A SUGGESTIVE LEGTURE.

BY PROF. ANDREW CROSS, NOW A RESIDENT OF PORTLAND, ME.

are the spirit voices. The Lord spake face to face with Adam and Eye. (Gen.

escape. And I can imagine the people laugh at poor old Noah's credulity in be-

his return from Padan-aram (Gen. 32:1)

Also at Peniel an angel met and wrestled with 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."

spirit world. And yet again there were

school, "it was a clever illusion; only a trick of the magicians." But the Bible

says the reverse, and we consider it of the first authority. "Their rods did also become serpents," probably through the agency of some evil spirit, when, to show the superiority of the spirit which supported Moses, his serpent swallowed

ural events caused by the superior power of spirit in relation to matter.

numerous instances of "miraculous"

cures occurring in the Old Testament

times. We could instance hundreds of

cases, but we merely recommend the

reading of a few passages (being com-

pelled, necessarily, to omit a great pro-portion, as we have been compelled also

to omit a vast proportion of the super

natural events recorded in the Old Testament): Lev. 14:15; Numbers 5: I. Kings

13: I. Kings 17; 1I. Kings 4:5,19,20;

from the New Testamentalso, and hun-

dreds occur in the present time; for

Christ said: "Lo! I am with you alway

hands on the sick and they shall re-

But again "poor, simple Joseph," say

tive creation of fear that haunted

A man is weak nowadays if he hear

fear. (Another case open to the objection of having occurred in the dark.

by bad persons; but they must not be heard now except by the silly, supersti-

tions or insane. Insanity is made to account for all spiritual visions, although

We are mad if we say: "We have seen

writing or drawing or painting which was never done by mortal hand;" or if

seers being either mad or dreaming or

"All this," said David, "the Lord

"Is not this the cup whereby

the modern skeptic, believed in a divin

even unto the end of the world,"

. Now, you cannot but be aware of the

deeds are evil."

IN EARLY DAYS.

2:16); and again 3:9 to 22. Then He also spake face to face with Cain (Gen. 4:6). And He spake and walked with Enoch. Then to reason and walked with Enoch. Thirty Years Ago

Before the Glasgow (Scotland) Association of Spiritualists.

Italy in the living a spirit had spoken to him, just as Noahites are laughed at in the presentation in SCOTLAND IN EARLY faithful. How full is his life of spiritual experience! In Genesis, 18th chapter, AN ADDRESS WHICH DID MUCH TO

is related the memorable visit of the an The doctrines we are about to advocate are, we know, unpopular, and we gels to Abraham: and afterwards their expect a sneer; yet we advocate them visit to Lot: "Be not forgetful to enterexpect a sneer; yet we advocate them with a degree of boldness, for we speak that which we believe. again angels of the Lord met Jacob on

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; important because it concerns the most 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

Then we assume that we address those who believe in a duality of man's nature; 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 iniverse, 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 or who scouts 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

too sacred—none too holy—for the investigations of that soul that has shaken itself free from the fetters of an hereditary faith, and realizing its immense power, stands in all its majesty maing 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 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 had sunk into the depth of utter oblivion—meet the soul in all the fierce grandeur of retribu-

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 and if they drink any deadly thing, it more as a branch of science. How long shall not hurt them; they shall 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 Spiritnalist as he may be a geologist? Spirit ing cup. "Is not this the cup when ualism is a branch of science which has indeed my Lord divineth? Wot ye been much neglected for ages past, until its phenomena have come now to be vine?" (Gen. 44:5 and 15.) accounted miraculous by the supersti-tious; just as in days past the wonder-Thummim gazed into by certain persons ing people gazed, with awe upon an who saw mysterious things in the breast eclipse and never thought of assigning plate of the high priest, just a similar a natural cause, so even to this day the case to that of poor, superstitious Zadappearance of a ghost is regarded as an kiel, who has a crystal ball in which interference with the laws of nature, persons of a certain temperament see until Spiritualism steps in and attempts strange sights. A man is accounted the reduction even of such appearances weak or mad nowadays if he to scientific law and order, turning the sounds such as Samuel heard in the natural and the supernatural all into still midnight hour. Notice how susone. Our subject, however, not being the picious Samuel's case is when viewed in theory; but the history of Spiritualism, the light of modern skepticism. He we must proceed with that, and in doing was alone and in the dark; a child of so we will not detain you long over the nervous sensibilities and easily overancient manifestations of Spiritualism; come by his fears. Yet it was not nerv-but we cannot do this matter justice ousness, nor madness, nor the imaginawithout taking a retrospective glance into its far past existence.

VARIOUS INSPIRED BOOKS. Perhaps some will pause and say: such sounds as were heard by the whole 'Are we to believe that Spiritualismex- host of the Syrians when they fled in isted among the ancients?" We reply, "Most certainly." And that no one may cherish that popular but erroneous idea, Many cases are related in the Bible that this is a new thing, we assert history where sounds, strange and mysthat it is simply the resurrection of a terious, were heard by good as well as 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 Zond Avesta (as much as is preserved of it) is the youth who stood with Elisha saw filled with it. The Vedas is filled with the mountain full of chariots and horses it. Indeed, all heathenism teems with of lire. And last, 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, in the Zend we say: "Our own hands have been

selves," although spirit writing appeared on Belshazzar's palace wall, and al-though Ezekiel 2:9 says: "And when I looked, behold, an hand was sent unto We will, however, endeavor to prove.

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 in-

EARLY MANIFESTATIONS.

me; and lo, a roll of a book was thereand not merely assume these things, at in, and he spread it before me, and it mother time. you have two instances of spiritual man ifestation 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

entranced

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, for a lunatic asylum, than the man who would believe that a spirit could lift a table. "Thus," they say, "violating the estab-lished law of gravitation; although axes of iron were made to swim; and men were carried through the air, so often, indeed, that Obediah was afraid lest the spirit should carry away Elijah, after he had announced his presence to the king (I Kings 18), But, probably, the law of gravitation was not so firmly es-tablished in the mind of men then as

All the instances cited here are true, or the Bible is a myth. We accept the former position, and declare that all these things did appear. Then to pass over some twelve or sixteen hundred years we find the Lord continuing in communication with man, telling Noah of his danger and how to Let us now pass over a

FEW HUNDRED YEARS OF DARKNESS in Israel, darkness similar to that which has, 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 that ye shall not have a vision; and it shall be dark unto you that ye" "shall not divine." (Micah 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 in the midst of this darkness, when all 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

Again the Lord was continually earth and good will towards man."

Then the light of the world broke speaking to Moses, who was evidently in constant communication with the forth to save men from the chains of, darkness, and chase away the gloom the great miracles performed by Moses. You remember, he cast down his rod that had so long oppressed them, and to restore the broken ties of spiritual comand it became a serpent; the maglcians also cust down their rods, and they, too, became serpents. "Oh," says Farmer and Middleton and others of the same

from heaven proclaiming,

restore the broken ties of spiritual communion and intercourse.

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. The humble and the credulous, it is true, believe on him; but the aristogratic orthodox of the Jews. 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." For, of the people were filled with scorn.

Hastily glancing at Christ's career and at the histories which follow we notice first, Jesus Christ did cast out devils. "Oh!" says the Christian in theory, but the practical infidel of the present day, "these were only diseases, men-tal and physical, which Christ cured." All we can say is: Christ spoke to them as devils—they answered him as such-and we have yet to be made aware of any instance in which the disease held a conversation with the physician.

EVIL POSSESSION. Hundreds of such cases can be cited Dr. Wolf, in his "Life and Travels," tells us that "evil possession" is still common in the East—"And," we may ask: "Is it not common here as well? Let the demoniac yells that rend the these signs shall follow those that be-lieve: "In my name shall they cast out walls of our lunatic asylums answer the

question! Particularly notice here that the first impulse of the proud and haughty Jews' was to say that Christ had tricked them. But when compelled to admit that Christ had cast out devils, they said, it was by "Beelzebub the prince of devils." And when men gaze on the modern phenomena, and dare not call them impostura like their materialistic representstives in the olden time, with a stoical sneer they say: "It is the devil." clergy, as a rule at present, adopt this explanation; they say it is degrading to a spirit to ring bells, etc. They seem to say: "We will believe that a superior spirit would descend to make donkeys speak, turn sticks into serpents, open prison doors, snap chains, aye, even roll big stones." Then, pray, how much lower do they sink when they play pianos, ring bells or tilt tables.

But, again, there are many instances of angels, spirits or apparitions appearing to men described in the New Testament. It is unnecessary we should go over all these. We merely hint at one

When the disciples saw Christ walking

on the water they thought he was a spectre-not pneuma, a spirit, as translated, but phantasma, an apparition or spectre 2nd. When Peter was in prison an angel came to him, snapped his chain, burst open the prison doors, and set him free. The disciples were met together at prayer in the house of Mary, and thither he took his way. He knocked at the door, and the servant, furning to those who were within, said, "It is Peter." "Oh!" they said, "It can't be he;"
"it is his angel." This shows that such

apparitions were believed in, and were ommon to them.

3rd. Demonology was also recognized by the early Christians, for the apostle John warns against sorcery and witchcraft, when he said: "Beloved. believe not every spirit, but try the spirits whether they be of God!"

How can we account for the meeting between Moses and Elias, and Christ and his disciples, the several cases of raising of the dead, the carrying of persons through the air (for Phillip was "carried off by the spirit and found in Azotus"), and the innumerable cases of cured diseases, fevers, leprosy, ness, blindness, etc., except on the hypothesis that spirit power was exercised. spirit communion felt, and Spiritualism

But while all this was going on, there were those of whom it was announced long before that, "hearing they should hear and not understand, and secing, they should see and not perceive. These were far too learned, far too orthodox, to believe in the supernatural

They smiled at the credulity of the followers of Christ, and boasted of their own unbelief. But Christ reprovingly said to them: "Oh, ye of little faith."

Faith, we must remember, is one of the Christ; that he had been robbed of the control of t Christian graces, and should not be rid-

iculed 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.

REMARKABLE EVENTS.

Before leaving the ancients however, I desire to call your attention to the fact that other histories as well as the Bible are filled with records of the supernat-For instance, it is related of Al exander of Macedon, that, when marching against the Persian Empire, the Pamphyllian Sea was divided to let his army pass over. This incident is related by Josephus, by Calisthenes, and we believe by all the historians of the time. Further (we here quote from Mr. Howitt), "the chief incidents in the life of Cyrus were prophesied by pagar prophets, as well as by Isalah, Jeremiah, etc.

Then these remarkable women, the sybils, also prophesied many of the im-portant events that had yet to happen, and in as plain terms as Isaiah himself they prophesied the coming of Christ.

The miracles of Vespasian, Constantine, and Hadrian should be quite familiar to you all. Of those of Vespasian Hume, in his essay on miracles, says: "They are the best authenticated in all history." Indeed, Josephus, Tacitus and others, not to mention Cicero, who shirks a good deal, are quite full of supernaturalism.

The early fathers of the church, also not only themselves all believed in it but wrought miracles upon miracles. numerous that none can be entirely ig norant of them.

While down the dark ages of Romanism, in the midst of much that was fictitious, much that was disbolical, there were, nevertheless, genuine men to be found, with genuine faith, who wrought genuine miracles, who could say with Paul."I can do all things through Christ, who strengtheneth me." But we must hurry on.

Then, after throwing off the Roman oke. the LEADERS OF THE REPORMATION

were firm believers in Spiritualism. Luwere firm believers in spirituansm. Luther himself, we find, in two cases at least, casting out devils, and while doing so, repeating the apostles' creed, the Lord's prayer, and the works of Jesus: "He that believeth in me, the works of leaves and greater." ing in the Bible, believing in a God, yet reject that testimony which would sweep the pathway clear for the grossest infidel 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: "Wo believe there is no subject to the the superior of the superior in the world will supernaturalism; and meet followed, one after another, showing the power of the spirit of God which attended the prophet. Then there was tended the prophet. Then there was the dividing of the Sea, and, forty years after, the dividing of the Jordan, besides the intervening miractes of bread rained from heaven, of water flowing from a rock, etc., all supernaturalism; and meeting together they say: "If we let this Lord's prayer, and the works of Jesus: "He that believeth in me, the works that notice, the "poople were filled with astonishment and praised God;" and referring to the darkness of the bread rained from heaven, of water flowing from a rock, etc., all supernaturalism; and meeting together they say: "If we let this Lord's prayer, and the works the works will believe on him." For take notice, the "poople were filled with attorism and praised God;" and referring to the darkness of the said: "A great prophet the said: "A gre brated controversy with a spirit on the sacrament. These must be well enough known to all readers.

Melancthon, too, was a Spiritualist;
for, among other cases, which it would

take too long to enumerate, he tells us that his father's sister appeared to her husband after her death, and conjured him to pray for her. Beza also affords us material testimony. He says:"It often occurs in profese history that brutes and idols have spoken; which, indeed is by no means to be rejected as false.'
And then he accounts for those occur He also informs us that John Calvin "regarded satanic wonders as supernatural and real and not mere sleights and that he (Calvin) had the genuine spirit of prophecy himself" (notes on the New Testament). As further proof we have the astounding miracles at the churchyard of Paris in 1731; all authenticated by thousands of witnesses; also the case of Mr. Greatrakes, a healing medium of great power, who, by the mere laying on of hands, cured cancers, scrofula, lameness, dealness, and many other diseases accounted incurable, for years. These cures were all attested by such men as Dr. Denton, Dr. Fairclough, Dr. Astel, Dr. Wilkins, and bosts of others of equal if not greater celebrity. And time would fail to tell of the hosts of mediums (such as the despised Quaker brethren) who, by the power of spirit, have suffered persecutions, have cast out devils, cured diseases, taken up serpents, drank deadly things and were not hurt; who, in fact. having the germ of true faith-love itthe prophecies of Christ regarding their rant of these languages. mission in the world.

These things, which are not hole and

corner work, cannot be passed by: they are facts indubitable, stubborn and im movable, and must be admitted whatever theory they may lead to in the end. Under this head he would also bring in John Wesley, George Whitfield, Swedenborg and Edward

Irving, all mediums of a very high caste. but whom we can only namo and refer you to their several histories in confirm ation of our statement. At this point, however.

A GREAT REVIVAL

in the history of Spiritualism (to which we must shortly revert) broke out; it was in 1847, in the village of Hydesville, N. Y., America. On the 11th of December, of that year, Mr. J. D. Fox, with his wife and two children, took up his abode in a house there. 'Immediately on entering there were strange, mysterious noises heard, which, within a month or so, began to assume the form of distinct raps. The knocking generally took place in the night time; and they grad-The knocking generally took ually increased until they became quite a disturbance. Heavy footfalls were also heard through the house.

One night, when the knocks had been very loud, little Kate, Fox, 9 years old, thinking it was the devil, said: "Here, old Splitfort, do as I do." She then snapped her fingers. Immediately a rap was heard. Mrs. Fox, struck with this, said: "Please count ten." Ten raps were then heard. 'How old is my daughter Margaret?' Twelve raps. 'How old Nine raps. "How many children have I?" Seven raps. "Ahl wrong this time. Try again." Seven raps. A this time. Try again. Seven raps. A sudden thought struck her and she said: "How many living". Six raps. "How Mrs. Emma Hardinge Britten, some

About the end of March, 1818, when

his property and that his body had been buried in the cellar by Bell.
The Hon. Robert Dale Owen, speaking

of this case, says: "The servant girl liv-ing with the Bells at the time of the murder, Lucretia Pulver, gave evidence that she had been suddenly sent away the time the pedlar was there, and sent for back afterwards. She found the cellar floor had been dug up, and that Bell afterwards repaired it in the night time. The nedlar never was seen again, and on the floor being dug up, to the depth of more than five feet, the remains

of a human body were found." Of course the publication of these events created an immense sensation. But the spirits having once gained a mode of communication, were deter-mined not to lose it, so they took to rapping in other houses, as well as in Fox's; among others, in the house of Dr. Phelps, at Stratford, and of Mrs. Granger, a wealthy citizen of Rochester.

This was the rise of modern Spiritualism; and its progress was so marked that in 1855 the increase of believers was at the rate of 300,000 per annum. In 1867 the religious world became alarmed for the safety of its flock, and the Roman Catholic bishops held a convocation where each made a return of the Spir itualists resident in their various dis-tricts, making the total number of Spiritualists in America, 11,000,000, with 50,000 mediums, while Protestants and atholics together were 9,000,000, with 15,000 preachers; and though many of ts converts might be numbered among the humble and the credulous, yet the truth, always invincible from its nature, knocked at the very doors of the col-leges, and carried conviction to the center of the schoole.

When we find a judge of the Supreme Court of the skeptical turn of mind, yielding to its influence, as did Judge Edmonds; when we find such men as Professor Mapes (a confirmed materialist) and his circle of friends, investigating the subject for five years, once every week, for the very purpose of exposing its errors, become converted by its truth; such men as Hon. Robert Dale Owen, the leader of the so-called infidel party in America, succumbing to its evidences such men as Professor Hare, of Phila such men as Professor Hare, of Philadelphia, the great chemist and electrician (but determined infidel), setting to work to prove the whole a delusion, and an electric dodge, yet, after three years' investigation, yialding before its irresistible influence, publishing his recantation, and dying a Christian; and when such men and women as Professor Bush, Professor Gray, Adin Ballou, Governor Tallmadge, and countless others equally eminent have thrown themselves into eminent, have thrown themselves into its ranks, we cannot weil see why the superstition of Spiritualists should belaugh at its truths and say "They are ridiculous."

Professor Hare gives evidence that 25,000 infidels had, in his own day, been converted by its influence to Christianity. And Wm. Howitt very properly asks: "Where is the church that can say this?"

With this and kindred facts before u we cannot, for the life of us, see why men continue to press on us the question: "If it be true, what is the use of

An interesting experiment tried by Dr. Hare, in his investigation, is worthy of reheareal. He, himself, having he come a medium, and being on a visit to Cape May, one hundred miles from Philadelphia, asked a spirit professing to be that of his sister, to go to Phila delphia and desire Mrs. Gourlay, a medium there, to get Dr. Gourlay, her hushand, to call at a certain bank and ask the note-clerk a question as to the passing through of a bill and bring him an answer. The spirit returned in half an hour with the answer. A fortnight ofter when Dr Hare returned to Phila delphia, he found his message had been received by Mrs. Gourlay and had been delivered by her husband at the bank. He inquired of the note-olerk what question had been asked and what an swer given; and the replies correspond ed exactly with those delivered by the apirit messenger.

Judge Edmonds also gives us from of mediums speaking in tongues entirely linknown to themselves; some using Greek, Latin, Spanish, French, rant of these languages.

Of course all were up in arms against this (so called) new truth, which threatened to inundate the world. Committees were formed-comprising the pro fessors of universities and others-to investigate and expose the trick, but, excant in cases where their conversion was the result, they were all entire failures. For ample and abundant proof of

modern physical manifestation you have only to read "Incidents of My Life," by D. D. Home; or the current literature of the movement.

At the Tuilleries, on one occasion, when only the late emperor, the empress, a distinguished lady, and Mr. Home were sitting at a table, a hand appeared, took up a pen and wrote, in a strong and well-known character, the word "Napoleon." Napoleon's spirit hand was then presented to the several persons present to kiss.

