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THE OGGULT FAGULTIES IN MAN.

A Lecture Delivered by Hon. Loren A. Sherman, Before the Anthropological Society, Cleveland, Ohio,

TILLATING THROUGHOUT, AND Versation. WORTHY OF THE PERUSAL OF EXPERIMENTAL TELEPATHY

is the first part of the subject I amasked misdescriptions 68, nothing perceived to discuss tonight. What is an "occult faculty?" The word is defined as some-proportion would not be one in a thouthing hidden. An occult faculty must sand, and scarcely one in ten thousand. therefore be some power in man not ap- Nor can there be a doubt that every parent; something of the possession of person possesses the faculty of thought he must seek to find.

another, has discovered in himself some person. undeveloped faculty, an ability to do something not previously suspected. But thought perception we shall find it to if such development was only through be common with nearly every person, the physical senses, the faculty brought although not generally fully understood out would hardly be called occult. It or appreciated. Can any one always was not really hidden before, but tell the sources of his thoughts or why I shall therefore consider the term oc- friend you have not seen for months or cult as intended to designate only such years, perhaps, and he unexpectedly ap-faculties as man can be shown to pears before you. Why were your faculties as man can be shown to pears before you. Why were your possess which enable him to perceive thoughts turned toward him? Manifestndependently of the physical senses, or ly, in view of the demonstration of to perform physical acts without apparent physical cause.

THE SIXTH SENSE.

Has man the so-called "sixth sense?" A little more than a year ago I heard a man, designated as "professor," in a sci-that his thought of you awakened in entific lecture delivered in a Christian your mind thoughts of him. largely of members of Christian churches, declare with absolute positiveness that there was nothing in wind reading was all a fraud. And this declaration was applauded by a considerable portion of that Christian audience. I wondered at the time if those people, had rejected the Bible and its teach-

yerse, I read as follows: said, wherefore think ye evil in your hearts?"

And in Matthew, xii, 25: "And knowing their thoughts he said unto them.' And in John, iv, 29, the woman of Sa-

maria said: "Come see a man who told me all things that ever I did; can this be the

And in many other passages of the gospels Christ's power to perceive the thoughts of other minds and knowledge possessed by them not in their minds at the time is specifically declared. Peter and other apostles are also re-

ported to have perceived the unspoken

thoughts of other men. In the same town where the declaration was made that thought transference and mind reading are impossible, not over six months before, some hypnotic experiments were undertaken in under my own personal direction, ala public hall, during the course of which a boy while in hypnosis was told to Emanuel Swedenborg possessed this visit the residence of a gentleman present. This man bears the title of general, carned during the war, and could not have been suspected of collusion with the boy, who, he said, had never been in his house. This boy, while hypnotized, reclining in a chair twenty feet distant from the man whose residence he was told to visit, described its interior correctly; gave the ages of persons whose pictures were on the walls; broken out at Stockholm and was described a lady in the house; was told spreading rapidly. As it progressed he to ask her name and gave it correctly as he said she replied to him; told what kind of fuel was used in the kitchen; gave the titles and correct descriptions of books in a bookense, and in other ways appeared to observe correctly the details of the house and its furnishings and to talk to its only inmate at the time as readily as though he had been there in person. If this boy in hypnosis did not read the mind of the only person present who knew the details described it in his clairvoyant vision. by him, how did he get the information It must have been by the actual pro jection of his perceptive consciousness to the house described, which would be a much more remarkable thing than

mind reading. It should hardly be necessary in these days to cite facts or present phenomena before an intelligent audience proving the actuality of thought impression by one mind upon another; yet the case re ferred to shows that skepticism and ig norance touching the simplest psychic occurring; and that frequently they facts still prevail to a large extent.

OCCULT FACULTIES. I shall not undertake to enumerate all

the occult faculties possessed by man, jects could hold conversations with per but will confine my references in the main to those I have myself seen demonstrated. As to the power of one investigations I have had scores of mind to read or become aware, of the unspoken thoughts of another there cannot be the slightest question, and hold conversations with persons at dis if the learned professor of whom I have spoken had honestly investigated the subject for fifteen years without meeting with a case of thought or mind reading, he was most unfortunate. In scores of cases my thoughts have been read perfectly by persons possessing the faculty of thought perception highly thinking of now?" I had in mind a arrival there, and proceeded to describ friend who sometimes played the violin. and thought, "I wish he were here to adjoining rooms, with their furnishings, play for me." Almost immediately the and continued until nearly-every room lady said, "You thought you would like in the house had been visited. No misto have your friend (naming him) here takes were made. At one point she to play on the violin for you." In spoke of an easel standing in the cor-

A LECTURE BEAMING WITH other cases my thoughts have been RABE GEMS OF THOUGHT-SCIN- read to the extent of half hour's con-

EVERY THOUGHTFUL MIND- and thought transference upon a sci-WORTH MORE THAN THE ONE entific basis has been carried on in England quite extensively. The summing up in one series of experiments will be GRESSIVE THINKER ONE YEAR; sufficient for this demonstration, Mr, THE LEADING SPIRITUALIST Malcolm Guilbrie in 457 experiments found the following results: Perfectly The occult faculties in man." This successful 237, partially successful 82, which he is ignorant; something which perception, but in most people it is weak and undeveloped. No person of Are there such faculties in man? normal mental power is wholly deficient Doubtless every person, at one time or of any faculty possessed by any other If we seek for the simplest form of

overlooked, not called into use. they come to him? You think cause his thought was directed to you, and yours responded. And again you find your thoughts directed toward Is it possible for him to become con-scious of anything exterior to his own habs you receive a letter per some friend not present, without aphaps you receive a letter from him ego except through the physical senses? written at the time your thoughts were

tiveness that there was nothing in mind the physical senses cannot perceive. reading or telepathy; that no man ever This supositious element is called had or ever could become conscious of the luminiferous ether. This ether, scithe unspoken thoughts of another. He had been investigating for fifteen years, he said, and had found that alleged mind of a solid, and fills and permeates the of a solid, and fills and permeates the entire visible universe. No one has heard, tasted, smelled or touched it; ret assembled in a Christian church, and bility of perception except through the professing the religion of Jesus Christ, physical senses tell as that it was to be a sense tell as that it was to be a sense tell as that it was to be a sense tell as that it was to be a sense tell as that it was to be a sense tell as that it was to be a sense tell as that it was to be a sense tell as that it was to be a sense tell as that it was to be a sense tell as that it was to be a sense tell as the tainly exist. Granting that it does, we may imagine this ether to be the meparently empty. And to become aware of the unspoken thought of another there must be harmony of vibrations. This is a theory; but whether it be correct or not, the fact of thought trans ference is demonstrated beyond question. This power of thought perception and mind reading is one of the occult faculties of man, the first and most im-

portant. AN OCCULT FACULTY OF WHICH there is positive proof, which I shall place second in importance, is the power to perceive distant scenes and events. The existence of this faculty is just as learly proved as that of mind reading and thought transference. I have already referred to one case where it was demonstrated in public. The experiments on that occasion were conducted though I did not act as the hypnotist. faculty in a remarkable degree, and frequently exercised it. Immanuel Kant, the philosopher, relates a specific case occurring on Saturday, July 19, 1759. Swedenborg was on that day at Gotten-berg, at the house of William Castel, with a party of some tifteen persons. He left the room for a short time, about 6 o'clook, and when he returned was greatly excited. He said a fire had he named had been burned, and con tinued to report the progress of the fire until it was extinguished. Gottenberg is 300 miles from Stockholm, and at that time there were no means of com munication more rapid than relays of horses. On the subsequent Monday messengers arrived from Stockholn bringing news of the fire, which oc curred exactly as Swedenborg had seen

HYPNOSIS.

Thousands of similar cases occurring within the last half century are recorded. A friend of mine residing in the city of Detroit made a series of experiments a few years ago with boys in hypnosis, by which he demonstrated that their perceptive intelligences could go from place to place, reporting correctly their observations of things as they existed at the time and events then could perceive past events and things as they had previously existed. And furthermore, that while in this con dition of clairvoyant hypnosis the sub sons at distant points and obtain con rect replies. In the course of my own demonstrations of clairvoyant percep tion, though not often of the power t tant points and report them correctly

VISITING CLAIRVOÝANTLY. On one occasion I asked a woman ossessing psychic power, whom I had met but once before, and whose home was in a city many miles distant from mine to visit-my residence clairvoyant eveloped. On one occasion I said to ly and report to me her observations. lady, "Can you tell me what I am After a few seconds she reported her correctly and in defail the hallway and

knew to be there, which she then gave correctly. The next day, upon my return home, I found that a child's picture was at the top of the easel above the one I had known to be there, just as she had stated, not withstanding my denial of the fact.

At the time of this sitting, which was from 8:30 to 10 o'clock in the evening, supposed my wife and daughter to be in the library of my residence, together with a lady friend who was a guest. I asked the clairvoyant to tell me who she saw in the house. She said a lady was sitting in the library reading a newspaper. I pressed her to tell me who else was there, to which she re-plied that she could see no one. Afterward she reported that the lady had turned out the light and gone up stairs. A little later she said this lady, giving a description answering to that of my wife, had gone to bed; also that she found a young woman asleep in another room. The hour when this statement was made was 10 o'clock. It did not agree with my own thought, as my daughter seldom retired at so early an hour, and I believed the young lady guest was in the house. I learned, how-ever, on reaching home the next day, that the psychic had been right and my thought wrong. My wife first said that she had been sewing during the evening, and not reading, but afterward remembered that she had taken up the evening paper for a few minutes before leaving the library. My daughter was not well and had retired early; and the young lady guest had spent the evening and night at the home of a

In this sitting it was therefore clearly demonstrated that the perceptive consciousiess under some circumstances and conditions, can go out to distant points, make correct observations, and report them. While much that the psychic told me could have been ac-counted for as mind reading, that theory would not explain her correct report of current happenings unknown to me, and against my thoughts as to

I have had many other personal experiences of like character, some even more positive than this in their demonstration of projected consciousness. As in the case of thought transference, there can be no doubt of facts. The human ego, in its perceptive conscious ness, has the power to project itself, or to be projected, to points distant from the body, and to observe independently of the physical senses. This power I shall designate as man's second occult faculty.

A THIRD OCCULT FACULTY

which I have seen demonstrated to a In Matthew, ninth chapter, fourth dium through or by which thought is verse, I read as follows:

"And Jesus, knowing their thoughts, brought to us from the sun and other brought to us from the sun and other theory regarding the operation of this faculty is that every material thing absolves itself into its unorganized elements. potent images of events, individuals, things and thoughts with which it has been associated. I do not wish to be understood as fully indorsing this theory. The fact is, however, that some psychics, and in rare cases persons in hypnosis induced by the suggestion of a second person, are able to perceive the history of articles placed in their hands, even to the extent of describing correctly the personal appearance and mental characteristics of the person most closely connected with it, and his customary surroundings. For example, I once saw a woman standing before an audience in a public hall, take a pocket-knife whose owner she did not know, and heard her describe the place of business of its owner, his ordinary daily surroundings, personal appearance and characteristics. This man was in the audience, and was one of many who had sent up, articles for the psychometrist to experiment with He was a personal friend of mine, and I knew him to be entirely unacquainted with the psychic, who had arrived the same day from a distant city. He acknowledged the reading to be correct in the main, as did some others in the audience who had sent up articles for other readings. Collusion or fraud was out of the question, and it was manifest that by some means the psychic became conscious of facts otherwise unknown to her, closely associated with the articles taken into her hands and pressed to her forehead. Without authorizing or detailing further observations. I will hold it to be demonstrated that the psychometric faculty is an

Of something the same character, it may be assumed, is the perception of characteristics in individuals. The fac ulty of intuition is acknowledgedly possessed by all; and in some people it is developed to a high degree. I have met men and women who were able not only to name the personal characteristics of strangers with a great degree of accuracy, but frequently to report correctly many of the important events of their lives. I have some doubt if the perception of events and characteristics psychometrically or by intuition should be credited to a distinct faculty or the human con-

sciousness, but it will do no harm to I am myself uncertain regarding a PROPHETIC FACULTY IN MAN: but that in some manner the shadows coming erents are sometimes cast before, I have had positive evidence In many cases where correct forecasts of future occurrences are made, I am convinced that it is by the reasoning power of man's primary consciousness his real self, which many students of psycho-physics are pleased to call the sub-consciousness. As man reasons from cause to effect through his phys; ical mind, which makes use of the senses, the nerves, the ganglia and the brain, so the primary consciousness which operates independently of the bodily organs, perceives existing facts and conditions and judges results therefor example, for a skillful physician to predict the early death of a person apparently in good health who might have in my study, I took a pad of paper from some organic disease sure to result fatally, could be see the condition and me, turned out the light and took his workings of the entire anatomy. The

ner of a room, and said there was a the thoughts of others, is able to perpicture on it. I said no, and ceive many things which are hidden asked for a description of a picture I from the physical senses, and upon the knowledge thus obtained may foretell an event with an accuracy which would give it the appearance of a real prophecy. Under another clause of the topic assigned to me I shall discuss this feature of psychic phenomena further.

A REMARKARISE DREAM. But some occurrences that have been reported to me do not seem to be explainable on the theory of cause and effect. Especially is this true of a remarkable dream experienced by a gentleman who was associated with me in business at one time, as reported to me by his mother, a lady of liberal education and high character. One morning at breakfast her son said he had had a remarkable dream, or rather, that he had passed through a mental experience which appeared to be a physical reality. In this dream or vision he had seen woman with whom both his mother and himself were well acquainted, a near neighbor, crushed and killed be neath a railroad car, He described the scene in detail as it had appeared to him, so that it was distinctly remembered by all members of the family who heard the story. A few months later the disaster actually occurred just as it had been seen in the dream or vision, to the minutest detail of the surroundings. It was purely an accident, and manifestly not the result of a cause acting at the time of the dream. Other like causes have been reported to me, where the circumstances were such as to exclude the theory of coincidence. However, therevidence I have been able to collect is not sufficient to warrant the positive conclusion that man has a prophetic resulty, and I shall not, therefore, give it specific place. THE FOURTH AND LAST OCCULT

faculty I shall enumerate is the power of many to cause physical results with, out apparent physical cause. It is not out apparent physical cause. It is not counted a strange abnormal thing that I should be able to the physical energy which causes the movement of my arm is the oxyganion of the food I eat, causing hear, which is transformed into motion. But supposing death to come by drowning, or some other sudden means, which does not change the tissues and organs of the change the tissues and organs of the body chemically or otherwise, why is it that the fire which creates this physical energy within us realinot be re-lighted? If life and intelligence, like physical energy in living creatures, are but the results of physical processes they should not be crowded out of the body so easily, or the physical machine should move on without them. But it will not. When the potency of the rea

The heat of the sun, operating upon the atmosphere and the waters which are held upon the surface of the earth by the energy of gravitation, causes motion in those fluids of such potency that all other energy manifested upon the earth dwindles into insignificance beside them. Physical energy inde pendent of living organisms is therefore entirely normal ... But there is aclass of phenomena quite out of the normal, in volving movements of physical bodies and the performance of physical acts without touch, which are clearly at tributable to the influence of the men tality or the magnetic force of living

My first personal observation of phe-nomena of this character was some twenty years ago. By invitation I called upon a man having psychic powers, with a friend. We sat in his room at the hotel, in full daylight, and found that he was able to read ques tions we had written on slips of paper which were folded into pellets and had never passed out of our sight or reach One of these questions he read while the pellet was in the gentleman's hand and told him that on opening it he would find the answer written acros its face. And so he did, in the simple word, "No." But this was enough. We knew the word had been impressed there by occult power.

INDEPENDENT WRITING.

In two cases independent writings have occurred in my own house, with no person present in one case and with no one but myself present in the other To detail the circumstances involved so that they might be clearly understood would occupy too much time. will, therefore, only say that the con ditions excluded the possibilty of fraud, and were such as to demonstrate in both cases the fact that the physical energy which caused the writings was originally drawn from living persons, whatever the intelligence which directed them may have been. A woman known to the world as Mme. Blavatsky rather large proportion of chaff. Among the phenomena said to have been developed by Mme. Blandsky was that of communication with the "masters" in India by writings upon paper inclosed in scaled envelopes and locked up in a cabinet. There are some who believe that this phenomen actually occurred, but a far greater number of people, believe that Mine. Blayatsky produced the writings herself. Perhans she did by psychic : power; perhaps fraudulently; I do not know. But that writings sometimes are produced without physical hands, and with no person in contact with or near the articles upon which they appear, I know to be a fact, from my own personal observation and experiences. In the present state of psychic development, however, it is doubtful if there is anyone living who from. It would be comparatively easy, can always produce such writings at

In another case, sitting with a psychic my desk, laid it, on the table in front of hands. Almost immediately he passed independent man, the mind which reads into a state of hypnosis or trance, and and apostles and developing spiritual

shortly afterward, while I still held his hands firmly, the pad of paper was projected against my body and fell on the dium having the ability to see spirits. floor. When I again turned on the light One of these appeared to him with the I found a brief message addressed to declaration, "I am Almighty God." myself impressed upon the paper, embracing a fact known to me but not to psychic. I know he had not touched the paper, and therefore had evidence of an energy exerted by occult means, manifesting knowledge not possessed by the mind of the man from whose body, presumably, the physical energy was drawn.

In another case, sliting with this same psychic in my own house, when he was firmly held by the members of my family, the lights being turned out, various physical manifestations per-ceivable by the senses of hearing and touch occurred. At one moment, when an article weighing several ounces ap-peared to be striking the ceiling above our heads, an electric light was turned on in an adjoining room without warning. I then saw, as did others present, this article fall to the table around which we were sitting and we found every hand firmly clasped. In this case I had the evidence of three senses, including sight, of the power of mind over matter independently of physical contact. I have had many other like experiences, but none so remarkable as some that have been witnessed by personal friends in whose honesty and good judgment I have as much confidence as in my own. One gentleman of my acquaintance, distinguished as a soldier and statesman, sat on many occasions with a psychic in whose presence, in full daylight, a table would move about the room with no one touching it, responding with intelligible motions to questions asked. Another friend saw a table rise nearly to the ceiling of a room, with four men sitting on it, and no visible force lifting it. Such phenomena are so common, and have been witnessed by so many persons, that their actuality is seldom denied by intelligent people. And whatever else they may or may not demonstrate, these phenomena prove most positively that under some circumstances and conditions man can exert or control physical energy to operate upon inanimate material objects

MAN'S OCCULT FACULTY. I have thus shown that man has oc cult power or faculties which may be classified under four heads, namely: 1. Thought perception or transference 2. Projection of the perceptive con sciousness, or perception of distant

without direct contact.

scenes and events. 3. Perception of the past experience animate and inanimate objects and personal characteristics. 4. Exertion or control of physical en

ergy without contact with the object cation could be made, and other occult faculties could be demonstrated

to be within the possible control of man; but under the first division of my subject I shall rest here. The remainder of my subject, "Psy chic Phenomena, Facts and Conclu sions," has properly two divisions. Phenomena and facts may stand demon-

strated of themselves, without pointing to absolute conclusions; and it is true that men are wide apart in their conclusions regarding the significance of psychic phenomena, the reality of which only ignorance questions. And at the outset of psychic investigation the honest seeker after truth will find himself confronted with phenomena which purport to be of a somewhat different character, the production of disembodied men, spiritual rather than psychic, and yet so intermingled that it s not always easy to discover the line of separation between the two, if there is any. The theory assumed as the basis of this intermingled phenomena is that life once individualized in man is continuous, and that at the death of the physical organism the real man leaves the body, taking on its counterpart in a spiritual body, and retaining consciousness, memory and individual ity. I shall not attempt either to prove or disapprove this theory, but in reporting phenomena and facts will not seek to disguise either their real or assumed

At this point we meet wide differences of opinion and find the way blocked by walls of prejudice, crumbling somewha at the present day, it is true, but still

character.

difficult to surmount. The modern Spiritualist, whose era has not passed the half century mark, and the orthodox Christian have developed wonderfully in liberality of thought sentiment and belief during the past quarter of a century, but are still antagonistic. Startled by the presentation of phenomena which appeared new but were really as old as the race, many of those who accepted Spiritualistic the ories during the first quarter of a century of the modern era imagined that their mission was to bring about both the head of the society of Theosophists in Europe and America. I know very little about theosophy, but from that little judge that its teachings contain some golden grains of truth among the rather large propositionate charge. ulent, were called upon to advise and direct business affairs. The result was to create intense prejudice against Spir itualists and Spiritualism, as the communistic and other unusual and revo lutionary practices of the disciples and apostles of Christ created prejudice against them. During the last quarter of a century, however, Spirit-ualists have learned that the Bible and the teachings of Christ constitute their strongest support, and they do not longer tolerate the idea of a social revolution.

BIBLE SPIRITUALISM.

Turning to the element in the popu lation of Christian countries-which is in the majority-the people who accept either positively or nominally, creeds of Christian churches, we find them to-day placed in a most peculiar position. While quite generally deny ing the genuineness of alleged occult spirit phenomena in the present age they find the Bible full of reports of like phenomena, and the spirit of Vesus reported communing with the disciples

Later, according to the record in Gene sis, the Lord appeared to Abraham as three men who came to his tent under the oaks, and one of these men mani-fested his. occult power by reading Sarah's thoughts while she was hidden in the tent. Some hundreds of years later this same spirit is reported to have appeared to Moses, and acknowledge that he had deceived Abraham in declar ing himself God Almighty, his real name being Yah-web, or Jehova. A the manifestation in the burning bush Jehovah told Moses that as he had been the God of Abraham, Isaac and Jacob, so he would be his God and guidefand lead him with his people out of the land of Egypt. It is recorded that Moses cast his rod upon the ground at the command of Jehovah and it became a serpent, and when he took the serpent by the tail it became a rod again. This occurrence with many others recorded in the Bible is similar to phenomena said to be developed by Indian wonder workers at the present day. Aaron, the brother of

Moses, was a remarkable psychic or

necromancer, causing a rod to bud and

blossom and iron to swim.

