



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

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A SUGGESTIVE LECTURE.

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IN EARLY DAYS.

Inaugural Address Delivered Thirty Years Ago

Before the Glasgow (Scotland) Association of Spiritualists.

AN ADDRESS WHICH DID MUCH TO PROMOTE THE INTEREST IN SPIRITUALISM IN SCOTLAND IN EARLY DAYS.

The doctrines we are about to advocate are, we know, unpopular, and we expect a sneer; yet we advocate them with a degree of boldness, for we speak that which we believe.

It will be well, however, to clear away from our pathway all rubbish ere we proceed to the discussion of this important, yet withal mysterious, subject. The important part of our being—our spiritual nature. It is but right and fair, then, that you understand exactly the premises on which we found the arguments which follow; so that, in clearing our way, we may distinctly understand each other.

Then we assume that we address those who believe in a duality of man's nature; that he is immortal as well as mortal; that he is spiritual as well as material; that he is far more truly living in a world of spirit than in a world of matter.

And further, we assume that as there are natural laws which govern the material universe, so there are supernatural laws, corresponding in kind, which govern the spiritual universe, or, in fact, that all matter, and that all spirit, is subject to law. The spiritual and the natural composing but one universe.

With him who does not believe the Bible to be a word of God, and who accounts the idea of a Deity and laughs at immortality we have at present no dispute. We deal with those who, believing in the Bible, believing in a God, yet reject that testimony which would sweep the pathway clear for the greatest. Indeed, to read his title clear to heaven.

Another class with whom we have no dealing are those who think all speculative subjects unworthy of the investigation of man; or who call them the "deep and hidden things of God," into which it is presumption to pry. All we say to those is: "We believe there is no subject too sacred—none too holy—for the investigation of man; for the Bible itself is free from the fetters of an hereditary faith, and realizing its immense power, stands in all its majesty maintaining to the world the right of private and individual judgment."

On these premises, then, and on these rights we build. We will try to do our best to unravel some of the mysteries and realize some of the realities of that realm beyond the tomb where we hope to meet those who have gone before and gaze on their features alive with kindly sympathy, or to take the sadder side of the picture where thoughts long buried from the outward life—actions which the very memory has sunk into the depth of utter oblivion—meet the soul in all the fierce grandeur of retribution.

In approaching the consideration of this subject we would desire to sink all prejudices, and regard it not so much in the light of a new phase of religion, but as a branch of science. How long will it be, then, ere the people regard this subject in its true light, and know that the Jew, the Greek, the Christian or the Mahometan may be a Spiritualist as he may be a geologist? Spiritualism is a branch of science which has been neglected for ages past, until the phenomena have come now to be accounted miraculous by the superstitious; just as in days past the wondering people gazed with awe upon an eclipse and never thought of assigning a natural cause, so even to this day the appearance of a ghost is regarded as an interference with the laws of nature, until Spiritualism is brought into the reduction even of such appearances to scientific law and order, turning the natural and the supernatural all into one. Our subject, however, not being the theory, but the history of Spiritualism, we must proceed with that, and in doing so we will not detain you long over the ancient manifestations of Spiritualism, but we cannot do this matter justice without taking a retrospective glance into its far past existence.

VARIOUS INSPIRED BOOKS.

Perhaps some will pause and say: "Are we to believe that Spiritualism existed among the ancients?" We reply, "Most certainly." And that no one may cherish that popular but erroneous idea, that this is a new thing, we assert that it is simply the resurrection of a truth old as man himself. It is a truth which has been recognized in all ages, in all nations and in all faiths. The Koran is filled with it. The Zend Avesta (as much as is preserved of it) is filled with it. The Vedas are filled with it. Indeed, all heathenism teems with it. And just, but most important, to us, the Bible is full of it from Genesis to Revelation. And when the love that is inculcated in the Bible, and in every other inspired book, has gained the ascendancy, then will have arrived the time when there shall be "One Lord, one faith and one baptism."

We will, however, endeavor to prove, and not merely assume these things, at another time.

We have stated that amongst the various inspired "Bibles" ours is to us the most important, and in this article we will assume its authenticity.

In regard, then, to the Spiritualism of the Bible, let us take one or two instances.

EARLY MANIFESTATIONS.

Amongst the earliest manifestations

are the spirit voices. The Lord spoke face to face with Adam and Eve. (Gen. 2:18); and again 3:9 to 22. Then He spoke face to face with Cain (Gen. 4:9). And He spoke and walked with Enoch. Then to pass over some twelve centuries, we find that the Lord continued in communication with man, telling Noah of his danger and how to escape. And I can imagine the people laugh at poor old Noah's credulity in believing a spirit had spoken to him, just as Noahites are laughed at in the present day. Then there is Abraham the faithful. How full is his life of spiritual experience! In Genesis, 18th chapter, is related the memorable visit of the angels to Abraham; and afterwards their visit to Lot: "Be not forgetful to entertain strangers, for thereby some have entertained angels unawares." And again, in Genesis, 22nd chapter, we find Abraham's faith tested by the Lord, who said to him: "Refusing to give his name, he wrestled all the night until he said: 'Let me go, for the day breaketh.' 'Ah,' says the skeptic, 'Why fear the morning? Why fear the light? Why refuse his name? Surely his deeds must have been evil.' And if any of our manifestations take place in the dark, then it is said: 'They, too, are of the Devil. They love the darkness for their deeds are evil.'"

Again the Lord was continually speaking to Moses, who was evidently in constant communication with the spirit world. And yet again there were the great miracles performed by Moses. You remember, he cast down his rod and it became a serpent; the magicians also cast down their rods, and they, too, became serpents. "Oh," says Farmer and Middleton and others of the same school, "it was a clever illusion; only a trick of the magician." But the Bible says the reverse, and we consider it of the first authority. "Their rods also became serpents," probably through the agency of some evil spirit, when, to show the superiority of the spirit which supported Moses, his serpent swallowed up theirs.

Then there were the plagues which followed, one after another, showing the power of the spirit of God which attended the prophet. Then there was the dividing of the Red Sea, and, forty years after, the dividing of the Jordan, besides the intervening "miracles of Moses," "It was a clever illusion; only a trick of the magician." But the Bible says the reverse, and we consider it of the first authority. "Their rods also became serpents," probably through the agency of some evil spirit, when, to show the superiority of the spirit which supported Moses, his serpent swallowed up theirs.

Now, you cannot but be aware of the numerous instances of "miraculous" cures occurring in the Old Testament times. We could instance hundreds of them, but we merely recommend the reading of a few passages being compelled, necessarily, to omit a great proportion, as we have been compelled also to omit a vast proportion of the supernatural events recorded in the Old Testament: Lev. 14:15; Numbers 13; Kings 13; I Kings 17; II Kings 4:10, 20; John 10.

Many of such cases can be cited from the New Testament also, and hundreds occur in the present time; for Christ said: "Lo! I am with you always, even unto the end of the world," and these signs shall follow those that believe: "In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick and they shall be cured." (Mark 16:17, 18.)

But again "poor, simple Joseph," says the modern skeptic, believed in a divining cup. "Is not this the cup whereby indeed my Lord divined? Wot ye not that such a man as I can certainly divine?" (Gen. 44:5 and 15.)

Then again, there was the Urim and Thummim gazed into by certain persons who saw mysterious things in the breast plate of the high priest, just a similar case to that of poor, superstitious Zedekiel, who has a crystal ball in which persons of a certain temperament see strange signs. A man is accounted weak or mad nowadays if he hears sounds such as Samuel heard in the still midnight hour. Notice how suspicious Samuel's case is when viewed in the light of modern skepticism. He was alone and in the dark; a child of nervous sensibilities, and easily overborne by his fears. Yet it was there, and he heard it before me; and it was written within and without. There you have two instances of spiritual manifestation very like, if not exactly similar, to those which come under our notice at this very day. Spirit hands and spirit writing were seen without the seers being either mad or dreaming or insane.

"All this," said David, "the Lord made me understand in writing by His hand upon me, even all the works of this pattern." (I Chron. 28:19.)

And, again, who, more fit, in the estimation of many of the public, than a Faith, we must remember, is one of the Christian graces, and should not be ridiculed and nicknamed credulity.

We think we have sufficiently proved to all that the Old and New Testaments are filled with records of Spiritual manifestations. And we now lay down the universally received axiom that "what has happened once may happen again." And in this case we are prepared to support it with sufficient testimony.

Let us now pass over a FEW HUNDRED YEARS OF DARKNESS in Israel, darkness similar to that which, of late, enshrouded ourselves, when the Lord, in consequence of man's materialistic tendencies, sent, in His own words, a famine—not of bread nor of water, but of the hearing of the Word; a famine of revelation. "Therefore night shall be unto you, when ye shall not have a vision; and it shall be dark unto you that ye 'shall not divine.' (Micah 3:6, 7.) This dark and dismal night of materialistic intellectualism we pass over, only looking hopefully to the East to see the first faint flush on the eastern sky betokening the coming sun and Savior. It was the midst of this darkness when, in religion, was ceremony, and faith in miracles but a thing of the past, when cold and benumbing materialistic intellectualism was the forte of the age; when the seers, the diviners and the mediums were despised and maligned as they are now, that the world was startled by the utterance of a voice from heaven proclaiming, "Peace on earth and good will towards man."

Then the light of the world broke forth to save men from the chains of darkness, and chase away the gloom that had so long oppressed them, and to restore the broken ties of spiritual communion and intercourse with the spirit world. And now we come to the Spiritualism of the New Testament. A people in the midst of darkness, groping their way, yet looking for a king from heaven, trailing clouds of glory in his path, are bitterly disappointed to find that their hopes have clung to a carpenter's child born in a stable, who, to him and to the credulous, it is true, believe on him, but the aristocratic orthodox of the Jews, the scribes and pharisees, the philosophers of the day, all rejected both himself and his supernaturalism; and meeting together they say: "If we let this man alone doing these mighty works all the world will believe on him; and we are credulous, it is true, believe on him, but the aristocratic orthodox of the Jews, the scribes and pharisees, the philosophers of the day, all rejected both himself and his supernaturalism; and meeting together they say: 'If we let this man alone doing these mighty works all the world will believe on him; and we are credulous, it is true, believe on him, but the aristocratic orthodox of the Jews, the scribes and pharisees, the philosophers of the day, all rejected both himself and his supernaturalism; 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HELLIANISM.

Contrast Between Church
Creeds and True Chris-
tianity.An Effort to Tell the Whole
Truth.

When human character is discussed we must handle it tenderly, but when governments, institutions or creeds are discussed, we should be fearlessly "tell the truth and shame the devil" as the chemist in his laboratory or mathematician with his figures, and if we detect a moral poison we should give it the right name in plain English.

The world is ruled by authorities, institutions, creeds and people, but we must not, like Carlyle, tell the people they are fools, for they would retort in the same way; we must not tell them their creeds are worse than themselves and really wicked, for they will fight for their creeds and send the saucy critic to jail. We must not tell them their institutions are demoralizing, for they do not consider themselves demoralized. We must not say the king is a gilded pauper, for that would be an insult; nor that the aristocracy are blood-sucking leeches—that would be treason.

But, my intelligent friends, let us analyze chemically the institutions that rule our people, without saying anything about the people themselves.

What are the chief characteristics of the societies now contending for supremacy in the human mind? Are they not, respectively, Heaven and Hell? The spiritual religion is a religion of free and frequent communion with heaven—that is its great merit. It is a heavenly religion, and it is for daring to maintain this heavenly communion that its opponents make war on it with slander, ridicule and persecution.

Our societies, therefore, must be designated as heavenly, and we believe in living a heavenly life. When we do live a heavenly life, which is universal brotherhood, we are practicing our religion, and the proper name is Christianity, for that was what the true Spiritualists and Christian friends, and they made that name so honorable that it has been used as a grand cloak to cover a multitude of sins and crimes, for they made a real brotherhood, and we have not yet got up to their standard, though we are moving that way.

Certainly the old religion of Jerusalem and the new religion of America is rightly called the heavenly religion, and all heavenly spirits endorse it.

But what is the most proper name of the religion invented at Rome? How does it differ from all other religions?

Its chief characteristic seems to be that it sees nothing important in the whole universe but hell. As to the millions of sins and words, it does not regard them as anything else but lamps for our benefit. Its God thinks of nothing but this little world as a feeder for his infinite hell, where the countless millions of the past and future are to be eternally roasting. He planned the earth as a feeder for hell and fixed his theological trap to catch the whole race, but fixed out his own escape hatch, and he, without any reference to his character, and inspired them with faith in his theology which authorized them to kill and torture heretics, thus, like their divine master, making a good imitation of hell on earth outside as well as inside of the Holy Incarnation.

His theology does not allow us to take much interest in anything but hell. To tremble with fear before him and beg to escape hell—to rouse the whole world into terror of hell, and conquer all those who make light of it—to subjugate all nations to the authority of his priests; to suppress all innocent gaiety, theatrical amusements, loud laughter, lively music, dancing and displays of female beauty, and one day in seven to live under the shadow of hell, even when the punishment of hell is in short, to fill the world with a glowing consciousness of the ever-roaring hell which is engulfing all nations, has certainly been the chief characteristic of what is called orthodox, during the last eighteen centuries, and is still, except where modern civilization has made its votaries ashamed of their crazy ways, and make so large a contribution to lunatic asylums.

Hell is certainly the essential peculiarity and glory of orthodoxy wherever it has full swing, and groans are a prominent part of its service whenever it is much in earnest.

It has other peculiarities in intolerance, cant, persecution, and hypocrisy, but these are minor matters, all arising from the all-pervading power and terror of hell.

It is therefore impossible to find a name more appropriate for the old orthodoxy of many centuries than that which would express its chief character as identified with hell. It is a hellian system, a hellian theology, a hellian view of human life as a stepping-stone to hell, a hellian view of the universe as a place of infinite room for hell, a hellian conception of God as the hell-builder and hell monarch of eternity.

