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

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# CHRISTIAN OR NOT CHRISTIAN.

Dr. A. S. Hudson Urges made aware of a much savage thrust Many Serious Objections

revoltagrinst any relationship to Chris- word, and had the hardihood to coin one tianity. Christianity is fed by super-suiting the emergency. That word was stition and bounded by faith. Spiritual-"Idiocrat." It was from the Greek idstition and bounded by third. Spiritual lates a private uneducated, ignorant of creation, and his God executed them. n science? Mr. Henry Thomas Buckle, person, from idios, a private person, a historian of England, said: "That and from kratein to be strong, to rule, a historian of Engand, said: "Init and from kraten to be strong, to rule, sum of knowledge which can predict, from krates strong. It is not a word of can foretell or prophesy, is a science." Opprobrium, though it signifies defect. This is essentially and eminently what Not only a lack of knowledge, but one-spiritualism can do. It is a part of its krates strong in that lack. Not to my Spiritualism propounds its own status, ing representative idiocrat. Christothree predicates. They are, first, fact; stition, rest in belief, and abide in faith, second, observation; third, reason.

What but a high-grade idiocrat could or

Science gathers and evolves knowltruth, what knowledge did religion ever their life convictions? bestow upon the race of man? None. It has always been clothed in assump- tain of bigotry? tive nothing. It abounds in faith.

proportions of its dignified figure. ogy; chemistry was preceded by astrol-"Christian." It is perhaps thought chemy; surgery was preceded by sow- Christian comes from Jesus Christ. It Christianity: therefore astrologic astron-ancient. As to Jesus, he is a myth, his

No prefix or handle to Spiritualism. It is naturally large, bold, puissant and is a serious matter. of towering majority. There is no more profound, dignified, self-denoting term than that of Spiritualism.

2. Jesus and Spiritualism are at en-

Here we plant our feet and oppose an objection. We deny her right or liberty of a savior. Yet the friends thereof to call Spiritualism "a belief." That say: Whatsoever ye sow, that shall ye like work a soon the world was peopled again. itualism is in no sense a belief. It is in acts on a like statement, as this: "A sum and substance, knowledge-sound, scientific knowledge of the living, growing, experimental order. It ment; while almost the second message and devils? When gods are born of faith, or weak-kneed belief. Every votatry of Spiritualism was in the outset a skeptic, and it took proof direct and of people once inhabiting earth."

As long as blood atones for sins, and the most oburate to convince such a

Our friend says: We want it distinctthe teachings of Christ.

you sure of your footing,
You think you here tell the truth.

Turning to the record we find this: "Think not that I am come to send!

peace onearth; I came not to send peace, and the daughter against her mother, and natural. and the daughter-in-law against her mother-in-law. These are the teachings of Jesus

your fetich. Do you follow them? Now be honest and own up to to the truth of this exact matter in hand. Have you ever followed this "Christ" teaching? If you have not, said: "We are followers of the teachings of Christ"?

You ask: "What true Spiritualist rould object to the sermon on the self a potentate and sovereign.

I must answer and say, any and every honest man. Spiritualist or not, should object to it, because of its numerous er rors, short-comings and its supreme grossness. Not tomention others, there are seven defects in it. It is supersti tious, absurd, illogical, irrelevant, tautological, immoral, false! We will not stop to prove these items in detail. But proofs of some of them will appear as we go on.. Jesus enjoins this:

"Take no thought for your life, what ve shall cat, what ye shall drink, nor yet for your bodies what ye shall put

Observe; this is three times repeated "Take no thought for the morew. Sufficient unto the day is the evil there of." Pray, where is the evil of having enough? Madame, do you follow, have you followed these corrupting teaching of your dear Jesus Christ?

You must know they constitute the logic of the tramp, the code of the vagabond, the passport of the bummer. They inculcate idleness, which is im-

Another false and foolish rule of action of this pseudo God is, is to love your enemies, to give your cloak to the one who takes your cont. No one ever did this, nor ever will. The rules are impractical. We love our friends. We love what is lovable; we hate what is hateful: we admire that which is ad mireable. To attempt to reverse these ingrained rules of action, is to reverse the rules of one's physical organism. They show how lttle real practical knowledge the author of them possess-

Every truth found in "the sermon on the mount" and in the New Testament was in existence long before the Chrisfrom the wisdom of the sages of earlier honesty, too.—Collier.

NOT CHRISTIAN? periods. The golden rule uttered by Confucius, if he was not the author of it. Early in her script, the madame asks: Why so much bigotry among Spiritualists? Here the reader is direct from the feminine shoulder. She

says: "The Spiritualist who objects to the teachings of Christ to the extent In Reply to Ida C. Hawkins' De-christian as a distinguishing mark is no true, honest, honorable member of that body." Oh, how small! Any big-To the Editor:—There is a bulky bun-Christian so illiberal? Some few years die of reasons why Spiritulalists should ago the writer felt the need of a new

Without Mr. Buckle's support, view, Ida C. Hawkins is a living, strik It, like every science, is based upon latory and idiocrat alike feed on super-

Does not that squint toward a moun-We have heard of Iron mountain, an we nothing. It abounds in faith.

We have heard of from mountain, an laden with beautiful fruit. The happy specific with specific property of the happy couple were informed of the kind of as mathematics. While Spiritualism of Missouri, useful and modest, But is not a religion, it may be held and who, until he saw No. 360 of Progress

adopted as such. Mediums need Spir-live Thinker, would believe there could in the meantime the Devil—who by the itualism as a religion to protect them be a mountain of bigotry? Here we before the law and against pros-ecution in the exercise of their gifts. both aggressive and defiant. So, in the To attach a prefix to Spiritualism as face of our friend's dynamite chal-Christian. Molammedan or Talmudic lenge, we do hereby protest to having is to belittle it and diminish the grand proportions of majestic Spirthe grand proportions of majestic Spir-itualism debased by being baptized of the forbiden fruit; which they did. gelding; Spiritualism was preceded by is not so. It is astronomical, and very omy, alchemic chemistry and sow-geld- genesis a deception, his religion a deing surgery are all as consistent, proper lusion., his messiahship a falsehood and cuphonious as Christian Spiritual. The "fall of man" is a falsehood. No! No! We must tolerate no prefix to Spir

1. Spiritualism needs no cultic rela-

defiant Ida C. Hawkins says: mity. They are antagonistic and antip- to take a voyage around the world. "We have added a steeple to our form odal. They disagree and must always conflict.

an insufferable impertinence. Spir- also reap." Siritualism quotes and wrong act stings till retribution heals.

4. Jesus appears as a figure of atone-

5. Christianity is a cult, a religion. Spiritualism is a science, a philosophy. 6. Christianity never conferred a new ly understood that we are followers of truth upon the intellectual world, while Spiritualism teems with volumes of Madame, not so fast! Go slow! Are newly mined knowledge. It first discovered the planet Neptune.

7. Christianity has opposed every new But over-righteous and over-confident truth and every discovery. Spiritualpeople are sometimes mistaken. Let us is a trusty friend in all learning, wisism-is a pioneer in original inquiry. 8. Christianity is clothed in filthy gar ments of superstition and the super-

but a sword. For I am come to set a natural, Spiritualism scorns all these man at variance, against his father, and is concordant only with the normal 9. Christianity is blackened with the

bloody history of meanness and perfidy of the past. Spiritualism has a clean record and scintillates with ancient and modern beneficent work.

10. Christianity is a dotard; it is palthen have you told the truth when you walism is juvenile, fresh, virile, and of abounding fertility.

11. Let us have no fossilized nor pet rified prefix to Spiritualism. It is it- the authority to proclaim that Spirit-A. S. Hudson, M. D. Stockton, Cal. 1896.

Methought I stood upon a height; And, like a panorama grand,

With years close ranged on either Tears lost in emiles, smiles lost in tears.

Were interwoven through the years. Sore pains of body and of mind

gloom; But, even then, oft did I find A far-off summer radiance loom; And through my doubts, dull griefs and

Rose angel-thoughts from Heaven's

and every year seemed like a book

cheers, Inspired me through those checkered years.

So, every year we soil or gild, With selfishness or acts divine, Until Earth's volume is fulfilled

But Death day is the Birthday bright Of Earth-souls into realms of Light.

Sydney, New South Wales.

surfaces, but she is a million fathoms leep,—Emerson. Those whose whole minds feed upor ness and impatience; it argues a defect riches recede in general from real hap-

## WHY CHRISTIAN?

Teachings of Jesus,

But Spiritualism Does Not De- But Possessing the True Christ pend Thereon.

nomena form the basis and foundation is meant in these degenerate days of for every great religion the world has the Christian Church. ever known

So-called Christians are the greatest enemies that Spiritualism, as a movement, has had to fight, and to-day from almost every Christian pulpit in this broad land of religious liberty, You Mr. Editor, as well as your consultations of the spiritualism, and nothing else.

IT LEADS IN . . .

AND FREE THOUGHT.

### WHY CHRISTIAN?

No Fault to Find with the A Plea for Spiritualism, Pure and Non-Christian,

Principle.

To the Editor. In answer to "Why Not Christian." I have no fault to find with the teachilits of Jesus; they are good, though shipply the revolcings of the teachers long gone before him, the seutiments so old that their origin is lost in the dim mists of the past. Spiritualism of Jesus, for smirt return and its pheopher of the pure article of our seutiments. The past of Jesus for smirt return and its pheopher of the pure article of the good principle or Christ-principle, is modes not depend on the teachings of Jesus. For smirt return and its pheopher of the pure article of the pure article of the pure article of our smirt return and its pheopher of the pure article of the pure a of Jesus, for spirit return and its phe-object to the title of Christian" as it

I wish Ida was a man, so that I could write right out plain and tell her

Spiritualism is denounced as a farce and a delusion, and its believers as never was such a man as is commonly fools, knaves and lunatics; and then called Jesus Christ; because the Jesus we are to take the name adopted by our greatest enemies as an honor to us; and you tell us; Let me warn the Spiritualist who repudiates the title arate, for they do not belong together the rock of agest he will find that he has built upon shifting sand, and that

and one half a Spiritualist, Give me the pure article, every time, and don't mix my Spiritualism up with either Christian, Mohammedan, Mormon, Buddhist, Taoist, Greek, or Catholic religion, and I will get along on that basis; for I know that while Ida claims a good deal for the Rock-of-Ages clause in the Christian religion, the Rock-of-Ages that she refers too is older than esus' time, and older than all religions that have ever existed on earth. The true Rock-of-Ages is Spiritualism without the dogmas, creeds, hells, heavens, Jesuses, infant damnations,

elections, predestinations, immaculate conceptions, Mother Marys, Holy eaten, crumbling, benighted paganism called the Christian Church. Therefore, set me down as a Spirit-

ualist, true blue, without one drop of any other ism, or religion in my soul hoping that upon my advent into spiritlife I may retain enough of the Christ principle within my own soul to make a heaven within that soul; but don't attach modern Christianity, or anything pertaining to it with my Spiritualism. Buffalo, N. Y. J. W. Dennis.

### WHY CHRISTIAN?

Christianity Has Stood as a Wall Against Science and Progress.

Fear of the Devil Makes People Build Churches.

To the Editor:—I was very much amused in reading, "Why not Christian?" the very enthusiastic article by Sister Hawkins, demanding the prefix Christian to Spiritualism.

It is very apparent to the reader that her inherited zeal for the Church and Christians so-called, has not been eradicated by her knowledege of Spiritualism, otherwise she would see the impossibility of trusting midnight dark-

ness with a noonday sun.
The record of the Christians during 1,500 years is the most damnable and bloodthirsty history of any people in existence. All history is full of their force their religion upon people. For persecution and tortures to make peo-instance, take the trouble in Turkey to ple say they believed in the most improbable and impossible fles?

What has Christianity done for hu-

science and progress, knowing they would be proven false if science was encouraged.

Sister Hawkins claims to be a follower of the lowly socialistic Jesus; will she permit me to enquire how many of her Christian friends are in accord with the socialistic movement of to-day? She must be aware he preached and practiced naught but what the socialists claim, and by every right taught by Jesus it is the ideal government of to-day. Let me add that if Jesus, who is much worshiped by millions to-day, could come and preach as they say he did in the past, the Christians could not have him crucified

All the fat salaried fakirs in our churches to-day are denouncing the socialists, simply because they want practical deeds as taught by Jesus, in place of the hungry faith as taught by themselves. Yes, we would probably adore the word Christian, if we knew maught

but what Jesus taught. If the churches taught the people to worship the Devil. they would do so as readily as they do the God they have manufactured and it would be really more logical to do so, as he is much the greater man. It is the fear of the Devil that makes people build churches and add steeples to them, as our sister says she did about Spiritualism-not the love of God or humanity; or the money thus spent would be used for the sick, the blind, the lame and the needy in place of a palace to worship a man like themselves and just as belpless to forgive sins; they would build a hospital to shelter those who needed care and at-

In time of distress and woe, what consolation does it give when you have ost your most loved one, when the fakir who is called tells you all flesh is not one flesh? Your cook or butcher can tell you the same, if you do not know it yourself. He will say they cannot come to you, but if fou do as he says and have the necessary quanity of faith, you can go to them. How omforting. From Sister Hawkins article, I fancy

she thinks Christ was the means of bringing Spiritualism to the world. If such is the case, her "thinker" is out of order and her reasoning faculties want the influence that the church members brightening—Spiritualism is as old as God-if God is spirit and created all hings, we having a spark of the divine within ourselves must be as old as God is. I love the word Spiritualism, and if we must have a prefix let us add, "Divine."

H. M. Edmiston.

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

No earnest thinker will borrow from thers that which he has not already, nore or less, thought out for himself. Charles Kingsley. True politeness is perfect ease and

freedom. It simply consists in treating others just as you love to be treated ourself.-Chesterfield. There are braying men in the world

as well as braying asses; for what is loud and senseless talking and swearing any other than braying?-L'Estrange.

#### As Viewed by Henry C. Colby.

To the Editor:-I saw in your paper of Oct. 17th an article, the title of which was: "Why not Christian?"
The writer said she defied and challenged contradiction. I will give you a few reasons why I do not believe that Spiritualists should accept the name or title of "Christian," or follow the teachings of Christ. She said that Ghosts, three-in-one gods, or any of the vagaries and fallacles of that old worm-inculations. "Love thy neighbor as thyself, and a few other quotations she named. Those things were taught more than six hundred years before Jesus was born.

Those were not original with him. I will give you a few quotations of his teachings as recorded in the Bible: "Take no thought for your life, what

ye shall eat, or what ye shall drink nor yet for your body, what ye shall shall put on." "If thy right eye offend thee, pluck

"If thy right hand offend thee, cut it "If a man sue thee at law and take away your coat, give him your cloak

"Think not I am come to send peace on earth. I come not to send peace but a sword." For I come to set a man at variance against his father, and the daughter against her mother."

"And every one that hath forsaken.

houses, or brethren, or sisters, or father, or mother, or wife, or children, or lauds for my name's sake, shall receive an hundred fold, and shall inherit everlasting life." Such teachings as those are an inducement for us to desert our friends

in this world, to gain eternal joy in the next. "He that provideth not for his own is worse than an infidel." Paul was a follower of Jesus Christ, and he taught after this style:

"For by grace are ye saved through faith; and that not of yourselves; it is the gift of God; not of works, lest any man should boast." According to those teachings it

doesn't make any difference what a man does, if he has faith to believe he is all right. I will quote one more passeage from your Jesus or his followers: "He that beieveth and is baptized shall be saved; but he that believeth not shall be damned." "You take the goody-goody Christians and they endorse the teachings of

Jesus as they are in the Bible where he says: "Forgive not only seven times, but seventy times seven." So they think they can keep right on and do deeds that are not la "Oh!" they say, "we shall be forgiven." One more passage comes to my mind;

it is this: "And when they came that were hired about the eleventh hour they received every man a penny." It is no matter what sins a man commits, if he only repents at the eleventh hour he is all right, his sins will be washed away by the blood of Jesus. Does modern Spiritualism teach such

stuff as that, or is there a true Spiritualist in this land who would want his name coupled with such teachings? What has Christianity ever done for this country? I will answer, nothing. It has not done as much in eighteen hundred years as Thos. Edison has in his life time.

I thank my God that I am not a Christian, and I don't want my name coupled with Christianity. If you see a notice in the paper of some bank defaulter, before you get through reading that notice, it will say he was supposed to be a good Christian. Christianity is a cloak to hide behind, and I don't believe Spiritualists want that

If the people of this world had followed the tenchings of Jesus Christ and his followers as put down in the Bible, this world would be a howling wilderness. There wouldn't be a person upon the face of it to tell the tale of misery and woe. Yours for Spiritualism and not for Christianity Henry C. Colby.

### MILK AND WATER GOSPEL.

Bangor Isn't the Only Place Where an Evangelist Has Said Strong Things.

Friday night Evangelist Sanford spoke to a packed house at the Wayside Mission in Auburn and expressed his opinion of the prevailing church methods for interesting the unsaved. He mentioned fairs, suppers and socials as the usual means employed and then exclaimed: "I'll tell you what it's like. Go down to hell and bring all the devils up; go up to heaven and drive all the angels out, then put the devils in there and place the sinners among them for have on sinners!" He added: "WheneI think of it I feel

like kicking a hole through the table here. If such things were done in a church of mine I'd kick a hole through the church. There's a namby-pamby milk and water and molasses gospel preached, while people are hungry for the truth; and then the churches don't look to God for help. They get down on their knees begging rum sellers to help them to pay their bills, begging the Devil to assist. I won't have the Devil's money about my work!" He declared his belief that only one

in ten of the church members saved or really wanted to see others saved. The stronger his language, the more enthusiastic his audience, groans and cries of "that's so" mingled with his words. He finally announced that if any there didn't enjoy his preaching he did himself thoroughly.-Bangor (Me.) Paper.

George III. had the family taint of lunacy; and for many, years was insane

# BIRTHDAY THOUGHTS.

viewed the Long Ago in light

Filled many a year with cold

With some leaves blotted, others Recording every thought and look, And every motive which had been; But still Hopo's voice, which ever

And closed, and sealed with Death's sure sign.

DEVOTION.

Despair is the offspring of fear, of lazltian era, and was borrowed or filched of spirit and resolution, and often of piness in proportion as their stores in-

WHY CHRISTIAN? Moses Created His God in

His Own Image. The Religion of Spiritualism Is the Religion of Jesus.

To the Editor:-First of all, to become a Christian we must believe the Bible to be God's holy word. We must accept it literally and without comment.

The God that Moses created was in

ils own image, and partook mostly of his character. Moses made the plans When every thing did not work to suit Moses, he would call his God to an account and demand an explanation. They would sometimes disagree, and then they would both go on a war path. Moses gave his God only six days to make this world and all the others that float in space. The first man that God made was constructed in his own image and that image partook of Moses. would have the termerity to charge ma- she stood naked before Adam, and God The woman was a model of beauty as edge. It confers new truths. What ture Spirittualists with dishonesty in admired his own handlwork, but went off home, to heaven, and left them both in

a nude condition. The Garden was filled with trees, all fruit of which they should partake, and then he left them to help themselves way, was never created, stood by unobserved, a silent listener, and when God left the Garden, he modestly informed the lady that she would become a Goddess and her husband a God if When Goddiscovered that he had been thwarted in his plans, he was mad and

swore eternal vengeance on Adam and all his posterity. After this the gods came down from heaven and took to themselves wives from among the daughters of men, and raised up giants who became men of great valor; but this would not do. itualism. This effort to christianize it and a plau was made to drown them all with the exception of one family.

At the command of God a huge boat was built and a pleasure excursion arranged and two of all animals invited This voyage was a complete success, and when the waters cleared away,

When worlds are made to order, and human beings spring into existence as by magic, what wonder is it that their religion should partake of gods and devils? When gods are

As long as blood atones for sins, and devils roam the earth at leisure, and Gods three judge of man's destiny, what hope has humanity of any hap-

piness in the hereafter? If life is progressive and man lives orever, what right has one to tolerate

gods and devils any longer? If our loved ones return to earth and creet us with their blessings, who has the right to deny it and proclaim it unrue? If the religion of Christianity is founded on a myth, and we can show conclusively that we have something better in form of the religion of Spiritualism to take its place, who. I ask has the authority to proclaim it is false,

and comes from the Devil? If the religion of Spiritualism conforms with that which Jesus taught, and our mediums do even more wonderful things than he did, who dare proclaim that Jesus and the angels sled with senility and sterility. Spirit- his infinite wisdom has permited his are not at the back of it all? If God in angels to proclaim to the people of earth that life is immortal, as well as -progressive, who gave Christians ualism is untrue, and that we are transcending God's laws in persisting

that we are in daily converse with the bigher angels? If it is true—as we assert it is—that the soul of man is a part of God, what right have Christians to ignore it, inasmuch as Jesus proclaimed that it was

even true If human existence is in touch with the angel world, is it not about time that Christians understood it, come forward, and with us, call for more ey idence from those on the other shore

of eternity? We are constantly sending our loved ones to the other shore of eternity, and what more natural than that some of hem would be pleased to inform us that they still live and will congratulate us with their presence if we will give

them the opportunity? Out of love comes perfection, and out of truth comes holiness, and great is he whose soul is large enough to love all humanity. Mothers are prone to love their children, and Jesus taught us to love one another.

The religion of Spiritualism is religion of Jesus, and blessed is he that devotes a good portion of his time in doing good to others. Blessed is he that seeks the holy spirit, and through that comes in rapport with the higher Come up to the altar, of truth; and learn more of what there is in the great hereafter. Wm. Cleveland,

St. Paul, Minn Nothing is rich but the inexhaustible vealth of nature. She shows us only

INDUCE FOUR NEIGHBOR TO SUBSCRIBE FOR IT. ooner or later his house will fall."

ism is a living demonstration of that they are the only religious people that truth—the only heligion—Christianity, force their religion upon people. For not excepted, that has thousands of live linstance, take the trouble in Turkey toing, demonstrating teachers on every day, it is caused by the Christian side to-day-not two thousand years ago. Church forcing the vagaries of the No! Spiritualism; because its teachings happen to agree with the sentiments voiced by Jesus, two thousand do not wish to accept the religion of the loved Spiritualism? We have no opyears ago; does not have to depend Christian, but it has been forced upon on the name Christian for its success; the Mohammedan until he has rebelled as our so-called Christians. They and for from it. We come to conquer the against the encroachment, and then the their blind and selfish theological fakworld with love and kindness, while Christian has called upon all the ers have ever stood as a wall against bloodhed and horror. I have not one word and protect him and his usurping and to say against any person, but as a plundering missionaries, and the whole coworker in the cause I feel it my duty world is in a turmoil over this Christo jeniously watch any encroachment tian religion, when it is a well known upon the hard-fought-for ground that fact, that his religion is the grandest this glorious movement occupies to-day, humbug of the nineteenth century. and you, my sister, have fallen into the No other man but the Christian forces the name of Christian to Spiritualism; his religion and his Bible at the point

THE

PROGRESSIVE THINKER.

EVERYTHING PERTAINING TO SPIRITUALISM

teachings of the Christ, and that in and history proclaims the fact that embracing the truths of Spiritualism over 50,000,000 of people have gone we have simply added a steeple to our down to their graves and yielded up former belief." In my former article I said: "They and lowly Jesus; and through the perinto their creeds, and go on with their his fellow man. 100,000,000 have been forms and dogmas, leaving the up put to death directly and indirectly in lifting teachings of Spiritualism to die." the name of Christianity. The shrieks It is not any of the grand truths that and groans of dying millions have come down to us from the past, that cursed the name of Christianity so that condemn; but it is an encroachment that may be made on Spiritualism as independent movement that I slaughtered at the St. Bartholomew an would call attention to. As a movement, Spiritualism has a well-defined lans. I don't wish for any modern

gainst. I anote:

object in view, and that is the promul-"Truth shall make you free," and it s to make free, self-reliant, noble men

and truth only for authority. Any man or woman who is living a of soul life. pure, honest life does not have to depend on outward teachers for a guide within and listen to the still small voice Spiritualism pure and simple, pictures of love. If, as we are told, our bodies are the temples than within our own souls, where the still small voice speaks to all who still the passions and outward sense long gether over in the land of spirit-life.

nough to hear it speak. When I signed a covenant with the teachers of light to devote my life as a coworker in this work, I did it after due consideration, knowing well the trials ahead; and knowing well the trials ahead; and knowing well the trials ahead; and knowing that we are on the ere of a great crisis for the human recent and we as teach ers and workers must stand firm and work together, or we will see our glorious movement to dewn amidst darknows. ness. Spirit return, as a fact, will al-ways live, but dangers beset Spiritualism as an independent movement on Joy.
every side, from enemies within and While we know that Spiritualism lukewarm friends without.

San Francisco, Cal. W. Van Dyke.

feed the here; Metastasio. Men of God have always, from time to coul of the commonest hearer. - Emer

on.
A large library is apt to distract rather than to instruct the learner; it is much better to be confined to a few authors than to wanter at random over many .- Senera.

from those yely things for which you think that she is willing to be called are angry and grieved. Marcus Anto-just a Christian Spiritualist, or that is,

with the Christian Church religion, for There is no religion higher than truth; the following reasons: truth is the roots of ages which en- First, I do not wish to follow in the dureth through all time, and Spiritual- footsteps of the old Church, because footsteps of the old Church, because

> Christian religion upon a people who have a good religion of their own, and have a good religion of their own, and adopt the word as a prefix to our beknown world to aid

and you, my sister, have fallen nito the of the bayonet, or at the mouth of the very pit I am warning our friends a- cannon. A trail of blood has marked gainst. I quote: We wish it distinctly the path of the Christian and his understood that we are followers of the Church, all along the ages behind us, earthly life, all in the name of the meek simply incorporate spirit return secutions of the Christian as against the name of Christianity. The shricks we do not want it attached to our Spiritualism. 60,000 Christians massacre in one night, by brother Christ-

Christianity, nor the name added to my Spiritualism The Christian religion says "believe or be damned;" pure Spiritualism says, and women who will recognize truth do good, live pure lives, and you shall

reap your reward over in the kingdom Christianity pictures to us a hell unbounded and free, and a heaven with in life. Let them turn their thoughts a doubt, and circumscribed and limited: to us a religion in soul life where father of the living God, and mother, brother and sister, wife where can we look for higher guidance and children, shall live in one harmonious family, and joy shall be to that household when they are joined to-

The Christian says that we must be separated, and joy will be only to those that are saved through a belief in Jesus; so that if I am a Spiritualist and my mother, wife, and my children are Christians, my portion will be hell, and theirs only will be heavenly. Not any for me. I thank you.