From Genesis to Revelation there is not a book of the Bible which does not record or refer to occult or spiritual manifestations. And the careful student of Bible occultism and Spiritualism will find the character of such phe-nomena and the conditions under which they were manifested in those days the same as those actually produced, or alleged to occur, to-day. The strictest conditions were required for the production of such phenomena by Moses and his successors. Specific details were given for the construction of the ark of the covenant, which appears to have been an electrical apparatus like the modern Leyden jar, so powerful that when charged it struck dead those who ventured to look into it and touch its inside and outside lining of beaten gold. Afterward this apparatus was placed in the temple and connected with rods covered with gold extending to the ouside air with chains of gold, making a complete electrical conductor. The tabernacle and afterward the holy of holies in the temple, were ingenious ly constructed cabinets for occult or spirit manifestations, by the aid of electric and magnetic forces. The twenty fifth, twenty-sixth and twenty-seventh chapters of Exodus contain minute instructions for the manufacture of apparatus which would enable Aaron and his sons and the priests and prophets of later days, to produce occult phenomena, or enable spirits to manifest themson interested in the study of occult or Probably closer and more elaborate alleged spirit manifestations will find the Bible an almost inexhaustible mine

in which to delve for them. books, and the people who were their contemporaries, had very indistinct ideas of a life after physical death; and no can be found in the teachings of Christ. But the only foundation for the Christian belief in a future existence is the spiritual manifestations reported in the Bible, which are essentially the same as those alleged to occur in these days, with all their conditions and limitations, and the frequent appearance of false prophets or mediums. And if these did not occur as reported, then, as St Paul declared, the Christian faith and teaching are in vain. It is, therefore, most astonishing that many Christians should scout and condemn modern psychic phe nomena, and the conclusions, that Spiritualists draw from them, with the words of Christ that "These signs shall 'ollow them that believe," recorded in the Bible.

Another class of people whose habits of thought, prejudices and beliefs must be considered in the presentation to the world of psychic phenomena, and conclusions based upon such phenomena, comprises all who do not subscribe to

SOME RELIGIOUS DOCTRINE. are too numerous to attempt enumeraation. It includes many who are simply indifferent, who seek nothing beyond the evidence of the physical senses and sensual gratification. Another division is made up of those who believe all phenomena, even life itself, to be the result of physical processes, the action of inanimate matter within and unon itself. This division, known as materialists, is rapidly decreasing in

numbers.

Among physical scientists and investigators there are three divisions: Materialists, those who are in doubt and hose who accept the facts of occult and spiritual phenomena, with conclusions more or less logical. Scientific inquiry is supposed to divest itself of preudice, but many persons who assume to study mental and occult phenomena upon a scientific basis exhibit a weakness which is both pitiable and conemptible. For example, I read recently n an article which was one of a long series upon such phenomena by a pro-'essor of some note, published in a scientific magazine, his report of certain phenomena which purported to be the production of disembodied spirits, for which he apologized by saying: "Of course I did not believe it was caused by spirits." No effort whatever was made to weigh the evidence thus presented in the scale of scientific inquiry, but everything was twisted and contorted to account for all mental and occult phenomena on the materialistic theory. Not all scientific inquiries are like his one. Many of the men who stand highest in the ranks of the great army seeking to develop scientific trith at the present day are giving unprejudiced consideration to occult facts and phenomena and accept the logical conclusions drawn from such phenomena. The last division of the large-class of

people who do not sacrifice their rea-

son on the altar of creed comprises the

gnostics-those who do not know but

are always open to conviction. In this

livision I classed myself for more than

a quarter of a century, and although I

some points, I am still ready to receive

may be presented upon any point due weight, without prejudice. And if I know anything regarding the facts of life, consciousness and external phenomena, I am sure that what I do not know stands against my puny knowledge as a mountain to a molehill. I am a seeker after truth, and trust I shall never reach a condition of mind which will permit me to say, when phenomena and facts are presented. "Of course I do not believe these things are what they assume to be."

PSYCHIC PHENOMENA.

I have already cited various phenomena to demonstrate that man has certain occult faculties. Under the second division of my subject, within a reasonable time limit, I can give but an outline of psychic phenomena which have come under my observation. The phenomena of hypnotism are so common at the present time that it would be superfluous to cite cases. As now practiced, hypnosis is usually induced by suggestion from a second person. Jesus Christ had natural hypnotic power of such potency that his touch and his look were sufficient to control persons, especially sensitive to the influence. Peter, the apostle, hypnotized people by gazing steadfastly upon them, and if the Bible record is correct, was able to strike Ananias and his wife dead by the gaze, and the force of his will. Among the most important facts of hypnotism are these: In hypnosis induced by the suggestion or influence of a second person, the subject may be made to lose his own physical sensitiveness and take on that of the operator. To perceive the unspoken thoughts of the operator and the mental pictures formed in his brain. To regard an article or a sensation as something dif-ferent from the reality. To close all the senses to perception of things present or events occurring withing their ordinary reach. To control the tissues, organs and functions of the body abnormally. And to project the perceptive consciousness and observe distant scenes and events. SUGGESTION DURING HYPNOSIS.

One of the most significant facts demonstrated in hypnotism is that a suggestion made during hypnosis may be carried into the normal consciousness. Under the influence of such suggestion a subject may be rendered unable to perceive a specified object as it actually exists, for a designated period of time. For example, if told while in hypnosis that a cheap paper soap box is a casket of rare jewels, and will appear as such to the subject for a period of three months, it will so appear. The physical senses will make their report orrectly, but the picture formed in the brain will be perceived by the con-sciousness only as the object the hypselves to the physical senses. Any per- notized subject was told to regard it. This to me stands as absolute demonstration of the fact that the real man, the ego, the individual consciousness, is something which has an existence and powers of perception quite independent of the body and its sensory apparatus. And in the combined phenomena of hypnotism I find demonstration positive declarations on the subject of the theory that the individualized energy which resides in living creatures, as in independent entity, operates' the body and brain and produces all mental and physical phenomena that they can manifest 'n the control of this entity over the bodily functions is to be credited all healing by the suggestion of a second person, by touch, by faith, or by other mental processes. There miracle about it; only the operation of normal faculties mostly undeveloped.

AN EXPOSER OF SPIRITUALISM. My own study of occult phenomena, n a superficial and desultory way, began thirty years ago. At the outset I was in doubt regarding a future state of existence, but was firm in my conviction that spirits of the dead did not and could not communicate with the living. That thought transference and certain phases of clairvovant perception were actualities I knew from experience, observation and experiment. In this frame of mind I visited a man who posed as an exposer of the alleged illusions and frauds of, spiritism, and found that under test conditions he could and did read, mentally, concealed writings and give correct answers to them, signing the names of the dead persons to whom they were addressed. He also told me facts regarding a deceased cousin which I had never known, but afterward ascertained to be true, using the language, "He says so." lowing this I did not scoff at the theory of the continuity of life and communication of spiritual and physical men. I simply said, "It may be so, I do not know.'

(Concluded next week.)

While the cuneiform characters did not properly represent an alphabet, they were a singularly close approximation

In the Latin alphabet as modified from the Greeks the third letter, C, was pro ounced as G, like the Greek, Gamma.

According to an estimate made by Brewer the use of consonants in our language as proportioned to the vowels

The intent of every alphabet is to fur-

nish one letter for every sound, but it is believed there is no alphabet which fully fulfills this purpose.

W is simply double U, not istinction being formerly made in the shape of

the U and V. In some languages it is called double Vee. C is the third letter in all alphabets.

but with the ancients it is believed to have had the sound of G. About 400 B. C. the Greek alphabet was brought to the form in which it is

derived from the Greek and Roman.

now known by the Ionians in the Greek colonies of Asia. The Wallachian language is written with Russian characters, but the num-

ber employed, instead of being thirtysix, is only twenty-seven. He wears his faith but as the fashion of his hat: it ever changes with the

next block.—Shakspeare. There was a noble way, in former

times, of saying things simply, and yet new light and to give evidence which saying them proudly.-Irving.

Scintillations From the Pacific Goast.

Theology Which Gives Satan the Cream of Everything.

When it is obvious that the same word or aggregation of words suggests different mental conceptions to different persons, we must try by new combinations to define what we individually mean by a word or phrase even

of general us A French student defined the crab as "a red fish that walks backward." Cuvier said the definition had the high merit of lucidity, but a crab was not a fish, it was not red, neither did it walk backwards. Those who declare a Spiritualist to be a damphool are certainly terse enough in their definition, but in general our opponents do not seem to have a clear conception of what and why they condemn. I use the word simply to indicate one who asserts the possibility of intelligently communing with believes that it is good for one whose aspirations are high to attain the condition requisite for such communion

is the important difference between the noting the nervous disturbance incident faith of Jesus and of other teachers) to developing mediumship, warns us boldly pray for the holy spirit. That is against it. As if the one purpose of is, they obey the master's injunction in Jesus' life and teaching was not to so far as they assume the childlike at arouse the "subliminal man" of whom titude of simple trust and receptivity we are told to beware. That passage of mind which is the essential; condition of the prayer that "availethmuch." do with thee, Jesus, thou son of the For prayer is not of the mouth to Him most high. Art thou come hither to torthat readeth the heart.
The enthusiastic, the most spiritual-

who of all sects finds it hardest to pro-nounce "Shibboleth"—and the Spiritual— The subliminal man is coming ist is that the latter claims the possiand hearing-aye, of tasting and smelling spiritual realities.

declares that the sense of feeling is of thing. In this allotment of the senses cause the heart of man cannot be thoroughly bound by creed or dogma, he rises out of himself and sometimes ad- of small things." mits the divinity of these senses also.

GLAD LOOK OF RECOGNITION. A celebrated teacher in the Congregational brotherhood, who within a few days has joined the great majority, re-cently declared that having witnessed the dissolution of a great many people, (none witnessed her own), she was convinced of immortality more by the glad look of recognition on the faces of the dying as they met the loved ones gone before, than by all the arguments ever invented by theologian or philosopher. To this, given as the best "reason for the faith that is in you," many Christhe truth of Spiritualism, the "amen sticks in their throat."

LIKE NICODEMUS.

Like Nicodemus, they come to Jesus by night. When the darkness of death gathers about their loved ones-when the heart in which dwells God rises above dogma and creed, and they know but the one longing for spiritual sympathy and knowledge, they take com-fort in the evidence that the dying child sees spirit forms and hears spirit voices even if they cannot.

RATIONALIST AND PREACHER. Sunday the preacher will demonstrate of lunacy or worse. And while the bereaved ones give the assent of silence, is it not strange that they take such de light in remembering and relating over and over to each other that their dear one went out into the great unknown a

victim of such hallucinations. The proud infidel, the intense agnos tic, the scholarly theologian and the scientist who is either one or the other, teaches us that thought is but a record of sensations-that ideas can only enter the method of communicating between the human brain originally, as we are a medium of to-day and of four thou constituted, by the nervous avenue, whatever division of the nervous sys- their advances to-day. Students o tem may be used to convey to the brain idea. Truth is of God and I am utterly incapable of contradicting this. It explains satisfactorily how every idea has personality is no reason to deny that come to us, and the idea of spirit-life is good spirits may use them as instrudue to the fact that spirits have come in contact with our nervous system.

SPIRITS AND MATTER. There is life in the grass as in the ox or the man. The grass is unconscious, the ox is semi-conscious and the man is fully aware of it. There is spiritual life wherever there is the ability to conceive the idea of a spiritual existence One says: "But I am not able to con ceive the expression of spirit-life except it be manifested through matter. Neither am I, nor do I find cause to as some extent in matter. Neither do I find reason to believe that any corner of the universe-is void of matter, much less that spirits exist anywhere apart alized to a great degree.

SPIRITS AND THE NERVOUS SYS-

TEM. We are all built on the same plan We have all one father. Any experience possible to me is possible to anwhen he is able to enter the same conditions external and internal as I. its, but the nervous system of many people is coarse and unresponsive and here we differ is, as a consequence. in the degree of consciousness evolved. One man is conscious of sensations so weak and indefinable that only a vague hope is born. Another on account of a clearer sensation is a man of faith while a third has advanced to knowl One day is to the Lord as a thousand years," and the man who yes terday was an agnostic-may to-day be fully conscious of spirit presence.

JOHN BARLEYCORN. It is the craving and hungering of his nwn spirit after these sensations that impel the agnostic and infidel to consider the question of spiritual things at all. If he were satisfied that the idea of a spiritual existence apart from the coarse material body were a delusion would be silent, for he knows right Hang your clothes on a hickory limb. that the most effectual way to com-

WHY A SPIRITUALIST? but the belief is to ignore it. Every agitation of his grey matter but permits the deeper ramification of the roots of this idea, no matter how diligently A Spicy and Philosophical he may cut away the outcroppings of it. The skeptic has through all generations been trying to stifle the wails of of nervous sensations and that there is the spiritual man within him. He has buried him under mountains of the I will also add that there can be no in most ingenious argument, drowned him in sarcasm, wit and contumely. As Burns writes of another character: "They took a pleugh and pleughed him

down. Put clods upon his head;

And they ha'e sworn a solemn aith John Barleycorn was dead."

But like John Barleycorn the spiritual man rises again. He will not stay dead. The son or grandson of the infidel is the ecclesiastic of the next generation, perhaps, because that father or grandfather having discovered his error, through the channel of natural love is enabled in some degree to influence the son and remedy the matter.

THE SUBLIMINAL MAN.

A celebrated writer who has studied psychic phenomena—I think under hypnotic conditions mostly, and always from observation, not experience-is excarnate spirits, of an intelligent compelled to acknowledge that Jesus perception of spiritual things; and who evidently went deeper into these investigations (by experience, of course) than any man who ever lived, and must be considered, therefore, as an authority on the question, in so far as he offers All the sects of Christendom (and here any explanation at all. This professor, comes to my mind, "What have we to ment us before our time?"

Another eminent professor is quoted minded among all these sects declare as saying in a recent lecture that "conpersistently and with the calm assur-ance of truth that they "feel" the con-tact of such spirit and that "he bears brute into a spiritual being is degenerawitness with their spirit that they are tion, then he is right. He also advises the sons of God." Now, the real point against the "subliminal man" as theoin dispute between the Presbyterian- rists call him. Such teachers are Lilli-

The subliminal man is coming whether or no, and the wise virgins will trim bility not only of feeling but of seeing their lamps and go out to meet him. I have been amazed by simply presenting my views to some of the most skep-I think it is not unfair to state that | tical, to have them, one after another when cornered the orthodox man really confess at last to certain psychic experiences that could not satisfactorily be God, and the other senses of Satan. accounted for by any other than the This is not inconsistent with that cold hypothesis of intelligent spirit interfertheology which in apportioning matters ence, although they considered that the always gives Satan the cream of every- manifestations would be stronger if it were desired to make Spiritualists out lies his principal error. However, be of them. They would have had them if they had gone forth to meet the bridegroom. "Despise not thou the day

Consider, now, the case of the renowned Ingersoll, who is indeed "the voice of one crying in the wilderness" of speculation. When his soul is stirred to its depths, as on the occasion of his brother's death, he utters such sentiments as this: "In the night of death hope sees a star, and listening love can hear the rustle of an angel's wing." The subliminal man is asserting himself.

TOO SMALL TO BE REACHED. I remember one day long ago of a fight between two schoolmates, one a tall, slender boy, the other short and tians; will say amen. But when apstout. The big boy swung his arms prised that it is an acknowledgment of about like flails while the little one kept punching him in the stomach. Finally the larger boy gave up, and in doleful accents said: "He's so small I can't reach him." I feel very much that way when I listen to some of the arguments used to dissuade people from a personal investigation of Spiritualism.

One very effective argument is: "Why do not spirits manifest to all of us? That is a legitimate question, and the answer is forthcoming to the honest inquirer, but it does not furnish any proof that Abraham, Jesus or any other man lid or does not see spirits even if you do not. Again, this unwarranted state-To-morrow the rationalist, and next ment is considered as of weight: "If the spirit of my father desires to communithat these visions are ephemeral-born cate with me, he can do it directly as well as through any medium. If he

can do that, he can do this," etc. You have no right to assume any such thing. The proper course for one confessedly ignorant is to humbly seek the light-not to assert that there is no ight because he himself keeps his eyes losed Nor does the wise man assume that the angel world is confined to one way of dealing with men in detail, and because there may be a difference in sand years ago, is no reason to spuri Bible should prepare for God to "lead sensations that culminate in an them in ways they have not known."

Again, the argument that mediums in some cases are not of a most lovable ments. We are justified in concluding that when Jesus sent out the discipler two by two, Judas Iscariot took a part in the labors assigned to them. Truth is no less so if the vilest creature on earth be compelled or induced to acknowledge it.

THE FANNING OF ANGEL'S WINGS

Admitting the genuineness of the church-members' feeling, it must be noted that they feel in a vague way. The sense is not thoroughly awakened or organized. We may say they feel as sume that spirits ever made their pres-ence known without being clothed to hibit an intelligent personality. This yet but partially organized sense of feeling the spirit is not peculiar to or-thodox people, although they think it is. Votaries of all religious systems from it; but it may be refined or othere- are conscious of the like sensations. So also are men who outwardly profess al legiance to none. Where the Christian rises above others is in a dawning rec ognition that these strange sensation are the result of spirit contact. The "divine afflatus" of the poet-the "holy calm" of the philosopher are due to what in symbolical language may be described as the fanning of angels We are all in daily contact with spir- wings about them. The thrills that sensitive persons feel as when under the snell of music or the drama are the re sult of unconsciously assuming the mental-nervous attitude which allows spirits to come in contact with their

> nerves. The clergyman urges his flock to b spiritual-minded, but to avoid the so lety of spirits to which such a condi tion inevitably leads. Every time he tells them of a home over there inhab ted by departed friends every time he asks them to join in singing "Beulah " but hastens the day when they or their children will see ghosts. But every time he invokes superstition to rouse their fear of spirit, postpones that day. His attitude is well illustrated by the doggerel:

"Mother, may I go out to swim? Yes, my darling daughter; But don't go near the water."

ONLY CARRIED A LIPPLE FUR-mighty God, whose pumbers are as the sands of the sen-

I have not proven anything in this LOVE AGAINST CASUISTRY. essay. My endeavor is to show that the hypothesis of spirit communing is in harmony with the experiences of Christians and others, being but an intelli-gent explanation of mysterious sensations; and that the Spiritualist is only carried a little further on the wave of evolution than the Methodist; also to show that this theory (it is not a theory no effort without an immediate cause. telligible effect without an intelligent SEEK AND YE SHALL BIND

I would only direct the truth seeker to "go and see for yourselves." Rational discussion cannot prove. It may render a theory believable, but proof must more directly appeal to the senses. Only by personal experience can you acquire the proof that is unassailable by the arguments of those who, spiritually considered, "having eyes see not, having ears hear not, neither do they understand," and yet have a great gift of "darkening knowledge with words." Seek, and ye shall find. Our business is not so much to inquire into the methods God used in communicating with Moses, as in what way he is pleased, if at all, to permit intelligent, loving intercourse between men and angels to-day.

To-day is the day of salvation. Spiritualists, furnish phenomena worthy of your most careful and prayerful consideration—but do not stand apart and look on. You will never learn to swim by standing on the bank and criticising others who do some-times make Iudicrous efforts; much less by wading in shallow puddles. LOVE IS THE PRINCIPAL THING.

Now as to the assertion that Spiritualism is good for the aspirational man, I shall avoid prolix argument, but remind the thinking man that the essential element in a heaven is love, and no condition of nermanent happiness can be imagined on this or any other plane of existence, without love as the supreme law of relationship. The more sensitive one becomes the more he craves to give and receive love. It becomes to him the breath of life, and although sensitives are in certain stages of development irritable because of the transition going on, their office is in this day to demonstrate the truth which Solomon uttered ages ago, and upon which the permanent in all religions is founded, that "love is stronger than death." This is a matter of possible knowledge to you, and the condemnation is, as it always has been, that light is come into the world and men choose darkness.

"FEELING JESUS."

This "feeling Jesus," which so perplexes the man who wants to under stand things. I know something about The gift of the holy spirit that religious enthusiasts tell us they have received I am not ignorant of. The joys and sorrows to which they testify, I have known. Their mind is to me, on that page at least, easily read. But in a search for fuller light this holy spirit began gradually to assert a distinct individual intelligence. Upon occasion I would be sensible of this, and again I would forget.

At last I concluded to examine the claims of Spiritualists. I soon began to furnish conditions with method and regularity favorable to manifestations. saw that it was necessary if I should come to a clear understanding that I should personally lay myself open to experience-not stand away off and endeavor by the use of sarcasm or muddy combinations of words to pose as a great philosopher on the subject which I was personally afraid to investigate. I soon got much evidence, in various ways, that intelligent spirits were about shall not in this essay detail my experience. I know there is a life for man apart from the coarse, physical body. I have the same reason to know there is a good spirit with me, whose sympa thies are with all that is gentle, true and lovely, as I have to know the character of one in the mortal body.

It is true that at one period I had no clear proof of this, and had only to trust in the integrity of God and the authority of him who said: "Who is there among you, if his son ask bread, that will give him a stone. Much more will your father in heaven give the holy spirit to such as ask him." I never approached the spirit world without asking that, even if I did not use a great number of words in my prayers, and although doubts and fears prevented the free acceptance at one time. Our dangers are measured alone by our fears, and by investigation and effort those fears are dispelled.

The theologian will assert that when he prays for the holy spirit he does not mean a conscious personality but the general spirit of goodness, much as we say "the spirit of music," or "the spirit of beauty." I do not say he is wrong, but if a conscious personality comes to him in answer to that prayer, animated with goodness and love, are not the words applicable: "Whoso receiveth you receiveth me?" The question is simply this: Can you trust the God you preach about and accept what besends? Is love, is goodness any less worthy if it comes through an intelligent convey ance? SPIRITUALISM AND TELEPATHY

It is not my purpose to try and explain in this essay the relation between Spiritualism and telepathy. There is doubt not, as much difference between real spirit and the spirit form some times seen by clairvoyants, as between a doll and a baby. Some phenomena can be explained by mind-reading, but that hypothesis will not explain much of it, and until you become somewha conscious yourself, there is no urgen need of arguing about the distinction Suggestion from a mortal, or hypnotic action, have their place. We do not ig-

"TOO COMPREHENSIVE."

I shall not consider in this effort the objections of those who admit the genuineness of our phenomena, but have reasons as plentiful as blackberries against the cause of Spiritualism. It would take too much space. Like the Scotchman's objections to his preacher's discourse, they are too comprehen "firstly, I dinna like it because ye read it; secondly, because ye dinna read it weel; thirdly, because it was 'na worth reading.

GOG AND MAGOG.

At the World's Congress of Religions the disciple of Confucius rubbed noses with the Episcopalian. The Buddhist kissed the Baptist. The Mohammedan embraced the Presbyterian, and the Methodist inquired of the priest about the health of His Holiness, the Pope. Spiritualism was not recognized. This religion, which is the natural product of the seed sown by the fishermen of Galilee nineteen hundred years ago, was ignored. "He came to his own and his own received him not." All their systems of theology combat Spiritualism. I must think of the prophecy when they would be "gathered together

In the coming battle of Gog and Ma gog, Spiritualists must learn that the old weapons of the demagogue are not for them. The argument that depends on yengeful denunciation and bitter personalities, leave to our friends, the enemy. They fight not against us, but against their fathers, mothers, wives and children, who have gone before and who now in all loving ways persis in the endeavor to assure them of a better land upon entering which they leave behind dogma and creed as on leaves his oldiclothes. It is a war of love against cashistry of light against darkness-of knowledge against theory. Our part is, according to our gifts, to skirmish with false ideas. The only way to remove a bad man is to make him good. The only way to kill a Presbyterian so that he will stay dead is to make a Spiritualist out of him-to con-

"That round about us, though unseen. The dear immortal spirits tread. The vast-the boundless universe Is life. There are no dead."