To call this hellian system Christianity is as gross an abuse of language as to call a brass casting a twenty-dollar gold piece and encourage its circulation as such.

Original Christianity was direct communion with heaven as practiced by Spiritualists to-day, and a kind brotherhood among its followers. It had no hell, no angry God, no persecution, no gloom, no terror, but a great outpouring of the spirit, and healing of the sick by their brethren. It was a practical test for the brethren was, "they shall lay hands on the sick, and they shall recover."

It assumed no authority; it conquered by kindness, it appealed to reason, leaving all men free, for as St. Paul said, "Where the spirit of God is, there is liberty."

Such is the heavenly religion which the hellian church would crush if possible. It is true the hellian church is already half-destroyed and getting to be somewhat religious, as it is trying to drop its hellian character, but as long as it was against heavenly communion and clings to its hellian creeds, it must continue to be a dead weight upon intellectual and moral progress, and Prof. Herron will find he is galvanizing a corpse.

The hellian system hides in its creeds and refuses to investigate; the heavenly system lives in freedom, grows in love and leads the march of wisdom progress.

I have thought these suggestions worthy of publication, for a name is a powerful title of theosophy enabled Madame Blavatsky to circulate a mass of antiquated Hindoo rubbish, and the noble name of Christianity has given an air of sacredness to the most fatal system of despotism that has ever afflicted mankind, and reddened all lands with the blood of martyrs and blood of wars. Name it correctly as the hellian system, and its charm is gone.

But as long as we honor the hellian system by calling it Christianity, its hold upon the human mind will be hard to break.

It is true the members of the various denominations—Methodist, Presbyterian, Baptist, etc.—are not personally

hellian, and the term really belongs to their creeds. As human beings in a free civilized country, they cannot well be practical hellians, like the church, a few centuries ago, but the hellianism in their creeds, which still, though they resist it, have a debasing effect upon good people, many of whom would be willing to see a theological despotism established in this country, and all of whom are withheld from heavenly communion as long as the church can control them. The people are far better than their creeds, and its full power is not realized to-day. The hellian of the days when St. Bartholomew's massacre occurred, a little over three centuries ago, when the pope ordered the celebration over the assassination of 50,000 Protestants, was a very formidable and bloody-minded bigot. The creeds that produced those murders are unchanged, but the true hellian no longer exists, for humanity has outgrown the creeds, and we see no great difference between those inside and outside the church, except that the former are generally averse to progress and deficient in liberality.

The human race must continue in mental bondage until the hellian creeds are abolished, when social evolution will advance with lightning speed.

JOS. RODES BUCHANAN.

The Nebraska and Kansas
Camp-Meeting.

The Nebraska and Kansas Camp-meeting opened Thursday, September 17, at Franklin, Neb., under very unfavorable conditions, the weather cold and dreary. H. J. Need, president of the Franklin Spiritualist Association, delivered a short inspirational address of welcome to a small but attentive audience of Spiritualists and friends followed with short addresses by C. H. Moody, of Otego, Kan., then by the writer and Mrs. Noyes, and friend Barrows.

The evening train brought Dr. P. S. George, of Lincoln, Neb., secretary of the Nebraska State Spiritualist Association. On the morning train came D. W. Hull, of Norton, Kan., brother of Moses Hull, of spiritual renown.

On the 18th, spiritual meetings were held in the I. O. O. F. hall, for the rain of the night before prevented us from going to the camp. The hall was packed with Spiritualists and Christian friends, and they listened to a fine discourse by D. W. Hull and others, followed by tests by Mrs. Noyes. All the tests recognized.

The 19th, clear and cold. 2 p. m., inspirational lecture by C. H. Moody, of Otego, Kan., and Dr. George, of Lincoln, Neb., followed by tests by Mrs. Noyes. Sunday, the 20th, clear and warmer. 10 a. m., call for the purpose of organizing a Spiritualist Camp-meeting; organization to be known as the Southwest Nebraska and Northwest Kansas Association.

Officers elected as follows: President, H. J. Need; secretary, D. L. Haines; trustees, Chas. Davis, C. H. Moody and O. Hersher.

2 p. m., lecture by D. W. Hull. Dr. P. S. George gave his experience while in jail, placed there for the terrible crime of healing. There was a large attendance.

7:30 p. m., the hall was packed to its utmost. The writer lectured under the inspiring influence of Father McKinzie, a reformed Catholic priest, which was well received by the audience. It was followed by tests by Mrs. Noyes.

The camp-meeting has been a grand success. The Franklin Society added forty names to its membership. Our camp-meeting broke up at 10:30 last night, and the noble workers departed to their various homes, with many a true, hearty hand-shake, hoping to meet again in the near future.

DR. NOYES.

LOVE.

O, Love! holy passion, thou life of the soul.
Thou comest unbidden, from fountain unknown;
New senses awaken, bright visions unfold,
Ever titling each thought, with colors thine own.

Like angel enchantress from heaven descended,
Thy magical power doth fond memory enchain;
Like breath of rare flowers in harmony blended,
For evermore thou weapest, nor wouldst temple profane.

Thy language in words hath never been spoken,
O, passion too pure for stammering tongue;
But silence thy language, a heart-throb or token,
Or faltering sigh from tenderness wrung.

Thrice blest is the mortal who knoweth thy power,
Thy chains be as fire, they blind us to heaven;
From thy whispers come life to sweeten the hour,
To the heart that lies bleeding, fond hope hath given.

One touch of thy power endureth forever;
In dreams thou canst come o'er our belching the soul,
Till the hours seem but moments we'd fain hold forever,
Submitting—e'en blessing thy rapturous control.

Like silent dew kissing the brow of bleak mountain,
Whose dark, roughened peaks, forbidding ring are hard;
Ne'er knew the sweet music of songbird or fountain,
Till its tears in glad brooklets distilled from the air.

So thou dost come to hearts chilled with sorrow;
Whose cords have been rent, whose altars are bare,
Thy unspoken words bid us look to the morrow,
Thou pointest to heaven—fruitless is there.

K. D. WISE.

YOUNG GIRL'S STRANGE GIFT.

From Kalamazoo, Mich., comes news of the recent development of a new medium. The item from the daily Chronicle, of this city, reads as follows:

Alma Gault, the 14-year-old daughter of Julius Gault, who lives near Galesburg, has recently developed great spiritualistic manifestations. She is a handsome and intelligent girl, and her father believes she has received a divine call, and will not allow her to receive money for talking messages from departed friends.

Several months ago Mr. Gault bought his daughter a planchette board to play with. One evening after his mother died, he was surprised to see the board spelling out her mother's name. Alma took a pencil and wrote:

"Go to the pantry and you will find a paper containing an article on Spiritualism."

Mr. Gault treated the matter as a joke, but finally found the article. It was a poem. Mr. Gault says the writing was his mother's exactly. In day or two he had the board herself writing, and copy-book at school, and was surprised to see that the pen was not tracing the thoughts in her own mind, but something quite foreign.

Since then there have been many communications. Alma will frequently sit down in broad daylight, with a sheet of

wrapping paper in front of her. She takes the pencil in an unusual position and in a few moments will be writing, the words being upside down to her. At the sight she may be looking out of the window. While under control her arm and hand become cold as ice and powerless to do anything but write. Sometimes the right hand writes, sometimes the left, and often both, writing two distinct messages, one perhaps in a man's hand, the other in a woman's, at the same time.

Everything is done in the light and in full view of everyone. As a result of the girl's work many heretofore orthodox church members have embraced the spiritualistic faith.

NON-PROGRESSIVE.

Indiana Universalist Convention
Is Such.

Proven So by Its Action on Resolutions.

TO THE EDITOR:—I have ever been of the opinion that the Universalists were a progressive, liberal sect of religionists, but the following resolution, with its "whereases," adopted by the Indiana State Convention last week, which recently met at McCordsville, has done much to change it.

It is said that the resolution was framed for the special benefit of a Unitarian minister (Rev. Llewellyn), a broad and liberal preacher, who has hitherto, in other States, been invited to lecture and to affiliate with the Universalist church. But it seems that he and the Universalists with whom he has been wont to commune are far in advance of Indiana Universalists, as the resolution itself abundantly proves. But here is the resolution, which will speak for itself:

ANTI-RATIONALISM.

Whereas, The Universalist Churches and Convention of Indiana, have all been built up to their present position upon the theory that the Bible is infallible authority in all matters of religious faith and practice, and

Whereas, During the last few years, there has appeared in our ministerial force a few preachers who by their public utterances in our pulpits, and especially at the meetings of our associations, ministerial circles and conventions, and by their private conversations with laymen, have been endeavoring to lead among strangers, seek to belittle the Bible as an infallible guide in matters of religious life; and who, under the misleading guise of "higher criticism," are in the habit of asserting that certain assumed facts of science are true, and that they contradict the Bible, and that the Bible must give way to these assumed facts, and true religion must conform to and be based upon science, and the old position of our church in reference to the Bible must be abandoned, and Rationalism be substituted; and

Whereas, These so-called "higher critics," or rationalists, are not in any sense qualified to be the Universalist Church in this State; but on the contrary are creating divisions and dissensions, and are causing doubts and misgivings among our people, beclouding their faith and chilling their zeal, and putting in the hands of the opponents of our faith much evidence in support of the old slanderous charge that Universalists are infidels, and are without faith. Resolved, That while we do not intend to abridge any man's freedom of thought or speech, we do protest that the teachings of these preachers, who in any way seek to belittle the Bible as an infallible authority in religion, is not in any sense Universalism, and no person has the right to proclaim such skepticism in the name of the Universalist Church in this State; but on the contrary, we are creating divisions and dissensions, and are causing doubts and misgivings among our people, beclouding their faith and chilling their zeal, and putting in the hands of the opponents of our faith much evidence in support of the old slanderous charge that Universalists are infidels, and are without faith.

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Resolved, That our preachers, Sunday-school superintendents and teachers should devote more time and effort to inculcate the doctrines of the Bible, and especially a believer in the Bible as an infallible rule of faith and practice in all matters pertaining to the religious life, and be it further

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AT "THE HUB."

W. H. Bach Located There.

JONAH AND THE WHALE—THE SUMMER CAMPS—THE PROGRESSIVE THINKER—THE "WONDERFUL" HERMANN—GRAVEYARD DIRT AT THIRTY CENTS PER OUNCE.

TO THE EDITOR:—The arrival of THE PROGRESSIVE THINKER this evening called my attention to the fact that I had not written you a letter for some time.

First, I wish to pay my respects to a critic of my article on "Jonah and the Whale," which the writer of the criticism thought I would have to remodel after reading his criticism. I would, rather, respectfully call his attention to the story of the old sailor that is attached to the story of "Jonah and the Whale." The story from his French paper would be no better proof than the other one. Even if his story was true, it would not be a proper comparison, as the whale was dead and therefore the gastric juices would not act with the same force they possessed in life. Of course it is useless to bring up the argument that the person could not get breath in such a place as it is well known that a man would die in the stomach of an animal as quickly as he would in water, allowing that he could get there without injury.

No, brother, I am not ready to modify the story until better evidence than a newspaper story is offered in substantiation of the claim that such a thing is possible.

We enjoyed our stay at the camps this summer. Cassadaga, according to Mrs. Bach's report (I was not there), was finer than ever, and I must say that I enjoyed the time spent at the camps I attended, better than ever. One great point in the camps of this season was that they were demanding a union of the spiritual and the phenomenal.

By the union of the two, we will grow faster than we could by either one, and this year the lectures were attended quite as well when there was no test medium to follow as they were when there were tests to be given without lectures. But when they were combined the enthusiasm was the greatest.

There are some very interesting articles in THE PROGRESSIVE THINKER just received. Brother Underwood's lecture should be read and digested; Brother Moore's ideas should be put into practice. The stench would soon give the world a different idea of the so-called "holy writings," and we would be bothered less by pious cranks in our government and other places.

I wonder if the writer of the article criticizing Hermann expects many of his readers to read the "Progressive THINKER," who have seen the entertainments, to agree with him. I do not believe in bringing everything into psychic lines, but does not Hermann do some wonderful tricks without the usual stage mechanism? It strikes me that I have seen him do some of them. In fact, his "palmistry" is remarkable, as everyone who has seen him will be willing to admit. But it is well known that he is not the "Great Hermann," but has his name changed to that of the great master. He has also stated, many times, that he could duplicate the "tricks" of any medium, though he has failed to carry out his claim in a number of cases.

Herrmann is a slight-of-hand performer and we cannot deny his ability to do many wonderful things. In fact, he is a wizard, and many are capable of doing wonderful things. But I would like to see the slight-of-hand performer who will duplicate the things I have had done for me by mediums, many of whom were personal friends and did them in my own home.

The letter from Will C. Hodge has the right ring to it. His letters always do have. Some way Will seems to have "the touch" about it. Clinton camp must have been alive, with all the great talent he mentions, and I can imagine the friends, as they gather around in the early evening, as the friends do at Clinton, talking over their experiences. But what I would like to know is why they did not run the "fake" mentioned off the grounds when he was in the graveyard dirt at thirty cents an ounce.

When will Spiritualists wake up to the fact that they cannot get development by smelling dirt and carrying charms around in their pockets. It is easy to realize why a person whose education has been in a mystical line should carry the foot of a graveyard rabbit, or a horse-chestnut, or a dried-up potato around with him, and away come some mysterious something, but why a Spiritualist whose education is of an entirely different order should do so is one of the "mysteries of Godliness."

The suggestion of "C. F. C." is a grand one. It is really too bad that so much of our grand thought that is so pregnant with good and elevating ideas, should be lost completely, as it is. No one can afford to neglect the study of the Bible, and to be at any of our camps. We should gather these lectures together in some way. But how to do it is the question with those who have attempted to put literature of this class on the market.

C. F. C. thinks the report of a camp-meeting, with all the "lectures," tests and striking phenomena, could be published in pamphlet form and furnished at about ten cents. The great conundrum that publishers of this class of literature have to solve is how to make both ends meet on the basis presented. The sales of such literature are very limited. In fact, from my knowledge of the experience of those who have attempted to put such works on sale, it is my opinion that many of the publishers do not get enough out of their publications to pay the printer's bill.