Spiritualism says that the next life is a natural one and that we abide over there in a natural condition, and that the condition of man's soul will decide how much heaven he will have and en-

includes all mankind, the Christian religion says that only the Christian ca be included in the heaven business, and as there is only about one-thirteenth of A fortunate shepherd is nursed in a counting the 70 millions of the United rude cradle in some wild, forest, and, if states and Camida as "all" Christians—fortune smile, has risen to empire. That which they are not, for the Protestants other, swathed in purple by the throner only claim twelve to diffeen millions out has at last, if forting frown, gone to of this 70 millions in both dominions—so cannot see where the wonderful power of the word Christian comes in; time, walked among men, and made for while a full one-third of the populatheir commission lelf in the heart and tion of the world are followers of tion of the world are followers of Buddha, only about one out of onehundred of the world's population are

> The statistics of our churches show this, for out of a population of over 70 millions, the Catholics only claim 9 millions of adherents. Ida does not say which she wants to

called Protestant Christians.

Consider how much more you often be called, a Catholic or a Protestant suffer from your anger and grief than Christian Spiritualist, but I rather she wants to be one half a Christian,

### GAREER, GHARAGTER AND TEACHINGS OF JESUS.

## A JEW ON JESUS.

Treated as a Political Martyr and Jewish Patriot.

What Is Good in His. Teachings Not New.

A VIEW OF THE FOUNDER OF CHRISTI-MOST PROFANE THE IDEAS OF A JEWISH SCHOLAR.

[We reprint to-day from that able lewish magazine, the Menorah, a striking article by Dr. E. Schreiber on the life, cureer, character, and teachings of Jesus Christ. The attitude assumed towards the subject may seem almost profane to sincere Christians; but Dr. Schreiber writes so temperately, so philosophically, and with so manifest a desire to adhere to historical truth that his/argument will be respectfully regarded by them. It is a view of the founder of Christianity to which they are not accustomed, and for that reason they will give all the more attentive consideration to it, especially as it is not presented in a controversial spirit and in tone that is offensive.-New York Sun.

The following is the article referred to giving a Jewish view of Christ: .The expectation of the Messiah had long been rife among the Jews. The prophets had repeatedly promised the supremacy of Israel, but events had turned out differently. Persia, Egypt, Syria had successively held Palestine in subjection. The existence of their religion was threatened. At the end of the first century before Christ the messianic expectation had created a wild ferment among the population of Palestine. The need was at its highest, help then must be highest, for matters had indeed grown from bad to worse. The political situation was intolerable. The Roman yoke had been fastened upon the neck of the people, and the weight of oppression became tenfold more difficult to support from the sweet taste of liberty that had preceded it after the brief spell of independence in the days of the Maccabees. The rapacity of the Roman governors knew no bounds. A land impoverished by incessant wars and the frequent failure of the crops was drained of its last resources to satisfy the enormous exactions of a foreign despot, and, most humiliating of all, it was Rome, a idolators, which was thus

permitted to grind the chosen people.

To this must be added that Pontius Pilate began his administration with an attempt to abolish the Jewish law, exactly as Tiberius did in Rome. The influence of Judaism upon decaying heathenism became so potent and great that the Romans were frightened Thousands of proselytes from paganism publicly and privately professed Judaism. The Jews in Rome made use of the privileges granted them by Julius Caesar not only in adhering to their religion, but also in making proselytes from all classes of Romans. Indeed, Horace speaks of proselytizing Jews and their Sabbath, which his friend Fuscus would not violate, as he was Ovid speaks in his "Art of Love" of the Jewish Sabbath as being observed by the Roman women. Seneca censures the observance of the Sabbath by the to the conquerors. Roman women of high rank sent gifts to the temple of Sabbatical prohibitions of any char-Jerusalem. In consequence of this ra- acter. at naught the decrees of Julius Caesar. But Pontius Pilate went so far as to abolish the Jewish law in Judea itself. He entered Jerusalem, and the army displayed all its ensigns with the effigies of the deified Caesars and other symbols ofidolatry, which naturally exasperated the Jews. Pilate missed no opportunity for confiscations, and, private estates being insufficient to gratify his rapacity, he seized upon the temple treasures despair seized upon the minds of the people. In such times modermen for their favorites who will heaven is at hand." forward with burning zeal, onitis and Thendos, both of Galilee, both proclaiming it a crime against re-Rome, and both were crucified by the Romans for treason against the senate,

of public execution of criminals. There was still another Galilean. charged as guilty of the crime of inciting the populace to rebellion against Rome; he, too, was crucified, and his

as crucifixion was the Roman fashion

name was Jesus of Nazareth. Jesus of Nazareth was nothing less than a political martyr. He, too like Juda of Gaulonitis, had the motto, "There is but one kingdom; it is the havenly kingdom, the kingdom of God." Galilee was always the hotbed of revolutions. The people there were inflamed by the idea that this world was breaking down, and a new one, the future world, would soon appear. While the heavenly kingdom, promising that a complete, reformation of the world would take place, Jesus had the courage and self-confidence to proclaim: The time is fulfilled, the heavenly kingdom has come, and I am this King or Messiah, the Savior of my oppressed people. He was a Jew, a Pharisean Jew, with Galilean coloring; a man who joined in the hopes of his time, and believed these hopes were fulfilled in him. He was brought before a court and it seems that not a large number of followers were with him, otherwise it would have been dangerous to pronounce judgment against him. Pilate, the Roman procurator, asked him: "Art thou the king of the Jews?" He answered: Thou sayest it." Now, as the Jews were Roman subjects, is it a wonder that he was not treated better than any other rebel, but shared the fate of Juda of Gaulonitis and was crucified? Why, he wouldn't suffer, but even divest thyself of all fare better to-day under similar circumstances in any land in Europe. He had in this respect—was not the one which boldly attacked all political conditions has helped to build up true manhood, and the whole civil, social, and religious character, courage, fortifude.

And now a few words as to the vexed Christians. Buddha, long before Hillel question of the part the Jews have and Jesus, said: "Hatred is not conplayed in this tragedy. The gospels are duered by hatred at any time; hatred in themselves not agreed when the trial section to the trial and execution is flagrantly to the trial and execution is flagrantly to the trial and execution is flagrantly to the decrimes taught in the "Beath to keeping with the well known the wild known to the trial and execution is flagrantly to the teachings of Socrates as the trial and execution is flagrantly to the teachings of Socrates as the trial and execution is flagrantly to the teachings of Socrates as the trial and the trial and execution is flagrantly to the trial and execution is flagrantly to the teachings of Socrates as the trial and the trial and execution is flagrantly to the trial and execution in the trial and execution is conserved to the trial and execution t

is an infraction of the Jewish penal code, which orders capital trials to take place in the daytime. It takes place in the private house of the high priest, but the Jewish law lays down the principle that the trials must take place in the chamber appointed for that purpose in the Temple. The execution takes place on a holday, or, as another account has it a day previous, but the Jewish law does not permit executions to take place VIEW OF THE FOUNDER OF CHRISTI-ANITY TO WHICH CHRISTIANS HAVE but according to Jewish law this cannot

NOT BEEN ACCUSTOMED, AND WHICH be done. Two witnesses had to testify MAY SEEM STARTLING IF NOT ALalso to be shown that the defendant had been warned. The charge seems to have been blasphemy, because Jesus said: "I am the son of God," but every ple crushed under the heel of iron one. familiar with the prophets must yranny, we doubt not we should have know that they frequently speak of Israelus sons of God, so that it is hardly probable for a Jewish tribunal to sen tence a man to death for merely repeating a biblical phrase. That erucifixion is not a Jewish mode of punishment is well known; the Jewish law knows only

> fire(szeripha). The discrepancies, divergences, and glaring mistakes are so little in harmony with the well established rules of account of the trial scene, from whatever point we may study it, cannot pass as historical.

death by the sword (harng), by the rope (chenekh), by stone(szekeelah), and by

Now the question arises: Where is overthrow of Phariseelsm. But while he now and then rebukes severely some extravagant and unworthy members of of the Phailsees he never reproached the party as such. On the contrary, he said: "The Pharisees sit in Mose seat, and whatsoever they bid you observe that observe and do." The Pharisees were certainly not a "race of hypocrites" and a "generation of vipers," A writer living before the destruction of the temple could not have called the Pharisees a band of hypocrites. The Sadducees were more hypocrifical slaves of the letter than the Pharisees, who were the party of the people, the progressive friends of the national cause, Let us not forget that in the main Jesus himself adhered to fheir principles; that what is called "the sermon on the mount" has been time and again proved to be contained in the prophets and contemporaneous. Jewish writings, whose authors were Pharisees. The socalled golden rule had been proclaimed by the Pharisee Hillel thirty years before Christ, and Hillel must have learned it from the Greek Isocrates.

If we read the gospel of Matthew carefully we will find that Jesus does not attempt to abrogate the Pharisale laws, but only insists upon the great importance of the commandments of the heart. "Woe," he cries, "for ye pay tithe of mint, of anise, of cummin, but ye have omitted the weightier matters of the law; judgment, mercy, and faith: these ought ye to have done, and not leave the other undone." But such doubtless recommendable sayings we find in the first chapter of Isaiah, in the sixth chapter of Micah, in the Psalms and Jeremiah much more emphatically expressed. He also said that "not one jot or tittle shall pass from the law." He only denounces the ceremonies of the "one of the many" who observed it. age when they interfere with the superior claims of the moral law. But there is nothing new in this. He did not abolish the Sabbath. "The Sabbath was made for man, but man is not Romans, and complains that the He-made for the Sabbath," is a Jewish brews, the conquered, have given laws saying, and the Talmudic Halakah teaches that danger to life sets aside

pld spread of Judaispi in Rome the senpld spread of Judaispi in Rome the senate enacted a decree expelling the Hebrews from Rome and Italy, thus setting

Did he preach a new prayer, as is so
often claimed? No, the prayer with the
chaste introduction, "Our Father who
brews from Rome and Italy, thus setting

The unprejudiced spiritually minded, but it seems as if Spiritualism

The unprejudiced spiritually minded, but it seems as if Spiritualism

The unprejudiced spiritually minded, and remedy for these

who are willing to accept this away with the devastating current: Did he preach a new prayer, as is so art in heaven," is a combination of Jewish prayers, not a sentiment in it is foreign to the Judaism of his day. Nor is the novelty of Jesus' work to be found in the extension of the gospel to he heathen world. This was the work of the Apostle Paul. Jesus on the contraty, most emphatically said: "Fam not sent but unto the lost sheep of the house of Israel," and he charges his apostles: "Go ye not into the way of under a rediculous pretext. Great the Gentiles, and go into any city of the Samaritans enter ye not. Go rather to the lost sheep of the house Israel, and ation is no virtue, and people choose as ye go, preach, saying the kingdom of

There are, however, some new featwith a fervor of patriotism bordering pres in Jesus' teachings which are not upon raving madness. Such men were found and called "Kanneem" or him. "Love your enchies," is such doc-"Zealots," who nurtured an implacable trine. But let us be candid; such a gushhatred against tyrannical rule. Such ing love is not only impracticable but impossible. Our religion teaches: Do not reaches. not revenge nor hear any grudge. Do not rejoice at the fall of thy enemy. If ligion to obey the earthly empire of thy enemy is hungry, give him to cat; if thirsty, give him to drink; if his animal is going astray, bring it back to him. This is as far as humanity can go. What is beyond this is unnatural. Jesus also taught that his followers

should renounce earthly treasures. This doctrine is neither new nor good. The Jewish sect of the Essenes had practically carried out this system of poverty and communism nearly two centuries before Jesus. But it has never found favor among Christians. While certain Catholic orders did not and do not permit their monks to have a goodly share of the things of this world, the monasteries, the church, and its dignituries have the more. The financial condition of christendom to day is a flashing commentary on this others merely counseled preparation for communistic principle of Jesus. And while some envious, plous Christians never tire to accuse the Jew of being a money-getter they do not seem to care much about the eye of a needle and a camel, or to be particularly fond of another command of Jesus: "If any man will sue thee at the law, and take away thy coat, let him have thy cloak also." (Matt. V., 40-47). Moses knew and appreciated the value of earthly treasures, and did not command us to industrial progress, and civilization.

lisregard them, while Jesus' doctrine in his respect is dangerous to society, to Another doctrine of Jesus, not to care for the morrow, or the carpe dlem principle of Horace, is surely not one which has helped to make the United States

of America what it is. Now the principle: Whoseever shall smite thee on thy right cheek, turn to him the other also; thou shalt not only sense of honor, thou shalt be a coward

society of his time, and paid the penalty Nor do we find the precepts attri-of all political martyrs. buted to Jesus limited to the Jews and buted to Jesus limited to the Jews and principles of the Jewish criminal law. In the teachings of Socrates, as pre-drive misery from you and be happy.— Jesus trial takes place at night, which served by Plato and Xenoplion, we James Madison Allen.

come upon this higher spirit. The prin-ciple that we should rather suffer than do injustice, insisted on so often as Christian, is distinctly and beautifully taught not only in the Talmud but in An Appeal to Spirits and the Gorgias of Plato by the grand old

man of Greek philosophy; by Socrates Spiritualists. the same who, though he could have evaded the law, preferred to drink the poisoned chalice and to become a martyrof his convictions, saying: "I should gain nothing by delaying to take the draught for a few moments except to laugh at myself for having clung so Divine Revelations and a eagerly to the remnant of a life that had already ran its course."

This Voice was appapeal to men and Strange are the ways of providence. women to free themselves from the in-There is a man, who for purity of mocubus of self and the many consequent tive, for courage of his opinions and evils which prevented them from being loftiness of thought, and all the attributes onest, just and happy. which go to make the true man, has been surpassed by no man in history; this man died for his faith, and yet he significance. remained, simple Socrates, Had he lived in an age of religious superstition and moral decrepitude, and among peo-

had another Messiah in him. True, Jesus died a martyr for his ideas, but he was only one of the endless galaxy of martyrs who suffered in the cause of humanity, enlightenment, progress, and science,

The Greeks sacrificed the revealer of human conscience, the Romans the tribune of social reform, the Florentines the precursor of modern revolutions, the Britons the prophet of religlous tolerance, the French the Titan of democratic principles, the Spaniards procedure in a Jewish tribunal, that the the discoverer, almost the creator of a new world in the immensity of the ocean. They were all soldiers in the great army of mankind, battling in the cause of morality and righteousness; by the novelty of Jesus' work? It has their sufferings have they helped to been said, for instance, to consist in the draw onward and forward the car of progress. Dr. E. Schreiber.

### WHAT NEXT?

#### Bible of the Past-Bibles of the Present-Bible of the Future.

To the Editor:-Prof. Jos. Rodes Buchanan's paper in the Arena for November, on "Jesus and the Apostles," s very forcibly written as far as lanwhat authority he has for the assertions

of a better covenant" (see Heb. 8: 6.), it erans as J. R. Buchanan, James G. meant the medium or revealer of the Clark, J. S. Loveland and others in new and better dispensation as compared with the old of which Moses was he medium or mediator.

man progress; and our successors, who tramp, the two dangerous classes will be as far above us as we claim society. to be above the most superstitious | Spiritualism in its early gospel preached bibliolaters can give us credit for hu- the prevention and remedy for these

wherever they find it, will find many

not to us. unscrupulously, disregards Paul's inwhen the Bible is superseded, as it will Spiritualism demand, be in a future age by one more suitable An able article in the to advance humanity, the eternal truths contained in the old will remain

The approximation of religion to says: science—a prominent sign of the times points to the book of Nature written by the finger of God, as the Bible of the future.

I do not pretend to criticise Professor

Buchanan. His prestige as a scholar

and investigator will give his forth-

coming book-which he has already

advertised well by his contributions to other publications-a liberal patronage. We hope then to see the evidence on which his bold assertions are founded. But I am like the Irishman who was arraigned at court for something in which he could see no harm, and when "Are you guilty or not guilty?" he replies: "How can I tell, yer honor, whether I am guilty or not till I hear the evidence." So in this case it is with me a matter of evidence. In the meantime; let us hope that the bitter enemies and overzealous friends of a book which neither of them ever rightly understood, but made it an object of hatred on the one hand and blind belief on the other. will stop their wrangling and tearing of it to pieces to make it over again like an old garment; and turn their attention to personal spiritual culture, which will soon raise them to a position where no stumbling blocks of the kind an interfere with their progress.

Since writing the above I see by The Progressive Thinker that another Bible ranslation is being made. Already we have the Septuagint or Douay transla-tion (Catholic); the King James (Protesant), and the late international translation, which has been in use, to some extent for several years. Then we have he Woman's Bible, which I know nothing about because I don't care to: and now we are to have another which we may call the Heresy Bible, as a noted heretic is working on it. Last of all the genuine undulterated "Primitive Christianity." What next?

This reminds me of a Chorister who isked a clergyman to have the hymn, O let my heart in tune be found Like David's harp of solemn sound,

changed to O, let my heart be tuned within Like David's sacred violin." The clergyman replied why not sing, O let my heart go diddle, diddle, Like uncle David's sacred fiddle.

To the Editor:- About fifty years ago . J. Davis, an illiterate youth, under

the stintulus of mesmeric operations leading to what herealled the superior condition, gave to the world Nature's VOICE TO MANKIND.

I will quote one passage from it which can be read-now with peculiar

"Our country, its interests, wealth and government, are fearfully involved n a peace-destroying war, the result of which will be a powerful reaction on every mind; and this will accelerate he insinuation of these principles and their practice. The era is night the udgment-day, when wisdom shall predominate will soon afrive; and this banish ignorance, error, prejudice and fanaticism from the earth. A genral revolution is at hand. It is already

On the heels of this voice came the Rochester knockings and the advent of what is called Modern Spiritualism, which in itself was and is a revolution, stimulating and involving new thoughts and ideas of a reformatory, philosophical and religious character, even in those who believed not in it and those who were its bitter opponents.

Its chief mission manifestly was to speculation, by the cheering evidence of actual communication with those who were supposed to have gone to "The undiscovered country from whose bourne no traveler returns." While this was its leading mission, scarcely second to it was social reform, since the wel-fare and character of the Spirit-world itself depended upon the social conditions of this world from which originated all its supplies.

It was and is of the utmost importance that a sound foundation be given to the superstructure, eternal in the heavens, now revealed and awaiting us. That guage is concerned, but I cannot see foundation was life-work and conditions on earth, Little wonder, then, that the early literature of Spiritualism was burdened with messages of social reform. Possibly later an earnbook of Revelations "a wild effusion of estness in these matters lulled, and in its meaningless mediumistic insanity." place we may have had too much useless or idle speculation in doc-This is not very complimentary to me-diumship; and yet every psychic mani-trinal details and in regarding spirit festation from the tiny initiatory rap life, which so woefully beset and to the latest method of spiritual comwhich so woefully beset and munication as well as all ancient rev- movement which gave Christianity to elations, prophetical and otherwise, are only different phases of mediumistic power and work.

When Jesus was called "the mediator done through the efforts of such vet-California and all'hver the Union.

Since the close of the war in 1865 wonderful material changes have taken I am glad the Professor does not ig- place. From the Atlantic to the Pacifnore Jesus as a myth as some others do, ic, States and territories have sprung but I am sorry that, like others, he has so many hard and bitter things to say about the Bible. I submit if it would Wealth has accumulated beyond all not be better to regard the Bible, con-sisting of the Old and the New Testa-sented to the shrewd and unscrupulous sisting of the Old and the New Testa-ments, as simply the religious liter-as well as to the thrifty and industrious, ature of former ages and liable to become obsolete as the forms of religion has come into being to a degree never they represent have done and are still dreamed of by the dunders and maindoing; and thus avoid a great deal of tainers of our recombile, in the form of unit millionness and the law research. unpleasant and unprofitable (not to say multi-millionaires and the law protected injurious) discussion. Such a course monopolies, which by their insensate would, in my opinion, better conserve greed have produced another class, the the ends of truth, rightcousness and hu- involuntary idle and the ever present

who are willing to accept truth away with the devastating current; vet I know it is not so. I feel certain spiritual and beautiful truths in both that very much of the discontent and parts of the Bible, which will give them unrest-the result of the leaven of rehelp and comfort, while passages which formatory ideas—which prevails among are not so they can omit as things that the proletariat, and brings fear and belong to a cruder age and people and forebodings to the undue wealthy, is due largely to the influences of spirit-The woman who aspires to preaching unlistic propaganda, Still I do not think that Spiritualism is occupying juntion, yet she takes her text from his the place it should at this present crisis writings as well as from that of others and which the importance of the crisis when she thinks it is appropriate. And and the high position and character of

> An able article in the June Forum on "The Democratization of England," speaking of the Christian Socialists

> "They recognize that it is only as an eternal being that man can rationally choose a moral life; that is, a life in which the well being of all men is essentially included. It is a pity that they recognize this only under a form which no longer meets the intellect-ual needs or commands the moral sympathies of earnest men. Hence it is that the Christian Socialists do not supply in available shape the religious element which the democratic movement so much needs.

> While exceptions, might be taken to the assertion that "only as an eternal being man can rationally choose a moral life," since there have been so many good, moral and philanthropic men and women who have worked for the well being of all men as far as it was possible for any to do, no matter as to what their belief might be, who had not the slightest belief in a future existence.

Still it must be admitted that there is in the spiritual faith an incentive and a reason for work in social-reform. which does not obtain in faith lacking the perception of immortality.
Spiritualism has a natural tendency in

Spiritualism has a natural tendency in that direction. When Bro. J. S. Barbee introduced the Farmer's Alliance into California, it was in Summerland—that hot bed of Spiritualism—the first alliance had its birth. This Farmer's Alliance all over the Union has done much in educating and arousing the people, but it lacks something and fails just when and where its service are most needed. most needed.

There is a widespread consciousness among all classes of there being something wrong somewhire; and there is a vague (though in the main correct.) perception of what that wrong is, but Prof. Buchanan proposes to resurrect all are woefully at sea as to how that from the ruins of the blurcal literature wrong should be righted without inwrong, should be righted without inflicting other wrongs of equal-magitude.

Laying aside all reference to religious belief or unbelief and referring only to the religious instinct in man, which determines his aspiration to be more,

# To THE EDITOR-Please inform your read.

ers that I have a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy free to any of your readers who have consumption if they will send me their express and post office address. T.A. Slocum, M.C., 183 Pearl St., New York

better and higher, the workings of that evolution involved in our constitution I make the assertion that no permanent reform has ever obtained that had not in it the enthusiasm of religious aspiration, and referred to in my quotation from the Forum.

Here I believe lies the mission of

Spiritualism at the present time, seeing it possesses for such a mission all the necessary qualifications. It is the Spirit which shall speak to the dry bones. It has spoken. The dry bones have taken on flesh and life, and an exceeding great army is standing ready to act, but standing bewildered, staring every where and crying, who shall lead us and tell us what to do? At this juncture I appeal to the pow

ers behind Spiritualism to give the word. Those powers are largely responsible for the present upheaval and to them belongs the duty to give the marshalling word, the vitalizing, organizing idea which will in wisdom give orderly and victorious action to the vast masses now ready and waiting for it.
Something must be done to stay the

hand of oppressive greed which is scooping in the wealth of labor and leaving the laborer so very poor indeed To poverty is added consequent degradation of every one under its influence and the probable collapse of this promising republic, the fairest home freedon ever enjoyed.

Transfer St. Clare's description of slavery in Uncle Tom's Cabin to the condition of the working man, for Quashy reading working man, and see if it does not fit exactly: "This cursed business, accursed of God and man, what is it? Strip it of all its ornament, run it down to the root and nucleus of the whole, and what is it? Because place man's immortality on a basis of my brother Quashy is ignorant and demonstrated act instead of faith and weak, and I am intelligent and strong because I know how, and can do it,therefore, I may steal all he has, keep it, and give him only such and so much don't like work, Quashy shall work. Because the sun burns me, Quashy shall money and I will spend it. Quashv of heaven at last as I find convenient." Are such to be the conditions of the

> spiritual lives as credentials, with every reason and incentive for the work, can step into the arena now and gain a conquest for which mankind will forever bless them and be blessed in so doing.

Astothenature of the work and its details, it is not necessary now to enter. What is wanted is a universal fraternal commonweath, which the aforesaid Voice to mankind asserted was near at hand. It may imply nationalization less are some persons with a knowledge of land including productive energy of medicine who would not be easily and a hundred other ideas of reform, but to the inspiration and wisdom of the hour must be left the details of the work. The need is an association of workers in whose hearts shines the the Italian language, although it is not unobstructed light which lights every man that cometh into the world. I am aware of the feebleness of my

appeal, but in the multitude who read The Progressive Thinker will be found heads, hearts and hands who can make an effective appeal and present it in a clearer manner.

J. W. Mackle. Tulare, Cal.

#### Priests Believe They Have Driven out an Evil Spirit.

YOUNG IGNACIUS KOSIOLAK, WHOSE CASE HAS LONG AMAZED THE MEM- and fear of avenging lightnings by re-BERS OF THE HOLY TRINITY POLISH. CATHOLIC CHURCH, ISFINALLY IN-DUCED TO SWALLOW HALF A PINT OF "CONSECRATED" WATER-HISTORY OF A STRANGE CASE.

Months of patient labor, the faith of devout believers in the church, prayers and penance without number, and lastly the exoreisms of priests vesterday are believed to have prevailed against Satan in the battle to reconcile young Ignacius Kosiolak to holy thoughts at the Holy Trinity Polish Catholic

Church Kosiolak is a lad of 11 years, who is believed by his parents and priests of their own nationality to be possessed of devils. For nine months he has resisted allaggressions from friends or strangers seeking to advance religious matters with him- even barking like a dog in reply to such attention, and uttering execrations strong enough to put a reglment of pious folk to flight. The sight of a crucifix, beads, or such pictures as Catholics like to look upon was enough to drive the child into a frenzy in which it is said he became either furious or in calm talked wise beyond his years.

Medicine, hypnotism, and faith cure did not avail to change the boy's inexconduct. The parents come to think there was no hope of reclaiming him until yesterday new confidence selzed them, when the Rev. Father Casimir Sztuczko, rector of the Holy Trinity Church, after a series of tests and much trouble of the spirit, succeeded in making the lad drink half a pint of holy water and make the sign of the cross.

Some have said the boy was subject to a peculiar form of insanity. Others thought he was shamming. A few of-fered the theory that his maindy was a form of reaction from too much be-Ilcions training in his early years. Those who know him best' say evil spirits have taken possession of him. and this theory is generally accepted in the parish.

It is told that the boy's hatred of all things pertaining to the church and religion is made doubly mysterious by gifts of tongues and faculty of mindreading. His feats in this line have made him a source of terror to some persons to whom he repeated chapters of their early lives, which they supposed no man knew-things which in several well authenticated instances happened and were forgotten years before the boy was born.

