



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

VOL 9

CHICAGO, JUNE 8, 1895.

NO. 289

AN EARNEST AND WORTHY APPEAL TO ALL SPIRITUALISTS.

CLERGY AND CHURCH

Against Spirit Phenomena.

An Earnest Appeal to the Lovers of Justice and Truth,

Jacksonville, Fla., May 10, 1895.

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

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

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

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

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

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

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

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

Prominent members of Psychological Research Society and others.

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

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

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

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

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

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

STATE OF FLORIDA,
COUNTY OF DUVAL.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

TRANSCRIPT OF COURT PROCEEDINGS.

STATE OF FLORIDA,
COUNTY OF CITRUS.

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

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

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

Below follows the warrant issued on the above affidavit:
STATE OF FLORIDA,
COUNTY OF CITRUS.

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

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

Fail not, under the penalty of the law. Given under my hand and official seal, this 8th day of April, A. D. 1895.
[Seal] C. M. DUPREE, [L. S.] County Judge.

Upon said warrant follows the following endorsement:
STATE OF FLORIDA,
VS.
W. SHELTON.

Warrant.
Exhibition of show without license.

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

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

(Sheriff's endorsement.)
Came to hand this 8th day of April, 1895.

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

(Signed) J. C. PRIST, Sheriff.
By A. T. PRIST, Deputy Sheriff.

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

THE STATE OF FLORIDA
VS.
W. SHELTON.

Traveling Showman.
Affidavit and warrant,
Issued April 8, 1895.

J. D. Foxworth, prosecuting witness.
Defendant entered into bond of \$100 to appear April 16, 1895, for preliminary examination.

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

This 13th day of April, 1895.
(Signed) C. M. DUPREE, County Judge.

STATE OF FLORIDA,
COUNTY OF CITRUS.

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

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

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

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

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

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

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

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

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

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

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

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

CLARA A. BLOOM.
Subscribed and sworn to before me this 27th day of April, A. D. 1895.
[L. S.] Notary Public for the State of Florida at large.

STATE OF FLORIDA, ss.
COUNTY OF DUVAL.

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

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

CLARA A. BLOOM.
Subscribed and sworn to before me this 27th day of April, A. D. 1895.
[L. S.] Notary Public for the State of Florida at large.

STATE OF FLORIDA, ss.
COUNTY OF DUVAL.

Personally appeared before me, a notary public in and for the State of Florida at large, Aaron E. Bloom, who, being first duly sworn, deposes and says: That he is a resident of the city of Jacksonville, Duval county, Florida. That he is the son of Robert W. Bloom, who is a resident of Inverness, Citrus county, Florida, and that on the 8th day of April, A. D. 1895, and, in fact, from the 23d day of March to the 19th day of April, A. D. 1895, he was the guest of his father, the said Robert W. Bloom, at his residence in the said Inverness, County of Citrus and State of Florida.

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

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

Another piece of cord was then passed around the arms of the medium above the elbows, tied to each arm separately, and the ends carried around the upright piece and securely tied. The tying was done by John Foxworth and Felton Zimmerman, who then stated to the assembly that they had tied the medium in so secure a manner that it would be utterly impossible for him to free himself, and that if he should be freed they would concede that it had been done by an intelligent force, entirely independent of the personality of the said medium, and in this all present concurred.

The box upon which the medium was seated, was a small packing-box about 18x12x14 inches, and it was securely nailed to the floor. After the said parties had taken their seats in the circle the aforementioned portieres were closed in such a manner as to entirely exclude the said W. A. Shelton from the view of the company, or from any person whatsoever, as he was entirely alone in the said cabinet. At the termination of two seconds after the closing of cabinet curtains, time being taken by J. B. Brown, the demonstrations began, the playing on musical instruments, writing on tablets, materialization of hands and full forms, etc. At the conclusion of seance the above-named parties, comprising the committee, examined the bondage of the medium (W. A. Shelton) and stated that every knot was just as they had left it. The cabinet was again closed, and in a few seconds entirely opened, of his bondage. That he was also present at the residence of his father, the said Robert W. Bloom, on the night of April 8th, A. D. 1895, when the said W. A. Shelton was placed under arrest on a charge of "carrying on a business of sleight-of-hand performance," without having first secured a license therefor, which said charge was preferred and sworn to by the said John Foxworth and Felton Zimmerman, which said charge was based upon the occurrence above stated. And he further deposes that he was present at the courtroom in Inverness on April 13th, A. D. 1895, when the said W. A. Shelton was given a preliminary examination, and held for trial at the County Court. That on that occasion the only witnesses for the prosecution were Felton Zimmerman and J. B. Brown.

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

And further deponent sayeth not.
Dated April 27th, A. D. 1895.
AARON E. BLOOM.
Subscribed and sworn to before me.

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

STATE OF FLORIDA, ss.
COUNTY OF DUVAL.

Personally appeared before me, a notary public in and for the State of Florida at large, Aaron E. Bloom, who, being first duly sworn, deposes and says that he is a resident of the city of Jacksonville,

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

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

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

Another piece of cord was then passed around the arms of the medium above the elbows, tied to each arm separately, and the ends carried around the upright piece and securely tied. The tying was done by John Foxworth and Felton Zimmerman, who then stated to the assembly that they had tied the medium in so secure a manner that it would be utterly impossible for him to free himself, and that if he should be freed they would concede that it had been done by an intelligent force, entirely independent of the personality of the said medium, and in this all present concurred.

The box upon which the medium was seated, was a small packing-box about 18x12x14 inches, and it was securely nailed to the floor. After the said parties had taken their seats in the circle the aforementioned portieres were closed in such a manner as to entirely exclude the said W. A. Shelton from the view of the company, or from any person whatsoever, as he was entirely alone in the said cabinet. At the termination of two seconds after the closing of cabinet curtains, time being taken by J. B. Brown, the demonstrations began, the playing on musical instruments, writing on tablets, materialization of hands and full forms, etc. At the conclusion of seance the above-named parties, comprising the committee, examined the bondage of the medium (W. A. Shelton) and stated that every knot was just as they had left it. The cabinet was again closed, and in a few seconds entirely opened, of his bondage. That he was also present at the residence of his father, the said Robert W. Bloom, on the night of April 8th, A. D. 1895, when the said W. A. Shelton was placed under arrest on a charge of "carrying on a business of sleight-of-hand performance," without having first secured a license therefor, which said charge was preferred and sworn to by the said John Foxworth and Felton Zimmerman, which said charge was based upon the occurrence above stated. And he further deposes that he was present at the courtroom in Inverness on April 13th, A. D. 1895, when the said W. A. Shelton was given a preliminary examination, and held for trial at the County Court. That on that occasion the only witnesses for the prosecution were Felton Zimmerman and J. B. Brown.

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

And further deponent sayeth not.
Dated April 27th, A. D. 1895.
AARON E. BLOOM.
Subscribed and sworn to before me.

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

STATE OF FLORIDA, ss.
COUNTY OF DUVAL.

Personally appeared before me, a notary public in and for the State of Florida at large, Aaron E. Bloom, who, being first duly sworn, deposes and says: That he is a resident of the city of Jacksonville,

TEXAS PRODIGES.

The Wonderful Shrum Children.

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

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

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

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

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

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

The Saint Unrecognized.

The gates of God's kingdom swung wide one day
For a woman forlorn and old,
And the angels lifted her load away
And gave her a crown of gold.

And as with a garment of snowiest white
They mantled her frail, bent form,
They gave her again all the hope flowers
Bright.

That had died in her life's long storm.
They washed from her feet and her weary hands
All traces of toil and care.
And they bore her away through the heavenly lands

To a mansion surpassing fair.
"Why honor ye thus such a world-worn soul?"
She asked, with a wonder wide,
"You were brave, though you died when in sight of the goal."

And a faithful mother, they cried.
Oh, women who labor and struggle on
Through desolate, care-filled years,
Who patiently work till your strength is gone

Through sorrow and well-hid tears:
To you, with your cheer and your courage grand,
Should be given the honor prized,
For many a mother with work-worn hand

Is a saint unrecognized!
ETHEL MAUDE COLSON, in Inter Ocean.

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

SPIRIT, SOUL AND BODY.

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

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

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

As Viewed by Judge E. S. Holbrook.

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

in 999,999 out of a million, but it exists and can be developed. Prof. La Motte asserts that he has three students now who can foresee physical danger twelve hours ahead—an assertion which means practically, that they are gifted with the power of prescience.

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

That his friends, that's left here below
Can leave him to God, quite certain in
love
Will order sinner tender with Joe."
There were nods of approval, as all eyes
Were turned, full of wonder, on Ber-
the Person, with bowed head an' dream-
smile,
Was heard to say, softly, "Amen."
ELLA TREVETTE STAPLES.
Switzerland has 990,000 women over 1
Norway has 465,000 women over 45.
Italy has 6,850,000 women of marriage-
able age.
New York has twenty-seven female
barbers.

Roumania has 1,260,000 women over 15.
Holland has not many orders of nobility;
the leading one being the Crown
Oak, founded in 1841.

FILE SCURED

(From U. S. Journal of Medicine.)

Prof. W. L. Pecke, who makes a specialty of Epilepsy, has without doubt treated and cured more cases than any other Physician in this country is entitling. We have heard of cases of 50 years standing cured by him. He publishes a valuable work on this disease which coincides with a large bottle of his absolute cure, free to any sufferer who may send the P. O. and Express address to the Editor of the Journal, enclosing a cure to add to the list.

Wm. W. L. PECKE, M. D., 408 1/2 St. New York.

"Will you not let me die in peace? have given you my life in turn for yours and is not that worth the purchase of an hour's rest in which to die?"

"As he talked I saw the room grow darker, the lamps flickering as if a cold wind swept the apartment, and as the gloom gathered about the bed I saw—was it only my imagination?—the figure of a child standing beside the couch. Asberry turned to this figure and heeded not his arms to be taken, with a groan fell back on his pillow dead. And there I firmly believe, in ghosts, gentlemen."

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

MAGAZINE GLEANER

LIFE IN THE STONE AGE. THE
History of Athalal, Chief Priest of a Band called the
Aryans. This pamphlet, containing 31 pages, was
written through the mediumship of T. G. Feltory and is
extremely interesting. Price 80 cents. For sale at
all offices.

The Development of the Spirit
After Transfiguration. By the late M. Faraday. The
evolution of religions, and their influence upon the men-
tality of the human race. Transcribed at
the request of a band of ancient philosophers. P.
9 cents.

LIFE OF THOMAS PAINE.
By Editor of the National with Preface and
by Peter Eckler. Illustrated with views of the
Paine Homestead and Paine Monument, at P.
10 cents. The author of the National is
P. Barlow, Mary Wolstonecraft, Madame Roland,
Condorcet, Brissot, and the most prominent French
Revolutionary leaders of Europe and America. Cloth, 35
cents.

Translated into English from the original Arabic, explanatory notes taken from the most approved authorities. With a preliminary discourse by Sale. Price, cloth, \$1.00. For sale at this office.