And then there is that class of mediums who, being entranced, deliver poems, lectures, sermons, etc. Amongs the most celebrated of these we might name the Rev. T. L. Harris, Mrs. Emma Bardinge Britten, Mrs. Cora L. V. Richmond, Miss Lizzie Doten, Mr. A. J. Davis and many others.

Mr. A. J. Davis delivered in New York, while in a clair voyant state, one hundred and fifty-seven lectures, since nublished under the title of "Nature's Divine Revelations." A man who could at that time scarcely speak, far less write, good English, has, in these lectures, again and again, appealed to terms in other languages, in support of his statements.

of whose addresses have been published. is too well known to require any praise from me; having often heard her I can ratify the statement of the London

Times that "she keeps thousands spell-

Then comes the Rev. T. L. Harris, whose sermons under spirit inspiration can only be characterized as perfect torrents of living language, fit to burn their way into the coldest and hardest of hearts. Through him whole epics have been given, under the supposed influence of Byron, Shelley, Keats, Pollok, Colerldge, etc. These, however, must be read to be comprehended.

It is, we think, worthy of notice that the "Lyric of the Golden Age," con-taining 381 pages, was delivered and written down in ninety-four hours, and it might have been done in less time had the scribe been able to write quicker.
We have also named Miss Lizzie Doten, through whom Edgar A. Poe gave several beautiful poems, also Mrs.

Cora L. V. Richmond. In illustration of this phase of mediumship I take the liberty of appending one poem supposed to have come from the poet just named, though, I understand, through another medium:

EVERMORE. I beheld a golden portal, in the visions of my slumber,
And through it streamed the radiance

of a never setting day,
While angels, tall and beautiful, and
countless without number,
Were giving gladsome greeting to all
who came that way;
And the gate, forever swinging, made

no grating, no harsh ringing, Melodious as the singing of one whom we adore, I heard a chorus swelling, grand beyond a mortal's telling, And the burden of that chorus

Hope's glad word— Evermore. And, as I gazed and listened, came a

slave, all worn and weary; His fetter-links blood-crusted,

dark brow cold and damp;
His sunken eyes gleamed wildly, telling
tales of horror dreary—
Of tollsome struggling in the night
amid the fever swamp.
Ere the eye had time for winking, ere

the mind had time for thinkingbright angel raised the sinking wretch and off his fetters tore. I heard a chorus swelling, grand

beyond a mortal's telling "Pass, brother, thro' our portal-thou'rt a free man— Evermore.

And, as I gazed and listened, came mother, wildly weeping-"I have lost my hopes forevor-one by

one they went away.

My ohildren and their father the cold grave hath in keeping;

Life is one long lamentation—I know nor life nor day."
Then the angel, softly speaking: "Stay,

sister, stay thy shrloking: Thou shalt find those thou art seeking behind that golden door." Then I heard the chorus swelling, grand beyond a mortal's telling-"Thy children and their father shall

be with thee Evermore." And, as I gazed and listened, came a cold, blue-footed maiden, With checks of ashen whiteness, eyes

filled with lurid light, Her body bent with sickness, her lone heart heavy laden. Her home had been the roofles

streets, her day had been the First wept the angel sadly, then smiled

the angel gladly.

And caught the maiden, madly rush ing from the golden door. Then I heard the chorus swelling, grand beyond a mortal's telling-

"Enter, sister! thou art pure, thou art sinless Evermore,"

saw the toiler enter to rest for ave from labor.
The weary-hearted exile there found his native land;
The beggar there could greet the king,

as equal and as neighbor; The crown had left the kingly brow the staff the beggar's hand. and the gate, forever swinging, made no grating, no harsh ringing. Melodious as the singing of one whom

we adore; And the chorus still was swelling, grand beyond a mortal's telling,
While the vision faded from me with the glad word "Evermore!"

Next we have a class of mediums through whom written communications of the most varied character are received. I expect to be told that many of these are false, because contradictory. Now, I admit that there are both seem ing and real contradictory statements made, and in accounting for these (in so far as they have not already been ac counted for), let me quote from Mrs. De Morgan's "Matter to Spirit:"

"We have reason to believe that the communicating power is cognizant of all the different forms in which truth car be conveyed through a variety of mediums, but that each medium seems chosen for some special quality found in him, in this world. Ideas conveyed from one to another must always fall into language comprehended both by peaker and hearer; but, of course, th same thought would be expressed in different terms to a child and a philoso-

nher." In continuation of this idea, you will also see that, being transmitted through a medium, the message is very apt to ecome mixed up in some way, or fluenced by the medium's peculiar ideas and phrases.

To make this plain—Mr. A. conveys to Mr. B. a thought, in the form of a message, intended for me. Mr. B. writes it down and sends it to me, but, on read ing it, I discover the taint. It is not a pure message from Mr. A. to me; it has passed through a medium, and immediately I discover the handwriting, style, and phraseology of Mr. B.
Thus, you will at once see the danger

there is of the communication being in fluenced by the medium. Notice even the danger there is of mistakes occur ring in the transmission of thoughts through the simple medium of words: I pause in the middle of a sentence, and thus entirely alter its meaning. I put the emphasis on a wrong word, and thus convey a wrong idea. Now, the com-

munications from spirits are subject to all this danger, and far more; whilst, on the other hand, there is a danger of our misunderstanding the message even f we receive it correctly, for much of the language of the spirits to us is necassarily symbolical, because, if we were told its realities, we could not understand them. How, for instance, would you describe a beautiful landscape to a man who had been born blind? Tell him of its green slopes and sunny skies, and he would ask what you meant by green, or sunny. You must explain it symbolically to the senses he has got. Tell him it is soft to you, like the touch of velvet, or sweet to you, like the taste of honey, and, with explanations from you, he may

and, with explanations from you, he may partially understand you, but never entirely. We, then, are that bind man, receiving the truth in symbols.

These symbols may fail in conveying the whole truth, and we may fall in grasping that which they do convey, and because to us they appear confused, shall we say they are not spirit messages at all? It says little for the reasoning faculties of him who would do so. So, now having laid the matter shorts.

So, now having laid the matter short-ly, but plainly, before you, I would ap-peal not so much to the intellectual aris-tocrats of the land, as to the great and almighty people, for a full, free and honest investigation, and thus help us to systematize these phenomena and to eek the scientific explanation of those things so long accounted lawless and su

And now, in conclusion: What is the meaning of all this? What does it all tend to? If it means anything it means that those who have left us are not dead that those who have left us are not dead but gone before, and the love of their hearts, which is the relationship of heaven, is still as strong as ever; and that they are bound to us by ties stronger than those of kindred, stronger than blood, for blood is not thicker than water unless mixed with love-ties of love that cannot die, but ever liveth. They are not dead, for

"There is no death: What seems so is transition; This life of mortal breath
Is but a suburb of that life elysian Whose portal we call death,

And within that portal there is, indeed a truer life than this we live without. When this death change takes place the gross nature is thrown off, and the freed spirit treads the interminable paths of infinitude, and living under the influence of the universal law of progression, continues to advance while the ages of eternity roll on.

Again, the orthodox draw their swords and contest the ground, They charge us with holding to universal salvation. We thank God that while we admit his justice, we cannot ignore his

"God loves the erring, as the shepherd Loves the wandering sheep. No mother hates her child orusted o'er with evil, sin-defiled

Cradles him in her bosom. All the world may curse him. Yet it matters not to her; She loves him better for his agonies. God owns no power mightier than him-

His love outweighs a mother's; God owns no power equal to himself, And never formed a soul he could not 8a.ve."

But, further, these things happening around us encourage us to face death for, while the waters of Jordan lave out feet, and we are shrouded in darkness, how otherwise are we to know whether we attempt to cross a narrow stream or the overwhelming depths of annihila-

And not only so, but they clear the eye of faith to see through the mists of the future:

"I can almost see to the land of light-But there's a mist before my eyes; The path I know stretches out before, But I can't see where it lies; For there is a valley that lies between, And a shadow as dark as night,

That sends up its gloom from a loved one's tomb. And a blur is on my sight. But there's someone stands on the

goiden sands,
And lifts up the nebulous bars, Throwing back the door to the shining shore,
And there's light beyond the stars.
And the flashes bright that fall on my

sight Seem to scatter the night away; And I know, I know, where I shall go,

At the close of some weary day. All we can hope for, all we can wish, is, that Spiritualism may prove to you the blessing we have proved it to be. It breaks down all creeds and moulds them to the will of God; it subjects all to the test of God-given and God-enthroned reason, and it teaches the true religion taught by Christ—the only religion that can conquer the heart, and conquer the

world—Love. "Our religion is love,
"Tis the noblest and purest;
Our temple—the universe, 'Tis the widest and surest."

The House of Love. Now in my dreams I saw the House of

Love Builded immutable in an unknown land, Whose fair arcades in rainbow wise did stand, Whose halls with sunset clouds were

roofed above; Yet was it shut in an enchanted grove, With trackless labyrinths on either

hand. And wildernesses deep in desert sand And no man finds the way to the doors thereof. Then let me slumber well, and wake me

not. That I in dreams again may find the clue And pass upon the road none ever knew. Or having haply known, straightway forgot; And enter in upon a rose-hid floor,

And dwell a dreamer of dreams for ever-more. —Pall Mall Gazetto. Those there are whose hearts have

look southward, and are open to the whole noon of nature. - Bailey. Charity ever finds in the act reward, and needs no trumpet in the receiver.

Beaumont and Fletcher.

Amongst the earliest manifestations made me understand in writing by His

Avesta, in the Koran, and in every moved to write unconsciously to ourcendancy, then will have arrived the time when there shall be "one Lord, one faith and one baptism."

We have stated that amongst the various inspired "Bibles" ours is to us the

IMPORTANT.

Annual Convention of the National Association.

A Stirring Appeal to All Spiritnalists.

TO THE EDITOR:-In view of the fact that the annual convention of the Na-tional Association is about to assemble in Washington, D. C., it is well to consider some of the purposes of that convention as well as of the association in whose name it will assemble.

The charge has been made that none of the older and more experienced Spiritualists in the United States favor the present National Association. The facts are the very reverse of this, as anyone will see upon the examination of the records of the Association's officers and their immediate assistants. The president of the National Association has been a Spiritualist for more than sixteen years, and, although he is young in years, he is yet old in experience in Spiritualistic work. The vice-president, Mrs. Cora L. V. Richmond, has been forty-five years a lecturer and teacher upon our platform. She gave her first address at the age of 11, in the fall of 1851, and her voice has been heard con-stantly from that day to this, in the defense of the causo she loves so well. Surely the charge of inexperience falls to the ground so far as this noble worker

The efficient secretary, Francis B. Woodbury, has been a prominent worker in Spiritualistic circles for nearly twenty years, and the charge of inexperience or over-zealous youth cannot be laid at his door. This is also true of Theodore J. Mayer, our enthusiastic treasurer, who is already a veteran of ten years' active service in our ranks. He is well posted as to the needs of our cause and has a deeper interest in its advancement than have some of the critics who claim fifty years' growth as Spiritualists, and yet understand nothing of the real spirit of our movement. Our trustees are also veterans in the service. Hon. Milan C. Edson dates his Spiritualism from 1854; B. B. Hill goes back to the Rochester knockings in 1848 and 1849; L. V. Moulton dates his conversion in the earliest '60's, thirty-five years of hard study on his part should surely count for something; Dr. Geo. A. Fuller is a veteran of more than thirty years' standing, and Mrs. A. L. Pettengill dates her advent into the new life some thirty-five years ago. From the above dates and figures it will be seen that every member of our board of trustees is a veteran true and tried in the point of service, hence has a thorough knowledge of the needs of our movement.

The same is true of the leading workers upon our platform and among the latty. Mrs. Colby Luther, Frank Walker, Mrs. J. H. R. Matteson, H. W. Richardson, J. B. Hatch, Sr., J. B. Hatch, Jr., W. H. Bach, Mrs. R. S. Lillie, Mrs. Elizabeth Lowe Watson, E. W. Sprague, Geo. W. Burnham, Mrs. J. A. Chapman, Mrs. M. E. Cadwallader, Col. James Freeman, Dr. O. W. G. Adams, Mrs. F. C. Steinhart, Alonzo Thompson, Dr. S. N. Aspinwall, B. F. Small, Fred. Fickey, Jr., D. S. Forney, and hundreds of others, all date their advent into the ranks of Spiritualism from fifteen to forty-five years ago. The above are only a few of the many names that could be cited, and from such an array of workers, both on the platform and in the ranks, it would seem to the outsider, at least, that the National Association was backed by only the veter ans in our movement.

The question is often asked: What does the National Association purpose doing? The answer comes promptly—a great deal, if it only had the means. Briefly outlined, some of its many purposes may be summed up as follows: First-Protection for genuine medi-

uniust part of enemies outside of our ranks, and from competition with the frauds and fakirs who have attached themselves," like barnacles to a ship, to our only. Second-To assist our magnetic right to heal suffering humanity. Third—To provide homes, through a pension fund, for our aged and indigent workers and laymen. Fourth-To provide sanitariums and hospitals in which those afflicted by all kinds of diseases can be placed and cared for by the most ed methods of medical science, referring now especially to mental disorders. Fifth—To establish schools of science and philosophy in which the to found the Kingdom of Heaven on laws governing mediumship and every earth with free-love as the plan; of thing pertaining to psychology can be thoroughly taught to all students of occult lore, more especially our embryo mediums. Sixth—To assist local societies in erecting temples and other suitable places for holding their meetings, to the end that our people will not be obliged to ascend to the fourth floor of an uncomfortable building, or to meet over a livery stable, a saloon or a German soup-kitchen, as many of them are now doing. Seventh-To provide for an active missionary service, by means of which the eager searchers for truth can be made acquainted with the fundaprinciples of our religion. Eighth-To provide suitable music for our gatherings of all kinds, in order that the dismal hymnology of two hundred years ago may hereafter be avoided by us. Ninth-To establish a National Library in Washington, D. C., where every book, newspaper and peri-odical ever published in the interest of Spiritualism can be found for reference by the students of this great science. Also, every book ever published against Spiritualism, that a fair comparison of the merits of the arguments on both sides can be obtained. Tenth-To establish and maintain in every city, town and hamlet Children's Progressive Lycoums, through the instrumentality of which the rising generation may be led into the light of Spiritualism.

We commend these ten points to the readers of your valuable journal and ask them, in all sincerity, if they do not deem them worthy of their support? If our cause has anything of value in it for humanity, it will have to work along practical lines to accomplish it. To do any kind of work, the sinews of

war are always necessary, and the chief weapon in the accomplishment of any reform is eash. Therefore we appeal to the friends of human progress whereso-ever dispersed to prove their devotion to the cause of truth and their confidence in their fellowmen by contributing liberally of such means as they possess, to the treasury of the National Association for the furtherance of the highest good of our cause. To the liberal-minded, we appeal for your generous, sympathetic The friends of the National Associa-

tion are men and women of standing, of long years' experience and faithful service in our ranks. They are worthy of your support and confidence. Place sufncient means in their hands and Spiritualism, the scientific religion and the religious science of our time, will be the emancipator for this great American Nation. May we not ask you, fellow Epiritualists, to fill the treasury of our National Association with funds, that ficient means in their hands and Spirit-

the humanitarian work above described may be carried out in full?

If not satisfied with the management If not satisfied with the management of the N. S. A. as at present constituted, send your describe to the October convention and be present with them in person, that you may have your influence in necuring one more to your liking. Don't stay outside and find fault, but come in and help to rectify the errors, if errors there be, and to perfect an institution that was formed for the

an institution that was formed for the

sole purpose of upbuilding our cause.

Rates of one and one-third fare, on the certificate plan, on all railroads, from the State of Maine to the Mississippi River, have been obtained. rates are available to anyone, delegate or layman, wishing to attend the convention. The California delegation will have a special car from San Francisco to Kansas City, where they will get their rates to Washington. If you cannot go to the convention, you can yet aid the Association by sending in a donation to its treasury. Friends of progress, now is the time to act. Send in your dollars, five, ten or one hundred, your quarters and your dimes to Secretary Woodbury, and help to push the cause of progress forward in humanity's upward march.

H. D. BARRETT.

H. D. BARRETT. San Francisco, Sept. 15, 1896; S. E. 49

THE SCIENTIFIC CHRIST

The Fullness of Time Is Come for a New Christ.

There Are Many Pretenders, but None That Fulfill the Ideal.

In the crucible of science, or exact knowledge, all things are finally tried before we can arrive at the truth regarding them; and this is no less true in relation to that mystical character, Jesus of Nazareth, than to any other fact in nature.

For nearly two thousand years his name has been before the world, and is still held aloft in all Christian lands as the ideal toward which humanity is tending; but faith has weakened under the onslaughts of Liberalism, and Antichrist is in the land as never before.

Now, what could settle this doubt and inbelief so well as the coming of another individual, fashioned as he was in his interior unfoldment and oneness with

that power we call spirit?
Spiritualism, as a whole, has laid deep the foundations of a new, yet old, manifestation of spiritual phenomena and mediumship; and into this movement, and upon this base of education in spiritual things should certainly come another "Christ," or master medium, if he is to come at all in fulfillment of Bible prophecy and God's word to man.

That the times are ripe, both in this respect as well as in the general suggestiveness of mundane affairs, no one

can deny.

Not only this, but men are already proclaiming themselves "Messiahs," and fighting their way to recognition. "Lo, here; lo, there; I am the Christ," is the cry to-day, as it was prophesied of old it would be. Some have one line of work, some another, but all agitate the idea of the "second coming of Christ," as it was in the early days that preceded the Apostolie church; for more than one called himself a Christ in those days as now.

Thus we have the reality of the human side of such characters, or divine instruments, presented again to-day; and as they bear the opposition, ridi-cule, doubt and scorn of the outside world—the world that has no eyes to see or ears to hear—so do they express more of that divine nature which Jesus gave us when he said, "Father, forgive them, for they know not what they do."

That which makes a man "a Christ" is spiritual unfoldment, carried to its highest degree; and if our cause was graded, as regards the development of the spiritual seed of good thoughts, its mediums, like Masonry, then the words of truth and deeds of love, which "Christ" medium would be the master lead to everlasting joy in the great bemedium, the same as the Master Mason. And yet he would be the weakest, the most negative of any; because both will and feeling have been subordinated so movement and are Spiritualists in name as to make him susceptible of a foreign controlling influence at all times and unphysicians in obtaining their rights in | der all circumstances. Through trainthe forty-two States whose law-making ing, discipline, culture and unfoldment bodies have decided that they have no he is thoroughly one with the will and purpose of the Spirit-world; and walks among you more as a conscious hypnotic subject doing the will of God or spirit, rather than as one acting from his own

will and feeling.
You have to-day the picture presented of one so-called Messiah, in Chicago, teaching social reform and advocating celibacy as his sex doctrine; of another, in Hot Springe, Ark, striving Francis Schlatter, in the West, with his marvelous healing and personal like-ness to that which Josus is supposed to have borne; and of other lesser lights we will not mention. All are helping, and there are truths presented by them all, but no one as yet stands out as strongly as did Jesus: no one as yet is so supported in his mission that the very winds and waves obey him, because he is so at one with the forces of the higher life that for him to will a thing is for God to both will and do it too.

Thus Jesus must have walked in his day among men, speaking the words that came to him to speak and doing the things that came to him to do, not of his own will but of the will of that power which rules over us for the ultimate good of all, no matter what trials we may bear, the which we call the spirit.