EARLY HISTORY OF THE CASE. This incredible situation is the development of less than a year. Ignacius Kosiolak was like any smart, cheery lad up to his eleventh birthday. Las February his mind took on an anti-regous hysteria and he grew worse until housands of people knew of the queer situation. The story was printed in The Tribune several months ago, and so many people went to the boy's home out of curiosity or pleading interviews in the interest of science that at length the family moved to the other end of the Holy Trinity Parish. Young Ighading has been kent in seclusion mos of the time since and intruders are not



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given any satisfaction at the humble home.

MOSES HULL'S BOOKS. Father Sztuczko undertook to drive out the evil spirit. He called into consulas sults my fancy. Whatever is too tation many of his brother priests, and A List of His Noted Works. hard, too dirty, too disagreeable for me, all sorts of experiments were made to I may set Quashy to doing. Because I locate the sent of the evil one. It was For Sale at the Office of The Profound to be true as the parents had represented that the child had a horror stay in the sun, Quashy shall earn of holy water and would manifest a frenzy when by any deception he was Wayside Jottings. shall lie down in every puddle, that I may walk over dry shod. Quashy shall do my will and not his, all the days of his mortal life, and have such chance of the contact with it. He was mortal life, and have such chance of the contact water from the ordinary water by intuition. It is said that a single drop of the author, also a portrait of Moses Hull. Price, and portrait of Moses Hull Price, and Price Price, and Price Price, and Price Price, and Price Price Price Price Price, and Price Pr of consecrated water was put into his drinking cup and allowed to dry very nursery ground for the Spiritworld? A stand must be taken against
this, and the time to take it is now.
Spiritualists with spiritual forces behind them, a spiritual force within them,
it off the shelf and drank from it. His
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it off the shelf and drank from it. parents say if a few drops of water New Thought. which have been blessed be sprinkled upon his clothing while he sleeps, even though he cannot feel the moisture, he will tremble from head to foot, grit his teeth, remonstrate bitterly, and even New Thought.

veep without waking up. Such stories find more witnesses than a notary could hear through in a week. Among the friends who have looked into the case and who believe these storimposed upon. To one of these, Charles J. Machek, No. 844 Milwaukee avenue, an uncle of the boy, the youngavenue, an uncle of the boy, the young-ster one day broke forth in a tirade in the Italian language, although it is not believed by his parents he ever heard a word of that language before. He is said to have dragged a few skeletons All About Devils. from the closets of individuals who attempted to influence him, with the effect of keeping the thereafter at a safe distance from him. FOUGHT BEFORE THE SACRISTY.

When the priests first began their incantations it is said the boy was insolent and abusive. He railed at them. and assuming to be a power above and without the life of the lad of 11 years varned the holy men that they were owerless to move him and would come and was guarding young Ignacius from oppression. He never pronounces the name of divinity, the saints, or holv things, but driver his analysis and the saints, or holv before the saints of the saints of holy things, but driver his analysis talks or holy before the saints of holy things in the Bible saints of the saints or holy things. ferring to the Almighty as He fought and kicked and barked like a dog when they first carried him to the sucristy. Before the confessional he fought like a madman. Upon being removed to his home after one of these ordeals the child invariably weakened, sometimes went into a faint, from which he awoke as docile and gentle as a babe until his ever again fell upon some religious symbol. For sometime the priests have been working with him. Yesterday afternoon he was taken to the Holy Trinity Church and further incantations were tried upon him. He was seen to lose much of his fractiousness and at length he consented to drink a cup of holy water and make the sign of the cross. although he refused to pray or repeat the name of the divinity on saints. His parents were delighted at even so much progress. Father Sztuczko said last night he would like to take the child'into the parish house and devote more time to the study of his case if his own religions duties were not so all-absorbing. The above is simply a case of obsession that can be easily cured without the aid of the "crucifix" or "holy"

water. · Spiritualists understand horoughly Chicago, Ill. Spiritualist.

THE CAR OF PROGRESS. Sometimes Progress moves like the

enail, Sometimes like the car on the rail, But it ever goes toward the light, Out of the "woods," out of the night. The Car of Progress never "backs" Or inverts its tracks.
On and on, with the flying years-Carrying mind up to the rolling

spheres— thro' fields of space-Sometimes slow, sometimes in haste. Ah! who can prophesy or tell-As the flying years the list doth swell-What the grand outcome will be From each new discovery?

My stars!" Only think what we know about Mars! And we've only reached the outer bor-In the planetary order.

What may we hope To see with a bigger tele And with full steam on the car, Buzzing past each shining star; Stopping now and then, as the case may To look into some new mystery?

Ah! this is an era grand, When open wide is the Father's hand. And all Nature, smiling, waits To gladly open wide her gates: "Come in, nor ever fear to go

Where'er the God-Love doth its bright rays throw. Come in—nor fear the highest steep Or the lowest deep.
Where'er you see one God-mystery—
It is all yours to know—

Only in Truth's straight channels go. -Ever go up to it, Nor fear Superstition's dark edict. G. S. GREEN, M. D.

gressive Thinker.

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require to day; and that the coming of Christ is the return of necdiumship to the world. 48 pages. Price,
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### GLEANINGS.

#### EXTRACTS FROM "LIGHT," LONDON, ENGLAND.

In lately considering the possibility are very great. The ways of the world of spirit-life everyday, we very freely are hard to set aside, and competitors looked around to see how everywhere who stick at nothing are as hard to flesh and spirit were separate or even beat. But what we want to see is that opposed, and how everywhere spiffit these difficulties only measure the was deeper and higher and finer and smallness of the world's standard more real than flesh. One need not be and the a Spiritualist, in the ordinary sense of would, indeed, be but a sorry help the word, in order to believe that. It is who tried to make out that the a very homely fact, it is even a fact ways of the world were all wrong, and with a decided market-value in it. It that, for instance, money-making might is, moreover, on the minutest and on be left out of the question. That would the most extended scale, a great fact be ridiculous. Money is necessary, and concerning Nature, whose secrets never there is no reason why a man should lie on the surface and who everywhere not say grace after a profitable transne on the surface and who every which is say,—The things which I show you action as well as "after ment." But the and the creations which I evolve before true ideal brings in other considerations you, they are spirit and they are life. land finer motives and less sordid de-Now, what we want to insist upon is sires. It even promises to turn book-

that all this is intensely practical, binding and building and cotton-spin-There is not a word of mere sentiment ning and shoe-making into real "divine Every human creature upon this service," and to reckon honest work earth is "a living soul," and all he can amongst the sacraments of life. say about the body is, that he has a body. The flesh is the instrument; any other sphere of life. What is true a deplerable or a shameful thing for a church, club; and everywhere the ideal human being to be in bondage to fiesh, must come from within for it is anything. to be, as we say, "a slave to his appetites." We feel, we know, that this much that the world "expects" of us; is somehow wrong; and so, as a rule, it is independent, self-poised, serene. It does the slave; or, if he does not, he does not only because he is so low down as Know thyself. It helps to the greatest not toknow he is low down, and then the of all victories-Be thyself. It makes measure of his immunity from shame possible the sublimest of all conseand remorse is the measure only of his crations—Give thyself. And that will

degradation. There is no more necessary act in life than this, that we should shake ourselves free from the delusion that God has yet made man. Man is not created he is being; created. It is probably the truth that there is not upon this planet a single perfect type of human being. But, God be praised, there is also probably not one human being who is not on the march and who may not contribute to the advance of the race; for even the obscene, by creating disgust and longing, may advance the race a triffe in purity, and dry unbelievers may deepen the longing for nevers may deepen the longing for life, passing on in an almost ideal way, something better, and tyrants may life, passing on in an almost ideal way, help the peoples of the earth to pant for freedom, and teach them how to get lingering desense; and that is called it. So, by all processes and paths, the "awful." "Beautiful" would have been ideal may be approached-and possibly, ultimately, reached.

There is a sense in which it is true probably the kind lady who sent the that every human being has an ideala most blessed and hopeful fact of human life! The desire may be very low, the ideal may be even contemptible, but the supreme fact is that it is there; and the immensely hopeful fact is that it can be used for anything. Caliban said that Prospero taught him language, and that the use of it was-he how to curse; but, in the end, we hear him say: "I will be wise hereafter, and seek for grace"-a wonderful parable, finely setting forth the march of man! One of the secrets of life is to recognize this profound significance of desire, in its great march upward to aspiration and adoration. It is only a question of degree The instinct is there; it only wants instructing and guiding. Low down, it is satisfied with savage tattooing of the skin; higher up it yields us the masterpleces of a Rembrandt or a Henry Moore. All the way may we trace this idealism

from a cannibal to a Christ But here and now, in relation everything, we may truly say of ideals what we said of flesh and spirit-they vary enormously in relation to the same object or transaction. Take the common-place matter of running a business, whatever it is; there may be deals as far apart as heaven and hell. One man may think of nothing but making money. He will do, for the people he employs, nothing that he can help doing: he will he can withold. Call him "flave drivcan withold: Call him "flave driv-"sweater," what you will, it is all humanity. Third.—To provide homes, the same to him. His one object is to through a pension fund, for our aged make money; and every human being and indigent workers and laymen. he hires he hires as one might buy an Fourth.—To provide sanitariums and orange, to suck it, and pitch the ex- hospitals in which those afflicted by all hausted skin away. Another man may kinds of diseases can be placed and have a keen eye for his work-peoples's cared for by the most advanced mothers. comfort. Their work rooms shall be ods of medical science, referring now made as bright, as airy, as cosy as possible; the conditions of their To establish schools of science and service shall shall be made as free philosophy in which the laws governing as possible from degradation and medianishin and according from hritation: petty tyrants shall to psychology can be thoroughly taught to all students of occult lore, more limits; he will be as much of a friend to especially our embryo mediums. Sixth. his work-people as a master can possibly be. Is this mere sentimentalism? ing temples and other suitable places We are sorry for anyone who thinks so; for holding their meetings, to we are sorry for anyone does think end that our people will not be so, he may know he is far away even ever obliged to ascend to the fourth from the average idealism of his day- floor of an uncomfortable building poor and low as that is.

The time will come when men will a saloon, or a German soup-kitchen, as run a bussiness on a far higher level many of them are now doing. Seventh. than that of money-making only. Mr. -To provide for an active missionary Stopford Brooke never spoke more service, by means of which the eager sensibly than when he said: "Men enter searchers for truth can be made acthe industrial realm at present for quainted with the fundumental principrofit, and the most successful are those ples of our religion. Eighth.—To who reap the largest profit. The nobler would be to enter the same realm for service, and the most successful that the dismal hymnology of two would be those who rendered the largest service." Why not? There avoided by us. Ninth.—To establish a are many men now who enjoy business National Library in Washington, D. C., as, a business. They take a pride in what they are doing. They know the feelings and ideals of a commander of of Spiritualism can be found for referforces. They want to excel: they want ence by the students of this great to win. That is a good stage higher science. Also, every book ever pubthan the mere desire to make money; lished against Spiritualism, that a fair for that must always be more or less comparison of the merits of the argutainted with something lower even than ments on both sides can be obtained. selfishness. Why, then, should not Tenth.—To establish and maintain, in these "captains of industry" rise to every city, town and hamlet, Children's higher stages still? Why not mount up Progressive Lyceums, through the into this fine ideal of conducting a busi-strumentality of which the rising genness for the good of everyone connected eration may be led into the light of with it?. How this might glorify the old foundries, pits engines, sheds! What new light might shine in everywhere-ay! what new possibilities! It is even conceivable that the idealist the subject of a lively article in "The might find himself on the track of a Metaphysical Magazine" for October,—
new, because untapped, source of wealth. We often ask for faithful serwhich will ultimately have great vants. Suppose we talk about faithful weight,—that the stamp of something masters—and mistresses. Let Stopford like universality as to time and place Brooke say it for us again:-Whose mind is not lifted and moved ualism.

to admiration, as he reads Orlando's words to Adam in "As you Like it'?- past tense to the Tabitians and their "O good old man! how well in thee

The constant service of the antique religion is being swamped or under-

When service sweat for duty, not for made commonplace by Christian mis-

Thou art not for the fashion of these times.

"Inderstand the bounderlying "gross and deep truths underlying "gross superstitions." The Tabitians were, in When none will sweat but for pro-

motion." scribed, perhaps, as nature-worshipers, if this is an ideal for servants, why is with a very considerable infusion of not one for masters? If we would have Spiritualism, pure and simple. They our workmen work for something else saw gods or spirits everywhere. Everythan hire, why should not we work for where Nature was alive to them, and something different in principle, too? to put themselves en rapport with her We blame working men for demand was their one desire.

ing higher wages, when we are all the But the culmination of all was found time striving and plotting for higher in spirit-communion, always, however, profits. We say they don't care for barring out materialisations and the their work; it is their money they want, sight of spirits in any way. By the

That is pretty plain speaking, but of oracles is very propery indentified who can deny its truth? Of course the difficulties in the way ship, and the uses of crystal-seeing are

said to have been well known to the Tabitians, though water was used as a mirror. The following passage shows

poverty of its ideal. He

teaches the greatest of all lessons-

one day be the salvation of the world.

STUNNED BY THE NEWS.

We ought not to too narrowly scan

what people say or write in the first

moments of a great grief; but there are

exceptions, and these relate to cases

where grief is official or not nearest to

he cause of it. Here is a case in point.

The Queen, in telegraphing her sym-

pathy to Mrs. Benson, said: "I am

stunned by the awful news." Why

"awful?" Surely it was almost the

very worst word to use. Here is a good

man, close upon threescore years and ten,

with a splended record of work and

more exact, though it would have been

less conventionally acceptable. But

message did not stop to weigh her

ualist would have been in the slightest

danger of choosing the grim word which first ocurred to her.

The explanation is that the view of

death, bound up as it is with gloomy

notions of judgment and the possible

terrors of hell, naturally suggests the word "awful." Alas! for what untold

agonies is that old view responsible

But the days of release are coming.

Death will die. The great transition

will be seen to be very beautiful. Or-

der, Law, Harmony, Progress, will be

the great words of the future; and per-

haps the time will come when the word

"congratulation" in some tender and

well understood sense, will be used in

place of "stunned by the awful news."

TAKE HIS BREATH AWAY.

American Spiritualists are about to

hold their Annual Convention at Wash-

ington. Their programme is enough to

take away one's breath, or, let us say,

First.-Protection for genuine me-

part of enemies outside of our ranks,

and from competition with the frauds

to make us faintly blush:-

law-making bodies have

Spiritualism.

OCCULTISM-TAHITIANS.

"Occultism among the Tabitians" is

is on the leading phenomena of Spirit

The writer of the article refers in the

beliefs and practices, an indication,

probably, of her opinion that the old

understand the beautiful old symbols

truth, a very religious people, best de-

writer of this article, the consultation

words. Probably, however, no Spirit-

'm harness," without the distresses

Prophets were supposed to speak under the influence of departed spirits, and these were thought still to retain the human form. At deatl the soul was believed to be drawn out of the head, whence it was the corpse, because, among the privileged few who have the blessed gift of dalryoyance, some affirm that, shortly real body, soul (called astral body by ifter a human body ceases to breathe, a rapor arises from the head, hovering little way above it but attached by a vapory cord. The substance, it is said. radually increases in bulk and assumes he form of the inert body. When this has become quite cold, the connecting ord disappears and the disentangled And all this is just as applicable to soul-form floats away as if borne by uvisible carriers.

A VERY CURIOUS VISION. In the early morning of Monday, cially rule clairvoyance, formed about 3 A. M. the trine aspect, one of perfect harmony with Mercury, the mental no limitation, until it places limitations ruler in Libra. Both planets were upon itself by taking on clothing of

Astral and Earth Bodies. The Progressive Thinker for Oct. 31., in a communication signed Alcinous contains fifteen questions, all of which are worthy of careful consideration. borne away to be slowly and grad- The oucstions arelatoo numerous and ually united to the god from whom it varied to admit of even approximately had emanated. It had to pass through appropriate replies being given on the nine conditions in order to reach the present occasion, but taking the first in tenth—everlasting rest. It is most in- order I will submit my own views on teresting to know that the Tahitians the subject, which your correspondents had concluded that a substance, taking and others may examine, and accept or had concluded that a substance, taking and others may examine, when he head of reject as to them may seem best. The question reads: "What is the relation existing between the more ethe

some), and the earth-body?"

By "ethereal body," "soul" or "astralbody" as here used I understand that envelope or covering of the individual spirif, in which that spirit remains enclosed after temporary or final separation from the earth-body. This ethereal body has form resembling that of its physical counterpart. During earth-life the two are united together by an exceedingly fine elastic cord, the snapping asunder of which frees the spirit and October 5th, I had a vision-or perhaps enables it to be reborn into a higher life, dream would be a safer word-which through the process which we call may interest some of your readers. I death. This is so far sufficiently clear write because I think that other people and is generally understood by all who may have had at this time a similar expe-possess any knowledge of occult or rience, for as a student of the most an spiritual philosophy. The origin, use, cient of the occult sciences, Astrology, and ultimate end of the ethereal body, have reason to think that the in- and how it affects or is affected by the fluences at that hour may have been earth-body, in short, its relation general and not pecular to myself. For thereto, are less clear and more I found on referring to the ephemeris, imperfectly understood, if understood that the psychic planet Neptune (now at all, by many minds. It is with view in Gemini), which is believed to especto an explanation of these points that Alcinous propounds his first question. Spirit, per se, is formless. It knows

## THE PROGRESSIVE

THE LARGEST SPIRITUAL PAPER ON THIS EARTH

It has the Largest Circulation by far, and Presents Each Week the Largest Amount of Reading Matter, Treating upon Spiritualistic, Scientific and Occult Subjects. Those who do not take it are left in the rear o the Procession.

diums from unjust persecution on the and fakirs who have attached themselves, like barnacles to a ship, to our movement, and are Spiritualists in name only. Second.-To assist our were as firm and real as anything I life's work, the end of the act of dying magnetic physicians in obtaining their rights in the forty-two States whose boy, his counterpart in every way, into other mark which preceded another man-paring another body fitted for the higher ifestation. "Oh, there's that woman conditions to which in due time it must again!" cried the first boy; and I saw ascend. or to meet over a livery stable,

> incomplimentary one I imagine, but its earth tenement. nunc civitas, sed gloria ingens."

Utacamund in Southern India, on July to itself the less gross.

9th. 1860, with the thirteenth degree of Spirit is eternal, without beginning or fifth degree of Pisces near the con-Matter is also eternal, without befunction of Neptune, and Venus ruling ginning or end, the ninth house (dreams, visions,) less changes of combination under in exact conjunction to the minute with the operation of spirit. The ego Jupiter and thrine to Neptune. This is spirit, therefore diways did and ought to give me splendid dreams, but always will exist. The material alregret to say that with one or two toms which combine in forms are con-

explain my vision, though I sincerely for higher spiritual life. thope it may be the beginning of a new faculty. I can say in conclusion that the celestial and earth-bodies might be a single hair's breath.

Mercury in Leo.

"Cosmian Hymn Book." A collection of original and selected hymns, for lib-eral and ethical societies, for schools and the home; compiled by L. K. Washbarn. This volume meets a public want. It comprises 258 choice selections of poetry and music, embodying the Buddhism in its spirit and living princi-highest moral sentiment, and free from ples. Spiritualist or Christian can all sectarianism. Price, 50c. For sa e at this office.

retrograde, and thereby intensified in matter. If that matter be in the form their influence; they will repeat the aspect direct on the 29th inst. I may observe that the experience is unique in mandevelopment. The law of evolution my case, and that with the exception of compels all existing within nature to a very vivid symbolic and prophetic seek higher expression. This law is dream on the morning of August 26th, none the less universally binding be-1893, which preceded by a fortnight my cause it universally acts in a spiral, beginning the study of Astrology, I not a perpendicular direction. In conhave never had any "phenomena" when sequence of this there appear to be alone, though greatly attracted towards periods of retrogression, but these are mysticism like my mother (who was a essential to continual progress. The Highlander) in the past. To return, enclosure of the spirit within the hu-however, to my subject, I was very man germ is one of these periods. Im-sleepless that night, and at 2 A. M. by mediately on this enclosure it commences my clock I got up and had a meal, to build up the physical body. No which I often find a partial remedy, sooner, however, has, it entered upon the I should say, I was suddenly concerning to be autiful naked boy like the a second clapses, without matter being the state of the physical body. As lassic Eros, standing on my bed on the taken on and other, matter cast off. As left side next to the wall. Very charm- soon as we live we commence to die. ing and debonair he looked as he stood Not an instant but some part of our there luminous in the dark room. I sat physical substance dies (so far at least up to admire him, and fully conscious as it is connected with our individual of the miraculous nature of the expe-life), and is rejected by the living form rience. I raised my hand and felt his as of no further value to it. What we fat little shoulders and arms, which call death is but the consummation of ever touched in my life. I now became which commenced with the entrance inconscious of the presence of another to this life. But death is itself a rebirth Both my visitors talked to me with a preparation for that rebirth. The spirit flow of charming galety; but alas, I re- never ceasing in its labors, employs itmember nothing they said, but a re-self while in the physical form in pre-

with the utmost clearness—for I am
This body, by whatever name it may
very shortsighted in my normal state—
be called, is the habitation of the spirit the face or death-mask of a pale, rather in the next stage of life. During each unpleasant-looking woman, unknown earth career it is usually bound to the to me, with dark hair and a sad expres- physical frame without any power of sion, floating near the bottom of the escape from it, yet it is ever seeking to bed. It came quite close to me, receded escape that it may accompany the spirit again and disappeared. I am sorry to in flight to broader and fairer fields. say that my little friends vanished at Sometimes, however, a temporary exthe same time, and in their place stood, cursion of the astral body may take two earth gnomes or cobbolds in dark place, either through weakness of the brown hoods and coats falling to their physical frame, the result of sickness, feet. One addressed me in a deep gruff or its extremely negative condition voice, and then they too, vanished, and in sleep or trance; or, on the other hand, without the least sense of waking or in those whose psychic powers are transition, with the glow of surprise still highly developed, the strength of the on me, there was I in my bed pinching astral body (to which those powers myself to be sure that I was wide rightly belong) enables it at will to quit its tyrant for a season, the strong Of course this had a meaning, an magnetic cord then drawing it back to

this can concern no one but myself—all The spirit in this life constructs the I want to hear is of any similar expe-ethereal body by means of the physical. lences. I am inclined to think that the The use or abuse to which every organ. boys were the symbols of tutelary spirits muscle, nerve and fibre of our present of the sign Genini, through which Nep-visible, frame is put, is portrayed in the tune, the spiritual Venus, "last, lone astral. But as the material of which it liest, loveliest, exquisite, apart," the is constructed is finer, it will more acruler of the Celtic race and temper- eternal ascension, ever discarding the ament, moves slowly in his vast orbit the condition of spiritual development on the borders of space. As a curious to which we have attained. Like the correspondence I would recall what physical body, the astral is mortal. It l'acitus observes in his stately prose of serves a temporary purpose in another the Celt: "Proximi oceano Cymri, parva sphere, as that does in this. The human spirit continues the same work of If it would interest any astrological eternal ascension, ever discarding the reader I may state that I was born at grosser forms of matter and collecting

Virgo rising, the moon in the twenty- end, and is eternally unchangeable. but subject to endexceptions it has not done so litherto, stantly disuniting and recombining in I am informed by crystal seers and other forms. Physical bodies and asothers, that my mystical number is tral bodies are constructed without end, thirty-one, my spirit name Pansy(!) and and perish when no fonger of service, but my stone the opal, "because his the immortal "I" knows no destruction. my stone the opal, "because his thoughts are like fiames," or perhaps "because there is fire in his belly," as that of earth, is affected by its concarding the ease, ignorance and vice in this life darken and enfectle it. Health, intelligence and virtue produce on it the and date build the lives of men.

My "lunar direction" for this month is the Moon to the conjunction of the "moorpessed" Venus. in Cancer, an ocprogressed" Venus, in Cancer, an oc- of evolution, to possess the elements of ligious belief, as there is in this country. cult sign,-the other two being Scorpio corruption. Contemplation of purely Under the establishment in England and Pisces. Perhaps this may partly spiritual things is its natural training there has never been a reform, not one.

I have not consciously exaggerated by treated at much greater length, but that has not received the opposition of enough has probably been said to sug- the clergy of the Auglican church. It gest thought for the present E. J. Bowtell.

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### THE OLERGY.

The old idea of the priest was that of

Underwood.

an individual invested with supernat ural authority and having secret communication with the divine power. He was believed to have means of com municating with Deity, unknown to ordinary men. He had power to inflict evil or'to do good by virtue of his office, which none others possessed He belonged to the order favored by the multitude. He could by appeals to the supernatural control or modify even the operations of nature. It is not strange, therefore, that he was a man of the greatest consideration and importance among all other classes of the people, upon whom where conferred the highest honors and to whom were ac orded the most valuable privilges. The modern orders of the clergy are priestly orders of antiquity. The clergy-man of to-day is what he is by reason

a natural, legitimate evolution from the of the centuries of change that has taken place in religious belief and in the class which pre-eminently represents that belief. The difference between a clergyman of to-day and a priest of an- fate, reconciled, relaxed, practically sucient Egypt or Judea is great, but it is not greater than the difference between the popular religious beliefs now and fires already lighted, the preparation As skepticism has developed and Free thought has modified all forms of faith, he importance of the clerical office has

large measure of its sacredness and, while there is still a great deal of reverence for the order of the clergy because of the supposed sacred character of the office, there are multitudes among the masses who no longer believe that the minister is called of God or has any special commission to preach the gospel, Cultivated minds generally, those at east that are not trammeled by authority, look upon the clerical as they do upon any other profession, that is as one chosen for the purpose of obtaining a living and securing the advantages which professions give over ordinary

pecome less. It has been divested in

trades and arts of workmanship. As the people have become liberal and ree-thinking, so have the clergy, until to-day we have the anomaly presented in the fact that there are men whose office it is to teach in regard to things unknown, inaccessible to ordinary minds, who do not believe in any of he mysterious things for which their profession stands. There are in the ands of them, who are in doubt even as to the existence of a personal deity and who have no belief whatever in any special communication with divine power, who have outgrown entirely belief in the efficacy of prayer, who have discarded the doctrine of the sacrificial atonement and salvation through a redeemer, who have no belief in a local heaven or hell, and who strongly doubt whether there is any personal, conscious identity beyond the death of the body. It is not often that such persons avow and preach this extreme doubt and done, but to their cost, as in the case for instance of Rev. Rowland Connor and Rev. Mr. Milne, of the Unitarian denomination. On the other hand, extreme forms of skepticism, as reprefidel," have been modified by science, and outside of the pulpits and the hurches are multitudes of skeptics and Proethinkers who are, in a deep sense

of the word, really religious men and

Notwithstanding the radical change

that is taking place in the position of

the clergy, the class feeling persists

orthodox or heterodox. The bond be-

tween a Presbyterian or an Episco-

naltan and a Universalist clergyman, l

notwithstanding the great difference in their religious belief, is stronger than that between the average liberal preacher and a teacher of rational religious thought who is unordained and outside of the pulpit. There is a feeling of caste among the clergy. When a man becomes a clergyman, unwittingly he feels a certain, perhaps undefined superiority over lay teachers, based, to some extent, upon the old conception by which he is influenced of sacredness of that office. The most liberal clergymen give but scant recognition to any religious teacher outside of their profession. To be of any consequence to them, to be entitled to recognition by them, to deserve notice in their papers for the work which he does, however valuable he must be ordained; that is, he must receive the consecrated approval of the clerical fraternity of some denomination One who without the ministerial mark attemps to teach, will find himself, so far as the clergy are concerned, in a condition of isolation: will find himself ignored. There is an implication in the clerical attitude toward him that he is not authorized to teach on religious subjects. The result of this treatment is to induce lay teachers to seek affilintion with the clergy, to receive ordina tion, and to become professional preach ers Every accession of this kind strengthens the clerical order and, of course, leaves the unordained, the unclerical, religious teacher, more and more upon his individual resources, without the aid or sympathy of those of the same belief, who might, but for

their caste feeling, give him essential aid in his work.