THE QUARANTINE RAISER
Or the Twenty Years Battle Against a World of Woe. By JAMES HURL. Price 10 cents. For sale at this office.

WHITE MAGIO
Taught in "Three Sevens," a book of 271 pages. Fully illustrated. A very interesting and suggestive work. Price, 12 cents. For sale at this office.

OBSESSION.
How evil spirits induce morials. By M. FARRE. P. 23. Price 10 cents.

GOSPEL OF NATURE
By M. L. Sherman and Wm. F. Lyon. A book replete with spiritual truths. Price 10 cents.

in-
 dices
 and
 the
 use
 and
 do-
 are
 ul
 in
 by
 50.
 A,
 east,
 flag
 the
 area
 any
 (ed),
 en-
 any
 apply
 and,
 the
 con-
 pa-
 (the
 and
 iled
 ould
 ch.
 ch.
 and
 or-
 .
 in
 ined
 in-
 ven
 it
 ut a
 clear
 and
 ages
 ages
 uly
 ice,
 N
 life
 RD
 and
 -
 ing!
 om's
 rast
 been
 leals
 il-
 page
 make
 o-
 50;
 .
 7.
 jobs
 The
 ce-
 and
 us of
 the
 the
 the
 pact,
 The
 be-
 the
 ring
 cer-
 of the
 this
 ist.
 book
 1.00;
 ah?
 0
 the
 For
 R.
 all's
 use
 cts.,
 le.
 cal,
 firm-
 ure,
 TH.
 ry in-
 on of
 en-
 prices
 ad-
 with
 aper,
 med,"
 with
 com-
 Geo.
 D.
 rker
 sale
 It is
 Price
 today,
 .
 .

THE PROGRESSIVE THINKER
Published Every Saturday at No. 40 Loomis Street
J. R. Francis, Editor and Publisher.
Entered at Chicago Postoffice as Second-class matter

Terms of Subscription.
The PROGRESSIVE THINKER will be furnished until further notice, at the following terms, invariably in Advance:
One Year (12 copies) at the rate of \$1.00
Six Months (6 copies) at the rate of .50
Three Months (3 copies) at the rate of .25
Single copy 5c

Remit by Postoffice Money Order, Registered Letter, or Draft on Chicago or New York. It costs from 10 to 15 cents to get drafts cashed on local banks, so don't send them unless you wish that amount deducted from the amount sent. Direct all letters to J. R. Francis, No. 40 Loomis St., Chicago, Ill.

CLASSIFIED IMPORTANT SUGGESTION!
As there are thousands of subscribers at present, and only twenty-five cents for THE PROGRESSIVE THINKER, thirteen weeks, we would suggest to those who receive sample copies, to send us a note, stating whether they wish to continue, and thus be able to remit from \$1 to \$10, or even more than the latter sum. A large number of little amounts will make a big sum, and thus extend the field of our labor and usefulness. The same suggestion will apply in all cases of renewal of subscription—unless others to aid in the good work. You will experience no difficulty whatever in inducing Spiritualists to subscribe for THE PROGRESSIVE THINKER, for the use of them can afford to be without the valuable information imparted therein each week, and at prices of only about two cents per week.

A Bountiful Harvest for 25 Cents
Do you want a more bountiful harvest than we can give you for 25 cents? Just pause and think for a moment what an intellectual feast that small investment will furnish you. The subscription price of THE PROGRESSIVE THINKER is thirteen weeks for only twenty-five cents. For the amount you obtain one hundred and four pages of solid, substantial, soul-elevating and mind-refreshing reading matter, equivalent to a medium-sized book!

Take Notice.
If at expiration of subscription, if not renewed, the paper is discontinued. No bills will be sent for extra numbers.
If you do not receive your paper promptly, write to us and errors in address will be promptly corrected, and missing numbers supplied gratis.
Whenever you desire the address of your paper changed, always give the address of the place to which it is sent, or the change cannot be made.

SATURDAY, JUNE 8, 1895.

A Case in Point.

Patrok, caught with a stolen pig, was told he ought to go to hell for his wickedness. "Faith, then, good lady, I'll take another, for the punishment will be no greater if I take two."

The theory of the church that all unrepentant sinners will spend an eternity in suffering leaves no possibility of gradation in punishment. It is hell for the most trifling wrong. The murderer of thousands can receive no greater penalty than he who stole a pin. The ancient Pagans had seven hells, each with its own heat, so as to proportion punishment to the offense; but modern churchmen have eliminated six of these hells from their creed, so they have an extra hot one for all.

Our observation during a long life has discovered that a single person, who was a full believer in after-death tortures for himself, and he was insane. All expect to escape the divine penalty before the end comes by some potent effort at the last moment, by which his sins, though mountain high, shall be forgiven. Faith in Jesus cures every defect in character and effaces all punishment. The thief on the cross who believed was promised a place in paradise. This belief was his only virtue.

Is it possible to devise a religious faith which will encourage crime equal to Christianity? Prisons and the gallows should have no terrors to a believer. There are but stepping-stones to rewards for faith.

The man of thought accepts or rejects a teaching just as evidence appeals to his judgment. He may ape the hypocrite and profess to believe, as thousands do, to gain popular applause; but if honest and conscientious, neither the plaudits of the multitude, nor torture, however great, will cause him to vary in the least. Such a man becomes the obstinate jurymen. Knowing he is right he is faithful to his convictions, and uncompromising in maintaining them. Would not humanity be the gainer if there were more brave enough to stand alone and "face a frowning world" in defence of truth?

A Glad Relief.

Michigan is coming to the relief of the unfortunate, doomed to a life of humiliating servitude to the State, in the penitentiary, for murder, by restoring the death penalty, in place of that galling, living death, imprisonment, where the perturbed conscience ever preys on the guilty victim. If the bill, already passed by the Senate, as we write, should become law, thereafter, under the tutelage of some heavenly fakir, the culprit will be taught the art of believing the impossible, and dodging future retribution by accepting the sufferings of another for his own crime. He has learned that the pearls gates of the New Jerusalem will swing wide open on his approach, to usher his blood-stained soul to a reserved seat in immortal bliss as soon as it escapes the body on its fall from the gallows.

A New Sect.

The newspapers tell of a new sect of religious worshippers who have made their appearance at Zalma, Mo. Rev. Joseph Shrader is the shepherd of the new flock. The center of attraction is a young girl, who makes periodical flights to heaven, so it is claimed, returning with messages for the believers. Rev. Mr. Shrader claims the Bible to be out of date altogether, as it is not consistent with modern times, and proposes to establish a new code, obtained through the instrumentality of his "angel."

We are told God revealed himself in ages past, in dreams. On dreams the whole system of Christianity was built. With this method of revelation, Joseph, the putative father of Jesus, could not have known his betrothed Mary was faithful to him. The holy child could not have escaped Herod's anger by fleeing to Egypt, and so on, to the end of the story. It is not probable a religion built on clairvoyant revelations will be quite as consistent with truth as that built on the vagaries of the mind during sleep?

A Good Illustration.

The Atlanta Constitution illustrates the popular epidemic of swinging from the gallows to glory thusly:
Jailor, to colored murderer: "Good news for you. The governor has respited you for thirty days."
Colored murderer: "I don't care dat

no good news, when I done make my peace on invited all my friends to de hangin'." I was due in heaben on Wednesday!"

Catholic Colonization.

In the revolution of empires, the Moors gained control of the greater part of Spain in the year 711. They converted the country into a literal paradise, clearing away forests, bridging rivers, building cities, and terracing mountains, converting them into gardens. They were of Arabic descent, and a literary people who preserved to modern times the learning of the ancients, and whatever of their literature we now possess. For 700 years the Moors remained in peaceful possession of the country, tolerating conflicting religious thought, and teaching faith in a common Parent.

The eye of the Pope was turned to these fruitful regions. A system of colonization with papal tools was set on foot. Castile and Leon were soon swarming with a merciless horde, who entered the service of Isabella; a war for conquest followed; the Moors and their allies, the Jews, were defeated and slaughtered, else sold into slavery, while their property was confiscated and their libraries were destroyed. It was the powerful aid of the Pope and his assassins that made the slaughter, the enslavement, and the expulsion of the Moors from Spain possible.

Again and again we insist a similar process of colonizing a country in the interest of the Pope is now going on in America. Our workshops are filled with emissaries of a foreign hierarchy; our mines are swarming with her plant tools; they are stealthily creeping into all the non-elective public offices; they are well organized under priestly leaders, and are faithful to their masters at Rome. No one can know when the order will come to rise in revolution; to raise the banner of the cross, and strike down the one which tolerates all religions, or no religion.

The treacherous, all-grasping foe, professing to be directed by God, has revealed, in centuries past, his true character. His replacement in power means, in the near future, the destruction of civil and religious liberty; it means the revival of force for propaganda purposes; it means death to heretics; a revival of the Inquisition with its tortures. It is the same old tyrannical Rome, just now hoodwinking opposing sects by pretenses of fraternal and pacific methods.

Who is so silly as to believe the foreign hordes, the Catholic element from every country in Europe, are coming here for individual and personal purposes only? They come here at the direction of Jesuitical societies, under dictation of church leaders. They are sent to every part of the country so as to strike simultaneously at any moment, and overawe the people who are unprepared for a Catholic rebellion. The strife may originate in a riot, or a laborers' strike in some of the large cities, and extend until the whole country is involved. It may be deferred for a time; but a collision seems inevitable before a very distant day, between this powerful religious organization, with its seat on the Tiber on the one hand, and civil and constitutional liberty on the other.

A New Crime.

The Americans were aroused from their lethargy during the darkest days of the Revolution, by the action of the enemy, who engaged in marauding expeditions, burning villages, churches and private homes, massacring and outraging defenseless women and children, hoping thereby to force the rebels into submission to foreign kingly power. It was then Washington declared:
"The cause of independence is assured. Such devilry will arouse the apathetic and the indifferent to action, and make them violent partisans for liberty."

With these facts in view, please read the following news item:
BABYLON, L. I., May 21.—The wheelmen of this vicinity are very indignant over an order recently issued by Captain Henry Oakley, one of the village trustees, authorizing the arrest of all persons caught riding bicycles through the village on Sunday. The constable here says the order will be very difficult to enforce, as there are fifty or more local riders on the streets on Sunday and he is the only constable. The local force of wheelmen is augmented on Sundays by several hundred cyclists from New York and Brooklyn. It is thought a number of special deputies will be sworn in.

Who so ignorant of human nature as to believe the young men of this great country, in whose keeping is its future destiny, will remain quiet and abstain from needed healthful exercise in the open air and sunshine on Sunday, merely to oblige a dotard priesthood and their willing tools?

They wish to compel church attendance. They want the young to listen to their imbecile harangues about degraded man, a wrathful God, his virgin-born son, and the cruel crucifixion of that son to satiate the terrible anger of his vindictive father. Let the clergy hurry up their work. The more speedily their action the sooner will come the mighty revolution ending in the final overthrow of priestly tyranny.