Spiritualism has swung back, like s pendulum beyond its balance, to a point nearer the truly religious or spiritual element; and into the movement at this time come such as portray this element in order to act upon it, or else they go outside of it to proclaim their ideas and embody their social beliefs as messengers of God, or Messiahs.

For Christianity to become a religion and produce an effect upon people's lives, there had to be an ideal or impersonated life for an example to reach up to. Such a one was that of Jesus; and neither the church with only the letter of the truth, nor we in modern times who have the spirit of it, should doubt that life to have been lived in the will of God, and so divine,

So, comparing the to-day of Spiritualism with the yesterday of Christianity, there should be another special life, or exemplar, in order to make of Spiritualism a religion and lift it from its base of phenomena to its crown of spirituality. Brooklyn, N. Y. W. J. Cushing.

Good nature is the very air of a good mind, the sign of a large and generous soul, and the peculiar soil in which virtue prospers.—Goodman.

FITSCURED Prol.W. H. Pecke, who makes a specialty of Epilepsy

has without doubt treated and cured more cases the

SOWING AND REAPING.

As Ye Sow, So Also Shall Ye Reap."

A Sermonette Inculcating Common Sense Truth.

Prof. William Carpenter, author of One Huudred Reasons Why the World Is Not Round," died recently without recenting; and "still the world moves." Now it has only John Jasper in its way and it will continue to whirl just the

same whether he is here or gone.

Nature is a wonderful thing. No wonder that some call it God. And how little these wiseacres accomplish when they get foul of it in any way. reminds us of a ship carpenter

on a Mississippi steamer, who was so long on it and had his own way so much

that he thought he was an absolute necessity. Speculating on this theory for an advance of wages, he told the cap-tain that he was going to quit. The captain saw through it and said: "Very well, step up to the office and give in your time." The poor, dumbiounded carpenter said they put him and his tool-chest ashore, and the old boat went up the river the same as if he was on it.
Jesus said: "If I have told you of earthly things, and ye believe not, how shall ye believe if I tell you of heavenly things?" If these plain, matter of fact affairs, which are within the comprehension of every schoolboy, are disbe lieved because they are the product of scientific discovery as against the ignorance of a darker age, and the prejudice of the present, how will the profounder problems of spiritual life be understood

"Great truths are greatly won; not found by chance, Nor wafted on the breath of summer dream,

and believed?

But grasped in the great struggle of the soul. Hard buffeting with adverse wind and

stream." Our philosophy teaches that every-thing is governed by law, and it is our part to know the law and conform our lives to it. This is true in the realm of spirit as well as in that of matter; and the law is: "As ye sow, so also shall ye reap." If we make such mistakes as Prof. Carpenter and the ship carpenter nade, we will get very surely disap-

pointed. An amateur poet, with a veteran intu ition, in reply to an orthodox believer, who wanted to go to heaven on a free pass without working for it, said; "It is by our own work we rise,

And will be judged at the assize; And, though you sluggards may not like it, Heaven, like earth, is what you make

If Prof. Carpenter could have divest ed himself of his obstinate prejudice, and stood on the shore of Lake Michi-

gan, he might easily have known the rotundity of the world by the surface of the lake dropping out of sight at a certain distance, although it extended a long way further. If the ship carpenter had not overes timated his own importance, and underestimated the captain's independence,

he would have taken a surer method of bettering his situation.
If the orthodox Christian had given proper attention to the law as illustrated by the necessary connection between the sowing and the harvest, he would have sowed to the spirit that he might reap life everlasting, instead of believing the offete dogma "Jesus paid it all,"
to find that he could not reap where he

did not sow.

Now let us sing that beautiful hymn: "Sowing the Seed of the Kingdom," that our hearts may be tuned to harmony with the divine, and we shall sow R. NEELY.

A Worthy Worker Honored.

TO THE EDITOR:—The inclosed poem was written by Mrs. S. J. Darling—who writes continuously for the press over the nom de plume of "Lupa"—for my 70th birthday, and which was intended for publication. Four years more have run their

rounds, and another anniversary was celebrated by a large gathering in my parlors Monday, August 31. We had games or dancing, but fine music, original poetry, and many endearing words of appreciation for the life work of the writer, by not only those who are in humble life, but by Prof. Wm. Burgess, for long years superintendent of schools, and by Rev. Francis King, whose creeds and dogmas seemed narrow and faulty, and in this unsettled condition, with poor health and all earthly hopes nearly blighted, he drifted into Mrs. Logan's "Circle of Harmony" and there found comfort, joy and peace, that he had so longed for; and the en-comiums that he pronounced upon the leader of the little group were like dia-monds strung on golden threads, and woven into a beautiful wreath for her brow, and if half of the good has been done that he depicted with his pathos, eloquence and oratory, then indeed shall I in a few short years hear the welcome

Come up higher." My daily prayer is that I may be worthy of the companionship of the truly good and noble, and continue in the good work with the "Spiritual Circle of Harmony" until called hence, when we shall see as we are seen and

know as we are known. The friends did not forget to bring of the needful, and all expressed great pleasure in having the privilege of celebrating the eventful day. Fraternally,
MRS. F. A. LOGAN.

FOR MRS. LOGAN ON HER SEVENTIETH BIRTHDAY.

Another woman, silver-crowned; Another woman, world-renowned, Had counted seventy springs of song and bud and April showers, Of softening skies and opening flowers, Of shadows dancing here and there,

And new-fledged birds, with wings A-flutter in the tender air— Full seventy blessed springs. And one, the latchet of whose shoes I scarce am worthy to unloose, Around her name hath flung

wreath of immortelles and bay, So is her memory since that day, As one who never groweth old, Whose joy-bells still are rung, As one on whom Time lost his hold At "seventy summers young."

What more could friendship wish for What brighter thing than this could ·be.

But one-forever young? And when the veil grows thin between he seen and what we call unseen, May all "the mists be cleared away, And birthday songs be sung,
As morning vespers for that day
Which finds thee always young.

MRS. S. J. DARLING. Faith is letting down our nets into the transparent deeps, at the divine command, not knowing what we shall

take.-Faber.

PROPOSED

Amendments to the Consti-

Of the National Spiritualists' Association.

Amendments to Constitution and By-Amendmental to Constitution and By-Laws, which will be presented for con-sideration of the delegates to the Fourth Annual Convention of the National Spiritualists, Association of the United States and Canada, at Masonic Temple, corner 9th and F. streets, Washington, D. C., October 20, 21, 22, 1896, at busi-ness sessions held each day at 10 a.m. and 2 p. m.

and 2 p. m. Amend Article IV of the Constitution

of the N, S, entitled Officers and Trus-tees, by substituting the following, viz: The officers of this Association shall be a president, vice-president, secre-tary and treasurer, who shall be trustees and with five others shall constitute a board of nine Trustees, who shall be elected by ballot at a regular annual convention by the delegates assembled for terms of three years each, except at the annual convention to be held October 20, 21 and 22, 1896, when they shall be elected as follows, viz.: The president, vice-president and one trustee for the term of one year; the treasurer and two trustees for the term of two years; and the secretary and two trustees for the term of three years; and at each annual convention thereafter there shall be elected three officers and trustees in the order as above named for terms of three years each, except where a va-cancy has occurred, when the office shall be filled by the election of a successor for the balance of the unexpired

Amend Article IV of the Constitution of the N. S. A., entitled Officers and Trustees, by substituting the following: The officers of this Association shall be a president, vice-president, secretary and treasurer, who shall also with five other persons constitute a board of nine

trustees Officers and trustees shall be elected by ballot at the regular annual convention by the delegates assembled for the term of three years each; except that at the annual convention to be held October 20, 21 and 22, 1896, they shall be elected as follows, viz: (1) The president, vice-president and one trustee for the term of one year; (2) the treasurer and two trustees for the term of two years; (3) and the secretary and the two trustees for the term of three years; but at each annual convention thereafter there shall be elected one set of three officers and trustees in the order and diofficers and trustees in the order and di-vision as above named for the terms of three years each. When, however, a vacancy has occurred such vacancy shall be filled by the election of a successor for the remainder of the unexpired

Amend Article VI, page 8, by adding after the word "thereof" in the ninth line, the following: "Provided, however, that no society shall be represented by delegate which has not contributed at least one collection each year to the N.

Also to amend Article VII of Constitu-tion, section 1 second paragraph, as follows:

In the fourth line of the second paragraph of Sec. II, strike out the words "Twenty-five cents" and insert the words "Two dollars and fifty cents." Amend Section of the same Article by adding after the word "Charter" in the 8th line, the following: "Provided one collection each year be taken up for the benefit of the N. S. A."

Amend Anticle VII, Section D, of the By-Laws of the N. S. A., entitled Special Funds, by substituting the follow-

A fund known as the National Spiritualists' Temple Fund, for the purpose of buying a lot and erecting a Temple thereon, whose support and inliuence thereon, whose support and inhuence shall be distinctly national, combining an auditorium, seance-room, a library, living anartments for the Secretary and living apartments for the Secretary and for such mediums as may be there lo-cated under the auspices of the N. S. A. and also such educational departments as the Board of Trustees may in their wisdom adopt. The said fund shall be in charge of a committee of three per sons appointed by the President, all of whom must be Spiritualists and members of the N. S. A. It shall be the duty of said committee to receive and disburse the moneys of the said fund and to attend to all the business and details for the construction of said Temple; but they shall be subject to all restrictions that the Board of Trustees may from time to time impose; and they shall render quarterly statements of all moneys received and disbursed and of all business transacted to the Secretary of the N. S. A., and such statements for each current year shall be read at the annual

convention next following.
Article VII, Section D, of By-Laws:
Provided, however, that this committee may, by and with the advice and consent of the majority of the Board of Trustees, purchase at any time, when they shall have funds in hand to enable them to do so, a lot suitable for the erection of the National Spiritualist Temple

in the city of Washington, D. C. And it is further provided that the erection of said Temple shall not be begun until there shall be in the treasury a fund sufficient to pay the entire contract price of the erection of the said Nor shall the plans be determined un-

on, nor the building commenced, unless with the consent of the majority of the Trustees. Amend Section 8. Article I1 of the By-Laws by adding after the word "transacted" the following: "A Committee on Nominations shall be appointed, composed of one delegate from each State, Territory and District of Columbia represented, to be chosen by the members of each State, Territorial or District of Columbia delegation who are present. KA candidate to he eligible for election to office must be a member in some chartered society of the N.S. A., at least six months before the date Amend Section 1, Article VIII, of the

By-Laws by adding after the word "conventions" the following: "But no society shall be represented by delegates unless chartered at least three months prior to the assembling of said conventions."

SUBJECTS OF IMPORTANCE TO BE DIS-How can proportect Spiritualism,

Spiritualists, honest mediums and the public from the army of fortune-tellers and charm-sellers and impostors who use Spiritualism as a cloak under which they ply a nefarious business? How can ordination best be regulated

so as to prevent persons not qualified by gifts from receiving indorsement of any kind? THE CHILDREN'S PROGRESSIVE LY CEUM.

this important department of our work? people to organize? ...

tered societies is called especially to Articles V and VIII of our By-Laws, that what they had done in other days. they may act accordingly:

ARTIOLE V. Section 1. The annual dues of a char tered society shall be due and payable on or before the first day of October in

each year. Sec. 2. In the event of failure to pay such dues, such defautting society shall not be entitled to representation in the convention on behalf of its membership. ARTICLE VIII.

Section 1. The delegates to the annual conventions of this Association shall be elected by their respective societies at least four weeks prior to the assembling of the said conventions.
Sec. 3. Any delegate may appoint a

proxy in event of inability to serve, and any society entitled to representation may supplement or substitute its credec-tials of delegates by sealed instructions to the committee on credentials, directing said committee, concerning the appointment and instruction of proxies, to represent said society.
Sec. 4. The secretary of each char-

tered association shall make and forward to the secretary of this Association an annual report, which report shall be forwarded at least thirty days prior to the annual convention of the same, and shall contain the following information: The number of enrolled members, list of officers and addresses of the same and such other information as specially requested by the board of trustees.

FRANCIS B. WOODBURY, Sec'y. NOTES FROM BOSTON.

As Usual, Spiritualism Is Flourishing There.

TO THE EDITOR:-Things spiritual were never brighter in Boston than at the present time. It looks as if every public hall in this city is engaged every Sunday for the use of Spiritualists meetings. Eben Cobb has reopened his hall. The meetings are very interesting. He has generally from six to four teen mediums and speakers who take part in the meetings. Those Spiritualists who object to one speaker or medi um occupying the entire time, and long for variety, certainly will find it at America Hall, presided over by Mr.

Prof. Bach, a noted hypnotist, speaker and medium from the far West, commenced a scried of meetings at Engineer Hall, which he intends to continue dur-ing the entire winter. Judging from the opening, his meetings will be a decided success. He is a very unpretentious gentleman, and very sincere, and his chief desire is to place Spiritualism where it ought to be-the foremost of all religions. There is not the slighest doubt but that Prof. Bach will be the means of developing some grand medinms while in Boston.

Another medium from the far West who has opened meetings, is Mrs. Maggie Waite, of California. She occupies the same hall she did last winter, Red Men's Hall. Very large audiences greet her. Her tests are remarkable. Last night she received a perfect ovation at the close of her scance. It was one of the most remarkable test seances ever

given in the city of Boston.

Another Sunday will see Mr. J. Clegg
Wright on the platform at Berkeley
Hall. His name alone draws the crowd. The first Sunday evening he is to be followed with tests by Mrs. J. J. Whitney, another medium from California whose reputation as a test medium, like that of Mrs. Waite, is national. Surely, with two such mediums there ought to be a revival here in Boston. The first Sunday in October will see

Mr. Tisdale, the blind orator, one of the foremost speakers on the spiritual ros-trum, occupying the platform of Ayers' Spiritual Temple. The meetings at this temple are always free and attract great crowds. There is not a man in this or any other country that has done and is still doing so much for the cause he loves as Mr. M. S. Ayers, who built the but work hard. If we had we would very soon stop our speakers and mediums from traveling all over the country, speaking in halls four and five stories from the ground, many of them dismal enough to give one the horrors. If we would be respected we must be respectable; and if we expect inspiration from our speakers we must put them in surroundings where they can gather inspiration. It is about time we as Spiritual ists made a change. Let us keep our speakers and mediums for one year The amount we would save from rail road expenses would rent a beautiful hall in a good locality, and bring us more in touch with those we wish to HERBERT WINTEROP. reach.

REV. TALMAGE.

His Views on Strange and Mysterious Things.

In a late sermon this eminent divine said: "There is a class of phenomena which makes me think that the spiritual and heavenly world may, after awhile, make a demonstration in this world which will bring all moral and spiritual things to a climax. Now. I am no Spiritualist; but every intelligent man has noticed that there are strange and mysterious things which indicate to him that perhaps the spiritual world is not so far off as some times we conjecture, and that after awhile from the spiritual and heavenly world there may be a demonstration upon our world for its betterment. We call it magnetism, or we call it mesmerism, or we call it electricity, because we want some term to cover up our ignorance. I do not know what it is. I never heard an audible voice from the other world. I am persuaded of this, however: That the veil between this world and the next is getting thinner and thinner, and that perhaps, after awhile, at the call of God—not at the call of such as were the Davenport brothers or Andreica clitten should become acquainted with the seriptural warriors, some of the spirits of other days, mighty for God—a of other days, mighty for God-a Joshua, or a Caleb, or a David, or a HISTORY OF ATHARAEL the battle against unrighteousness.

Oh, how I would like to see them here—him of the Red Sen, him of the Valley of Ainlon, him of Mars Wills. education or development of spiritual | Valley of Ajalon, him of Mars Hill! English history says that Robert Clayton, of the English cavalry, at the close of a war bought up all the old

these war-horses mistook the thunder The Molecular Hypothesis and they wheeled into line no riders on their backs they wheeled into line ready for the fray. And I doubt me whether when the last thunder of this battle for God and truth goes boomhattle for God and truth goes booming through the heavens, the old thinking public in the interest of modern spiritual scriptural warriors can keep their settion, and which places on their thrones. Methinks Demonstrates continuity of tife and our cavithey will spring into the fight and exchange crown for helmet, and palin branch for weapon, and come down out of the King's galleries into the arena, crying: 'Make room! I must fight in this great Armageddon.' The old war-horses mingling in the fight."

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HELLIANISM.

Contrast Between Church Creeds and True Christianity.

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 as fearlessly 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, inattutions, creeds and people; but we must not, like Carlyle, tell the people they are fools, for they would retort in 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 demor alized. We must not say the king is a gilded pauper, for that would be an insult; nor that the aristocracy are bloodsucking 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 su-premacy 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 during 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 re-ligion, and the proper name is Christi-anity, for that was what the true Spiritualists of Jerusalem called it when it was first introduced, 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 young 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 suns and worlds, it does not recognize them as anything else than 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 fished out a few to make his celestial choir, without any reference to their character, and inspired them with faith in his theology which authorized them to kill and forture hereties, thus, like their divine master, making a good imitation of hell on earth outside as well as inside of the Holy Inquisition.

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 gayety, 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 whistling being a punishable offense; 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 orthodoxy, during the last eighteen centuries, and is still, except where modern civilization has made its votaries ashamed of their crazy ways, which make so large a contribution to lunatic

Hell is certainly the essential peculiarlty 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 hells. It is a helian 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 Christian-

ity is as gross an abuse of language as to call a brass casting a twenty dollar gold piece and encourage its circulation

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, nor terror, but a great outpour-ing of the spirit, and healing of the sick by their brethren. Its crucial 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

Such is the heavenly religion which is reviving to-day, and which the hell-ian church would crush if possible. It is true the hellian church is al-

ready half-civilized and getting to be somewhat religious, as it is trying to drop its hellian character, but as long as wars 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 pioneer in leading mankind. The pretentious 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 macredness to the most fatal system of despotism that has ever afflicted man-kind, and reddened all lands with the blood of martyrs and blood of wars. Name it correctly as the hellian system, and its charm is cone.

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

It is true the members of the various denominations—Methodist, Presbyterimunications. Alma will frequently sit a plane of thought far in advance of his
down in broad daylight, with a sheet of congregation.

H. V. SWERINGEN.

hellians, and the term really belongs to their creeds. As human beings in a free clyllized country, they cannot well be practical hellians, like the church a few conturies sgo, but the bellianism is 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 despoissmestablished in this country, and all of whom are withheld from heavenly communion as long as the church can control than on the country than the country that the country than the country that the country than the country than the country than the country than the country that the country that the country that the country than the country than the country that the country t trol them. The people are far better than their creed, 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 had a Te Deum 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 re abolished. when social evolution will

advance with lightning speed.

Jos. RODES BUCHANAN.

The Nebraska and Kansas Camp-Meeting.

The Nebraska and Kansas Camp-meet-

ing opened Thursday, September 17, at Franklin, Neb., under very unfavorable conditions, the weather cold and dreary. H. J. Need, president of the Franklin Spiritual Society, delivered a short inspirational address of welcome to a small but attentive audience of Spiritualists and friends: followed with short adand 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 Spiritual Association. On the morning train came D. W. Hull, of Norton, Kansas, 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 recog-

The 19th, olear 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. Noves. Sunday, the 20th, clear and warmer. 10 a. m., call for the purpose of organizing a Spiritual Camp-meeting; organiza-tion to be known as the "Southwest Nebraska and Northwest Kansas Associaident, H. J. Need: secretary, D. L. Haines; trustees, Chas, Davis, C. H. Moody and O. Hershsier.