It may be affirmed that every valuable reform in its inception, when extremely unpopular and when it has re quired courage to espouse it and to work for it, has been opposed by the clergy. 'It was so in Egypt; it has been so in all countries in which the clergy have had power and influence. represent the conservatism of the times in which they live. Even the more liberal of them in this day yield to the temptation to remain silent in regard to glaring evils, to remain indifferent to needful reforms, to pander to wealth and power and influence, and thereby retain their large salaries and their which originated with the clergy or inis not strange under the circumstances that reformers become impatient with the clergy and sometimes severely excoriate them, as Garrison, Pilsbury and Foster did in anti-slavery times

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### THE CRIME OF SUICIDE.

how near these "pagans" approached to some of the finest insights of modern That Exists Between the As Viewed by Prof. B. F. Illustrated by a Story of Kinsone of the finest insights of modern That dergarten Experience.

> Two Wrongs Never Make One Right.

Would it be worth the having or the giving? The boon of endless breath?

of living, There is no cure but death?" "Unlessaman would marry a gallows, and beget young glbbets. I never saw

one so prone!" The author of my first quotation is unknown to me. The second is from Shakespeare's "Cymbeline." The jailer has in charge Posthumous, a man who seems to be regardless of cautivity, and careless as to his future doom. On the whole, he is more inclined to welcome death, even in a painful shape, and under circumstances in themselves legrading. He seems to think that the conclusion of his physical life may free him from mental tortures. The jailer thinks it would be hard to find another man as "prone," or ready to accept his pine and prostrate as the poor animal before the officiating priest, the altar made for stroke or stab.

This "prone" or reconciled state, as to prospective death, the willing and heerful casting away of the physical body is not always a healthy mental condition. It does not always imply courage; it may indicate a want of it Let us look into this.

St. Paul held that "there is a natural body and there is a spiritual body." I believe that we organize our spiritual bodies for ourselves, out of our daily lives, or rather, out of our adjustment thereto. That life is a DUTY, a responsibility, a discipline, an obligation, from which we have no right to free ourselves by our own acts or at our own option. I believe our earth to be but one of the primary schools or grades of the universe. A. has not learned that "one plus one makes two." He says he has a perfect right to choose, himself, out of his individual understanding, he being all of four years of age, whether he shall learn this or not. He has come to the conclusion that he will not do so. It is not convenient, it involves too much application his mental powers to a distasteful task. He was placed in the kinderpulpits Agnostics, hundreds and thous- garten by his parents. It was through no act of his. Has he not a right to teave the kindergarten of his own volition when and how he pleases?

Is not his own life, his indeed, to do with as he pleases? Is he not as wise as his parents? Doesn't he know more than his teacher? Well, he will leave the baby class

where Susie Jones Mughed at him! He will go over to the university, where the other young men are his equals He leaves behind him a word of apology and regret, and half-glad, half-sorry but on the whole, pretty determined. tolerably brave, like the Irishman who was frequently sober. He leaves the "baby" room, crosses the hall, opens the street door, waddles around the corner with his apron full of his most herished belongings, and dragging his toy cart behind him with a string, and he enters the neighboring college of signary duty. Law and actually makes his way to the principal class room. He presents himself before the dignified professor who doesn't like children, and the amazed class, with "Men, I'm one of you" The Janitor has followed close upon his track. The professor says coolly "Throw that little devil out of the win strongly among them, whether they are dow, or stuff him into the furnace, and shut the door after you." A., kicking and sceaming, is ignominiously thrown out into the street, playthings and all A crowd of street urchins soon deprives him of his toys, and they "have no end of fun with him." A "tramp" from the alley appropriates to his own uses A's copper cents from apron pockets, the little gold chain and locket from that manly neck, the ring from the chubby hand, the ring that "mamma" ties of with pink ribbons that pass around the dimpled wrist. The shoes and stockings, too, are worth something, at least glass of whiskey. Ultimately A. finds himself once more in the kindergarten under changed conditions. He is hence forth closely watched. He has learned that asserting himself to be a man has not made him one. That there were nore dangers and trials for him, outside the kindergarten than he ever met within it. He begins to realize that after all, is his proper place.

What do those in spirit life (as far peyond this plane of existence as the College of Law, with its bearded stu dents, is beyond the kindergarten)think of the suicide, the utter fool, who asserts that he did not enter earth-life of his own volition; that his parents brought him into this world club-footed. or hump-backed, afflicted with scrofula or leprosy? Has he therefore a right to further deform himself? Because they, his forerunners, inflicted upon him an ailing or diseased physical body, has he a right to mutilate his spiritual body? To enter another plane of life. with a disease upon him far worse than leprosy itself? With a taint permeating his being far worse, infinitely more objectionable than the taint of scrofula or even synhilis?

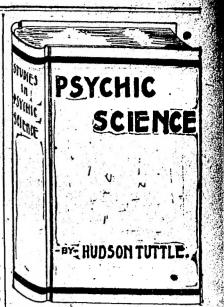
When, in any plane of existence, did two wrongs ever make one right? Supnose the afflicted through hereditary causes, could know that living out his natural life here, "taking it as it comes," and bearing all with heroic patience he could enter a new plane of life through the natural death of the physical body, there to realize the possession fa spiritual body of health, beauty, per fection? Would it not be worth his while to "suffer and be strong?" There s no language sufficiently strong for the proper denunciation of the shame ful crime of suicide.

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**EATURDAY, NOV. 21, 1896.** 

A Gross Misrepresentation. How strange that the average pulpi-

teer is always prating about the good government God has given us, and the means he has provided for its preservation. Rev. E. A. Orr, of this city, in his discourse on the eve of the late election, is reported in the Chronicle to

"God has given the people a peaceful weapon, the ballot, and has, by educa-tion and agitation, awakened them to the consciousness of their power and their duty."

Nothing can be more false. For ages the church taught God gave nations kings. They were anointed, or, in Christian language, were christened kings by the priests, under the absurd pretense of being agents of God. The two powers-priest and king-ruled the people, whose province it was to obey. Republics and self-government disappeared with the rise of Christianity, and monarchial governments reigned supreme. The American revolution was commenced with no expectation of arraying itself against the throne. It was the pen of Thomas Paine, the author-hero of that revolution, who insisted that the people should cease to rely upon heaven's aristocracy for a government, and set up one of their own wherein the ballot should be king. His "Common Sense," written on drum-heads, by camp-fires, between long marches, was published in January, 1770, and was the first open assault in America, or in the Christian world, upon a monarchial government. Edition after edition followed in rapid succession. It was read, by order of Washington, to the soldiers in the field: it was discussed by them at the mess table; it entered nearly every mansion, farm house and log cabin in all the land, and paved the way for the immortal declaration of July 4th, following, which, though credited to the masterly mind of Thomas Jefferson, was unquestionably drafted by the more brilliant Paine.

God's representatives, the clergy, op-posed Paine's positions. They taught that all governments were from God. "The powers that be are ordained of God." They resisted the contemplated new government at every step, and the more prominent clergy fled the country among whom was John Wesley, founder of Methodism, and Rev. Samuel A. Pe ters, of the Church of England, both of them misrepresenting and falsifying the condition of the country. The priestly hatred of Paine then took root, whose work, says Botta, the Frenchman, in his History of the War of the Revolution, page 343, "was one of the most powerful instruments of American independence." It culminated when his Age of Reason, the legitimate outgrowth of his political writings, was given to the world some two decades later.

No. it was not God who gave freemen the ballot. It was wrested from kings. sustained by priests, on many a gory battlefield by the strong arms of the people, and it is a gross libel to credit it to any other source.

From the very inception of our gov ernment, with the ballot at its base priesteraft has been struggling to crowd God into our fundamental law ing to concede to the fathers of the Republic the credit their due, they have been trying to make real what Rev. Mr Orr claims; but we trust that period is very distant when a hierarchy shall succeed "a government of the people, by the people and for the people

### A Paleontological Relic.

"The fossil remains of a hog have been recently discovered in the 'Bad Lands' by an expedition led by Professor J. E. Todd, State Geologist of South Da kota, and are said to prove that the animal must have been as large as a medium-sized elephant."-News item

Those "Bad Lands" of the Northwest. through their fossil remains, have thrown a world of light on primeval history. Some few species, as the horse, seem to have been dwarfs compared with their present size, but the great mass of animals have deteriorated in

Does the general reader comprehend the significance of those fossils, bones metamorphosed into stone? They tell of a long distant age when those Bad Lands were covered with a dense flora and fauna, drawing their nourishment from a rich alluvial soil. They tell of a submergence, when all those now elevated plateaus were depressed, and became the bed of a mighty ocean, over which it rolled its flood, while the monsters of the deep sported on its waves, or crawled along its slimy bed. They tell of an upheaval, after perhaps millions of years; of a receding of the waters; of the adaptation of the country to the support of a new form of life; of man delving in the rocks, finding fossilized forests buried in the sand, or encased in stone, and the bones of animals who lived in those forests, and roamed at will undisturbed by man, changed into stone and those stones sought for with much labor and expense, filling the great museums of the world with a reyised and corrected history of creation. in legislation,

Multitudinous Myths.

The myths of the past were not lim-

ited to the false in history, the deceptive in biography, or the errors in philosophy. They were equally misleading in the physical world. Those errors gave rise to false systems of theology. Though myths fade away under the light of true knowledge, the deductions founded on a misconception of facts remain for ages after. The origin of evil, as taught by the church, was built on the conception of an almost infinite Devil. Though belief in the latter has mostly disappeared, as has the empire over which he presided, yet portions of the old faith built on the fictions of ignorance and superstition still survivo. The geographical student of two to three generations ago read:

"Norway is remarkable for the maelstrom, a dreadful whirlpool which draws in ships and even whales, from a distance of several miles."

This gigantic whirlstream is illustrated in the school book from which the extract is made, and represents the revolving waters, tunnel-shaped, into which a ship had been drawn, its stern about disappearing in the awful vortex. Long years have passed since the impressions were made on the writer's youthful mind of that depression in the sea. It was recalled by the reading of a recent very interesting pamphlet, wherein this whirlpool was presented to illustrate a point. The author says:

"It is caused by an opening in the floor of the ocean, through which the water rushes, and as it runs towards the outlet from all directions, approaching and crowding toward the center, it im linges on itself, and this impingement forces it into a revolving motion in the direction given by the strongest in-

We beg to assure our friend, the author, that he was misled by his early teaching regarding this "opening in the floor of the ocean." It was a fiction of Loffodon Islands, a misrepresentation which science has long since disproved. Says the American Cyclopedia:

"This whirlpool is produced by the current that rushes in and out of the Great Fiord, which lies between the Coffodon Isles and the west coast of Norway.

The facts are: The channels between two islands and the main land are narrow and tortuous, and generally of great depth, giving immense force to the tidal currents, ebbing and flowing every six hours, which the uncultured seamen who ventured to enter these northern seas mistook for a whirlpool. They supposed there was a hole in the flat earth through which the waters of the ocean were discharged to the unknown regions below, a mighty sewer, if the reader pleases, where the excess of water let down from the "windows of heaven" and borne away by the rivers to the ocean, was carried off, preventing the continents from being overflowed. When the earth was proved a globe and the "windows of heaven" were proved a myth, and the interior of the earth was demonstrated to be a solid mass the drainage of the ocean, other than is carried on by evaporation, was relegated to the myth-makers. who constructed a flat earth resting on pillars, as the Bible tells it, and as ignorant churchmen still insist is the way it is supported.

In every domain of knowledge he who builds a belief on the teachings of the Bible, or deductions therefrom, finds himself at fault.

### Celestial Visitors.

Three comets are reported in th heavens, which are advancing on the earth at an enormous speed, estimated at one million miles an hour. Two of these erratic visitors are well known, but the third is a stranger. What deviltry he may be up to we can't know till his nearer approach.

Our elderly readers will remember the comet which put in an appearance in the spring of 1843, with a flery tail of 108,000,000 miles in length, stretching nearly across the visible heavens. Wm. Miller, the inventor of the Millerites, had predicted several years before general wind-up of all things terrestrial in April of that year. About the first of March the tail of the dread messenger of heavenly vengeance absolutely entered the earth's orbit. Miller's in terpretation of the prophecies was at a premium, but before the day of the grand wind-up Mr. Comet, with his clongated tail probably between his teeth, took his departure, and soon after

was lost to our solar system. The new visitors come unheralded, and their mission is unknown. Now for and the Adventists may as well revise their predictions and fix another time in the near future for the general confla-

### Merited Compliments.

Samuel P. Putnam, Esq., President of the American Secular Union and Freethought Federation, tells in the New York "Truthseeker" of his having addressed the National Convention of Spiritualists, at Washington. He says:

"I enunciated in brief order the 'Demands of Liberalism,' and they were in harmony with the spirit of the meeting. The Spiritualists are our allies in the great battle for human freedom. question of the length of life is a minor one compared to the question as to the quality of life. Immortal or not, we desire to be free. Modern Spiritualism has been a powerful opponent of priestcraft, and has given hope to man instead of fear. On this side the grave our ranks are together for liberty, for justce, for humanity. I find staunch supporters of secular government in Pres-ident Harrison D. Barrett, Secretary Francis B. Woodbury, Mrs. Cora L. V. Richmond, Moses Hull, and many others on the roll of this Association. future contests with ecclesiastical big-ogry I feel sure these friends will be our co-workers, faithfully to the end, as they were last winter in the halls of

### Coming to Their Senses.

The courts are clearly partaking of the spirit of the age, and are slowly coming to their senses. Charles Benning was prosecuted at Fond du Lac, Wis., for Sabbath-breaking, by threshing grain on Sunday. The defendant claimed it was an absolute necessity, as the grain was over-ripe, and rain was threatened. Both district attorney and court agreed no offence was committed and the case was dismissed. Churchmen want God, Jesus Christ and the Bible in the Constitution to cure all such defects

THE PROGRESSIVE THINKER.

A Review of the Situation Present and Past.

carefully and critically examines its tofore. pages can see at once its cosmopolitan A DUTY YOU OWE THE PROCRESSIVE character, and the important part it is playing in the great reformatory movements of the day.

of THE PROGRESSIVE THINKER'S claims go to work at once to increase its list, to recognition on the part of Spiritual- and thereby extend its influence for ists, place it by the side of any other good. Get your neighbor to subscribe dollar Spiritualist paper, and then you for it. See to it that those who do not will see the merit of its claims to being already take THE PROGRESSIVE THINKthe leading Spiritualist journal in the ER subscribe for it, and thus sustain it United States, Without any intention or desire to disparage the work that or desire to disparage the work that the United States that has been selfother papers are doing, The Progress-sustaining. See to it, Spiritualists, that IVE THINKER has stood forth from the it remains in that fortunate condition.

THE PROGRESSIVE THINKER has always adhered to the prepaying system. The plan of sending out a paper after the time paid for has expired is, in

ANOTHER IMPORTANT FACT.

every respect, unbusiness like, and no Election now is over, and people gen- Spiritualist paper has ever permanently erally can commence thinking about prospered that had adopted that method. something besides the various vexed Sooner or later it dies. It may have questions connected with politics, and "fine prospects', before it, but never atthe election of a presidential candidate. tained. It may print a picture of a During this year of intense excitement rented building, of a Mergenthaler Linand hard times, many people have for- otype Machine which it does not own, gotten that THE PROGRESSIVE THINK- and in soft, winsome words speak again, ER has an existence, and that it is the for the twentieth time, of "fine proslargest paper published to-day in the in- pects," which in the end will probably terests of Spiritualism. Any one who crumble to the dust, as they have here-

THINKER: The status, past and present, of THE PROGRESSIVE THINKER, commends it-In order to fully realize the full extent self to every Spiritualist. They should

### AN ENTIRELY NEW PROGRAMME.

One of Great Importance to Spiritualists-It Will Be Announced at an Early Date.

sterling, unflinching honesty and integrity in business transactions, built up through untiling industry, without the aid of a "syndicate" or "backer," the early navigators who visited the and without squandering the hardearned money of stockholders.

THE FALL AND WINTER CAMPAIGN. The fall and winter campaign of THE PROGRESSIVE THINKER will be especially brilliant; its pages will be chock full of matter that every Spiritualist should be familiar with.

#### A MOST LAMENTABLE FACT.

It is a lamentable fact that not one Spiritualist in three hundred takes a Spiritualist paper of any kind. The prepaid circulation of all the Spiritualist papers combined, outside of THE PRO-GRESSIVE THINKER does not exceed probably 15,000-a fact to be deeply regretted. Just think of the great mass of this great movement. Not one out of twenty-five of those who usually attend gation of their creeds. Spiritualist meetings ever patronize the Spiritualist papers. Ask one of them if he saw the magnificent address of President Barrett to the National Convention, and he will open his mouth, stare around, and will not know what you mean. Ask a few more questions and you will learn his superlative ignor-Convention at Washington. This is the actual condition of the great majority of Spiritualists, who will patronize no Spiritualist paper, to the extent even of two cents per week.

IS THE STATUS OF SPIRITUALISM CHANGING?

(and it has nothing especially to brag herb have I given you all things of), does not strike a "heathen," -(one who rejects Spiritualism) as a very favorable omen, nor does it look well for Spiritualists generally. The old Better Way, of Cincinnati, flourished along with "bright prospects" continually before it, but never reached. With one magnificent swoop it changed its name to Light of Truth, repudiated the stockholders who aided in building up the subscription list, and with glaring headlines, announced its "bright prospects," which, too, have never been attained. and it went right along losing money until in order to get other "bright prospects," it moved to Columbus, Ohio, having discharged C. C. Stowell, as unworthy of the position of editor, thus sustaining in all respects the opinion of THE PROGRESSIVE THINKER in regard to that individual. The paper has never been self-sustaining.

ANOTHER DEPLORABLE EXAMPLE. The grand old Religio Philosophical Journal, which had a circulation under S. S. Jones, of 25,000, dwindled down to another bull from the Pope bidding the a circulation of about 1,500, and eventcomet to keep outside of his dominions, ually fell into the hands of an excellent man, Mr. Newman, and finally drifted to California for recuperation, where its proprietor did not have money enough to move it from San Diego to San Francisco. There are several other little Spiritualists papers, as diminutive in

#### circulation as they are in size. ANOTHER SPECTACLE INDEED.

It is sad to think of the pauper-like condition of the nationage of some of the Spiritualist papers-"fair prospects" before each one constantly, but which Reformers Send Out 200 Mail do not seem to be ever realized. Who is to blame for this sad, deplorable condition of one feature of Spiritualism but Sciritualists themselves? In the case of Light of Truth, however, its loss would have been lighter if it had not been for the grossest mismanagement and incom-the National Reform Association of the nateney. Each Spiritualist paper should Covenant Church. Last evening 60,000 strengthened, it could do the work of the angel-world. But as there is only one Spiritualist in three hundred who will subscribe for a Spiritualist paper, it is amusing to see the competitors of each paper trying to get that subscriber.

### THE IMPORTANT QUESTION.

Why has THE PROGRESSIVE THINK-ER prospered somewhat ever since its first issue? If you will visit 40 Loomis street, you can readily understand that there is a combination of circumstances surrounding it, and which attended its birth, that cannot be found elsewhere in the United States. In the first place, you will see a plant worth \$30,000, all paid for, and all tributary to THE PRO-GRESSIVE THINKER. But that is not all. There are other circumstances pos- feat the nefarious project. sessed by no others that combine to make the paper what it is. This paper will receive no gifts or docations, and in that respect it is unique, and is the one paper that Spiritualists should take special pride in sustaining.

#### start as the one unique representative of The American Secular Union and Freethought Federation.

This body of earnest workers, with Samuel P. Putnam as president, has been in session in Chicago, closing its labors with a reception and meeting on Sunday. Mr. Woodbury, the able secretary of the National Spiritualists' As sociation, aud Mrs. Cora L. V. Richmond took an active part in the proeedings. If they could attend its sessions each year they would convert it to Spiritualism.

#### Thirsting for Blood.

"Dr. Joseph Parker, of the City Temple, London, told his congregation the other day that the country would only attain a healthy religious and moral condition through plenty of bloodshed. -News item.

If blood must flow for the advancement of civilization, let it be drawn ignorance in our ranks in reference to from the veins of those who have deluged the earth with gore in the propa-

#### A Thus Saith the Lord.

The Bloomington Pantagraph represents there is an immense quail crop this year, and says the roar of guns is heard in all directions. Then it says: "The farmers are adverse to the hunting of quails on their farms because the ance of what was done at the National birds are great cut-worm destroyers. And then: 10 114

"A few of our Ohristian people here are the worst for slaughtering quails." Can the reader guess why Christians are the most inclined to murder these innocent wild-fowl, the best friend of the agriculturist of all the feathered The fact that the Spiritualist dollar tribe? It is because they give trust to press is languishing like sick kittens, out that "Thus saith the Lord," Gen., ix, 3: side of THE PROGRESSIVE THINKER shall be meat for you; even as the green

The Premium Encyclonædia. Several weeks ago we withdrew our offer to send the Encyclopædia of Death, and Life in the Spirit-World to new 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, in endeavoring to lluminate the minds of those who do not choose to patronize the Spiritualist

We still have a few hundred volumes on hand of this "Vol. I" of the Encyclopadia of Death, and Life in the Spirit-World, in paper cover, which we send to all new six months' subscribers, and also to each of our present sub scribers who renews 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 subscriber during that time he will begin to see

INVEST \$1,200 IN STAMPS.

the necessity of continuing it.

Sacks Full of Letters.

Beaver Falls, 1Pd., Nov. 8.—Special Telegram.—One of the largest petitions ever seen in this or any other country will result from an appeal that will go out through the mails to-morrow from have a circulation of 15,000, and thus memorials and blank petitions were placed in the Beaver Falls Postoffice with special instruction to the postmaster that they must not be mailed on Sunday. They were addressed to peo-ple all over the country, who were requested to secure signatures to the petitions. The fatter were addressed to Congress and urged that the joint resolution asking for the recognition of God in the constitution be adopted. It required 200 mail sacks to hold the 60,000 large envelopes, and the mail bill was \$1.200. The petition will be sent to Congress, and is expected to attract much attention.-Inter Ocean.

Thus it will be seen, the fanatical pseudo-reformers are at work determined to destroy true fredom and liberty of thought in our country. The friends of liberty unshackled by so-called Christian dogmas, must be alert to de-

A Strong Endorsement. To the Editor:-Yes, I want The Progressive Thinker continued to me, my

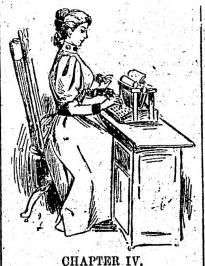
neirs and assignees forever.

## A SPIRIT USES A TYPE-WRITER,

GOVERNING SPIRIT MANIFESTATIONS.

INTERCOMMUNION BETWEEN THE FIRST AND SECOND SPHERES,

By Mrs. C. E. Stevens, of San Francisco, Cal.



Masquerading to represent spirits has been at the bottom of nearly all the criticism of what have been supposed by Spiritualists to be materializations.

By no means certain that fraud has never been used by money-making mediums, who have learned that conditions are not always to be relied on to procure results, and feeling their business likely to suffer if some method could not be found to supply deficiencies, we must now try to prove that materializations sure and simple can take place, and that they are governed by the same law as other manifestations, and can be as to their op eration as easily accounted for.

The cabinet being used, the light of with, attempts have been made to medium accused of using the cabinet ever been. to serve as a dressing-room in which to change their attire and trap-doors arranged to allow of escape. With this end in view, it has been comparatively easy for dishonest mediums to resort to trickery, which has been declared to have been discovered so often, it is almost compulsory for the protection of the honest that the law be explained, so that protection may be given and the truth understood.

As we have before stated, mediums having a large amount of vital electricity, can gather about them such the Romish Church, and when the spirits as have left the world, and are laity are permitted to receive it, it is yet interested sufficiently to desire to under the dispensation of the church establish truth on earth in regard to spiritual material things, so to speak; as much of a mystery to the common of a possibility of spirits rehabilitat- neither knows whether there is a ing themselves with their own physical, at least momentarily.

pared by laving on, as it were, that of both in such a way as to bring out the medium's own life-force, which assumes the materializing body only ing. This covering has been prethis premium, knowing that thousands of will of the spirit of the medium. earth might easily be the result, as it from its earth trammels. is, protection is afforded by the upper | But, judging from suicidal attempts spirits, who have thus far been able to made often by such as have reaped manifestations by exposure of the me-

True it is, a medium knowing anythe result.

In all demonstrations of spirit manthe law acts on.

adapted to the purpose, are based up- can come up higher. on the same laws the laws of sound This once being understood, the

which combines itself with that of the human medium, till the effect is produced. This being the result, nothing else than clairaudience is the result, though there are independent clairaudients as well as clairvoyant. as voices as well as sweet strains of music have been claimed often to have been heard by those in the world, especially around death-beds, not only by the dying, but by those in the vicinity.

The Scriptures record its possibility, especially by the voice from heaven, when it said; "This is my beloved son in whom I am well pleased." These voices have been in the past admitted, qualified by the term religious miracles, but would hardly be admitted in in these days, even though one arose from the dead to prove them, not only as manifestations of truth, but taught as to how conducted.