Will some person well versed in casuistry, explain the difference in moral obliquity between walking, running or riding—whether in cars, carriages, on horseback or bicycles?

"Songs of Freedom."

A pamphlet of 32 pages, bearing the above title, has reached us. The author, Isaac A. Pool, has been styled the "A. P. A. of Poet-Laureate," and the verses it presents will prove very acceptable to them as well as to the general reader. The price is 25 cents. For sale by the author, at 269 Illinois street, Chicago, Ill.

A LEADING EDITOR INVESTIGATING SPIRITUALISM.

SPIRIT PHENOMENA.

Experiences of the Editor of The Times.

Test of Truth Proves the Spirits to Be of God.

By L. A. Sherman of the Port Huron (Mich.) Times.

TEST QUESTIONS ANSWERED AND TESTS WITHOUT QUESTIONS—UNSPOKEN THOUGHTS AND SEALED LETTERS READ AND ANSWERED—NO POSSIBILITY OF COLLUSION OR FRAUD IN MAKING THE TESTS.

Beloved, believe not every spirit, but prove the spirits, whether they are of God; because many false prophets are gone out into the world.—I. John vii. Truth must be from God, the source of all truth. If the spirits are to be proven, the fact that they do that which it is possible for only an intelligence and energy possessing spiritual attributes to do is unimpeachable evidence that they are from God.

In the Times of May 4th, I published a report of certain remarkable spirit manifestations which had occurred in the course of my investigations, undertaken to furnish data for the work I am writing on "Science of the Soul." It is not my intention to publish the results of these investigations in connected detail in newspaper articles, but only in the book which will be issued under that title. But as the occurrences reported in the former article on "Spirit Phenomena" have attracted considerable attention, and as some theories have been put forward to explain them as the production of collusion and trickery, it has seemed to me proper, and just to all concerned, to make this supplementary publication.

First, let it be observed that the sealed letter given me by the friend who sought an answer to it, reported in the previous article, was intended for inquiry through a medium in Detroit, whom I expected to visit with Mr. J. B. McIlwain, who was to make a stenographic report of all that was said. This letter had never left my pocket, and I had forgotten that it was there; nevertheless its exact language was given me by Mrs. Robinson's control, as reported by Willie. Either this spirit was reading clairvoyantly by Willie's spirit intelligence, or by the spirit Alice, or by Mrs. Robinson; or else my friend was base enough to communicate its contents to Mrs. Robinson, from whom no answer was sought or expected. This latter theory I reject as foul slander.

And as regards the coat-writing. Either it was just what it purported to be, or else Mrs. Robinson must have conspired with some one to break into my house, enter my private clothes closet, take from it my coat, and write on it with some chemical preparation which faded out within twelve hours. This insinuation I also reject as base slander. Indeed, such a performance would be almost beyond the range of possibility. Peculiarity of this writing which has not been heretofore mentioned was this: While it was fresh, and within fifteen minutes after the coat had been taken from the closet, my son, Fred, and myself could only see it at a certain angle of the light, while Mrs. Sherman and Mrs. Fred Sherman could see it at any angle. This was, doubtless, due to some peculiarity of physical vision in Fred and myself; but it stands as a positive proof of the fact that the writing must have been occult, or if done by physical means, that very peculiar chemicals must have been used.

The coat-writing was just what it purported to be. The touch of spirit fingers, operating upon the animal magnetism which had been absorbed by the material of the coat from my body, drew to the surface of the cloth where it was touched physically visible substances, which formed the writing. These substances were evanescent, however, as is animal magnetism itself, and when exposed to the light, and to the outer air, they quickly faded away.

Spirit chemistry has as solid a foundation upon scientific facts as physical chemistry; but its details are as little understood at the present time as were the facts of physical chemistry before Priestley's discovery of oxygen, in 1774. Before another half century has passed spirit chemistry will have taken its place among the demonstrated and positive sciences.

Half a century ago the man who would have ventured to suggest that the voice of a man speaking on the shore of Lake Michigan could be heard and recognized on the Atlantic coast, would have been laughed to scorn. The same fate would have befallen the man who might have ventured the assertion that the music of a band could be transferred to a little cylinder of wax, and repeated through a diaphragm of metal smaller than the palm of a man's hand. And yet this wonder is a fact to-day. And by the use of a funnel or trumpet the vibrations transmitted to the air by the little diaphragm can be so increased in force and volume as to fill a large hall and be distinctly heard a hundred feet away.

The slight air vibrations caused by spirit voices can be felt, and the words recognized, by people possessed of the clairaudient faculty. And as in the case of the phonograph trumpet, these vibrations can be so increased in force and volume by the use of properly constructed trumpets that they can be perceived by the ordinary ear. This is a scientific fact, just as positive as the scientific truth of the phonograph and its operations.

Out of at least fifty tests which have been given me during the past two months, most of them without the asking, I will detail a few, supplementary to the previous report. I do not seek to involve those whom I mention as witnesses of these phenomena, in acceptance of the truth, or theories of occult or spirit manifestations, or name them as witnesses of specific facts only.

Mr. Geo. A. Ashpole, city editor of The Times, desired to make a test, and

I suggested to him that he fix his mind upon some occurrence at his own home, asking (mentally) Willie to witness it. Also that if it was put in the form of a question it might be well to write it out and carry the paper on which it was written in his pocket. At a sitting I had with Mrs. Robinson on Monday, May 6, I asked this question:
"Willie, did you go to Mr. Ashpole's and find out what it was he wanted you to tell me?"

The answer was to this effect, the language being given as near as I can remember it:
"Papa, you undertake to get an answer to all the questions those who do not believe in Spirit-life may ask; you will not have time to do anything else. I come to you and mamma in my own home, where I have always lived; I go to Fred's, and I go to see Edith, but I have no right to go into anybody else's house. I have proved to you and to mamma that your Willie is still with you, and that is all I care for."

Afterward Mr. Ashpole's question was answered through a medium in Detroit, as reported below.

At the same sitting I asked:
"Willie, can you give me an answer to the question asked by Lotie?" (Mrs. Fred Sherman.)

The reply was that he went into the parlor with Lotie to hear her question, but when she thought it was not worth thinking of other things, and he could not get it clearly. Willie was also reported as saying:

"Tell Lotie that Harold (her baby boy who died twenty months previously) is with her when she is teaching Bert and Ted (her two boys still alive); that he is with her most of the time, and that she has three boys now the same as she used to have."

The significance of these replies will be understood when previous and subsequent circumstances are reported. Just before leaving my residence for the sitting with Mrs. Robinson, Mrs. Fred Sherman had handed me a sealed envelope which she said contained a test question for Willie. I suggested that he might not be able to read the question clairvoyantly, and that to aid him she go into the parlor alone, and while standing by his picture think the question, or repeat it in a low tone. When I reported what Willie had said, to Mrs. Sherman, after the sitting, she said it was true that she did not separate her thoughts. While thinking of the question she had also had in her mind, "I wonder if Willie will be able to answer this?" She had also had in mind to ask the question: "Where is Harold most of the time?" and had at first intended to write that instead of the question which was written. These thoughts she had never spoken to anyone. What Willie had told me to say to her was a perfect answer to this question, which had never passed beyond her thought.

The written question was afterward answered through two mediums in Detroit, as reported in detail below.

At this same sitting I said: "Willie, do you know where Edith (my daughter) is expecting to go soon?"

The reply came without hesitation: "They (meaning Edith and the relatives with whom she is visiting in Brooklyn, N. Y.) are going down by the water."

I replied: "That may be, Willie, but where else is Edith going? To what city?"

The reply came inquiringly, "To Buffalo?"

Edith had written me only two or three days before that she expected to go to Philadelphia with her friends during the week of May 6. I replied to Willie that she might stop at Buffalo on her way home, and asked again: "But what city is she going to this week?" At the same time I tried to impress upon Willie and the medium by my thought that she was going to Philadelphia. The reply given was that Willie did not know of any other city Edith was going to, unless it was New York.

And now comes the sequel. Two or three days later I received a letter from Edith saying that they had decided not to go to Philadelphia. The next Sunday (May 12) a letter dated May 10 was received from her, the second paragraph of which read: "We all went down to Coney Island the other day. The mists were rolling in from the ocean, and we had great fun," etc. This was an exact fulfillment of Willie's report that, "They are going down by the water." It is noticeable that although he had said and did tell me of an event to happen of which I had no previous information, I could not impress upon him my thought of an event which I supposed was to happen, which supposition subsequently proved to be an error. Evidently there was no reading of my mind in any part of these communications or events.

On Saturday, May 11, J. B. McIlwain, Mrs. Sherman and myself went to Detroit. A sitting with Mrs. C. O., a trance medium, had been arranged for by Mr. W. J. Hunsaker, editor of the Detroit Journal, for 10:30 o'clock in the morning, without giving her any hint of who her siter was to be. Mr. McIlwain was introduced simply as stenographer and took his seat in a corner of the room. Mrs. Sherman and myself sitting near the medium. During this sitting Willie was reported as saying:

"Papa, I wrote my name on your coat, but I did not do it alone. Alice (Mrs. Robinson's control) helped me. I could not have written it if the coat had hung in the closet a long time after you took it off. It would have lost its magnetism. And if you had looked on the wall back of the coat when you took it down you would have found my name written there, too."

At a later period during this sitting Mr. McIlwain asked if Willie could give an answer to a question he had in mind. He also handed a folded sheet of paper to the medium, whose eyes were closed and bandaged, saying the question was written upon it. Mrs. C. O. held it in her hand and pressed it to her forehead for a short time, but said she did not seem to be able to get it. Shortly afterward she said, "Willie says, tell that the coat where you took it down you would have found my name written there, too."

After the sitting was over Mr. McIlwain handed me the slip upon which his

question was written, and I found it to be as follows:

"Willie, did you write your name on your papa's coat?"

Mr. McIlwain did find his question perfectly answered when he wrote out his notes, as above indicated.

At another time during this sitting Willie was reported to say: "We do not need any bicycles where I am. I can go home and back just as quick as that (the medium indicating the movement by extending her hand suddenly and then dropping it); but Mr. White did see me on my bicycle."

Mr. McIlwain said immediately: "That is a perfect answer to a question asked by a man in Port Huron." In further explanation he said the man who asked the question was Mr. Ashpole, who had shown it to him.

Upon returning home in the evening I told Mr. Ashpole what Willie had said, and he took from his pocket a slip of paper and handed it to me, upon which was this writing: "Willie, did Mr. White see you on your bicycle the next day after you were drowned?"

Here, then, was a perfect answer through Mrs. C. O. in Detroit, to the question Mr. Ashpole had written for answer through Mrs. Robinson, in Port Huron.

During this sitting Mrs. C. O.'s control also said that the answer to the first part of the question written by Mrs. Fred Sherman, which I then had in a sealed envelope in my pocket, and which was unknown to any person except the writer, was "no." The answer to the last part of the question was, that it was mamma.