But why can we not make a move that will carry out such a line of publications? We can, if we are willing to invest a little money in it. The cost of a stenographer and typewriter for such a purpose would be about ten dollars a day, for a thirty-days' camp, \$300. If my memory serves me right, the cost of printing and binding in paper the report of the first convention of the National Spiritualists' Association was \$467 for three thousand copies. As the report of a thirty-days' camp could not be crowded into a much smaller space than this three-days' convention was, that would mean the cost, independent of compilation, \$707, or over 25 cents a copy. The cost could be lowered by large sales. I would suggest to C. F. C. that he make the attempt to get subscribers to such a publication; if a sufficient number can be secured, the book could not help being a marvel of wisdom and worth thousands of dollars to the Spiritualists to say nothing of its value from an intellectual point of view.

Well, this has been a sort of rambling letter, but perhaps from traveling around in the interests of Spiritualism I have gotten into a rambling habit; now I have tried to break the habit, and unless the climate does not agree with us, we expect to remain in the Hub city. For the present, at least, my address will be 33 East Newton street, Boston, Mass.

W. H. BACH.

Lonely beams the evening star,
My barque is on the sea,
And across the moaning bar,
Friends are waiting me.

But the tide is noiseless, deep,
All too full for sound;
I can only wait and weep,
Heavenward bound.

Twilight shades and evening bell—
All my life is dark;
Muffled oars repeat—farewell—
Lonely is my barque.

Rev. G. C. LOVE.
324 Front street, Portland, Ore.

MY BARQUE.

A New Campaign Song.

A spirited patriotic song, entitled "McKinley, Hobart and Honor," composed by G. F. Perkins, has just been published, and is a reading quite a stir among the district singers. The price is 35 cents a copy, and can be ordered through this office.

"Human Culture and Cure. Part First. The Philosophy of Cure. (Including Methods and Instruments)." By E. D. Babbitt, M. D., LL. D. A very instructive and valuable work. It should have a wide circulation, as it will fulfill the promise of its title. For sale at this office. Price, 75 cents.

W. H. BACH.

CAMP AT PUGET SOUND.

Interesting Report from Rev.
G. C. Love.

TO THE EDITOR:—No doubt the people are beginning to wonder what has become of myself and the camp-meeting that was announced through your valuable paper, to take place in Seattle.

Well, the car line that had, through their superintendent, agreed to arrange seats and shelter and also to light the grounds with electric lights, failed to carry out their side of the proposition on account of the receiver refusing to spend the money necessary to do the work as agreed on by the superintendent. The consequence was, I took the next best offer, and the camp-meeting was held at Pleasant Beach, about one mile from Port Blakely, and about twelve miles from Seattle, on Puget Sound.

It was one of the prettiest places you could imagine for a camp-meeting. There was a lovely grove of young fir and mountain laurel trees, giving a splendid shade beneath, in which the tents were pitched. In the foreground stood the restaurant and dancing floor, from which we looked out the briny waters of the off-beat of Puget Sound.

There were quite a number of campers for just a few days at a time, and twenty-one campers remained until the close. A considerable number brought bedding and found places to sleep in the restaurant or among the campers. While so far as finances are concerned, I did not get back the money invested, yet because of the good work accomplished I am satisfied.

There is no telling the results of the meeting spiritually considered, so I will not try it. The meeting commenced on the 8th and lasted until the 30th, inclusive. We were in a country where but little was known in regard to our religion, and yet the people seemed to be camp-meeting from the first.

The people of Port Blakely in large numbers to see and hear about our wonderful doctrine of eternal life in our own individuality, and our common brotherhood.

On the night of and just prior to our last meeting, a number of men surrounded me out in the grounds, and plied me with questions concerning circles and the knowledge of Spiritualism, until I was compelled to excuse myself to preside over the meeting that had been called and was waiting my presence. And then I was only allowed to go after I had promised to visit them again in the near future.

During our stay at the camp grounds myself and wife visited Port Blakely. Mr. McDonald, the owner of the campgrounds, kindly placed his horse and buggy at our disposal for that purpose. Port Blakely is said to have the largest saw-mill in the world. We found it running day and night with several hundred men employed. There were in port at that time ten sea-going vessels loading lumber for various parts of the world.

There is also at this place a large number of men employed in the shipyard, and two large vessels were under course of construction at the time of our visit.

Many of the friendships I have formed among those I met on the campgrounds, and I wish them all success in their journey of life both spiritual and financially. So enthusiastically did the people become that a committee from various cities and towns in the Sound country was organized for the purpose of arranging for a camp-meeting in 1897. Mrs. M. E. S. McColl, of Tacoma, being president thereof, and Brother George Tuttle, if I remember right, vice-president.

Many mediums and speakers of local fame were with us during the camp-meeting, as follows: Mrs. Ruth A. Paine, president of the First Society of Seattle; Mrs. Lena J. Gifford, Mrs. W. H. Ferguson, Mrs. Ida Christie, Miss Amelia Christie, Dr. Chesbrough, Mrs. Maud Chesbrough, Mrs. Kate Thomas, Mrs. Jno. J. Anderson and Charles Lilly, of Seattle; Mrs. McColl, whom I ordained a little over three years ago for the First Society of Portland, Oregon; Mrs. Lena Swan, of Ellensburg, Washington; Mrs. Dr. Lou Patterson, of San Francisco; Mrs. Georgia Coley, of Sumner, Wash.; Mrs. W. E. Williams, of Salem, Oregon; Rev. G. C. Love and Mrs. Westlake, of Portland, Oregon. I came near forgetting the Boy Medium, from near Kelso, in Washington, only 15 years of age, and yet he is able to hold his own with many of the older speakers in the cause. These whom I have mentioned are all good in their line and earnest in their work.

There are many who attended the camp and came before an audience for the first time, who bid fair to do a grand work in the cause of Spiritualism. Among them I mention Mrs. Myers, Mrs. Lida Bassett, Mrs. Moore, of Colby.

Should there be those whom I have omitted, I am not doing so for I assure them that I have appreciated the efforts of all in their endeavors to make the meeting a success. I thank them all for their kindness to me. Yes, great enthusiasm has been awakened by the first but not the last Spiritual camp-meeting on Puget Sound.

The bills were mine—they are all paid in full.

The camp-meeting belonged to the people, and I am satisfied they enjoyed it. I labored under adverse circumstances; my daughter—only child left out of five—was then and is now in a very serious condition physically. It was thought she would not survive the camp; she still lingers and her condition will keep me near my home for a time. But I am using too much of your time and space and will close.

Rev. G. C. LOVE.
324 Front street, Portland, Ore.

MY BARQUE.

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My barque is on the sea,
And across the moaning bar,
Friends are waiting me.

But the tide is noiseless, deep,
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The Progressive Thinker will be furnished until further notice at the following rates, invariably in advance:	
One year (12 issues)	\$1.00
Six months (6 issues)50
Three months (3 issues)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 checks cashed on local banks, so do not send them unless you wish that amount deducted from the amount sent. Direct all letters to J. R. Francis, No. 40 Loomis Street, Chicago, Ill.

CLUBS: IMPORTANT SUGGESTION!
As there are thousands who will at first venture only twenty-five cents for The Progressive Thinker, we would suggest that clubs be organized, and that each club should consist of at least ten members, and that each member should contribute one dollar to the club fund. This will enable us to send the paper to each member of the club at a special rate of only twenty-five cents per copy, and will also enable us to send the paper to each member of the club at a special rate of only twenty-five cents per copy.

A Beautiful Harvest for 25 Cents.
Do you want a beautiful harvest this year? We can give you a beautiful harvest of knowledge and wisdom for only 25 cents. We will send you a copy of The Progressive Thinker for only 25 cents, and will also send you a copy of The Progressive Thinker for only 25 cents.

TAKE NOTICE!
If you do not receive your paper promptly, write to us, and we will send it to you at once. If you do not receive your paper promptly, write to us, and we will send it to you at once.

SAURDAY, OCT. 3, 1896.

A Needed Reform.

The extravagant expenditures attendant upon modern burials of the dead ought to be counteracted in the interest of the living. Those in middle and humble life attempt, on such occasions, to ape the ostentation and display of the wealthy. In doing so they impoverish their estates, and often bring poverty and suffering on their families. The loved dead are frequently transported long distances at great expense, to be laid by the side of kindred. Viewed from the standpoint of a liberal, these wasteful expenditures for purposes of display should be discarded. The dead body, lately animated, has become to Spiritualists the cast-off prison-house of the soul. The mission is to turn to dust, to mingle again with its native elements, and in due time to reappear in organized vegetable and animal forms. The memory of the dead is an abiding and sacred treasure to family and friends but they who are correctly instructed do not see in decaying matter

The sparkling eye, the kindly smile, and tender words of love.

with the occupant of the tomb. On the contrary, they look beyond, and fancy a disembodied spirit no longer subject to death or decay.

The Countess Wemyss, late a prominent personage in London society, said to have been noted for her hospitality and practical common sense, has set the world an excellent example. In her will she gave directions for her burial: "She wanted a plain coffin to be laid on a farmer's cart instead of a hearse and covered with some colored cloth that would not be noticed by the crowd. The cart was to be drawn by four horses, each led by its driver, while the pall-bearers were to be her own personal friends. No blinds were to be drawn in her house and no crape worn. I hope," she concluded, "these wishes will not be looked upon as in any way eccentric. They are not so. They are simply the expressions of a feeling that pomp and expenditure in funerals are unbecoming, and that death at the end of a long and happy life is more a matter of thankfulness and rejoicing than of lamentation or woe."

"Sleep after toyle, port after stormie seas, Ease after warre, death after life, Doe greatly please."

"Lady Wemyss" wishes in regard to her funeral service, that their place be the place of the plain coffin only, with a few flowers, with heavy brass mountings, was provided."

Philanthropists cannot do the public a greater service than to turn their attention to this subject, with the view of correcting a growing evil.

Another Terrible Slaughter of Christians.

An attempt was lately made by a body of Armenian insurgents to loot a bank at Constantinople. The Turkish military appeared promptly in aid of the civil authorities and fired upon the brigands, killing many of them, and preventing the spoliation of the bank. Cadavers were immediately sent out by the military, and their agonizing cries, announcing to Western nations "another terrible massacre of Christians." All Europe was aroused, and away were sent British, French and Italian fleets, no longer to wrest the holy sepulchre from the Saracens, but to protect Christians from slaughter at the hands of the vile Turks, the legitimate successors of the Saracens. The object of this naval demonstration is said to be the abdication of the Sultan, probably having ultimately in view the division of the Turkish empire among the allied powers.

But a new complication has arisen. Russia is reported to have taken Turkey under its protection. Russian fleets in the Black Sea are already on the move to meet the invading fleets from the West. And what adds interest to the occasion, Germany has sided with Russia and is determined to aid that power in protecting the sovereignty of the Sultan.

This is wholly unexpected, and may lead to a long and bloody contest between these great powers and the allied forces.

President Cleveland has dispatched to the Levant one of the strongest of our war-ships, unquestionably to protect American interests in those distant regions.

But observe: The Nord Deutsch, of Berlin, evidently violating the opinion of the German emperor, in a late issue, said: "The recent massacres in Constantinople were clearly justified as the Sultan merely punished offenders against his sovereignty."

But more: This same government organ of the Germans says:

"American missionaries are chiefly responsible for the Armenian difficulties."

The Bible Disturbs a School.

A fight is on in Canton, Kan., over reading the Bible in its school. The district treasurer protested to the School Board against religious instruction in the public schools. The church element sent a counter petition, and the Bible reading was continued. A few nights later the school house was entered and the

holy book was destroyed as a worthless fetish. The news dispatch says: "A division on party lines followed, creating a feud as intense and bitter as any of the county seat wars that have raged in Western Kansas."

Public schools sustained by taxes collected from all classes should be kept free from sectarian bias. So long as Christians insist on forcing the reading of their book on unbelievers, so long it will be the duty of the latter to show, not only the worthless character of the book, but also its pernicious teaching. A ridiculous claim was set up against the protestant that he is an Atheist. Have not Atheists the same rights in this Republican government as have Christians? The days of burning that class of offenders have long since passed away. True, it was one of the most effective measures for making Christians, but the church must be content with milder methods now. Hypnotism is their present "best hold."

That Wonderful Archeological Revelation.

The article on our 7th page three weeks ago, headed "Flod of Light on the Past," may not have attracted that attention its merits deserve. It is in fact an astonishing revelation which opens up a world of speculation, and must require a reconstruction of Biblical literature in regard to the Beginnings. Away back 3,000, and possibly 4,000 years before Adam was made of dust, there was the city of Nippur, and its residents were so far advanced in knowledge that 5,000 years before our era they had learned to write and transmit their knowledge to contemporaries, and to distant generations.

It had been supposed, until within a very few years, that the invention of letters was due to the Phoenicians. Prof. Sayce, in his Arabian researches, upset that theory, and proved that a written language was introduced into Egypt from Arabia, and that the Phoenicians, instead of being inventors of letters, were only borrowers. Now, way down, sixty-six feet, through debris, the accumulation of 9,000 to 10,000 years, the site of many successive cities, rising one above another, each built on the crumbling ruins of a former city, and each leaving written records on stone and pottery, are found, not traces of man, but enduring monuments demonstrating his great antiquity and civilization. This cannot be explained away by book or priest. There has been no longer among these indestructible records, nor any tool of a religious hierarchy to alter, amend, or redact to fit any modern creed.