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 at-tendance at the camp.

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. I was followed by tests by Mrs. Noyes.

The camp-meeting has been a grand

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 DR. NOYES. near future.

LOVE.

O, Love! holy passion, thou life of the soul; unknown:

fold. Ever tinting each thought, with colore thine own.

Like angel enchantress from heaven

Thy magical power doth fond memory Like breath of rare flowers in harmony blended.

For sorrow thou weepest, 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 faltering sigh from tenderness wrung.

Thrice blest is the mortal who knoweth thy power, Tho' thy chains be as fire, they bind

us to heaven; From thy whispers come life to sweeten each hour,
To the heart that lies bleeding, fond hope hath given.

One touch of thy power endureth forever; In dreams thou canst come o'erwhelm-

ing 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, forbid-

ding and bare, 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—fruition is there. K. D. WISE. YOUNG GIRL'S STRANGE GIFT.

From Kalamazoo, Mich., comes news

icle, 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 taking messages from departed

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 spell out his mother's name. Alma took pencil and wrote:
"Go to the pantry and you will find a

paper containing an article on Spiritual-

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 a day or two the girl found herself writing on a copybook at school, and was surprised to se that the pen was not tracing the thoughts in her own mind, but some-

thing quite foreign.
Since then there have been many com-

wrapping paper is front of her. She takes the peaciff is an unnatural posi-tion and in a few moments will be writing, the words being upside down to her.
At the Hall 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 she uses the right hand, sometimes the left, and often both, writing two distinct messages, one perhaps in a man's hand, the other in a wiman's, at the same time.

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

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 of that sect, 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. Llewellen), a broad and liberal preacher, who has hitherto, in other States, been invited and accustomed to affiliate with the Universalist church. But it seems that he and the Universalists with whom he has been wont to commingle 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 builded 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 associa-tious, ministerial circles and conventions, and by their private conversations and conduct when among our people and when among strangers, seek to belittle the Bible as an infallible guide in matters of religious life; and the misleading guise of "higher criticism," are in the habit of asserting that certain assumed facts of science are true, officers elected as follows: Prest that the Bible must give way to these assumed facts, and all 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 building up the Universalist Church in this State; but on the contrary are creating divisions and dissen-sions, 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; therefore, he it

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. If the historic position of the Universalist Thou comest unbidden, from fountain | church for a hundred years, in regard to the Bible, does not suit these brethren, New senses awaken, bright visions un- their own sense of honor should lead hem to seek a more conge

ship; and be it further Resolved, That it is the sense of this Convention that the Circuit Committee and the officers of the churches of the State should use their influence to prevent the employment, by any church in this State, of any minister who is in any way given to the practice set forth in the preamble to these resolutions; and that the committee on fellowship of this Convention ought not to grant any li-cense or fellowship to any preacher who s not certainly known to be in harmony with the doctrines of our church, 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 Resolved. That our preachers, Sundayschool superintendents and teachers should devote more time and effort to increase the confidence and faith of the people in the Bible as the authoritative text-book in religion; and that they should make it clear to all with whom they come in contact, that no kind of Rationalism is in any sense Universal-

ism. (Adopted.)
The first article of the "Universalist Profession of Faith" declares: "We believe that the Holy Scriptures of the Old and New Testaments contain a revelation of the character of God and of revelation of the character of God." are not to suppose that the Bible in its entirety is a word-for-word inspired revelation of the character of God.

What is "Rationalism" but a rational interpretation of all that appeals to reason in the Bible as in nature all about us? Is the Bible opposed to nature? Do they conflict? Does the supernatural conflict with the natural? Is God to hold us accountable for judging the Bible in accordance with the reason He has given us? What is 'rational religion' but reasonable religion, and who can accept an unreasonable religion? Are we not allowed to exercise reason in religion as in every other department of thought? If not, the less we have of re-

ligion the better.
I had supposed that Universalism, and Rationalism, and Unitarianism, and of the recent development of a new medium. The item from the daily Chronconvertible terms, but it seems the Universalists of Indiana think differently. I congratulate the Rev. Llewellen upon being cast out from among such Univer-salists. I have heard Rev. Llewellen preach upon several occasions, and was greatly impressed by the rationale, the naturalness and reasonableness of his sermons, so plain and convincing were they that they could not possibly be re-futed by science or religion.

There are a few Universalist preachers in the State who also come within the ban of the resolution and against whom it is also directed. I now recall the fact of sitting in a trumpet circle in Muncie, Ind., not long ago, Mrs. Hibbitts being the medium, in which there sat a Universalist minister who received several very satisfactory communications. While he did not commit himself, I am guite certain he is convinced of the truth of spirit return. I have since learned that he and his congregation have parted company; whether on account of his liberality in entering any avenue in the pursuit of any truth bearing upon his calling as a teacher of theology or religion, I cannot say. The inference is, however, that he has reached

W. H. Bach Located There.

JONAH AND THE WHALE-THE SUMMER CAMPS-THE PROGRESSIVE THINKER -THE "WONDERFUL" HERRMANN-GRAVEYARD DIRTHAT THIRTY CENTS PER QUNCE. : '1'

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

First, I wish to pay my respects to a critic of my article on "Jouah and the Whale," which the writer of the criticism thought I would have to remodel after reading his criticism. atter reading his crinicism. 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 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 a 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 substantia-tion 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 philosophical and the phenomenal.

This is a good feature. 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 I wonder if the writer of the article criticising Herrmann expects many of the readers of 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 Herrmann do some wonderful tricks without the usual stage mechanism? It strikes me that I have seen him do some of them. In fact, his seen him do some of than. In fact, his "palming" is remarkable, as everyone versed in legerdemain is willing to admit. But it is well known that he is not the "Great Herrmann," but had his name changed to that of the great master. He has also giated, many times, that he could duplicate the "tricke" of 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 sleight-of-hand performer and we cannot deny his ability to do many wonderful things. In fact, we wonderful things. But I would like to see the sleight of hand performer who will duplicate the things I have had

grand 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 experi-ences. But what I would like to know is why they did not run the "fake" men-tioned off the grounds when he was selling "graveyard dirt at thirty cents an ounce."

When will Spiritualists wake up to the fact that they cannot get develop-ment by smelling dirt and carrying charms around in their pockets. It is easy to realize why a person whose edu-cation 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 to ward away 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 carry the substance even of the lectures listened to at any of our camps. should gather these lectures together the duty, interest and final destination in some way. But how to do it is the of mankind." The reader will mark duestion with those who have attempted the language—"The Bible 'contains' a to put literature of this class on the We | market.

C. F. C. thinks the report of a campmeeting, 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 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 publica-tions? We can, if we are willing to invest a little money in it. The cost of 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 re-port of the first convention of the Na-tional Spiritualists' Association was \$467 for three thousand copies. As the re port of a thirty-days camp could not be crowded into a much smaller space than this three-days' convention was, that would make the cost, independent of compilation, \$767, 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 sub-scribers 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 sav 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 am trying 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, W. H. BACH. Boston, Mass.

CAMP AT PUGET SOUND.

Interesting Report from Rev. C, 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 valu-

able 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 Puge Sound.

It was one of the prettiest places you could imagine to hold a camp-meeting in. 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 ou the bring waters of the oft-heard-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 fluances 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 captivated from the first.

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

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

Many are the friendships I have formed among those I met on the camp-grounds, and I wish them all success in their journey of life both spiritually and financially. So enthusiastic 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. McCall, of Tacoma, do many wonderful things. In fact, we being president thereof, and Brother have many who are capable of doing Gifford, of Seattle, if I remember right, vice-president.

Many mediums and speakers of local talent were with us during the campdon't 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 a "knack" about it. Clinton camp must have been alive, with all the grand talent were with us during the campmeeting, as follows: Mrs. Ruth A. Palne, president of the First Society of Seattle; Mrs. Lena J. Gilford, Mrs. W. H. Ferguson, Mrs. Ida Christie, Miss Amelia Christie, Dr. Chesbrough, Mrs. Maud Chesbrough, Mrs. Esther Thomas, Mrs. Jno. J. Anderson and Charles Lilly, of Seattle; Mrs. McCall, whom I ordained grand talent were with us during the campmeeting, as follows: Mrs. Ruth A. Palne, president of the First Society of Seattle; Mrs. Lena J. Gilford, Mrs. W. H. Ferguson, Mrs. Ida Christie, Dr. Chesbrough, Mrs. Bather Thomas, Mrs. Jno. J. Anderson and Charles Lilly, of Seattle; Mrs. McCall, whom I ordained a little over three years ago for the a little over three years ago for the First Society of Portland, Oregon; Lena Swan, of Ellensburgh, Washington; Mrs. Dr. Lou Patterson, of San Francisco; Mrs. Georgia Cooley, of Summerland, Cal.; Mr. and Mrs. W. P. 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 a number who attended the oamp 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, it is not intentional, 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. bills were mine-they are all The

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.

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

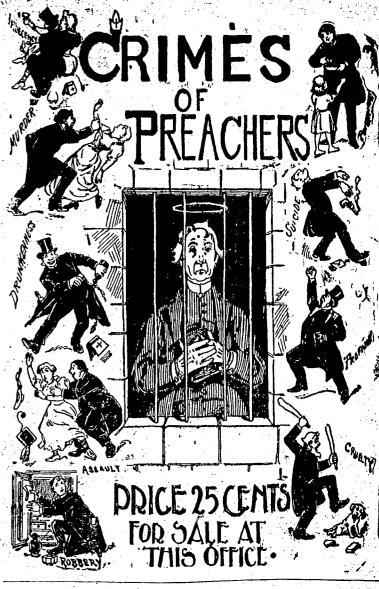
But the tide is noiseless, deep, All too full for sound: I can only wait and weep, Heavenward bound Twilight shades and evening bell-

All my life is dark; Muffled oars repeat—farewell— Lonely is my barque. But a form with smiling grace Beams from out heaven's place, And I know the angel face As a star in space.
BISHOP A. BEALS.

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EATURDAY, 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 ane the estentation and display of the wealthy. In doing so they impoverish their estates, and often bring penury 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. Its mission is to return to dust, to mingle again with its native ele ments, and in due time to reappear in organized vegetable and animal forms. 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 should not resemble a pall. 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 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 thank-fulness and rejoicing than of lamenta-

'Sleep after toyle, port after stormie Ease after warre, death after life,

Doe greatly please.'
"Lady Wemyss' wishes in regard to

her funeral were carried out, though in place of the plain coffin one of polished bak, with heavy brass mountings, was Philanthropists cannot do the public

a greater service than torn their atten-tion 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 pre venting the spoliation of the bank. Cablegrams were immediately sent out by the missionaries, or their agents, announcing to Western nations "another terrible massacre of Christians." All Europe was aroused, and away were sent British, French and Italian 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 unquestionably to protect

American interests in those distant re-But observe: The Nord Deutsch, of

Berlin, evidently voicing 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 or-

gan of the Germans says:
"American missionaries are chiefly responsible for the Armenian difficul-

The Bible Disturbs a School.

A fight is on in Canton, Kan., over readtreasurer protested to the School Board against religious instruction in the public schools. The church element sent up a counter petition, and the Bible read-lng was continued. A few nights later Though there is no relaxation in effort a counter petition, and the Bible readthe school house was entered and the to enforce Sunday laws, prosecutions at this office. Price 50 cents.

holy book was destroyed as a worthless fetich. The news dispatch eavy: "A division on party lines followed, creat-ing a feud as intense and bitter as any

of the county seat wars that have raged in Western Kansas."

Public schools subtained by taxes collected from all classes should be kept free from sectarian bias. So long as Christians insist on forcing the reading of their backs. 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 Archæological Revelation.

The article on our 7th page three weeks ago, headed "Flood 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 very few years, that the invention of letters was due to the Phoenicians. Prof. Savce, 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 forger among these indestructible records, nor any tool of a religious hierarchy to alter, amend, or redate to fit any modern

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 archæological work. Both are Semitic 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 a an age hitherto unsuspected. We found there written documents from about 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, extendlooked upon as in any way eccentric. ing, presumably, over centuries; say, They are not so. They are simply the roughly, that writing was invented in

Babylonia about 5,000 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 pettery, used copper and gold, baked bricks, built houses and temples, conducted a considerable commerce, had laws and a stable govern ment, and were in general civilized. It is evident there must have been a long period of training and developing pre-ceding 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 fifty or sixty miles south of Ninpur, 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 hither to been supposed. The explorations at Nippur enable us to fix a date for this civilization in the Euphrates valley not less than 6,000

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. Onetenth 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 a Thinker 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 tyranny the Protestant churches would have never been. It is not for the want of disposition these professed reformers are not as oppressive. Though the outside world has no knowledge of what is transpiring in the secret councils of that mother church, yet facts in our pos-A fightis on in Canton, Kan., over read-ling the Bible in its school. The district that obnoxious parties are still imprisoned, tortured, and probably murdered to silence opposition, in the interest of

But we have wandered from the sub-

Pare become almost failures. Parties were lately projected at Ochkesh. Wisconsin, for playing ball on Sunday. "It took the jury just four and one-ball minutes," says the report, "to decide that it is not a violation of that it is not a crime nor a violation of the Sunday statute to play baseball 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 disoredited 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 connect ing Norwalk, 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, re-papered and re-painted in pleasing harmony of quiet colors.

Then she engaged Frederick Donakin to remove from his home in Paulding county, and become the settled speaker. Mr. Donakin has been long and favor ably known in the western part of the State as reliable, carnest, and devoted, and is ably sustained by a wife of equally noble character. The public meetings began in April

last, and the attendance orowded the full capacity of the house and has been ences Mr. Donakin's inspiration became more exalted, and his eloquent dis courses have become a theme of conversation.

Mrs. Wilcox was not content with this ministration 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 Encyclopædia.

Several weeks ago we withdrew our offer to send the Encyclopædia 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 PRO-GRESSIVE 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 Encyclo-pædia 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 sub scribers who renew for not less than six months, and who sends us at the same time one new six months' subscriber. It is far better for the new subscribe

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 poli tics let him come down out of his pulpi and go on to the hustings like any other politician. Nobody objects to that. He divests himself of the sanctity of his of-fice, and puts himself on a level with other campaign speakers. What is ob noxious is your preacher who under takes 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 func tionary, the Pope, has just issued an apostolic letter in which he proclaims the ordinations by the Episcopalians are absolutely invalid, and he asks the An glicans to return to Catholic unity. This probably, comes from Gladstone's sug-gestion of a reunion of Protestantism with Catholicism.

Stimulus to Goodness.

Two murderers were executed at Tah lequah, 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 proofs and philosophy of Spiritualism should have this excellent book. Cloth, \$1. For sale at this office.

"The Woman's Bible. Part I. The Comments on Genesis, Exodus, Leviticus, Numbers and Deut-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, ripe scholarship and fearless adherence to the right, characterize this very interesting effort of some of the brightest minds of to-day. For sale

THE SYMPSYCHOGRAPH

SOMETHING NEW UNDER THE SUN.

From an article by David Starr Jor- implies to my mind that that which is

also be fixed upon the sensitized plate a fitting and natural exponent of it, by means of some invisible interupon the plate.

in the center of the rounded outline everlasting Juggernaut of science. of the enlarged pupil of the eye, "a faint image" of a cat.

The sympsychograph is the name one of the seven facets led an in- music. Hegel, through whose mind, are gathered together in ordinary pho- which is thus capable of shining tography."

duced thereon, amidst much grotesque its development." been brought into incarnation.

and can only deal.

To photograph the images within course much easier to ask such a question than to answer it. It is also much easier to say what thought is no possibility fulfill the infinite, since not than to explain what it is.

"Thought is peculiarly a universal infinity, that eternality and that activity. Its peculiar products have myriad richness of nature, forever the form of universality; it considers profits thereby. everything under the form of univer | Science establishes the data of matsality. Moreover, it is the peculiarity ter and force; but reason, a quality of of thought that its objects, its subject- soul, interprets such data by the light matter, are not away from it, but of general principles and univarsal absolutely present to and in it. The concepts, without which interpretation presumption of thought is, that all its all manifestation would be unintelpossible objects lie within and not ligible and useless. So, on the other without its own realm, or within the hand, without a knowledge of the sphere—to employ a truthful figure— facts of external nature and of manof the rational self of the thinker. Or, ifested soul, the mind would have more plainly, thought presupposes nothing but itself to work upon, and that things are thinkable; that it and its conceptions and formulæ would be o'clock.' its objects have a common nature; enriched by none of the contents given that a common reason informs and by experience; though self-conscious, constitutes the thinking subject and it would be barren of other consciousthe objects of thought; that in truly ness and be shorn of all the joys of thinking and knowing things it is rational being. Thus it is that hand just as truly developing and actual- in hand science and the higher philizing the potentialities of the subject's osophy and art must ever go, each own nature, or thinking, and knowing supreme in its special domain and itself; and so that, wherever it may each all-essential to the fulfillment of successfully range, whether in the humanity's needs, sensible or in the spiritual world, it is no longer a stranger, but strictly at home, and is free.'

dan, in Appleton's Popular Science absolutely real in this universe of ours Monthly for September, 1896, it ap- is immaterial, or truly spiritual, in pears that remarkable discoveries in its nature, and that as such reality it photography are at present being is infinite both in its constituent genmade by means of the Roentgen or eral principles and in its possibility of X rays, or of odio or some other oc-realization in actualized particulars. cult force and law. The experiments But no human being is infinite; yet all described by Mr. Jordan consist in human beings are infinite when the photographing, in the dark, either the thought of the universal possesses mage fixed upon the retina of the their minds; in other words, the eye or the ideal held in the mind of thought of infinite space, of infinite the operator by force of the will. time, of a universal law of math-It appears that Professor Ingles ematics, of a universal physical or Rogers, of London, discovered that moral law, lifts the mind into the not only could pictures of objects be higher and purer universal strata or produced in the dark by the action of domain of infinite being, and the mind the invisible X rays, but that images thus apprehending the universal beformed in the retina of the eye could comes essentially at one with it and is

But thought treated in this manner mediary force acting between the eye is too general and abstract for the and the plate. Looking at a postage practical purposes of the individual stamp for a few minutes, the Pro-life. We cannot conceive of thought in railroad affairs. Although a memfessor went to his camera, in a dark- without a thinker, and this brings us ber of the Presbyterian Church, Col. ened room, and gazed through the to the soul, or that which is the very Kase is a believer in the so-called lens at the sensitized plate, with the man. Wonderful, indeed, would be spiritual manifestations of modern result that a picture, small and a little that instrument or device which could blurred, of the stanip, was impressed picture the soul-ego upon the sen- this belief he told an Evening Sun sitized plate. But even here let us reporter yesterday, and it was an in-Another experiment described was not be too sure. Gradually, but none one made by Mr. Cameron Lee, who the less certain, has the onward march 'attempted to secure the image of a of the physical sciences been the wreck thought." He accordingly placed of religion's mysteries, and unless the "his own eye in the focus of a lens in fabric of our soul-structure is woven absolute darkness, thought intensely of veritable tissue, material or imof the face of a certain cat," and, material, natural or supra-natural, we mirabile dictu, the negative, after have no assurance that it, too, shall long exposure, showed unmistakably not crumble into dust before the same But let us turn from this dread con-

templation to consider for a moment the nature of the soul, which, like an given to a camera with a lens having | Eolian harp, seems to catch the seven curved facets d'arranged on the sweeter and diviner breaths of nature plan of the eye of the fly," "To each and transform them into heavenly sulated tube provided within by an in the language of a recent comelectric connection, so that electric mentator, the pure light of philosophy or odic impulses could be transferred shone, if it ever did shine upon earth, from the brain or retina through the said of the soul-"that in the eve the eye of cach different observer to the soul concentrates its entire self, and impulses would be converged on a sees, but also that by the eye it is sensitive plate, as the rays of light seen. * * Rut what is this soul through all the parts of the form? The experiment with this instru- Certainly we do not find it in inorganic ment consists in having seven persons nature, or even in animated natures. fix their minds steadfastly upon a In these everything is finished, cat-no particular tabby-"but a cat bounded, deprived of knowledge of as represented by the innate idea of itself and of freedom. It is in the the mind or ego itself." With such development and life of the spirit only idea in their minds the experimenters, that can be found the free infinity being in utter darkness, gazed into which consists in its resting upon the tubes leading to the seven-faced itself, in its ability to return to itself to give this to the President at once. lens, and the X rays, odio or other in any and every manifestation. In force proceeding from the seven eyes this only is true freedom, and until or the seven egos back of them, con- this is acquired it must exist but as a verging upon the sensitized plate, pro- limited force—a character arrested in

and fitful confusion, quite distinct Is it not true, and does not all our pictures of two generic cats, which the experience teach us, that the soul exwriter suggests may disclose more or presses itself most truly and intensely less perfectly "the cat of the human in the eye? Hope, joy, despair, aninnate idea, the astral cat, the cat ticipation, passion, love, deep meanwhich 'never was on sea or land,' but ings, tranquility, beauty-what may piritual wonders in the Truly, scientific experiments of this Poetry that never was fashioned into kind are unique and interesting, and metric verse—because far too exthey touch forces, powers and laws quisite for that—dwells and ever has to which the non-scientific as well as dwelt in the eyes of women and men: and pictures are but suggestive of the true spiritual artist.