During this sitting this circumstance also happened. A banjo was standing against the wall in the opposite corner of the room from that in which Mr. McIlwain was sitting, so that he could look directly at it. I sat with my back toward the corner where the banjo stood. I heard a noise as of the striking of the strings of an instrument, but did not know what it was. Mr. McIlwain said, "Did you hear that?"

I replied that I did, but did not know what it was, and asked, "Was it that rocking chair?"

Mr. McIlwain replied, "No, it was that banjo over there."

This was confirmed by Mrs. Sherman, who said there was no doubt of it. A few minutes afterwards Mrs. C. O. said, "Willie says he touched the strings of the banjo."

This sitting lasted over two hours, and everything said during its continuance was stenographically reported by Mr. McIlwain. Before its close nearly or quite all the near friends of Mr. McIlwain in the Spirit-life reported themselves, in such a way as to leave no doubt that the facts stated could not have come from the mind of the medium.

In the afternoon, Mr. McIlwain and myself called upon Mr. S., with whom an engagement had been made through Mr. Hunsaker, no hint being given of who the siter was to be. We were an hour late and found the waiting-room filled with callers. Mr. S. said he could not give us a sitting, but would talk with us a few minutes. He did not claim to be a medium, and said he did not believe in modern Spiritualism. Spiritualism was ancient, and as old as the race. We gave him no hint of who we were, and Mr. McIlwain was spoken of simply as a stenographer who had come to report for me. Mr. S., after fixing his eyes for a few moments upon what appeared to be vacancy, reported a boy present, and then described Willie correctly, as he was dressed on the day he was drowned, and his personal appearance, even to a nick in one of his teeth, which had been entirely forgotten by myself. He said, shortly afterward, "The boy says McIlwain, over there, is doing well." A little later, he said, "The boy is introducing me to you. He says, 'This is my papa; this is Mr. S. McIlwain.' And immediately afterward, 'He says his papa's name is Sherman.'"

And again: "The boy says you have a letter in your pocket for him."

I replied that I had, and took from my pocket the envelope containing the question written by Mrs. Fred Sherman.

This was said to be the letter, and Willie was reported as saying, "The answer to the first part of the question in the envelope is 'no.' The answer to the last part of the question is, that it was mother."

It should be noticed that this was the same answer given to me by Mrs. C. O. during the sitting with her two hours before, except that the word "mamma" was used in place of "mother," as reported by Mr. S.

Later in the day, while on the train returning home, Mr. McIlwain read these answers from his notes, and they were written on the envelope. The envelope was then opened, and the question was found to be as to whether a certain person had performed a specific act at a given time, when Willie was supposed to be present. If not, who was it? The answer to the first part was no, and to the latter part, that the person performing the act was mamma.

During one of the sittings I had with Mrs. Robinson, the control gave a personal description of a man with whom, she said, I had talked upon the subject of Spiritualism. I recognized the man described as Gen. William Hartsuff, and said so. She replied that he was the man, and said: "There is a young lady here with a man's name (George) who says she is his daughter. There is also a man here who, she says, is her uncle. He has the same name (George) and was a military man. The young lady wishes to have you see her father and ask him about the circumstance (naming a specific incident) which connected her with her uncle during her lifetime."

The next day I saw General Hartsuff, told him the incident, and asked if it had any significance to him. He replied that it did have, and that the incident referred to was one of the most notable of his life. It occurred sixteen years ago, while his daughter was living, but he had not thought of it for so long. It happened in his own home and had always remained a family secret. He had no acquaintance with Mrs. Robinson, and was certain that no one outside of his

own family had ever heard of the incident thus reported to me.

At the first sitting I had with Mrs. Robinson, about the middle of March, the control said:
"I see a man, perhaps 60 years of age, but not looking like an old man, with side whiskers, chin shaved, tall and rather fine-looking," adding other personal characteristics which did not fix themselves in my mind. "He comes on a boat and says, 'Hello, Sherman!'"

I said, "Can't you give me his name or initials?"

The control replied: "I do not get any name; but wait, the boat is turning its side to the shore and I see lettering on it. Perhaps I can read the name. There is a J and an R and an F, and I or an E, and an S."

I suggested J. R. Francis.

The control said she thought not, but the letters were mixed up and she could not make out any name distinctly.

I said, after thinking a little, that I could remember no one whom I had known well in life who would answer the description.

The control said, "You must have known him well," for she said, "Hello, Sherman!" and came on a boat, and I am sure you will remember him when you think it over."

Afterward I remembered that Captain S. W. Andrews, who died some ten years ago, always wore side whiskers, with his chin shaved, and I felt sure that if I could meet him again his greeting would be, "Hello, Sherman!"

During the sitting with Mrs. C. O., in Detroit, May 11th, the control said that a man came wearing side whiskers and with his chin shaved, who said, "Hello, Sherman!" She added that he gave her the sensation of rocking in a boat, side to side, but she did not know what it meant. Also that he spelled out for her, "Cap-tain."

I replied that I thought I recognized him. He was then reported as asking me to tell his wife that I had heard from him.

I asked: "What word can you send to her which will convince her that it is your intelligence speaking to me?"

The reply was: "Ask her if she remembers the time when she thought my boat had gone down and I was lost."

Later, during the sitting, the control asked: "Who is Andrew?"

Three days later, quite unexpectedly, I met Mrs. S. W. Andrews in Port Huron. Without telling her why the inquiry was made, I asked her if at one time she thought Captain Andrews' boat had been lost and he was drowned? She replied that she did. The incident happened before her marriage. The report came that his boat had been lost on Lake Huron, but some hours afterward she heard his signal whistle on the river as the boat was passing down, and knew he was safe.

On or about the last day of April a friend who was visiting in my family reported to Mrs. Sherman that she had seen a peculiar dress in the previous week. She said, "I thought Willie came to me and brought with him a little boy much smaller than himself. He said, 'Tell papa Will.'"

At the sitting Mrs. Sherman and myself had with Mrs. Robinson, May 2nd, Willie was reported saying to me: "Papa, I want you to see Will Chadwick and tell him his little boy was at our house with me the other night, and sent him this word, 'Tell papa Will.'"

The same afternoon I called upon Mr. Will R. Chadwick, at the custom-house. I found present in the room, Mr. Chadwick, Mr. Springer and Mr. Mustard. Mr. Chadwick seemed to be expecting me and stepped into the hall at my request. I asked him if a little boy of his had died recently who called him "Papa Will."

He replied that his little boy, who had died a year previously, called him "Papa Will." He added immediately, without waiting to hear what I had to say further, that he knew I was coming.

I asked him how he knew, and he replied that he could not tell how such impressions came to him, but they did come. He had received the impression that his little boy had been to my house with Willie a day or two before, and had thought of going to see me about it, but refrained from doing so because I would think it strange that he should make such an inquiry. Afterward he received the impression that I would come to see him about it. In further explanation, Mr. Chadwick said that ever since childhood he had seen, or thought he had seen, spirit forms about him, and had received impressions from them, but had never made any investigation of the subject or tried to develop the clairvoyant faculty. He had also frequently heard his little girl, three years of age, talking to her spirit brother, as though she was playing with him, and in reply to his queries the child had said her brother was there, and did not seem to realize that he was not there in the flesh.

If all the facts and circumstances detailed above were the results of collusion and trickery, a large number of very excellent people must have been in the conspiracy. Many of the circumstances, it will be acknowledged, could by no possibility have been the results of collusion. There is, indeed, no reasonable, plausible or possible explanation of them, except that they were just what they claimed to be—communications from individual intelligences consciously existing in spirit-life, and possessing spiritual attributes. The evidence is cumulative and conclusive.

As a matter of fact, those who deny the truth of hypnotic, psychic and spirit phenomena, in these days, exhibit their ignorance. They occupy the same position that a man would occupy who might allege that a communication by telephone between Port Huron and Detroit was not and could not be a fact, but that all such alleged communications were the results of collusion and trickery, put up beforehand.

In the year 1745 a man who sent a current of electricity through a wire stretched across the Thames River, at London, and shocked an unbeliever in electrical phenomena on the opposite side of the river, was obliged to abandon further experiments in that direction for fear of being tried and hung as a witch. In 1895, in the United States, there is no danger of investigators of occult and spirit phenomena being hung as witches. But some ignorant and bigoted people still allege that all the millions of people who claim to have witnessed such phenomena, and accept the truth, are either dishonest themselves or the dupes of mediums, who are regarded by them as the modern witches.

Zach Chandler used to say in his speeches that it was well to look for

the men who assume or allege that every body except themselves are fools or knaves. As the nineteenth century draws to a close, people who are liberal-minded and intelligent enough to investigate psychic phenomena, and to accept it upon the same basis that other scientific truth is accepted, can very safely ignore those who shut themselves up in their ancient citadels of ignorance and bigotry, and through the loopholes cry out to those who stand in the sunlight of truth, "Fraud and humbug!"

And a word regarding the "mediums," whom so many people represent or believe to be dishonest schemers, seeking only to fill their pockets without honest labor. During the past two months I have met ten of these terrible people. Three of them have given tests before the Detroit Society for Psychic Research without compensation. With two of these three I subsequently had private sittings. One of them took the usual fee of one dollar, and the other refused to take any fee, because I was an investigator for truth's sake. Of the other seven, three refused to take pay, one asked nothing, but kept the money I put into his hand, without looking at it; one I offered nothing, and the other two charged me one dollar each. In my investigations thus far I have not discovered any mediums who seemed to be rolling in wealth or who appeared desirous of robbing me. On the contrary, without exception, they have seemed much more anxious to give me genuine and satisfactory manifestations than to get any money from me whatever.

Mediums, as a rule, are not especially wise or shrewd people, so far as physical intellect goes. They are mainly "magnets" in their mediumship, and it is this magnetic force, and the power it will to influence them and impose upon them than it is for them to impose upon their sitters. Indeed, the "smart alecks" who boast of their ability to "show up" trance mediums, clairvoyants, mind readers, and other sensitives through whom psychic and spirit phenomena are developed, only show their lack of comprehension and ignorance of the basic truths of psychic science, by their operations. Let such wisecracks in their own conceit study the phenomena of hypnotism, as developed at the present time, and they will learn that the soul, conscious of its primary recognition of and adherence to eternal truth, shrinks from conversational argument, and when submitting itself, either voluntarily or involuntarily, to the control of another will, frequently accepts as truth the false suggestions of the intelligence which guides that will. It is usually the conceited "exposers" who are the "frauds," and not the mediums. I do not here refer to physical manifestations, which I have as yet given but little study.

L. A. SHERMAN.

No Ear for Music.

Only the church-going bell, with its monotone, shall disturb the ear of Divinity on the Sabbath. The Grand Army Posts in Philadelphia, augmented by a thousand naval veterans,

THE ROMAN CHURCH AND MRS. MAUD LORD-DRAKE.



THE ROMAN OCTOPUS.

Its Domination in the United States Court.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Indiana Camp-Meeting.