The explorations have been made under the auspices of the University of Pennsylvania. Prof. Hilprecht, sent out by that great institution of learning, and compensated for expenses by it, is a churchman. Dr. John P. Peters, of New York, the predecessor of Prof. Hilprecht, led the way in this great archeological work. Both are Semite scholars of high standing, and both were able to read the cuneiform inscriptions and translate them into English, says Dr. Peters, as interviewed by the New York Herald, from which we quote:

"One result from the explorations conducted by the University of Pennsylvania, at Nippur, has been to show that civilized man inhabited that city and the whole country of Babylonia at an age hitherto unsuspected. We found there a city of the time of the Sumerians, 4,500 B. C., and the writing on these documents was in a semi-syllabic script, with conventional characters only recognizable in a few cases as originally pictures. Evidently, there was a long development behind this script, extending, presumably, over centuries; say, roughly, that writing was invented in Babylonia about 6,000 B. C."

"As early as that a true arch with a keystone was found by Haynes. At least a thousand years earlier, as shown by our excavations, Nippur was a city. Its inhabitants made pottery, used copper and gold, baked bricks, built houses and temples, conducted a considerable commerce, had laws, and a stable government. There was a general civilization. It is evident there must have been a long period of training and developing preceding the attainment of this stage of civilization. These general conclusions are corroborated by the work of a French expedition, which has also been exploring in the valley of the Euphrates about sixty miles south of Nippur, and, as far as civilization in general is concerned, by recent explorations in Egypt. Recent explorations in the Troad, in Greece, in Asia Minor, Syria, and in Southern Arabia, all point in the same direction. Man was civilized far earlier than has hitherto been supposed. The explorations at Nippur enable us to fix a date for the civilization in the Euphrates valley not less than 6,000 B. C."

We would love to follow this subject farther, and may do so on a future occasion. We are sure the reader is interested.

Black Eyes Galore.

The great fight to preserve Sunday as a sacred day still goes on. God, in His infinite wisdom, neglected to shroud the world in a blue light, or employ any other instrumentality to assure mortals that he regarded any one day in the week better than another. It was the priest, pretending to voice the will of God, who made the discovery that by gaining control of one day in seven he could better control his dupes. The fifty-two days thus stole from labor each year, added to about two hundred Saints and other holy days, consumed some two-thirds of the year, which were really dedicated to the service of the church from which the priests alone profited. But they did not rest at that point. One day of the proceeds of the labor of herds, and flocks, and fields, went in the same direction. The toiler was virtually a slave to a cruel hierarchy. He was kept in ignorance and terrorized by excommunication, anathemas and threats of purgatorial fires, if he rebelled against church authority.

Don't tell me that Protestants had no hand in enslaving the toiler. They are only offshoots of Catholic oppression, inheriting their creed and all the essentials of the parent church. But for those creeds and that tyrannical Protestant churches would have never been. It is not for the want of disposition these professed reformers are not so oppressive. Though the outside world has no knowledge of what is transpiring in the secret councils of that mother church, yet facts in our possession render it more than probable that obnoxious parties are still imprisoned, tortured, and probably murdered at this date for opposition in the interest of the church.

But we have wandered from the subject for which the pen was taken. Though there is no relaxation in effort to enforce Sunday laws, prosecutions

have become almost failures. Parties were lately prosecuted at Oshkosh, Wisconsin, for playing ball on Sunday. "It took the jury just four and one-half minutes," says the report, "to decide that it is not a crime nor a violation of the Sunday laws to be kept on Sunday in Oshkosh." The witnesses on the part of the prosecution, save one, refused to testify, lest they should incriminate themselves. The testimony of one poor, forlorn character, named Richard Lee, a detective in the interest of the Sabbath Association, was discarded by the jury, everyone of whom was a merchant.

Reports of similar failures to sustain prosecutions come from every part of the country. The laws punishing blasphemy have become obsolete, and the Sunday laws will soon be placed in the same category.

A Most Efficient Work, and One To Be Patterned After.

Mr. and Mrs. Robert Wilcox have long been identified with Spiritualism. For a number of years their son, then a mere boy, published a little paper devoted to the cause, which was the only amateur journal devoted to Spiritualism, and in many respects a notable paper.

Mrs. Wilcox came into possession, by inheritance, of a large brick house, directly fronting the electric road connecting Norfolk, Milan and Sandusky, running through one of the most populous and wealthy portions of the State of Ohio.

Most fortunately she owned a tract of land in the oil belt with a large yield of oil. She said the means thus placed in her hands was for a purpose, and with rare judgment saw that she could do a good work right at home, and not wait, as so many others have done, for far-off and great occasions.

Practically the three populous towns were brought to her door by the electric road, so she proceeded to remodel the house for a public hall. Its two large parlors thrown into one made a fine assembly room. A room at the side was furnished as a waiting-room, with easy chairs and couches for the aged, or children. The whole was carpeted, repapered and re-painted in pleasing harmony of quiet colors.

Then she engaged Frederick Donakin to remove his home in Paulding county and become the settled speaker.

Mr. Donakin has been long and favorably known in the western part of the State as a reliable, earnest, and devoted, and is ably sustained by a wife of equally noble character.

The public meetings began in April last, and the attendance showed the full capacity of the house, and has been well sustained. Under the new influences Mr. Donakin's inspiration became more exalted, and his eloquent discourses have become a theme of conversation.

Mrs. Wilcox was not content with this ministrations for adults, but sought for a method to bring in the children. She found all she desired in the Children's Progressive Lyceum, and this was organized, or rather, the whole society became a Progressive Lyceum. Every fourth Sunday is set apart for a Lyceum session, and the talent displayed would be an honor to any society.

This lady is worthy of all praise. She is one of the few Spiritualists who think their belief has significance and demands their aid, and she is doing a work which will last in its effects as long as there is a surrounding community.

The Premium Encyclopedia.

Several weeks ago we withdrew our offer to send the Encyclopedia of Death, and Life in the Spirit-World to new three months subscribers. We have been at great expense in sending out this premium, knowing that thousands of Spiritualists would want it without any intention whatever of becoming permanent subscribers to The Progressive Thinker, for, as a rule, they take no Spiritualist paper. But the inducement of getting a 400-page book, worth fifty cents, and the paper also for three months, all for twenty-five cents, brought them temporarily to the front. The great good that the thousands of copies distributed will do, compensates us for the great expense we have been to in this direction.

We still have a few hundred volumes on hand of this "Vol. I" of the Encyclopedia of Death, and Life in the Spirit-World, in paper cover, which we will send to all new six months' subscribers, and also to each of our present subscribers who renew for not less than six months, and who send us at the same time one new six months' subscription. It is far better for the new subscriber to take the paper for six months, for during that time, he will begin to see the necessity of continuing it.

The Preacher in Politics.

The Indianapolis Sentinel expresses our own views this way:

"If a preacher wants to go into politics let him come down out of his pulpit and go on to the hustings like any other politician. Nobody objects to that. He divests himself of the sanctity of his office, and puts himself on a level with other campaign speakers. What is objectionable to your preacher who undertakes to be a preacher and a politician at the same time—to throw the mantle of religion over the political views he entertains—to make the Almighty responsible for his half-baked political thought?"

Poor Old Pope.

That distinguished ecclesiastical functionary, the Pope, has just issued an apostolic letter in which he proclaims the ordinations by the Episcopalians are absolutely invalid, and he asks the Anglicans to return to Catholic unity. This, probably comes from Gladstone's suggestion of a reunion of Protestantism with Catholicism.

Stimulus to Goodness.

Two murderers were executed at Tablequah, Indian Territory, on the 18th ult. Each claimed conversion and said he was not afraid to die. The certainty of hanging has great redeeming merit.

"The Philosophy of Spirit, and the Spirit-World." By Hudson Tuttle. A most able and interesting presentation of a most important subject. Every Spiritualist and every inquirer into the proof and philosophy of Spiritualism should have this excellent book. Cloth, \$1. For sale at this office.

"The Woman's Bible. Part I. The Pentateuch. Comments on Genesis, Exodus, Leviticus, Numbers and Deuteronomy." The contrast between the thoughts of these brave women and the thoughts of the orthodox world during all time past, is very striking. Keen analysis, and a fearless adherence to the right, characterizes this very interesting effort of some of the brightest minds of to-day. For sale at this office. Price 50 cents.

THE SYMPSYGHOGRAPH

SOMETHING NEW UNDER THE SUN.

From an article by David Starr Jordan, in Appleton's Popular Science Monthly for September, 1896, it appears that remarkable discoveries in photography are at present being made by means of the Roentgen or X rays, or of other some other occult force and law. The experiments described by Mr. Jordan consist in photographing, in the dark, either the image fixed upon the retina of the eye or the ideal held in the mind of the operator by force of the will.

It appears that Professor Ingles Rogers, of London, discovered that not only could pictures of objects be produced in the dark by the action of the invisible X rays, but that images formed in the retina of the eye could also be fixed upon the sensitized plate by means of some invisible intermediary force acting between the eye and the plate. Looking at a postage stamp for a few minutes, the Professor went to his camera, in a darkened room, and gazed through the lens at the sensitized plate, with the result that a picture, small and a little blurred, of the stamp, was impressed upon the plate.

Another experiment, described was one made by Mr. Cameron Lee, who "attempted to secure the image of a thought." He accordingly placed "his own eye in the focus of a lens in absolute darkness, thought intensely of the face of a certain cat," and, mirabile dictu, the negative, after long exposure, showed unmistakably in the center of the rounded outline of the enlarged pupil of the eye, "a faint image" of a cat.

The sympsyghegraph is the name given to a camera with a lens having seven curved facets "arranged on the plan of the eye of the fly." "To each one of the seven facets led an insulated tube provided within by an electric connection, so that electric or odic impulses could be transferred from the brain or retina through the eye of each different observer to the many-faceted lens. From the lens these impulses would be conveyed on a sensitive plate, as the rays of light are gathered together in ordinary photography."

The experiment with this instrument consists in having seven persons fix their minds steadfastly upon a cat—no particular tabby—"but a cat as represented by the innate idea of the mind or ego itself." With such idea in their minds the experimenters, being in utter darkness, gazed into the tubes leading to the seven-faceted lens, and the X-rays, odic or other force proceeding from the seven eyes or the seven eggs back of them, converging upon the sensitized plate, produced thereon, amidst much grotesque and fitful confusion, quite distinct pictures of two generic cats, which the writer suggests may disclose more or less perfectly "the cat of the human innately, the astral cat, the cat which 'never was on sea or land,' but in accordance with which all cats have been brought into incarnation."

Truly, scientific experiments of this kind are unique and interesting, and they touch forces, powers and laws to which the non-scientific as well as the scientific world are as yet quite strangers. They are probably but the beginnings of a more accurate and profound chemical, biological, or psychic science, dealing, however, with forms and modes of phenomenal activity and being, as all science must and can only deal.

To photograph the images within the mechanism of the human eye, whether implanted there by action of objects, and media from without, or whether reproduced there by the creative power of thought resident in imagination, memory and will, can scarcely be said to photograph thought itself; for, what is thought? It is of course much easier to ask such a question than to answer it. It is also much easier to say what thought is not than to explain what it is.

We can and must, however, distinguish between the sense-impressions, which are the fragmentary objects of thought, and the activity which constitutes thought itself. So much a distinction be made between representative ideas, the products of imagination or reproductive thought, and the original power, or activity, of thought itself. A brief explanation and definition of thought is given by Prof. G. S. Morris in his work, "Hegel's Philosophy of the State and History," which may help us in our understanding of "this intricate and subtle subject." It is as follows:

"Thought is peculiarly a universal activity. Its peculiar products have the form of universality; it considers everything under the form of universality. Moreover, it is the peculiarity of thought that its objects, its subject-matter, are not away from it, but absolutely present to and in it. The presumption of thought is, that all its possible objects lie within and not without its own realm, or within the sphere—to employ a truthful figure—of the rational self of the thinker. Or, more plainly, thought presupposes that things are thinkable; that it and its objects have a common nature; that a common reason informs and constitutes the thinking subject and the objects of thought; that in truly thinking and knowing things it is just as truly developing and actualizing the potentialities of the subject's own nature, or thinking, and knowing itself; and so that wherever it may successfully range, whether in the sensible or in the spiritual world, it is no longer a stranger, but strictly at home, and is free."

That thought is a universal activity

implies to my mind that that which is absolutely real in this universe of ours is immaterial, or truly spiritual, in its nature, and that as such reality it is infinite both in its constituent general principles and in its possibility of realization in actualized particulars. But no human being is infinite; yet all human beings are infinite when the thought of the universal possesses their minds; in other words, the thought of infinite space, of infinite time, of a universal law of mathematics, of a universal physical or moral law, lifts the mind into the higher and purer universal state or domain of infinite being, and the mind thus apprehending the universal becomes essentially at one with it and is a fitting and natural exponent of it.

But thought treated in this manner is too general and abstract for the practical purposes of the individual life. We cannot conceive of thought without a thinker, and this brings us to the soul, or that which is the very man. Wonderful, indeed, would be that instrument or device which could picture the soul-ego upon the sensitized plate. But even here let us not be too sure. Gradually, but none the less certain, has the onward march of the physical sciences been the wreck of religion's mysteries, and unless the fabric of our soul-structure is woven of veritable tissue, material or immaterial, natural or supra-natural, we have no assurance that it, too, shall not crumble into dust before the same everlasting Juggernaut of science.

But let us turn from this dread contemplation to consider for a moment the nature of the soul, which, like an Arabian harp, seems to catch the sweeter and diviner breaths of nature and transform them into heavenly music. Hegel, through whose mind, in the language of a recent commentator, the pure light of philosophy shone, if it ever did shine upon earth, said of the soul—"that in the eye the soul concentrates its entire self, and that it is not solely by the eye that it sees, but also that by the eye it is seen. * * * But what is this soul which is thus capable of shining through all the parts of the form? Certainly we do not find it in inorganic nature, or even in animated natures. In these everything is finished, bounded, deprived of knowledge of itself and of freedom. It is in the development and life of the spirit only that can be found the free infinity which consists in its resting upon itself, in its ability to return to itself in any and every manifestation. In this only is true freedom, and until this is acquired it must exist but as a limited force—a character arrested in its development."