The very simplicity of these explanations as to the action of the laws which direct them, we are aware is likely to be against us, as at an early sitting, a table tipping when the alphabet was called, the response came purporting to be from Swedenborg: God finds his children emulous of day the human mind cannot conceive the vastness of the universe, nor the of law, upon the part of observers as wonders therein contained, yet law after law is open to our view so simple in its action, one almost wonders there was ever any doubt about it, or why an explanation should ever have been needed. But, step by step, life has unfolded and is unfolding, and earth otherwise in the public seances the time will come when the question having been too strong to contend of the intercommunication of the spheres will no longer be doubted, prove the whole thing fraudulent, the but the surprise will be that it has

New light dawning upon the world has now brought us to that point of inquiry which will show how much of the truly spiritual has been brought into the world through this new tyro in spiritual wisdom in the second knowledge of spirit manifestations. It is not all new, for the Scriptures have long since proclaimed its possibility. The churches, ignoring this, have declared it of evil, claiming its use, moreover, as delegated to them. Even the reading of Holy Writ is not for the laity, is one of the teachings of explanations, till what they think is to reinforce with magnetism, so that mind as whether there is any hereafthey can conjointly develop the fact ter is to the grossest materialist, who hereafter nor cares for one. Quite satisfied with the world as it is, to For this purpose, the forces are those who have health and means brought together, and the form pre- enough to enjoy it, "how long shall 1 live? tion.

Life hereafter, as heaven and hell are by no means desirable—to keep so far as to show its natural cover- out of them as long as possible, the dearest wish of so-called Christians three months' subscribers. We have pared from the life forces of the even-why should any have desire, but been at great expense in sending out medium on earth, aided by force take life as it comes, and leave the rest? And so it is that spirit-maniwhose own magnetism is so blended festation is thrust to one side, or taken with that of the spirit to be repre- as a means to an end, to gather wealth sented, that it actually takes the for the mediums, who are often used spirit forces of three individualities as treasure-seekers, for the worldlyto represent one, or more, should minded who have just enough faith it be desired. The medium in the cab- in it for worldly purposes, not realizinet is still there spellbound, as it ing the danger to ensue from the callwere, and as unconscious of what is ing together of lower orders of spirits, going on outside of the cabinet as it who are expiating their worldly love s possible for an entranced person to of the carnal, perhaps, by holding be. If suddenly awakened, such is themselves still on earth, using both the shock given by the disturbance or soul and body of the medium for the dissolution of the whole body, death purpose of sitters as well. This may to the force which holds the body to end in releasing the spirit eventually

> hold in control the spirits on this side, nothing but disappointment from their who surround them and are endeavor- search in this way, evil will come ing, after their own fashion to destroy while none but the worldly-minded can draw such spirits to them. The dium, as they believe, and no harm attractions on both sides being worldhas been done. Exposure after ex- ly wealth, or knowledge leading to posure it is claimed has taken place, that, it is easy to be seen that the but not so effectually that there is no crowds gathered to worldly entertainreappearance of the fraudulent medi- ments by mediums, too often themum, who evidently takes up the selves too purely worldly, to collect thread of the experiment before the around them spirits of the same charinterruption, whether with less effect acter, is as likely to be composed of or none at all, it can hardly fairly be unscrupulous persons, ready for any kind of fun to come out of it, as it is that roughly raiding spirits should thing of the laws that govern mani- break in upon public manifestations, festation, could hardly dare to trifle to expose, as they say, the frauds bewith the manifesting of spirits, as the ing perpetrated by a person ignorant result of the attraction of evil, by de- of the danger which really exists for sire to accumulate wealth through de- a medium as well as all engaged in it, ception or any wrong thought, would notwithstanding the exposure, not scatter and drive away the protecting only at the moment, but by the atspirits who are their only safeguard; tachment of such spirits of the second and should the trickery be very long sphere, who, once drawn towards the continued, a practical proof of per-medium, are not very likely to leave sonal danger would undoubtedly be till all the mischief they can do is accomplished. From this arises the fact, that honest mediums' intentions ifestation, different combinations of the are sometimes almost destroyed by magnetic and electric fluids produce their work, which has gathered such a different results. Experiment brings force of lower influence about them, facts to the surface, till from time to there is little hope of getting rid of time new phenomena are manifest and them altogether till mediums have, by spiritual force of their own desires Spirit voices not unfrequently heard and prayer for assistance, rendered in rooms where there is a medium themselves proof to lower attacks and

being substituted for laws in other lower classes of public mediumship phenomena. The fluctuations in the will be abandoned, and the higher waves of air, which is the cause of grade looked upon as sufficiently desound being acted upon by the elec-sirable to rouse to work all classes of tric current of the will power of the Spiritualists, who will find themselves medium, added to the magnetic force well paid for their investigations from of the spirit in control in the second a higher standpoint. Thus, then, sphere supply the magnetic brain power will the work really begin which will

send forth Christian ministers ready to do battle in their "Lord's work, ready for spiritual combat which will leave the spiritual work of the Master no longer a dead but a living truth.

To this end, in our efforts to explain the law, we have endeavored to show the condition through which the material acts, and shall now try to go up higher with the truth that Spiritualism, as well as Spiritism, may be understood, and with it the law of the Master in such a way that it may leave the impress of truth. This being done, all danger from infestation, or the intrusion from evil influences, will be guarded against, mediums protected and Spiritualism as an exposition or continuance of the doctrine of Christ received, will retrieve its position, and the call to come up higher be accepted as such, and in the end place our religion as the religion, above all others, for life and life ever asting, the end of Death,

> PART II. CHAPTER L

The miracles of Christianity received as an established fact by the churches have not always been received. as such by all of Christ's followers. There are times when the heart as well as the mind, becomes desirous to know all the truth in reference to our established doctrines, and too unsatisfactory, at times, has been its response. In regard to the miracles especially, there has been a lack of belief on the part of many who, until the law is understood, will hardly accept them as they should be accepted: wisdom awfully mysterious.". So to- hot as miracles but as demonstrations in fact of the misunderstood action well as narrators of the proper understanding of the law relating to forces, were understood by Christ, at least in part explained.

The Great Teacher, the Master, the God. if you so choose to call him, was not unaware of the difficulty arising from a want of faith on the part of his followers; and as much as possible to strengthen them, gave them proof of his own capacity to overcome the obstacles arising from the ignorance of the action of natural law in their midst. The turning water into wine at the wedding feast is easily accounted for by the veriest sphere, and can be as easily explained by them to the satisfaction of most, we trust, who have followed us thus

far in our explanation. The germs of the wine are in the water. All its constituent parts are there The life of the sun has infused itself resulting in the root, the branches and finally into the grain itself. The action of the sun has brought its fruit to perfection, and is now only waiting to begin to continue its action to decay, that new life be given to the soil for the perfection of other germs which may fall upon its bosom, when it is plucked by the hand of man for his own use.

The natural craving of man for the essence of all things, the very life, prompts him to turn to the grape as possible to their own need, and by crushing from its bosom the watery parts of its earthly existence, he separates its life principles as well, as when farther examination proves, by a subtile process called fermentation, he extracted a quality · not before known to have been encased in the form of the simple, innocent grape, which for a time increases the rapidity of the action of the vital life-current, and although he is exposing himself to danger he is not at first aware of, brings him to a sense of exhibaration nearer to that of the supposed material heaven than any he had before deemed possible. The action, then, of the sun upon the wine, has produced the water in the grape, extracted its sweetness, and when it is laid open to the action of the air, combines it with unseen forces which, when worked upon, give it the quality of exhibaration sought for so often elsewhere in grain as well as other fruit.

The operation of natural law understood by Christ enabled him to perform what seemed to be miracles, but in reality the effect of causes not understood by the multitude, but which in later days will be. Others followed not to confound the world but to open the eyes of the blind through natural causes, operated upon by the spiritual emanating from Christ himself.

Water having been turned into wine from the action of natural forces acting in harmony, the preparation for a new miracle is made before the coming of Christ, who subjected himself unto forces entirely different from any law then understood, but of as great importance, far greater perhaps. as its consequences, when understood, will be of more use, in the distance of the future, in promulgating the doctrine of good tidings to be proclaimed unto all people, than has yet been accepted.

[To be continued.]

SOMETHING BETTER.

Tis well that you be worldly wise, Both in the spirit and the letter, In meeting schemes that rogues devise; But wisdom leads to something better. Tis well fair fortune to address, And try your level best to get her, To cheer your seasons of distress; But there is something surely better. Tis well Misfortune's wiles to meet,

Much as the old magicians met her With charms to snare her pretty feet; But there is something vastly better. Tis well to raise a hue and cry

Against Oppression's ruthless fetter. To gain men's plaudits by and by : But there is always something better. Both friend and foe, each one of you, To this great boon must be a debtor! The joy of being good and true:

And nothing in the world is better. BILAS BOARDMAN

### SOMETHING NEW ABOUT HYPNOTISM. **VARIOUS DEVICES**

Which Induce Hypnotism.

Strange Results of Using Powerful Mechanism.

We be innocently and contentedly strol- dared not look at the machine more centered on pleasures and successes of they would pass into hypnotic coma. life, or upon our happy ones at home, only to find our eyes suddenly transfixed by a little demon of clockwork machine in the window of an enterprising merchant. It instantly divests holds us spellbound, with a strange fas- hypnotic condition. By its aid such category. cination, to do the bidding of sugges-

to the uncanny machinations of the gain deep and valuable insight into ambitious storekeeper, who has care what must ever seem to the layman a fully surrounded his machine with such suggestive signs as "You must come in and purchase our great bargains," or "Be sure and leave your money here," and the normally penurious victim with hypnotic prodigality meekly parts with his hard-earned wealth through the aid of nineteenth century science and machine-made mesmeric sleep. All facetiousness aside. Dr. Athur

MacDonald, of the Bureau of Educa-

terious, subtle, all pervading force of

through a clockwork train of wheels.

POWERFUL EFFECTS.

MacDonald assured me that it is neces-

sary to suggest to the new subject the

idea of sleep being produced by the

all comes an irresistible desire to close

HYPNOTIC IMPRESSIONS.

self with ease into profound somnam-bulism or a cataleptic condition by mere self-suggestion, as he views the

Illustrating the effects of this device before him, and the mind of the ignormal people, Dr. morant is still further worked upon by his neighbors weritable recluse. delivered at the Conference of Charity him to feel the awesome and subtle and Correction at New Haven, Conn., where he had THE MACHINE REVOLVING

simultaneously upon a large number of subjects the necessary inciplent physiomasters of the mesmeric science as tions, good or evil, from any chance Charcot, Forel and Liegols could con-passerby.

Charcot, Forel and Liegols could con-trol entire classes in their more ex-Or, still far worse, we may fall prey haustive and comparitive studies, and mysterious and occult art.
There are a number of other mach-

ines which are intended to be used as hypnotizers, and in Dr. MacDonald's extremely interesting laboratory were seen three other devices which are warranted, with the proper surroundings and the needed mental suggestions, to create an entire abscence of pesonel

responsibility.
The instrument of next importance

force of magnetism.

The last device exhibited by Dr. Mac-Donald is merely a modification of the 'And now we are to be hynotized by In front of the audience, many ladies magnet conception, thrown into the who became his chattels by purchase, machinery! What a horrid thought! and some men assured him that they shape of a tube or finger ring some two and many tales were whispered around inches in length. Curious, but this ring ling along the busy streets, our ideas than a few moments at a time for fear is said to have a much stronger in guilty and of which the helpless slaves fluence upon many of the subjects than were the victims. There was a law for The machine just described has a has the larger and more brilliant horse-broader application than any other shoe magnet. Perhaps the sentimental has the larger and more brilliant horseknown device in being able to produce phase of wearing a ring surcharged with potent mesmeric force is more his neighbors if he interfered with him than many can resist who place love of all rational mental control and logical effects which must precede the and mesmerism and rings in the same

Some day, in the dim and distant gestions, from properly timed machinery, he will lie in his luxurious bed, listening to the daily news or the latest novel talked from his phonograph, and will view all the exciting episodes of the day in rapidly moving pictures up-on his wall, waiting for the time when his most dearly beloved friend, the oblivion for a few sweet hours from the fearful complexity of a machine-

### A GEORGIA GHOST-DEN.

Old-Time Plantation Wholly Abandoned to "Ha'nts."

Orville Shanks, the Cruel Master of Fifty Years Ago.

HE MADE THE. PLACE A HELL UPON EARTH AND DIED IN AWFUL TOR-MENT-NOBODY HAS SINCE LIVED THERE.

During a recent visit to the piney woods section of Southern Georgia, says a correspondent of the Globe Democrat, my attention was directed to the strange and uncanny conduct of the "ha'nts" that infest the old Shanks plantation so that it has remained untenanted for many years. The old mansion has fallen into decay, the fields have grown up in saplings and weeds, and briars have so choked up the roadway leading to the place that a guide is necessary to direct the visitor to an abode given over entirely to its supernatural occupants.

Leaving the main road we picked our

way along what was once a stately evenue of oaks, whose sweeping boughs form a natural arch, the gloom of which is intensified by the long streamers of somber gray moss that wave and toss in the breezes from the distant seas. The avenue is flanked on either side by thrown-out fields covered by the sallow sedge, with an occasional clump of bear grass, with its ghostly flower stalk peering above the-level of the grass and briars. A rotting patisade slabs hewn from pine trees with broadaxes in the hands of negro slaves surrounds the old house, and across the fragments of the fallen gate we entered the premises. The house was a single- punishment was meted out. story structure, built of hewn pine logs of massive proportions, with a roof of into several departments by board parslightest shock. Everything about the place indicates desertion, desolation and decay, and no wonder that the negroes, naturally superstitious, should have been driven away from the plansufficiently grewsome to have driven flowed copiously.

In the early 50s there came to that region a French Canadian, one Schenk, who had been a Rocky Mountain trapper, when the gold discoveries in California attracted him to that region and a streak fortunately, he became involved in a difficulty which ended in his shooting a man, and he had to flee the country. He had plenty of money, and was not

the vernacular of the Georgia cracker to his bed. Lying there, revolving in "Shanks," the reason for the change being the inability of the cracker to the fact that the bearer of the name was a tall, gaunt personage, whose appearance the name suited exactly. He was taciturn and uncommunicative, wanted as little to do with his neighbors as possible. He purchased about 1000 acres of land, bounded on one side by the Ockolacoochee River, and extending from the river into open pine

tending every sale of slaves that ocere likely to become his property, for he soon acquired the reputation of being one of the hardest and cruelest masters in all the country. The laws were very loosely administered at the for the negro there was small protection from the caprice of his master.

several hundred acres of rich hammock lan along the river, and he was so niggardly that he decided he would not permit the cattle of others to forage on his lands, and to that end he proceeded to build a high fence all around his domain. This brought him in conflict with the road overseer, as a public road passed through a corner of his posses sions, and he was warned to remove his fence. He refused to comply, and the overseer ordered out his men and tore down that portion of the fence that ob-

structed the thoroughfare. Shanks retaliated by ordering his negroes to build a fence that it would take a good deal of trouble and expense to tear down. They cut down large trees and piled them in heaps across the road, and extended wings of a similar structure for a considerable distance on either side, so that it had the appearance of a barricade, built for defence against some dangerous enemy rather than a fence to keep out a few roving sheep or scrub cattle. The Road Commissioners held a meeting and de-cided to change the course of the road, but presented Shanks to the Grand

greatly assist in bringing about the hypnotist.

A very beautiful nickel-plated horselshoe magnet, some six inches in length, carrying upon its poles a keeper of carrying upon its poles a keeper of carrying upon its poles a keeper of and, meeting hish at the fence, threateccentric outline, is sometimes used, ened to make his negroes ride him on a This is placed in the extended hands of the subject, who is told to hold it rigidly increased the unpopularity of the newrail if he set foot on his premises. This comer, who was dreaded and shunned by his neighbors until he became a

> He was a woman-hater by nature, and no female lever crossed his threshold except the Lepfortunate creatures about the dark deeds of which he was the protection of slaves, but in such a case as that it was of little avail. Every man felt that he was infringing on in the control of his own affairs, so long as his actions fell short of disturbing the peace of the community or of the commission of murder. In the case of Shanks the victims of

his cruelties held him in such mortal terror that they were afraid to make public the terrible nature of his doings for they knew the terrible penalty that awaited the informer afterward. When Shanks had occasion to go a broad he rode in a close carriage drawn by a gaunt animal that had the appear ance of being half-starved, and a negro sat astride the horse and kept him go somnipathic, or hypnotizing, machine ing at his best speed. If the gait slack will go off, and give him a respite of ened Shanks carried a long reed with ened Shanks carried a long reed with a sharp spike in the end of it, with which he prodded the negro until the speed was increased to suit him.

His favorite method of administering punishment to his slaves for minor of fences was by stripping them naked, poking their heads through a crack in the fence and leaving them in that position for half a day at a time. After this ordeal the fence was lifted, the culprit releasd, given twenty or thirty lashes and sent to work again, He worked his slaves by the task, and woe to the wretch that came up short with his work. The master was merciless and the prayers of the slave fell upon an ear that was absolutely deaf to every sentiment of pity.

In the rear of the moldering ruin I was shown a pit that has been half filled with rubbish, but it was with a shudder that I gazed into its depths and thought of its old-time horrors. Shanks called it his "nigger hell," and it came very near filling the measure of an earthly hades, It was about 20 feet deep, and sharp stakes were driver into the clay floor, the points protud ing about an inch above the surface, and trimmed to a keen point. When a negro grew refractory and could not be subdued by the ordinary application of the whip, he was consigned to "hell." Bound hand and foot the poor helpless creature was tiltown into the pit. After enduring the torare for an hour or two, if the culpritudid not, show suffi cient signs of frepentance, small pine poles were laid across the mouth of the pit and pine needles were scattered over them and set on fire, the fine coals trickling through in a red-hot shower upon the naked tesh of the hapless

One such experience was sufficient to break the most abdurate spirit, and few there were who ever made a second trip "hell" on Siranks plantation. Occa signally some phor breature would risk his life in an attempt to escape from the

An old resident who lived in that part of the country during the infamous heart pine clapboards, and was divided career of Shanks told me that he had heard a negro plead with his captors titions, but time has been busy with the in the most heartrending manner to old homestead, the roof has fallen, the kill him outright rather than turn him gutters are gone and the ancient chim-over to his master, to be subjected to neys of rough bricks molded by hand his flendish tortures. Another method by the plantation slaves are tottering of dealing with such as complained of and ready to tumble down with the being sick was found to be exceedingly efficacious. It was bleeding. Phlebotomy was never a very safe and agree able mode of treating the ailing and the Shanks method was worse than the usual manner of performing the opera tation by the "ha'nts" with which it is reported to be infested. The memories a cleft hickory peg, with ends pointed, with which the place is associated are was jabbed in his nostrils till the blood

This treatment was tried once too often, and the victim, a delicate negro girl, died from loss of blood. The report of the crime became noised around, in spite of the threats of Shanks, and an investigation was instituted that regulted in the arrest of of luck soon made him a rich man. Un- Shanks on the charge of having murdered the girl. He was tried and con-victed of the homicide, and it cost him several thousand dollars to get out of

This resulted indirectly in his death. He never got over the chagrin attending the loss of so much money, and took his mind the memory of his past deeds, he was so tormented that he had no pronounce the name correctly, and by peace day or night. His body servant wanted to call in a physician, but was threatened with a trip to "hell" if he repeated the suggestion. Shanks had poasted that no doctor should come nos ing around encouraging his negroes in their laziness, and even with the menace of approaching death he refused to have one on his premises.

At last the end drew near one stormy night in November, and he felt that the hand of death was upon him. Calling He invested heavily in negroes, at-lis body servant he ordered him to leading every sale of slaves that oc-have two mules saddled, and to mound curred in the country, to the horror and men on them and have them to ride regret of the unfortunate creatures that around the house at the top of their speed, whooping and yelling as loudly as hey could, so as to divirt his mind from the exeruciating mental and physical tortures to which he was subjected. Aroundandaround they rode, until both best in that out-of-the-way locality and the animals and their riders were exfor the negro there was small protection hausted, when others took their places. all night long the terrible din was kept up, and just at dawn he died. His death was reported, and a few of his neighbors, who had never before crossed that inhospitable threshold, gathered in and assisted in burying the body.

He had left instructions that his body should be buried on a little knoll over-looking the house, and adjacent fields, and his instructions, were carried out.
"I want to be, where I can see after things," he had remarked to the negroes, "and if you do not attend to your business I'll come, back and give

The ignorant slaves held him in such mortal terror that they never doubted for a moment that he was fully capable of carrying out the threat. From that day till this no negro has ever willingly spenta nighton that unhallowed ground Shanks left no will and his property all a Methodist minister of very pronounced anti-slavery opinions. his cupidity got the better of his huthe aid of the mirror hypnotizer, each entirely upon the ability of the operator succeeding attempt becomes much to create in the mind of the subject an public road.

placed a hired overseer in charge of it, but it proved to be most unprofitable investment. The old negroes were removed and fresh ones sent there, but the scheme was of little avail. The slaves would run away if given the slightest opportunity, and the war coming on, he plantation was abandoned.

Since the war a few desultory empts have been made to reclaim the and and put it in cultivation, but they lave proved unsuccessful, and there ap pears to be a fatality attached to it that makes it a very undesirable possession. Only last year it was sold for the State and county taxes that had accumulated for several years and brought hardly enough to satisfy the cost of sale. The negroes avoid the premises as if

a curse hung over it. They claim that on stormy nights old Shanks can be seen gliding about through the shadowy pine thickets with a long whip in his hand, and that often they heard horses galloping around the house and back and forth along the the avenue that leads to the deserted mansion. Cries and groans are often heard by belated travelers, according to the current gossip among the negroes, coming from the direction "hell" pit, and one 'possum hunter who lost his bearings and wandered into the forbidden ground reached his cabin overcome with fear.

He said that he walked right up to the pit before he was aware of its proximty, and as he pushed aside the drapery of moss that hangs from the branches of the surrounding trees a sight met his gaze that froze his blood with horror. The place was illuminated with a ghastly glow and what appeared to be the form of a man lay writhing in the bottom of the pit, while near the mouth of it stood a horrid-looking object, half man, half beast, with horns on its head and eyeballs of fire, and that it held a long staff in its claw-like grasp with which it kept stirring the fire. The frightened negro did not wait to take a second look, but fied in terror down the avenue to the big road and stumbled into the door of his cabin, two miles away, in a state of collapse. Such are the welrd tales that the darkies tell, but, however much of the evil reputation of the place is attributible to their superstitions fears, one fact remains, and that is that since the day that D'Orville Schenk was laid beneath the sod nobody has ever found the proprty profitable, or a residence on

### THE FOX HOME

the premises agreeable.

Let It Be Purchased and Made a Permanent Memorial.

Practical Suggestions on the Subject.

To the Editor:—Having read the articles by G. W. Kates and Dr. Wm. Cleveland in recent issues of The Progressive Thinker, relative to the purchase of the Fox property in Hydesville, N. Y., I wish to raise my voice in favor of a plan that cannot fail to meet the approval of every consistent Spiritualist.

The Fox home as the birth place of Modern Spiritualism should be sacredly egarded, and kept as near as possible n its original form and condition. As t remains to-day a few years at most nust witness its destruction, for having withstood the rayages of time and the nclemencies of the weather for nearly century, we cannot much longer expect it to resist the elements of decay inless properly repaired and cared for Not only for the sake of the present generation, but for the generations that ire to follow should the Fox home be preserved, and unless this is done it nust ever be a source of regret to all

Spiritualists. It is a blot on the otherwise fair page of the history of Spiritualism that those whom the angels chose as messengers of light to reveal the glad tidings of a ife beyond the grave were allowed to die in almost utter destitution, for-saken by friends and scorned by those who were to reap the benefits of their labor of love.

Now that they are gone, let us not remember them by their shortcomings, but for their noble work done for all humanity, for although but human, with the frailties ever asso-ciated with earth-life, yet let us not forget that they, among thousands, were chosen by the angel world to draw aside the veil that separates the spiritrealm from ours, and to dispel the dark clouds of superstition that for ages had shrouded the mystery of so-called death: and that, to them while yet in their childish innocence and purity was intrusted the grand mission of ushering n a new religion-a religion of peace and love—that was destined to gladden the hearts and make bright the homes

of mourning millions. The lives of the Fox sisters were not ives of ease, and is it any wonder that Margaret Fox, destitute and without friends, persecuted by the Romish priests, at last in a moment of despair turned against the cause of Spiritualism, and for a time sought to overthrow ts teachings? Is it not enough that she repented and strove to undo the wrong she had done before being called o the spirit world?

A medium's life at best is a hard one. and the thorny path of adversity trod by Margaret Fox might well daunt a braver heart and turn back many an one endowed with a stronger and less sensitive nature than that of this gentle, gifted medium.

Long after those who sought to bring calumny and dishonor upon these three greatest of all earthly mediums shall have been numbered among the for-gotten, the names of the Fox sisters will stand out in golden letters upon the record of human greatness, and the lamp of progress trimmed by their loving hands illuminate the pathway of coming ages.

Let us Spiritualists do honor to those

who have given us the grand truths of Spiritualism, and brought to us the light of a better way. Let it not be said that Spiritualists are slow to show respect to its founders and teachers.
I make the suggestion that Spiritualists select a committee of honorable men and women to receive contributions as a fund for the purchase of the Fox home and grounds, and that the grounds-be-fitted up for a spiritual camp-ground, as alrady suggested by Bro. Cleveland. Thus may the place where little Katle Fox received the

first communication from the Spirit-world become a great spiritual centre from which light and truth shall be disseminated. If every Spiritualist would contribute even the small sum of ten cents (and many are able to give ten, fifty, or even one hundred times that amount) enough would soon be realized to not only purchase the Fox property and

transform it into a camp-ground, but

I deeply feel the importance of this project. Let us hear from others on this plan introduced by Bro. Kates, and so ably seconded by Bro. Cleveland. The opportunity is now before us. Let us act, for soon it will be too late, and the Fox home where Spiritualism received its birth will be a thing of the

SAVONAROLA.

He Was Burned at the Stake.

Memorials of Him Are Still Carefully Preserved.

Harper's Magazine: Savonarola en-

ered the Convent of St. Marco as a young man, where he created no paricular impression either by his words or by his deeds; but when he was appointed Prior of the Convent, he at once made himself heard and felt. He exhorted and scolded clergy as well as laity; and he preached purity of political as well as of personal conduct. And the more he was ordered by his superiors to be silent, the more he talked. He was hissed and hooted; and pelted with curses and with stones. He vas stretched, in the Bargello, upon the rack which tortured his body as cruelly as persecution had tortured his soul. He saw his two faithful monks slaughtered before his eyes; he was hung up by the neck on the scaffold and his body was consumed by fire while life was still in it; and still he preached. And still he preaches to all the world. "My sons," he said, in the Library of St. Marco, "in the presence of God, standing before the sacred host and with my enemies already in the Convent, I now confirm my doctrine What I have said came to me from God and He is my witness in Heaven that what I say is true. My last admonition to you is this: Let your arms be faith, patience, and prayer, I know not whether my enemies will take my life: but of this I am certain, that dead shall be able to do more for you in Heaven, than living, I have ever had nower to do on earth.'