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

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

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

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

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

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

This will be the fifth annual meeting,

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

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

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

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

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

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

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

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

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

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

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

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

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

Good Work in Detroit.

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

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

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

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

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

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

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

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

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

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

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

Stockton, California.

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

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

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

His private sittings for writing are all that can be desired. True, he makes many failures, but when he does he makes no charge for the sitting, so cannot be accused of wrong-doing. In fact, he always guarantees satisfaction.

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

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

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

I will here give one letter received between two sates prepared and held by a radical skeptic, who was never in a spiritual meeting before:

"John Rogers: My dear brother—I am so glad to be able to come to you this beautiful Easter Sunday, to give you a communication to let you know that I am very happy in my new home in the Spirit-land, where all is bright and beautiful. I have been here for the last few months that you would like to hear from me, and I have tried to reach you, but failed. You cannot imagine how pleased I am that you have thought of me, and asked for me this evening. I have been near you very often, and as you go from place to place I try to influence and guide you right, although I find it very hard to do so, as you will not always listen to me. Oh, John, it did seem so cruel to be taken away so soon after my marriage and leave the dearest husband in the world to mourn for me! But I see now it was all for the best, and I know that I have simply passed to a purer and grander home, where I will some day see you all again. We have many dear ones here, and the fever has all disappeared and I am strong and healthy. I can look back to the happy days I spent in California during my honeymoon, and the trip to far-off Guatemala, where I passed out. Tell my dear husband that I am trying to reach him also, and that I hope to be able to appear in September, and is now so lonely and discouraged, but it will all disappear and a change will come into his life."

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

"Passed out in 1894."

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

DR. A. L. FOREMAN.

Stockton, Cal.

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

CASSADAGA.

Cassadaga's Annual June Picnic

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

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

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

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

ANNUAL MEETING

Or the Mississippi Valley Spiritualists' Association.

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

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

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

WILL C. HODGE, Secretary.

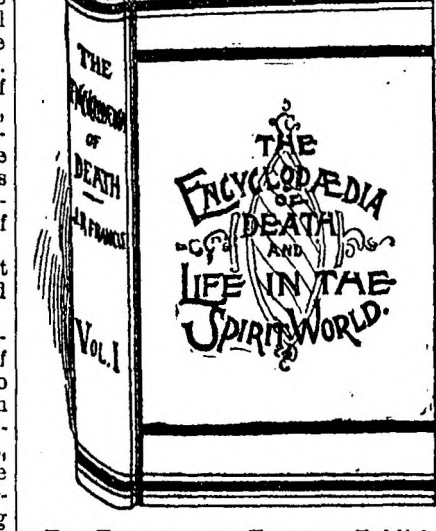
LADIES' INDEPENDENT UNION.

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

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

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

MRS. NETTIE E. McGRATH, Sec'y.



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

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

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

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

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

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

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

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

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

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

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

"A SEX REVOLUTION," BY LOIS WAISBROOKER.

Author of "Helen Harlow's Vow," "The Occult Forces of Sex," "Perfect Motherhood," and other works. Price 15c.

AYER'S Hair Vigor Prevents BALDNESS REMOVES DANDRUFF AND

Restores Color to Faded and Gray HAIR THE Best Dressing

THE LYCEUM GUIDE.

For the Home, the Lyceum and Societies.

A Manual of Physical, Intellectual and Spiritual Culture.

COMPILED BY EMMA ROOD TUTTLE.

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

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

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

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

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

And Also by Hudson Tuttle, Berlin Heights, Ohio.

MAN

IN THE PAST, PRESENT, AND FUTURE.

A POPULAR ACCOUNT OF RESULTS OF RECENT SCIENTIFIC RESEARCH REGARDING THE ORIGIN, POSITION AND PROSPECTS OF MANKIND.

From the German of DR. LUDWIG BUCHNER.

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

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

One vol., post 8vo., about 250 pages, vellum cloth, \$1.00.

For sale at this office.

THE TEACHINGS OF JESUS

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

HOW TO MESMERIZE.

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

THE GODS.

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

THE HISTORICAL JESUS

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

The Science of Spirit Return.

By Charles Dawkins. Price 10 cents.

THE SPIRITUAL ALPS

AND HOW WE ASCEND THEM.

Or a few thoughts on how to reach that altitude where spirit is supreme and all things are subject to it. With portions of the "Vitalistic" essays. It could be used for good purposes in lyceums and in churches, and would be a valuable addition to the library of every student of spiritual science. Price, bound in cloth, 60 cents; in paper cover, 25 cents. For sale at this office.

THE SPIRITUAL BIRTH,

OR DEATH AND ITS TOMB.

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

PAINE'S POLITICAL WORKS.

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

AN INTERESTING BOOK.

The Guide from Under the Bushes, or Thirteen Hundred and Six Questions to the Clergy. By Wm. Hart. Price



GENERAL SURVEY.

The Spiritualistic Field—Its Workers, Doings, Etc.

Bear in mind, please, that we cannot publish weekly reports of meetings. Whenever a change is made in speakers, or anything of special interest, send us a brief item, please. A great deal can be expressed in a dozen lines; but long reports will not be used. Meetings are of local interest only. We extend a cordial invitation to all speakers to send in their appointments to lecture, and general movements, which will be read by at least 40,000. We go to press early Monday morning, and items must reach us as early as Friday or Saturday in order to have immediate insertion.

Bishop A. Beals writes from Milwaukee, Wis.: "My meetings continue to hold out in interest and numbers, and the society has re-engaged me for the Sundays of June. Brother Hodges is speaking at the other society, near by the one I am speaking for, and has good audiences. I am told, so there is no setting-back of interest here in the cause of Spiritualism."

J. G. Burrows writes from Fishkill, N. Y.: "We have had a rare treat in the person of Mrs. Tillie W. Reynolds, of Troy, N. Y., who has been our guest the past week, giving a lecture and tests of the most convincing and satisfactory character, and has made a lasting impression on the hearts and minds of those who were privileged to listen to her words of wisdom and truth. We hope to have her with us again in the near future. Mrs. Reynolds goes to Toledo, Ohio, next week, where she will lecture during June and a part of July."

Frank T. Ripley, platform test medium and lecturer, is to be at Paw Paw, Mich., the first Sunday in June. He is open for engagements in Michigan for the four remaining Sundays, on liberal terms. Mr. Ripley has just closed a successful engagement at Waukegan, Wis.

Mr. and Mrs. Geo. W. Perkins lectured at Akron, Ohio, May 20, to a good audience. He is president, and a prominent business man in the city. We find the people there very hospitable and kind. Mrs. M. Payne is president of the society."

Anna Wheeler writes from Kirksville, Mo.: "I came here from Leon, Iowa, where I closed a very successful engagement. I delivered my lectures in the court house, and they were well received. While there I found a pleasant home at Mr. H. J. Vot's, and through your valuable paper I desire to extend my sincere thanks to the friends at Leon for their kindness to me. They are desirous of getting up a good materializing medium. Good mediums of this phase can be secured. Mr. H. C. Van Warden, Leon, Iowa, stating terms."

G. W. Wainwright, president, writes: "We wish to announce to the readers of THE PROGRESSIVE THINKER that arrangements have been almost completed for the fifth annual camp-meeting at Catalpa Park, Liberal, Mo., which will commence August 24, and close Sept. 8, 1895. We expect to make this one of the grandest meetings ever held in the park. Mrs. Anna L. Robinson, of Port Huron, Mich., who is so well known through the United States as a most pleasing speaker and successful test medium, and who is vice-president of the Association, will be with us during the entire meeting. Dr. H. T. Stanley, clairvoyant and test medium, of Birmingham, N. Y., will also be with us. Dr. V. Morrison, of Pittsburg, Kan., has been engaged as one of the speakers. Our list of mediums has not been completed yet, except we have engaged Farmer Riley, who is considered one of the best materializing mediums in the world. Mediums desiring to visit the encampment will please notify us at once, that their names may appear in our circulars, which will soon be sent out."

John H. Knight writes from Pittsburg, Pa.: "It must not be supposed from our extended silence that the First Church of Spiritualists of this city is either dead or sleeping. The month of May has been one of the most successful in the history of our society. We have had the pleasure this month of being ministered to by Mr. F. A. Wiggins, of Salem, Mass., who has stirred up a deal of enthusiasm in our common cause. Crowded houses have been the rule from the first meeting to the last, the number of attendants being only limited by the capacity of the hall. Mr. Wiggins is an efficient, practical and progressive worker for Spiritualism, and his stay among us will be of lasting benefit. His lectures have been both instructive and inspiring, while his pleasing way of dealing with the practical problems of life are in striking contrast with the theoretical discourses of many speakers who deal with subjects which can neither be proven nor denied. As a test medium he is most convincing; for an hour at a time he has literally showered upon his audiences positive demonstration of spirit intercourse with mortals. No public medium who visits Pittsburg is more popular, and he carries with him the hearty good wishes of hundreds in this city. In this center of Spiritualism, the influence of the secular press has little influence, the cause of the cause, but the success of our May meetings has forced it to give us extended notices, which have been most flattering to Mr. Wiggins. One

of the leading papers, in a recent article, said: 'Modern Spiritualism has no greater exponent on its platform than Mr. Wiggins.' We are glad to report that our society was never upon a surer foundation than to-day. Several recent accessions have been made to our ranks, and the future looks bright and promising. Mr. Thomas Grimshaw, our regular pastor, will now again take up the work and endeavor to make the summer months fruitful of success."

Mrs. E. Miller, M. D., writes from Detroit, Mich.: "I desire to make the following statement of facts from a number of eye-witnesses of the remarkable seances held at the parlors of Mr. and Mrs. Hatfield Pettibone. On Friday night, May 24th, there were present about forty persons, some of whom were skeptics and scoffers. One of the latter class, a gentleman, received a message from his wife, who materialized and was recognized. An elderly lady of lovely character, recognized and shook hands with her daughter, who passed on about two years ago. This lady said, with tears in her kindly eyes: 'Oh, the place seemed holy ground; such a sacred feeling and a holy presence was here.' An elderly gentleman described the presence of his long-departed wife: 'She came before me and lifted her long white-lace veil. I saw it was my wife. She immediately dematerialized. I put out my hand and took hold of the veil, and it was substance. I felt it, held it in my hand, but it immediately disappeared, dematerializing with her who wore it. Oh, it was wonderful!' The powers of Mr. and Mrs. Pettibone are marvelous and convincing, and is making converts of the most obstinate."

The Elgin (Ill.) Daily Courier says: "Mrs. Scovell spoke to a good-sized audience at Pythian hall last evening. The subject of her discourse was, 'What is Truth?' She gave an entertaining lecture, and the phenomenal tests following were declared correct by those receiving them. Spiritualism seems to have gained a number of new and influential converts under her ministry here, and many learned with regret of her intended departure from this city in a few weeks."

