, say "Good evening everybody," answer her in your natural tone. Draw the cloth back out of sight, let it appear again at front opening. This time stand up and draw aside the curtain slowly with left hand, at same time raise the cloth as high as you can with right hand inside, and this you can do fairly well, since you are standing. You now have a tall form appearing, while you are outside of curtain. If you are examined you can have a confederate to do this and to shove things under curtain. You can have a manager, stuffed under the back of his coat, standing in front of aperture. While you are behind the curtains in the cabinet, and he is talking as all managers do, you can carefully draw the paraphernalia from under the back of his coat through the front opening of curtain against which he stands. Come out stooped, with your head bowed low for short people. Come out with black all over you and squat down on the floor. The black makes you invisible in the dark. Have a white cloth which has been painted with phosphorus in spots and dried in the air. Suddenly fling this over your head so it will seem like a spirit trying to materialize, then stand up, letting it fall around you. Those mediums who are quick make the best experts at these sleight of hand performances. To dematerialize in sight of all, cover the black cloth quickly, then retreat to cabinet.

Friends, these are a few of the things I have witnessed and said nothing of before. Does it help our cause? No. Many people and out sometime that they have been fooled, and then think the whole thing is a humbug. Besides, I find it hard to sit for one convinced through fraud, for he has received what is impossible for a genuine medium to give. Hence, the dissatisfaction among the masses with Spiritualism.

For two weeks I have been visiting my sister in California and I find the state has become so sick of frauds that it is rejecting the spiritual, and we are being more and more from our ranks. What shall we do? Patronize freely the mediums who are honest, if not so wonderful, and circulate our literature. "Freely have ye given, freely shall ye receive." And so shall we receive greater demonstrations.

MRS. A. SMITH.

THE CAUSE IN DETROIT.

Spiritualism Gaining Ground.

Probably nowhere in the United States has there been such a leaning towards things pertaining to the occult and mysterious as right here in Detroit. Much and nowhere have they been humbugged to the extent that we have. At one time you just simply had to advertise you were a medium, a seventh daughter, a palmist, a fortune teller, or card reader, and it would seem the whole city would turn out to hear you, but that day has gone by; bitter experience has taught the people of Detroit to fight shy of all strange and traveling mediums, until they had out who and what they are. While our home mediums were almost starving, though honest, the traveling fakir would come and reap a rich harvest, until our local press would get after them, exposing their little confidence game, when the police would make a raid and clear them out of the city.

Spiritualism here in Detroit owes a great deal to the local press for the good they have done in removing the burlesques attached to Spiritualism. Detroit is a dangerous place for the fakir now, and yet another thing has brought reproach on our cause in this city, and that is undeveloped mediumship. Like the fakir, they bring unjust criticism to the cause. Intelligent and cultured people, believing that three times one is one, and one time one is three, but must ask and believe what "God's holy anointed" choose to tell them. The people of this State, in their falling away from old theology, and not attending church, will show conclusively to all their thinking brethren between the two oceans, that it's not us—but our mountains that are green.

How deplorable, that free men, with larger brains than a chimpanzee, will not believe that three times one is one, and one time one is three, but must ask and believe what "God's holy anointed" choose to tell them. The people of this State, in their falling away from old theology, and not attending church, will show conclusively to all their thinking brethren between the two oceans, that it's not us—but our mountains that are green.

Let me suggest that Gov. Rollins should at once convene the Legislature of his State and have laws enacted similar to those of 1822, which compelled every man to attend the good Puritan church and help pay the preacher, or he would be given a free dance in mid air, on a rope, or be banished from the colony. Good old Roger Williams, one of the best men, and the man with the most brains of any in the colony, was, to save his life, compelled to flee from his Christian-savage brethren to the wild savages of the forest for protection; and to their lasting honor and credit, they loved and protected him till the last day of his life. What a sad commentary on the Christian religion.

If mankind were taught that they are to suffer for their own crimes and shortcomings—instead of making a pack mule of Jesus—they would be more cautious what they do. My sympathies all go out to poor Jesus. If he has to bear all the sins and crimes of the Christian churches, and to think, besides all that, they have been eating his flesh, and drinking his blood near nineteen centuries. Poor man, I should think he would feel exhausted.

I am glad to see that *The Progressive Thinker* has the moral courage and backbone to stand up and expose all frauds and errors in all religions, whether ancient or modern. Now you can afford to give so much for so little. Ingersoll's lecture on the "Devil" was worth to me the subscription price of the paper for a year, and so all along through the year, every few weeks there is one number that is exceptionally good that is worth the price for a year. How any Spiritualist family in the United States can afford to be without *The Progressive Thinker* passes my comprehension. I have taken several of the leading Spiritual papers; all good, but I think *The Progressive Thinker* is the peer of all. I would rather go barefoot through the summer (to save a dollar) than to go without *The Progressive Thinker* for even half a year. May you long be spared to battle the errors, frauds, false teachings and crimes of the Christian religion. To my mind the Christian religion is the greatest fraud that was ever perpetrated on a credulous people. May the angels bless you, is the wish of your friend.

O. M. AMBLER.

Mrs. Kemp as a Materializing Medium.

To the Editor:—In justice to a true and tried medium, permit me to say a word in the defense of a medium to whom I refer is Mrs. M. Kemp, 527 So. May 15, I was in Cleveland, Ohio, on Monday, May 15, I was in Cleveland, Ohio, and that evening attended Mrs. Kemp's seance for full-formed materializations, she being in fact a genuine materializing medium, and honest truthseekers who doubt the fact of spirit return to that condition, can without the shadow of a doubt be convinced of this fact, through attending one of her seances. During a period of two hours fully forty of the denizens of the spirit world, came to their friends of earth who were there, and a number of whom came out of the cabinet and to friends sitting twelve or fifteen feet from the cabinet. "The writer was called to the cabinet by Dr. DeFonko, the leading seance control, to meet in her house with three or four dear friends now on the spirit side of life. After talking with the three alternately he was requested to step into the cabinet where he carried on a conversation with three spirit friends, all of whom were fully materialized and recognized by the writer, while all the while he could see the medium, and who was controlled by a spirit guide. Later on the writer was again called to the cabinet, that time to see a new and dear friend who had passed to the spirit side last August. While I was conversing with this friend the medium was led out of the cabinet and in view of all in the room. I then requested this spirit friend to come out of the cabinet and into the middle of the circle, where I introduced him to the ladies and gentlemen present. His eyes, height and general make-up was almost as if he had been a man in the flesh. Spiritualists and honest truth-seekers not known to Mrs. Kemp must bring letter of introduction and recommendation or they will not be admitted. 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