Pope Pius VII., many years after Savonarola's death, is reported to have said: "I shall learn in the next world the mystery of that man. War raged around Savonarola in his life time: i has never ceased since his death. Saint schismatic, or heretic, ignorant vandal or Christian martyr, prophet or char-latan, champion of the Roman Church, or apostle of emancipated Italy-which was Savonarola?"

Whether he was saint or heretic prophet or charlatan, Savonarola and his memory are still henored in Florence; and his relics are never profaned even by political posters. The crucifix before which he is said to have knelt in prayer is still cherished in the Church of St. Michele: his portrait is still re ligiously kept in the Convent of St. Marco, where one still sees now and then, on the priests in its cloisters, the white Dominican gowns similar to that in which he preached, and in the cells in the Convent occupied by him in later ife are carefully preserved not only this portrait, attributed to Fra Bartol ommeo-and the best of him ever taken -but some of his manuscripts, portion of his wardrobe, his rosary, and a bit of charred wood, plucked from the fire upon which his body was consumed.

To the Editor:-The subject of the above sketch, Jerome Savonarola, was the original politico-religious reformer continent of Europe. He pre ceded Martin Luther, who published his first thesis against Rome 1517 A.D. Jerome Savonarola preached in Florence against the abuses of Romanism from 1480 to 1497. His error was in combining attempts at political with religious reform. He, however, effected the overthrow of the Medicl, the ruling princely family. He was burned at the stake in Florence in 1498 Rome invented the hell, upon which Calvin improved: and both the Romas and Protestant Pope, burned a heretic, believing that if their God punished unbelief by an eternal fire, it justified its anticipation here. W. H. Parsons.

### SPIRITUALISM IN DETROIT.

An Excellent Programme of Work Is Given.

To the Editor:-Throughout the length and breadth of our beautiful 'City of the Straits" there is a general awakening, and the deepest interest is being manifested pertaining to Spiritualism, if the new movements now on foot, such as family circles and public organizations and a general spirit of inquiry are any indication. Detroit will soon take an advanced place, and become a shining light in the great cause of spiritual advancement.

Through the efforts of some sincere and spirited brethren in the western part of our city, we are to have for the month of November, three times a week twice on Sunday and one weekday), Mr. Frank T. Ripley, so well and favorably known as a fearless and clear exponent

The Central Spiritual Union, which was kindly noticed by you at the time of its birth in June last, although but four months old, has had a phenomenal growth, numbering among its members some of the brightest and most progressive people of our city. The Union, as its name indicates, has

already done a good work, and promises a glorious future.
A printed syllabus of fall and winter work is now being distributed, giving an

outline of what is partly in store for those who are identified with the movement.
The Union has secured Star and Cres

cent Hall, corner Cass and Spencer streets. Meetings are held every Wed nesday evening.

The following course of lectures will be delivered by Dr. C. W. Burrows, con-ductor, on the first and third Wednesdays of each month, beginning November 4, Are Thoughts Things? November 18, The Evolution of Man in Religious Belief: December 2, The Religion of Man and Ethics of Science; December 16. The Bible the Most Occult and Spiritual Book; December 30, Mediums night-five minute addresses; January i, 1897, Primitive Christianity, or the Peachings of Jesus; January 20, Trance the Door to Occultism, or How to Be come a Psychic; February 3, The Religion of the Future; February 17, The Re-lation of the Visible to the Invisible Universe; March 3, The Higher Spiritual Culture; March 17, The Vibratory and Molecular Theories in Occult Phe nomena; March 31, Mediums' night-five minute addresses; April 7, The Princi-ples of Color and Light: April 21, The Philosophy of Spirit Return; May 5, A Look into the Sky, illustrated by lan-

tern; May 19, Trance and Inspirational Mediumship. The second and fourth Wednesdays wil be filled by local talent, many prom-inent ministers, lawyers and doctors of the city having signified their pleasure

circle, and the last Wednesday in ea month by a social and hop. Thus, we seek to blend the material, intelled

ual and spiritual. ual and spiritual.

"For there is a spirit in man, and the inspiration of the Almighty giveth them understanding."—Job xxxii:8.

C. W. Burrows, M. D.





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HYPNOTIC MECHANISM.

the eyes in peaceful slumber. The new making him go to sleep is continued.

throw persons at all susceptible to mesproject from its ends, encircling the head meric influences into the first stage of and fastening at the rear with a buckle. hypnotic somnambulism. It is an in From the center of the front of this nocent enough looking machine to those plate extends outward a small rod of uninitiated in its dread power, or to lead composition, some six those who have never felt the mys-length. Upon the end of this rod, which may be bent easily in any direction and retain its position, is soldered HYPNOTIZED BY A BALL.

the opposite broad sides with seven some ostensible precaution that the circular mirrors to each face, about an patient shall not see the ball too inch in diameter. These bars are distinctly, suggesting at the same superimposed upon rotating, vertical time that only a few moments axis, propelled by powerful spring will elapse, after the arrangements are complete, before he will pass In motion, the mosaic mirror bars reinto a complete condition of hyp-volvein opposite directions, not at a very nosis. The ball is raised to a point so high rate of speed-perhaps as many as

subject can see it at all. seem to race in and out, now from the all his powers of sight upon the sparkends of the blades to the center, and ling spot of light reflected from the tiny from the center out again, in a most sphere. Repeated suggestion that his bewildering confusion.
A curious and startling optical illueyelids are becoming heavy, so heavy that soon he will not be able to sion takes place if the blades are perkeep them open accompanied

sistently gazed at. At first the two obicularis, or eyelid muscle, com-pletes the mental hallucination, and spacial relations or the opposite circumferential revolving of the blades are the victim helplessly sinks into deep readily recognized, but in a short time this gives way to the sensation that the slumber. machine is moving bodily toward you, with ever increasing velocity-like a broad, bright meteor in the summer

Tiew to producing hypnotic sleep, Dr. as accompanies the somnolence ENGENDERED BY FATIGUE. But, again, hypnotic sleep in many individuals is marked by a hypersenmachine, and to constantly repeat the sitiveness of certain brain arreas which suggestion until sleep is produced for make them highly mobile through obfirst time. The machine itself jective suggestion and influences in so really produces a profound physiol pronounced a degree that a subject ogical disturbance, and when viewed may be commanded by the experiat a point somewhat above the eye, the menter to follow out lines of action

mirrors, become frightfully painful, promptings, and the head swims and reels, and over tis difficult. It is difficult, however, so Dr. Mac-Donald informs me, to induce criminal propensities or acts through suggestion in those who have had healthy moral training, or in those of decisive moral convictions. So it would seem that a predisposition toward wrong doing must exist in the subject, or mesmeric influences will be of no avail to force him

> est interest to the general public, for a widespread impression prevails that, once in the toils of a mesmerist, one may be swayed and dominated by the so-called superior will until he becomes a mere puppet, committing the most horrible and atroclous crimes by mere suggestion. It is a happy thought that we and our descendants may escape the machinations of men with evil eyes by possessing a substantial underpining of sound morality.

MACHINE-MADE EXISTENCE. The two machines described above are the only ones in this instructive colsubject will involuntarily withdraw his lection of somatologic nistruments which gaze from the painful glare, unless redirectly possess in themselves the power peated suggestion that the machine is of creating certain initial physiologic conditions which are objectively conduc-After the first successful effort to put ive to a subsequent hypnotic condition. a subject into hypnotic sleep, through The other instruments are dependent

tion. Government specialist in educa- is rather a simple affair. A leather tion, as related to abnormalities, has a covered front plate, which fits the curve machine in his possession which will of the forehead, has two straps, which

Dr. MacDonald calls this machine the a bright nickel-plated ball, half an inch "mirror hypnotizer." Two sleuder, in diameter.
black ebony hars, 10 inches long, three HYPNO elighths of an inch thick, by one and one quarter inches in width, are inlaid on around the head of the subject, taking

far above the eye that it is only by the 20 to 30 revolutions a second. With greatest straining of the upward lifting each whirl of the blades there are muscles of the eye and eyelid that the thrown into the eye of the spectator four blinding flashes of light, which He is then commanded to concentrate

the actual tiring to excess of the

In many instances this slumber in no way differs from the healthful, deep sleep produced by normal causes, and no ill effects are to be apprehended. In fact, the same beneficial recuperation To test the machine properly, with a results from simple hypnotic slumbers

scintillating, blinding flashes from the radically different from his normal

into nets which do violence to his

This is a point fraught with the deep-

easier, and the individual soon is an hallucination that the device does. He was tried, found guilty and fined, autohypnotic subject, throwing him-possess inherent, properties which will but paid no attention to the mandates.

off more courageous people than simple negroes.

> very closely questioned by the people of that wild region. The name "Schenk" soon became, in and showed from the beginning that he

Oriville Shanks, as he became known, in that region, cleared a plantation of

public road.

He was tried, found guilty and fined, any change was the better for them.

Although a young man and compto to speak for us.

Although a young man and compto to speak for us.

Each lecture is followed by a harmony

victim of the buman monster.

clutches of hisritryel master, and to such, when captured, the most condign

the scrape.

i :: 11.

went to a nepliew in the West, who was But manitarian sentiments, and he compromised with his conscience which would not permit him to retain the slaves by instructing his attorney to sell the property on the plea of winding up also to rear a monument sacred to the the negroes to their fate. However, memory of the Fox sisters.

### GENERAL SURVEY

#### The Spiritualistic Field-Its Workers, Doings, Etc.

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

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

Farmer Riley writes from Marcellus, Mich,; "I am still in the field giving seances, and many people come from al parts of the country to visit me, and witness the demonstrations of spirit re-The cause is still growing in this rant of Michigan."

On November 8 the Spiritual and Religious Association of Massillon, Ohio, commenced a course of Sunday ovening meetings at G. A.R. Hall, This society, founded only last March, is increasing in membership, and is quietly but perseveringly working to spread the knowledge of spiritual truth in this locality. E. J. Bowtell is speaker for the present month, and on Sunday mornings for the remainder of the year he will address meetings at the Assembly Room, City Hall, Canton, O.

On the evening of November 11 there be a testimonial benefit given to Prof. Sundeen, the mind-reader, at Bricklayers' Hall, 93 S. Peoria street. Admission, 15 cents.

The St. Louis Republic makes an attack upon the manifestations given through Hattield Pettibone. C. H. Merry writes that there is no truth whatever in the charges made, and endorses Mr. Pettibone, as hundreds of others have done.

P. W. Geer, editor of The Torch of Reason, of Silverton, Ore., was in the city last week. He was a delegate to the Secular Convention.

G. W. Kates and wife are at 16 Greig street, Rochester, N. Y., during November. December address will be 283 Seventh street, Buffalo, N. Y. They have some open time in 1897.

More than four thousand school children and their teachers listened to the sweet tones of the late Ole Bull famous Cremona violin at the City Hall. Gloucester, Mass., Saturday afternoon, the 1th inst. Prof. J. Jay Watson and his Taughter, Miss Annie A. Watson, were the principal artists. This wonderful violin is 280 years old, having been made in 1616. Hon. David I. Robinson, mayor of Gloucester, presided. This is the beginning of a series of annual entertainments to be given under the name of Sawyer Public School Day.

W. H. Burr, of Washington, D. C., 'At the last light circle seance of Pierre Keeler, instead of the invaria-ble taking off of his coat, Dr. Hansmann's coat was taken off. He sat next to Mr. Keeler, who clusped his left arm with his two hands, while a gentleman at the other side clasped his right arm with both hands, forming what is called a double battery. The coat was thrown over from behind the screen onto me. A dozen years ago Dr. Hansmann pitled me and others of his friends for being deluded with Spiritualism. Now there is not a more ardent Spiritualist in Washington than he. He has several aundred slates full of spirit communica-

Etta Pontius writes from Sturgis, Mich .: "The annual election of officers of the Sturgis Harmonial Society cozurred September 20, 1896. The following officers will serve the coming year: esident, Caspar Cresslar; treasurer, Christian Elser; secretary, Miss Etta Pontius. Dr. F. H. Denslow, a resident of Sturgis, has just closed a splendld series of lectures for our society, which, being inspired, were also very inspiring. Dr. Denslow will continue to lecture. and considering the fact that the society of Sturgis has recently ordained him, we are glad to recommend him to all others, since knowing his worth and admirable speaking qualities we trust others will find him equally satisfactory."

Mrs. Mary G. Peters writes: "The residents of Fall Brook, Cal., and vicinity have enjoyed an intellectual and spiritual treat through the mediumship of Miss Lydia W. Atlen, who came to is from the Escondido camp-meeting, where her services as/an eloquent lecsurer and worker for the cause were highly appreciated by skeptics and Spir-itualists alike. The first two meetings were held in a grove of magnificent from the audience were called for by the guides, and after some hesitation the audience selected three topics for each meeting, the first being 'Antiquity of Man,' 'The Effects of Spiritualism on the Human Race,' and 'How Shall a len proceeded without delay to discuss the topics given-combining them into one connected and masterly address which lasted over one hour. The audience, which consisted largely of non-beievers, was intensely interested. From the first moment of entrancement a change came over the medium, and the face, girlish in its normal condition, became matured and set: the voice, which is naturally mild, became deep and strong; gestures and manners changed, and the evident research along scientific ines, the depth of argument and eloquent delivery, proved conclusively the presence of some superior power. ast meeting was held in the town hall, where the next one will be also—the inerest continuing unabated. Miss Allen eaves us for Los Angeles, where she will remain for a short time, preparing for a tour through the Southern States. which will begin the latter part of November, stopping in several of the large cities, en route to the Southern Cassadaga camp-meeting in Florida."

H. F. Tower, of New York, writes: Dewitt C. Hough will hold public cir-cles at 323 West 34th street, New York full. Everyone present receives com-munications from spirit friends."

William E. Bonney writes from Kansas City, Mo.: "The work in Kansas City has started out in good shape for the present season. The First Society has been reorganized with Dr. Allen as president, and holds regular meetings at Tacoma Hall, 1318 Girard avenue. Mrs. Etta L. Leaman, of Concordia, lecmured three Sundays in her usual good style and was well received. Following her came Mr. Roy Sutton, a young worker from St Joseph, Mo., who gave one lecture, followed by tests. Mr. Sutton gives promise of being a good instrument for the spirit-world to use in the interest of humanity. The rostrum is at present occupied by the well-known always, welcome worker, Mrs. J. B.

they may be. Another meeting has been kept going for several weeks in Strope's Hall, by Capt. H. H. Brown, of-Topeka, assisted by Mrs. Dr. Hutcheson, of Kansas City. I gave two lectures there myself in October, in Captain Brown's absence. There are, doubtless, enough Spiritualists in Kansas City and suburban towns to keep two or three halls full, if they would turn out. I shall be pleased to have my friends call and see me, or address 720 East 12th street. Am open for work within easy reach of

Kansas City." November 1st, Mr. Boutell spoke at Canton, Ohio, on the omnipotence of spirit. The brave, noble spirit finds good in everything. If evil, which our philosophy teaches us is but undeveloned good, seems to the external considration to be but unmitigated evil, still the wise spirit grows strong and calm by the contemplation of that dweller on the threshold of all spiritual good. In the evening, at Massillon, Mr. Bowtell spoke on the state of those spirits who pass from this life with interests undetached from the mortal plane.

Dr. J. N. Magoon, who has been doing very efficient work in Milwaukee, Wis., is now stopping in this city, at 5811 North Clark street, where he can be addressed for engagements.

W. L. Lathrop, late of Boston, has removed to Chicago, and is now located at 4253 Cottage Grove avenue. He will hold developing and tests circles there.

The following notice has been sent to us: Mrs. Lora Holton will lecture and give musical psychometric readings and tests at Sigler's Hall, 526 W 62d street, Englewood (over post-office), Sunday, November 22, at 7:30. Subject: The Problem of Life.' Conference and mediums' meeting at 2:30. All are invited. These meetings will continue through the winter. Mrs. Holton will hold parlor musical test circles by engagement in the city and within a reasonable distance of Chicago, upon moderate terms. She can be seen daily at No. 83 Thirty-first st. She will also hold a circle next Thursday evening at 285 W. Monroe street.

Dr. Adah Sheehan will serve the Philosophical Society of Lima, Ohio, for December. She will accept engagements for week-night services in adjacent ter-ritory. January and February are open March will find this able worker dates with the society in Kansas City. Engagements en route or for week-nights solicited. The last Sunday in June will be spent with the old Southwest Michigan Association, at their annual meeting to be held at Lake Cora. Engagements solicited in the vicinity for the first three Sundays in June; also for camp work for 1897. Address Elsinore Gate and Russell street, Cincinnati, O. Georgina McIntyre writes: "We wish

to let our friends know that we have organized the Sunday-school of Love. which meets at 1910 Washington boulevard every Sunday at 2 o'clock. We shall spare no labor to make this one of the most interesting as well as instructive schools in the city. We are going to give a dime social here Friday evening, Nov. 20, at 8 o'clock to which all are weicome. We will also hold meetings Sunday mornings and evenings at 10:45 and 7:45 until further notice. extend a cordial invitation to all earnest workers in the vineyard of truth to come and assist us in spreading the Pentecostal feast. In a silent way we have been sowing the seeds in this part of the city for nearly six years, unaided main-Recognizing the truth that in union there is strength, we now throw aside every barrier that those who feel an added inspiration may join us. Song service every Wednesday evening at 8

clock. All are welcome." Col. James Freeman writes from Bloomington, Ill., "Mr. and Mrs. J. M. Tripp are guests at my home, and are giving very convincing materializing seances in our city, where they can be addressed for a few weeks in my care. Charles W. Peters is again lecturing before the Bloomington Progressive Spiritualist Association. Address, 402 East Front street. Bloomington Ill."

E. M. Gilman writes from Milwaukee Wis.: "I have located here for the winter. Quite an interest is being taken here in Spiritualism. Meetings are held in eight different halls every Sunday, of which three are German The Unity Society holds socials on Thursday night of each week, which are well at tended. One was held at the elegant residence of Mr. and Mrs. Bumps on the 12th inst., which, to say the least, was a grand success. The next will be held in the parlors of Dr and Mrs. Wheeler. The Unity Society meets every Sunday at 7:30 p. m., in the hall, 558 Jefferson Lectures and tests by Geo. H Brooks, followed with tests by myself and Prof. A. P. Roberts, the 'Welsh prophet,' of this city, who has given some remarkable tests."

William B. Morrison writes from Grand Rapids, Mich.: "Mrs. Amanda L. Coffmen has of late shown increased ability as a speaker. Her public work in spirit descriptions, messages and readings, is of a very remarkable character; fully equaling in clearness, vaoaks adjacent to the town. Subjects riety and positive identification, any work previously done here by the most famed mediums, of whom we have had many of the best. She certainly stands to-day second to none; and we should be faithless to duty, did we neglect to let the Human Race,' and 'How Shall a others know of any medium's growth Skeptic Become Convinced? Miss Aland unfoldment. Mrs. Coffman's labors are and have been connected with the Band of Harmony, a new society lately formed here, having for speaker at the ing a good work in interesting thinking | many and varied manifestations. people.

W. R. writes from St. Paul, Minn. "J. C. F. Grumbine opened the month of November at Central Hall for the Spiritual Alliance and was greeted with a large and friendly audience. Spiritual forces are rather crippled here, but no better field exists for consecrate and conscientious mediumship than here. St. Paul, like Minneapolis and other cities, suffers from undeveloped mediumship, and those who exploit Spiritualism in the name of mammon. Public halls and so-called 'hotels' for mediums and what not are veritable side shows and auxiliaries for personal ambitions and aggrandizements, and often are exploited as assignation houses. Any so-called wonder-worker, who can perform, is sought after, what and the Spiritualist has no way or power to stem the tide. Fate and retribution will surely bring about a change. All true workers in St. Paul

and Minneapolis can afford to wait and trust. Their guidance is not in vain! Solid and permanent work is being done in both cities. by old time workers and stanch defenders of Spiritualism who care most of all for personal purity, honor and genuineness in character and mediumship. So we have faith in the overthrow of the forces of evil and darkness."

enue, whose ministrations on the West minds of those representing the differ-Side have been quite successful, writes: ent orthodox beliefs.

"The First Society of Spiritual Unity,"

MATTIE E. HULL. November 1st, organized a children's ly-H. Jackson. Mrs. Jackson never fails coum, that will meet every Sunday at Religion of the Future. B. to interest the people, however skeptical 2:30 p. m., in Washington Hall, 490 Cloth. \$1.25; paper, 50 cents.

Washington boulevard, corner of Ogden avenue. We desire that this auxiliary thour society may be the means of satisfying a long lelt fleed in the progressive work on the West Side. Many have been obliged to keep their children at home, or send them to orthodox Sundayschools, not feeling able to send them to lyceums in other parts of our city. Complaints of paying car-fare, added to other attendant expenses, was more than some could afford, especially Sunday after Sunday. Our cause needs your worthy recognition in attending services, and replenishing the treasury. For some time we have only taken a collection, inviting those who were more blest with this world's advantages (materially) to be generous, that those who were unable to pay our former asked donation (10 cents) may have the craving of their spiritual appetites ministered to. We certainly must feel we are indebted to those who leave their bright homes in Spirit-life to bring us the instructive lessons not only of the life eternal opened to us in a continued existence, but profitable in our present every day affairs of to-day, which will enhance our joys now and make more beautiful our happiness in the future life."

J. M. White writes from Carthage, Mo.: "Owing to sickness I have been unable to attend the camps this past summer, but am now open for engagements for lectures, platform tests and seances. I have been giving seances at Sheldon, Jasper and Golden City, and am now intending to work in Carterville, Webb City and Joplin, Mo. My address for the next week will be Carthage, Mo."

F. E. McKenna writes of the good work done at Shepherd, Mich.: have just had Mrs. Annie L. Robinson, of Port Huron, here to give us two lec-tures. Knowing her reputation as a speaker and tost medium we secured the Opera House for the meetings. The first evening, owing to a severe rain-storm, a small but very appreciative audience greeted our speaker. The second evening the Opera House was well filled. Mrs. Robinson's two lectures and the many tests she gave while hero, has won for her the admiration of all who listened to her, and I am inclined to be lieve some of our orthodox friends stayed away for fear they might have admired some of the gems of thought as they fell from the lips of our inspired

Frank T. Ripley, speaker and plat-form test medium, is filling the large I. O. O. F. Hall for the Spiritual Advance Society of Detroit, Mich. It meets at 2:30 and 7:30 every Sunday in the Walker Block, corner of Fort and Griswell streets. Mr. Ripley can be engaged for December, January, February and March, on liberal terms. Address him at 266 Twenty-first street, Detroit, Mich.

Mrs. M. A. Reed. the medium, has moved to 4002 Ellis avenue, where she will be glad to see her friends.

#### THE N. S. A.

#### Complimentary Words from a Prominent Ohioan.

THE PROGRESSIVE THINKER for No vember contains the report of President H. D. Barrett to the N. S. A. for the year ending November 17, 1896. It covers twenty columns; is a very comprehensive report, and shows that the cause of Spiritualism is in a very healthy condition. Prof. Barrett had to travel 33,000 miles, through forty States; crossed the continent four times, by four different railroads; giving 200 lectures, in addition to numerous conference talks; has written more than 1,200 letters and 100 articles for Spiritualist and secular newspapers. His herculean labors bore hard upon his health; but the angel-world and kind friends carried him safely through it all. much credit cannot be awarded to Prof. Barrett and all the officers of the N. S. A. for the valuable work accomplished in the past year. which, it is safe to say, eclipses any one year since the "Rochester knockings" first convinced the world that we do live hereafter and can talk with our deceased friends, The report should be carefully read by all Spiritualists and Freethinkers and a general effort made to procure sub-scriptions for copies of the official proceedings of the N. S. A. when it appears in pamphlet form. C. H. MATHEWS. New Philadelphia, Ohio.

### Boy Eleven Year's Old a Medium.

We have a grandson living with us, eleven years of age, who is giving some of the most startling manifestations for so young a child, without any effort on our part to draw them out. While at a neighbor's house with a few friends, among other tests, he went to the organ and began to touch the keys and acted as if hunting for some particular piece to play. With eyes closed and entranced he manifested a desire to have the piece sung and played. It proved to be the piece that was sung at Mr. W.T. Vance's funeral. A noble man and true Spiritualist, and a soldier in the late rebell ion. There was present a part of the choir that sang at his funeral, and after the piece was sang the boy shook hands with all the old friends of the late Mr. Vance, and gave the Grand Army grip to one man present, who had also been a soldier, with many other tests, and with eyes closed and entranced. Last evening, at our house, a man came for a reading and he gave him some of the most wonderful tests of spirit presence present time Dr. Dean Clarke, who is do- that I ever witnessed, and I have seen

Mr. AND Mrs. LEVI WOOD. Passed to Spirit-Life. On the 7th inst. the writer of these ines was called to Washington, Pa., to conduct funeral services, occasioned by the departure of Adelmer, a beautiful boy of 2 years, the only child of Mr. and Mrs. L. A. Town, former residents of Washington, at present of Montpelier, Ind. Mrs. Town came in the early part of the season on a visit to her m About one month since the little boy was taken with a severe cold which terminated in that dreaded disease, carlet fever. He was pronounced out of danger on two occasions (having a relapse after he was considered nearly recovered) but the treacherous disease preyed in secret upon the little body. ever may be his moral or medial qualifi-cations. A rake off of dollars and cents able agonies until release by a passing is the summum bonum of the ambition out of the mortal. The parents of the cles at 323 West 34th street, New York and labor of these incubated sensitives child are Spiritualists, constant readers and perennial frauds, while genuine of THE PROGRESSIVE THINKER, and ballots in writing, and names given in mediumship is starved out. The propared of the decidence of the propared of the propared of the propared of the decidence of the propared ganda of the devil goes on unrelentingly works on Spiritualism, so they have all and the Spiritualist has no way or the consolation our beautiful philosophy

can afford. At the burial, as the little casket was being lowered into the ground, the mother, overcome for the time with her grief at the physical separation with her little one, cried: "Good bye, my baby darling." Then, after a pause, she said: "I know your spirit is not there." As no Spiritualists were present, except the parents, an uncle of the departed and a young lady medium, it is to be hoped that the service, as well as the last words of the mother at the grave, Mrs. Mary C. Lyman, of 189 Park av- may have made an impression on the

Religion of the Future. By S. Weil.

#### A Word Abouty Helen Stuart Richings.

TO THE EDITOR: As I know you you would not wrong anyone who is son is wronged you would be the first

one to fly to their resone.