Chester Martin, of Ottawa, Ill., writes: "My Kayner closed her engagement Sunday evening, May 19th, leaving many warm friends. Her tests, both clairvoyance and clairaudience, were well given, and nearly all acknowledged as correct. We have but about twenty openly-avowed Spiritualists in our city. In her clairvoyant and clairaudient powers, I think Mrs. Kayner will come very near to Emerson or Maggie Gault."

Mrs. Mattie Hull goes to Hardwick, Vt., for the month of June. Will C. Hodges writes from Milwaukee, Wis.: "The Unity Society is in a flourishing condition, audiences large and enthusiastic, and the interest is such that I am retained for the first two Sundays in June. Mrs. G. Partridge, of Chicago, is assisting with readings and tests and is doing splendid work."

C. E. Dent, vice-president of the Mediums' Protective Union, of Michigan, writes concerning the mediumship of Mrs. Eliza B. Chappell, of Middlebury, Ind. Spirits telegraph on her hand, arm, face or neck, so as to be audible, and those that can read the Morse alphabet can get a message in that way; to those that cannot read she interprets it. She gives answers to written or mental questions, and receives messages from spirit friends direct."

J. Perrin Johnson, M. D., writes from Sioux City, Ia.: "We have been having quite an accession to the ranks of Spiritualism. Mr. A. Roberts, the great Welsh psychic, has been giving tests here to the satisfaction of Spiritualists and the confounding of the skeptical. He goes from here to Mankato next week. 'We bespeak for him a favorable reception.'"

B. F. and Maie E. Hayden are officiating for the First Bible Spiritual Society of Nashville, Tenn. They will continue their labors with it during June. Under their ministrations the audience has increased in numbers. They can be addressed for engagements at 138 North Cherry street."

K. C. Gotsinger writes: "Mrs. Lydia Stoddard, of Detroit, a medium of over fifteen years, has decided to do some missionary work in neighboring cities and camp-meetings. I can say that in honesty, accuracy, and definite prophecy she is unequalled, having in the past two years given forecasts of my travels, affairs, lectures, etc., which I sometimes denied as being possible to occur; still it transpired against my wishes. Should she come to your notice, you could not assist a more worthy worker."

The Pittsburg (Pa.) Chronicle-Telegraph has the following in reference to Prof. F. A. Wiggins: "Modern Spiritualism has no greater exponent than Prof. F. A. Wiggins, who for the last five years has been an annual lecturer before the First Spiritualist church, of Sixth street. During the present month Mr. Wiggins has lectured to large audiences here, and his able delivery has attracted many of those who are opposed to the principles which this sect advocates. Mr. Wiggins is an ordained minister of the Spiritualist church, of this city, the congregation of which holds a charter similar to those enjoyed by other ecclesiastical bodies. Mr. Wiggins was born in New Hampshire in 1858, and after preparing for college, entered Madison University, N. Y., from which he was graduated later, becoming a Baptist minister. After holding charges in Salem and Somerville, Mass., he began to attract notice by his advocacy of Spiritualism about seven years ago. Since then he has been constantly before the public, traveling from one section of the country to the other. Before entering the lecture-field Mr. Wiggins was chief editor of the Gloucester Daily News, Massachusetts, and also State lecturer for the American Mechanics in Massachusetts. In that capacity he frequently lectures before the Daughters of Liberty. The local Spiritualist church owes much of its progress to his endeavors. While the doctrine of Spiritualism is the principal subject treated by him, he often lectures on other topics, principally of a patriotic nature. In that capacity he will deliver the Fourth of July oration at Bangor, Me."

P. D. Guest, secretary, writes: "We have with us again for June the Rev. G. V. Cordingley, and our society (The Progressive Spiritual, 3120 Forest Ave.)

is having an old-fashioned revival, so much so that the people are demanding a week-day meeting, and their demands are being admirably met, in the Tuesday afternoon meetings conducted by Mr. I. M. Dobson, assisted by Mr. Cordingley, and other visiting mediums. Our hall is filled every Sunday evening by anxious seekers for truth, and the hungry souls are fed by our esteemed pastor, Mr. Cordingley, his phases being so joyful that he can meet every requirement: possessing the combined gifts of clairvoyance, clairaudience, psychometry, inspirational speaking, slate-writing, and materialization. We are to have a new departure on the 2d of June, in the ordination of Brother Cushman, our former speaker, to the spiritual ministry, by Mr. Cordingley. Our pastor, Mr. Cordingley, was absent from the afternoon meeting last Sunday, to conduct the funeral of Mrs. Flora Sutton, who died at the residence of her brother, Mr. Betts, 1490 Lexington avenue, at age 23, her daughter, who passed on about two years ago. The funeral services were very solemn and impressive."

Moses Hull holds meetings in Alexandria, Ind., Saturday afternoon, eight and Sunday and Sunday night, June 16 and 17. Will lecture the next week, if desired, in surrounding towns."

Dr. G. C. Beckwith Ewell, of Colorado Springs, Col., passed through the city one day last week on his way to Washington, D. C. He is to lecture for the First Society of Spiritualists of New York City the first three Sundays of June."

Mrs. C. Brown writes from Denver, Col.: "We are having a regular revival in Spiritualism here since the advent of Mrs. Maggie Waite, of California. There were crowded halls Sunday and Wednesday evenings, with our very best people, at an admission fee of 25 cents. Mrs. Waite is on her way to the camps. We have also others who are doing a good work. The Colorado State Society, with Mrs. Jay Bullens as lecturer, throws open its doors free on Sunday morning and evening; Mrs. Kates the same, afternoon and evening; Dr. Martin the afternoon. The John Cummings Society meet three times a week, and Miss Morris holds free meetings Sunday afternoon and evening; so, if we do not always report, we are very much alive. THE PROGRESSIVE THINKER has a large circulation here."

F. Cordien White, the platform test medium and lecturer, has the following engagements: June, with the First Society of the South Side, 77 Thirty-first street, Chicago; July 1st to 10th, St. Paul camp; July and August, Lily Dale, N. Y.; September and October, Pittsburg, Pa.; December, Milwaukee, Wis. He is now located at The Parker, 83 and 85 Thirty-first street."

E. T. Slight writes from Sacramento, Cal.: "We recognize the great good you are doing through THE PROGRESSIVE THINKER, and I take great pleasure in telling you the vast amount of good the Brockway family are doing here with their phases of mediumship. Their independent slate-writing and phenomenal manifestations are wonderful. Skeptics, after seeing them, say: 'Well, I never did believe, but I must now. Others say: 'Now I know, for everything was under absolute test conditions, and church people look confounded after attending their seances. God bless THE PROGRESSIVE THINKER and the Brockways for the great good they are doing.'"

The Spiritualists of Aberdeen, S. D., held impressive memorial services at Park Place. The hall, beautifully decorated, was crowded. W. H. Bach was the principal speaker. Mrs. M. Kratz, inspirational speaker, psychometrist and character reader is now located at 5900 Michigan avenue, flat Q, where she can be consulted."

Passed to Spirit-Life. The death of Captain W. H. Maxfield takes one of the last of the pioneer sailors of the great lakes. He passed on this life at the home of his son, in Vermillion, Ohio, May 20, in his 83rd year. Forty years of his early life were spent on shipboard. He was one of the earliest converts to Spiritualism. Hudson Tuttle was called to give the consolation of that philosophy of life to the large concourse of friends."

THE ARCANES OF NATURE: OR LAWS AND HISTORY OF CREATION. A few copies of the English revised edition remain. Price \$1 postpaid. WHAT IS SPIRITUALISM. HOW TO DEVELOP MEDIUMSHIP, FORM CIRCLES, etc. (2,700 sold). Price, single copy 5 cents; \$1.25 per 100. SECRETS OF THE CONVENT. Beautifully bound. Price 30 cents, postpaid. Address HUDSON TUTTLE, Berlin Heights, Ohio.

"Angel Whisperings for the Searcher After Truth." By Hattie J. Ray. A volume of genuine poems of such fine moral and spiritual tone that all will be pleased and benefited by it. For sale at this office. Price \$1.

"Temple Talks," by one of the Magi, Vol. I, are a series of lectures, delivered through trance, by an ancient Egyptian Master of Wisdom, who is a member of the Hermetic Brotherhood. They are a most able and earnest presentation of the higher spiritual philosophy on such topics as "Power of the Will," "Mesmerism," "How to Gain Power," "What Man Thinks He Is," "What Man Really Is," etc. The book is really a text-book for suggestion, meditation and spiritual growth. Price in stiff cover \$1.25. For sale at this office.

Right Living." By Susan H. Wixon. The author shows a wise practicality in her method of teaching the principle of ethics. She illustrates her subject with many brief narratives and anecdotes, which render the book more interesting and more easily comprehended. It is especially adapted for use in Children's Lyceum. In the hands of mothers and teachers it may be made very useful. Young and old will be benefited by it. Cloth \$1. For sale at this office.

"The Molecular Hypothesis of Nature." By Prof. W. M. Lockwood. Prof. Lockwood is recognized as one of the ablest lecturers on the spiritual rostrum. In this little volume he presents in succinct form the substance of his lectures on the Molecular Hypothesis of Nature; and presents his views as demonstrating a scientific basis of Spiritualism. The book is commended to all who love to study and think. For sale at this office. Price 25 cents.

Looking upon the works of nature—animate and inanimate—we admire the infinite variety of formations, inviting the study and utility of man, whose low nature receives the sublime thought that awakens his whole being to develop and unify the world's treasures for the benefit of humanity. This potent action calls out his generous qualities, with a corresponding contraction of selfishness. As a spiritual man walks into nature's laboratory, he sees the receding forms of those who have met with defeat; they used the chemistry of alchemy, and secured dross; they tunneled through the mountain superstition, through which the light of modern Spiritualism is now shining; they explored the regions of infidelity, and found themselves infidels to the truth; they attacked the rock of reason, and their drills slipped off; they set metes and bounds to human progress; and are now left on the field of a lost

SPIRITUAL EVOLUTION.

Comprehensive Reflections Thereon.

TO THE EDITOR:—The evolution of modern Spiritualism has opened to man those boundless fields of nature's grandest studies which had for ages been sleeping in the gloom of night. His innate demand for light had been met by the blighting frosts of antiquated mythology, which has been plodding through the traditional dust of ages.

When the dawn of modern Spiritualism arose in its refulgent splendor, man looked over the limitless fields of progression, and saw that the world was for him. Being inspired by the grandeur of the scenes before him, he immediately began the study of nature and science in all their varied branches; perceiving the alphabet of spiritual unfoldment, he paused to think of the cons of ages yet to come, when his progeny will be delving in the unending branches of evolution.

The world, the greatest encyclopedia, proves to him the correct deduction of all questions his brain can cover; and, retaining his normal senses, he ever holds to the incontrovertible truths he has found established by the laws of life and science. He now finds that his physical organism is only a form, containing the spirit or ego, of the present and eternal future. This settled, his lifework opens to him, and in the mirror of events he sees the necessity for his future development.

A spiritual person cannot develop for self alone; the whole world catches the sparks as they fly from the electric brain, and upon other brains is stamped the word Knowledge. Thus the education of individuals becomes the education of the world. Different brain forces work in their respective channels of thought, and we see every line of life developed in unison.