Let science, then, seize upon the the mechanism of the human eye, manifested being, the glimmerings of whether implanted there by action of the divine world of the soul, the outobjects and media from without, or croppings of the infinite life that is whether reproduced there by the cre- let it encompass the wide domain of ative power of thought resident in the shadowy forms of so-named tanimagination, memory and will, can gible substance, and yet it sees not, it searcely be said to photograph thought hears not, and knows not the soul and read the missive that a look of great surprise. not unmixed with some All pictures and images are but rep-

resentatives of the finite; they can by presive face. they must ever occupy, or intercept, We can and must, however, dis-only some given portion of space and tinguish between the sense-imprestime. The soul contemplates the sions, which are the fragmentary ob- boundless and limitless, takes its root jects of thought, and the activity and source of being therein, and prowhich constitutes thought itself. So jects but fragmentary parts or phases must a distinction be made between of itself into the finite world. No two representative ideas, the products of phases or manifestations of the soul imagination or reproductive thought, are alike, which is a fact bespeaking and the original power, or activity, of the infinity of the soul itself. Some thought itself. A brief explanation new thought, new or varied aspiration, and definition of thought is given by hope, fear or desire finds its way into Prof. G. S. Morris in his work, the mind or heart of every man and "Hegel's Philosophy of the State and woman each day, and it is so because History," which may help us in our there is infinite space, eternal time understanding of this intricate and and immeasured bountifulness of nasubtile subject. It is as follows: ture; and the soul, at one with that

A. M. GRIFFEN.

ome, and is free."

Religion of the Future. By S. Weil.
That thought is a universal activity 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 DEBAB - THE PRESIDENT SAT ON A PIANO AND IT JUMPED UP AND THREW HIM OFF.

Prominent among the many dis-

tinguished-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, stoutlybuilt 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 spiritjuggling 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 mediums. How he came to embrace teresting 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 dumbfounded when I many-faced lens. From the lens these that it is not solely by the eye that it 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. Couklin'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 "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 began to play on the piano, and as in accordance with which all cats have we not read of humanity and its voice that had spoken to me in the she did so the piano jumped up and 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 by my sense of feeling that it really request. I was very busy all day, but moved. She gladly consented, and the scientific world are as yet quite strangers. They are probably but the beginnings of a more accurate and beginnings of a more accurate and deeper and more delivered by the strangers. They are probably but the beginnings of a more accurate and deeper and more delivered by the higher shades of meaning, the lincoln. I had never met him, and deeper and more delivered by the strangers. profound chemical, biological or psychic science, dealing, however, with the inner life, and images name was announced he thought it was Salmon P. Chase, the war Secactivity and being, as all science must the rare beauties and profound glories retary of the Treasury. At all events that immerse and enthrall the soul of 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, said. and I have a letter for you.'

"He took the letter and, after requesting me to be seated, tore open itself; for, what is thought? It is of its infinite realm of truth and beauty, surprise, not unmixed with some strong emotion, swept over his ex-

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

What does it mean?' "I am sure I don't know, Mr. President,' I said.

"But you must know, sir; you deivered this letter.' "But I don't know what it con-

tains. "Then I will read it,' said the President. 'Listen.' "Mr. Lincoln then read this letter.

remember the wording of it per-"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

have seen you. Yours very respect-J. B. CONKLIN. fully, "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

cannot return to New York until I

to me on Sunday morning at 10 "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 plane.' "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 morelooked 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 untileach 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 indorse 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 freemen.

"Before I left Mrs. Laurie's that night I had another experience worth noting. Mrs. Miller, her daughter, down on the floor, keeping time to the music. I asked if I might sit upon the instrument, so that I could testify 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, 1888.

THE "DIVINE" HEALER.

He Has Been Enjoined.

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:

"Allopathic State Board of Medical Examiners vs. August Schrader. "You are hereby commanded, enjoined and restrained, in the name of the State of Louisiana and of the Civil District Court for the Parish of Orleans, from practicing medicine or pretending to practice medicine, or from prescribing or directing for the use of any person or persons, any drug or medicine or other agency for the treatment, cure or relief of any bodily injury, infirmity or disease, or deformity, by writing, print or other methods, professing to cure or treat disease or deformity by any drug, nostrum, manipulation or other expedient, in this State, without first having passed before the said board of medical examiners the satisfactory examination required by law, afterpresenting a diploma from a medical college in good standing, and without first obtaining and recording, as required by law, said certificates."

That law is infamous that will not allow anyone to heal the sick by laying on of hands. It should be repealed or modified at once. JUSTICE. New Orleans, La.

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

hundreds of miles from me, we were sent to Arizon, and there have I

healed the sick, until in the summer,

when I came to El Paso. I have

known nothing of proposed revolu-tions, nothing. If 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

Teresa keeps a record of the people

who come to her for treatment, and

the score foots up from 175 to 250 per day, and has all during the sum-

mer. From six o'clock in the morning

until nine at night she ministers unto

them. With some she makes the mo-

tions of the mesmerist, and rubs the

afflicted parts. Oils she applies to

others, while to some she gives simple

herb medicines, "old women's reme-

dies," supplied to her by the wrinkled

dames who flock about her. And all

this is done without money and with-

out price, absolutely. I saw a grate-

ful American offer the saint twenty

dollars, but she declined it. Her sis-

ter 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 dol-

lars per week to supply food for Te-

resa, 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 avarlcious

in business matters, and are too easily

satisfied with the bare necessities to

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

to be under his influence; yet the pa-

per has gone the way of the weakling,

which they have been accustomed.

home in the United States."

CHRISTIAN FORTUNE-TELLING.

Have you heard tell of the queer Revel-Had in vision by John, on Patmos

lone Isle? How he went into trance, or plous exaltation, And saw things uncommon, as he

dreamed the while?
Now, if John had been down with "de-lirium tremens," Or "forty-rod sour," or something of the kind. No wonder if spooks or some sacred hob-

goblins

Had tangled his feet and the pulp of his mind. But tis 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 yials of wrath which the good Lord Almighty
Had turned on the earth in omnipo

tent rage, The sounding of trumpets, preparing to Made strange things appear on Reve-

lation'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 persona-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 are reasted, 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-

Of twenty-four Elders, and beasts monsters grown, Where these beasts ever 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 seance of Heaven has millions

of converts,
And many have faith in its pious hipo, this is a sample of Christian foretell-

ing
Not found in the courts of "fortune-

telling schemes,"
Where bellowing beasts and Elders are swelling Prophetic religion, in forecasted dreams.

And now, don't you smile at this con-Of John and his spectres on Patmos bleak shore; Remember 'tis Christian, and hence

your salvation, To believe in this seer and be saved cvermore. And if ever you hear of modern foretell-

ing / 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 the basis of a church.

forgery, like various other forgeries neither truth nor plausibility was the Sierra Madres. necessary in making a Bible for the people to swallow blindly. There are more ridiculous perversions of the icans around the old adobe building, was afterwards printed, and copies of sidered sacred. They could believe tradict 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 credulons fools clare the word of God!

basket story a forgery, as well as the tained by red calico. The entrance She believed revolutions were somecontains it. He repudiates it earn- linger within, the deaf, the blind, the oppressed. The bloody battle of Toestly I might say indignantly, but lame ducks generally, stand in no awe mochic was fought because a Govthese ancient saints are so high in the of their saint, but rather on terms of ernor and a priest attempted to take sphere of screnity they express no in- loving familiarity. Yet they court- from the native church some ancient represent them.

earnest, high-minded and true. The where only the immediate attendants west of Tomochic, believed the troops forgeries imitate his style, but they may be witnesses. are muddy, mysterious and deceptive,

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 REVOLU-TIONIST, BUT SIMPLY ONE WHO MIN- frijoles and free cigarettes. ISTERS TO THE SIOK-ACCOUNTS OF HER DOINGS AMONG THE YAQUI IN-DIANS GROSSLY EXAGGERATED.

the Mexican healer, Santa Teresa, appears to be great among Spiritualists of a bootless ancient, who smiled with A correspondent of the St. Louis the luxury of cessation from pain. 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 magnetic power. But I soon no longer of the descriptive literature now going doubted her saintly quality, for this the rounds of the syndicate press be rare and radiant maiden only smiled true. She appears upon one page a sweetly when I showed her a gross modern Joan of Arc, astride a bron- newspaper picture perpetrated as her cho, leading Yaqui Indians in a wild likeness. Any woman but a saint charge of conquest. A cowboy cos- would have flushed with resentment. tume is her dress. Again, a picture | Comely I thought her, despite the looms up decked in queenly costume cruel pock-marks from which few of and jewels. Then is shown a matronly her people escape; Mexican in hue, form with the face of a man, patiently with large, handsome eyes-hypnotic telling her beads. She is described some people call them; raven-haired,

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

Teresa received me at her corner, amid her court of wrinkled, coppercolored dames, who with features un-TO THE EDITOR:-The interest in moved watched the patient young woman as she gently rubbed the ankle 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 amperes, volts or other measures of electro-



as a red-haired maiden of the blonde tall, slender, and elad in calico prints, family of the Yaqui tribe, and again upon which no time had been lost in as the typical Mexican woman. So fitting-a type of the Mexican whose much for the imagination of cor-blood has come down through Aztec respondents who have never visited and Spanish ancestors. Of jewelry the border or been able to see a pho- she wore none, save gold earrings; tograph from which to prepare the her hair was banged in the style of varied sketches of Teresa.

periences and miraculous power of visitor could suspect her. Rather did this maiden. If she be not a witch, she look to be one whose loving kindthen Teresa was not at Nogales one ness to all had left its mark upon her night a month ago, when the "Yaquis," face, stamping purity, gentleness a name unjustly applied to all the thereon—the beauty of holiness. thieves along the border west of El "Si Senor," she said, "I am Teresa. that day she was in El Paso. Instead friends call me, because I am able to of being hidden in the Sierra Madre help some of them." And then little in sight of the three-times centenarian ago, when she was sixteen, she had a church of her forefathers, on the Mex- trance and a vision. Since her infancy libraries of theological lore based on ican bank of the Rio Grande; and in in the mountains north of Hermosillo the Roman forgeries, which were made sound of 300 cavalrymen, hastily Sonora, the superstitious Indians had There is nothing in it. The passage | terior Mexico, to repel the imaginary and when she told of the sights she referring to Paul's basket exit is a coming of 200 Yaqui warriors from had seen in her vision they almost far-away Sonora to capture the reve-deified her. In her trance the archby scribes not intelligent enough to nues of the Mexican port of entry angel Gabriel appeared to her as a make the forgery plausible. But and carry the exiled saint back into young man and delivered to her a let-

into the jurisdiction of Mexico.

An outward view of the scene of cure, I can." of the church are claimed to have the labor of the woman who caused all Teresa said that she had never witdivine authority over mankind to de- this commotion is not at all imposing. nessed a revolution or a battle; that It reveals one window from which she had never led or ordered an in-St. Paul pronounces this Arctas and the glass has fallen; another half cur-surrection, nor contributed to one. whole of the eleventh chapter, which stands open to all, and those who times necessary where people were dignation over the libels that mis- eously wait, grouped about the open historic pictures, brought by Spanish epresent them.

door of her room, until in turn called priests centuries ago, and when the in to receive treatment. In view of Indians drove the officers away troops tected half of the forgeries and spu- all spectators she administers unto a were sent to subdue the people. The rious passages fathered on St. Paul. sufferer, or, as in some cases, reviews Tomochics—the race of my father for Everything Paul wrote was strong, the visitor behind a calico curtain, we are not Yaquis—live far to the

and show a great propensity to speak | cordially by some of the habitues of Diaz, the Governor and General sent | born and bred in the Catholic faith, who need the same knowledge. of several matters in a vulgar way, the place and given immediate au- me and my father out of Mexico but who now brave all the penalties

the younger Mexican women, but of Now for facts, though they mar the vanity or vulgarity she bore no trace, romance one little bit, as to the ex- Of fierceness or warlike intentions no

Paso, made a reckless raid, for on but I am not a saint; that it is my Mountains, as one romancer has Te- by little I drew her on to tell me simsummoned by special train from in- marveled at some of her attributes, ter, which urged all to repent of their lieve in me to be cured. If I can

patient. know,"

resa, I found her the other day calmly ply of her life; how, during an attack holding forth at an abandoned United of fever that followed the desertion of States Custom House in old El Paso, her first and only lover, seven years The abiding place of the senorita sins, believe in Jesus, and they would was indicated by the throng of Mex- be cured from sickness. This letter truth, which the church fathers con There were dozens of them, of all it were distributed, the possessor of ages and conditions. In the yard one ever feeling safe from harm. But anything, even traditions which con- were three wagons from the mountain Teresa does not lay claim to having country, which brought a volunteer had other visitations. "The neonle bodyguard of a dozen men, who are believed I was a saint," she said, "and armed and on the lookout at night, I felt that God willed I should heal because of a fear that emissaries of them, and when they asked me I did the Mexican Government may seek to so. No, I do not think prayer is kidnap Santa Teresa, and take her necessary, nor does one have to be-

as a heretic, an impostor. 'She has abandoned the church of her people, led her family from its faith, and announces that mediation through Catholic forms is unnecessary. The clergy have threatened excommunication for those who seek heis 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 bare floor, leaning against the wall, oiling the joints of his withered legs with oil which Teresa had given. For floor, fed by charity. He answered me patiently with the faith of a Atle child, "It will be well manuna," the Spanish for to-morrow. Even in pain, the poor fellow could not be im-

"My wife, she is Mexican, you said an American, "was ill 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 mesmeric 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 benefits, 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 be-lieve 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

Speaking critically, results do not add very much strength to the claim of the Mexicans that she performs miracles. That she possesses mesmeric, 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 where only the immediate attendants west of Tomochic, believed the troops mitate his style, but they may be witnesses.

The mitate his style, but they may be witnesses.

An American caller is generally met telegraphed orders from President great propensity to speak matters in a vulgar way.

Jos. Rodes Buchanan.

Where only the immediate attendants west of Tomochic, believed the troops the humble Mexicaus in this woman's divine gift, the loyalty to her from that is, and still preserve my medium.

An American caller is generally met telegraphed orders from President day to day and year to year of people ship; and I know of other mediums of orders from President day to day and year to year of people with that is, and still preserve my medium.

An American caller is generally met telegraphed orders from President day to day and year to year of people with that is, and still preserve my medium.

An American caller is generally met telegraphed orders from President day to day and year to year of people with that of to-day. By that is to show that sill born and bred in the Catholio faith, but who now braye all the penalties that have been so powerful to check out they may be witnesses.

But I hear some medium say:

But I hear some medium say:

The humble Mexicaus in this woman's that is, and still preserve my medium.

An American caller is generally met to day and year to year of people with that of to-day. By the conditions that is, and still preserve my medium.

An American caller is generally met to day and year to year of people with that of to-day. By that is, and still preserve my medium.

Some where only the immediate attendants were transfer to day. By the divine gift, the loyalty to her from that is, and still preserve my medium.

Some way and year to year of people with that of to-day. By the ship; and I know of other mediums below the ship in that is, and still preserve my medium.

Some way and year to year of people with that of to-day. By the ship; and I know of other mediums was say a medium and is the s the humble Mexicaus in this woman's

against order. We were permitted half-sayage people and cause obedilater to return to another district; but ence, is one of the most interesting that they cannot prevent it; and there four years ago, when trouble occurred

phases demonstrated. and the associates of the girl may reach me can step in and talk, just as have as to advancing the political conditions of the Indian tribes of Mexico, Teresa does not busy herself with them. Her family and the maiden | if we were educated in the knowledge certainly believe in her power to which all mediums should possess, we benefit sufferers, and that is her ardent aim, he she deluded or he she in-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 me-

dium 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 itself 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?

the Urrea family, whom he caused to This is an age of mediums; we are come here, and Senor Urrea appears not always mediums because we wish to be, but because we are developed to a degree of sensitiveness that we though Teresa might easily have made enough money to supply the small fund needed. cannot help it, as the many letters on obsession in THE PROGRESSIVE But does Teresa effect cures? The THINKER well prove. If we could be educated in these laws regarding me-Catholic priests openly denounce her diumship and spirit control, obsession would not be of so frequent occurrence. Spirit control without the consent of the sensitive is far from oleasant.

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 said: "Surely, senor, the senorita is a attract them; that if your own temple saint, for did she not make me tran-quil when I was in pain?" Upon the it stands to reason that this is true, there is something else which is true, was a wasted form, a man patiently also, and that is, that a medium of pure mind and morals may attract spirits who have not yet learned the three days he had been there upon 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 hablt over three weeks; I could get no 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 bettertaught 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 be told 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 above. 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 knowl-

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-

thing. But there is such a thing as is such a thing as that a medium has Whatever vague ideas the father no guides, and any spirit that can a neighbor can come into my house and talk; and older mediums than I don't know how to prevent it; whereas, 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

> 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.

MBS. J. R. WINSOR.

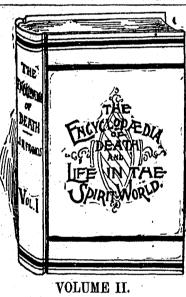
Mustbe.

before the young one. Why? Because you don't want to entrust your life in inexperienced hands. True, the young doctor may be experienced. But the old doctor must be. You take no chances with Dr. Maybe, when Dr. Mustbe is in reach. Same with medicines as with medicine makers - the long-tried remedy has your confidence. You prefer experience to experiment-when you are concerned. The new remedy may be good -but let somebody else prove it. The old remedy must be good - judged on its record of cures. Just one more reason for choosing AYER'S Sarsaparilla in preference to any other. It has been the standard nousehold Sarsaparilla for half a century. Its record inspires confidence - fifty years of cures. If others may be good, Ayer's Sarsaparilla must be. You take no chances when you take AYER'S Sarsaparilla.

same motives which people have before they leave the body.