Is it not true, and does not all our experience teach us, that the soul expresses itself most truly and intensely in the eye? Hope, joy, despair, anticipation, passion, love, deep meanings, tranquility, beauty—what may we not read of humanity and its spiritual wonders in this human eye? Poetry that never was fashioned into metric verse—because far too exquisite for that—dwells and over has dwelt in the eyes of women and men; Language, the symbolized vehicle of thought and feeling, fails to express the higher shades of meaning, the deeper and more delicate cadences of feeling, of the inner life, and images and pictures are but suggestive of the rare beauties and profound glories that immerse and enthrall the soul of the true spiritual artist.

Let science, then, seize upon the manifested being, the glimmerings of the divine world of the soul, the outcroppings of the infinite life that is—let it encompass the wide domain of the shadowy forms of so-called tangible substance, and yet it sees not, it hears not, and knows not the soul and its infinite realm of truth and beauty. All pictures and images are but representatives of the finite; they can by no possibility fulfill the infinite, since they must ever occupy, or intercept, only some given portion of space and time. The soul contemplates the boundless and limitless, takes its root and source of being therein, and projects but fragmentary parts or phases of itself into the finite world. No two phases or manifestations of the soul are alike, which is a fact bespeaking the infinity of the soul itself. Some new thought, new or varied aspiration, hope, fear or desire finds its way into the mind or heart of every man and woman each day, and it is so because there is infinite space, eternal time and immeasured boundfulness of nature; and the soul, at one with that infinity, that eternality and that myriad richness of nature, forever profits thereby.

Science establishes the data of matter and force; but reason, a quality of soul, interprets such data by the light of general principles and universal concepts, without which interpretation all manifestation would be unintelligible and useless. So, on the other hand, without a knowledge of the facts of external nature and of manifested soul, the mind would have nothing but itself to work upon, and its conceptions and formulae would be enriched by none of the contents given by experience; though self-conscious, it would be barren of other consciousness and be shorn of all the joys of rational being. Thus it is that hand in hand science and the higher philosophy and art must ever go, each supreme in its special domain and each all-essential to the fulfillment of humanity's needs.

A. M. GRIFFIN.

Religion of the Future. By S. Well. Cloth. \$1.25; paper, 50 cents.

REMINISCENCES.

How He Came to Sign the Emancipation Proclamation.

A STRANGE STORY TOLD BY COL. KASE, ONE OF THE WITNESSES FOR THE DISS DEBAR—THE PRESIDENT SAT ON A PIANO AND IT JUMPED UP AND THREW HIM OFF.

Prominent among the many distinguished-looking people who have been present for the past few days at the trial of the "Princess" and the "Gen." Diss Debar is a tall, stoutly-built old gentleman of truly striking appearance. His massive frame, thick, curly white hair, and strong face, surmounted by an intellectual, high forehead, would attract attention anywhere. He will appear as a witness for the defense of the spirit-juggling Princess. His name is Col. S. B. Kase, and he hails from Philadelphia, where for many years he has been well-known by those interested in railroad affairs. Although a member of the Presbyterian Church, Col. Kase is a believer in the so-called spiritual manifestations of modern mediums. How he came to embrace this belief he told an Evening Sun reporter yesterday, and it was an interesting recital.

"In the early part of 1862," said Col. Kase, "I went from Philadelphia to Washington to further the progress of a railroad bill in which I was interested. I had formerly lived in Washington and had an office on Pennsylvania avenue near the Capitol. The morning after my arrival in Washington I had occasion to pass by my old office, and I naturally looked with interest at the building wherein I had been situated twelve years before. I noticed the name of J. B. Conklin on a sign by the door. I had heard of Mr. Conklin as a well-known New York medium, but had never met him.

"As I stood looking at the sign a voice behind me said: 'Go in and see Mr. Conklin. He has something for you.' I turned to see who had spoken to me, and was dumfounded when I observed that there was no one within a hundred yards of where I stood. For a moment I hesitated, but my curiosity finally compelled me to obey the command.

"I went into the building and went straight to Mr. Conklin's office. He was sitting in his shirt-sleeves, near the window, writing. I approached him and saw him direct an envelope hastily and seal it. Without a word of greeting he handed me the envelope and said: 'Col. Kase, you are to give this to the President at once.' 'I looked at the envelope and saw that it was addressed to President Abraham Lincoln.

"'Cannot you send this by mail?' I inquired, much surprised at Mr. Conklin's manner.

"'No,' said he abruptly. 'You must deliver it to him.'"

"I looked more closely at the man and saw that he was apparently in a trance, and at that moment the same voice that had spoken to me in the street said: 'Take the letter to the President and see what comes of it.' 'Thoroughly interested now, I told Mr. Conklin I would comply with his request. I was very busy all day, but that evening I went to the White House and sent in my name to Mr. Lincoln. I had never met him, and I learned afterward that when my name was announced he thought it was Salmon P. Chase, the War Secretary of the Treasury. At all events he received me at once, and seemed surprised to see a stranger.

"'You are—,' he began, with a look of inquiry.

"'S. B. Kase, of Pennsylvania,' I said, and I have a letter for you."

"He took the letter and, after requesting me to be seated, tore open the envelope. I noticed as he hastily read the missive that a look of great surprise, not unmixed with some strong emotion, swept over his expressive face.

"'What does all this mean?' he demanded sharply, looking at me. 'It is very strange. I cannot understand it. What does it mean?'

"'I am sure I don't know, Mr. President,' I said.

"'But you must know, sir; you delivered this letter.'"

"'But I don't know what it contains.'"

"'Then I will read it,' said the President. 'Listen.'"

"'Mr. Lincoln then read this letter. I remember the wording of it perfectly:

"'PRESIDENT LINCOLN—Sir: I have been sent to you by the Spirit-world to speak with you upon matters of vital importance to the nation. I cannot return to New York until I have seen you. Yours very respectfully, J. B. CONKLIN.'"

"For several minutes after reading the letter Mr. Lincoln was silent and seemingly plunged in deep thought. Then he asked what I knew of this Spiritualism. I knew very little about it then, but I knew enough to interest the President very greatly in a half hour's conversation. When I arose to go he said: 'Send Mr. Conklin to me on Sunday morning at 10 o'clock.'"

"For several weeks after this I was very busy with my railroad affairs. One afternoon I was in the gallery of the House of Representatives, watching the proceedings on the floor below, when a lady whom I had never seen before came up to me, and giving me her card, said: 'I would be pleased to have you call at my house some evening.'"

"A judge of one of the courts, whom I knew, stood beside me, and I asked him who the lady was.

"'You can see by the card that her

name is Mrs. Laurie,' he said. 'She lives in Alexandria and has a daughter, Mrs. Miller, who plays wonderfully upon the piano.'"

"'But I don't know her. Why should she invite me to her house?'

"'Perhaps she was impelled to do so,' said the judge, with a peculiar emphasis upon the word.

"'This set me to thinking of Spiritualism again, and I determined to call upon Mrs. Laurie. Two or three evenings after that I went to her house in Alexandria. When I entered the parlor I found the President and Mrs. Lincoln there, together with a number of people whom I did not know. For a while the conversation was general and nothing unusual happened.

"'Suddenly a young girl about fifteen years old walked the length of the drawing-room to where President Lincoln sat. Stopping in front of him, the child—for she was nothing more—looked into his eyes with a peculiar rapt expression on her face.

"'President Lincoln,' she said, in a clear but not loud voice, 'the liberty of our nation, conceived in the womb of oppression, and born in the throes of the Revolution, can never be crowned with the wreath of immortality until each and every human being in these United States is free. Slavery in any form must not exist. So says that spiritual Congress which in this dread time of menace and danger to the Union watches over and directs the affairs of the nation with even greater care and steadfastness of purpose than do the representatives chosen by the people. I have been chosen as their medium of communication with you. Before you can hope to bring about the great and lasting glory of this republic you must make every man within its boundaries free. You must emancipate all the slaves by your pen, and your armies must endorse your action with the sword.'"

"'She talked to the President in this strain for an hour and a half, never hesitating or faltering for a word, and clothing her thoughts in language which, in her normal condition, she could not have understood. When she recovered from her trance she knew nothing of what she had done or said. This child was Nettie Maynard, afterward recognized as one of the greatest mediums in the world. The President seemed greatly impressed with what the girl had said.

"'A short time before he had said to those urging the emancipation idea: 'I hope it will not be irreverent for me to say that, if it is probable that God would reveal his will to others on a point so connected with my duty, it might be supposed he would reveal it directly to me, for unless I am more deceived in myself than I often am, it is my earnest desire to know the will of Providence in this matter, and if I can learn what it is I will do it.'"

"'On September 22, 1862, he signed the proclamation making the slaves free."

"'Before I left Mrs. Laurie's that night I had another experience worth noting. Mrs. Miller, her daughter, began to play on the piano, and as she did so the piano jumped up and down on the floor, keeping time to the music. I asked if I might sit upon the instrument, so that I could testify by my sense of feeling that it really moved. She gladly consented, and President Lincoln, Judge Wattles (who hailed from the West) and I sat on the piano. Mrs. Miller played again, and the piano jumped so violently and shook us up so roughly that we were thankful to get off it."

"'As Col. Kase concluded his story he looked at the reporter steadily, and, raising his right hand, said with great solemnity: 'As there is a God in heaven, all that I have told you is true.'—New York Sun, June 9, 1883.

THE "DIVINE" HEALER.

He Has Been Enjoyed.

August Schrader, the "divine" healer, is in New Orleans, exercising his powers, as any healer has a right to do. While at his work the following "legal" instrument was served upon him:

CHRISTIAN FORTUNE-TELLING.

Have you heard tell of the queer Revelation? Has it vision by John, on Patmos lone Isle? How he went into trances, or pious exaltation, And saw things uncommon, as he dreamed the while? Now, if John had been down with "delirium tremens," or something of the kind, No wonder if spooks or some sacred hobgoblins Had tangled his feet and the pulp of his mind. But this claimed for John, that a deep revelation, Projected from Heaven on his sensitive tile, Had raised his vision to sublime exaltation, To the seeing of spirits, which some will revile. The yells of wrath which the good Lord Almighty Had turned on the earth in omnipotent rage, The sounding of trumpets, preparing to smite, the To the seeing of spirits, which some will revile. Made strange things appear on Revelation's page. John heard mighty voices proclaiming in thunder The daybreak of doom in the gathering storm, He saw strange goblins, and graves rent asunder, And Gabriel himself, with his "old-time" horn. Now Gabriel stood in sublime personation, With one foot on the sea, and the other on shore, And he yelled through his horn this brief imprecation: "Duration will end now," and "time be no more." And yet there was time for the loving Jehovah To raise up the dead from the grave and the sea, To call some to heaven, and the rest to send over To a place called Hell, to be damned eternally. The good, who believe in some creed called religion, Were given a harp of three octaves or more, The bad were roasted, while the Devil in perdition Helps God with His curse, on the plutonian shore. There also was time for the "Great Jah Jehovah" To pose in stern state on his "Great White Throne," And listen in rapture to the "Can-can-Ovah." Of twenty-four Elders, and beasts monsters grown, Where these beasts over came from, or when created, Is not recorded in the Pentateuch song, Full of eyes within them, and eyes bifurcated They dignified Elders, occasion, and throng. An orchestra of harps and beasts in grand concert Would be a great card in Chicago or Rome. But this scene of Heaven has millions of converts, And many have faith in its pious hippodrome. O, this is a sample of Christian foretelling Not found in the courts of "fortune-telling schemes," Where howling beasts and Elders are swelling Prophetic religion, in forecasted dreams. And now, don't you smile at this connotation Of John and his spectres on Patmos' bleak shore; Remember 'tis Christian, and hence your salvation, To believe in this seer and be saved evermore. And if ever you hear of modern foretelling, That's pulled into court as money-getting schemes, Send His Honor this poem, and ask him, if willing, To square the account by "cash paid" for John's dream.

PROF. W. M. LOCKWOOD.

ARETAS OF DAMASCUS.

And St. Paul, Who Knows Nothing of Him.

The learned discussion about the existence of King Aretas, at Damascus, in time of St. Paul, or St. Paul in the time of Aretas, when it was said (in the Roman Testament only) that St. Paul was let down in a basket outside of the walls to escape him, is a great waste of literary ammunition, like many other discussions and libraries of theological lore based on the Roman forgeries, which were made the basis of a church.

There is nothing in it. The passage referring to Paul's basket exit is a forgery, like various other forgeries by scribes not intelligent enough to make the forgery plausible. But neither truth nor plausibility was necessary in making a Bible for the people to swallow blindly. There are more ridiculous perversions of the truth, which the church fathers considered sacred. They could believe anything, even traditions which contradict their Testament, such as Jesus being born in a cave in the country while Joseph was hunting for a midwife, and the trees bowing down to worship the baby Jesus, and dead bodies, as the Testament says, jumping out of their graves when he was crucified. And these credulous fools of the church are claimed to have divine authority over mankind to declare the word of God!

St. Paul pronounces this Aretas and basket story a forgery, as well as the whole of the eleventh chapter, which contains it. He repudiates it earnestly—I might say indignantly, but these ancient saints are so high in the sphere of serenity they express no indignation over the lies that misrepresent them.

The orthodox critics have not detected half of the forgeries and spurious passages fathered on St. Paul. Everything Paul wrote was strong, earnest, high-minded and true. The forgeries imitate his style, but they are muddy, mysterious and deceptive, and show a great propensity to speak of several matters in a vulgar way.

JOS. RODRIGUEZ BUCHANAN.

The Priest Threatens to Excommunicate Her.

THE MEDIUM TERESA.

She Does Not Admit She is a Saint.

The Catholic Church Threatens to Excommunicate Her.

NOT A JOAN OF ARC, NOT A REVOLUTIONIST, BUT SIMPLY ONE WHO MINISTERS TO THE SICK—ACCOUNTS OF HER DOINGS AMONG THE YAQUI INDIANS GROSSLY EXAGGERATED.