The debris of utopian ideas being cleared away, the superstructure will rest upon the rock of truth; and in order to stand the storms of persecution and ostracism, new material must be used throughout; one piece of theological timber will mar the appearance of the building and offer a vulnerable point to the shafts of all other factions. If we discard a thing we know to be wrong, why take a portion of it with us? It not only clouds our spiritual vision, but it renders somewhat nugatory the efforts of others in the same line of reform: one wrong idea contaminates the whole ocean of thought.

The philosophy of spiritual evolution is the encyclopedia of the universe, and is open to every one at all hours of the day; it solves every problem open to man's investigation, and arms him with the pruning-knife knowledge with which he clips off the fungus from the tree of spirit life.

We must be imprisoned physically, but the mind *per se* can visit the scenes of former life, and if in touch with spirit spheres, the school of spiritual unfoldment may go on, carrying us through grades beyond previous conception.

Parents who are spiritually unfolded carry to their offspring those ante-natal influences that will place them far in advance of children born under the old regime; being high in ethical culture, they bequeath a potential legacy to their children, who, being thus advanced, will develop superior wisdom.

Using the text-books of nature and science, we unfold and develop those latent qualities that do not respond to the traditional methods. The basic principles governing man's evolution were established at the birth of humanity, and by them every solvable problem is elucidated. Thus, our evolution is gradual and unlimited; being spirits here and now, we should attain the highest possible development while in the physical. Reference to past history may guide us somewhat in our future course, but all postulations based upon chimerical ideas must fade away before the sun of truth. We cannot afford to cloud our title to spiritual inheritance by delving in the murky straits of past hallucinations.

Spiritualism is nothing else: it has no creeds or concomitants; it has no strange gods; it answers to calls for assistance in every line of reform; it is founded on knowledge instead of belief, which only creates an appetite, while knowledge is food.

The word—Spiritualism—requires no prefix or adjunct; although young, it is able to stand alone.

Truth is the light that shines through the mysticisms of past ages, and leads man to the focal point of intelligence. If the brains of men are differently formed, they are far propagated under one undeviating law: the variety of forms being necessary for various mental development. Vital principles, however, should not be clouded by untenable ideas.

We demand the phenomena through test conditions, and that is right; why, then, should theological fetters be attached to the philosophy?

We know that concentrated force does the greatest execution, and we cannot afford to adulterate our grand philosophy with superstitious titles.

It is in evidence that there are creed-bound spirits, but they are never admitted to the inner courts until shorn of all superstition. In the purchase of goods, we seek the genuine article; how much more important it is that we secure the highest order of spiritual development. The pulsations of organic and spiritual law beat in unison, guiding man through all investigations leading to desired results. Any substance interposed between our spiritual light and the object of investigation may render a cloudy decision.

Looking upon the works of nature—animate and inanimate—we admire the infinite variety of formations, inviting the study and utility of man, whose low nature receives the sublime thought that awakens his whole being to develop and unify the world's treasures for the benefit of humanity. This potent action calls out his generous qualities, with a corresponding contraction of selfishness. As a spiritual man walks into nature's laboratory, he sees the receding forms of those who have met with defeat; they used the chemistry of alchemy, and secured dross; they tunneled through the mountain superstition, through which the light of modern Spiritualism is now shining; they explored the regions of infidelity, and found themselves infidels to the truth; they attacked the rock of reason, and their drills slipped off; they set metes and bounds to human progress; and are now left on the field of a lost

cause. We will extend a hand of love and helpfulness to them in remembrance of the time when our spiritual vision was made clear.

The spiritist has taken only one step from the path of materialism; there he stands proclaiming the materialistic shibboleth, "one world at a time." He has noted the gradual unfoldment of mankind, but denies the grand philosophy of spiritual development. Do his loved ones return from spirit-spheres only to tell him that they exist? If the phenomena prove anything, they prove a gradual unfoldment from birth to eternity. Many people now in mundane existence are living more in the spiritual life than many others who have passed on; proving that the door of spiritual evolution is ever open, and that no one is barred from the school of infinite knowledge.

At the present time, the original adage of man may be an abstruse question, but there can be no question as to the physical and mental development of his being. The harmonious union of matter and spirit develops the grand purposes of the universe.

We can entertain theories as to dissect them; they must pass the crucial tests of scientific law, to receive the commendation or condemnation of human intelligence, it being the highest tribunal, from which no appeal can be taken.

The fond mother watches with a loving care the growth and development of her child; she looks only to see the grandest success of maturity. Any arrested development causes her great alarm; and if its mind assumes abnormal conditions, her hopes are forever crushed.

The spiritually-unfolded woman looks up to the highest elevation in the world's philosophy. She has gathered from the flowers of knowledge the sweetest perfume of life, and around the central thought of evolution are clustered those auxiliaries which aid in the grand purposes of humanity.

Through contending hereditary influences some people live a dual life; these conditions can be changed only through ante-natal education.

In graduating, we must all pass under the microscopic glass of spiritual science; and when we are gathered to our loved ones in angelic spheres, we will sing in rhythmic symphonies the song of eternal evolution. J. E. SMALL.

"The Priest, the Woman, and the Confessional." This book, by the well-known Father Chiniquy, reveals the degrading, impure influence and results of the Romish confessional, as proved by the sad experience of many wrecked lives. Price, by mail, \$1. For sale at this office.

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

"The Religion of the Future." By S. Well. This is a work of far more than ordinary power and value, by a bold, untrammelled thinker. Spiritualists who love deep, clear thought, reverent for truth alone, will be pleased with it, and well repaid by its perusal. For sale at this office. Price, cloth, \$1.25; paper, 50 cents.

"The Gospel of Buddha, According to Old Records," Told by Paul Carus. This book is heartily commended to students of the science of religions, and to all who would gain a fair conception of Buddhism in its spirit and living principles. Spiritualist or Christian can scarcely read it without spiritual profit. Price \$1. For sale at this office.

"Encyclopedia of Biblical Spiritualism; or a Concordance of the Principal Passages of the Old and New Testament Scriptures which prove or imply Spiritualism; together with a brief history of the origin of many of the important books of the Bible." By Moses Hull. The well-known talented and scholarly author has here embodied the results of his many years' study of the Bible in its relations to Spiritualism. As its title denotes, it is a veritable encyclopedia of information on the subject. Price \$1. For sale at this office.

"History of the Inquisition." Every citizen of our country should read this concise history of that Romish churchly institution known as the Inquisition. The animus of Romanism against all institutions, beliefs and persons not in conformity with the ruling powers of the Romish hierarchy is plainly shown in these statements of veritable history. The devilishness and murderous malignity of the "Holy Inquisition" is scarcely paralleled in all the world's records of inhuman atrocities. It is for sale at this office, and will be mailed postpaid for 25c.

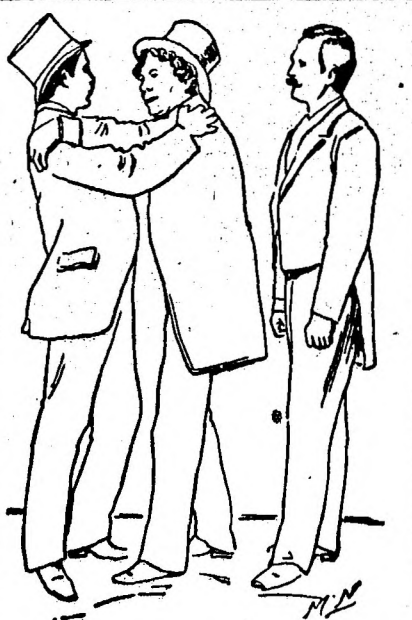
"The Dead Man's Message," an occult romance, by Florence Maryatt. The author's wide experience in Spiritualism and her study of occult science have prepared her to write this romance, which will be found laden with gems picked up in the course of her investigation and studies. Cloth \$1. For sale at this office.

"Mediumship and Its Development; and How to Mesmerize." By W. H. Bach, lecturer and demonstrator of psychic phenomena, and mesmerist. A pamphlet of 103 pages, that contains valuable information for all who wish to examine into the mysteries of mediumship or who wish to develop it. It is certainly an excellent work. Price, paper, 25 cents. Cloth, 50 cents. For sale at this office.

"Poems of Progress." By Lizzie Doten. In this volume, this peerless poet of Spiritualism may be read in her varied moods, "from grave to gay, from lively to severe." It is a book to be treasured and richly enjoyed by all who love genuine poetry, and especially by Spiritualists. The volume is tastefully printed and bound. Price \$1. For sale at this office.

"Atlantis: The Antediluvian World." By Ignatius Donnelly. Sums up all information relative to the lost continent of Atlantis. He regards the description of it given by Plato as veritable history. It is intensely interesting. Price \$2.

"Old Testament Stories Comically Illustrated." Church people are cautioned not to open this book, as its comical pictures, based on Bible texts, tend to induce uncontrollable levity. It is a book for the freethinker who wishes to rest from busy cares, and drive away ennui. Price, in strong board covers, \$1; cloth \$1.50. For sale at this office.



HYPNOTISM;

Its Facts, Theories and Related Phenomena, with Explanatory Anecdotes, Descriptions and Reminiscences.

BY CARL SEXTUS. THE BOOK IS largely a record of facts and demonstrations which the author has seen, heard or presented in his own experiments. The history of the various phases of the subject is succinctly presented, and the various theories clearly stated. Many of the experiments described occurred in Chicago. The pictorial illustrations add much to the interest and value of the book, which will be found very interesting to the general reader, as well as helpful and instructive to the student. The work is a handsome volume of 300 pages, bound in cloth. Price, \$2.00. For sale at the office of THE PROGRESSIVE THINKER.

THE PRIEST, THE WOMAN

—AND— THE CONFESSIONAL.

BY FATHER CHINIQUEY.

This is a most valuable book. It comes from an English Priest, who has had much to say on the subject, and who knows what he is talking about. Everybody should read it. Price, \$1.00. It contains the following chapters:

- CHAPTER I. The Struggle before the Surrender of Womanly Self-respect in the Confessional.
- CHAPTER II. Auricular Confession a Deep Pit of Perdition for the Priest.
- CHAPTER III. The Confessional in the Modern Sodom.
- CHAPTER IV. How the Vow of Celibacy of the Priests is made easy by Auricular Confession.
- CHAPTER V. The highly-educated and refined Woman in the Confessional—What becomes of her after ungodly acculturation—Her irreparable ruin.
- CHAPTER VI. Auricular Confession destroys all the Sacred Ties of Marriage and Human Society.
- CHAPTER VII. Should Auricular Confession be tolerated among Civilized Nations?
- CHAPTER VIII. Does Auricular Confession bring Peace to the Soul?
- CHAPTER IX. The Dogma of Auricular Confession a Sacrilegious Insuperation.
- CHAPTER X. God compels the Priest to confess to confess the Abominations of Auricular Confession.
- CHAPTER XI. Auricular Confession in Australia, America, and France.
- CHAPTER XII. A Chapter for the Constitutional Legislature, Judges and Fathers—Some of the matters on which the Priest of Rome must question his Pontifex.