J. T. MACDONALD. San Francisco, Cal.

ANIMAL IMMORTALITY. To the Editor:-In reading Dr. J. M. Peebles' worthy article—"Do Animals

Have Immortality?" there seemed one point to be thought of in regard to his objection to it, worthy of notice: That spirit-life we do not eat or have physical hunger to support the physical body but only the mental hunger is there, for calls and needs of the mind. If so, animals in the spirit-world are

not obnoxious, because they do not hunger and eat to sustain the physical body. The mosquito, for instance, would never rise from the still water where it breeds its young, if it did not feel hunger to support its physical condition. They would hardly be more than a grain of sand in the peaceful yaters of spirit-life, as they have no hunger of mind, scarcely. And so with all obnoxious insects to us here-they would never be seen. Always staying in their native haunts of propagation. only as some naturalist called them out to see the workings of inferior mind in different directions of developing Or the love of some spirit calling for its earthly pet drew them to

their society by reciprocating love.

With this view, as we have been taught, of spiritual conditions having no physical hunger, I do not see how animal life in the spirit-world would be the least obnoxious to human spirits so far above them in thought that there could be no common meeting between them of reciprocating intelligence that would attract them to us, without our will to do so. They would all be away in the elements where they procreate being, for their love of offspring and food is the only love of onspring and rood is the only love of differ being, yet devel-oped, and their field hunger would be gone in spirit life, and only love of off-spring being diparent, they would be with us only as we'drew them to us.

It is physical hunger here that makes every and all minimal life obnoxiously encroaching upon hs. And when that disappears from their being by laying off the physical body, they would pay no more attention to us than the rock that bears the hungry moss that envel

opes it. Love for conditions where they come into being and propagate being would be the only law of love to them or mental hunger of animal being. The mosquito would hardly be more to us in the water than a graph of sand, or the fly would never come into our presence, for the only now as it is seeking physical food, or the spider never leave the rocks or spin its web to catch its prey, or the lion or tiger, give aught but forest flerceness of varied life, or the bird sing sweetness to its sunny bowers. And as we arose into more high me. I am now no prophet, but I am conscious always of spirit presences. I hind for the music of vibrating winds conscious always of spirit presences. I hind for the music of vibrating winds which would be tones of sweetest melody. But without all that makes life beautiful and attractive here we would be at a loss to see and find again in immortal homes of bliss all that give naturalness and joy to earth being. If life has the naure of immortality

then all life must be immortal, subject to progess. L. A. SUNDERLIN NOURSE. Moline, Ill.

A STARTLING FACT.

The Progressive Thinker was the only Spiritualist paper that had the enterprise to publish Prof. Barrett's address before the National Association Convention of Spiritualists We have his address, covering three pages, and five other fine addresses and articles, one by Col, Ingersoll, grouped in one paper, and we want to send out 1,000,000 of them. It is worth ten times its veight in gold.

Read the article on 5th page headed Fifteen Cents."

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

THE METHOD OF THE CHURCH TO MAKE RELIGION ATTRACTIVE.

NERVOUS TEMPERAMENT IM- Spiritualism with wide open arms. PARTED BY CHURCH SHOWS.

finds in the prevalence of church enter-tainments an additional evidence of the interference which the divisions among Christians have wrought with the spiritual work of the church. He has kept a record of entertainments given by rethis record, which of course is but fragmentary, includes more than five hundred such occasions. "It is with a sense of amazement

tinged with admiration," he says spr-

tution, founded not to be by the Peak erated by Rev. Dr. Hale, it would at Sisters, widely known in American re-ligious circles, introducing that touch-ing ballad, "Do You Know the Mouth" The c tamborine held above her head;" a be edified. three-act opera in which the male roles. were taken by girls in fleshings; the Trilby Party, otherwise the Foot Social, otherwise the Ankle Auction, in which the young ladies of the church display -feet, let us say, and be politeheight described as 'tantalizing,' ". and men in front of the curtain, viewing what is displayed, bid for the privilege of taking their particular choice of the females to supper. . After his formidable array of such

titles, Rev. Dr. Hale proceeds to express his feelings as follows: "I am launching no anathemas at any well-meant effort to make religion attractive. Dignity is not the chief consideration in a divine service, and it is conceivable that it is sometimes expedient to sacrifice good taste to a more im-

portant thing-the benefit of souls. But must everywhere deplore the conditions opinion, if it is anywhere held, that a Sunday show would be necessary under a sane and Christian-that is, a united. a catholic-administration of religion. "Where now rival sects find it neces sary to 'go to the masses' with prize texts, bicycle runs for Christ, cyclone evangelists, and lantern services, a proper work, would find the masses hundred and forty sects have fastened yet we are not much behind time. themselves upon a people who can not support them. The show is the only lars relative to the death. My companwhich the church has any war to wage. happier than when surrounded by her But the church is not a system of the friends enjoying themselves in her

and sacred office, distinct from that of all human agencies whatsoever. It is to teach the sacredness of life, by standlitanies of human hopes and sorrows, sweet-God knows it is hard enough to restless spirit. keep the faith that there is-where is there to be kept any place and expression for it, if what are called the houses of God are given over to immodesty We expect certain things from Mr. Hardy and the Zolaists, but we are hurt and grieved when the Galahad of our story-tellers descends too much to look for cleanliness on the professional stage; but surely it is beyond pardon that any body bearing the name of a church of Jesus, the undefiled Nazarene, should. by a doubtful exhibition, sully the mind of any pure lad or tender maiden com-

d to its care. "If there is anywhere any witness for innocence, any illustration of the seri- and her pleasing ways. Oh, ousness, nobility, and dignity of life; void will be in my heart and life. if there is anywhere any institution to preserve faith in the world, to adminiselse ever could have taught, or ever can teach, the essential brotherhood of men. and that other which preaches the real presence of God in His world; any power to maintain, against the attacks of the foes of order, the sanctity of society, to absolve whom He has absolved, but to whom men refuse pardon: anywhere any authority also to declare the eternal righteousness, to thunder teachers it may be made very useful. and mercy; anywhere, in this time of of the kingdom of heaven, bold to demand that it be set up in very truth upon this soil of earth; any corporate love to search out the poor and minis ter to the sick, to pour upon the wounds of the victims of our social injustice the compassionate healings of its sympathy -it is not easy to recognize it in an agglomeration of enfeebled sects which eke out miserable existence by pitifully entertaining a world which the church is intended to minister to, to lead, to teach, and to save.

"Christianity is not stronger to do its work because, in the churches of its professors, there is being substituted for the incense of prayer the aroma of the bean supper and the oyster stew. It is not more beautiful and winning because the congregation of its competing sects are growing adept in meretricious arts. Far otherwise, The divided church is in humilation and disgrace. Its importance is perceived it is despised. This is because it is try ing to live in violation of its constitu tion. The church is constituted in unity, not in division; in holiness, not the results of his many years' study in desecration, immodesty, vulgarity, of the Bible in its relations to Spiritual and sensationalism; in catholicity, not table encyclopedia of infomation on the church will again: wield its ancient sway over the hearts of men when, returning from its apostasy, absolved hit them again, as I think him a level and regenerate, it again appears-one, holy, and catholic."

Yes, the church will be obliged to reessence and foundation of all true re

church can no longer teach a future ex-list.

A SCATHING ARRAIGNMENT OF istence without demonstrating it as a THECHURCH-ITS POKER PARTY scientific fact, and it cannot do this -ITS DUDE DRILL-ITS SACRED without recognizing and accepting the FEMALEMINSTRELS THE LADY phenomena of Spiritualism. When the WHO ACTED THE PART OF HIGH church confesses as Bishop Foster has KICKER-THE ANKLE AUCTION done, that it does not know that death -IT MAKES ONE WEARY TO ENU-does not end all, the time has certainly MERATE THE SHOCKS TO THE arrived when it should welcome modern

PARTED BY CHURCH SHOWS. What is there to-day more catholic Rey. Dr. William Bayard Hale, who than Spiritualism? What other 'ism' s warning vigorously against secturian- draws with such magnetic force upon sm, according to The Literary Digest, a common platform men and women of every race, color and religion as does Spiritualism? The very heterogeneous character of its adherents accounts for the difficulty in successful organization.
While they are all one in regard to the truth of spirit-return, they are widely ligious societies in the United States separated on many other subjects upon from June 1, 1895, to June 1, 1896, and which they are yet ignorant and upon which they will require further time for evolution:

But if the church would substitute the better part of Spiritualism, its grand, elevating sacred, soul-inspiring seances, for some of its "leg-shows" and other castically, that a student discovers for some of its "leg-shows" and other "with what increasing arder the instionce enter a glorious and permanent

The church is fearful, however, that of Man," in which the gentleart of kissing some of the messages that might be re-is referred to ninety times;" a Poker ceived in the seances of the church Party; a Dude Drill; a Great Moral might contradict or oppose its creed. Divine Show, "introducing McGinty, a dwarf, and a petrified man;" Dance of particular creed contradicts and opposes the Arab Maidens; a Blackbird Ballet; several hundred other sects and creeds the Chew Glue Sisters, in their song If the spirits you are trying at these and dance specialties; "Sacred Female sennes (as we are commanded by the Minstrels," in which the young ladies Bible to try) be of false prophets you were not only corked but appeared in can easily detect the fact, but if they bloomers, and one of whom, "with enbe of God, (good and true) you will be viable agility, if not discretion, kicked thus impressed with their character and

The fact as to whether or not spirits good or bad, can return and communicate with mortals, thus proving to a demonstration a future existence, duty of the church to illustrate, and by illustrating it properly within her pale behind a curtain which is lifted to a she will make a long stride for a most successful coming century.

H. V. SWERINGEN.

GONE TO SPIRIT LIFE.

THE DEVOTED WIFE OF J. FRANK BAXTER JOINS THE IMMOR-TALS.

Friday, Jan. 22, 1897. To the Editor:—I hardly can see to write you, for blinding tears, for with all my transplaces of the fact that all my knowledge of the fact that death is but an event in a continuous I deplore, and I feel that serious men life, yet am I bowed in grief I cannot control, for no longer am I to enjoy the which make the sensational Sunday physical presence of my devoted and show frequent and familiar. As a loved wife. A telegram reached me means of drawing a big house, I con-cede its convenience, under our present faithful and heart-broken daughter unhappy divisions; but I traverse the that Mrs. Baxter had passed away at 2 o'clock, and that I must come home Thus my engagement with St Louis, Mo., where I was, was summarily by necessity cut short.

I left St. Louis last evening for my home in Chelsea, Mass., but cannot pos-sibly reach there till Saturday noon. And what anguish is mine, to think united church, soberly engaged in its such a burden chances to fall so heavily upon my daughter who needs me eager to come to it. The raison d'etre and to whom I would hasten. It seems of these things is in the fact that a as though train never ran slower, and Of course I know nothing of particu

means by which thousands of our in- ion has been an invalid for years, but numerable and unnecessary religious societies can pay their bills. The the ater and the music-hall, properly con- with all her pain was uncomplaining, ducted, are not establishments upon was cheerful, was happy-in fact never which the church has any war to wage. But the church is not a system of the aters and music-halls. It is a divine presence. Her will to live, her hopeful mature, and her cheerful disposition all good paper. For sale at this office. Price \$1. onspired to lengthen But she has gone. I am bereaft. I bave

only a daughter to live for. And she is ing for the essentially sacred side of not my claim alone, yet my life is for life. Its songs are not merry glees, but her. How her heart is aching! How anxious is she that I shall reach her and chants of human hearts in winged And here am I, simply powerless, alone aspirations seeking God. If there is in with my thoughts. I never realized be life anything pure and virginal, and fore such anxious moments and

Neither she nor I have any near rel ntives to come to us; but her friend are hosts. And I've no doubt but that sympathy and aid are tendered in my absence. This is a mitigating consola tion in my trying dilemma. Mrs. Baxter's death was not wholly

a surprise, for we have felt that when the messenger came it would stealthily. But she was so full of life, so bound to be happy, and even was se useful—so lovable in the home, so entertaining and so devoted, in fact not withstanding all her pains and ills loved to live, and made her home and family ever the happier by her presence what a

I know "death is but transition," know that at lawful times the possibil ter the sacraments-that one which has ity of her nearness is assured; but after taught former generations as nothing all, unless that near relationship is con stantly realized its absence saddens. know there are many who've welcome her in spirit and many who will, and of them not a few to aid her. But wil they fully satisfy? I can but think I'l be wanted-I nearly said needed. I marriage; if there is anywhere any or- think she'll desire her daughter. Oh, gan of God to set right the judgments these tears of mine, will they cease to flow?

And after all it is these very bonds of love, these natural longings, recipro-cated between bereft and arisen that the demands of justice, and make plain afford the effective tie of attraction the practical duties of honesty, chastity, which leads us of earth to aspire and rise and they of the spirit to inspire and social travail, any witness to the reality return. Blessed thought! I pray; come dear spirit, come and be happier! But Brother Francis, I forget I may

weary you. Excuse me. It is from my sorrowful, but welling spirit, that I write. Though I can but dimly see, ye cannot refrain. Now, her friends among your Eastern

readers are so numerous—is it asking too much for you to formulate some notice of her departure? Later some one, possibly Mrs. Cassel, after plans, funeral, and disposition of body, may write an obituary in formal shape Yours fraternally, though in sadness and anxiety, J. FRANK BAXTER. 181 Walnut St., Chelsea, Mass. THE BEST SPIRITUALIST PAPER

To the Editor:-I have had all the numbers of The Progressive Thinker from its first, up to the present, and I agree with Brother J. W. Dennis whe he says that he does not see how any one can be a good Spiritualist and no take a good spiritual paper; and The Progressive Thinker is the best one have ever taken. Of course I do no agree with all the writers that talk through it, as some of these know-it-all writers would have us believe they did but an old Spiritualist that has had the experience that I have, can see with Brother Dennis. When they fail to be up to time, tell Brother Dennis to headed Spiritualist—there are no wheel in his head, in my opinion. I should b pleased to get you subscribers for the turn from its apostasy from the very paper and perhaps I shall be able to do so. Hoping that you and The Pro ligion, which is Spiritualism, with all gressive Thinker, will live long and that the term truly signifies. The prosper, is the wish of an old Spiritual--GEO. Y. NICKERSON.

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Studies in Spiritual Thought.

HIGHER LIFE.

be found in Lillan Whiting's letters her contributions exceedingly interest- women. ing, and valuable for instruction and cultivation of spirituality in thought and life. In her letter written on the

To be domiciled in a beautiful and jous to the usual working demands of the new method of electricity on the air rather than through the old process of the news and discussions of the day should really be supplied to us all by mutual thought transference rather than through type and the printing press. At forever gone from all save memmavelous invention. Since then has which must prevail. come-even within this year just closed epoch-making discovery of the on earth some of the conditions of the covery—that electricity may write upon the air, and thus, at sea, ships may interest ing.

It is a law of life,

The new year of 1897 dawns in brill-We have all of us too much of everything. We are the victims of redundance and abundance. In some cases the conditions must be changed. One's that are hopeless. For my own part-

own part, to reply adequately to my lefters would not only take all the time but even more time than I have, if I devoted myself to this alone. All this vast where for which now busy people employ one or more private secretaries will transference. art; that psychical telegraphy, thought it, it is rational; as a truth in the divine

dreds of readers of the Inter Ocean for

kind letters that I am unable to an-

swer personally that I must venture

transference. will take its place. In order, it is to be held in reverence and this case it would lead to the abolish- trust. ment of the entire postal service; for Dead? Not to thee, thou keen watcher if there was not writing there could be only dimly revealed to us, the present newspapers will be transformed into a method of electric writing on the air, perhaps elerically recorded on some medium, corresponding to paper, why, it THE X RAY.

menting on the X ray have discovered that the blind are enabled to see by this gestions will receive their material fulby this high potency of vibration. They fillment in this life on earth; but that They also discover that "all refined there will be an approximation in some forms of force, such as light, heat, vauable degree is clearly prophesied electricity, magnetism, chonical energy, by what has already been actually accomplished. There is no reason to be of the same phen genon, namely the ribration of the receules of the ether. These vibrations are transmitted as destroyed or is dead; but where there waves, and the length, direction, and is some proper vitality remaining therefrequency of these waves determine in, perhaps the X ray combined with whether the force be light, heat or mo-other means yet to be discovered, may

"Now nerve force," continues this force within to a growth into the culauthority, "is a form of ether vibra- mination of actual sight. tion of certain definite wave lengths mind to mind without the mediation of ized as one. the nerve filaments, or the five senses." Humanity is just entering on the

practical comprehension of the truth that this world in which we live is so modified by the other world just beyond and reacting on each other. "Matter is Sunday law to compel people to observe the merely visible manifestations." Now, if the ministers are to have the said the great royal electrician and lawful control of the entire population knowable, but may be called the relathe same in its atomic condition as to class? its nature, as in the visible matter Please call the attention of the peo-which we can analyze. But it has a higher degree of motion among its ele-them to immediate action in getting up ments. It is not, therefore, unscientific petitions and checking at the outset to maintain the absolute certainty of this monstrous effort to assassinate a spirit, or invisible world, and also to liberty and roll back the progressive demonstrate the intimate relationship march of advancing Thought into the that must exist between that world and night of horrors that cursed the earth the one in which we at present reside. Both are composed of matter; both partake of the same general characteristics as to elementary powers of matter, and both must interweave their elements so as to blend with each other if one is the complement of theother." Dr. Hale has formulated a high truth that bears immediately on this subject

when he says: "Thoughts, being motions of the mind, assume specific and definite forms, and when distinct in the mind, can be clearly perceived and understood by any other mind which is in sympathy with the one in which they are generated."

PROGRESS OF CHICAGO. Such a feat in civil engineering as filling in the lake on Lake Front and transforming that spot to a beautiful park In which the Art Institute and the Field Columbian Museum will be such attractions is one of the marvels of the age. Prof. W.H. PEEKE, F.D., 4 Cedai St., Hew York at this office. Price 50 cents.

FOREGLEAMS-MEDITATIONS AT | Chicago would take on a new aspect THE BEGINNING OF THE NEW Even as it is, the city offers so much YEAR, DEMONSTRATING THAT of intense interest, mechanically as well NEW FORCES ARE AT WORK—
to sit down and write while here. One THOUGHTS WORTHY OF CARE- can write anywhere, but how can one GONSIDERATION - THE enjoy Chicago only while within its gates? Domiciled in one of the charm Very difficult would it be to find finer ing homes of the North Side, the incliessays in spiritual thought than may nation is strong to do nothing less attractive than to listen, enchanted, to the Thomas Orchestra concerts, to go to contributed to the Chicago Inter Ocean.

Her fine intuitive perception, depth of thought and beautiful diction render thought and beautiful diction render the contribution our delights in the dream of fair wayner.

The threshold of a new year is a period of especial spiritual impressiveness. The new year resolutions may last day of 1896, in the city of Chicago, generate into turning a phrase for the annual jest, but the fact that one makes better resolutions is something: the fact hospitable home, among congenial that one pauses to look thoughtfully upfriends, is to become for the hour oblivious to the usual wolking demands of ideal standards. The initial step to livlife that confront the average press cor-The secret of broken and neglected allurements, and one longs to write by and forgotten resolutions lies in regarding them too much in the light of liuman strength and too little in that repens and paper. It may occur that all ceptivity to the divine aid. One prone to irritation, for instance, resolves that he will govern his temper; and, lo! be fore an hour has passed, he has lapsed into his old fault again, and he is per the exposition, in that wonderful White haps ready to be discouraged with himself. But if he had-instead of making ory, the one thing that seemed to most this specific resolution in his own fascinate the imagination was Profess-or Gray's telautograph. To sit by it and see the slender glass needle reproducing the very penmanship that might be done at that instant a thousand miles for irritation or anger. To resolve that away was to behold a modern miracle. one will not yield to a specific fault is No one interested in the great unfold-negative at best; but to seek to be filled with that spirit which is joy and, love ment of life at the present day but was drawn to linger over and study this and peace—in that lies the positive force

THE HIGHER LIFE For man is created for the higher, not Roentgen ray, a discovery that realizes for the lower, life, When he lives below his moral ideals he is out of his higher life just beyond. Since then has habitat-as a bird would be in the come the experimental theory—that is water, or a fish in the air. He was fast crystallizing into experimental discremental discremental

a fruth of evolution, that every demand inney of radiant promise. Psychical attracts its supply, every need and desire research and scientific experiment and attracts its fulfillment. Now this has demonstration are serving religious already become an overhurdened age. truth. Science is revealing powers of nature—higher forces hitherto unsuspected. The marvelous X ray, that is even promising to enable the blind to see, and what is perhaps more marvelous, is private correspondence, for instance, as revealing those high vibrations of the sumes proportions that are colossal and luminiferant ether which convey thought, the force we call thought and I am indebted to dozens if not hun- from mind to mind, without the intervention of the cells of the brain-what a revelation is this! For it is nothing short of the absolute demonstration of spiritual communication, It explains

this one word of explanation—for my how thought leaps from spirit to spirit, transcending the mental mechanismshowing a process more delicate, more subtile, than were the marvels of the work of general correspondence every- mind that had heretofore been known, The year of 1897 will mark a new and consciousness of man's relation learer come to be met in the future by thought with the spiritual world. The seen and the unseen are coming into still clearer Lady Henry Somerset employs two and nearer and more intimate union. secretaries who are busy ten hours a day. The only true union is when the mortal in replying to her correspondence, and lifts itself to the immortal; when the adwho have to be diligent even then to vancing perception of man discovers keep it within bounds. Now many so- more of the higher forces of nature, cial conditions are curiously and very and he learns to avail himself of them evidently changing. The horse is desland adjust his life to the plane of larger tined to become an extinct animal, as development. The communion between the electric motor will take his place the seen and the unseen is a part of the everywhere. Dr. Edward Everett Hale divine life which is the higher life. As says that writing will become a lost the thought flashing from spirit to spir-

-not silent, not viewless to thee. no letters; and if, in some way, as yet Immortal, still wrapped in the mortal! I, from the mortal set free,

Greet thee by many clear tokens thou smilest to hear and to see.