TO THE EDITOR:—The interest in the Mexican healer, Santa Teresa, appears to be great among Spiritualists. A correspondent of the St. Louis Globe-Democrat writes from El Paso, Texas, giving a graphic account of his visit to her. He commences by asking the question, "Is Santa Teresa a saint?" And then goes on to say:

Verily, she must be even more than this—a genuine Sonora witch, if half of the descriptive literature now going the rounds of the syndicate press be true. She appears upon one page a modern Joan of Arc, astride a broncho, leading Yaqui Indians in a wild charge of conquest. A cowboy costume is her dress. Again, a picture looms up decked in queenly costume and jewels. Then is shown a matronly form with the face of a man, patiently telling her beads. She is described

having to wait like those with whom time is no object.

I was ushered into the patio, a courtyard filled with boys and girls, where Senor Urrea, a tall and courteous Mexican, greeted me kindly and led me to his daughter, through the only chamber that boasted of a bed; blankets upon the bare floor sufficed for the rest of the family and many guests, who came to be healed, to see the saint, to partake of the family frijoles and free cigarettes.

Teresa received me at her corner, amid her court of wrinkled, copper-colored dames, who with features unmoved watched the patient young woman as she gently rubbed the ankle of a bootless ancient, who smiled with the luxury of cessation from pain. Turning from this humble work, the healer greeted me with the unembarrassed grace of her race, shaking hands in the ordinary manner, without shocking the visitor with ampers, volts or other measures of electromagnetic power. But I soon no longer doubted her saintly quality, for this rare and radiant maiden only smiled sweetly when I showed her a gross newspaper picture perpetrated as her likeness. Any woman but a saint would have flushed with resentment.

Comely I thought her, despite the cruel pock-marks from which few of her people escape; Mexican in hue, with large, handsome eyes—hypnotic some people call them; raven-haired,



as a red-haired maiden of the blonde family of the Yaqui tribe, and again as the typical Mexican woman. So much for the imagination of correspondents who have never visited the border or been able to see a photograph from which to prepare the varied sketches of Teresa.

Now for facts, though they mar the romance one little bit, as to the experiences and miraculous power of this maiden. If she be not a witch, then Teresa was not at Nogales one night a month ago, when the "Yaquis," a name unjustly applied to all the thieves along the border west of El Paso, made a reckless raid, for on that day she was in El Paso. Instead of being hidden in the Sierra Madre Mountains, as one romancer has Teresa, I found her the other day calmly holding forth at an abandoned United States Custom House in old El Paso, in sight of the three-times centennial church of her forefathers, on the Mexican bank of the Rio Grande; and in sound of 300 cavalrymen, hastily summoned by special train from interior Mexico, to repel the imaginary coming of 200 Yaqui warriors from far-away Sonora to capture the revenues of the Mexican port of entry and carry the exiled saint back into the Sierra Madres.

The abiding place of the senorita was indicated by the throng of Mexicans around the old adobe building. There were dozens of them, of all ages and conditions. In the yard were three wagons from the mountain country, which brought a volunteer bodyguard of a dozen men, who are armed and on the lookout at night, because of a fear that emissaries of the Mexican Government may seek to kidnap Santa Teresa, and take her into the jurisdiction of Mexico.

An outward view of the scene of the labor of the woman who caused all this commotion is not at all imposing. It reveals one window from which the glass has fallen; another half curtained by red calico. The entrance stands open to all, and those who linger within, the deaf, the blind, the lame ducks generally, stand in no awe of their saint, but rather on terms of loving familiarity. Yet they courtously wait, grouped about the open door of her room, until in turn called in to receive treatment. In view of all spectators she administers unto a sufferer, or, as in some cases, reviews the visitor behind a calico curtain, where only the immediate attendants may be witnesses.

An American caller is generally met cordially by some of the habitues of the place and given immediate audience by the "Santa," instead of

tall, slender, and clad in calico prints, upon which no time had been lost in fitting—a type of the Mexican whose blood has come down through Aztec and Spanish ancestors. Of jewelry she wore none, save gold earrings; her hair was banged in the style of the younger Mexican women, but of vanity or vulgarity she bore no trace. Of fierceness or warlike intentions no visitor could suspect her. Rather did she look to be one whose loving kindness to all had left its mark upon her face, stamping purity, gentleness thereon—the beauty of holiness.

"Si Senor," she said, "I am Teresa, but I am not a saint; that it is my friends call me, because I am able to help some of them." And then little by little I drew her on to tell me simply of her life; how, during an attack of fever that followed the desertion of her first and only lover, seven years ago, when she was sixteen, she had a trance and a vision. Since her infancy in the mountains north of Hermosillo, Sonora, the superstitious Indians had marveled at some of her attributes, and when she told of the sights she had seen in her vision they almost deified her. In her trance the archangel Gabriel appeared to her as a young man and delivered to her a letter, which urged all to repent of their sins, believe in Jesus, and they would be cured from sickness. This letter was afterwards printed, and copies of it were distributed, the possessor of one ever feeling safe from harm. But Teresa does not lay claim to having had other visitations. "The people believed I was a saint," she said, "and I felt that God would I should heal them, and when they asked me I did so. No, I do not think prayer is necessary, nor does one have to believe in me to be cured. If I can cure, I can."

Teresa said that she had never witnessed a revolution or a battle; that she had never led or ordered an insurrection, nor contributed to one. She believed revolutions were sometimes necessary where people were oppressed. The bloody battle of Tomochic was fought because a Governor and a priest attempted to take from the native church some ancient historic pictures, brought by Spanish priests centuries ago, and when the Indians drove the officers away troops were sent to subdue the people. "The Tomochics—the race of my father, for we are not Yaquis—live far to the west of Tomochic, believed the troops were tyrants, and slew them. On telegraphed orders from President Diaz, the Governor and General sent me and my father out of Mexico without trial, when I had done nothing

against order. We were permitted later to return to another district; but four years ago, when trouble occurred hundreds of miles from me, we were sent to Arizona, and there have I healed the sick, until in the summer, when I came to El Paso. I have known nothing of proposed revolutions, nothing. "I do not believe the Government would harm me bodily; it never has; but only sent me away to prevent trouble. I have lately been officially invited to go to Mexico, and promised peace, but we will make our home in the United States."

Teresa keeps a record of the people who come to her for treatment, and the score foots up from 176 to 250 per day, and has all during the summer. From six o'clock in the morning until nine at night she ministers unto them. With some she makes the motions of the mesmerist, and rubs the afflicted parts. Oils she applies to others, while to some she gives simple herb medicines, "old women's remedies," supplied to her by the wrinkled dames who flock about her. And all this is done without money and without price, absolutely. I saw a grateful American offer the saint twenty dollars, but she declined it. Her sister was prevailed upon to accept for household support a tithe of the sum.

A Mexican begged Teresa to take three dollars from him. She replied: "Senor, you may need it worse than I do." A wealthy sporting man, Si Ryan, known from Maine to Mexico, who was unable to go to the healer, sent a carriage for her and her father daily, until his rheumatism was cured, but no money would she accept for the services. It takes but a few dollars per week to supply food for Teresa, her father, the little brothers and sisters, even though they share their humble fare with the people who are as poor as they. More the Urreas do not want. Money they could have, but refuse. They are not avaricious in business matters, and are too easily satisfied with the bare necessities to which they have been accustomed.

The name of Teresa Urrea was used as associate editor to give notoriety to a weekly paper, "El Independiente," printed in Spanish by Lauro Aguirre, a bilious exile, and circulated to create discontent with President Diaz. Aguirre seems to be the evil genius of the Urrea family, whom he caused to come here, and Senor Urrea appears to be under his influence; yet the paper has gone the way of the weakling, though Teresa might easily have made enough money to supply the small fund needed.

But does Teresa effect cures? The Catholic priests openly denounce her as a heretic, an impostor. "She has abandoned the church of her people, led her family from its faith, and announces that meditation through Catholic forms is unnecessary. The clergy have threatened excommunication for those who seek her aid, or call upon her, yet well nigh all of the humbler class of the Mexicans flock to her within a stone's throw of the cathedral.

In the ante-room I saw one native, the swelling of whose jaw had gradually diminished from the size of a foot ball to that of a base ball, who said: "Surely, senor, the senorita is a saint, for did she not make me tranquil when I was in pain?" Upon the bare floor, leaning against the wall, was a wasted form, a man patiently oiling the joints of his withered legs with oil which Teresa had given. For three days he had been there upon the floor, fed by charity. He answered me patiently with the faith of a little child, "It will be well mañana," the Spanish for to-morrow. Even in pain, the poor fellow could not be impatient.

"My wife, she is Mexican, you know," said an American, "was ill over three weeks; I could get no money to buy medicines and employ a doctor, and so she went to Teresa, and in three days the local trouble was cured. No, she used no mesmerizing methods, simply gave some herb medicine internally. To many she gave such treatment, or oils to be applied. The Mexican women bring these to Teresa. But my neighbor was a cripple—rheumatic. The doctors could not relieve him; this woman did."

"Thank God! I am better than I have been for years," exclaimed Captain Weston, who, after several visits during which he felt benefited, walked forth able to lift a paralyzed arm. He is an old man, but the benefit has remained to some extent. I have seen nervous women become unconscious in the hands of Teresa and recover free from the headaches which sent them to her. Others have felt no effect of treatment. The Americans, you know, are quick to judge. Few of them believe in the saint. The average Mexican will keep on going for treatment a week, a month, or a year; so long as he is in the hands of a saint he will be satisfied to wait for results.

The local physicians do not even take the trouble to investigate the woman's alleged power. One of them sneered at her lack of appreciation of the germ theory of diseases, for she performs no ablutions when her hands pass from the unclean beggar to the aristocratic visitor or to the suffering babe.

Speaking critically, results do not add very much strength to the claim of the Mexicans that she performs miracles. That she possesses mesmerism, hypnotic force, magnetism, electric power, whatever it be, that will give relief in some cases, such as rheumatism, seems to be a fact; but she does not tell anyone to take up his bed and walk, nor have the blind been made to see, nor the deaf to hear.

But, after all, the simple faith of the humble Mexicans in this woman's divine gift, the loyalty to her from day to day and year to year of people born and bred in the Catholic faith, but who now brave all the penalties that have been so powerful to check

half-savage people and cause obedience, is one of the most interesting phases demonstrated.

Whatever vague ideas the father and the associates of the girl may have as to advancing the political condition of the Indian tribes of Mexico, Teresa does not busy herself with them. Her family and the maiden certainly believe in her power to benefit sufferers, and that is her ardent aim, be she deluded or be she inspired.

JOHN M. HAWKINS.

WANTED---KNOWLEDGE

Concerning a Matter of Great Importance.

A Medium Expresses Her Earnest Thoughts.

TO THE EDITOR:—I want to say my say in regard to the education of mediums, since you are so kind as to let each one have a say. I am a medium, and one of the uneducated. I have dwelt in this form nearly sixty years, during which time I have very many times had cause to regret that I did not possess what the world is pleased to call an education.

But not until after I became a medium did I ever realize what education meant. Then my soul cried out in agony for knowledge; a knowledge of the forces which are held in the unseen—an understanding of the laws connecting the different phases of human life. I bought books, which I thought contained this knowledge, and I studied them; but I could find nothing more than merely touching the subjects on which I wanted to be educated. Oh, how I longed for some way to present myself whereby people who knew the need as I did might at least get into the right course towards an education which would be of far more importance to the human race than grammar and geometry, or crowding the brain with a multitude of facts to be remembered.

Does not the fact that mediums are so often chosen from the uneducated ranks of mankind point to some law that we should be hunting and heeding?

This is an age of mediums; we are not always mediums because we wish to be, but because we are developed to a degree of sensitiveness that we cannot help it, as the many letters on obsession in THE PROGRESSIVE THINKER well prove. If we could be educated in these laws regarding mediumship and spirit control, obsession would not be of so frequent occurrence. Spirit control without the consent of the sensitive is far from pleasant.

Many talk about the law as though they were perfectly familiar with it, but they do not tell anything about it, so that the simple, uneducated mind can get any understanding of what it really is, and we cannot conform to the laws until we know what they are.

Some will say that if unreliable spirits come to you, it is because you attract them; that if your own temple is pure you will attract the pure; while it stands to reason that this is true, there is something else which is true, also, and that is, that a medium of pure mind and morals may attract spirits who have not yet learned the art of telling the truth at all times. Is there never a bad man goes to church?

I was taught when a child to tell the truth, because it was true, because it meant honor, which was the foundation of a noble character; so I grew up comparatively truthful; but the time came when I fell into the habit of telling social falsehoods, such as, "I shall be very glad to have you come," when in my heart I would be very glad if they would stay away; but people from truth societies on the spirit side, through the mediumship of my little son, taught me better—taught me that such things were just as false as any other falsehood.

I tell this merely to show that I partially understand what the truth means, for I have suffered untold anguish, because I could not tell truth at all times by the spirits who talked to me day and night; and I could not find the law which governed it.

Since then I have been told that the condition of a medium may be such that spirits who are truthful cannot always control the wires over which communication passes. There is no medium who would not try to make the conditions required, if they only knew how.

School education is all right and desirable, so far as it aids in the growth of the spirit. The number of educated rascals we have makes a good offset for uneducated mediums.

I would like to make a comparison, for the sake of being educated, for by so doing some mediums' guides may find out what is needed among mediums and give, through their mediums, as far as they can, the explanation of some of the laws which they understand and we do not. (We can stand the big "I" and any amount of egotism for the sake of the knowledge.)

I am personally acquainted with a man who is a scholar. While we are both in the form, he dare not approach me; but if he should leave the form, he understands many things—for one, perhaps, hypnotism, which would help him to soon pick up the knowledge of how to control or talk to me, as I am very sensitive. For his own satisfaction he would worry the life out of me, if I did not know how to keep him at a distance, which I do not— that is, and still preserve my mediumship; and I know of other mediums who need the same knowledge.