Sent Post-paid, Price, \$1.00.

JOYS

Beyond the Threshold.

A Sequel to

TO-MORROW OF DEATH.

By LOUIS FIGUIER.

Translated from the French.

THE TO-MORROW OF DEATH was written to develop the idea of the permanence of the human soul after death, and its reincarnation in a chain of new beings, whose successive links are united by the chain of Karma. Coming from the "Theosophical" continues on the same line as the author's previous work, "Theosophical," and is a continuation of the same line, dealing with the same subject, but from a different angle, and with a different purpose. It is a book that should be read by all who are interested in the subject of Spiritualism, and who wish to know the truth about the future life.

APOLLONIUS OF TYANA.

Identified as the Christian Jesus.

A wonderful communication, explaining how his life and teachings were formulated in Christianity. Price 15 cents. For sale at this office.

Researches in Oriental History.

By G. W. BROWN, M. D.

One Vol. 12mo, 407 Pages, Cloth, \$1.50.

GENERAL DIVISION.

1. RESEARCHES IN JEWISH HISTORY.
 2. RESEARCHES IN ZOROASTRIANISM.
 3. DERIVATION OF CHRISTIANITY.
 4. WHERE OUR ARYAN ANCESTORS?
- In this volume the author has collected and arranged in a systematic and concise manner all the facts and authorities which bear upon the history of the Jewish people, from the time of their entrance into Canaan to the present day. The book is a most valuable work, and one which should be read by all who are interested in the history of the Jewish people, and who wish to know the truth about the future life.

THE MEDIUMISTIC

Experiences of John Brown.

The Medium of the Rockies, with an Introduction by

PROF. J. S. LOVELAND.

This book should be in the hands of every one interested in Spiritualism. It is a most valuable work, and one which should be read by all who are interested in the history of the Jewish people, and who wish to know the truth about the future life.

Easy Lessons in Spiritual Science.

By Myra F. Paine. Written especially for the young, in brief lessons, consisting of questions and answers, the spiritual philosophy is a clearly and clearly presented, in a style adapted to the comprehension of children. It is a book to be treasured and richly enjoyed by all who love genuine poetry, and especially by Spiritualists. The volume is tastefully printed and bound. Price \$1. For sale at this office.

THE AGE OF REASON.

By Thomas Paine. Being an Investigation of True and False Theology. A new and complete edition, from new plates and new type; 156 pages, post 8vo. Paper, 25 cents; cloth, 50 cents.

God in the Constitution.

By Dr. G. Ingerson. One of the best papers collected by Ingerson ever wrote. In paper cover, with like title of author. Price, 10 cents; twelve copies for \$1.00.

LIFE WORK

CORAL V. RICHMOND.

COMPILED AND EDITED BY

HARRISON D. BARRETT.

With portraits representing Mrs. Richmond in 1857, in 1876, and in 1894.

OUTLINE OF CONTENTS:

- CHAPTER I. Parentage—Place of Birth—Childhood—School Experiences—First Mediumistic Work, etc.
- CHAPTER II. Her early life, N. Y., Buffalo, Pastorale—Removal to Wisconsin—The "Great Rock"—Belle's Work—Work of Spirit Aid Augustus Bell.
- CHAPTER III. Outing—Her Earthly Life and Tragic Death—Her Mission in Spirit-Life.
- CHAPTER IV. Other Controls—The Guides.
- CHAPTER V. Her life in N. Y., N. Y., Buffalo Pastorale—Workers in Buffalo—The "Great Rock"—Brooks—Horse in Day—Removal to New York City—Philadelphia—Baltimore.</

QUESTIONS AND ANSWERS.

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

Hudson Tuttle.

Address him at Berlin Heights, Ohio.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

COMPARISON.

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

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

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

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

Now, heart, be just—his actions view,
And say if he is best, or you.
O'er sorrowing souls his heart e'er yearns,
And hungry ones he never turns

From out his door.
Visits the sick and wayward soul,
And thus he helps to make them whole.

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

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

And though this field of mine in view
Is fresh and green,
'Mong all the fields I ever knew
No fairer seen.

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

Mrs. C. A. DEAN.

A LAMENTABLE CASE.

One That Requires the Attention of Philanthropists.

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

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

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

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

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

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

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

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

J. O. BARRETT.

YOUNG LOVE'S DREAM.

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

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

And call it 'Young Love's Dream.'"
The hills and valleys listen
To what the flowers say;
The woods will be so fondly
We hope that he will stay.

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

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

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

Rouserville, Pa. NANCY ROSS.

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

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

A TRENCANT REPLY.

Incompetent Criticism Dissected, and Spiritualism Defended.

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

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

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

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

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

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

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

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

The Soul's Awakening.

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

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

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

MARY ANNA SAWTELLE.

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

Programme of Lake Brady Spiritual Association.

We offer the following programme for the session of 1895:

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

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

Friday, 6th, Rev. Dr. W. W. Hicks, Saturday, 6th, Mrs. R. Shepard Little, Sunday, 7th, A. M., J. Clegg Wright; P. M., Mrs. R. Shepard Little. Tuesday, 9th, Jennie Hagan-Jackson, Grand Rapids, Mich. Wednesday, 10th, J. W. Kenyon, Anderson, Ind. Thursday, 12th, Jennie Hagan-Jackson, Sunday, 14th, J. W. Kenyon. Tuesday, 16th, Mrs. A. M. Gladding, Doylestown, Pa. Wednesday, 17th, Prof. W. M. Lockwood, Chicago, Ill. Thursday, 18th, Mrs. A. V. Gladding, Friday, 19th, Prof. W. M. Lockwood, Saturday, 20th, Prof. W. M. Lockwood, Sunday, 21st, A. M., Mrs. A. M. Gladding, mechanical writing and psychometric readings; P. M., Prof. W. M. Lockwood. Tuesday, 23d, Mrs. Carrie E. S. Twing, Westfield, N. Y. Wednesday, 24th, Rev. Dr. W. W. Hicks, Thursday, 25th, Mrs. Carrie E. S. Twing, Friday, 26th, Rev. Dr. W. W. Hicks, Saturday, 27th, Rev. Dr. W. W. Hicks, Sunday, 28th, Mrs. Carrie E. S. Twing, Tuesday, 30th, Mrs. Sara A. Underwood, Associate Editor Religious-Philosophical Journal, Chicago, Ill. Wednesday, 31st, Mrs. Sara A. Underwood.

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

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

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

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

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

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

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

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

All the different phases of mediumship will be well represented.

Music by Humphrey's Orchestra.

Any further information will be given by the officers:

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

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

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

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

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

A Greeting.

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

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

MRS. OBEAR.

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

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

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

FIFTY YEARS

IN THE CHURCH OF ROME. A Remarkable Book.

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

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

CHAPTER I.
The Bible and the Church of Rome.
CHAPTER II.
My first School-days at St. Thomas—The Monk and Cellarer.

CHAPTER III.
The Confession of Children.
CHAPTER IV.
The Shepherd who preaches the Gospel.

CHAPTER V.
The Priest, Purgatory, and the poor Widow's Cow.
CHAPTER VI.
Festivities in a Paragon.

CHAPTER VII.
Preparation for the First Communion—Initiation to do duty.

CHAPTER VIII.
The First Communion.

CHAPTER IX.
Intellectual Education in the Roman Catholic College.

CHAPTER X.
Moral and Religious Instruction in the Roman Catholic College.

CHAPTER XI.
Protestant Children in the Hospitals and Nurseries of Rome.

CHAPTER XII.
Rome and Education—Why does the Church of Rome hate the Common Schools of the United States, and want to destroy them?—Why does she also object to the reading of the Bible in the Schools?

CHAPTER XIII.
Theology of the Church of Rome: Its Anti-Social and Anti-Christian Character.

CHAPTER XIV.
The Vow of Celibacy.

CHAPTER XV.
The Impurities of the Theology of Rome.

CHAPTER XVI.
The Priest of Rome—Theology of the Priest, or how I swore to give up the Word of God to follow the Word of Man.

CHAPTER XVII.
The Roman Catholic Priesthood, of Ancient and Modern Idolatry.

CHAPTER XVIII.
Nine Consequences of the Dogma of Transubstantiation—The Old and the New Christian name.

CHAPTER XIX.
Vicegerent, and Life at St. Charles, Riviere Boyer.

CHAPTER XX.
Papalism and the Curia of St. Charles.

CHAPTER XXI.
Grand Dinner of the Curia at the Mantua Sister of Rev. Mr. Porras.

CHAPTER XXII.
Jam appointed Vicar of the Curia of Charlebourg—The Priest, Lives and Deaths of Father Bedard and Porras.

CHAPTER XXIII.
The Cholera Morbus of 1834—A horrible courage and the effect of the Priests of Rome during the epidemic.

CHAPTER XXIV.
I am named a Vicar of the Curia of Quebec City—The Rev. Mr. Tetreault—Curious Cargo—The Seal Skin.

CHAPTER XXV.
Simony—Simony and sacrilegious traffic in the Holy Bible and Bibles of the Church of Rome. The Society of Three Names abolished and the Society of one Name established.

CHAPTER XXVI.
Continuation of the trade in Masses.

CHAPTER XXVII.
Quebec Marine Hospital—

1998, 1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 2523, 2524, 2525, 2526, 2527, 2528, 2529, 2530, 2531, 2532, 2533, 2534, 2535, 2536, 2537, 2538, 2539, 2540, 2541, 2542, 2543, 2544, 2545, 2546, 2547, 2548, 2549, 2550, 2551, 2552, 2553, 2554, 2555, 2556, 2557, 2558, 2559, 2560, 2561, 2562, 2563, 2564, 2565, 2566, 2567, 2568, 2569, 2570, 2571, 2572, 2573, 2574, 2575, 2576, 2577, 2578, 2579, 2580, 2581, 2582, 2583, 2584, 2585, 2586, 2587, 2588, 2589, 2590, 2591, 2592, 2593, 2594, 2595, 2596, 2597, 2598, 2599, 2600, 2601, 2602, 2603, 2604, 2605, 2606, 2607, 2608, 2609, 2610, 2611, 2612, 2613, 2614, 2615, 2616, 2617, 2618, 2619, 2620, 2621, 2622, 2623, 2624, 2625, 2626, 2627, 2628, 2629, 2630, 2631, 2632, 2633, 2634, 2635, 2636, 2637, 2638, 2639, 2640, 2641, 2642, 2643, 2644, 2645, 2646, 2647, 2648, 2649, 2650, 2651, 2652, 2653, 2654, 2655, 2656, 2657, 2658, 2659, 2660, 2661, 2662, 2663, 2664, 2665, 2666, 2667, 2668, 2669, 2670, 2671, 2672, 2673, 2674, 2675, 2676, 2677, 2678, 2679, 26