The clear recognition of this communis evident that the present outlook in lon of spirit between the seen and the life will be transformed. The entire unseen is one of the great features of mechanism of living must inevitably as. the immediate future in the bringing sume finer and swifter and more sub- of the earthly life of man into harmony tile forms. We stand not only on the with heavenly principles. A vast combrink of a new year, but on the thresh-bination of forces is working to this old of a new heaven and a new earth, result. As Kant so well says: "The other world is not another place, but an-The x RAY.

other view." To perceive it is the privilege of the spiritual vision.

It may be that not all of these sugsuffice to quicken and assist the living

But, more than in material things, and wave frequencies, and if we could the foregleams of spiritual intuition transmit to the cells of the vortex of the will find their fulfillment in the realm brain (which are the seat of all sensa- of spirituality-spiritual light, life and tions) vibrations similar to nerve force, being, by which this world and the through the air, we might be able to world "over there"-so-called-will more altimately transfer ideas directly from and more be united and unified, and real-J. C. UNDERHILL.

Hammond, Ind.

AN INFAMOUS MOVEMENT. To the Editor:-I see by the San Francisco Call to-day that the ministers of that the two-the material and the im- that city are about to move upon the material universe-are constantly acting Legislature to have enacted a stringent connected with formative power beyond that day according to their wishes chemist, Michael Faraday. "This." of the State for one day in seven, what continued Dr. Faraday. "is termed by is to hinder the passage of a law giving some the unknown, and by others the un- to doctors and lawyers, also each the control of the people's privileges and tion of the invisible or spirit universe purses one day each out of seven, and to the visible or material universe. The so on ad infinitum, until all the days invisible condition of matter is exactly in the year are devoted to some favored

during the reign of Torquemada. ·Spiritualists and Freethinkers of Cali-

fornia, at once to the rescue! Sacramento, Cal. D. P. KAYNER D. P. KAYNER, M. D. Sacramento, Cal.

The Bavarians appeared, as a separate people, in 630 A. D., when they are

by the Franks.

When I say I cure I do not mean merely to stop them for a time and then have them return again. I mean a radical cure. I have made the disease of FITS, EPILEPSY or FALLING SICKNESS a life-long study. I warrant my remedy to cure the worst cases. Because others have failed is no reason for not now receiving a cure. Fend at once for a treatise and a Free Bottle of my intallible remedy. Give Express and Postoffice address.

MATERIALIZATION.

TIONS SUBMITTED TO SOUTH-WORTH WHICH WILL CAUSE HIM TO MEDITATE DEEPLY IN ORDER TO PREPARE A CORRECT ANSWER, AND MAY CAUSE HIM TO "SCRATCH" HIS HEAD.

To the Editor:-How long must the truth concerning materialization remain undiscovered to the great masses of casual observers, and even investigators who have witnessed the phenomena but still remain in doubt as to the

Thousands have investigated and are perfectly satisfied that it is a veritable fact. Other thousands equally sincere, reject it as wholly unworthy of even serious thought. Why is this so? Have not other scientific problems, far more difficult of solution, been solved to the satisfaction of the scientific world?

The diameter, diurnal revolutions of, or the distance to, far off Neptune, is not disputed. Matter in all its forms is chemically separated into constituent parts and their atomic vibrations noted by the color of each. A stain of blood is analyzed and the court informed as to whether it is human, and if so, to what sex it belongs.

Now, if the scientific world so readily accepts these as philosophical facts, is it not also possible for the same students of science to agree as to whether or not an object the size of a man, standing before you in sufficient light to discern his features, as you clasp him by the hand, and he gives to you him by the hand, and he gives to you a verbal message—we ask—"Is it not on my memory forever.

"When I died—for I was dead, accord possible for science to answer the simple question:

"Is this a physical human being?" The end to be attained is certainly worthy the effort required, and every scientist and theologian should satisfy himself and take a bold stand for his conception of truth, and thus give a worthy and exceedingly important subject the weight of his influence, or stamp out a fraud from the field of investigation. Thus, in a short time, would materialization "arise and shine," the conviction of truth having risen upon her or be driven into obscurity never

again to deceive the world. If The Progressive Thinker will institute a court of inquiry by procuring the services of a number of the best materialization mediums to be obtained and empaunel a jury of ten of the mos scientific men it can get, three days will settle the matter in the minds of tens of thousands, now in doubt; while a ten-cent pamphlet containing the jury's verdict in detail will cover the expense of the investigation.

In an article on Materialization in The

"The vital force of the grabbed form belongs to the medium, and at all hazards this must be returned or the physical death of the medium is a certainty. The materialized form is fast in the grasp of personified ignorance, and if the materializing spirit allows the form to dissipate into its elements while in the grasp of the grabber, the vital force of the medium must also be dissipated at the same time. The physical life of the medium must not be sacrificed, and the invariable course of the guides in these cases is to call the body of the medium to the vital force. So through all time and under all circumstance the grabber will find the medium in his grasp, and each time the grabber will cry 'exposed,' and' the ignorant public will say 'of course.'

Such positive assertion coming from ncknowledged ability and experience, awakens a lively line of thought in the minds of doubters; and a volley of interrogations is fired at the nearest defender of the assertions, such as: First-Would it not be easier to re-

turn the vital force to the medium than to bring the medium to the vital force? Second-If the vital force of the medium was in the grabbed form, what force would move the medium?

Third-If the vital force returned to the medium after a form has dematerialized, and no serious results follow to the medium, could not the vital force, by the same law withdraw from the grabbed form and return, as in other cases, to the medium, while the grabbers stand with empty hands as the form vanishes?

Fourth-Could the physical form of the medium, with or without the vital force, but under strict test conditions. be taken from the cabinet, pass through the curtain, advance to the middle of the room, and repossess the vital force. unobserved by the grabbers or others? Fifth-Could the bony arms or strong

garments of the medium be made to pass unobserved into the hands of the grabbers now preoccupied by the materialized form? Sixth—As the materialized form must remain in the firm grasp of its captors until the physical form of the medium

relieves it, have we not solved a problem that all the philosophers of the world have claimed never could be solved—viz.: to make two solids of equal density occupy the same space at one and the same time? But we must desist, for many of these things seem unphilosophical to us, yet they may be clear and comprehensive to others; and while I am a believer in materialization. I acknowledge myself unable to comprehend the philosophy by which it is produced, and I fear friend Southworth has not got the right whistle of it either. He is as far probably from the truth as Neptune is from earth. Smithtown, Pa. JOSEPH SMITH.

WHY REMAIN IN IGNORANCE. You should read Col. Ingersoll's masterly address. You should read Mrs. Cora L. V. Richmond's two lectures on "Spiritual Unfoldment" and "The Dwellings of the Dead." You should read about the Roman Octopus and "The Night the Light Went Out," and above all you should read President Barrett's Address before the National

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SOME VERY UNPLEASANT REMINDERS.

HIS OWN STAFFMENT.

William Gray, "Washington County, Indiana, has just been snatched from the most horrible death the human mind can conceive Within a few moments of the time-fixed for his burial he sat up and quietly told the undertaker that his services would not be reonired. Had not the supposed corpse ethrned to life so suddenly he would have been buried.

Here is the first account of this remarkable experience, as written by him-

"Before I begin to tell the details of how I came near being buried alive, only a few days ago. I would like to say that I am a plain man, without much education, so if you expect any, fine description in my writing you will most likely be disappointed. simply to describe as nearly as I can the horror of my feelings, and I have no doubt that the bare facts them selves will be sufficiently interesting without being dressed up by fine language. The frightful agony of mind I passed through will be enough, I am sure, to fit me for the task of describing it all. Not one detail has left my mind In fact, I suppose they are implanted

ing to the doctor-there were present at my bedside the following people, all of Washington County, Indiana: Mary F. Gray, Jennie Shields, Mary A. Shields, Robert Shields, William Bartle and James Bartle.

"All of these will swear to the truth of what I say, and so will Dr. Ellrod of Hennysville, Clark County, for I am sure that the mind of everyone present received a shock that will remain with them for a lifetime. Even now they all look at me as if wondering whether I am really alive or am just a walking spirit, and if it was not all so dreadful I could laugh when I look back at the whole affair.

PASSED THROUGH THE EXPERI ENCE OF DEATH. "I am a farmer and was born in

years. You must excuse me if I keep saying I died, for I am firmly convinced that I passed through the experience of death.

"I was first taken ill last month, be-Progressive Thinker of January 16, ing seized with a kind of colle or 1897. Southworth says: so bad that I sept for Dr. Ellrod. He lives ten miles away. I explained to him how I felt and he gave me some subscribers. Ecclesiastics gave it their medicine, but it, did, me no good, and support, quoting the contents in lecfeel hot about the head, and could not remember things, very well, and for thetic and appreciative letters. A whole two days I lay in some kind of a fever. literature sprang up like fungli around The doctor came twice a day, but I grew worse, and one day toward the modern evening dress came forth to end of the mouth the family gathered round my bedside, and I could see by their grieved faces that they thought was going to die.

"There was no shock in the news. It seemed as if I had known for years my limbs growing colder and colder, and realized that the end was at hand. First the chill strick my feet, and it tributor to these works "Leo Taxil' extended up my limbs, and then from had at one time been a freemason my finger tips to my body, until I felt when he had published some antias if an icy hand was just about to elerical works, including a pornographgrip my heart, and that when that was ic book on the "Secrets of the Confes gone, but in its place was a haunting book on the "Mistresses of Pope Pius dread that seemed to swell my veins, IX." Subsequently, however, he beuntil I thought that I should become a came "converted" and went over to the maniac before I died. So much agony church, when he turned round against of mind was crowded into that one short moment it seemed as if I could the "Mysteries of Freemasonry," in not contain it all. I felt the sweat ris- which that institution is described as and that as it reached the surface it

IN THE SHADOW OF DEATH. that in a second more all would be over, but in that second I lived a thousand lifetimes. My boyhood days all swept before me, and a thousand details of my daily life long since forgotten passed before my mind. My young days spent at the plow, and the many hours I ran about the fields, tugging at my mother's apron, as she led from the fold a sickly lamb, or went to pass cheery word with the haymakers; all his passed through my brain at lightning speed, and when all was over and the last second of my long dream arrived L realized that I was just about to face my Creator. This was the only sense of relief I had. I had no fear, for the conviction of the goodness of the me that it was a reality.

"Throughout the long, strange scene saw the people by my bedside. I watched their tears, and listened to their moans of grief with an acuteness that I had never felt before. It seemed as if I could not help hearing them, and could not be described.
"Then the end came. With a clutch

like that of a thousand cold steel vises my heart was grasped in the firm embrace of death, and all was over. PRONOUNCED DEAD.

"I say all was over, because this was the first moment's respite I had had, and it was not until some time after that I realized my situation and the reaction set in. The first thing that a fit of violent, sobbing, said 'He's dead; my God, he's dead!' "Then a thousand voices seemed to

of a triphammer. That was the beginning of my second horror. I realized that I was dead, or at least I thought 1652, as also from the "History of the so. Then I began to wonder if I really Possession of the Nuns of St. Elizabeth was dead. It had occurred to me as of Louviers." Madeleine Bavent might strange that I did not see heaven or the evidently be considered to be the proofher place. These thoughts gave me totype of Diana Vaughan. a momentary shock, but nothing to the horrors that followed. My reason grad-ually returned, and just as if some one had struck me a violent blow came the full realization, I unit not dead-I am in

a trance.'
"Then the weeping of those about my bedside was heard with redoubled force. Hacks who had contributed under the It seemed as if they stayed there for signature of Dr. Batalile. Dr. Hacks days, and every tear they shed was only affirmed that he had been engaged as binding me firmer in my living tomb. a journalist. He had only contributed My eyes saw everything that went on to a part of the first volume and had I tried to move, to speak, to blink my resigned when he found that the pubeyes, but I was fixed, held down, it lic was taking his nonsensical tales seriseemed, by a thousand grinning devils. ously, and that personalities were being "Then I was alone, that is the people entered into the had always been an left the room. I could hear the tick of out and out materialist and an absolute the clock, and counted the seconds fly- disbeliever in the supernatural. Spiriting by. Soon I was to be buried, and I unlism was foolery fit only for weak felt convinced that no power I could minded old maids. summon would eyer break the spell. Mr. Gaston Mery, one of the writers My imagination led me down a million on the Paris paper, the "Libre Parole" lanes, each one leading to the very then took up the quest and exhibited verge of the hereafter. I fancied that Hacks and Jogand (the originals of I was placed in a coffin and lowered Bataille and Taxil) in their true char-

SOME VERY PERTINENT QUES- SENSATIONS QE THE DYING-linto a tomb. There were half a dozen TERRIBLE TORTURES UNDER- other coffins on shelves round the place. GONE WHILE WAITING FOR THE Suddenly the lid of my casket was UNDERTAKER HOW A MAN raised and I realized that I could move. -"I rose from my coffin, and finding FEELS WHEN DEAD-SUPPOSED myself entombed began to shout for CORPSE INSISTS THAT HE WAS help. No help came, and after a long DEAD AND REGURNED TO LIFE- siege of torture I began to go almost insane. I remember with a clearness too horrible to dwell upon how laughed and shricked in my insanity.

"This frightful vision continued. The door of my room opening, several gravelooking men came in. I thought that they were the undertaker and his assitants. Almost as soon as they entered the room they began to measure me for coffin. My blood seemed to be turned into boiling oil, and my brain-had I the power of a Dante I could not describe the feeling it contained. But the end was near. The people came into the room and talked for a few moments with the undertaker. In reality the undertaker had not yet arrived.

"Then, as if banished by a wizard's hand, all my torture fied. My life came back, and without the slightest feeling of pain or worry of mind I sat up, and inquired what all the trouble was about. The wild shrick that came from the lips of the women folk and their ghastly looks will remain with me forever. realized the horror of the situation.

"The folks sent for Dr. Ellrod, and when he arrived I was sitting up, and have been for the past several days, though the memories of it all remain my constant companion.
"WILLIAM GRAY."

PARIS LETTER.

EXPOSURE OF SATANISM (A · GI-GANTIC HUMBUG - CATHOLIC CHURCH DIGNITARIES SADLY DUPED, IN OTHER WORDS THEY MADE FOOLS OF THEMSELVES. To the Editor:-The Paris newspaper the Eclair of December 10th, says:

To have manufactured a complete worship of the Devil, describing its rituals and ceremonies, naming its certainly no commonplace achieveis certainly no commonplace achieve ment. Still less so when the author has seen the whole Catholic world follow Washington County forty-four years his lend and accept his gross fabrica-ago. I have been sickly for several tions as genuine facts. The author of such a success is certainly entitled to consider himself to rank as the King of

This enterprise consisted in the pul lication of two books which appeared in serial form: "The Diable am XIX Siecle," followed by the "Memorie but after a day or two the pains grew d'unl ex-Palladists" at a franc a number. The speculation proved to be a soon my pain was terrible. I began to tures, sermons and books. It circulated in convents. Bishops wrote sympathe poisonous parent stems. Lucifer in conquer the world afresh in the 19th

PRICKING THE BUBBLE.

The Paris correspondent of the Lonseemed as if I had known for years don psychical journal Light, was one that I was going to die, and then I felt of the first to prick the slimy bubble. He learned from "Papus," known occultist, that the leading con done I should be dead. My pain was slonnl" which was followed by an erotic ing on my brow. On the inside it felt the work of the Devil and as being sus as if every drop was of molten iron, tained by his special support. turned out

Attacks on Masonry was chilled by the cold hand of death. however to be a drug on the market. A more spicy and comprehensive ven "Nearer and nearer the cold approached my heart, until it seemed as psychical research were to be conture was invented, in which Spiritual f I could measure the distance. I knew demned concidently with Masonry thus affording opportunity of appealing to the public taste for sensational mar vels, while tempting the clergy with ready-made weapons to use against masonry and all psychical phenomena which occur outside the pale of the church.

For this purpose Taxil engaged the as istance of a journalist of literal prej-udices, who as doctor on a steamship line had visited India and China in his past days, and seen the usual fakir's tricks exhibited there. He had also witnessed a few spiritualistic table turning seances in Germany.

This gentleman was a skillful ro mancer and worked up his own experience together with suggestions from God on high was so firmly stamped on Taxii, embroidered into a mass of sec ond-hand traveler's imaginary tales the whole being made to serve as works of devilry according to the publishers policy, which certainly proved to be a big financial success.

A leading English occultist stated that the claim attributed to Diana Vaughan my eyes were fixed with a rigidity that in her supposed memoirs, of having been in his house and there copied a set of rituals, was a baseless fabrication. The rituals in question had been cribbed from a Scotch Masonic lodge. Mr. Waite, a well known writer on oc cultism, exposed the false pretences and ignorance of the subject matter exhibited by the writer in claiming de scent for his supposititious heroine from Thomas Vaughan, while falsely identifying that writer with the alchemist then impressed me was that some one Circnoeus Philalethes. A similar claim leaned over the bed. and, bursting into of connection with Cardinal Vaughan Cirenoeus Philalethes. A similar claim

yas also subsequently exposed. Mr. Jules Baissac, an author of his torical works on sorcery, showed that take up the words, He's dead, he's much of the contents had been probably dead, he's dead, until their echo imitated from the "Confessions of Madhrobbed on my brain like the beating eleine Bavent," written by an unfortueleine Bavent," written by an unfortu-nate nun while imprisoned on a charge of witcheraft, in Rouen, and published in

The Bishop of Charleston, consulted by a Paris vicar had replied that he could find no basis for the inferred existence of a center of Lucifer-worship

there. The correspondent managed to dis cover and interview the traveled Dr.

acters in a little pamphlet, "The Truth about Diana Vaughan," published at Bleriots, 35 Quai des Grands Augus tius, Paris, in which a series of inter views with Hacks, by different journalists are quoted. Hacks therein callously confesses that the whole enterprise was got up to make money out of the "stupidity of the Catholics, whose silliness is such that they would not now believe that I had bamboozled them, were I to tell them so." He chaffingly referred to his readers as " few thousand imbediles.

Dr. Hacks had flourished on the enterprise and purchased a restaurant, thus adding variety to his professional occupations, (concerning which a grotesque circular is republished from the "Uniyers").

The false pretences on which the alleged support of Cardinal Parrochi and Bishop Mc Donald of Edinburg, were based, is exposed.

Meanwhile another of the partners of the band "Marglotta" quarreled with the others and published an ex posure in "La France Libre" of Lyons in which he withdrew the statement he had made previously, that he had met Diana Vaughan at Naples, and affirmed that it is Taxil's wife who is the only Diana Vaughan, as Jogand is Taxil and Hacks was Bataille, Mrs, Jogand had continued to sell her husband's porno graphic works all the time that he was mystifying the Catholic world by his "Diable" and "Vaughan" inventions,
The writer in the "Eclair," above referred to, affirms, however, that this is

not correct: that he knows the real "Diana Vaughan" is a woman in the pay of Taxil, who acts as his secretary. The fact that the letters addressed to her at her publishers have been replied to from different parts of the world was a part of the "plant." Taxil himself dictated them and handed them over to an agency in the Passage de l' Opera who make a business of performing that class of service for their pa-trons. A veiled threat is indeed con-veyed to Taxil by the above writer, that it may be to his interest to come forward and expose his own colossal work of humbug as his crowning achievement, as otherwise it may be done for him.

Taxil, however, does not yet think that the time has come for exhibiting priests and adepts: to have revivified his own hand, to judge from an inter-the horned Lucifer in the 19th century view which appeared in the "Matin." view which appeared in the "Matin," he still relies on "bluff" and trusts that the public interest in his intrigue has not vet sufficiently collapsed to make exposure pay, as his last card. CATHOLIC DUPES.

The Catholic authorities have, how ever, been driven at last by all this press exposure to sift the basis on which this huge monstrosity rests to which they have, alas, too easily and too willingly lent their support. The Catholic papers, the "Univers, reports that at an anti-masonic congress held recently at Trent, Taxil was forced to engage, after much urging, to submit proofs of the existence of Diana Vaughan to Bishop Lazzareschi, under the seal of the confessional, but failed to keep his appointment. A commission was then appointed at Rome, be fore which he was summoned, but again failed to appear.

He will, however, perhaps be driven, says the writer in the Eclair, to end by exhibiting with a final burst of laughter, the charming secretary, who has written at his dictation, the voluminous correspondence of the Passage de l' Opera, of which the originals addressed to Diana Vaughan are in his hands, however unpleasant that may be to the Abbe' de Bessouces, to Mr. Lautier, to the good Canon Mustel, Bishop Fava, Cardinal Rampolla, and many more, such as Cardinal Parrochi, his secretary Bishop Villars, who, as late as the 19th of Octo ber, says the Verite, addressed a fresh letter of encouragement and consolation to "Diana Vaughan."

Paris, France, QUAESTOR VITAE.

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There are two kinds of sarsapa-

rilla: The best - and the rest. The trouble is they look alike. And when the rest dress like the best who's to tell them apart? Well, "the tree is known by its fruit." That's an old test and a safe one. And the taller the tree the deeper the root. That's another test. What's the root, - the record of these sarsaparillas? The one with the deepest root is Ayer's. The one with the richest fruit: that, too, is Ayer's. Ayer's Sarsaparilla has a record of half a century of cures; a record of many medals and awards - culminating in the medal of the Chicago World's Fair, which, admitting Ayer's Sarsaparilla as the best - shut its doors against the rest. That was greater honor than the medal, to be the only Sarsaparilla admitted as an exhibit at the World's Fair. If you want to get the best sarsaparilla of your druggist, here's an infallible rule: Ask for the best and you'll get Ayer's. Ask for Ayer's and you'll get the best.

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JOAN, THE MEDIUM.

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SATURDAY, FEB. 6, 1897.

ON THE LIBERAL PLATFORM. News from New York represents that Col. Ingersoll has abandoned the practice of law, which was netting him \$200,000 a year, and will hereafter devote his entire time to the Liberal platform. He has recovered his health.

IN SPITE OF THE CHURCH.

At a Congress of Religious in session at Aurora a few days ago, Rev. Mr. "The Working Church." He said the to be slain, and they emulated the exworld's manhood had advanced, not on ample." account of the church, but in spite of backing among thinkers who fully indorse his position.

WE ARE THE SAINTS.

"The earth is the Lord's, and the inhabitants thereof. The saints shall inherit the earth. We are the saints, His deserted tomb alone has caused therefore the earth is ours. They who more blood to flow than has all other are not saints are requested to get up causes put together during a similar and git," This is said to be the substance of a series of resolutions adopted by the Mormons a few years ago; but is not this the general position of Christians as regards unbelievers?

OPPOSES ARBITRATION.

A labor leader at Cleveland, O., Walter Gillette, has introduced a resolution into the Labor Union opposing the arbitration treaty. He is in favor of war for settling national disputes, because, he alleges, the population is increasing too rapidly, and it should be curtailed in the interest of the survivors. Probably no one will object to Mr. G. taking himself off, to relieve the overburdened population, if he has a desire to retire.