I say all of this because of a very short talk I have had with Mrs. Helen Stuart Richings. It appears that some time since, when she was taking a hasty dinner in a Buffalo hotel, oge of those omnipresent newspaper interviewers attacked her for an interview. She told him that as she had to eat her dinner and catch the train which left in a very few moments, she positively had no time for even the shortest possible interview; but, reporter like, he sat down at the table opposite her and plied her with questions as to what kind of a preacher she was, where she was going to preach, and other like questions.

She told him, as plain as language could make it, that she was a Spiritualist, and was going, I think, to Milwaukee, preach Spiritualism.

Judge of 'her surprise when an extended interview came out announcing | The Great Teacher and Methat she had renounced Spiritualism, and that henceforth she was going to devote her energies against it. She was to be the pastor, of a church which had no sympathy with Spiritureporter dug wholly out of his own fertile brain.

THINKER, with editorial comments. published by able newspaper men, and that their experience with the avworker, with a "grain of salt." At

such a thing. On the contrary, she ing century.

Though Mrs. Richings has engageally gets word from some one who supposes that she really has forsaken Spiritualism. Please correct the impression; let the world know that Rev. itualism. Yours for the right.

The extract that was published in The Progressive Thinker had been going the rounds of the secular press, and there appearing no denial whatever in regard to it, and Spiritualists eveyrwhere inquiring in regard to its truthfulness, there seemed to be a necessity for a denial. To say the least, that was demanded. When one's standing is assailed, he or she should promptly put in a denial. That is an easy way to set the matter at rest, one that Spiritualists demand. Mrs. Richbe prompt to correct errors or mistakes. That is the duty of all reformers.

#### The Popular Science Monthly for November, 1896.

No reader of Appleton's Popular Science Monthly will be likely to complain of dryness in the November number. Bashford Dean, of Columbia University, describes the leading "Public Aquariums in Europe," with illustra-tions, and tells what devices are used o give them a realistic appearance. Prof. A. S. Packard tells about a climb in "The Crater of Mount Shasta." In Notes on Bhils, Burmese and Battaks," also illustrated, Dr. R. W. Shufeldt describes the physical and mental characters of three Oriental peoples. Another illustrated descriptive article, by Margaret W. Leighton, has the simple title, Shells." The opening paper of the number, by Prof. W. H. Hudson, of Stanford University, deals with a more serious subject, "The Moral Standard," its aim being to show the superior reasonablebeing to show the superior reasonableness of scientific ethics. Prof. Edward R. Shaw treats of "The Employment of the Motor Activities in Teaching," showing how natural tendencies of the child that are troublesome if repressed, are helpful when properly directed. Prof. W. R. Newboild gives a scientific view of "Double Personality," a somewhat extreme deniction by which is far what extreme depiction of which is fa-miliar to the public in or. Jekyl and Mr. Hyde. Dr. Harrison Allen gives the careers, with portraits, of "Two Scientific Worthight" Sir Thomas Browne and Sir Thomas Stamford Raf-Browne and Sir Thomas Stanford Rat-fles. In lighter vein 'again are "A Dog's Laugh" (illustrated)," by 'M. le Vicomte d'Alglun, and "Popullar" Superstitions," by Dr. Walter J.," Hoffman. Albert Gaudry calls attention to "The Abund-ance of Animal Life," Other articles deal with "Science in Wheat-Growing,"
"Evolution of Insect Instinct," and the teaching of the "Deaf and Dumb." There is also a "Sketch," with portrait of William C. Redfield, the American meteorologist. In the "Editor's Table" the "new" woman, vague psychology, and the abuse of free libraries receive attention, and Prof. Jordan's "sympsychograph" joke in a recent number is explained for the benefit of those who did not see through it. This magazine leads all others; it is the best scientific magazine in the world. New York; D. Appleton & Company. Fifty cents a number, \$5 a year!

Trust God for great things; with your Trust God for great things; with your shot, when first employed, were defive loaves and two fishes he will show clared to be inventions of the devil, and you a way to feed thousands.—Bush-

#### Where Was Methuselah During the Deluge.

According to the Literary Digest, To THE EDITOR:—As I know you to be in love with our cause, and with all who honestly and intelligently work for its promotion, and as I know you would not wrong anyone who is

no mention is made of him as one of the putting their life and energy into the chosen few to enter the Ark; and, on the work, I know that when such a per- other hand, we are told that 'every living creature perished without the Ark, and every man.', "Now, Methuselah lived 'nine hun-

dred and sixty and nine years, and sinco he had fully ten months of life left to himat the beginning of the flood, he could have completed his grand total of years nowhere else than inside of the Ark. At Noah's birth, Methuselah had full six hundred years to live. six hundredth year of Noah's life,' 'the windows of heaven were opened,'and 'in the selfsame day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife and the three wives of the sons with them into, the Ark.' Noah was therefore five hundred and ninety-nine years old when the flood began.

Methuselah had still ten months to live ere his 969th year was complete. Where was he? The dwellers in the Ark did not issue from it for a year and ten days after their entrance. Methuselah days after their entrance. must have therefore died during the in terval, and presumably he was buried: to say, nothing is said of but, strange this singular circumstance.' H. V. SWERINGEN.

### dium, F. A. Wiggins, has Something to Say.

To the Editor:-Your widely circulating paper has a large sale here at our meetings each Sunday, and, as the peoalism, and other like news, which the ple of every community like to see something in their paper from their home, I will send you just a word from this place. There are, indeed, only a Then the Chicago Chronicle took few societies of which I know in better the matter up, and published it with working condition than the First Spira few emendations. The next thing itualist Church of Indianapolis. It has she knew it was in The Progressive | a church home of its own and all of the members seem to most fully enjoy their new quarters. The seating capacity of Mrs. Richings seems to think, in her the main auditorium is about four hunconversation on the subject, that the dred and fifty, and the size of all evenspiritual papers in this country are ing attendance is limited only by the seating accommodation of the building. humble way, to minister to the wants erage daily paper should lead them to of this people for the months of Octoreceive information from that source, ber, November and December. I am especially when it is against a fellow certainly gratified at the profound interest that is at all times manifest at our meetings, and am glad to report to least their doubts should be large your many readers that there is a real enough to lead them, before repub- live society here in this city. Since the lishing such a thing, to write to the society has become organized, under party indicated and ascertain whether lar press and the community at large they had renounced Spiritualism; if so, have given us a recognition which we why?

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The press and the condition which we why? Mrs. Richings never renounced upon this as a significant fact, which it Spiritualism—never thought of doing might be well for Spiritualists everywhere to earnestly consider. If the people are so bide-bound by custom that has preached it every Sunday and almost every other day! for the last ten except it be organized, and if it is really years, and hopes to continue to preach | the wish and desire to reach the people, it for at least one-third, of the incomwhich we seek. Organization seems to Of course you, Mri Editor, like me to be one of the most important of many others, was misled by the report all means to this end. But, if on the in the daily papers, and had no desire other hand, it is selfishness that prompts our motives, why, we can go into our retreat and take our light to interest and take our light. Selfishness, however, is not a characterments for a year alread, she occasion-ally gets word from some one who opinion, Mr. Editor, that the time has come when Spiritualism should seek, as never before, to reach the masses. work of propagandism is needed. We are making a few converts here every Helen Stuart Richings is yet in the week; and all that is required anywhere field with her face to the foes of Spir- to do this, is a little honest, earnest work down among the popular believe work down among the people. Fellow workers in the cause let us all get down off our stilts of self-importance and get

### Double Personality.

Apparent evidence for the existence of mind in connection with a body of which the consciousness belonging to that body has no knowledge is not unusual, and I have given some illustrations of it in my recent papers. But the interpretation of such phenomena

to work right among the people.
Indianapolis, Ind. F. A. WIGGIN.

is not easy. Since our first-hand knowledge of mind is nearly always in the form of a personal consciousness or self, one is at first inclined to ascribe such manifestations to a self. But since they are deings is a grand worker, butshe should nied by the normal self, it would then be necessary to assume the existence of a second self in order to account for them, and this second self is conceived by some as existing beneath the level of the normal self and as having its own memories, interests, hopes and fears, as acquainted with the existence of the upper self, and as bearing to it a relation sometimes hostile, sometimes be-

nignant. Of this theory and its congeners I shall have more to say at another time: for the present I must confine myself to that which I am developing. According to it the evidence which is sufficient to establish the existence of a mental event may be and usually is wholly insufficient to establish that of a personality or self. When an automatic hand writes a message of which the upper consciousness knows nothing-a point, by the way, very hard to prove-we have evidence for the existence of a mental event; but if we ascribe it to a person of any sort, we are practically adding to it, without evidence, a multi tude of mental events combined in definite ways.—Prof. W. R. Newbold inAppleton's Popular Science Monthly for November.

### WHAT DID THE BABY SEE?

We had watched for days around him, The youngest of our fold, The little sprite, with his eyes of light And his hair of burnished gold. But now the eyes were darkened, Blinded by death and pain,

Might never return again. It seemed that the baby slumbered, For the night of pain had come again. And the hopes that so hopeless grew When, lo! the little eyes opened,

And we feared the smile we loved the while

The little face shope with light. And the baby smiled with that sunny smile Which always expressed delight. We watched him with awe and wonder

We watched him with hope and fear; But the smile had fled, and the baby was dead. And we were weeping here. What did that smile betoken? What could the rapture be? In the hour of death, with his latest

breath,
Oh! what did the baby see? MISS ELLIS M. WILSON.

Hot shot as well as chain and grapenot to be sanctioned among civilized na-

### FINE STANZA OF POETRY.

#### It is Accompanied by a Portrait

TO THE EDITOR:—For the benefit of your many readers, I will state that I nade the acquaintance of Mr. Jacob Ita and his wife, Mrs. S. Ita, of 1522 Brady street, Davenport, Iowa, who are mediums possessing rare spiritual gifts, and Mr. Ita has developed independent slate-writing equal to any that I have

I have a slate that Mr. Ita gave me the use of, that contains a spiritual message produced through him last summer at Moline, Ill. This message, which I herewith copy, is of vital importance to the skeptic, etc. It was done under satisfactory test conditions, between slates fastened by rubber bands, in the presence of the sitter. There in pink:

The insect bursting from its tomb-like

The grain that in a thousand grains revives— The trees that seem in wint'ry torpor

dead— Yet each new year renewing their green lives;
All teach, without the added aid of faith, That life still triumphs o'er apparent death. Signed, DAVID SWING.

A bust portrait of this noted minister, which is a correct likeness of the author of the message, appears at the bottom of the slate. given to convince the investigator of its genuineness, and of Mr. Ita's grand mediumship? G. G. W. VAN HORN.

#### A New Worker in Denver.

To the Editor:--After my sojourn in my native State, New-York, and closing my business there, I have again returned to this beautiful city of Denver. where the sun shines in brightness; and o those ailing, this air and sun are blessings that Dame Nature bestows so

gratuitously. Again I find Denver alive in Spiritualism, and many mediums here. Assisttual Church, are Miss Jennie Darrell. Mr. Harry Shagren, independent slatewriting, and Mrs. M. A. Gridley, formerly of Brooklyn, N. Y., a prophetic clairvoyant also Geo. W. Walrond, rance and inspirational speaker, with many others here. It was my pleasure to attend the materializing seanceat the First Church, given by Mrs. Darrell, Friday evening, October 30. It being he first demonstration by this lady in this city; it was quite a success.

Last Sunday evening I listened to

Geo. W. Walrond and enjoyed his lecture, which demonstrated the philosophy of truth we all love. His tests were all recognized and the meeting pronounced a success. There are mediums and material here to move some things to great success, if it were possible to bring the forces together.

The Spiritualists' State convention convened in the First Spiritualist Church, Monday, November 9, and continued one week. Much good work is expected to be done.

MRS. E. L. TEED.

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

Hudson Tuttle. Address him at Berlin Heights, Ohio.

S. E. F., Sloux Falls: Q. An aged person, nearly blind, dependent on charity. Would it be wrong to open the door and set the spirit free? What would be the condition that had lost mind and

A. It is best to bear the misfortunes of this life to the end. The spirit, that was enfeebled by its contact with the physical body will not be permanently affected by the failure of the latter. It is not to be supposed that the spirit at once recovers its full activity. The infirmities of the body are reflected; for a time, but the new life will be glorious by comparison. When the spiritual perceptions awaken to the new life they will carry with them an unspeakable

A. T. Waterman: Q. Will you kindly answer in The Progressive Thinker the following question: Webster defines Providence-"2. Especially the foresight and care which God exercises over his creatures;" \* \* "3. (Theologi-cal sense.) A manifestation of the care and superintendence which God exercises over his creatures; an event in which the care or design of God is directly seen and shown."

The latter definition is the equivalent I apprehend, of what is called "special providence." Now for the question: In the philosophy or religion of Spiritual, ism is there anything which answers to "Providence?"

A. In the absolute control of the universe, material and spiritual, by law we have the perfect expression of provi-

When appeals are made, as by prayer, or earnost, desire, to a higher power, there may come the interposition of spirit friends, and there is a manifestation of what has been called "special providence." In such cases there is no suspension of law, but forces are brought to benr on other lines. The answering of such prayers, and the interposition of spiritual powers, depends on the environing condiditions which makes this possible.

Although the Divine Spirit may not directly answer, there are laws and conditions through and by which the earnest spirit is granted the assistance it desires. It is a mistake to refer the answer directly to God, as it would be to say he supports the world in space by his extended arm. The Protestant churches hold as sacrilege the appeal to any being but God. The Catholics are more wise, and offer their prayers to their patron saints, by which comforting love and assuring affection are awakened by direct contact.

. W. Bulst Picken, England: Q. Recently it was my great pleasure to read your protound and comprehensive work, Psychic Science. In it you say: "If a certain vessel be closed, and the air exhausted, until only one hundred atoms remain, that hundred leave no space, but occupy the entire vessel. If the vac-uum be mind mpth parteet, and only ten atoms remain, the ten still occupy the whole space; and if the process could be carried so far that only one remained, it would still fill the space \* \* In short; were there but atom in the universe, that atom would fill all

Than that I have not read anything more interesting for many years. What your stupendous affirmations be based on adequate philosophical and scientific data, I would be deeply indebted to you for directions as to where to see it.

A. I am always at a great disadvantage when called on to explain passages in the books'I have published. Writing as the amanuensis of intelligences far beyond and superior to myself, I cannot give more than my own understanding of such passages, unless I am able to recall their authors and allow them to explain and enlarge; and this I am not often able to do. I infer that Prof. Crookes! in the series of remearches where he employed the "tube" which has given his name world-wide renown, opened a new field of discovery, is the authority on which the statement

John Molihoff: Q. Is it possible that an infidel's outh can be impeached and hope that we are steadily growing, made void according to the Constitution of the United States?

carefully preserved that wonderful instrument from religious bias. The word and was making much progress, which God does not occur in it. Even in the occur in it. Even in it. Eve onth prescribed for the President it is omitted, and he is allowed to affirm if support, ably, many Spiritual meetings, support, ably, many Spiritual meetings. I also met those earnest workers, Mr. he desires. The first article in the amendments, to make the matter irrevocable, says: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech or of the press." This absolutely separates the government from religion, placing all religions, or no religion, on the same basis. They all must take care of themselves, and stand before the law as equals. No officer, even the President, is required to take an oath on the Bible or in the name of God, for, if they prefer, they can affirm, and this is true of every oath under the supreme Constitution. Any State law to the contrary would be set aside by the highest court. An infidel's affirmation is as valid as the oath of a Calvinist in the cognizance of this supreme authority ...

A Render, Texas: Q. (1) What is the difference between psychometry and clairvoyance and have they suffi-cient foundation to be denominated a

science? (2) Can future events be foretold by either, when no thought of such events has been in the mind of the subject?

(3) I have, on rare occasions, in a state half-waking, been able to read, as from a tablet, poetry of a high order. How shall I understand or explain this? A. (1) Psychometry and clairvoyance both begin with the impressibility of the mind. All things have their aura, or spirit atmosphere, and the influence this exerts on the sensitive subject is

Whitehead THREE Linotype called psychometric; a person, a place, a mineral specimen, a letter, each gives impressions of all the influences they have received. The mind of the subject simply receives. Clairvoyance goes further and sees beyond these impressions. It is true that the two blend most inextricably at times. Both are small divisions of spiritual or psychic

knowledge, is as possible as the coming of an eclipse or occultation of a planet end, with warm regards from Starlight and many friends who were kind to me baptisms upon those who listened. Mr. and Mrs. B. F. Wentworth, Charles-bare this were not so, and myself to all. G.C. B. EWELL. is my dire distress have joined their Skeptics crowded the and leave and Miss PRICE St. FOR SALE AT THIS OFFICE.

bemiegeng telegit it is in the market

then we could not believe the "reign of

law." (3) Such visions presage the dawning of clairvoyant powers, and, if desired, should be earnestly desired, and culti-

"A Mother," St. Paul, Minn.: Q. had a little boy die four years ago. 1 now hear rannings and sometimes the sound as of a distant bell. Is it possible that he comes back to me?

A. Let this mother be assured that these sounds are results of attempts made by her darling boy to attract her attention, and that there is no place so attractive to him as his mother's side; and that although borne by attendant spirits far away, yet will he be connected with the strands of love over which will be transmitted to him your thoughts. He is' tied like the fabled stork, that even when taking its longest flights to distant countries, bore away one end of the thread, the other of which was firmly secured in the homenest—wherever it went it felt the pull of the cord. So is it with your child, with all the dear children, who stand just on the other side of the thin veil which conceals our mortal vision.

T. M., Blue Mound, Ill.: Q. I wish to know what Spiritualism teaches concerning epilepsy and catalepsy. The cause does not seem to be understood in many cases. Has obsession anything to do with it; and, if so, how could this be determined, and what means taken to relieve the afflicted person?

A. Epilepsy, a "falling sickness," has no especial psychological significance. Its name descends from Hipocrates, and is intended to mean the sudden loss of sensation and spasms. It is strictly an organic disease, referable to de fects of bodily functions, the result of many diverse causes reflected on the brain. It is difficult to diagnose and perhaps entirely beyond the control of the most skillful physician, who can only hope to palliate the symptoms, trusting to the vital process to bring restoration, which they sometimes do. Excesses in ancestors is the first of causes, intensified often by excesses in

Catalepsy is entirely distinct, although a state of suspended powers of motion, and as the symptoms are similar in the hypnotic patient, the term "Cataleptic state," has been used as synonymous, and "cataleptic," as the same as "hypnotic." This is not advisable, as it is misleading.

In ancient times the epileptic, like all others seized with violent disease, was regarded as obsessed, and exorcism was most lucrative profession. We do not desire to return to these absurd claims of the priesthood, although admitting the possibility of obsession. It would be equivalent to denying the claims of mesmerism or hypnotism to do thatfor if a hypnotist is able to control a subject, doing so not by any powers conferred by the body, but by spiritual force, if the same hypnotist freed from his body came to this subject as a spirit, it would be possible for him to influence him in the same manner, and such influence might be extended to a complete control, which would be known as obsession. Lyman C. Howe made some very valuable suggestions on this subject in a late number of The Progressive Thinker, which although appar ently in criticism of the position main tained in this department, really expressed the exact thoughts I would have set forth.

TRAVEL AND WORK.

A Prominent Worker Writes Notes of Interest.

FROM DENVER TO NEW YORK AND WASHINGTON.

TO THE EDITOR:—The days pass so swiftly that I hardly realize that I have not sent you a letter, until someone by I have been on to New York City and the N. S. A. convention. I found New York alive, as it always is, but, for the size of the city, little interest is manifest in our cause. The First Society is doing good work under the leadership of Mrs. Newton, but comparatively small audiences are to be found for the metropolis. I had the pleasure of meeting many old friends, as well as making the acquaintance of that gifted worker,

Mrs. Palmer Ressague.
I addressed the afternoon meeting, and gave some ideas on the N.S. A. work, following with demonstrations of the phenomena, to the delight of many, and wonder of some, I suppose. While I am ever proud of my mediumship, I can but feel that earnest wish, that man would be more interested in the philosophical, rather than sensational side of our work; but both are needed, and I

A. The framers of the Constitution I also found that Mr. Leonard had made an attempt to start a new society, and Mrs. E. W. Sprague, of Jamestown, N. Y., who labored for the new society in October.

-I also had the pleasure of being the guest of "The Woman's Progressive Union," of Brooklyn, and hearing our Emerson speak and give tests in his in-imitable manner, and at the close of his work addressed them for a time on the N. S. A. work.

An invitation from my friend, J. B. Hatch, Jr., of Boston, made it possible for me to join the New England delegamade the time pass most pleasantly. Of course the convention was a suc-

cess and much good for the cause was accomplished. A body such as gathered there could not do otherwise; for when we sink personalities and seek the true interests of our cause we must prosper.

was sorry to leave the hall before adjournment, but to reach home in time for my Sunday work it was imperative. I must beg the pardon of my friends for my unceremonious flitting, and wish

them all God speed at this time. I reached home-tired-at 7 a. m. but ready for work, and occupied both services with accounts of the work of

the convention. During my absence Mrs. M. A. Gridley, Dr. Sarah L. Hard and Mrs. Ewell ably ministered to my people. I found on my arrival my friends of the Texas camp-Mrs. Jennie Darrell and Harry subject is
Linotype
Shagren, both well-known mediums—
and at the present time we are holding a series of seances that are awakening most decided interest.

Mrs. E. Louise Teed, who was here in the spring, has returned to locate for the winter, and meets with a warm welcome from all.
On Friday evening a surprise party

was tendered me by friends, headed by Mrs. Gridley. After the bountiful repast, happy words of welcome and ap science.

(2) Prophesy of future events in the preciation of my labors here were expressed by Mrs. Gridley and Mr. Walter of an individual, with sufficient rond and duly responded to by myself. I must bring my rambling letter to an

LITTLE GIRL'S LETTER.

Her Mamma's Birthday, and What Was Done.

Her Spirit Band Arranged a Nice Programme.

DEAR MR. FRANCIS:-I am a little girl, twelve years of age, and have been a medium one year and a half. Last Saturday was my mamma's birthday, and my spirit band arranged a programme for the evening to surprise her Six of my controls played solos on the piano; one sang an Indian song, and a papoose came and sang' a comic ly papa wrote the enclosed story the occasion, and I think it would be pleasant reading for your many subscribers, if you have room to print it We look forward to Tuesday morning's mail to bring us the ever welcome PRO GRESSIVE THINKEP. With many wishes

for your success, I remain,
Your friend,
GERTIE B. MILLS. 79 Hammond St.; Chicago, Ill.

[We have not room for the entire tory, but give the Spiritualist part, as of most interest to. Spiritualist readers -ED. ]:

\* \* \* As I glanced back over my past life, there was no spot or place or act which I would have altered. My wife's life was as pure as the snow on a mount ain peak, and our home life was guided in a spirit of love and truth. Had we sinned by loving our darling child too Such thoughts as possession of me and threatened my reason. I paced the floor continually, watching the door of the sick room a hungry as a shipwrecked sailor for the

After many sleepless nights, and days of torturing anxiety, my wife told me the crisis approached. Our darling had put up a good fight for life, and with youth and a good constitution on her side, might yet stay on earth to bless our declining years. The doctor approached and told me to prepare my fortitude to enter the infected room. As I stepped in and beheld my once beautiful child lying on the bed gazing at me with ten der eyes from which the fever had not entirely left, I suppressed a scream. Her face had lost its contour, and the flesh from her shapely arms, limbs and body had gone to feed the fever. The doctor motioned me to advance towards the bedside, and as our darling attempted to hold out her arms to me, I sank on my knees, unable to stand and realize the great change. As my wife came in and knelt beside

me she took our hands in hers and said: "Dear mamma and papa, I have been cannot describe it to you, as everything is so beautiful. Happy children greeted me, and a spirit clad in white, whose face beamed with love, took me by the hand and led me along well-trimmed walks bordered by banks of flowers more beautiful than any you ever saw or imagined. Groups of happy children comped on the greenest of grass; all seemed so happy singing the most musi-cal airs, that I longed to join them. My dear spirit guide, anticipating my thought, said: My dear child, I must now take you back, but in a very short time I will come for you, and then you will have these children for your playmates, and forever be happy in spiritlife.' Now my dear parents, you must not grieve for me if I go, for if you could see it as I have, you would not wish me to remain in this world of pain and sor-

row, but go where all is joy and peace.' She closed her eyes as she ceased talking, and I thought her spirit had winged its flight to the beautiful home she had described. We arose from our knees tearless, and as I held my wife's she seemed to look forward to with delight. She remained for a few moments in a stupor or trance, and then slowly opened her eyes and beckoned us to Taking us each by the come nearer. hand, she said: "Mamma and papa, the same dear spirit has come after me, and I must go. She tells me you must not think of me as dead and lying in the ground, but in a beautiful celestial home, surrounded by everything bright and happy. She also says that I can visit you again in your home, and al-though you may not be able to see me, yet in time I can make my presence felt by you. Good-bye, dear ones;" and with a kiss, and a beatific smile on her

face, she passed to a higher realm. Neither my wife nor myself cried out, but with a convulsive sob we kissed the face which had always given us so much pleasure and comfort, and went into another room, while kind hands straightened out the limbs and prepared the

nortal remains for burial. The funeral over, my wife, who had until now kept up by a superhuman effort, succumbed, and was taken down with brain fever. Loving friends stood around, taking turns in the sick room; the best medical practitioners were called in, and for weeks her life hung in the balance. Day and night I sat by her bedside, watching for the fever to abate. It seemed as though sleep had deserted me, and even when some kind friend led me from her bedside and induced me to lie down, it was only for a few minutes until I was up again. When the doctor informed me the rallying point had arrived, I went in with him, hoping for the best—fearing the worst. After a time she opened her eyes, and taking my hand in hers, said: "My dear husband, it is hard for you to lose me too, but a spirit band is here waiting to tion at New York, and journey with them to Washington. My thanks are due to him and others of the party who always remember us as having your good and loving friends who made you a pleasant visit for a few years on earth, and have now passed to another home which they will prepare for you, and make it even better and happier forever than the happiest hours or years which we spent together on earth. I have seen many of our relatives and friends who have passed over, and some are standing beside us now. A glorious, happy life awaits all who have conformed to right principles and stood up sturdily with Love and Truth as mottoes on their banner. Since we must part, it will be only for a short time. Every person, unless he is taken off prematurely, must bear his sorrows and burdens on this mundane sphere, that he may prove by right living, that although he is beset by temptations and evil desires, yet by repulsing them he will be better fitted to occupy a place among the exalted spirits in the colestial home. And now,

> ling child to guide you to happiness and love. She kissed me, and all was over.
> What happened after that is mere Kind friends attended to the preparations for the funeral, and after the excitement which I had passed through was over, I found myself once more attending to my duties as before. Many years have passed since the scenes which I have narrated occurred,

good-bye, dear husband. I shallalways

watch over you, and when the appointed

ime comes, will be here with our dar-

oved ones on the other side, I sit pa-tiently waiting for my summons to go, feeling that my rewird will be commensurate with the good my example has done by strictly upholding Love and Truth.