But I hear some medium say: Our guides will not permit such a

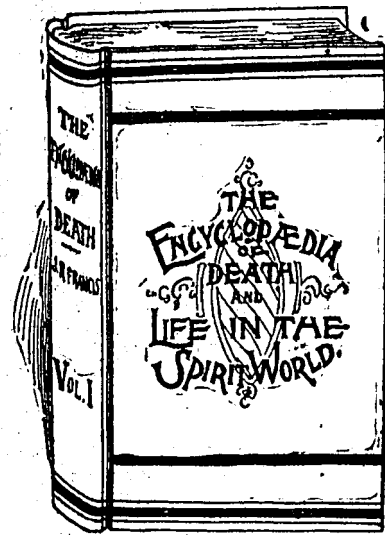
thing. But there is such a thing as that they cannot prevent it; and there is such a thing as that a medium has no guides, and any spirit that can reach me can step in and talk, just as a neighbor can come into my house and talk; and older mediums than I don't know how to prevent it; whereas, if we were educated in the knowledge which all mediums should possess, we could save ourselves much trouble and prevent much fraud as well as falsehood coming through us, from spirits who are ready to take every advantage they can possibly get hold of, for the sake of talking and for the same motives which people have before they leave the body.

If there is any show for an education in these things, we want it; but it seems as though, if it can be taught, it could be put into a pamphlet. It would cover more ground sooner than through a school.

MRS. J. R. WINSOR.

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QUESTIONS AND ANSWERS

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

Hudson Tuttle.

Address him at Berlin Heights, Ohio.

H. C. Horton: Q. (1) Spirits, through mediums, tell us of the causes and conditions of the life of the spirit, that some degree of similarity in development and vibration is needed to this intercourse, even in the spirit-world—this being true, will a person, at death, be sure to meet all loved ones the heart longs for? Will a good, spiritually-minded mother meet her loved, though estranged, until the hour of death, when meeting be impossible until the son attains the unfoldment to bring him to the mother's spiritual plane?

(2) If a medium claims to see and converse with spirits constantly, whom all classes of spirits (the medium claims) are able to influence, and who can leave a half an hour without being controlled (in and out of season), but whose mediumship amounts to little in helping humanity nor makes the medium a more useful, charitable or reasoning person—is there not reason to doubt the control by spirits?

(3) May not a person be self-hypnotized to believe himself controlled by spirits, when it is only his own undeveloped spirit acting?

A. (1) There is a great deal of loose and incorrect talk on the condition of spirits and their relations to each other. There is no arbitrary barrier between the low and high, more than there is in the earth-life. The attraction of a mother to her child, however strong that child may have been, will find no impediment. She will be one of the most potent means in his advancement.

(2) The control is as purposeless and idle as the medium, and does not prove the medium to be a deceiver. Such mediums and their communications should be ignored.

(3) A person may become "self-hypnotized," and in many cases of alleged insanity this is the cause. The abstraction of the mind until it is controlled by one idea is a more or less complete hypnotism. In such cases it is easy to fancy that the strange state is the result of spirit influence. I have watched this process in circles with great interest; and, again, have seen the hypnotic or mesmeric power of the circle thrown on the medium, who was thus brought under the control of the circle instead of a spirit. Again, I have seen the power of the spirit attempting to communicate forced aside by that of the circle, who receives through the medium a communication begun by the spirit, but finished by the reflection of the thoughts of the most positive members.

"C. Oregon: Q. I have a bad control, which leads to immoral thoughts, and I fear it will result in immoral actions. What am I to do?

A. In all the cases which have come under my personal observation in a long series of years, and they have been many, a deficiency of will power, induced by physical conditions, rather than mental, has been the immediate cause of what is called obsession, in varying degrees, from a slight inclination to complete loss of self-control. I do not make the statement as a rule, but certainly in the profane case. Unless the gateway is open such influences cannot enter. Known or unknown there is a weak point of attack, a physical state, more or less diseased, reflected on the mind, and making it plastic to impressions received through the lower nature.

It is consoling to excuse oneself by the scapegoat of obsession, and in some cases the excuse is valid because of ignorance of the cause. There is but one cure and that is the purification of the body from the disease, and the firm conviction of the will to resist with the indomitable strength of higher thoughts and aspirations the influence of the lower nature.

It is full time that Spiritualism outgrow the pernicious doctrines that have been promulgated about obsession, hypnotism and the exemption from responsibility in these states.

No one was ever hypnotized by man or spirit to think or do that which was already in the mind or organization. It should be most emphatically held in the mind that it is expected of every human being to retain absolute control of his individuality and more—hold it to the highest—and that his responsibility reaches to that extent that any yielding to lower promptings, from his own mind or the suggestions of others, is degradation and a crime for which inevitable retribution will be received; and this holds true whether the degradation is through ignorance or with full knowledge.

"Thinker: Q. What is secularism? A. It is a reaction against the belief that man must live for the next life, rather than the life of the present. It is a belief that the suffering of the world, and man must depend on himself. It is an offspring of the Socialistic movement advocated by Robert Owen, and has been eloquently advocated by Holyoke, Bradlaugh, Underwood and others. It holds that God, if he exists, must be the highest ideal of man, and hence must prefer a well ordered life than devotion to forms and ceremonies.

As morality does not require the forms of religion, it is much more desirable to perform its duties than to give attention to that of the future. It seeks to bring man into a position where it will be impossible for him to do wrong, but it meets with the almost insurmountable obstacles of ignorance and superstition.

If those who struggle against the hard lot of their environment pause to think, they cannot be satisfied with the promises of heavenly joys in Paradise as compensation for the miseries suffered in this. They will cry out, "One world at a time," and "this one first." Yet, after the bonds of superstition are cast off, and purely materialistic ideas entertained, the mind becomes dissatisfied and yearns for the ideal, the spiritual, without which life has no completeness.

A. J. S. Morrison, Col.: Q. (1) Why do not spirits tell mediums who will make good use of wealth, where to find mines that they may build public halls for the poor?

(2) If persons lose their clairvoyance or mediumistic powers by sickness, will they regain them on recovery?

A. (1) If all the gold and silver in the Rocky Mountains were given in a pure state, would the people be the richer? If a dollar of gold and silver were annihilated this day, would there be less food or less clothing, or less comfortable homes?

It is the law that man work for himself and not depend on a superior power. There are means enough to carry out the law and all human objects. If the people had the disposition, if they

have not that, it is a vain task to attempt to do this. There have been instances where the spirit, seeing the necessity, has revealed to poor friends the facts in regard to property, mines, etc., but such cases must be exceedingly rare; for those spirits who would make a benevolent use of wealth are the ones whose minds are so far drawn away from wealth that they cannot delve it more than they could barter in the market.

The ones whose minds are drawn to mineral wealth are selfish and would be unable to make use of it were it placed in their possession. If Spiritualism has one instruction to give to the world, it is that of individual strength of character gained by personal effort. Man must be a power unto himself, not rely on a "thus saith the spirit," more than "thus saith the Lord."

(2) It is probable that when health is restored sensitiveness will be regained, and it is possible that sickness may so change the organization that it will be reconstructed on new lines, and the desired sensitiveness be lost.

C. C.: Q. What is meant by the word Monism?

A. Monism is opposed to Dualism, which teaches that there are two elements in creation—matter and spirit. It admits that there are two principles or planes of substance. Its believers have various shades of interpretation, including Spiritualism, Materialism, Atheism, or Deism. The cult has been generally advocated by the "Monist," a superbly-printed quarterly, edited by Dr. Paul Carus, and contributed to by the ablest believers in this country and Europe.

Alexander Humboldt, in his great work, "The Cosmos," advocated a scientific Monism, in his grand conception of "The Unity of Nature."

The new Spiritual Philosophy, in its fundamental claim that spirit is the eternal verity, and matter and its phenomena are but the outward manifestation of this energy, is a form of Monism greatly differing, however, from that inculcated by the school of which the "Monist" is the exponent. This school ignores a life beyond this, and its evolution ends with the perfection of the race.

M. M. M.: Q. What is the condition on entering Spirit-life, of a person who has grown old before his time through trouble and sorrow? A person whose senses seem paralyzed, whose faculties are much weaker than they should be, memory gone, though a fair degree of strength is retained by the body. Will this person be able to see and understand the truth after leaving the weakened body?

A. All the infirmities connected with the body are left with the body. The regrets and sorrows inherent to the mind would be preserved. The spirit at first retains the impressions of these in a greater or lesser degree, but they soon pass away. The new life furnishes more comprehensive views, and what in the earth life would be considered momentous consequences sink away into insignificance; after a brief period the influences reflected from the mortal life become imperceptible, and forgotten in the glorious life of the freed spirit. There are, however, conditions in the mind which hold the spirit to earth and its memories, most potent of which are selfishness and ungoverned passions, but these do not enter into the case contemplated by the question.

WASHINGTON'S WORDS. "Against the insidious wiles of foreign influence I conjure you, my friends, and believe me, my fellow-citizens, the jealousy of a people who are constantly aware, since history and experience so often prove that foreign influence is one of the most baneful foes of republican government."—George Washington, September 17, 1796.

Surely these words of wisdom, uttered just one hundred years ago by the father of his country, should have great influence with the citizens of this country whose interest in "voting right" seemed to be aroused at their recent meeting. In fact, all Christians might profit thereby.

SCHOOLS FOR MEDIUMS.

Illiterate Mediums and Illiterate Controls.

When Both Are Ignorant What Shall Be Done?

In conjunction with our sister, Allie L. Lynch, I would like to ask by it so many of our finest inspirational speakers and mediums are chosen from the uneducated ranks? I look at the question in this light: The spirits choose such instruments as they are willing or able to use. From my observation I find a large majority of our best mediums and spiritualists are chosen from the uneducated class.

Education of a person is not all that is required for mediumship, spirit power or control. But, of course, education will assist in the unfoldment of knowledge of spirit philosophy. I have found, in my short experience, many Spiritualists who advocate that mediums should educate their guides and controls. I will acknowledge we have many mediums who are not educated, and many who are educated, who have very illiterate guides and controls. I would advise such mediums to endeavor to place themselves in such a condition that enlightened and intelligent spirits may control them; instead of trying to educate your controls, let your controls educate you. My idea is to have guides and controls who can teach us, and not that we teach our guides and controls.

If mediums would test their guides and controls before placing entire confidence in the communications received from them, there would be fewer untruths given. Our orthodox friends think it is very strange that untruths should come from the angels; but as some of the spirits were not angels on earth, the transit from one world to the other is not all that is required to clear away the cobwebs of past teaching. Sensitives are chosen from the poorer class of life by the spirits, and are adapted for the spirits' work, and forced by the spirits to give up all manual labor for their support, and depend upon the scant remuneration they receive from those who seek the assistance of the mediator between the two worlds, in many cases receiving nothing for their efforts. I ask, is this just or right? Is not the laborer worthy of his hire?

Some will say that the mediums could not tell them anything. My friends, have you ever stopped to see what a condition you was in at the time that you entered the medium's presence? Beaten in mind, friends, and cannot combat with the influences the sitters bring with them. As to educating mediums, would it not be better to educate our children while in their youth, and when their brains are free from care, and not allow them at all times on the streets, or to grow up in the midst of superstition? Our free public schools are open to all. Let us have the true ring to the inspired expressions, no matter in what words they may be expressed, if they carry truth with them.

There is not one medium in twenty-five who could afford the expense of these schools, and the people, should try and make better conditions for our mediums and assist them to lead honest and upright lives.

CORAH BELLE NOYES. Denver, Col. "Social Upbuilding, Including Co-operative Systems and the Happiness and Ennoblement of Humanity." By E. D. Babbitt, LL. D., M. D. This comprises the last part of Human Culture and Character, cover, 15c. For sale at this office.

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A. J. S. Morrison, Col.: Q. (1) Why do not spirits tell mediums who will make good use of wealth, where to find mines that they may build public halls for the poor?

(2) If persons lose their clairvoyance or mediumistic powers by sickness, will they regain them on recovery?

A. (1) If all the gold and silver in the Rocky Mountains were given in a pure state, would the people be the richer? If a dollar of gold and silver were annihilated this day, would there be less food or less clothing, or less comfortable homes?

It is the law that man work for himself and not depend on a superior power. There are means enough to carry out the law and all human objects. If the people had the disposition, if they

PEN-FLASHES FROM OHIO.

BY C. H. MATHEWS.

ORIENTAL HISTORY.

When I was in the secular newspaper business, mayhap a quarter of a century ago, I was a goodly company of contemporaries was eager to charge me with hating the churches, abusing the clergy, and berating religion in general. My strictures on the "holy fathers" were mild, in those palmy days, compared to what they have since developed.

My recent "Researches in Oriental History, embracing the Origin of the Jews, the Rise and Development of Zoroastrianism, and the Derivation of Christianity; and Whence our Aryan Ancestors" (an intensely interesting book by Geo. W. Brown, M. D., of Rockford, Illinois), has set me to thinking more industriously than ever, on the follies and crimes of our intensely religious ancestry.

I regret that want of space prevents me from giving this book an extended notice. The author has been very diligent in his researches and quotes from many ancient historians, including Josephus, also Johann Lorenz von Stein, an eminent German theologian and historian (1894) author of "Commentaries on Christianity Before the Time of Constantine the Great," etc.

"In the fourth century," says Moheim, "errors in religion are punishable with civil and corporal tortures. In obedience to the requirements of the Master, parents, fathers and mothers, brothers and sisters, wife and child, and all they had, to become disciples; and then the church taught, substantially, 'Believe as the Apostolic head directs, else die at the stake, and thence to a hell of eternal tortures.'"

"Protestants," says the Doctor, claim that the outward and visible church "they are in no manner responsible for the violent acts of Catholics, and that Christianity must not be judged by their cruel deeds; but the reader should remember that all the artifice, deceit, fraud and lies of these early Christians have been transmitted to their successors, even down to the present times."