Drs. Maybe and....

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Workers, Doings, Etc.

Bear in mind, please, that we cannot publish weekly reports of meetings. has chan whenever a change is made in speak-ers, or anything of special interest, send friends. us a brief item, please. A great deal J. W. Fletcher, the noted medium, has can be expressed in a dozen lines; but returned to his New York office, 1554 cordial invitation to all speakers to send in their appointments to lecture, and general movements, which will be read by at least 40,000. We go to press early Monday morning, and items must reach us as early as Friday or Saturday in order to have immediate insertion

Communications must always be accompanied by the full name and address of the writer, or no attention will be paid to them.

saine? Pure, simple truth is what will win every time, and if one spirit can contrôl a medium, cannot one learned as well as an ignorant one: then the creed doesn't bother and get mixed up in it; besides being more convincing for the learned through the unlearned."

B. O'Dell writes from Paw Paw, Mich .: "The last grove meeting for this season was held at Bankson Lake, Sunday, the 20th, with Mrs. Marion Carpenter, of Detroit, as speaker. And well did she perform her part. She held the fine audience that came to hear her almost spellbound with her eloquence. both forenoon and afternoon, following the afternoon lecture with tests which were good and all recognized. Hon. L. an agreeable surprise by being present and making a few pertinent remarks in

Joseph E. Baldwin writes from To-peka, Kans.: "The First Society of Spir-Rowland Webster v itualists have been holding excellent and pleasurable meetings, in our Lincoln Post Hall, with Dr. Louis Schlesable to stay long. We need just such test mediums to come one after the other, and build up the cause. The very best should go out on the circuit, and put down infidelity. Our truth is hurt poor, incompetent mediums. Only the very best should occupy the public platform. Let the others keep up the conference and test meetings."

W. D. Arthur writes: "We have read with much pleasure and curiosity the articles in recent issues regarding animals in spir:t-life; and desire to add our testithere are animals across the vell. evening in a small circle, the medium pets and small instruments will float was controlled by an Indian girl, who after giving some tests, said: 'Well, I must hunt up my dog and go,' and upon We get trumpet singing and talking, inquiry, she gace the name of the animal and told us what a good dog he was. After she left, the medium commenced to bark and growl and snapped viciously at any one near her. The medium's liand was then controlled to write and the following message was handed the medium's husband: 'Medium' removed and the medium regained her normal state. Some evenings later the ity at large if known of. Let the good Indian girl again controlled the same work go on, even if it has to thrive in the abandonment of services (on account How many human cattle will vote at heard times) to Westerstein from the slume of Fig. medium, and the first thing she said was: 'Oh, I have had awful trouble. They didn't want to let me come any more, just because I lost my dog the other evening. We have not had sufficient experience as yet in the work to hazard an explanation of this phenomenon, and would be pleased to have some one farther advanced explain it through the columns of your paper."

Dr. C. W. Hidden has returned from Lake Brady, Ohio, where he was very much in demand, to his home at New-buryport, Mass. While away the Docburyport, Mass. While away the Boc-tor visited Lake Pleasant, Onset Bay, Mass., also Queen City Park; Vt., and Niantic, Conn., creating a great deal of interest wherever he went with his hypnotic exhibitions and healing. The Doctor reports his trip highly profitable, both financially and from a scientific point of view.

Mrs. Lora Holton writes: "I have been visiting various sections in the sisted Dr. Willis Edwards, and there State of Ohio, and find a lively interest in the cause of Spiritualism, and many investigators. I held a circle of twenty at the farm of Ralph Chase, in Thompson, with good results, and spent a season of two weeks' rest at the lovely home of Hon. O. P. Kellogg, East Trumbull, where I was royally entertained hy his earnest wife. From there I visited Ashtabula, and was entertained at the home of Mr. and Mrs. A. H. Talcott, who are earnest workers, Mrs. Talcott possessing strong mediumistic powers, and is developing for a public worker. I held two parlor psychic and musical scances, giving many convincing tests to those present. While there I tests to those present. attended a materializing seance by Mr. and Mrs. John Archer, of Canada, which was good, some six or eight musical. instruments being played upon, several at the same time, and other physical manifestations. From there I visited Mrs. Wm. Gates, of Collinwood-by invitation—giving several parlor lectures, followed by psychic and musical readings, which have been well attended. I am open for engagements in this part of the country for the fall and winter months, upon reasonable terms. Address Mrs. Lora Holton, Collinwood, Cuya-hoga county, O., care of Mrs. Wm.

The St. Joseph Grain and Stock Exchange, of St. Joseph, Mo., has the fol-lowing: "Mr. Frank Ripley, of Boston, the noted lecturer and test medium. last Sunday evening, before a large and appreciative audience, gave one of his instructive and entertaining lectures, entitled, 'Who and Where is God?' Mr. Ripley and his work is well known in the East, where he has been lecturing

for the Spiritual churches and societies." R. M. B. writes from Rushville, Neb.: "I am a believer in Spiritualism and have been since I was a small boy. I received raps in 1851, when Spiritualism was in its infancy, so to speak, and I was but 8 years old. My parents soon put a stop to the 'spirit business,' as they were Baptists and thought it all came from the Devil."

A lady who visited several camp-meetings writes as follows in reference to them: "The attendance was very small indeed. I don't know just why Spiritualists seem to think it all right to deceive about their attendance, finances, and so on. The truth that lies behind the published reports was that the attendance was poor and the finances such speakers did not receive the amounts their contracts called for, and this notwithstanding they all made them lower at the start than usual."

There is beginning to be such rivalry and public test medium. If there are among camps that the truth is often say societies on their route, which deconcealed. The fact is that many of the sire their services and will notify the The Spiritualistic Field—Its central the Spiritualist papers. The camp-meetings are doing a splendid work, and are to be encouraged, but not at the expense of truth.

Mrs. M. J. Crilly, of Allegheny, Pa., has changed her residence to 29 Balkam street, where she will be glad to see her

J. W. Fletcher, the noted medium, has long reports will not be used. Meetings Broadway, New York City, where he are of local interest only. We extend a will remain for the present season. Visitors to New York will find THE PRO-GRESSIVE THINKER and other Spiritual publications always on sale at Mr. Fletcher's rooms, and receive a cordial welcome as well. Mrs. N. M. Russell writes: "The local

Spiritualists' society, of Grand Ledge, Mich., had the pleasure of listening to Mrs. Marion Carpenter, of Detroit, Mich., at the auditorium, on the 13th of September. There was a large attend-Mrs. A. W. Collins writes: "Concerning mediums' education, will not the Although dark and lowery without, truth tell, no matter by whom spoken or within was cheer and sunshine, as no how simple? Are not proofs more convincing coming from a child than from an experienced person? Are not the educated, most of them, creed-bound, and would not mediums educated be the land would not mediums educated be the land would not medium and would not med portunity. Mrs. Carpenter has made many warm friends here at our camp, as her work was fine, and will in all probability occupy a place on our rostrum next year, which speaks more for her than I can tell. A growing interest is manifested in our society and we hope to do much good during the long winter months."

Frank T. Ripley is giving a series of ectures and tests at St. Joseph, Mo., to large audiences. He is engaged there | Spiritualist paper; and are but of little for September and the Sundays of Octo- benefit to the cause of truth.

The Lorain (Ohio) Times contains the following: "Rev. E. P. Grahum, of St. society very acceptably for the past Francis' Apostolate, Cleveland, now month. His style is forcible, and his supply for the Elyria church, gave an address. He said the church would not only be a place where people could go to marvel to many. Our cause is growing V. Moulton, of Grand Rapids, gave us only be a place where people could go to pray, but would be a place where God would dwell; that the church, coming philosophy is so ably presented by our regard to organizing. He says that from God, could forgive sins and that organization is the only sure road to she speaks as one having authority; that success.' Mrs. Carpenter also gave a the voice of her priests is the voice of very able and eloquent address at Lawton, on Monday night, to a crowded the theory of transubstantiation." And thus the Romish church promulgates its

Rowland Webster writes from Atlanta, Ga.: "We have lately started the Society of Spiritual Science here and coln Post Hall, with Dr. Louis Schles- are growing very nicely, having now inger as test medium. He has already about one hundred and fifty in attendthat next Sunday we will have to pro-vide more chairs."

Someone writes from Pueblo, Col., extolling the mediumship of Mrs. Gohn, but does not sign his (or her) name. The communication says: "Mrs. Gohn has been meeting from house to house with us for months. We first place the trumpets and the musical instruments in the center of the room, then form a horseshoo from the piano, so that is included in the circle, and the results are grand. The spirits salute each one by name, mony to the proofs now existing that strangers just as quickly as those they One are used to meeting. Then the trum also piano playing and music from the small instruments. We get a number of different voices, and we can all communicate with our friends. Often Mrs. Gohn goes under control and speaks beautifully. This last year has been one that has witnessed a great change among the Spiritualists of Pueblo. They have formed a society, and the possessed by spirit of dog. Insist upon immediate removal.' The influence was number of smaller circles that are meeting weekly would surprise the communsecre

ing on September 1 and elected the following board of officers: President, James M. Healy; vice-president, Mrs. Amanda Robinson; seoretary, Mrs. Abbie A. Averill; treasurer, E. P. Averill. Board of directors, Mrs. Augusta Williams, M. V. B. Stevens and Charles H. Worthen. The affairs of this society are in a flourishing condition and prospects bright for a successful season the coming winter, having engaged the very hest talent obtainable. The course will hest talent obtainable. The course will open October 4, with Mrs. Maggie J. Butler and other Boston talent, with supper served in the hall.

Correspondent writes: "Interest in the Church of the Spirit seems to be growing rapidly on the North Side. Sunday afternoon Rev. Corden White aswere about two hundred attentive listeners. In the evening W. H. Blair gave an interesting discourse, followed hy tests and delineations. Every test Mr. Edwards and Mr. White gave were recognized. In the evening fully five hundred persons were present, In many cases those who had come to the hall out of idle curiosity went away marveling at what they saw and heard. We have Mr. F. Corden Whitewith us again next Sunday, and all the month of October Mrs. Mattie Hull. Mrs. Edith Gray has charge of the musical programme every Sunday, and her beautiful voice is in itself a great attraction. We shall have with us from time to time the very best mediums for the philosophy and phenomena of Spiritualism. Those mediums will also assist in our home circles Monday and Wednesday evenings at 162 Dearborn avenue, at 8 o'clock sharp."

Carrie Fuller Weatherford has a few more Sundays disengaged. She lectured at Augusta, Mich., September 27. Parties desiring her services for lectures, tests and inspirational songs, should address as above.

Under the title "Some Beginnings in Science," a fully illustrated account of early teaching at the University of North Carolina will be given by Prof. Collier Cobb in Appleton's Popular Scieece Monthly for October,
Prof. Lockwood is open for engage-

ments for October, either for the entire month or for single lectures. His discourses upon the spiritual philosophy and upon the present financial crisis are pronounced to be masterpieces of logic and eloquence. Terms reasonable. Address him at 98 Ogden avenue, Chi-

cago, 111. Mrs. A. Linsley writes from Denver, Col.: "Dr. and Mrs. Noves have left us for engagements in Nebraska. They will be missed in the spiritual ranks of Denver-Mrs. Noyes for her physical manifestations and grand tests, and Dr. Noves for his strong magnetic power and wonderful cures."

The Northwestern delegates to Washington, D. C., are: Dr. S. N. Aspinwall, president of the Northwestern Spiritualist Camp-meeting Association, of Min-neapolis, Minn.; Judge Andrew C. Dunn, first vice-president and director, of Winnebago City; Mrs. Bessie Aspinwall and O. J. Johnson, also director, of Minne-apolis, will visit Washington, D. C., as delegates to the National Spiritualists'

camps rarely had an audience larger at once what they can do toward remunthan those who flock to our halls in this eration and entertainment, they will be considered and answered immediately.

Will C. Hodge, who is now lecturing in Waukesha, has changed his perma-nent address to 710 Prairie street, Milwaukee, Wis. Address him there for engagements. Prof. Lockwood has been filling an-

other engagement at Watseks, Ill., where he is a great favorite. The Pro-fessor is open for engagements for October. Address him at 98 Ogden avenue, Chicago, Ill.

F. A Wiggin begins a three months' engagement for the First Society of Indianapolis, Ind., on the first Sunday of October. Societies desiring his services with for week evenings can address him at Indianapolis. General Delivery.

Mrs. Mary C. Lyman is located for the present at No. 15, Flat B, Ashland, Boulevard. She returns rested, and full of enthusiasm to press forward in her ministrations as speaker for the First Society of Spiritual Unity, which meetings will be announced in the near future, as the society is not fully decided as to location. Some think a center location in the city best.

It is soothing to one's nerves to receive such a note as the following, while Silver and Gold are rendering night and day hideous with their incomprehensible arguments. It is written by H. A. Judson, of Lynden, Wash .: "I take five newspapers, and I am a member of the Methodist church, yet we like THE PROGRESSIVE THINKER better than any or all the other papers we take; so send it along. We have already missed two copies and can not longer get along without your paper." There are millions of Spiritualists who can learn a lesson from the above, as they take no

M. C. S. writes from Riverside, Mich .: Dr. H. C. Andrews has lectured for our thoughts are beautiful, and with his pophilosophy is so ably presented by our gifted brother. Dr. Andrews goes to Indiana from here to fill a short engagement. He has a few open dates for Octoher, and can be addressed at Riverside, Mich."

Mrs. Rose L. Bushnell, has left Summerland, Cal., and in doing so writes to the paper published there, as follows: "Upon leaving Summerland I feel a reluctance that is only known to those who are attached to home and the peoinger as test medium. He has already about one hundred and fifty in attend-done much good here; but may not be able to stay long. We need just such that next Sunday we will have to pro-test, mediums to come one after the vide more chairs." since its birth with an interest and love that has ever held me sacred to her trust. She has within her infancy passed through the furnace of living pain and has been purified in the gold of the mint. She has blessed all those who have had faith in her future and well-being. She has opened up the fountain of her wealth and is scattering her treasures east and west, north and south, and her name is among other places of interest in the great marts of the world. She is in touch with European capital, but as yet somewhat undeveloped. But the prospects are that she will continue to yield her treasures undiminished for a long time to come."

Dr. Hasonclever writes that he has opened his home to the public for a Sunday night meeting, with great success. As there are always a number of good mediums present, it will be enjoyed by all those attending. Mrs. Abram spoke a week ago, and Mr. Lang, a young medium, just in the field, gave some very good readings last Sunday. Next Sun-day Mrs. Hasenclever will assist by independent slate-writing.

J. C. F. Grumbine writes: "Owing to hearing it. Mrs. A. A. Averill, secretary, writes from Lynn, Mass.: "The Lynn Spirithave been canceled. I have, therefore, ualists' Association held its yearly meet-the month of November open to any soengagements of speakers for the year rope ciety in the West that may wish my services. Address me at Station "P, Chicago, Ill."

Dr. P. S. George writes from Lincoln, Neh.: "I have just returned from Southwest Nebraska Camp-meeting. We met there the noted orator, Mr. C. H. Moody, of Otego, Jewell Co., Kansas. He is a master of profundity and eloquence. It was our pleasure to meet for the first time D. W. Hull, of Norton, Kansas, who is the most able Bible scholar I have ever came in contact with. He is a master-piece in the line of Bible Spiritualism. He will be at Lincoln, Neb., October 9, 10, 11. Dr. Noyes and wife, of California, were in attendance as phenomenal mediums. So much interest was manifest that the hall proved inadequate."

Don't be alarmed because an "exposure" of a fake medium takes place occasionally. They are a component part of our civilization and will remain until the masses are elevated to a higher The one who tells even a "white lie"

adds to the aggregate crime of the world.

People wonder why there is any dishonesty among mediums. They are part of the body aggregate and cannot ise to any great extent above it. Mediums will become honest just in proportion that the masses are elevated to a higher plane.

The National Association should import Jules Wallace from Texas to be in Washington at the annual convention to be exhibited as an object lesson of the pernicious policy that has followed the ordination of ministers of the gospel. Drunkards, jail-birds, bums and ignoramuses and "what nots" have been orlained as ministers of the gospel of

Spiritualism. Verily "Rev." cheap as an ornament. A medium is one of God's evangelists n just that proportion that he (or she) is honest, pure and upright—and so is every other person possessing those

is very

characteristics. A movement is on foot to establish another camp-meeting at Austin or San

The Harvest Moon Festival proved a

decided success at Onset. Dr. Storer is still held in reverential remembrance at Onset. At a late entertainment there his portrait was presented in a frame of leaves and wheat.

camp-meeting. During November J. Frank Baxter will be in Titusville, Pa. His permanent address is 181 Walnut street, Chelsea,

Light, of London, speaking of B. F. Underwood's article in the Metaphysical Magazine, "Beyond the Illusions of Sense," says: "He grapples very vigorously with the problem of God, and he seems to us to stand right in the van with his generations." Man with his necessaries. with his conclusion: 'Man, with his in-telligence and his moral and religious nature, the outcome of millions of years of cosmic activity, is the flower of evo-

con to open an office in Boston, Mass. California has been called the grave-

yard of Spiritualist papers. Every attempt to establish a first-class Spiritualist paper there has failed. Mr. Owen and Mrs. Schlessinger, both with large brains and yaried experience, tried it, and could not succeed. When your subscription to THE PRO-

GRESSIVE THINKER expires, your name is taken from the list unless you renew. We are always delighted to have each one renew, but if they do not, then their names come off the list at once.

W. H. Cushing has something to say of the "Scientific Christ." In the course of 10,000,000 years, Jesus, we hope, will be considered a "back number. He is now very much to the front with the churches. with the churches.

Arrangements are being made for several new Spiritualist camp-meetings next year.

The historic cellar at Hydesville is only a crude hole under the house. But there was space there for the raps to originate to startle the world. "God help us!" says Charles Nevins, when spirits lear one can know too much. So say we.

The Banner of Light says: "Mrs. Helen Stuart Richings has delivered of late, at the Lake Pleasant Camp-meet. meeting, several lectures—some of which have been reported in our columns. She has been for years a lecturer on Spiritualism, and we feel that she has accomplished a great work in defense of the cause. Those who may wish to satisfy themselves as to her being a Spiritualist will do themselves a great favor by securing her for labor in their localities. The fullest commendation has always reached us from quarters where her talents had been or were being displayed."

Mrs. F. A. Logan, of California, has reached her 70th birthday. She has been an indefatigable worker.

The Universalists want more faith in the Bible, etc., among the people, and in that respect they are decidedly weak. See what Dr. Sweringen has to say. A pertinent question is asked by Prof.

Bach in his article, in reference to "graveyard dirt." Will Mr. Hodge an-Great enthusiasm prevailed at the Puget Sound Camp meeting.