### IMPORTANT FACTS.

They Are Plainly Told by Mrs. Mattie E. Hull.

Incidents Which Illustrate Conditions in Real Life.

To the Editor:-Sometime since, while I was filling an engagement in a town, (not necessary to name here,) I reached the hall quite a Httle while before it was time to open the meeting, and took my seat in the front row of chairs designed for the audience, until such time as the chairman should come to accompany me to the platform. As the people came in, and the chairs on each side and behind me filled, I overheard bits of conversation that probably would have been suppressed, if the parties engaged had known my indenity. There were some things said in that fragmentary talk that set me to thinking and that thinking has caused me to jo down from the typewriter, the follow ing lines.

One lady addressed another thus: " never come here to listen to the lectures, I wouldn't give a dime to hear anybody speak. I come here for the tests." you often get one?" was the response of the lady to whom the conversation was addressed. "Oh, my! no!" was the answer. "But I stand inst as good a chance as any one, and I had rather come here and pay ten cents, and run my chances, than to go to a medium and pay for a sitting. I would be more sure of getting tests than I am when come here, and I have no dollars to throw away on medlums."

"Are you a Spiritualist?" interrogated the lady to whom the question was first addressed. "I don't know much about it. All I know is what I have seen here. I never read a Spiritualist book or paper in my life, but I guess I am as much a Spiritualist as anything. A medium told me once that I was going to lose some money, and I lost some, so there must be something in it,"

In a few moments I heard another party say: "I know there is something in it, for we have circles in our house, but we have them on the sly" (the words "on the sly," were said in a lower tone than the preceding sentence). All this made a deep impression on my mind. "Even our children;" she went on to say, "know nothing about it." The lady whom these words were addressed asked: "Do you get any manifesta-tions?" "Yes," was the response. "We away from you a long time, but except when I was in great pain I have been very happy. •I think I have been in spirit-land, and wish you could see it. I spirit-land, and wish you could see it. I spirit-home. She says she has teachers, and that she will tell us who they are after a while. Sagrays she often sees the children, and she wishes they would not cry so much for her."

The woman who was receiving this precious bit of information said: "I should think you would tell them. I remember how they took on when she died." "Yes I know," was the answer, "but they couldn't understand it, and it would be just like them to tell It at school; the other guidren would make fun of them. There is time enough yet. I prefer to wait until they are old enough to fight their own battles."

As the numbers in the hall increased and the hunr of volgens was heard from every part of the room, I wondered if the dialogues to which I had been a istener were a sample of the chit-chat that was going on all about me. I knew it could not be, for I observed many familiar faces-faces of friends who knew had been in Spiritualism a long time, and who desired the best there was in its glorious philosophy. Notletter inquires why I do not write The Progressive Thinker. Since my last idolized child would take the journey to the hall on behalf of my work had suddenly chilled, and after my introduc tion to the audience, I felt to say. "What came ye out for to see?"

I have schooled myself as much a possible during my many years of pub lic work to be as positive as possible to disagreeable conditions that I may feel from one or many in the audience and to rise to an altitude where my spirit may become receptive to the higher influences; but there are occasions where it requires all the will and soul-force one may command, to con quer disturbing elements, and I felt

thus on this occasion, What a fine inspiration(?) one might be expected to gather from an audience, made up mostly of such individuals. What a compliment is paid to our mediums when those who rush for the front all wide-awake and are trying to adseats feel they "stand as good a chance to get a test as any one, and have no money to throw away" on them. What a sad comment upon our earnest, faithful lecturers, to know there is

even one in the audience who has listened to lectures and lectures, and yet attending the convention in such large "doesn't understand anything about numbers. It was the largest party doesn't understand anything about Spiritualism." What an incentive there is to writers of books and and publishers of papers, when halls are crowded and emptied, and not a dozen out of the hundreds who pass the N. Y. N. H. & H. R. R., in their the, table offering Spiritualistic liter special car, arriving at Fall River at ature, even look at books and papers treating on these subjects.

What avails it, as far as the good of the cause is concerned, though a so-called Spiritualist praises our lectures asked for, for the comfort and pleasure and promises to defend mediums? Is of the party.

that fifther or mother a true Spiritual

After a good that father or mother a true Spiritual After a good night's rest, the party ist who will invite mediums secretly to arrived in New York at 7 o'clock Montheir homes and hold circles "on the sly." not even allowing their children Maine members of the party congreto participate in the joy when a de- gated in the grand saloon of the parted member of the family comes with messages of love from the Spiritworld? Would a mother—a true Spirit-ualist—put a child to bed sobbing for via rail. ualist —put a child to bed sobbing for its dead sister, when she had reason to suppose that little one would shortly appear in another room under the roof where the little mourner was sleeping? If so, all I have to say is, Spiritualism has not touched the deeps of her soul and done its work there.

I would not in any year, either with voice or pen, say aught to induce people to discount mediumismip. All we know of the sublime teachings of Spiritualism, is due directly or indirectly to that source, but I press the question home to the readers of your widely circulated journal, has not the method of the past journal, has not the method of the past few years relative to the management of a large per cent of the local meetings, relegated the most spiritual work to the rear? Some of the readers of these lines

were identified with the work of Spir-

itualism in its early days. I would ask if there was ever a grander work achieved than in those times when Prof. Denton, Thos. Gales Forster, Achsah Sprague, Mrs. M. S. Towsend Wood, dzzle Doten, N. S. and I. P. Greenleaf, Warren Chase, Dr. Storer and a host of others whose names shine like stars in the galaxy of Spiritualism, graced its rostrum? Those who heard those those days when Spiritualists were as

and went away to investigate, and ascertain if their statements were true Where did they go? To the home cir cles; they were held in every com munity. Boys and girls were touched by the power of the spirit, and related wonderful visions and many of them spake as mortal never spake before. Who does not hold tender memories of those days who experienced those things? There was no spirit of rivalry or jealousy felt on those hallowed occasions, hearts were softened and made tender as the dear messages from our arisen friends were voiced by human lips. From the circle-room the newly converted, went to the public meetings to hear explained the things they had seen and heard. There was a strength in the work of that day because thelaborers in the vineyard of Spiritualism, were working on spiritual

I believe in, and thoroughly endorse the idea of co-operation between the phenomenal and philosophical in Spirtualism in public, wherever it seems the most practical, if satisfactory work can be done.

But is not the matter of Spiritualism put in a peculiar and a false light when it is proclaimed emphatically by those most interested in phenomenal work that "audiences will not gather to hear a lecture unless supplemented with a test seance." That may be true in some localities, but it is not the case the world over, and is not such a statement a libel on the intelligence and integrity of the rank and file of Spirit-

I have met many of our grand work ers the past year, have learned from them, that they continue to be successful though they conduct their meetings in the old way. Sometimes I follow them in their work and I learn by those who have been favored with their services that they "fill the bill."

There are but few mediums, comparatively speaking, who can do as good work in the presence of an audience of hundreds as in a quiet purlor meeting. One failure by a medium is heralded an liundred times more than a half dozen successful readings, and in numerous instances, public work taken un at an early stage in a medium's career has proven disastrous, not only to the health of the medium but the mediumship itself.

There are occasions, especially at the large gatherings such as one meets at the campineetings, where it seems absolutely necessary for phenomenal work on the platform. Those who are called to do this are as a general rule satisfactory in their work. The manifestations given, strengthen and clinch the arguments. Tests of wonderful accuracy, and magnificent readings are given. While these grand mediums are numerous, they are not to be found in every community where there are Spiritualists, or where spiritual meetings are held. I do not know of a lecturer in the field that objects to co-operating occasionally with a first-class medium, do, however, know of many who protest to sitting an hour after giving a lecture, and listening to so-called readings, advice in business schemes, the talking over domestic troubles, and hunting of "lost papers," under the pretence of giving tests.

I do not wonder that many of the older and more thoughtful ones among absence. If they were furnished food for thought, and felt an effort was being made to get into the soul of Spiritualism, many who have gone to different churches would return to their old love and be as ready as in former times to help bear aloft the standard of Spiritualism. There are glorious excentions, to the conditions mentioned in this communication, and I believe that

the time is not far distant, when the majority of our good people will be led to see that Spiritualism, to every individual means unfoldment, education -a rising into higher life, a knowledge

## FROM "THE HUB."

Notes and News of Spiritualism in Boston.

A New England Party Attends the N. S. A. Convention.

'To the Editor:-It is so seldom that we see a Boston letter, or news of any kind from the Hub, that we think the Spiritualists of the West must think that the Spiritualist of the East are all asleep. But let me tell you that we are vance the great cause of Spiritualism.

It was a great pleasure to the writer to meet so many Spiritualists of the West at the convention just held in Washington, I think the New England Spiritualists showed their interest by that ever left New England-Massachusetts and Connecticut furnishing the largest numbers.

about 8 o'clock. Leaving their car, the party went on board the magnificent steamer (The Priscilla) of the Fall River

day morning. The Massachucetts and steamer to await and receive the Excursionists that were to join the party at New York, coming from Connecticut

From the Priscilla we went on board an annex boat (which had been engaged for our party), and sailed across the river to Jersey City, where we found an excellent breakfast awaiting us. After satisfying the inner man, we boarded a special car of the Royal Blue

line and journeyed on to Philadephia

ing room a long table with covers

Pa., where we made a stop of about three bours. The party visited the Mint. Independ ence Hall and Wannamaker's store after, which they sat, down to dinner furnished by the Royal Blue line. We found as we entered the spacious din-

laid for 53. After partaking of a bounteous feast ve again boarded the train and started for the National Capital to attend the Convention. The train arrived at Washington at 6:30 P.M., and the company found carriages in waiting to convey them to their hotel, the Ebbit House. The people that went to make up the jolly party from New England are as follows. Mr. and Mrs. J. B Hatch, Jr., and Master E. W. Hatch and Charlie L. C. Hatch, of Boston; Dr. Geo A. Fuller, Worcester; Mrs. Carrie P. Prull, Mr. and Mrs. J. B. Hatcher, Mr. grand advocates of our philosophy in Hebron Libby, Boston; Mrs. M. E Young, Mrs. Mattle Allbe, Somerville: one brotherhood, know the inspirations Mrs. Burns Stewart, Lake Pleasant through-their organisms fell like holy Mr. and Mrs. H. Makenzie, Somerville;

ALLO: paper, 50 conta.

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Lehavne Thrall, Poquonock, Ct; Mr and Mrs. Storrs, Hartford, Ct; Mr. N. U Lyon, Fall River; Mr. and Mrs. T. F. Rand, Hartland, Maine; Mrs. M. L. Bowers, New York; Mr. and Mrs. G. W. Fowler, Lynn; Mr. F. W. Smith, Mr. A. H. Blakinton, Rockland, Maine; Mrs. A. B. Plnney, Mrs. A. Holman, Mrs. Emma Grant, of Winsted, Ct; Mrs. A. E. Plerce, Hartford, Ct; Mrs. J. J. Whitney (California) now of Boston, Mass: Mrs. Hattie Penney, Miss Marie Sullivan, Boston; Mr. M. A. Warren, Mr. Fred. Woodbury of Hudson, Mass.; Mr. C. W. Sullivan, Boston; Mrs. Mattie Chamberlain, Hyde Park, Mass.; Mr. and Mrs. Whiting, New Haven, Ct.; Mr. W. H. Hawkes, Boston; Mr. W. H. Bach, Springfield, Mass.; Mrs. Anna Dick, Dr. N. P. Smith, Mrs. L. A. Potter, Miss 3. F. Sherman, Mrs. Sarah Gill, Boston; Mrs. Maggie Waite, New York; Mr. Mullen, New York. Dr. G. C. B. Ewell joined the party in New York. You can see by the list that the party consisted

of workers. There are many among the above that became aquainted with the Western Spiritualists, and their friendship bound together with a strong cord that

will take all eternity to sever. Iknow I must be trying your patience, so I will say a word about the meeting in Boston, and then I will stop this rambling letter. After being closed all summer the intetings opened in October. The First Spiritualist Ladies' Aid Society; that meets at 241 Tremont Street.

This society is one of the oldest, if not the oldest, in this part of the country. It has for its members some of the oldest Spiritualists, and some of the greatest workers. It is a charitable society and does a good work. It meets

On Sunday, Oct. 4, The Boston Spirit-ual Temple that meets in Berkeley Hall opened its meeting. It was to have had as its speaker for that month Prof. J. Clegg Wright, but owing to illness he was obliged to cancel the engagement. (We trust that ere this time he has fully recovered, as we can ill afford to lose such workers). But the society was fortunate in securing the service of that very popular speaker and test medium Mr. J. Frank Baxter, who on account of the dishanding of a society for which he was going to speak,

was at liberty.
The First Spiritual Temple opened its meetings Sunday Oct. 4, having as medium Mr. and Mrs. O. L. Concannon and as speaker in the afternoon that exellent trance speaker Mrs. N. J. Willis. Full houses have been the results. On Sunday afternoon Oct. 4, the Bos-

ton Spiritual Lyceum opened its school and a good number of children took part in the opening exercises. This, the youngest lyceum in the country, is fast growing in numbers. It is officered by young people and can well be called the Young People's Lyceum. As this is the only lyceum that meets in Boston (I am sorry to say), the Spiritualists should see to i that their children attend. Nothing is taught in this lyceum but Spiritualism The writer being the conductor, would like to hear from the different Conductors and officers of lyceums through-out the country. We would also be pleased to receive letters from any

child or pupil in any lyceum.
On Wednesday, Oct. 7, The Helping Hand Society, an auxiliary to the Bos our adherents are conspicious in the ton Spiritual Temple, opened meetings meetings in some localities for their at 3 Boylston Place, Gould Hall. This society opened with a new board of officers, with Mrs. Carrie L. Hatch as its president, and judging from the manner in which it opened, and the large audience, it looks as if it was going to be the banner year for that society.

The speakers of the Temple are all given a reception by this society on the third Wednesday in each month. The first Wednesday is given to the Vet erans' Spiritualist Union. This society is doing a great work. It is a strictly charity society, and expends much money among the poor. It has already elegant mansion with beautiful grounds for the purpose of a Spiritualist Home And I would like to say right here that if anyone wishes to help this soci etv. either with money or furnishing for the New Home, the society will fee very grateful. Goods or money should be sent to W. H. Banks, clerk, or M. T. Dole, treasure. Remember this is no a Boston society, it is a National Soci ety with headquarters in Boston, Mass If you wish to join, send your name with \$1.00 to W. H. Banks, 77 State street, Boston, and help their good work

This month the Boston Spiritual Temple has for speaker a lady from the West, Mrs. Abble E. Sheets of Grand Ledge, Mich., and I want to say to her western friends that she is one of the best lady speakers that has stood upor our platform for many seasons, and we are in doubt if we ever let her return again to the west-if so, only to return again to Boston and the East. Mrs. Sheets opened our meeting Nov. 1, and standing room was at a premium. The hall was full long before the time to open the meeting. If there are any more speakers in the west like Mrs.

Sheets, send them along. Besides Mrs. Sheets, we have with us that noted California medium, Mrs. J. J. Whitney. The people of the East consider Mrs Whitney one of the best test mediums that has stood upon their platform. Her tests are clearly given, and very convincing, she has made a host of friends at the Hub, and it pains them to think that she talks of returning to California in Decemberonly, however, for a short stay. such Ladies as Mrs. Sheets and Mrs. Whitney the Spiritualist platform is elevated to a high order—at least that is what the eastern Spiritualists think You can see by this that the Spirit-ualists of New England are not asleep, at least here in Boston.

J. Browne Hatch.

#### ENCYCLOPEDIA ... OF... BIBLICAL SPIRITUALISM OR ...

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ing before the public an article of so much merit. Yours,
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glad, as you deserve all success for plac-

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#### The Cause in Iowa.

TO THE EDITOR:-When I last wrote you, Mrs. Kayner and myself were enjoying beautiful weather in the capital city of this great State. A few days later we received an urgent call to come to Strawberry Point, in the northeast county of the State. It took us away from the more level farming section into wfar more broken and rugged country. This is one of the finest dairy sections in the State, the farmers sending their

milk to the butter creameries. Arrived at this place we were met by kind friends of the cause, Mr. Gager, Mrs. Treadwell and Dr. Barrington, and were conducted to the hospitable home of E. I. Gager. We found that bills had been well distributed, announcing that meetings would be held in the Universalist church, and Mrs. Kayner spoke six times to audiences that gave good attention. Her tests of character reading and description of spirits were very marked, and many of them instantly recognized. People came in with wag-ons from the country eight and ten miles away. One family came from Elkport, nearly twenty-two miles, and after he Mrs. Kayner speak, wanted to know if we would go to his place. We told him that if we could see our way there and back all right, we would go. He said that as soon as he returned home he would look about and see what could be done. Three or four days after we received a letter from him wherein he said that the hall was engaged and we were announced to be there the following week for two nights at least. So the morning after election be came for us with a team and we were in for a cool, rough ride over the hills. Thursday evening, the 5th inst., she spoke in Sall's Hall to an audience larger than any we had at this place. On the evening of the 6th Mrs. Kayner again spoke to a large audience for these small towns. There were many tests given, and as these were the first Spiritualist meetings ever held in Elkport, there were many different reasons given to account for the phenomena. Some said that the friend, Mr. Frank Some said that the friend, Mr. Frank Kufar, told her all that she gave to the record. That he and another friend in They will remain in Denver a while people. That he and another friend in the town posted her before she came to giving seances Tuesday and Thursday the hall; and yet the guides picked out scars, describing and locating them, that the friends knew nothing of whatever. One remarkable test was the reading of a photograph that was handed to her, face down, that had two faces on it. She described them both, telling sex, traits of character, etc., that were pronounced correct. The people watched her very closely to see that she did not laok at the face of the picture, and although she had never seen the party before, or even spoken a word to them. yet when we got to the hotel we heard the charge made that she had been posted beforehand just what to say, and overheard the party say that she never say or spoke to the medium before she took the photograph. The guides also read two or three while blindfolded, to demonstrate that it would be impossible to do so by physicgnomy. This morning, the 9th, we bid adleu to the hospitality and kindness of -Bro. Kafar and family, who did all in their power to make comfortable, and returned to the Point, and now are preparing to start on the rond again, as we have a call for Independence. T. D. KAYNER.

FROM DENVER, COL.

Doings of Societies, Workers and Mediums.

To the Editor:-Dr. G. C. B. Ewell pastor of the First Spiritual Church, Denver, Col., on Sunday morning at 10:30 was in his accustomed place on the platform, apparently as fresh as if his past week had been one of leisure, instead of a journey of 3,000 miles in attendance on a national convention filled with business twenty hours out of the twenty-four, and making several business calls upon old patients, and friendly ones as well, besides speaking from platform at impromptu call many times. Some one remarked at the Sunday service, if it was not an illustration of spirit power, phenomenal enough for any de-

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nomena of spirit agency in many ways A fine resume of the work of the N.S. A. at Washington was the privilege of the two audiences of the day, morning and evening.

Dr. Ewell found awaiting him ac

quaintances made at the recent camp-meeting in Texas, in the persons of Mrs. Jennie Darrell and Mr. Harry S. Shagren-not unknown, probably, to many of your readers.

After the lecture on Sunday evening Mrs. Darrell was introduced to the audience and gave a wonderful exhibition of clairvoyant power in a few moments only devoted to the test. In her absence from the hall a gentleman set his watch at an hour of his own choice, another selected a number of cards and arranged them to suit his own fancy, many gave numbers which were put upon a slate with the amount, and so on with other tests, all of which she was able to describe accurately on her return.

On Tuesday night, at a public scance, a cabinet was placed in the middle of our large platform and after undergoing change of clothing under surveillance of a committee of ladies-volunteers from the audience—she entered it and received handkorchiefs from the audience. In a second of time they were thrown out with beautiful portraits printed on them, many of which were recognized by their owners.

The slate-writing of Mr. Shagren was as satisfactory; a page of legible matter written in three different colors, with address and signature as plain as ever open hand gave, between slates which never left the sight of the audience. Mrs. Darrell gives materializing-full forms-and holds seances in the church for that on Thursday evenings. She insists on strict test conditions, disrobing and re-dressing in the presence of a vol

evenings, and be present at the society meetings and wednesdays. Under the auspices of our church, a State convention of Spiritualists is called for November 10, 11 and 12, our pastor being missionary at large for the National, and State agent as well. hope eyery Spiritualist in Colorado will respond either by letter or in person. Let us know how many there are in the State. Let us be placed in communica tion with you, that we may be able to help you to help yourselves and others That is the religion of Spiritualism

rightly understood. S. L. HARD, M. D. Secretary First Spiritual Church.

The Good Cause Flourishing.

A COMPLIMENT TO MRS. M. E. CAD-WALLADER.

TO THE EDITOR:—Our association which was founded in 1852, has passed through many vicissitudes in the many years which have passed, and many of our influential members have passed the borderland between the two worlds, and for some time we have had no encour-

aging reports to offer.
Our constitution and by-laws provide for only voluntary contributions, so that even the poorest could become members

by being properly endorsed, and sub-scribing to our constitution.

This year we are much encouraged. The arrest of our mediums has drawn us closer together, and many who have held aloof from the local work have signified their intention of coming forward and helping financially to place the First Association upon a firm founda-

tion.
We have secured a commodious hal in the centre of the city, and are holding meetings with great success. During October the well-known and inspired orator, Mr. A. E. Tisdale, lectured twice each Sunday and rendered many of his inspiring songs, to the grat-

ification of large audiences. We have also issued tracts for general mand, it were a pity.

So do any of our inspirational workers distribution, containing a brief address hours of leisure and enjoyme by President H. D. Barrett, of the \$1.00. For sale at this office.

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REMEMBER TO ADDRESS

N. S. A., presenting the principles of Spiritualism in a manner which has commanded the interest of all. In connection with our association we have organized a Helping Hand Society and Young People's Spiritual Union. The members of both meet each week and

the interest is growing.

Through the winter it is our purpose to hold a series of mediums' meetings and special young people's services, in connection with the lyceum work.

Our people are loyal to the N. S. A., and do all they can to support it financially, but owing to the call for means to sustain the cause of the mediums here, have not been able to contribute as much to its treasury as in former years. Some of our mediums here have been in destitute circumstances on ac-count of the persecution, and the ban put upon them, and we have had to take special collections to aid them in their temporary embarrassment.

It is our duty and privilege to say that the present encouraging outlook is largely due to the tireless efforts of our vice-president, Mrs. M. E. Cadwallader, who by her faithful work for the me diums here, and the cause generally, has aroused a greater interest, and to this cause we are indebted for the many who have recently signified their intention to subscribe financially toward the expenses of our meetings.

We have reason to feel much encour

aged, and are sure that the meetings conducted this season under the auspices of the First Association of Spiritualists will serve to create a widespread interest in the cause of Spiritualism. F. H. MORRILL,

Philadelphia, Pa.

Stockton, Cal., to the Front, To the Editor:-Thinking your readers would be pleased to hear how the work is progressing in California and feeling good news of the cause is encouraging to others, I take the liberty of telling of what we are doing in Stockton. The old society having disbanded, a few of us met together and organized a new one under a charter of the National Organization; but I must give credit where it is due. Our State Society very hap pily selected Mrs. Elizabeth Sloper, an earnest, faithful, never-ceasing worker, as State organizer, and it was through her efforts that an interest was awakened resulting in the forming of "The People's Spiritualist Society of Stockton," of which the grand and noble worker, Dr. C. Grattan, was elected president, and L. B. Horton, secretary -two earnest souls whose greatest desires are to give the progressive truths of Spiritualism to the world, and under their able management we have made a grand start by obtaining the services of Prof. A. J. Swarts, Ph.D., LL.D., of Chicago, and his noble sister, Mrs. M A. Janny, Ph.D., who, Sunday evening, Nov. 1, finished a four weeks course of lectures and lessons upon the higher truths. The Professor's lectures were presented in language that all could appreciate, understand and individually apply to every-day life. To listen to him is a treat that mortals don't meet with very often. Mrs. Janny assisted her brother grandly in his work, but in the classes that were formed she excelled as a teacher of sarcognomy, and expounder of Prof. Babbitt's great discoveries in connection with how to apply science to the improving of the human conditions.

They drew large audiences, among whom were seen lawyers and members

of the medical fraternity. Our society, though small in numbers, are earnest workers, and we are adding to our membership every week. Besides our Sunday evening meetings, we have organized an afternoon meeting for development, and so far have re-ceived encouraging evidences of spirit power, several coming out as mediums and others following, proving that when earnest mortals call upon their spirit friends they will surely respond. the good work goes on, and I would say to all Spiritualists and true seekers after higher truths, let us be more earnest and united, and the compensation shall be, sad hearts will be comforted, mourners' tears shall be wiped away, and humanity drawn nearer to the grea ruling power of the universe. Hoping I have not tired your readers by the length of this, I am, yours for the cause Stockton, Cal. F. M. BROWN.

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If you are sick and have failed to find relief, send your name and address to Dr. J. R. Craig, 1346 Market street, San Francisco, Cal., and he will send you a Francisco, Cal., and as controlly.

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Dr. E. J. Worst, of Ashland, Ohio, will mail any reader of The Progressive Thinker one of his new Aerial Catarrh Inhalers with medi cine enough for one year free. He will allow you three days as a trial, then if perfectly satisfied, send him \$1; if not return it to him in the original package. Catarrh, asthma, colds in the head, bronchitis and tuberculosis immediately relieved and speedily cured. Don't big prices for worthless inhalers. dress above.

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### DEVELOPMENT.

In answer to the many inquiries that come to me from all parts of the country relative to the development of medium ship, we would say the American Spiritual Health Circle is intended to develop

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name.

Finding it impossible to answer the many inquiries, we whave concluded, with the consent of the guides to make the developing circle general, and will send outline, terms, etc., to all interested on receipt of your address on

### Testimonial.

B. F. POOLE, Clinton, Iowa-Sir:-Your Melted Pebble Spectacles are all right. They fit me well. Are just what I wanted. I am 91 years old. just what I wanted.

Many thanks. Respectfully,

GEO, W. GOODWIN.

Hancook Point, Maine.

### A Deserved Compliment.

I want to say to the one hundred thousand readers of the best Spiritualist paper in America, that Mr. and Mrs. E. W. Sprague, of Jamestown, N. Y., are serving the First Spiritualist Church of Rochester, Ind., for the present month, and are accomplishing a grand work.

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The Christian and the Infidel, Discussing promaticon,
Avail us naught, for who can tell— Does life continue on?

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