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Protestantism, with all its paraphernalia, is only a mild form of Christianity and rarely protests against anything in these latter days. It is against the non-payment of its salaries, and its incursions into the rights of the laity, with its inquisitorial tortures, has its outstretched wings ready to educate free America in the horrible tenets of the "Mother Church." Let us all remember that eternal vigilance is the price of civil and religious liberty!

WASHINGTON'S WORDS. "Against the insidious wiles of foreign influence I conjure you, my friends, and believe me, my fellow-citizens, the jealousy of a people who are constantly aware, since history and experience so often prove that foreign influence is one of the most baneful foes of republican government."—George Washington, September 17, 1796.

Surely these words of wisdom, uttered just one hundred years ago by the father of his country, should have great influence with the citizens of this country whose interest in "voting right" seemed to be aroused at their recent meeting. In fact, all Christians might profit thereby.

VOTE RIGHT.

At the Pittsburgh Presbytery, Sept. 8, a resolution "deprecating any political action that would cripple the work of the church at home and abroad" yet "advising our people to vote right at the coming election," was squelched in its infancy. The resolution was presented by the body for its action. What "right voting" means, the intelligent reader must decide for himself. The responsibility for voting right has never been more serious than at the presidential election of November, 1896. Their sentiments, after mixing in thirteen presidential elections in the United States.

A PROPHET OF FREEDOM.

In the June number of the Arena, the editor, Hon. B. O. Flower, in an article entitled "A Prophet of Freedom," writes:

"And to me it seems most reasonable that the spirit of Whittier should be today working with those who are bravely making a stand against oppression, no less worthy than that made by Washington, Jefferson and Adams in an earlier day. Believing that those who live up to their highest on earth are permitted to come back to inspire, impress, and encourage those who are true to their sacred trust in the battle for freedom, fundamental justice, human brotherhood, and enduring progress, I see no reason to doubt, but what the great soul of freedom, which is influencing noble men and women with whom he may come in touch throughout the length and breadth of the world to day, to consecrated lives in the cause of true civilization." A grand truth.

LET US PREY.

The Pittsburgh Christian Advocate, a well-known and influential religious newspaper, in September, 1896, says: "The addition of \$1.50 per ton to the price of anthracite coal, which has been made by the coal trust, is nothing less than a heinous sin, as well as a crime against mankind." To raise the price when money is scarce and indications of a hard winter, is an act which we cordially condemn. We are told that the coal trust is composed of about a dozen men, and that the profits from this raise in price will run up into tens of millions.

There is but one word by which this deed can be characterized—Alliance with robbery, and it should lead by a short route to the State prison." This, too, in a "Christian country." Comment is unnecessary. Let us prey.

WHO ARE RESPONSIBLE? A cablegram from Berlin, dated September 11, states that Germany had entrusted her interests in Turkey to Russia. An article in the "Nord Deutch" declares that the recent massacres in Constantinople were justified, as the Sultan merely punished offenders against his sovereignty. The German newspaper asserts that American missionaries are chiefly responsible for the Armenian difficulties. As long as our government protects intermeddling missionaries, who want to Christianize the Orientals, just so long will we have these troubles. This is beginning to be understood by the churches, but they are slow to get a living out of the church, causes no end of trouble. As if to emphasize my remarks, the dispatch says that an Armenian bomb factory was discovered by the police, under the Armenian church. "For thou hast girded me with strength to battle, them that rose up against me, thou hast subdued under me."—II Sam. 22:40.

FALSE PROPHECIES.

Rev. E. M. Wood, of the M. E. church, Pittsburgh, Pa., in a sermon, August 29, declared the Christian Alliance was teaching the "tangible, personal and visible reign of Christ on earth for 1,000 years; which is unsupported by any standard of Christian faith throughout the world; teaching of the heresy; thus misleading the uneducated and disturbing the peace of the church. . . . They teach the speedy personal coming of Christ and the near approach of the end of the world; neither of which is sustained by any standard of faith. The preacher then suggests that to consist of these members should withdraw from the church; and he advises all who love the church to 'give no aid or comfort to these heretical teachers.' Try the good spirits, and get something reliable. The others are 'false prophets.'"

PERPETUATING THE RACE.

The lunacy committee, in its investigations, found Jacob Miller, a wealthy farmer, near Pointe-aux-Lacs, Pa., living with eight imbecile children. The mother died several years ago, having given birth to eleven children, between 1860 and 1874, not one of them possessed of a sound mind. Mr. and Mrs. Miller were blood cousins of the first degree. The father, it is said, looked upon the affliction as "a stroke of Providence." Perhaps the poor man was a good Christian and had been reading in the Bible, from Genesis, 1st chapter, 28th verse, where God said unto them, "Be fruitful and multiply and replenish the earth." The society to protect children investigated the matter; but found that man-made laws could not take charge of imbecile children, in Pennsylvania.

HOLY ROLLERS.

The "Holy Rollers" seems like an odd name for a band of religious enthusiasts. The cause which they have in view, Erie and Warren counties, Pennsylvania, and they call themselves the "Holy Band." They go through wild contortions, leap in the air, pound the floor with their fists, shout, rush through the church with frantic speed, until exhausted. Some member will prostrate himself on the floor and kiss his lips. One feature is the "holy kiss," by men and women promiscuously hugging and kissing each other in public. They use no intoxicating liquors, which is one good feature of their religion. Alvin Cordier, of Elgin, Pa., was the organizer. Of course these people find warrant for the religious vagaries, in these latter days. The Holy Rollers are commanded to "salute one another with a holy kiss." But it is not my province to decree a system of religious rites so plainly sanctioned by the Holy Bible.

HOW IT WILL WORK.

If the Rains (Bill) be passed in the New York Legislature, it is claimed by the clergy that it will prevent the administration of the communion in churches on Sunday, and thus interfere with religious worship. Fermented wine, used as the sacrament, and sold on any other day on Sunday, nor on any other day to persons under 18 years of age, nor within 200 feet of a church. If this law goes into effect, the church will be in a bad box, and will be liable to be investigated by the grand jury for violation of law. It is a poor rule that won't work both ways.

GAINING GROUND.

I am glad to see that Dr. Adah Sheehan, of Cincinnati, Ohio, testifies that "secularization is a fact in nature as palpable as the earth itself, and she has never had a doubt of its truth. She is not alone in this knowledge. There are no secrets in nature if man demands truth. . . . There is a spiritual Spiritualism that transcends any and all religious plans of salvation. The doctor seems to be a 'middle of the road' Spiritualist, and she is right on, we're gaining ground; glory, hallelujah!"

ANOTHER PROPHECY.

The very reverend Dean Peck, of Denver University, is scattering consternation by predicting the election of McKinley and the end of the world. "All Bible prophecies indicate that this age is to end in all kinds of disaster and hardship. I believe that the coming of the Lord is so near that if I live out my three-score years and ten, I will never have time to get through the mouth of the worm to meet my Lord." Dean Peck seems to be in dead earnest. He says the Turkish question is going to involve the whole world in war. "The time of the Gentiles ended in 1893. The time of the Jews, thirty years later, in 1923." "Set thy house in order, for thou shalt die and not live." Isaiah 38:1. You pay your money and take your choice.

THE LORD'S ANOINTED.

They are having a row over the music at St. John's Catholic church, Bridgeport, Conn. An Alton, Mass., rector's salary. Venacious Tichy is a trustee who thinks the rector is too extravagant, and ought not to have a carpet in his study. He tweaked the dominion's nose. Then the sexton and the organist joined in the melee, and the latter says the rector hit him on the ear. There was a row over the rector's organist of coming to church with a dirk knife down the back of his neck and with a desire to murder in his heart. He wants him arrested. The Lord's anointed do not seem to dwell together in unity. There was no hugging and kissing in this little church row, and the reason was that there were no women mixed in the fight.

HANDS OFF.

Thomas McDougal, of Cincinnati, O., one of the principal prosecutors of Dr. George A. Babbitt, of New York, in the Smith of Cincinnati, for "heresy," introduced a bill in the Ohio Senate to enable Lane Seminary, Cincinnati, to transfer their properties to the general assembly of the church, and give the latter body the veto power in the election of professors. As an outsider I looked upon this Ohio Legislature, which should keep its hands off and let these ecclesiastical bodies fight their own religious difficulties. Such an innovation would be to turn back the wheels of progress, as exhibited by this college professor, whose motto seems to be "I will not be moved." "Thou shalt not muzzle the ox when he treadeth out the corn."

DOESN'T READ IT.

Mrs. S. C. Adams, of Salem, Oregon, has some very cogent thought on the Turkish government and religion, censuring the "insidious proselyters" who are meddling in matters that ought not to concern them. The article should be studied by our government officials, and the President himself could do no better than to make a note of that timely article and govern himself accordingly. Perhaps he doesn't read THE PROGRESSIVE THINKER. C. H. MATHEWS. New Philadelphia, O.

To Live Well and Happily.

Use "Garland" Stoves and Ranges. "From Soul to Soul." By Emma Rod Tuttle. Lovers of poetry will find gems of thought in poetic diction in this handsome volume, wherein, in a few hours of leisure and enjoyment, Price \$1.00. For sale at this office.

CHICORA IS FOUND.

Boat Located Ten Miles Off St. Joseph, Mich., in 180 Feet of Water.

A Very Strange Agreement Is Entered Into.

THE REWARD IS TO BE DIVIDED BETWEEN PROF. GUSTIN AND THE HEIRS OF THE CREW.

Another chapter, and perhaps the last in the search for the Chicora has nearly come to an end. Prof. Gustin, a clairvoyant, who has been operating here for several weeks, has placed in the hands of President J. H. Graham a very remarkable document—an agreement between the professor and the crew which perished on the boat. Prof. Gustin agrees with the dead to divide the reward money provided the departed locate the boat. The contract is signed in the hands of Captain Stines and James R. Clark, the clerk, and is witnessed by Dr. S. B. Ellsworth.

Prof. Gustin says the reward money was divided by the dead crew among themselves and that he had nothing to do with the proposed division. The business was transacted between Prof. Gustin and Clerk Clark. Mr. Clark visited the professor the first time at two o'clock at night. He met him "on the square," as both were Free Masons. Here is the document:

Agreement made 31st day of August, 1896, J. James Gustin, of Benton Harbor, Mich., of the first part, do promise to do and act honorably with all of those that were on the said steamer the Steamer Chicora; there being a reward of \$10,000 for the location of the said Steamer Chicora in Lake Michigan, U. S., to place above reward, when received, into the hands of the Graham & Morton Transportation Company, of Benton Harbor, Mich., to be paid by them at their office to the said parties concerned therein, according to agreement drawn up by them through the organization of Prof. J. Gustin, in behalf of the crew that perished on said steamer; that the stipulated amount be given to the immediate heirs of said crew as directed by their order in the following list of names of said crew in proportion to what may be received for said location.

And we, as the crew, of second part, do agree to give all the necessary instructions required for the said location of Steamer Chicora, honorably, and with one accord, whereby we subscribe our names.

Steamer Chicora, of the Graham & Morton Line, founded in Lake Michigan, January 21, 1895; all on board perished.

NAMES OF CREW.

Edward Stines, captain, St. Joseph—\$2,000.

Cornelius D. Simons, first mate, Benton Harbor—\$1,000.

Benjamin Stines, second mate, St. Joseph—\$1,000.

Joseph Markes, wheelman, Benton Harbor—\$1,000.

James R. Clark, clerk, St. Joseph—\$1,000.

Robert McClure, chief engineer, Detroit—\$1,000.

Alfred Wirtz, second engineer, Detroit—\$1,000.

William Miller, fireman, Benton Harbor—\$125.

John Werner, fireman, Sweden—\$125.

Ralph Downing, coal passer, Lapeer—\$125.

Grant A. Downing, oiler, Lapeer—\$125.

Thomas Robertson, watchman, Baltimore—\$125.

John Hodges, watchman, Baltimore—\$125.

John Mattison, watchman, Benton Harbor—\$125.

Jessie Davis, porter, Benton Harbor—\$125.

Nathan Lynch, cook, St. Joseph—\$125.

James Malone, pantryman, Chicago—\$125.

Merritt W. Morgan, head waiter, Benton Harbor—\$125.

Archibald Bentley, deck hand, Bangor—\$125.

Ted Gearling, deck hand, Bangor—\$125.

Dot Brundage, deck hand, Bangor—\$125.

Jack Ryan, deck hand—\$125.

Prof. James Gustin, \$1,000 for locating the said Steamer Chicora in Lake Michigan.

In case there are some of the heirs of the crew holding the minor parts be found, the amount must be equally divided with the remaining ones holding the lesser amounts.

PROF. JAMES GUSTIN.

CAPTAIN EDWARD STINES.

In behalf of crew.

JAMES R. CLARK, Clerk.

Witness: SELIM E. ELLSWORTH.

Attached to the above agreement was the following account of the steamer Chicora, 31st day of August, 1896. We make path. The said Steamer Chicora lays from the light-house off St. Joseph deck; lays due west 30 degrees and 10 minutes, according to the measurement of diagram of said chart of Lake Michigan given on said map, in depth of one hundred fathoms, and eighty feet of water according to measurement and the right angle to the shore.

JAMES R. CLARK, Clerk.

Per JAS. GUSTIN.

Distance, 104 miles and 154 feet from the light-house at St. Joseph.—Evening News, Benton Harbor, September 21.

Bishop Whipple as a Sprinter.

A good story is told on the venerable Bishop Whipple. The scene is laid in St. Paul, and the story runs as follows: One evening in the fall, and after dark, as the bishop was walking along the street, he noticed a little fellow trying to ring the door-bell of a fine residence. He was too short to do any more than reach it, and although he stood on his tiptoes and stretched vigorously, no sound came from the bell. The kind-hearted prelate felt called upon to assist him, and, as ascending the steps, asked: "Shall I help you, my little man?"

The boy intimated that such a course would be gratifying to him, and the bishop rang the bell. Thereupon the little fellow remarked:

"Now you better both run like hell, and decamped as rapidly as