A. M. Griffen has something interesting to say of the Sympsychograph Verily, Science is the Savior of the world, assisted, of course, by THE PRO-GRESSIVE THINKER and its able contributors. The medium Teresa has been threat-

ened with excommunication by the Catholic Church. She will get to heaven in spite of that, however, and will be far above the Romish priest who thinks he is consigning her to purga-Prof. Lockwood has something of in-

terest to say of "Christian Fortune Telling," in this issue of THE PROGRESSIVE THINKER. Teresa is right in saying that it is not

necessary, in order to get to heaven, to go there by the way of the Catholic Church. The Archangel Gabriel ap-peared to her as a young man. C. H. Mathews' "Pen Flashes" contain many items of interest.

The announcement that the Chicora is found will be a great trlumph for Spirltualism, if it proves true.

Spiritualism, if it proves true.

Light, of London, alludes to Mrs. Nellie Brigham as "the popular American speaker." Well said! She is now lecturing in England! with great accept.

J. C. WATKINS, President Texas State Spiritual Astoci-

"Matter is but an appearance of an invisible reality," says B. F. Underwood. "Life in Two Spheres," by Hudson Tuttle, has been published in England. Baby Ethel Carroll, of Oklahoma is a

human phonograph—4 years of age. She can repeat a whole play on once

Well, why not?

J. W. Mahony is certain that there are animals on the spirit side of life. Read an account of the barbarities of the Catholic Church on the 8th page. If every creed were annihilated and the moral code promulgated in every family, the world would at once advance

to a higher plane. Theology—the church—opposed science until public opinion forced it to desist.

Would the word "Reverend" be out of place as applied to a circus clown? Not

if his jokes were good. W. H. Bach asks: "When will Spiritualists awaken to the fact that they cannot get development by smelling dirt?" Give it up, Brother Baoh.

G. W. Kates says, in the Banner of Light: "If the cottage at Hydesville can he purchased we propose to call for a subscription." That's right, Brother Kates. Two of the sisters were allowed to nearly starve in New York, and would have suffered much worse had it not been for Mr. Merritt and Frederick Cook, who made repeated appeals in THE Probable. PROGRESSIVE THINKER in their

The mental mediumship of Prof. J. G. Leonard is exciting great attention in New York.

It will be a good thing to purchase the house where Spiritualism originated at Hydesville, N. Y. But don't think, Spiritualists, that will atone for your shortcomings in letting two of them suffer for the common necessaries of

life. Prof. Barrett makes not only a lively president, but a very efficient one—so it generally appears. See his article this week.

If we cannot purchase the Hydesville cottage, let us meet there March 31, 1898, and celebrate the semi-centennial of the raps-G. W. Kates in Banner. And at the same time, with bowed heads, ask two of the sisters' pardon for their dastardly treatment while on earth.

Light, of London, Eng., says: "THE PROGRESSIVE THINKER, prints some half-dozen sermons by Mr. Hepworth, editor for the New York Herald. are a curlosity, and a great deal more.
The simplicity of them is perfectly charming, and they are as free from affectation as they are, spiritual and re-That excellent medium, Mrs. Maud Lord Drake, was at the Redondo (Cal.) the New York Herald as mother's milk is unlike raw rum. But they are all the more welcome for that." Yes. those sermons were exceptionally fine, and they were welcomed by all our readers. Prof. Andrew Cross stirred Scotland from center to circumference with his

masterly address on our first page, delivered thirty years ago, and "reported especially" for THE PROGRESSIVE THINKER. It will be read with interest. Scotland has now many fine mediums. Prof. Cross is a profound thinker. The First Spiritual Union, of San Jose,

Cal., held three sessions, September 20. President H. D. Barrett lectured at O. J. Johnson, also director, of Minneapolis, will visit Washington, D. C., as
delegates to the National Spiritualists' opment known; therefore may we not
held October 20, 21 and 22. Doctor Aspinwall is an inspirational speaker, and
his wife an unconscious trance speaker

Dr. C. W. Hidden, the hypnotist, is plauded by the large audience. The later to open an office in Boston, Mass.

California has been called the grave-have banded themselves together in what is called "The First Spiritual Later than the control of dies' Aid Society of San Jose, and hope to accomplish some good in the future by that means. Correspondence is so-licited from secretaries of like societies

in other cities and states, address Mrs. H. L. Bigelow, recording secretary, also corresponding secretary of First Spiritual Union, 849, Orchard street, San Jose, Cal. Mrs. Lora Holton is now open for en-

gagements with societies to lecture and give psychic readings, interspersed with musical selections, for the fall and winter, upon reasonable terms. Also holds parlor seances. Address her at of C. H. Upson.

All physical mediums are requested to send their address to J. B. Wallace, 112 Turk street, San Francisco, California, secretary of the Protective Order of American Physical Mediums (chartered), and receive valuable information. Mrs. Lora Holton, of Chicago has

been ordained a minister of the Gospel of Spiritualism by the National Spiritual and Religious Association of Ohio. E. Parsons, M. D., writes from North Pomona, Cal., that Mrs. Wilsox, whom he has known for many years, is a true, honest and good woman; that he has investigated her mediumship under the best test conditions, and knows she is a true and strictly conscientious medium, and one of the very best.

TEXAS TO THE FRONT.

It Has Secured the John the Baptist of Spiritualism.

To the Spiritualists and Liherals of Texas: At a meeting of the State board of directors held September 21, we were fortunate in perfecting arrangements with Allen Franklin Brown, of St. Paul. Minn., for a number of months work as State lecturer of Texas. Mr. Brown comes to us recommended by the officers of the N.S.A., which society he represents. His record in both Minneota and Michigan is that of an earnest, vigorous and successful worker.
At our camp-meeting he won the

hearts of all by his quiet and earnest manner, having the happy faculty of uniting all factions and antagonizing

"His lectures are models of logle," to quote from the Nevada (Mo.) dailies. They are convincing, full of thought and never abusive.

The psychometric tests given by this gentleman are clear, to the point, and

almost invariably correct. He has been styled the "John the Baptist" of our cause by our northern brothers.
Our plan of work is to place Mr.

Brown in the larger cities for a "month of Sundays," visiting adjacent points during the week, lecturing and organ-We wish the hearty co-operation of

all Spiritualists throughout the State, and hope to hear at once from those so-cieties who wish his services as well as from points where there is no society. We aim to make this winter a memorable one in State work and shall are

ation. Mrs. C. W. Watkins, Secretary.

Spiritualist Meetings in Chicago. The Church of the Soul, at Schiller Theater, Mrs. Cora L. V. Richmond, pastor: Services at 10:45 a.m. The First Spiritual Society of the

South Side, New Masonic Temple, 3120 him and his committee, and as an enter-Forest avenue. Services at 2:30 and 7:30. tainment the performance was excellent the many liminar cattle will visit will be used to be u Beacon Light Church 617 North Clark Judging from the talk of mediums the street, near Burton Place. Services at Spirit-world is taking a hand in politics. 2:30 and 7:46 p. m., conducted by Mr. 2:30 and 7:45 p. m., conducted by Mr. and Mrs. Geo. F. Perkins.

Church of Love, Faskin's Hall, 3012 Archer avenue. Experience and test meeting at 8 p. m..

German Spiritualist Society, Gartel-man's Hall, 13th street and Ashland avenue. Services at 3 and 8 p. m. The Spiritual Endeavor Society meets

at 1 South Hoyne avenue, 7:45 p. m. Mrs. Sarah E. Bromwell, pastor. Spiritual Gospel Temple, Hygeia Hall, Washington boulevard and Paulina St. Services at 2:30 and 7:30 p. m.

Home Spiritualist Society, 11 Ada street, at 3 and 8. p. m.

The Church of the Spirit, Willis Edwards, pastor, meets at 620 North Clark street, at 3 and 8p. m. Lyceum at 2 p. m. People's Home Association, Bricklayer's Hall, 93 South Peoria street. Serv-

ices at 7:30 p. m. South Side Christian Spiritual Society, Kenwood Hall, 4308 and 4310 Cottage Grove avenue. Conference meeting at 3 p. m. Lecture at 8 p. m.

The Spiritualists Church of the Students of Nature meets every Sunday evening at 7 p. m., at Monsen's Hall, 1052, Milwaukee avenue, corner Lincoln street. Mrs. M. Summers, pastor.

Church of Malachi meets at 255 West Randolph Street, at I0 a.m. and 2 p.m. C. C. Henderson, pastor.

Spiritual Advancement Society, 794 West Van Buren street. Services at 7:45 p. m. Dr. Hasenclever will lecture and give spirit messages, assisted by other prominent mediums.

Brown's Hall, Forty-seventh and State streets. Services at 8 p. m. Lecture and tests by Dr. Harry Abbott of Cali-

Society of Spiritual Truth, 887 West Monroe street. Services at 8 p. m.

Passed to Spirit-Life.

Passed to Spirit-life, September 24, from her home, 78 Auburn street, Haverhill, Mass., Jannett C. Noyes, aged 54 vears.

She was an ardent and conscientious Spiritualist and medium. She leaves a husband and two sons—both mediums not to mourn her loss, but to ever hold in loving remembrance one who so tenderly loved and cared for them, and who they know loves and cares for them still.

The floral offerings were many and beautiful, attesting the love and appreciation in which she was held. The services were conducted by the Rev. Geo. Benedict, assisted by the writer, who voiced a message from the spirit to her loved ones and gave them the consolation that only our beautiful faith can give. MRS. AMANDA A. CATE.

Miss Matilda M. English, recently known as Tillie Summers, the daughter of Mrs. M. Summers by a former mar-riage, died at her residence, 1753 Milwaukee avenue, Chicago, September 16, at the age of 16 years.

For the last two years she has been organist for the Spiritualist Church of the Students of Nature, of which her

issies, and words if ympathy spoken and written for the afficted nother were poured in, in great shundance.

Passed to the higher life, from Ballwin, Mo., August 4, 1896, Mies da Maud Parkhurst, only daughter of Dr. H. M. and Rosa R. Parkhurst, aged 13 years, 6 months, and 17 days. The sudden passing on of this bright young flower, the idol of our hearts, has brought to our minds a condition of spiritual things, in an orthodox community, of which we little dreamed. For more than twents years we have been the only pronounced Spiritualist family in this vicinity. We have had our share of ostracism and persecution, but when the angel of death came and opened the door to show

730 Warren St., Sandusky, Ohio, in care us those we love, such an expression of sympathy was extended that we were overwhelmed. The floral display was During the Sundays of October, Mrs. Overwhelmed. The floral display was Mattie Hull lectures for Dr. Edwards' society on the North Side. neighbor lady who rendered the most assistance, and was most orthodox, said to me while the friends were singing a beautiful song: "Ide is enjoying that music; I think she is smiling while we are weeping." Everything said and done seemed to make death more beautlful. Her form is gone, but her spirit is still at home with us.

DR. PARKHURST.

Departed this life, Earl Mann, at the home of his parents, Milan, Ohio, August 26, in the 26th year of his age. He was a devoted son and exemplary in his character. His death came suddenly, after two days of mortal suffering. The attendance at the funeral on the 28th was so large that it was adjourned to the grove in the cemetery, where Hud-son Tuttle gave an address, bringing the true balm of Gilead to the wounded hearts of the mourning friends, by the consolation of the broad views of life here and hereafter furnished by Spirit-

On September 6, 1896, from his home in San Jose, Cal., William H. Cole passed from earth life to his home "over there." For thirty-one years he was a firm believer in Spiritualism which bename a knowledge to him. He leaves in the earthly abode a wife and several children and grand-children. Mrs. Chynoweth, of Edenvale, gave the address. Instead of crepe, there was a large bunch of pale pink roses hung on the door.

H. L. B.

Sunday in Cleveland.

The Children's Progressive Lyceum (East Side) opened Sunday for its 28th season. The attendance was fair, with good showing of experienced lyceum workers.

In the afternoon The Progressive Thinkers' Lyceum (West Side) was formed, with a hypnotic and psychical manifestation entertainment by Profs. Launderville and Albertson. The large hall was packed and the whole proceeds, a goodly sum, was presented to the Ly-

In his opening speech Prof. Launder-ville took the position that hypnotism, self-induced or otherwise, was the doorway to all psychical phenomena.

A cabinet was placed upon the stage in which Mr. Launderville was tled, hand and foot, by a committee from the

audience. Upon closing the curtain the usual manifestations occurred-rattling of instruments, hands protruding and fresh flowers thrown out over the top of the

Tests were also given through a trumpet, and written messages produced. Mr. Launderville was then displayed, still tied, but upon the curtain being drawn, in ten seconds he stepped out, free from his bonds. He then gave demonstrations of hypnotism upon vol-unteer subjects. Whatever may be thought of the untying of the mediums, cortainly there was no collusion between MRS. M. MCCASLIN.

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The author says: "Each Individual partakes of both physical and mental or spiritual aliment for himself. Back one must digest their various kinds of food for themselves, and that is all they can possibly do whether they be priest or layman, teacher or pupil. My physical expands by virtue of that food and nour isbment of which I individually partake and digest. My soul must expand by virtue of the soul essence which I individually gather and comprehend or digest." For asle at this office.

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This Department is under the management of the distinguished author.

Hudson Tuttle.

Address him at Berlin Heights, Ohio.

H. C. Horton: Q. (1) Spirits, through mediums, tell us they cannot see and communicate with all other spirits; that some degree of similarity in development and vibration is needful to this in-tercourse, 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 erring, unspiritual son; or will such meeting be impossible until the son attains the unfoldment to bring him into the mother's spiritual plane?

(2) Il 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 hardly pass 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 undevel-

oped spirit acting?
A. (1) There is a great deal of loose 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 earth-life. The attraction of a mother to her child, however erring 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 abstruction 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 ened body? mesmeric power of the circle thrown on the medium, who was thus brought un-der the control of the circle instead of a regrets and sorrows inherent to the ger 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 received through the medium at first retains the impressions of these in a greater or lesser degree but the received through the medium a communication began by the spirit, but fin-ished 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?

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 it certainly is the prolific cause. Unless the gateway is open such influences cannot euter. 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

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 con-viction of the will to resist with the indomitable strength of higher thoughts and aspirations the influence of the

It is full time that Spiritualism out-grew the pernicious dectrines 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 not 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 another, is degradation, and a crime for which inevitable retribution will be received; and this holds true whether the digression is through ignorance or with full

"Thinker." Q. What is secularism?
A. It is a reaction against the belief that man must live for the next life, rather than this. Seeing the suffering, misery and injustice in the world, it is said that an all wise God cannot rule the world, and man must depend on himself. It is an offspring of the Socialistic move-ment 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 worlds, in many cases receiving nothing it will be impossible for him to do for their efforts. I ask, is this just or 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 have the true ring to the inspired exmake good use of wealth, where to find pressions, no matter in what words they mines, that they may build public halls we are much in need of, and assist in many other ways?
(2) If persons lose their clairvoy-

ance or mediumistic powers by sickness, will they regain them on recovery? A. (i) If all the gold and silver in the Rocky Mountains were given in a pure state, would the people be the richer? If every dollar of gold and silver were annihilated this day, would there be less took the people be the richer? food or less clothing, or less comfortable

It is the law that man work for himself and not depend on a superior power. There are means enough to carry for the last part of Human Culture and ward any and all humane objects, if the Care. Paper cover, 15c. For sale at people had the disposition. If they this office.

nave not that, it is a voin teck to attempt

There have been instances where the spirit, seeing the necessity has revealed to near friends the facts in regard to property, mines, etc., but such cases must be exceedingly, are; for those spirits who would make a benevolent ise of wealth are the ones whose minds are so far drawn away from wealth that they cannot delve in mines 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 more emphatic than all others, it is that of individual strength of character gained by personal effort. Man must be a power unto himself, nor 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, yet 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 affirms that there is one principle or primary substance. Its believers have various shades of interpretation, inclining to Spiritualism, Materialism, Atheism, or Deism. The cult has been generously advocated by the "Monist," a superbly-printed quarterly, edited by Dr. Paul Carus, and contributed to by the ablest believers in this country and

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 the outward visible 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

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

ened body?

A. All the infirmities connected with 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 of the mind which hold the spirit to earth and its memories, most potent of which are sordid selfishness and ungoverned passions, but these do not enter into the case contemplated by the question.

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 why is 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 inspirational speakers and mediums

are 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 Spiritual ists 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 walks 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 recoive from those who seek the assistance of the mediator between the two 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? Bear in mind, friends, many mediums cannot combat with the influences the sitters bring with them.

As to educating medlums, would it not be better to educate our children while in their youth, and when their brain is free from care, and not allow them at all times on the streets, or to grow up in ignorance and superstition? Our free public schools are open to all. Let us may be expressed, if they carry truth with them.

There is not one medium in twenty.

five who could afford the expense of those schools. I think we, as a people, should try and make better conditions for our mediums and assist them to lead

honest and upright lives.
CORAH BELLE NOVES. Denver, Col.

"Social Upbuilding, Including Co-op erative Systems and the Happiness and Ennoblement of Humanity." By. E. D. Babbitt, LL. D., M. D. This comprises

PEN-FLASHES FROM OHIO.

BY C. H. MATHEWS.

ORIENTAL HISTORY.

When I was in the secular newspaper business, may hap a quarter of a century ago, one of my goody-good Christian contemporaries was wont 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.

Years; which is junsuiported by any standard of Christian faith throughout the world; teaching this heresy; thus misleading the ministructed and disturbing the peace of the church.

They teach the speady personal coming of Christ and the near approach of the end of the world. The preacher then' suggests that to be consistent these members should with-

My recent "Researches in Oriental History, embracing the Origin of the all who love the church to "give no aid Jews, the Rise and Development of Zoor comfort to these heretical teachers." Try the good spirits, and get something Christianity; and Whence our Aryan Ancestors?" (an intensely interesting ets." Ancestors?" (an intensely interesting ets." 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 relig-

ious 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 Jo-sephus; also Johann Lorenz von Mosheim, an eminent German theologian and historian (1694) author of "Commentaries on Christianity Before the Time of Constantine the Great," etc. "In the fourth century," says Mo-

sheim, "errors in religion are punish-Curope.

Alexander Humboldt, in his great in obedience to the requirements of the Master, persons forsook father and mother, 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 "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 re-member that all the artifice, deceit, fraud and lies of these early Christians have been transmitted to their successors, even down to the present times."
The curse which his holiness, the Pope, pronounces against heretics, is enough to make "each particular hair on thy young head to stand like the quills of the fretful porcupine."

Protestantism, with all its parapher-nalia, is only a mild form of Christianity and rarely protests against anything in these latter days, unless it be against the non-payment of its salaries. Catholicism, with its Inquisitorial tortures, has its outstretched wings ready to educate free America in the horrible tenets of the "Mother Church." Let us all re-member that eternal vigilance is the price of civil and religious libertyl

WASHINGTON'S WORDS. "Against the insidious wiles of foreign influence I conjure you, my friends, and believe me, my follow-citizens, the jealousy of a free people ought to be constantly awake, since history and experi-ence 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 Pittsburg Presbytery, whose interest in "voting right" seemed to be aroused at their recent meeting. In fact, all Christians might profit

At the Pittsburg Presbytery, Sept. 8, voting" means, the intelligent reader must decide for himself. The responsi-bility for voting right has never been more serious than at the presidential election of November, 1896. Them's my sentiments, after mixing in thirteen presidential elections in the United States.

A PROPHET OF FREEDOM.

writes:

"And to me it seems most reasonable that the spirit of Whittier should be to-day working with those who are bravely making a stand against oppression, no less worthy than that made by Wash-ington, Jefferson and Adams in an earlier day. Believing as I do 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 proggress, I see no reason to doubt but what New England's poet of freedom may be influencing noble men and women with whom he may come in touch throughout the length and breadth of the world today, to consecrated lives in the cause of truo civilization.". A grand truth.