GONE INSANE.

Lewis Olson, of Webster City, Iowa, thas been engaged for a long period on a translation of the Bible into English. He had completed 1,300 sheets of closely written manuscript, when he began to show signs of insanity, and was soon after taken to the insane asylum, at Independence, a raving maniac.

The religious microbes swarming in the old book got in their destructive work on the brain just as effectually as though Olson had been reading its bloody pages in pursuit of wisdom.

BELLOWING FOR BLOOD.

It is generally expected the clergy will exhibit more moderation and mergy in dealing with rebels, than will the military; but such is not practical life anywhere. In the war now raging in the Philippine Islands, news comes that "the clergy are for a wholesale massacre of the natives, but the military authorities believe extreme harshuess will do more harm than good. The archbishop of Manila thinks reliels taken with arms in their hands should be shot without further ado."

WARNED.

The Pall Mall Gazette, in a long leading article, warns the Roman Catholic church in Canada, that unless it abandons its arrogant assumption of government powers and clerical interference in politics, it will endanger its existence.

The same advice might be extended to all the churches in America. They are largely in the minority, however closely they may combine, and they hold their present position by the sufferance of the people. Instead of trying to run governments, and make everything subordinate to their creeds, they would do well to take warning from the past, and attend strictly to

CHARACTERISTIC.

At Cedar Rapids, Iowa, a union depot of the railroads for passengers, was completed a few days ago. Before opening it to the general public a large number of prominent ladies and gentlemen determined to dedicate it by proper exercises, closing them with a pall, the proceeds of the latter to go to the associated charities of the city. The ministers of sixteen local churches joined in a written protest, giving three astounding reasons why the dance should not go on, the animus appearing

in the closing, in words following: We protest against the presumption of arranging for such an opening on the night generally conceded to the prayer-meeting without any consulta

with those most nearly concerned.' The projected entertainment was abandoned, and the destitute were allowed to freeze and starve, rather than displease the heartless preachers. Had kissing-bees, grab-bags, and auctions of sisters' ankles been on the programme and the proceeds had gone to liquidate the preachers' salaries, it is not probable any objections would have been made. O, the shameful frauds!

As soon as we have discovered the med for our joys or sorrow we are no

SADES?"

Noting the demise of Joel T. Headley, the well-known historian and biographer, on the 16th ult, we recalled his story of "The Crusades," published in his "Miscellanies," pages 157-184. Those who have not leisure for more extended reading on the subject will be greatly interested and instructed in its perusal. Mr. Headley was educated for the ministry, and for a period of years occupied a pulpit in Stockbridge, Mass. Whether he became liberalized by knowledge, like thousands of others. and abandoned theology for literature on that account, we do not know: but if he retained faith in the Christian dogmas he did not show it by grossly concenling the facts concerning which he wrote, as is the common practice of the craft when writing of the doings of Christianity. It seems impossible that a person acquainted with the excesses of the system as he presented them in the work mentioned, could have re

mained an ardent béliever in the faith. It is the condensation of very many never pages of horrible recitals relating to the same event found in larger works. We quote:

"In the taking and sacking of Jerusalem was exhibited another feature in the character of the Crusaders. mercy was shown, and the infuriated fanatical army fell on the inhabitants in indiscriminate slaughter. The streets of Jerusalem flowed in blood. Ten thousand fled to the Mosque of St. Omar, where they were all butchered. Mutilated carcasses actually floated on the crimson tide that swept the floor. A dismembered arm or leg would drift against a body to which it did not belong, while to render the spectacle still more ghastly, the soldiers waded about in this torrent of human gore, themselves besmeared and stained in every

ered their duty, but believed they would meet the displeasure of God if they spared those who had desecrated his city, cast dirt on the cross, butchered his children, and torn down his altars ... The Christians did precisely what the Israelites had frequently been commanded to do, and the circumstances to them seemed precisely the same, and the will of God just as apparent. On Gregory, of Chicago, read a paper on that spot God had ordered his enemies

part. This cruelty seems strange to us,

but they not only did what they consid-

A specimen of Jewish barbarity, ap-Rev. G. will find he has a large proved by God, was given in these columns two weeks ago, which may be rend as a specimen of the command referred to. On page 182 occurs the following:

"The human blood that single, silent sepulchre set flowing would well nigh have floated the navy of the world. . . period of time.'

Then the inquiry: "What good did the Crusades, to compensate for all this loss of life?" He begins the answer "We know the sufferings they occa

sioned-we know the Christians in Palestine became by their vices more corrupt than the Saracens-what beneficial result, then, did they accomplish? is hard to tell." If called upon to reply in brief, The

Progressive Thinker would say, it paved the way to the civilization of Europe; it introduced into the West the learning, the arts and the sciences of the East; it made the people acquainted with Arabian learning and literature, which led to the art of printing, the discovery of a new continent, incited to the Reformation, led up to the modthe viper that paralyzed progress for centuries it will make the world fit for man to inhabit.

NOT SUSTAINED BY FACT OR LOGIC.

Rev. Kittredge Wheeler, of the Fourth Baptist Church, this city, discoursed the other evening on the treaty, still pending in the Senate, between the United States and Great Britain, agreeing to submit international disputes to arbitration. He said:

"This diplomatic agreement betwee the two great nations is an indication that the teachings of Jesus Christ are iustilling into the minds of men a tru Christian spirit and love of gentleness: that for centuries the nations at regular periods were drenched in blood, and millions of human lives were sacrificed on the field of battle to satisfy th

greed and ambition of despots.' Rev. Wheeler should have added to that statement the fact, that the "des pots" responsible, for those wars and such a terrible waste of life were Christians, practically carrying out the "teachings of Jesus" as they understood them.

The farther we get away from Christianity and discard the religion of hate the greater the prospects of an era of perfect peace. The fly on the locomo tive rejoicing at its ability to move the ponderous train that follows, is the po-sition of the church and its pretended founder. It claims everything; it doe nothing towards producing the grand It is advancing knowledgeresult. true science--which is barnessed to the car of progress and is pulling it onward with such rapid advance. Christianity and its errors have been its principal burden, while its devotees have been deranging its machinery, and extreme ly active in digging pitfalls for its de

struction. The history of the world for the last fifteen hundred years is a sanguinary one. Its every page is black with crime, and is crimsoned with human gore. Trace the origin of all the wars which have desolated this fair earth during that period, and it will be found that every one of them had its root in Christians warring against Christians else in Christians propagating their creeds against unbelievers self is reported to have said. Matt. x:34: "Think not that I came to send peace on earth; I came not to send peace, but

a sword. Most faithfully has his mission been fulfilled, and it is an insult to human intelligence to intimate to the contrary If all the bloody sayings of Jesus, fre quently quoted in these columns, could be eliminated from the Bible, and the Christians of to-day would belie their action, cease to be oppressors and ty rants, abandon their attempts at usur pation of the rights of others, and their claims to superior goodness, then some credence may be given to Rev. Wheeler's claim that "ours is an era of peace and Christian love;" until then such baseless assumption must pass for bunkum, otherwise Christian rot, sus-

"From Soul to Soul." By Emma Rood Tuttle. Lovers of poetry will find gems of thought in poetic diction in this handsome volume, wherewith to sweeten hours of leisure and enjoyment. Price onger its serfs, but its lords.-Lowell. \$1.00. For sale at this

tained by neither fact nor logic.

"WHAT GOOD DID THE CRU- THE LAMENTATIONS OF JERE-MIAH OUTDONE.

In one of Rev. Vrooman's discourses some time ago he said: "It is the pulpit that is crying out 'What must I do to be saved." The pithy remark was called to mind as we read a few days A. T. Pierson, in the "Missionary Review of the World," for January, 1897, which is under his management. The article is lengthy, else it would be transferred entire to our columns. As it is we are sure our readers will be glad to see extended extracts. He says:

after thirty years of study theme, and of active participation in the actual machinery of missionary enterprise, is, that at no time during the half century now closing have missions to the heathens been at greater peril of utter collapse! Wide doors are open, immense fields invite, some soil calls for the sower, while harvests demand Passing many pages of horrors, possibly one paragraph, on pages 177-8, much territory there is to be possessed and how deep is the need of manking never had the church manking; never had the church never such large numbers and wealth at her disposal; and yet, with doors open wider than ever, and candidates offering in unprecedented numbers, the giving of the people of God is so utterly inadequate and disgracefully disproportionate, that where every divine sign of the times is a call for rapid advance and expansion, our drums beat a retreat, and our missionary boards loudly call for retrenchment!

"And-what is, to our view, most fraught with risk-there is a growing apathy about the whole question of world's evangelization, which seems to argue a decay at the very root of missionary enterprise. The causes of this we cannot for ourselves either doubt or deny. On one hand there is a laxity of doctrine, which, at least, leads disciples to indulge a vague 'eternal hope,' like Dean Farrar, that the heathen are not really lost without Christ; and on the other hand, there is a laxity in practice which leads to a practical recognition of all religious as belonging to a universal brotherhood of faiths, and to the fellowships of their representatives as entitled to our 'Christian charity,' forgetful of the famous proverb quoted by Dr. John Ryland to Robert Hall, that 'charity is an angel while she re toiceth in the truth, but a harlot when she rejoiceth in iniquity,' embracing those whom she should rather pity and ween over."

The Doctor was generous. He told his readers why things were thusly, and we must all drop a few sympathetic tears with him, for it is evident he told the truth. We quote him again "Look at the church pervaded by sectarianism, sacramentalism, ritualism, and Romanism, and an even more fata secularism. Behold the awful lack of Gospel preaching, the reckless extravagance that reigns and practical denial of stewardship, the low level of piety the prevalence of prayerlessness, and the encroachments of virtual infidelity. See the church confronting the world with its more than a thousand million unconverted souls, scattered over a wide unevangelized territory, with its unoc cupied and neglected fields continental in breadth; yet unable to grapple with the awful problems of society, scious of a widening gap of gulf, while the intemperance, licentiousness, and anarchy of society takes on a more and

more revolutionary aspect.' Then the learned divine comes to the mournful conclusion that "vital godliness has been suffered to decay," causing all these evils, and he advises as a remedy:

"Restore the Word of God to its su preme place as the inspired, infallible testimony of God; urge with new enerern sciences, and when it shall crush gy the personality of the Holy Ghost, the indispensableness of Christ to human salvation, the universal priesthood of believers, the call to separation and self-denial, and the neglected hope of the Lord's coming."

Is it not a fact that the world has al ready had a surfeit of Dr. Pierson's remedies? And is not that the reason Christianity is experiencing an ebb tide at this time?

NOTICE TO OHIO SECRETARIES If the secretary of every Spiritualist society in the State of Ohio will send us the names of the officers of their so ciety, together with the names of two or three of the most active and spiritual-minded members, they will receive in return some important information and good news. Please attend to this at once, and address "Committeee care of The Progressive Thinker, Chicago, Ill.

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A CRITICAL MIND.

Abstruse Questions Carefully Considered.

ago an editorial from the pen of Rev. A SUBJECT THAT SHOULD BE THOUGHTFULLY STUDIED BY EVERY CRITICAL MIND-WHAT IS THE EXAPT STATUS OF LIGHT, SOUND, HEAT, AND OTHER VIBRATORY FORCES. In The Progressive Thinker of Jan-

in reply to an inquirer, says:
"It has been a favorite pastime for "Without claiming any undue capacity for observation, sagacity in discernphilosophers who enjoy intellectual ment, or accuracy in judgment and incombat and acrobatic performance on a trapeze of words, by the hocus pocus duction, the calm conclusion reached of this of stilted phrases and legerdemain of logic to rule the external universe out of existence and leave only consciousness. Hence the conclusion-no ear, no sound; no eye, no light. The absurdity

uary 2, one of your able contributors,

of all this is apparent if nature is directly appealed to. "For countless ages before man came on this earth; before even there were sentient beings, the light and heat of the sun bathed its surface. The remains of plants testify to this. It was because of light that the eye was created. Light was its creating force, When the light is withdrawn the visual organs disappear-as in cave fishes. It would be as pertinent to assert that the presence or absence of light depends on the fishes inhabiting such caves having eyes or being destitute of those organs as to say that the existence of light in the world depends on men having eyes, The same may be said of the ear and

"If every form of life were dead and the earth turned as barren a sphere to the sun as the moon presents, yet would the sun shipe and the air would pulsate with sound. Niagara would not cease its roar because there was no one to listen.

I am not among those who "rule the leave only consciousness," but I strongly concur in the conclusion of science-'no ear, no sound; no eye, no light,"

Aerial vibrations communicated to the acoustic nerve give rise to the sensa-tion known as sound. Without a nerve of hearing there can be no sound; for course the air vibrates whether there is present any living organism or not; the aerial vibrations "lash the ocean into fury," and blow down buildings as well as co-operate with the soil in causing the growth of vegetation; but sound is a sensation, which requires not only the objective factor, vibrations of air, but the subjective factor, also, consciousness, which is somehow affected by the vibrations through the

nerve of hearing.

Just as there is no fragrance in the rose, the word standing only for the sensations produced in us through the sense of smell by an object the ultimate nature of which is inaccessible to us, so there is no sound in a ringing bell except as the waves of the air externalproduced excite the auditory nerve and cause the sensation which we call sound. There is no musical quality in a violin, but one who feels "the concord of sweet sounds" can play on the violin in a way that, through the sense of hearing, will arouse "music in the soul." is psychical, not physical, which is a sensation produced by the action of waves of ether upon the retina and fibers of the optic nerve. This sensation may also be produced by a blow, or by electricity, which singularly enough, while it causes luminous phenomena through the eye, brought in contact with other parts, gives rise to quite different sensations-sounds in the ear, taste in the mouth, tickling in

the tactile nerves her, gathered together he the optical apparatus of the eye, and which impinge upon the retina, affecting the optic nerve and giving rise to what appears objectively as colorsblue green, violet, etc .- but which are sensations or conscious states. In some persons, vibrations as different in velocity as those which commonly cause redness and greeness, awaken identical sensations.

As some animals are sensitive to motions of the air which to human ears produce no sound whatever, so do the eyes of some creatures respond to viprations of ether which are below or above the luminous limits of the human eye. If a creature can see in the dark-where it is dark to the human eyes-the auditory nerve of that creature is affected by ethereal vibrations to which the human eye does not respond. It is luminous for that creature when it is dark for man, because luminousness is a sensation and not an objective thing.

Heat too is a sensation. The word heat indicates how our body or anything external to us feels—how it ffects our consciousness. objectively it is not a sensation but a mode of motion, which is only one of the factors necessary to produce heat, in fact.

Vibrations of air and ether existed millions of years before there was eye or ear on this globe, and they were external factors in developing these important organs, but only as the auditory nerve was evolved was there sound: only as the optical apparatus was evolved was there luminousness; only sense of smell was evolved was there fragrance. Pulsations of air do not constitute sound, undulations of ether do not constitute luminousnes records of inhuman atrocities. It is for emanation of particles from a flower do not constitute fragrance. The vibrations of air is one of the factors in produc ing sounds; the ethereal vibrations are essential to sight and in their absence the eye and optic nerve in time become functionless and disappear, as in the case of the cave fish; the presence of material particles in the necessary to excite the sense of smell: if all animals were destroyed the vibrations of air and ether would continue to affect vegetation; if all vegetal life were also extinct, these vibrations would continue to affect the earth, producing innumerable changes on sea and land; but without conscious ness and the organs through which i is differentiated inifeding—there would be no sound and no bearing, no luminousness and no seeing, no fragrance and no smelling. nr 1 So certain is it that light is a psy

chical and not a physical phenomenon that Professor Newcomb not long ago proposition to abolish word light from the terminology of physical science. The contributor alluded to, will, I am

sure, pardonme for taking exceptions to his criticisms of a scientific position which I regard as impregnable and which I have held for many years. B. F. UNDERWOOD.

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SOLON AND MARY.

A SEQUEL TO

"Mary Anne Carew," Wife, Mother, Spirit, Angel.

BY CARLYLE PETERSILEA,

AUTHOR OF "THE DISCOVERED COUNTRY," "MARY ANNE CAREW," "PHILIP CARLISLIE," "OCEANIDES," ETC.

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CHAPTER IV-Continued.

BEETHOVEN CASTLE.

THE HYDRA-HEADED MONSTER. were far wiser than we had yet become, first. knowing that we could thus spend an whom it would benefit most; and whenever we desired or were weary we instead of one-and by the conjoining freshed ready and eager for work-God's work, if thus you would like us to term it.

truth. About this period of our existence, as we were continually visiting earth,

become a monster was called reincarnation.

sound is a sensible phenomenon, and earth, we desired to kill or eradicate it deeply wronged by a fearfully unnatunot something external to the ear. Of from off the face of the earth. There ral and ignorant so-called marriage, were also many within the spiritual spheres who still imbibed from the breath of the loathsome creature, and, instead of striving for angelhood, contented themselves by idly meandering about, waiting for their expected reincarnation, attaching themselves to some weakened intellect yet within a material form, mingling as much as possible with such persons and by their worthless and foolish influence trying to make them believe in the fearful error, reincarnation. Mary and I had been within the

heaven's for a half century or more, and many of these years had been spent as spirits within the spiritual spheres. We had now been an angel very many years, had visited other angels who were far wiser than we were, had also visited angels who had dwelt within the heavens for thousands of years, and that is, they had not known of any spirmaterial body, or another animal matewithdraw from the weak one of earth.

I desired to be one of many angels who haps lead her off these flats entirely. wished to destroy this great error; but in order to do so we must make ourselves thoroughly acquainted with a ner: great natural law, for, be sure, a law exists by which this horrible monster may be entirely destroyed; and this great law is eternal progression; forever upward and onward in a spiral circle, from the invisible spiritual germ are sinking deeper every moment-then to so far as archangels and God angels, let me be reincarnated now-now! I say! Beyond this there are, probably, higher regions; of these we know not as and countless ages must pass before standing here two or three days, at we can know, but this we do affirm, that an arch or a God angel cannot by any possible means ever return and become an invisible spiritual germ. The error has crept into the world because people ignorantly suppose that their you, I too should be contented and hapspirits existed as spiritual entities before entering the earthly form. This is true in one sense and not in another.

A soul does not exist as a germ of that which is to be, an invisible, undeveloped, germinal point, holding within itself the possibilities of growth, devel-opment and eternal progression. This is also true of all existing forms upon the earth, even to the minutest blade of grass, moss or fern. The earths can produce no more than the everlasting heavens need, and no spiritual form ever retrogrades; all germs are absolute ly true to themselves; they can hever become any but themselves; and as sayed to gather her tattered robes about each gerin develops it attracts to itself material clothing. No two germs are the mud, but the task was more difficult

exactly alike. Why should man think that the great germinal law differs with him? All said, going nearer to take her disenthings else spring forth from germs, and does not man know that he also positively springs from a germ? and has germ life before entering his form? Is man not aware that he breathes in the invisible spiritual germ from the air? if not, he had better con sult a well-read physician, who, if he is disposed, will inform him of the well known fact, and he would also be able to show him the germ, after it had received its first material clothing, under the microscope: but the little wriggling, crawling, spermatozoa never in thing but the invisible, spiritual germ and after being developed or even partially so it can never return to its former condition; its very development I know would forever preclude it. All life com mences from its own particular germ which can never be any other than it-A perfect spiritual germ, previous to

as one undivided whole or perfect germ. This condition, be it understood, is pregerms are breathed in, all excepting those which take root and develop are to all breathing animals as well as man, adapt yourself to them.

All developed females, together with "Pray, madame, get down on all fours undeveloped males and females, have and let us see if you can in any way not the power of the positive male to imitate their movements or make retain and make use of any of these self look in the least like them. If you germs, but they are expelled with the are thus able to deceive us, so that we breath or through the pores, uninjured. mistake you for a hippopotamus, per whole and perfect as at first, not find haps we may be led to believe in reining the proper element in which to take carnation. You understand our meanon their first clothing; this, alone, is ing, madam. The hippopotamus, sure-

found within the adult male-it is the element which constitutes a male, the positive male element; this alone holds the germ or furnishes the proper here, also, within the blood of the male in visiting homes and institutions of separated into halves, the male half

to present it in all its beauty to those body; but there are many, very many fallures, even after the law has reached this point, consequently there are millrested quietly within some one of our lons of oblong or half globes, these reangelic abodes-for now we had many maining nearer the earth, also more easily attracted, are immediately incarof love and wisdom we were soon re- nated. If there were not a law by which these perfect globes were separated, propagation would be at an end so far as man is concerned, for the male We worked together for wisdom and and female principle must be separated love, taking long journeys to find and that there may be fathers and mothers gather new and priceless jewels of each doing their work toward the development of human beings, spirits and angels.

About this time many spirits and anwe found among other things a great gels became aware that there was about error springing up, that threatened to join their ranks within the spheres hydra-headed monster. It a woman who had nearly all her life grew with the rapidity of a mushroom, and was as hollow, false, and worthless: gating this hideous monster, reincarnaexternal universe out of existence and its heart was black, and whoever tion. The woman had been sincere and touched it became soiled and hopeless, exceedingly earnest, and held this horpoisoned to the core by its bitter loath- rible dogma somewhat as a mother someness; and this great, hydra-headed holds a monstrously deformed child trying to deceive herself into the be-

Now as we knew this huge beast to lief that the child is in many respects be a cruel error, not fit to live and beautiful. This woman being large breathe its loathsome breath over the and naturally strong, disappointed and ral and ignorant so-called marriage, which was as horrible and fearfully erroneous as her present belief, having been united to a man old enough to be her-father or grandfather as for that matter, and whose intellect had been perverted in consequence, also having lived among a lower type of mankind and from thence imbibed much errorbeing naturally strong, as we before said, more than one unhappy, unpro gressed spirit who had been formerly Buddhists born and bred had attached themselves to her for seasons at a time. until, at length, these parasites had sapped her vitality, and in consequence she was now about to enter the spiritual spheres.

Mary and I greatly desired to visit his woman shortly after she had entered the realm of spirits, and so, not many days thereafter, we did so: and now, dear reader, where do you think not one of all the angels whom we had we found her? Out on a crocodile flat, seen or visited believed, or had ever among crocodiles and hippopotami!-beknown of such a thing as reincarnation; cause of the perversion of her mind, she had gravitated to this flat. She alone, and we will describe her as she rial body; neither had they ever known then appeared. Her former parasites of any creature, either human or ani- could no longer conceal their distorted mal, on any other earths, except as the forms and features; thus she stood selves to some weak one of earth, as a grand, wildly-sorrowful-eyed woman; parasite, mingling with such other her long, thick hair streaming about her must become wiser and consequently at length, be a glorious angel, and with in one of those outstretched palms we As we have before stated, Mary and should leave a few jewels of truth; per-As we approached we heard her say,

in a loud voice and authoritative man-"Crocodile, or hippopotamus, if my sp:r-

it is destined to enter any one of your bodies, I pray it may be now: for I am tired of standing here waiting such an event. This mud is cold, and my feet for I am convinced that by will-power alone it can be done, as I have been least, and nothing resulting therefrom. O! Hippopotami! you seem to be contented and happy in your estate, while am wretched and despairing beyond words. If I were to become like one of py as you are; therefore, may I be relieved of my sorrow and despair.