LET US PREY.

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 cor-dially 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. necessary. Let us prey.

WHO ARE RESPONSIBLE?

A cablegram from Berlin, dated September 11, states that Germany had in-trusted her interests in Turkey to Russia. An article in the "Nord Deutsch" declares that the recent massacres in Constantinople were justified, as the Sultan merely punished offenders against his sovereignty. The same 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 Constall intermedal in the constall intermedal in Orientals, just so long will we have are meddling in matters that ought not these troubles. This is beginning to be concern them. The article should be understood by the churches, but their anxiety to go junketing to foreign lands, and get a living off of the church, causes no end of trouble. As if to emphasize my remarks, the dispatch says that an Armenian bomb factors was discovered by the police, under the Armenian church. For thou hast girded me with strength to battle; them that rose up against me hast thou subdued under me."-II. Sam. 22:40.

FALSE PROPHETS.

Rev. E. M. Wood, of the M. E. church, Rev. E. M. Wood, of the M. E. church, Tuttle. Lovers of poerry will find gems. Pittsburg, Pa., in a sermon August 23, of thought in poetic diction in this hand-

consistent these members should withdraw from the churches; and he advise

PERPETUATING THE RACE.

The lunacy committee, in its investi-gations, found Jacob Miller, a wealthy farmer, near Fountaindale, Pa., living with eight imbecile children. The mother had 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 protest children investigated the matter. tect 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. There are about 200 of them in Crawford, 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 hiss like a snake. 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 Cordiner, of Elgin, Pa., was the organizer. Of course these people find warrant for the religious vagaries, in Romans 16:16, where they are commanded to "salute one another with a holy kiss." But it is not my province to de-cry a system of religious rites so plainly sanctioned by the Holy Bible.

HOW IT WILL WORK. If the Raines Bill be passed in the New York Legislature, it is claimed by the clergy that it will prevent the ad-ministration of the communion in churches on Sunday, and thus interfere with religious jworship. Fermented wines are liquors, 1 and may neither be sold nor given away on Sunday, nor on any other day to persons under 18 years of age, nor within 200 feet of a church. It 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 sep that Dr. Adah Sheehan, of Cincinnati, Ohio, testifies that "materialization 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 a resolution "deprecating any political action that would cripple the work of the church at home and abroad," yet the coming election," was squelched in its incipiency and was not presented to the body for its action. What "right voting" means the intelligent reader.

ANOTHER PROPHET. 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 In the June number of the Arena, the editor, Hon. B. O. Flower, in an article entitled "A Prophet of Freedom," worm to meet my Lord." The dean worm to meet my Lord." The dean seems to be in dead carnest. He says the Turkish question is going to involve the whole world in war. "The time of the Gentiles ends in 1898, The time of the Jews, thirty years later, in 1928. "Set thy house in order, for thou shalt die and not live."—Isalah 38:1. You

pays your money and takes your choice. THE LORD'S ANOINTED. They are having a row over the music at St. John's Catholic church, Bridgeport, Conn. Also a dissension about the rector's salary. Venasious Tichy is a trustee who thinks the rector is too ex-travagant, and ought not to have a car-Venaslous Tichy is a pet in his study. He tweaked the dom-inie's nose. Then the sexton and the organist joined in the melee, and the latter says the rector hit him on the ear. Sefranke, a trustee, was accused by the organist of coming to church with a dirk knife down the back of his neck The Pittsburg Christian Advocate, a well-known and influential religious He wants him arrested. The Lord's anointed do not seem to dwell together in the control of the con 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 lay prosecutors of Dr. Briggs, of New York, and Rev. H. P. Smith, of Cincinnati, for "heresy," introduced a bill in the Ohio Senate to in price will run up into tens of millions. There is but one word by which this deed can be characterized and that is 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. should keep its hands off and let these ecclesiastical bodies light their own bat-tles themselves, and settle 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 found in Deut. 25.4? Thou shalt not muzzle the ox when he treadeth out the corn.'

DOESN'T READ IT.

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 aricle and govern himself accordingly. Perhaps he doesn't read THE PROGRESS-IVE THINKER. C. H. MATHEWS. C. H. MATHEWS. New Philadelphia, O.

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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 BE TWEEN 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 clair-voyant, who has been operating here and thus learn the real cause of their frequent failures. 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 lo cate 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, 896. I, James Gustin, of Benton Harbor, Mich., of the first part, do promise to do and act honorably with all of those that went down and did perish on 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 reccived, into the hands of the Graham & Morton Transportation Company, 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 organism of Prof. J. Gustin, in behalf of the crew that perighed 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 loca

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

Steamer Chicora, of the Graham & Morton Line, foundered in Lake Mich-igan, January 21, 1895; all on board per-

NAMES OF CREW.

Edward Stines, captain, St. Joseph-\$2,000. Cornelius D. Simons, first mate, Ben-

ton Harbor—\$1,000.

Benjamin Stines, second mate, St. Joseph—\$1,000. Joseph Markes, wheelman, Benton Harbor-\$1,000.

James R. Clark, clerk, St. Joseph-Robert McClure, chief engineer, De-

troit-\$1,000. Alfred Wirtz, second engineer, Detrait—\$125, William Miller, fireman, Benton Har-John Werner, fireman, Sweden

Ralph Downing, coal passer, Lapeer -\$125. Grant A. Downing, oiler, Lapeer-

more-\$125. John Hodges, watchman, Baltimore-John Mattison, watchman, Benton Harbor—\$125. Jesie Davis, porter, Benton Harbon

Nathan Lynch, cook, St. Joseph-James Malone, pantryman, Chicago

Merritt W. Morgan, head waiter, Ben-Archie Bentley, deck hand, Bangor \$125. ton Harbor-\$125.

Ted Gearing, 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 Chicorn in Lake Mich-

In case there are some of the heirs of the crew holding the minor parts that cannot be found, their 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 B. ELLSWORTH.

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

and the right angle to the shore.

JAMES R. CLARK, Clerk.

Per JAS. GUSTIN.

Distance, 10% miles and 15% 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 resi dence. 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 kindhearted prelate felt called upon to assist

him, and so, 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 we'd better both run like hell," and decamped as rapidly as possible. It took the bishop just a moment to remember that it was hallowe'en, and it is said that he made tracks and got around the corner about as rapidly as did the little boy .- Wabasha (Minn.)

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a new sect in Occultism, which will oppose the grafting on Western Occultists the subtile delusive dogmas of Karma and Re-incarnation."-New York "It is a volume likely to attract wide attention from that class of scholars interested in mystical science and occult forces. But it is written in such

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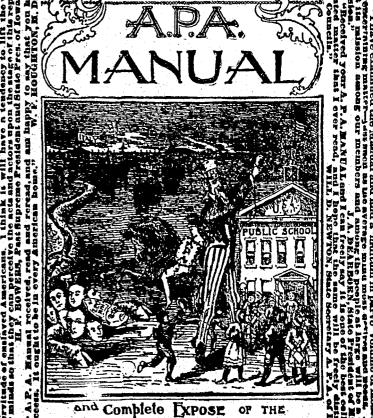
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HYPNOTIC INFLUENCE.

Its Effect and Its Utility Explained

TO THE EDITOR:-Some of the facts herein set forth are strange; it is simply a confirmation of the oft-repeated saying, that fact is often stranger than fiction. This is a simple, straightsaying, that fact is often stranger than forward record of the results of a demonstration of the phenomena of hypnotism; made before more than a half a dozen prominent physicians of this city, and were given to the readers of the Times-Herald, of this city, as the exact truth about this subject.

Methods of producing hypnosis all depend upon one or the other of two means, namely, strong and abrupt or light and prolonged sensorial excitement. The two schools of hypnotism, the one at Paris and the other at Nancy, France, were founded upon these two methods; Chareot, at Paris, used the former, and Bernheim, at Nancy, uses the latter, and since by the different methods different types of hypnosis are induced, the schools are greatly at variance as to the medical use of hypnotism. Space will not permit a full discussion of these differences; suffice it to say that the milder methods used by the Nancy school are decidedly preferable, for the sufficient reason that they do not so profoundly shock the nervous system.

Nearly all persons are susceptible less degree, and because a person cannot be hypnotized by one operator is no certain evidence that he could not be by another. Although the personal equation is important in hypnotism, almost anyone can become a hypnotist. Comparatively little depends upon the operator, but much upon the subject. for hypnosis is a subjective state. The proper means intelligently and patiently used will almost invariably succeed, no matter who employs them. It is hard to clear the subject of the ancient relics which cling to it, but it is very certain that the animal magnetism notion, which supposed that passed from the operator to the subject, is not true. There is another preposterous notion in the popular mind, which associates a Svengali-like character with the name hypnotist. It is not only possible, but the duty of every competent physician to become skilled in the use of hypnotism or suggestive therapeutics.

The different stages or degrees of hypnosis were illustrated by two subjects in the experiments before the physicians. One was put into the lighter state, the other into the deeper state. In the former the subject became very drowsy and could neither open her eyes nor move her arms or limbs, but her mind remained active. In the latter, the subject fell into a profound sleep and appeared unconscious. This deep state is called somnambulism, and it was in this condition that these experiments were made. The line of division between these stages is marked by the loss or retention of the memory of the events which occurred during the hypnotic

While much is claimed for hypnotism as a therapeutic agent, it is not a panacea, or cure-all, but alone or in conjunction with other curative agents, it is fast proving itself a valuable aid in the cure of disease. The mind causes many physical ailments, and it is reasonable to expect it to cure many of the same.

One of the most important effects obtained in hypnosis is angesthesis, or insensibility, and so this was one of the first things demonstrated. While in deep hypnosis the subject was told that she would have no feeling, no sense of pain, and then Dr. G. F. Shears was requested to see if the subject was surgically anæsthetic, and after a careful examination he reported that she was. The eyelid was drawn back and the cornea touched without a flinch. It is not unusual to | trickle down the cheeks, and the perperform important surgical operations upon patients in hypnosis. The chief disadvantage in its use in surgery is the fact that it cannot always be used in emergency cases, and this because most patients require education in hypnosis before they can be put sur-

gically under its influence. Why a person is intellectually stronger in hypnosis is not easily ex- gotten out of his case and was applained, and the only approximately satisfactory explanation that has been found is the one given by Max Dessoir, a German psychologist, which is based upon the theory of a dual ego, or double consciousness. Briefly, this supposes that there are primary and secondary consciousnesses, the former active in the waking state and the latter active in sleep and hypnosis. They are, however, by no means independent of each other. In primary consciousness memory contains events in its own sphere only, while in secondary consciousness memory contains the events of both spheres, thus showing the broader action of the mind in hypnosis and explaining the increased intellectuality in that state.

Probably the most interesting and most important features of hypnotism are found in posthypnotic suggestion and hallucination. A number of experiments were made in these departments, and we found it easy to corroborate the statements and duplicate the experiments of the French and an hour. German investigators. A subject was shown an imaginary coin lying upon the table, and told to feel of it so as B. F. POOLE, Clinton, Iowa—Dear to be sure that it was a real five-dollar Sir:—Your Melted Pebble Spectacles gold coin. After feeling it she admitted that it was there sure enough.

The suggestion was given that on

GEO. W. GOODWIN. waking she would still see the coin Hancock Point, Maine.

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there was a peculiar force which DR. G. E. WATKINS. AYER, MASS.

lying there, and then she was awakened and asked if she saw anything on the table, "Yes, a gold coin," she replied. "Are you sure?" we asked. "Yes; it is a five-dollar gold piece." "Very well, you may have it; go and get it," she was told. She went over to the table and tried to pick it up, and was greatly surprised that she was unable to lay hold of it. A word was sufficient to dissipate the sense delusion.

When asked why they perform devised this last scheme. these requirements they usually assign some reasonable motive, as much to brutality was kept in confinement new Churches of Malachi will be 10 satisfy their own minds as to gratify the questioner. Frequently they can find no reason for doing the deed and nobles), unless when led out to eat his they say, "Oh, I just felt that I miserable fare. ought to do it."

The range of these posthypnotic suggestions is very wide, and that they may be used for evil as well as good all recognize. Some, however, deny that persons may be induced to commit crime by posthypnotic suggestion, but undoubtedly they can be induced to do almost anything. There are two factors which bear upon this point, namely, the moral character of the person and the manner of giving the suggestion. There would be no difficulty in making a naturally vicious person, who would, on occasion, knifehis man while awake, commit any crime, murder not excepted.

The emotions are affected in any degree. A pathetic story will cause the tears to well up into the eyes and son will choke with sobs. We tried some experiments along this line with very gratifying results. The young lady was told that she was in a menagerie, and she at once filled in the mental picture with animal cages. enake cases and the like, peopled with their usual occupants, and when told that one of the large serpents had proaching her, she saw it and evinced a lively terror. Her eyes and mouth wore typical expressions of fright as the imaginary reptile slowly approached her. It is possible to throw a subject into convulsions by causing such an idea to possess the mind. But it is inhuman to carry them to such an extent, as it is also barbarous to thrust hat-pins, darning-needles and the like through the ears, cheeks or tongue. It is quite unnecessary to resort to these means to satisfy intelligent persons, either physicians or laymen, that the subject is anæsthetic and not simulating. The expression of the eyes, analgesia and other collateral evidences, are usually sufficient to exclude fraud. Not infrequently those who say they did what the operator 'required simply to please him are self-deceived, as can be readily shown by a renewed hypnosis.

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THE CATHOLIC CHURCH.

Its Barbarities in This the Nineteenth Century.

Mrs. Eliza Smith has gone before the proper authorities to complain of the horrible cruelty of which her sixteen-year-old son, Jose Lisson Smith. has been a victim in the College of St. Thomas of Aquino, in Lima, Young Smith was confined by Father Nardini, in person, director of the college, in a cell that measured eighteen inches by nineteen, where he remained from Tuesday until Sunday, inclusive, that is to say, five days.

On Friday at 3 p. m. they took him from his cell'to hang him by the fingers in a window, in which position he remained four minutes. The hangman selected by the reverend fathers was a fellow-student, young Villena. Tuesday at 9 p. m. Father Nardini applied fifty blows on the hands of young Smith. The prelate himself imposed this chastisement, refusing assistance from anyone. He considered that by this correction he should make an example of cruelty * * * and he succeeded. On Wednesday at 11 a. m. they strapped the unfortunate youth to a cot, stripping him from the waist down, and applied fifty more lashes with a strap, after having first placed upon his back wet clothes so as to obliterate the marks caused by the flogging; one father, Arteta (born, according to report, in that nest of villainy known as the "Republic of the Heart of Jesus"),

Furthermore, the victim of this (more horrible than that in which a. m. and 2 p. m. respectively, each Louis XI. imprisoned his turbulent Sunday. The good Spiritualist broth-

The indignant reader may ask what offense had been committed to deserve notified of time and place of meeting. such punishment? This alone: He was suspected of having stolen a at each of these meetings. watch belonging to the student Villena. It was necessary that he should confess. He was bound to accuse himself of robbery in order to satisfy the vengeance of his tormentors. The boy, who is a third-year student, has not confessed, and persists in declaring his innocence.

The penal code and code of civil procedure in vogue in Peru, states in Article 249: "The following offenders shall suffer the penalty of imprisonment in the fourth degree: 1st, Such as intentionally wound, strike or mal-treat another. * * 4th, Such as cause grievous injury by means of bodily chastisement or by ignominious methods." Shall the law be applied to these clerics who have so brazenly dared, in the view of Peruvian society, in the very days in which prep? arations were being made to celebrate the anniversary of its freedom from bondage, to martyrize one of her children with such extreme cruelty?

We do not wish to comment further. We thoroughly believe the police authorities will know how to punish the heartless crimes, which we denounce, and which we will follow up without ceasing, until an outraged public shall tear aside the mask from the hypocrites and dark-dyed and hooded scoundrels who pretend to exercise ownership over the Peruvian people.

Let not the crime pass unnoticed, as occurred in 1886, when these mercenaries' debasing offense brought the blush of shame to humanity; let it not remain unpunished like that act of unparalleled ferociousness on the part of the priest of Bambamarca.

The above, taken from El Commercio, a paper published in Lima, Peru, is hardly calculated to recommend the Roman Catholic religion as a religion of love and gentleness. It seems unfortunate at this time, when the Pope is seeking unity and an ingathering of all outside his church to the sweet communion of his fold. We are pleased to see that the people will not tamely submit to such brutality on the part of their priests, and that a manly, independent, republican spirit resents such barbarous conduct. It reflects on the spirit of Romanism. for there it is the State religion and Protestantism is prohibited by law. God forbid they should ever get the ascendency in this country and have an opportunity to reduce it to the con-

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With affectionate regards, very truly.

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CHURCH OF MALACHL

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TO THE EDITOR:-The first regular meeting, September 13th, of the Spiritualist Church of Malachi was held at its hall, 255 West Randolph street. The hall was comfortably filled with earnest seekers after truth. Dr. Henderson, the instrument of Malachi, delivered a very instructive lecture. After the close of the lecture, a great many fine tests were given by Mrs. Jennie Peters; also by Mrs. Hart and others.

The new church has a bright future, Its officers invite all who are seekers of truth to visit it. It has a beautiful hall, located at 255 West Randolph street. Sunday, September 20th, the second meeting of the Spiritualist Church of Malachi was a great success. The hall was crowded. Dr. Henderson gave a soul-inspiring lecture. Malachi, a powerful Egyptian monarch, who started the building of the pyramids, is Dr. Henderson's chief control. His object in coming back and working through his instrument, is to establish a Spiritual church in his name that will be as lasting and inspiring as the pyramids that he constructed thousands of years ago. The Church of Malachi is built upon a strong foundation, and there is gathered around it a spirit force that is irresistible. It teaches Love, Truth and Knowledge of ithis life and the life to come. After the lecture, Mrs. L. Jaquet, Dr. Gammon and other mediums gave tests.

We extend a cordial invitation to all to come and see us at our hall. 255 West Randolph street, at 7:30 p. m. every Sunday evening. It is the intention of the officers of the church to start two new churches, one on the North Side and one on the South Side. The hours of meeting for these two ers and sisters who wish to co-operate with us in this work will please send me their address and they will be Dr. Henderson's control will lecture JOHN F. LIPPHARD.

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Testimoniai.

It affords me great pleasure to testify to the consummate skill of Dr. C. E. Watkins as a psychic practitioner. Wearied and worn with travel and professional toil, I came to his hospitable home, seeking strength. I was sure of a welcome in view of old-time associations; nor was I disappointed. However, I was astonished and gratified to find that (as in other departments) the exercise of psychic power and the training of the schools in medicine are not incompatible. Restored to health, I make this tribute voluntarily. Hundreds of similar testimonials come to the doctor every week. He is having unparalleled success in his work, as the heavy daily mail to Dr. C. E. Watkins, Ayer, Mass., proves. Continued success to him. REV. C. B. LYNN.

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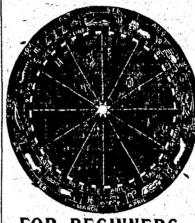
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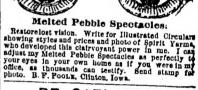
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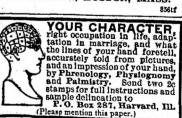
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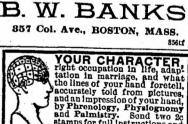


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