Then she turned slowly about, with her arms outstretched as though she would invite the right one to come to

Now the crocodile and the hippo notami, instead of approaching her, reeded farther and farther away, not having much affinity with the spirits of human beings, and none approached her. As we drew nearer they all receded until nearly out of sight. On perceiving us she looked ashamed

and affrighted, and, with one hand esher; she tried to disengage her feet from than she thought. "Pray, allow us to assist you," we

gaged hand; but she refused our assist ance, raising her hand aloft: "No!" she said, "you shall not hold

me from the fate which I know awaits me. "Then madame," we said, "pray tell us what that fate may be, and, also, how you know that it awaits you."

"Have I not nearly all my life taught, reasoned and firmly believed in the truth of reincarnation? and has it not been revealed to me that I am to take on the body of a hippopotamus? Have I not thoroughly studied all the lore ages of the past has been an intelligent of India? and certainly the Buddhists spiritual being; it never has been any are very nearly right: I must be reincarnated and reincarnated, again and of that which it will be in future ages again, before I am forever swallowed up within the great I Am. Ah! you may be some wicked astral shells for aught

"Well," we replied, "if you can find a crocodile, or hippopotamus, within whose body you can incarnate yourself, you are at liberty to do so if you like. If you were still in the form, some one its separation into halves, is a pellucid of them might, through hunger, take globe, containing the male and female your material body in and digest it with much satisfaction, but your spirit would stand, as it stands now. vious to its incarnation, for when these therefrom; they have not the power to digest a spirit, and can in no way assimilate it; moreover, your form differs again expelled, either through the lungs so materially from theirs that we fear or the pores of the skin. This applies you would be at a loss and could not

wiser. Madam, the distance between the hippopotamus and the human spirit is so great that they cannot even divine each other. Millions of ages range between the hippopotamus and the human spirit. A human spirit cannot retrograde, no, not so much as an inch. It will take the hippopotamus countless ages to reach the human altitude; therefore, madam, how is it possible for you to enter the body of one, or any other beast, bird or fish? how is it possible, may we ask, for you to become any other than yourself? Please take my hand and allow me to lead you to higher ground; this mud is not becoming to your beautiful feet; these rags do not look well on that grand, rounded form; those great, wild, sorrowful eyes, would be far more beautiful and attractive if pabulum in which it can take root; they were lighted by hope and joy; yet, wild and sorrowful as they are, Time passed on; it was spent by us or father is the perfect or whole germ | could never become dull, brutal and stupid, like the hippopotamus, nor even wisdom and love erected by angels who endeavoring to take root or clothe itself | shining and evil like the crocodile; that mouth and those teeth were never in-This, if there were no failures, would tended to gnaw coarse grasses and seaeternity. Whenever we obtained some be the true law; the female half now weed—and, surely, madam, you would priceless new jewel of truth we re- becoming an oblong globe instead of a find it hard to swallow a human being turned to the earth on which we had perfectly rounded one, is expelled with whole or even take one in halves—real-once lived, or to the spiritual spheres, the breath or through the pores of the ly, we do not know what you would do with your long, beautiful hair, for a spirit cannot divest itself of its hair. Perhaps, madam, if you succeed in entering the body of a crocodile or hippopotamus, you can keep your human head out of its mouth, and then we should behold the strange sight of a beautiful woman's head, with its long hair and sorrowful, intelligent protruding from the body of the hippopotamus, or the crocodile, as it may happen to be; this would affright their comrades, no doubt, and I greatly fear the unfortunate creature would immediately cast you forth, in its haste to join For once the madam's eyes took on a

laughing expression which changed her

"Am I not as large and ungainly as hippopotamus?" she asked. "Your form is large and grand," we replied: "would you have it otherwise?" "Yes," she answered. "I have been ashamed of it all my life. Poor, ungainly wretch that I was! My chairs,

even, were made to order!"
"Well, madam, there is plenty of room in this world which will offset your grand proportions wonderfully; when that intelligent face is lighted by wisdom and love, no more beautiful spirit will be seen. Please, now, to follow us out of this swamp; for we can no longer stay.'

Mary clasped one of her hands and I clasped the other; we then gently drew her out of the mire of reincarnation and carried her-to higher ground where she was joined by a band of progressed spirits; her features had lost much of their wild, sorrowful expression; and we thus left her. We have often seen and heard from her since. When she becomes an angel, as she shortly must. her mission, for a time at least, will be to undo the wrong which she did to mankind through her teachings and writings.

We would here like to have it distinctly understood that man's spirit never came up through the brute creation; by the great law of evolution the form of his body did-that is, the material form -but the invisible, spiritual germs are always true to themselves, and the spiritual germ of a man never resided with So with light (or luminousness) which it who had entered another human happened at this particular time, to be in a brute, and the germ of each person was never incarnated until it was evolved from the womb of the mother, of an angel or spirit entering the body had dropped away one by one, for they and breathed in, with the atmosphere. by the father, and was the germ of precisely whatever was to be developedspirits might for a time attach them- alone, out on a crocodile flat-a large, that is to say, Mr. G. was the undeveloped germ of Mr. G. from forever, waiting as the undeveloped germ to at weak one for their own selfish gratifica- nearly to her feet; her bare feet almost length be developed into Mr. G., and it tion. But it should be remembered that out of sight in the oozy mud. Her never was anybody else, and never can even this error cannot continue a very dress was dark and trailed around her be throughout eternity but Mr. G., degreat length of time, for one or the in tattered ribbons; her large, bare, veloped into the spirit and angel; so of We know that different colors depend other must succumb; that is, the one in rounded arms, were stretched forth important velocities of the late of the earthly form must be drawn into ploringly. Ah! how well we knew that ever loses its identity. A drop of water forever remains the identical drop; of course we mean when it has been divided to the last division possible, or left as the primitive atom Spiritual germs admit of no division,

except the dividing of the male and fe male principles, for the short period of earth-life, and sometimes a period of time within the spiritual world, until heir wisdom is sufficient to enable them to recognize and be toined to each other, as they were joined in the beginning when the spiritual germ was round, perfect, and undivided. (To be Continued.)

A MEDIUM IN NEED.

To the many readers of The Prgressive Thinker: Through the kindness of this widely circulated paper I wish to ask again for the aid from Spiritualists and friends of humanity. We are in sore need and distress, my Brother Chester. Sister Carrie and I. To those who so kindly aided us in the past in response to our call in The Progressive Thinker, we return our thanks. We feel grateful to them indeed. May blessings be showered upon them!

We have worked freely and faithfully in the field of Spiritualism the greater part of our lives; but how we are in our declining years, and ailing and in need. and we ask help from our kind sisters and brothers. I will still do all I can as a medium

Those who may wish for a message or answers to questions through my psy chic powers, will please send lett one dollar enclosed to me, and I will sit and try for them.

MISS LUCY MYER. Waynesville, Ohio.

LETTER FROM AN OLD WORKER. To the Editor:-Your highly educational journal continues to present to its readers important facts and philosophy of Spiritualism. The republishing of the demonstrations and experiences of Dr. Robert Hare, revised by him, I consider a wise act of yours. I had the good fortune to meet-the Doctor at a convention of reformers held in Rutand, Vt., August, 1856, and also Miss Helen Temple, now Mrs. Brigham, and many other pioneer reformers. I accompanied Dr. Hare to Boston and either the autumn following or 1857, I met Mrs. Gourley, one of the mediums with whom he made such successful experiments, she having one of his scl entifically arranged tables, I received overwhelming testimony of the ability of spirits returning and communicating with mortals. I at that time resided at Grand Rapids and Ionia, Mich. May your journal continue to spread the glorious truth far and wide.

Our newly organized society and Children's Lyceum at Yonkers is progressing finely. Mrs Tillie U. Reynolds, of Troy, N. Y., and her friend Mrs. W. H. Brower, made us a very acceptable visit recentle. Mrs. Reynold's lecture and psychometric readings were very satisfactory to all. The Children's Progressive Lyceum movement was commenced by A. J. Davis, the 25th of Jan-

uary, 1863. To-day, January 24, 1897, our lyceum relebrates the 34th anniversary of this

Important event.

TITUS MERRITT.

Secretary Yonkers Spiritualist Society and Lyceum.

SPIRITUALISM SCIENTIFICALLY DEMONSTRATED.

BY PROF. ROBERT HARE.

His Remarkable Researches Made in the Early Years of which they were made to take. Spiritualism.

Directly Edited and Revised by Him, Now in Spirit-Life.

der various modifications, in many in-

stances, not especially alluded to. The evidence may be contemplated under various phases: First, those in which rappings or other noises have been made, which could not be traced to any mortal agency; secondly, those in which sounds were so made as to indicate letters forming grammatical, well-spelt sentences, affording proof that they were under the guidance of some rational being; thirdly, those in which the nature of the communication has been such as to prove that the being causing them must, agreeably to accompanying allegations, be some known acquaintance, friend, or relative of the

Again, cases in which movements have been made of ponderable bodies, either without any human contact, or with such contact as could not be productive of the resulting motion.

bodies have been of a nature to produce progress intellectual communications, resembling those obtained as above mentioned by

Although the apparatus by which thése various proofs were attained, with the greatest possible precaution and precision, modified them as to the manner; essentially all the evidence which I have obtained, tending to the conclusions above mentioned, has likewise been substantially obtained by a great number of observers. Many who never sought any spiritual communication, and have not been induced to enroll themselves as Spiritualists, will nevertheless not only affirm the existence of the sounds and movements, but also admit their inscrutability.

But we have now, in a matter-of-fact, business-like publication, by E. W. Capron, a record of the original manifestations at Hydesville and Rochester, in New York: where, as it is well known, they produced intense interest, excitement, and controversy; which gave rise to successive town-meetings, and the appointment of committees by these meetings for the purpose of ascertaining whether any other cause could be discovered for the manifestations, except the spiritual beings who assumed them to be their doings. Some of the persons appointed to make the investigation, were prepossessed with the belief that the phenomena were due to some juggling contrivance. One alleged that he would throw himself over the Genesee Falls, or prove the knockings due to humbuggery. Another alleged that the media, aware of his preposses sion, would not for one hundred dollars have him on the committee; yet both these persons being put on the committee, the latter came out in favor of the inscrutability of the noise; while the former neither accounted for it, "nor threw himself over the falls." as Mr. Capron pointedly alleges.

Subsequently, in the city of New York, the mystery was subjected to the ordeal of a public investigation by a number of distinguished citizens, whose reports confirmed those of the Rochester committees: Fenimore Cooper was among those appointed on the New York committee, and was the means sulted from being thrown from a horse, was correctly stated by her spirit in every particular, in reply to mental in-

Again at Stratford, Connecticut, at a house of a minister of the gospel, manifestations were made fully as striking as those which had occurred at Hydes ville and Rochester, so as to establish in the mind of this estimable clergyman, and in those of many others ac quainted with the facts, a belief in spiritual agency (1667).

CORROBORATIVE EVIDENCE BY THE REV. ALLEN PUTNAM, OF ROXBURY, MASS.

As affording support to the testimony which I have given. I deem it expedient to cite that of the Rev. Allen Putnam, preacher in Augusta, Maine, having been in the legislature of that State. and for some time editor of the New England Farmer. Mr. Putnam had the advantage of a theological and collegiate education at Havard. I heard an able and erudite lecture from this

worthy Spiritualist, at Boston last Oc-Mr. Putnam entered upon the investigation of the manifestations in July, 1852, nearly eighteen months before my investigation commenced. Like me he began as an unbeliever, and was converted by communications received from the spirits of his wife and relatives, who had left this life. In a company ignorant of the fact that he had married twice, his first wife had made herself known to him, so as to create a conviction of her identity.

In the next place his ancestors com mu ated with 7. Putnam, so as to satisfy his minus at they were the beings they professed to be. I do not enter into the detail of the facts which created conviction in the mind of this respectable observer; my object is to show that other minds have gone through the process which has influenced inine, in order that skeptics may not "lay the flattering unction to their souls" that 'tis my madness speaks in fayor, not their prejudices that speak against, the conclusions in which in vestigators of sound understanding

have concurred. Mr. Putnam alleges: "Some uncom mon movements have occurred in my presence. I have seen a table move without any visible power applied to it." The following narrative is taken from the pamphlet published by the author in question. It is quite characteristic of the variety of character found in the spheres. This juvenile spirit owed his education entirely to his schooling in

"Entering a medium's room one morn man, apparently about thirty, sitting at and friendly circles, where all the table and putting questions. Soon thoughts flow out—they all deny that the table and putting questions. Soon a tiny rap was heard, and the name Natty was spelled out. 'Who are you?' said the man. 'I am your brother;' was cannot rate that fairness very high the answer. 'No,' said the man, 'I had which, in the face of such a fact, will no such brother.' 'You had,' said the rapper. 'No,' said the man. 'Yes,' said imposture, humbug. More than one the other. 'Well, let us see,' added the hundred thousand witnesses have looked you died? 'Five days,' was the answer, extent the cheats alleged. More than 'How long since you diec'? 'Thirty-five five thousand mediums in this country years.' The gentleman here bit his lip in thought, and said-I believe there they use no machinery and practice no was an infant brother who died before was born, but I thought they called) This charge is utterly futile when we

CORROBORATIVE EVIDENCE OF 'they called him Natty, and I am he. THE EXISTENCE OF SPIRITS. | 'Natty,' said the man, 'how do you know The evidence of the manifestations that I am your brother? 'By love,' he adduced in the foregoing narrative does answered. 'By love?' said the questionnot rest upon myself only, since there have been persons present when they were observed, and they have in my presence have remarked constitutions. The lattices were the lattices when they have in my presence have remarked constitutions. presence been repeated essentially un asked—what is the difference between love and like? The word LOVE was immediately written in large letters, two or three inches long, and like was

traced under it in very small letters. 'Natty.' continued the man, 'you are not my brother, but are some one else, attempting to impose upon me.' I am your brother, was the earnest re-joinder. Then, will you tell me what sphere you are in? 'The fourth,' he said. 'The fourth, ah? Now I've said.

caught you-for as you died in infancy, you was fitted for the seventh sphere when you left the earth.' I have been there; was the response. 'Have there, and yet are now in the fourth! how is that? are you movingbackward? coming down? 'No, I am an adviser in the fourth.' 'Adviser! what is that? a sort of superintendent? 'Yes.' 'Oh! you are in office, then? 'Yes.' 'Do you get any pay? We pay well for such things uctive of the resulting motion.

Cases in which such movements of "The pleasure of seeing those under me

> "I then said to the gentleman stranger, 'Sir, you have found your match, if not your brother. I think I would own the relationship;' and in continuance I remarked, that this seemed to be a very bright, cheerful spirit; when there was written-'I am always laughing.'

> "My next remark was-'Natty, I should like to make your acquaintance.' Hand out your card; was the instant response. Finding no card in my pocket. wrote, secretly, on a slip of paper-Mr. Allen Putnam, Eustis St., Roxbury' -turned the paper over, placing the writing down upon the table, kept my hand over the paper, and asked Natty to make a copy. Instantly the medium's hand wrote-Mr. A. P., U. St. Rox. The writing on my paper had been seen by me alone, and I was looking for a copy in full, but received only abbreviations and those of every word, Eustis being reduced to the letter U. This closed my first interview with him.

"Some weeks afterward, when he was forgotten, the medium's hand wrote, 'Mr. A. P., U. St Rox.—I have used your card.' 'Natty,' said I, 'as you left the earth when very young, I would like to know how you learned the English language.' He answered, mother knew it, I think;' and asked, Will you let my mamma come? 'Certainly, with pleasure.' And the following was written:
"My friend, you must not be angry

with my darling boy. It of times grieves me to have him, so pure, use such wild phrases. I am your friend, as a soldier in the cause

ELIZABETH Y-"Very often this little bright spark comes out with something unexpected, amusing, or witty; but at all times he manifests a very marked disposition to be obliging and kind. Once, when his communication seemed to be closed, I sald, 'You are not going, Natty?' 'Yes -gone-don't you see the dust fly?'
'Where,' I asked, 'do you pick up such
phrases?' 'Hear 'um.'

"On another occasion be said, 'My friend, you must not put on a long face when you come to talk with supposed ghosts. You must not believe all they himself of obtaining an unequivocal tell you to. You must not go to the end test. His sister's death, which had reell you to.'

"When once I said to him, 'How do you go to work, Natty, to use a medium's hand?' He said, 'Why, you see, we just passes a chain of light around the wrist, and that sets it to shaking, The next operation is to make it write, of course. Sometimes the words are allowed to pass through the brains. We now have such a power over this me dinm, that we can make her shake aw-'Try my wrist, Natty,' lady who was present. Dear, beloved aunty. I've got a peck of love for you, but I can't make you trace my purified

thoughts on the clean paper. For those who endeavor to get rid of the evidence of respectable witnesses such as Mr. Putnam, by representing them as dupes, and the media as imformerly a Unitarian clergyman and posters, it may be well to quote the following passage from the same publica-

"Within the last fourteen months I have seen twenty-two or three different ones-taking no pecuniary compensation; and more than half of them are our own citizens, several of whom are now present in this assembly. I have spent very many hours in their presence. Have seen them at their homesat my own home-and in the parlors of neighbors and friends. I have met and watched them in the broadest sunlight and at evening. Every desirable opportunity has been furnished me for detecting machinery, jugglery, or imposture, and I have faithfully, but in vain, strove to find something mundane a sufficient cause for all these wonders. That trick or humbug is sometimes attempted by pretenders to uncommon susceptibilities, no one will have a wish to deny. But very many mediums, private ones, are as much above these things as are the very best persons

among the witnesses.
"One medium, an active, energetic business man, of more than sixty years, has submitted himself to be used by me at any time, however suddenly called upon, whether in his counting-room or in mine-whether called in his shirt sleeves from the woodpile, or coalbin, or dressed up and ready for company; and I have used him and watched him daily almost, and that through several successive months. Many mediums have been watched for long periods, and under quite varied circumstances and, though the power exerted through any of them is very far from being uniform, and though the mode of manifestation is in no two alike, yet I have seen no sign of its being anywhere applied by machinery; or of its being varied by any preparation or act of the mediums themselves.

They deny, one and all, young or old. educated and ignorant alike they all ing, I saw a gentlemanly, intelligent deny, and that, too, in the most private they exercise their wills at all in the production of these wonders. And I persist in saying that all of it is trick, 'How old were you, Natty, when on, and yet are unable to prove to any unitedly and pesistently declare that trick.

him Oliver.' 'No,' was the response, see persons in affluence converted by

their own mediumship, as in the case of two of my most esteemed friends.

My conversion was effected before I Items of Interest From My conversion was effected before I attended any public medium. To the ladies by whom it was effected my requisitions could only have been onerous had not the desire for truth to oblige me

been a strong motive for the pains It does not seem sufficiently understood by those who object to Spiritualism, upon the ground of the inconsist ency of the opinions given by spirits that our next state of existence is one of progression, and that we go there with all our imperfections, which are

removed more or less slowly.
"Many men, many minds," is an old idage: it is equally true as respects the inhabitants of the spirit world, except ing that as their elevation in that world is higher, accordance in opinion is more prevalent. In the spirits of the fiftl sphere, and those above that sphere. I find little diversity in important facts or doctrines.

Allusion is made to this discovery in ome communications from Franklin to Mr. Putnam, which are as follows: (To be Continued.)

Passed to Spirit Life.

FUNERAL SERVICES AS CONDUCT-ED BY THE LYCEUM, OVER THE REMAINS OF LITTLE HARRY.

To the Editor:-It seems but a little while since I forwarded to the columns of your paper the aunouncement of the departure of my mother to the Spiritworld, and an account of the Spiritual istic services that were held at the time of the burial of the body, all of which occurred in the home of my sister, Mrs. Charles Leeds, Cleveland, Ohlo.

Again the white angel has entered her family circle. Little Harry, who was ill but three days of membranous croup, assed away on the 8th inst. When the telegram reached us that the little boy had gone, it seemed like a thunder-clap from a clear sky. We had received no intimation of his illness (a message had been mailed but did not reach us until after the telegram), and I cannot realize that the healthy, happy, busy little fellow I kissed "good-by" a few weeks since, is no longer visible in the home circle.

Owing to the long distance, neither Mr. Hull nor myself could attend the funeral services. All we could do was to send them our expressions of sympathy, and strong, helpful thoughts. The father and mother of the departed are Spiritualists, and while they know the little boy has entered a world where he will be tenderly cared for and taught in the understanding of the spir t, they sense a deep sorrow in his removal and a dark shadow rests over the home. Were it not for the comfort Spiritualism offers, they would sink beneath the waves of grief that surge

over their souls. My sister has for many years been identified with the Children's Progressive Lyceum. Her children bave never known any other Sunday school. Harry was a lyceum scholar, and as the funeral services occurred on Sunday, It was but natural that they should be conducted under the auspices of the

Thomas Lees, of the C. P. L. offici ated. He opened the services with Longfellow's poem, "Resignation;" This was followed by "Silver Chain Recita-Responses were led by Miss Tillle Lees. Mr. Lees then delivered an impressive address, giving a brief exposition of the spiritual philosophy, in reference to the transition, and care and growth of children in spirit-life. His words to the bereaved family were full of spiritual comfort and tenderness, such as could only be inspired in the soul of a true Spiritualist. He supplemented the address by reading in an impressive manner, Lizzie Doten's beautiful poem, "Cradle and Coffin."
There was a large attendance of friends, including relatives and Fellow part orthodox, but they were intensely interested in the services-many of them said they had never attended a spiritualistic funeral before.

Our son George acted as one of the pall-bearers. The remains were interred at Woodland Cemetery, by the side of our dear mother. By special request, of the father and

mother of the departed, I send with this the words that were spoken at the grave by Mr. Lees.

"Rest, little pilgrim, rest, beneath the sheltering sod

There is a lowly door, a narrow way I'hat leadeth to the Paradise of God There, little pligrim, let thy wander ings stay."

'Let us be comforted to know Only the body lies below In the grave that haunts us so."

"Think not of the form we lay beneath the sod, The body is nothing but clay, But think of the land by the glad angel

trod. That never can vanish away. Phat bright glorious world, free from sorrow and pain,

Where spirits are chainless and free For while you are mourning his ab-He'is waiting and watching o'er thee.

'Weep not; check the falling tear When parting from the ones we love Death severs what is mortal here. But joins the spirit forms above." .

In concluding this communication I feel I would like to exhort the Spiritualists, whoever and wherever they are, to make their religion so practical, casions such as I have related here that no one can have reason to say of "they are inconsistent them, death enters their circle, and follow in the wake of their more orthodox be-

lievers." My dear sister aimed on this occasion, as when our mother left us, to place object lessons before the people that would express the new ideas entertnined in reference to death. The customary white cloth that undertakers hang on the door to denote that a child has departed this life was not hung on the door of her home, but in its stend a wreath of green leaves intertwined with flowers. The little body was not prepared for burial by strange hands. The father assisted in dressing it for the casket, and the mother curled the beautiful ringlets after the dear head was placed on the casket pillow which

was nearly covered with flowers. Thus another has gone from our midst, one full of promise, and it is with loving tenderness that I put these words upon paper-words that I know will be read by dear kindred with tear-

The items connected with the even

were furnished me by a friend in Cleve-

land, one prominent in the lyceum

work. I trust they will be no intrusion

in the columns of your interesting jour Since the above was written, Mr. J Frank Baxter's daughter called at our residence, and informed us that he mother had passed away vesterday Mr. Baxter will reach home tomorrow night. He requested by telegram that Mr. Hull should be secured to deliver the funeral address, which will occur on Sunday. Her remains will be crea-MATTIE E. HULL.

Stoneham, Mass., Jan. 22.

the Pacific Goast.

FOR THE POOR!

omething of the dolligs of the spirit-city. It is across the water. I see the ualistic workers who are now in this letter L. It is either London or Liver-beautiful city. Los Angeles is, indeed, pool. Have you ever been in either of a gem among cities. Its mild and those cities? balmy atmosphere, its blooming gar. The stran dens and fruited trees are the admiration of all who come this way, while to those who have long dwelt within with merchandise. Its name is"— (I its limits it seems the garden spot of the world. And yet, while I speak only truth of this locality in the above young man, went on that vessel. It was words, and while all of that and per-bound for Calcutta. It stopped at Por haps more can be spoken of many of Said. Now the scene changes. I see the lovely cities of Southern California, the vessel at the port. Boats manned by I would by no means give a false im-pression of the country to those who on the deck. A steamer is near by. It look towards it with longing eyes from is landing its passengers. They must their far-off homes, or to those others go ashore in a small boat. A lady who contemplate coming this way to about twenty-four, with light hair and settle, with the idea that it is easy to blue eyes, is on the steamer. She holds

that it is very difficult for one coming happens. The child falls overboard to California without a competency, to something black comes up the child disployment is scarce, and that there are seen. She has been slezed by a shark, thousands of individuals all through The mother screams and springs into the the State who are doing their best to water. Then I see the young man on live, but who find it an arduous and the vessel, with a mess-knife between nervewearing task. But I will have his teeth, jumps over after the lady. letter.

The climate here is charming when have been drowned." the sun shines, which is nearly every But I started this letter to tell your

pecially of the reception tendered to a ciety and its Auxiliary, the Ladies' Aid. During the month of December, Mrs. R. S. Lillie, so popularly known in the East, and her musical companion wer with us and aroused the enthusiasm of those who admire lofty thought, eloquent speech and inspiring song. At this time Dr. Babbitt, author of "Principles of Light and "Color," charming wife, are making their home among us; but of these good people and their work, and also others, including Professor Streight, the artist, and Carlyle Petersilea, the author and composer, I will have something to say in my next.

In this month of January, among

other mediums who are in Los Angeles, -all of whom deserve special mention, noted physical mediuni-our city holds of members by questions. among its guests, Dr. and Mrs. N. F. Raylin. Dr. Raylin is one of the most Fred Evans, both of whom are me-

of talented workers by the Harmonial and gentlemen gathered to pay their mind with foreign matters, but to respects to the honored guests. The exercise to the honored guests. ercises of the evening consisted of appropiate musical selections, instrumental and vocal; addresses, social exchange of thought, and a bountiful collation of secret impulse—was ever raising its ice cream and cake served by the views into future ages, strongly

Ladies' Harmonial Aid. guests of the evening, and making re- SUBJECT-WHAT IS SPIRITUAL marks in which she welcomed the honored recipients of the ovation in behalf of the assembled friends from both sides of life, and tenderly referred to he recent transition of Mrs. E. K. lady was present in angelic form and a participant in our festivities, and that she was included in the list of friends

who had been tendered this reception. After earnest, and thoughtful remarks eloquent speeches, that was characterized as a splendid effort by all who listened to his words. Mr. Fred Evans followed with interesting remarks upon the occasion with well executed selec played for the company with charming the friends it left on earth. effect, as, later in the evening, did the

well known composer C. P. Longley. The parlors were tastefully decorated with vines, ferns, galla lilies and other flowers, by the ladies. The affair was in every particular a_{.0}most successful and pleasing one, and especial credit is due for this to Mr. and Mrs. S. D. Dye, Mrs. Sandford Johnson, Mrs. Gorham and several young ladies who served as aids. d it

Apropos to the presence of Mr. and Mrs. Evans and Mr. Harle in this city, allow me to state that since his arrival here Mr. Evans has given a public slatewriting exhibition in Music hall (which seats fourteen hundred); before a large and appreciative audience. On that octwenty-fiven spirit messages signed with the full names of the communicants, were written upon slates that were examined and held in full view of the audience, by a chosen committee, and these messages were recognized and acknowledged genuine by per sons present. On the following Sunday evening Mrs. Evans gave a public test seance at the same hall, in which she clearly described a number of spirits; their full names, with numerous facts to prove their identity, and messages, all of which were considered most wonderful by believers and skeptics alike.

On Sunday, January 17th, E. K. Earle crowning one I will attempt to briefly relate: A gentleman in the audience skeptic. Earle asked him what he said your spiritual perceptions you can feel before he came into the hall: He re- and see them.

A GRAND RECEPTION TO NOTED plied that he would like to get a test MEDIUMS AND SPEAKERS AT The medium said: "Yes, you said you LOS ANGELES, L'CAL.-REMARK- would like to get a test, and also that ABLY IMPRESSIVE TESTS—CALI- you knew you wouldn't, for that fellow FORNIA NOT A HEAVEN OF REST it was true. Then Earle said: "I will

give you a test. When you was a To the Editor:—It gives me much young man you wanted to go to sea. I pleasure to report for your columns am looking at the large and crowded The stranger said: "In Liverpool." The medium went on: "I stand on a

wharf there A vessel is being loaded gain a living here, and that everything by the hand a little girl of three. In such a place as this savors of heavenly bliss.

They descend into a boat which puts off. I see something black bobbing up off. I see something black bobbing up off. Therefore, candor compels me to state and down in the water. Something obtain the means of livelihood; that em- appears, and only a stream of blood is something to say of this in a future There is a struggle and but for the letter.

British officers in the boat both would

The skeptic acknowledged it all cor day in the year; but in the morning and rect, and the medium went on: "I now at night furs and overcoats make their see the lady in bed at a hotel ill. She is wearers comfortable and fires are in delirious. While alone a few minutes dispensable if one does not wish to she rises and wanders out. She was get chilled, or is not unusually robust. never heard from. She threw herself The roses and calla lilies and thousands into the water and was drowned. She of flowers bloom out of doors the year is here tonight. A few months later round, and tourists wonder why they her husband, a British officer, was feel the cold so, when delicate flowers killed. He is here. He says he was Charles Hamilton, your brother."

The man threw up his arms, ex good readers, of the good fortune Los claimed: "My God, it is true," and fell Angeles is having this winter in the unconscious to the floor: After a while presence and work of a number of he revived, the exercises closed and the noted mediums and speakers, and es- scoffers went home to wonder or pray. With best wishes for your success group of them by the Harmonial So- Mr. Editor, and for the happiness of your reader's, cordially yours,

MRS. M. T. LONGLEY. 517 Olive St., Los Angeles, Cal.

LYCEUM LESSONS

As Presented by Hudson Tuttle.

EXPLANATORY.

This lesson is written to call out thought, by suggestive lines of study. The lesson can be taken as a whole, or sections cularged. It may be taken up particularly John Slater, the wonderful in a conversational way, or the leaders test medium, and Henry B. Allen, the may bring out the distinctive thoughts

The treatment of the subject, in two forms-one for the younger, and one profound and eloquent speakers in our for the older groups-will suggest to ranks, a logical thinker and an orator each leader the advisability of toning who holds his andiences spell-bound the lesson still farther to the under when he pours his inspiration in a flood standing of their respective groups. It of eloquence upon them. Mr. and Mrs. must be ever borne in mind that unlike the Sunday-school, that has a book of diums, the gentleman being one of the texts to commit to memory, and an abmost noted slate-writers in the world, solute set of doctrines to inculcate, the and the lady quite as marvelous a plat- work being the routine of parrot-learnform test medium; and Mr. E. K. Earle, ing, and from which departure would also a public test medium of the first be reprehensible heresy, all this is the rank, and a slate-writer equal to any exact reverse in the lyceum, and hence On Thursday evening. January 21st, and adaptibility of the teachers is ima reception was tendered to this group perative, and it would be presumptious to attempt to supply les and Ladies' Aid societies, at the spal more than helps. It would be in antagclous parlors of Mrs. Nettle Howell, at onism to the fundamental principles of which more than one hundred ladies the lyceum, which is not to craim the

> GOLDEN THOUGHT. But my mind-by I know not what

suaded that I should then only begin to Mrs. M. T. Longley, president of this live when I ceased to exist in the pres-Aid Society, presided, introducing the ent world.—Cicero.

ISM?

For the older groups: Spiritualism is the belief or knowledge that man's existence as individualized, continues af-Earle, expressing the thought that the ter death, and that spirits can and do return and communicate with us. In a broader sense it is the science of life,

here and hereafter. Modern Spiritualism is distinguished from that of the past by its acceptance by that deep thinker and grand speaker, of the doctrine of law: That the spirit-Wm. Bowman, who is now a resident of ual realm is governed by laws as fixed Los Angeles, Dr. Ravlin was presented, and determinable as those of the physand made one of his most happy and ical world. Spiritual manifestations in the past were regarded as fortuitous, or dependent on the wishes of irresponsible agents, and varied in degree of pre sentation from the inspiration of the mediums and mediumship, as did also Divine Spirit (God), to the lowest forms Mr. Earle. Mrs. Evans and Mrs. Ravlin of witchcraft, divination and voodoo responded to calls, in graceful words. ism, Modern Spiritualism furnishes the The little daughter of Mr. Earle sang key whereby all these varied and cona charming song. Professor Bach, at flicting manifestations are explained, the plane, and his gifted daughter, Miss unitizing them all by demonstrating Genevieve, with her violin culivened that man has a spirit, which continues to exist after the death of the body, and tions. Professor Bowman sang and that this spirit can communicate with

> Spiritism is a word applied to those who believe especially in reincarnation, and also to those who are eager for phenomena. Spiritualism means the scientific aspect of the sub ject, and a Spiritualist is one who empodies this belief into the conduct of his life, and is truly spiritual; that is one whose spiritual nature controls th lower, selfish and animal.

It has during the brief period of fifty vears that systematic communication with the spirit-world has been made possible, gathered millions as adherents, and without leaders or organizations, won its way against all opposition.

For the younger groups: The leaders

ask the members if they have lost

friends, and whom? Can you tell where

hey have gone? Then explain that all has been conjecture and doubt, until Spiritualism came. Would you not like to talk with your sister, brother, father, mother now on the other side? Spiritnalism tells you they exist-the sameloving you as while in this life; that at death you, too, will become spirits, and meet them face to face. They watch over and guide us. If you believe that these dear ones are near, and see your actions and know your thoughts, how important that you are noble and true. should scorn to be mean, cruel, unmer held a marvelous seance in Music hall, ciful, selfish. Would you converse with Many convincing tests were given—the your spirit-friends? It is possible for you to do so. They are near you. cannot see them with your eves nor acknowledged to being a stranger and a can you see the air. If you cultivate

PRESIDENT BARRETT.

HE DESIRES TO PROMOTE THE PROF. BARRETT'S ADDRESS. WELFARE OF THE VARIOUS LY-CEUMS AND INCREASE THEIR Other Subjects Treated of Espe

To the Editor:-Our recent National Convention voted to instruct the secretary to open correspondence with the various children's lyceums in America in order that their leaders and teachers could become acquainted for the pur pose of comparing notes, to the end that the combined wisdom of the many might evolve something to push the ly ceum ahead as a distinctive movemen in Spiritualism. For the past three years the officers of the N. S. A. have diligently sought to find the location of the lyceums, and the postoffice addresses of their leaders and teachers. Their success has not been general, and it would be hard to name the location of even a dozen lyceums, to say nothing of the addresses of the teachers

I feel that it would aid us all very much if the lyceum secretaries would kindly send the N. S. A. the names of their respective lyceums, with a full list of all the officers and members, and their postoffice addresses. If the N. S. A. can obtain a full list, it can open a school of correspondence, through which the children, teachers and leaders can exchange letters, and then send them to a central office to be corrected and edited, and a symposium of them published each week in the lyceum de partments in each of the Spiritualist papers. This will take an immense amount of work, yet the end in view is well worth the effort. Will not the lyceum readers of these lines kindly com ply with my request, and send Secretary Woodbury the information we so much need in regard to lyceums? The N. S. A. officers are anxious to have each lyceum join the National

body, for four of the leading lyceums in the country already belong to it, and if the others come in also, it will enable all lyceum workers to become acquainted that much quicker. But the N. S. A. does not wish to deprive any lyceum of its funds; it seeks to add to rather than take from them, hence makes the conditions for the lyceum much lighter than for any other society. A charter from the N. S. A. for a lyce um costs only five dollars; then there is no further expense save one collection each year. In return for this the N. S. A. hopes to be able to send literature for free distribution, to be the means of introducing the members of the lyceums to each other in all sections of the land, and to bring in that spirit of brotherhood upon which Spiritualism largely rests. Membership in the N. S. A. on the part of our lyceums entities them to one delegate to our National Conventions in Washington each year, where all measures for the advancement of our cause are brought forward and discussed in full. Such a course of action would soon lead to the establishment of a National Lyceum Union, such as is in existence in Great Britain to-day. The British National Union has rendered most efficient service to the lyceum movement in the has that remarkable poem, "St. Peter United Kingdom, and we in America At the Gate." Every freethinker should would receive the same benefits if we would but unite as they have there.

If a National Lyceum Bureau is established by the N. S. A., it will take the place of the National Union for a time, until the lyceums are strong and numerous enough to establish an independent organization. The N. S. A. however, can and will do the work, if it has the means with which to do that work. If it were properly endowed, it could place a lyceum organizer into the field, well equipped with material, and within five years there would be a lyceum in connection with every Spirit ualist society in America. There has never been a time in the history of Spiritualism when the needs of the ly ceum were so apparent as they are today. Now is the time for the liberalminded, for the philanthropists in our ranks to do something for posterity and for themselves by endowing the N. S. A. with sufficient funds to enable it to o the great work of educating the children in the glorious truths of Spiritual ism. Who will be the first to respond?

H. D. BARRETT.

JESUIT SPIRITS.

Since the publication of the report of Mr. J. J. Morse, in which he alludes to the fear of Jesuit spirits existing among Spiritualists in this country, I have observed an amount of correspondence upon the subject in the columns of our press, but none of the writers have touched upon what appears to me to be the important point of the matter Having had considerable experience with that class of spirits, both in and out of the body, as well as with others of kindred nature. I trust you will permit me through your pages to dissemi nate my views.

In the first place I would afford no entrance to fear, as that subjects us to the power of the enemy. I would, however, maintain a constant watchful guard, note every movement of the foe and make use of every means of protection.

It is here that I think we fail. The care we take in our defense is far from being too great, but it is directed to wards one point too exclusively.

The Jesuits are one regiment in the army of the enemy. Well disciplined splendidly officered and skillful in the use of their many weapons there can be no doubt, but they do not constitute the army. Not all obsessing spirits are followers of Loyola. Neither does the Society of Jesus on earth contain within its ranks all the foes to liberty, progress, bumanity and truth.

The Jesuits ought to be watched because they are in the service of the Roman church. So are all the other orders in that church. So are the secular clergy and the laity. Some of these orders are the actual culprits in many cases attributed to Jesuits alone. Some of the most Jesuitical teaching, in the commonly accepted signification of the term, with which that society has been credited, originally proceeded from Alphonsus Liguori, the founder of the Relemptorists. The Roman church is, of course, the

nain body of the opposing force on both sides of life, but she has a whole host of small allies and troops of camp fol-Episcopalians, Presbyterians, Baptists, Methodists, all other divisions of organized Christianity, with their almost innumerable subdivisions. are marching under or trailing after the banner of ecclesiasticism, the flag of the enemy of truth wherever it is found. The hand of physical death strikes one who is a slave to any of these errors, and straightway he is in spirit-life ready and eager for the work of obsessing others, until he is himself relieved from his own obsession. That may be the work of years or perhaps of centuries. The safety of our people lies in the recognition of the fact that it is not this or that order, or this or If you are immortal spirits, how you that church alone, against the influence of which we have to protect ourselves. but against all who bend the knee to from touching the polluted thing, and into our own ranks and into our own paper that enables us to send you these souls.

E. J. BOWTELL. three books at cost.

FIFTEEN CENTS!

cial Interest. The Progressive Thinker is to be sent

three months for 15 cents to all New subscribers. Spiritualists, keep posted in current Spiritual events.

Why remain in ignorance? Why don't you keep posted in regard to the great Spiritualistic movement? Prof. Barrett delivered an address before the National Association of Spiritualists. It was an important one, and should be read by every Spiritualist in this broad land. We have had his address (whichcovers three pages of The Progressive Thinker) and five other important lectures and articles embodied in one paper, which we propose to send forth to illuminate the minds of those who have not had an opportunity to read them.

. The first page of this paper contains helecture by Col. Ingersoll, given in a Chicago puipit. It scintillates through-

The second page contains a highly interesting lecture by Mrs. Cora L. V. Richmond, on the "Dwellings of the Dead." The third page has a splendid article

on "Science versus Theology," in review of Andrew D. White's two superb vol-The fourth page has another excellent

lecture by Mrs. Cora L. V. Richmond, on "Spiritual Unfoldment." The fifth page is very suggestive

throughout, and is devoted to the "Hindoo Teachers-They Will Try to Capture the United States."

On the sixth page commences Prof. Barrett's admirable address, occupying three pages.

We will also, in connection with this

paper, send out another equally as valuable. The first page contains an excel-lent lecture by Virchand R. Gandhi, a learned Hindoo. The remaining seven pages contain the wonderfully thrilling narrative (founded on facts) entitled, "The Night the Light Went Out," ex hibiting many of the inside workings of the Catholic Church. Besides the address by Mr. Ghandi and the remarkable narrative, "The Night the Light Went Out," the first page has an excel-lent communication obtained through Ouija. The second page has a startling statement in reference to the "Romish Octopus-It ls Winding Its Poisonous Colls Around Washington." on the same page, "The Sad Picture of a Wrecked Human Life," is wonderfully suggestive. The third page has a strik ing illustration showing how the Romish Church treats heretics. This page and the fourth also have a continuation of the "Romish Octopus." read it. It is full of excellent "points." It also contains interesting facts in reference to the Romish Church and offices. The sixth, seventh and eighth pages have the following: "Monasteries and Convents-Where Those Alive Are Entombed." "Rider Haggard and the Immuring of Nuns." This paper alone is well worth the price of a year's

subscription. Every Spiritualist in this broad land shoold have these two papers. Our regular subscribers have already read their contents. For Fifteen cents we will send the Progressive Thinker for three months to all New trial subscribers and also send these two valuable papers.

Bear in mind that by New subscriber we mean one who has not been on our list for at least three months. Those of these two papers can have them both now for five cents. All of our regular subscribers have read their contents.

Send The Progressive Thinker three months to some friend, and thus get him interested in the cause. Stamps

taken on small orders. We sincerely hope that no Spiritualist will be dishonest enough, or so dishonorable, as to take advantage of this offer, by continuing his naper when the time expires, in the name of some member of his family (or some one else) in order to get the benefit of this 15 cent offer, on which the publisher does not make a cent.

VERILY, WHAT NEXT?

Under the head of "A New Programme," we announced a radical new departure from the general routine of work assumed by the average Spiritualist paper. We do not follow old established usages unless we are thoroughly convinced that they are the best, which is very rarely the case. We established the original dollar Spiritualist paper, and introduced a new era in the line of Spiritualistic journalism. Others have followed after us, but in all candor the only thing in which they have conalled us, is in the price of the paper-one dellar.

We now have three books which we send out at a nominal cost to our subscribers: The two volumes of the Encyclopaedia of Death, and Life in the Spirit-World, and The Next World Interviewed. The three volumes will be sent out to those who remit a year's subscription to The Progressive Thinker on the following terms:

The Encyclopaedia of Death and Life in the Spirit-World, when ordered singly, will be sold at 50 cents per copy. The Next World Interviewed at 35 cts. Those who order the three books at one time will get them as follows:

Vol. I. of the Encyclopaedia\$.45 Vol. II. of the Encyclopaedia..... The Next World Interviewed35 Total

NO. OF PAGES IN EACH BOOK. Vol. I. of the Encyclopaedia400 Vol. II. of the Encyclopaedia 400 The Next World Interviewed......250 Each of these books is neatly and-

substantially bound in cloth, and printed on fine paper, and as prices go, are well worth one dollar per volume. Bear in mind that this Library is being formed for the exclusive benefit of our subscribers, and all orders for one or more of these books must be accom-

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the price will be one dollar per copy. Just think of the great good that will be accomplished by this plan which we have outlined. Tell your neighbors about it, and get them to subscribe for The Progressive Thinker.

Remember, please, that in order to obtain these three books for \$1.25, you priest, book or savfor. Most especially must send along a year's subscription must we keep our own hands clean to The Progressive Thinker; the paper one year, and the three books costing watch lest the traitor gain entrance \$2.25. It is the subscription to the

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

ers, or anything of special interest, send make my work more pleasant, for us a brief item, please. A great deal thoughts are things and have a power can be expressed in a dozen lines; but as directed by the sender, for good or are of local interest only. We extend a ing to Brother and Sister Noves and in their appointments to lecture, and all earnest workers, and Sister order to have immediate insertion.

Mrs. Emily P. Beebe, of Spring Arbor, Mich., will answer calls to lecture writes: "The annual election of officers

itualism but, being converted to a be- April." lief in Spiritualism they transfer their haired to and become just as venomous dale, Mich.: "January 16 and 17, the against Christians. "To me, Spiritual-Spiritualists and friends had the pleas are all brothers and that we should treat each other as such."

Lyman C. Howe writes from Toronto. Canada: "I have engaged February in Cleveland, Ohio. Hence, the close of January will end my present work here. Of course, I shall not have been here but I believe a course of six to twelve working order a fine society. Threefourths of those who made the followlosophy and religion.'

since talked with a young man named is crazy, etc. It is just a case of Spiritualism breaking out in the backwoods."

use a little more zeal for the cause, and interested in the case, and secured a months without engagements."

Chas. H. Pratt writes: "I will inform! eight numbers as a book. I will soon books, I have a large scrap-book con- seem almost without limit. taining poems cut out of your excellent mote it be."

Frank T. Ripley can be engaged for February at Marcellus, Mich.; during March, at 242 Thirty-first street, Chiengo. III.

The annual meeting of the First Spir election of officers, was held January 17. with the following result: President, C. Nick; vice-president, Wm. A. Goehrs; secretary, L. H. Reinel; treasurer, Mrs. M. A. Porter; trustees, T. Kingham, Wm. Tuttle, Mrs. C. Pfeiffer, Mrs. Jackson, Mrs. Jacobi, It was successful socially, financially and spiritinally, that the society has experienced ously, from the first day to the lastin its history. The society passed resolutions of thanks and commendation toengaged for the next three months.

Nicholas Rooney writes from Wichita, Kansas: "On September 6, 1896. we organized a society known as the First Spiritualist and Liberal Society of Wichita, with Mr. Thos. A. Thompson as president, who is the right man in the right place. Our society, though small, is in a dourishing condition and its officers and members are practicing economy—that is, we have been using home talent since Mrs. Theresa Allen's engagement expired, and with increasing enthusiasm. This excellent speaker, Mrs. Allen, aroused our ambition to such an extent that we resolved to become one of the best societies in Kansas. We are chartered by the State and National Associations, and we have speakers engaged for the remainder of this month and all of February-a different speaker for each Sunday evening. What a wrong it was for us to remain inactive so long, when so much good material and such fine possibilities only waited an opportunity for expression. The Progressive Thinker has een a welcome visitor to my home for the last five years. There are many reading it here; and many more who should read it; for it should come to every thinking person's home. I intend, in the near future, to get up a club in accordance with your three months' offer, so that its usefulness may be extended in this place."

Mrs. S. C. Scovell writes from Kan-

Bear in mind, please, that we cannot complished a good work and the warm publish weekly reports of meetings, wishes for the success of the speakers Thenever a change is made in speak- and mediums following her assists to long reports will not be used. Meetings ill. I have had the pleasure of listencordial invitation to all speakers to send Sister Dilla, of California. They are general movements, which will be read can indeed claim inspiration in her by at least 40,000. We go to press carry poems given before the meeting, which Monday morning, and items must reach is conducted by Mr. and Mrs. Noyes us as early as Friday or Saturday in he as speaker, she as test medium. I shall remain here for two Sundays Communications must always be ac- more, then south to Galena, Johln and companied by the full name and address other points along the line, then back of the writer, or no attention will be home for a work which will be given in The Progressive Thinker later on."

Mrs. Mary E. Van Horn, secretary, of Unity Spiritual Society was held at The Union City (Mich.) Register the Ethical Building, 538 Jefferson makes mention of Frank T. Ripley's street, Milwaukee, Wis., December 20, lectures there during the past month. 1800, and the following officers were The meetings have been well attended, elected for the ensuing year: Mrs. Flora and on several occasions people have S. Jackson, president; Dr. A. E. Wheeloeen turned away owing to lack of er, first vice-president; Mrs. M. E. Tyler

Moulton, second vice-president; Mrs. T. R. Whitcher is in sympathy with Mary E. Van Horn, secretary; Mrs. J. Ida C. Hawkins' views, and does not C. Bump, treasurer. Meetings are held see why some are "so bitter against at the above hall every Sunday eventhe most sublime medium the ing. Geo II. Brooks serves the society world has ever produced, and his con- for the months of January and Febru troiling spirit Christ, the most sublime ary, and is doing well for the society spirit that ever made itself manifest in as an able exponent of the truths of He fears such are like some Spiritualism. Mrs. Steelman-Mitchell 'Christians" filled with hatred to Spir- will be with us during March and

Adda C. Fleming writes from Hillsdale, Mich.: "January 16 and 17, the ism is the highest type of Christianity; ure of seeing and hearing Mrs. E. P. rue Christianity the highest type of Beebe, of Spring Arbor, Mich., in her Sphitualism. They both teach that we carnest work of sowing and reaping. She advanced and opened the field of great thought, and much good will fol

A friend writes from Brooklyn, N.Y. "The Woman's Progressive Union has been highly favored this mouth in hav Of course, I shall not have been here ing one of the finest platform test medi-long enough to know what I might do uns in the field of spiritual reform to build a permanent interest out of the Mrs. J. W. Kenyon. She read psychoelements that are yet in a chaotic state, metrically many articles placed on a table before her, giving full names months regular lectures would call into both of mortals and spirits, with facts connected therewith, and always returning the article to the person placing ing while Mrs. Prior was here were it on the table, as well as pointing out wonder-seekers, and care not to learn other members of the family. She read anything of our glorious system of phi- and answered many questions written on paper and folded or scaled in en-M. H. Murphy writes from Darda- velopes. She made many converts to nelle, Ark.: "A few days ago I sent you our noble cause. We hope to secure her an extract from the Dardanelle Post-Dispatch about I. W. Robinson, I have work."

M. F. C. writes from Manchester, N J. Woodard, from the settlement where H.: "We have been fortunate in our the boy lives. He says the doctors say lecturers this season, all being of a high From what I character and helpful to the cause. gathered from Woodard, Robinson has Prof. J. Edward Bartlett, of Boston done some healing, is clairvoyant, and who was with us on the 18th inst., was able to do the same thing Mr. J. J. no exception to the rule. After the lec-Morse and others have done, that is, ture came an hour of tests. Some of put his arm in the fire, stir it up, take them were very striking, and nearly out a handful, and carry it outside the house, without his hand being hurt or lett practices what he enjoins upon others. singed in the least. Woodard says he ers is shown by an incident occurring has done this several times, to convince in connection with his visit to our city the people that he has power from At a neighboring town, a helpless in-Jesus, as he thinks, to do wonderful valid whose destination was Montreal was put upon the train. He was without money, and is said to have received M. F. Hammond writes: "I am of the no food that morning. Prof. Bartlett opinion, if many of our speakers would chancing to be upon this train, became less for the pocket, our cause would contribution from the pasengers. At grow, and perhaps these same speakers Manchester he induced the authorities confess it is the most explicit and benuwould not have so many Sundays and to care for the man until Monday, assuring them that the Spiritualist sowould complete the sum you of the use I make of The Progress- to take the man to Montreal. This ve Thinker. After reading I paste to pledge was redeemed and the poor ingether the numbers for two months- valid sent happily upon his way. Our society is very prosperous, and includes have six books. Any one of these books many active workers; prominent among I would not part with for the cost of a these are President and Mrs. Thayer, year's subscription. Besides these whose sacrifices and labor in the cause Jas. F. Raymond, secretary, writes

Brother Francis, go on with from Minneapolis, Minn.: "At a late your good work. I pray you may con-tinue in the field until there is confi-the Minnesota State Spiritualists' Assodence restored and a prosperity in our ciation, it was unanimously resolved to land that will give relief, furnishing hold a convention in the city of Minne the needs of our suffering poor. The apolis, on the 19th, 20th and 21st days prayer of the church seems to be: "God of February next. The object of this bless the rich-the poor can beg-so meeting-as stated by the president-'Is to confer together in a spirit of fraternal love, sinking meanwhile, all per the Sundays of March and April, to sonal differences of opinion-should speak and give tests. Address during such exist—thereby striving to promote harmony, peace and good will.' It is believed the time has come for concerted action all along Spiritualistic lines, to which end all earnest workers Itualist Church of Milwaukee, for the in the Spiritualist field are cordially invited to be present, co-operating in one grand effort looking to the uplifting of humanity to higher spheres of usefulness. To the speakers and mediums throughout the State, and the leaders of societies wheresoever located, the hand of good-fellowship is extended shown by reports of different officers with an earnest solicitation to be with that the year just closed was the most and assist us by taking active part in meetings which will be held continu-19th to the 21st day of February."

Thos. Lees writes: "Mr. Thomas A Mrs. Nick. Mrs. Nick has again been Black, one of the most active workers and supporters of public Spiritualistic meetings in Cleveland, Ohio, has again undertaken to cater to the public demand for a high class of lectures on the spiritual philosophy, and will resume Sunday evening meetings at Army and Navy Hall, commencing with that well-known veteran, Lyman C Howe, on the 7th inst., and during the month following with other first-class exponents and demonstrators of Spiritualism. The Children's Progressive Lyceum now holds its meetings every Sunday at 10:30 a. m., in the Army and Navy Hall, second floor. Friends and the public generally are cordially invited, and earnestly requested to give these meetings their hearty support." to direct or furnish music at the com

Prof. P. O. Hudson, the balladist. composer and violinist, can be engaged ing camp-meeting season. His methods and style are purely original. He has many new songs for "Good Time Coming." Address 234 North Farragut Coming." street, Bay City, Mich. T. D. Kayner writes: "We leave to

day for a week at Kirksville, Mo., and then for February at Kcokuk, Iowa. Lucinda B. Chandler will deliver a lecture on "Woman and the New Commonwealth," at the People's Institute, corner Van Buren and Leavitt streets. Tuesday evening, February 2. Mme. Bourgeois will furnish music.

G. W. Kates and wife had very successful meetings in Andover, Ohio, sas City, Mo.: "I am here in the em- January 23, 24 and 25. The weather ployment of the Tacoma Hall Society was cold and stormy, but the hall f this city. I am welcome on all sides was well filled. The interest in Anby old friends and familiar faces of dover is reported to be very great. A years ago. The society is prospering good medium would-find opportunities and bids fair to give Kansas City a there for local work and regular meetplace in spiritual progress equal to any ings. Mr. and Mrs. Kates resume their of our Eastern cities. Jennie B. Hallabors in Rechester, N. Y., where they can Jackson preceded myself, and all may be addressed at 97 Edinburgh are warm in her praise. She has activet, until April 1.

Julia Steelman Mitchell, inspirational speaker and unexcelled platform test medium, has February and May as open dates. Address 100 Van Voast

venue, Newport, Ky. J. F. McDevitt writes: "A. B. Coman, of Chicago, is stopping with me for a few days, and has been holding seances among a few of the progressive thinkers of our city. His talk is well re-ceived. He is here for his health, and to clear the way for the big turningplow of Spiritualism in the by-and-by. He goes from here to Chattanooga, Tenn.

H. Smith writes from Detroit, Mich.

There are many here who are devel-

oping slate-writing and materialization and other phases of mediumship. Mrs. Clark, of 600 Larned street East, is getting spirit pictures and messages on her slates. Her guides have promisedher materialization in the near future." J. R. Doyle writes from Evansville, "Several weeks ago there ap-Ind.: peared in The Progressive Thinker an editorial inquiry in reference to Dr. Thos. L. Nichols. Dr. T. L. Nichols. with his wife, Mrs. Mary S. Gove Nichols, resided in New York City some forty-five years and more ago. He was engaged in the practice of hydropathy and was a constant contributor to the columns of "The Water-Cure Journal," published by Fowler & Wells. He for a time conducted a school in which he professed to teach the various branches of a medical education in connection with hydropathy. Being at the time a medical student, I called upon him in 1851. In subsequent years I heard but little concerning him, until a lady acquaintance a number of years later gave me a brief history of some of his doings. According to her statement, it appears that he had drifted to Cincin nati. O., and was publishing a monthly devoted in part at least to Spiritualism. He and his wife placed implicit confidence in their alleged 'guides,' and were finally told by them that the Holy Roman Catholic church was the true and only church, and instructed to unite with it and place themselves under the direction of its teachers. This they did, whereupon their parish priest promptly interdicted the publication of their journal, and my informant being a subscriber, received the closing numhave heard nothing from them since." Isaac Perry writes from National

Home, Kansas: "The book, 'Nature Cure,' has come to hand in due time. I think it is one of the best books ever published. Fifty dollars in gold would be no temptation for me to part with it, unless I could get another like it. It is a book which should be in every household. No mother armed with Cure' need fear the ravages of disease in her family. I for one send my heart-felt gratitude and thanks in appreciation of the kind efforts of the authors, Mr. and Mrs. Conger, in putting such grand lessons within the reach of all who may have the wisdom to avail themselves of its divine teachings. No human being need suffer from disease while they can obtain this beautiful and life-giving book which turns on the light of reason so bright that a child can read and understand the laws of nature, and that ignorance of natural laws is the cause of all sickness and disease. I hope that every one who has

Geo. Maddox writes from Hamilton, Ont.: "As the years go by I am more ont. "As the years go by I am more and more pleased with the efforts you make weekly to spread the light. We living in the Dominion are sadly in need of an illuminant, bold, fearless and truthful, and such a one we find in The Progressive Thinker and its fearless editor. In your issue of Jan. 16th I have read with much satisfaction amongst terialization,' by Southworth. I must tiful explanation of the mysteries of power, are put in the orator's hands. that, the grandest phase of mediumship ly had a materializing medium here. The reading of that letter helped many to a correct understanding of the whys and wherefores. I may say with Southworth that I know materialization is a fact. The medium and spirit being seen at the same time. I have no more doubt. The medium was Mrs. Archer, of De-

Lyman C. Howe writes from Buffalo. N. Y.: "My work in Toronto was peculiar all the way through, but the indications were that another month of continuous work would have established the society on a substantial basis of stendy growing support. I have reason to be thankful for the appreciation and warm feeling of intense and sweet good will as manifested at the closing of my work. The expressions of regret at my going and the sweet spirit of fraternal sympathy, and the prophecy that I should soon be with them again, all brace and encourage me. I shall remember those intelligent friends who honored me with their support, and manifested a rational interest in the teachings of Spiritualism, unaccompanied by any tests, with a glad feeling Such are the pillars of our always. cause everywhere. Brother and Sister Menderson, of South Parkdale, were like father and mother to me. God bless them. I spent a pleasant and interesting evening at Brother Campbell's, with a select company. Sunday evening, where we discussed the facts and philosophy of Spiritualism until 11 p. m. Brother and Sister Nichols entertained me with spiritual and physical luxurie and Brother and Sister Denison added much to the spiritual light for my spirit. Brother Robbins was very kind and appreciative. Brother Compton was the financial pillar, and did nobly. I love them all.

B. F. Underwood will lecture at Wauseon. Ohio, before the Grand Army of the Republic, Tuesday evening, February 9-subject, "The Words of Grant, Keep the Church and State Forever Separate;" at Defiance, Ohio, Wednesday evening, February 10-subject, "Foregleams;" Toledo, in the Unitarian church, Thursday evening, February 11—subject, "Foregleams:" Boston. Mass., Paine Hall, Sunday afternoon, February 14-subject, "The Gospel of Emotion and Ignorance:" Manchester, N. H., before the Freethought Association, Tucsday and Wednesday evenings. February 16 and 17; Boston, Paine Hall. Sunday afternoon, February 21: East Dennis, Mass., afternoonandevening Sunday, February 28; New York lity, before the Manhattan Liberal Club, Friday evening, March 5; Brooklyn, N. Y., before the Philosophical Association, Sunday afternoon, March 7; Providence, R. I., in the Bell-Street Chapel, Sunday afternoon, March 14. For lectures between and after these dates, address Mr. Underwood at 2653. Evanston avenue, Chicago, Ill.

A correspondent writes from Phila-delphia that Mrs. M. E. Cadwallader has for several weeks past been very ill, by reason of everwork in the field of Spiritualism, followed by nervous prostration, as well as severe illness in other directions. She has felt that the harvest was large and the laborers few, in view of the vast amount of work done. This has caused her to yield much to the demands made upon her time and energy for work in the interests of Spiritualism, which is the inspi-(Continued on page 8)

From Lighty London, Eng.

MAN'S HIGHEST MERIT is to rule external circumstances as much as possible and as little as possible to let himself be ruled by them. All things without us, nay, all things on us, are mererelements, while deep within us lies the creative spirit, which out of these can fashion what they were meant to be. Life lies before us as a huge quarry-lies before the archtect. He deserves not the name of architect exceptionien, out of his fortuitous mass, he dan combine with the greatest fitness, and economy, and durability, some form, the pattern of which originated in his spirit.

THE EXERCISE OF WILL Emerson says: The exercise of will, or the lesson of power, is taught in every event. From the child's sucpossession of his several sense up to the hour when he saith "Thy will be done," man is learning the secret that he can reduce under his will. not only particular events, but great classes, may, the whole series of events, and so conform all facts to his char acter. Nature offers all its kingdoms to man as the raw material which he may mould into what is useful. He is never weary of working it up. He forges the subtile and delicate air into wise and melodious words, and gives them wing as angels of persuasion and command. One after another his victorious thought comes up with and reduces all things, until the world comes at last only a realized will, the double of man, (the kingdom of God).

IMAGINATION AS A FACTOR. We shall now deal with another phase of the activity of the spirit. Perhaps no word is used in so many different ways as the word imagination. We say of this man, 'He only imagined it; and of that man, 'He is a great artist, for he has a rich imagination.' Suppose we ask what is the faculty or power we denominate imagina-tion? The answer is exceedingly simple—The power to forms." If a cultivated mind has a wellbalanced activity and a rich imagination, there results the artist, or the one who creates new forms-whether as planation of the demise of the paper. I poet, musician, painter, sculptor, writer, erator, or man Professor Tyndall thought that imagination was one of the most powerful weapons in the hands of the man, and administered a well-deserved rebuke to those dry-as-dusts who are such sticklers for what they call proved facts, and who always end by distorting their facts into untruths. Imagination, in its widest sense, is the same as what Swedenborg meant by understanding, and it was in this sens that Paracelsus used the word when he said that the wonders of all magic were contained in the triad, Will, Imagination, Faith.

INTELLECTUAL PROCESSES. A man conversing in earnest, if he watch his intellectual processes, will find that a material image, more or less luminous, arises in his mind, contemporaneous with every thought, which furnishes the vestment of the thought. Hence good writing and brilliant dis-course are perpetual allegories. This imagery is spontaneous. It is the read the advertisement will do as have done—send \$2 for 'Nature Cure,' Lknow they will not regret doing so."

blending of experience with the present action of mind. It is proper creation. It is the working of the original cause through the instruments he has already made. The poet, the orator, bred in the a noble sentiment again the woods and shines, and the cattle low upon the other grand letters, the one headed 'Ma- mountains, as he saw and heard them the spells of persuasion, the keys of From The Mystical World, in his infancy. And with these forms,

> IMAGE MAKING. 'thinking' by the mass of mankind as image-making pure and simple. Viewed from the standpoint of present-day science, thinking could be defined as etheric vibration proceeding to and from the brain as a center of motion. Imagination, therefore, would be the power of controlling these vibrations, by imposing a form upon them, or setting them in a mould. In one word, Imagination is Spirit's Creative Power. which is constantly exercised more or less by every individual, from the insane person on the one hand, to the poet and the man of genius on the other. Every person is surrounded by these thought-forms, which constitute the firmament, so to speak; of each microcosm, as distingished from the firmanent of the macrocosm or the Universe. Sensitive people can read the thoughts of others with more or less facility, and can actually see the corresponding images. A distinction is drawn by some etween mind-reading and clairvoyance n some respects this is convenient; but of course, there is actually no difference between the two, as both consist in seeing a more subtile kind of matter han the physical world.

> INTENSE CONCENTRATION. We now come to a very essential facor in the consideration of the mode of working of spirit. Concentration is the secret of success in everything, without exception. If we want to attain a cerain object, we must concentrate our atention upon it till that object has been attained. Many people would succeed petter in life if they had more concentration. The term means working from or with a center, a nucleus which serves to husband and to collect force, thus preventing it from being scattered aimessly and fruitlessly. This applies to business, art. science—in fact. every branch of human life. The essential condition of successful application is bringing the mind to a focus. Intense concentration has obened many a door that would otherwise have remained immovably fixed. "The value of con-centration is so patent to the reflecting mind that it is unnecessary to refer to it more at length.

From Two Worlds, London, England.

THE GOD-CONSCIOUSNESS in the Spiritual Being, our essential self, is pure, good, and undefield, with possibilities capable of infinite expansion and manifestation in Power, Love and Wisdom. The real Christ is within not in one but all men! To know and love the Christ, and become attuned to the Divine Life, Love, and Purpose, implies self-knowledge and spiritual selfpossession. Salvation "cometh not with observation," not lo here or lo there, but follows upon the rebirth, not of water or the flesh, but of the spirit. Paul said, "It hath pleased God to reveal his Son in me." in other words I have realized that I am a Son of Goda spirit—pure as He is pure—divine as He is divine-capable of discerning spiritual things, and expressing in the nurroses and actions of my daily life more and more of his divine love, will. and wisdom

GOD WITHIN THE SOUL. Slowly the God-within-the-Soul is as-

serting its power. Surely the race is ascending to possess the promised land of spiritual liberty and beauty. Clearer from The Spiritual Review, and clearer the light shines, and the natural immortality of humanity-be-cause manisa spirit-is being recognized and admitted. The armies of the Lord, the encompassing hosts of enfranchised ones, are making their power and presence felt and known with ever-increasing success.

HERALD OF ANGELS. To-day the herald angels sing to welcome the returning prodigals who have wandered in the theological mazes (hemmed in between the hedges of creeds and dogmas, surrounded by the fogs of sectarian misconceptions and prejudices), or spent their substance in idle indulgences, and sepulchered their spiritual natures in the tomb of materlalism. But truth is the light of the world, and the spirit of truth, the comforter, has come, is here, in the persons of the so-called dead, who, from their vantage ground of attainment, sing to us as the messenger-spirits of all ages have sung of hope, of life, of brother-

VIBRATIONS OF SUPREME SPIRIT. We claim that the divine life, love, and light, pervade the Universe, thrill through, quicken, and exalt all spirits that become attuned to the vibrations of the Supreme Spirit. Only our ignorance, our folly, our sectarianism, our materialism, or our egotism can prevent us from being moved upon, inspired by, and our life made sac 'd because of the consciousness of the ever-present love, the ever sustaining life, the ever-revealing beauty, the serene wisdom of the intelligence we call God.

MAN PURE AND PERFECT. to give full expression to his pure and the imperfect instrumentality of the has to grow to self-consciousness, and acquire power to intelligently cultivate and display his mental, moral, and spiritual gifts, and exercise his potencies. LIFE IS TOO SHORT FOR HATRED.

To those with whom we may have had to differ; to those who may perchance think we have done them wrong -though we are unaware of any such act on our part: to those who feel enmity or ill-will-if any such there bewe wish to speak words of cheer, goodwill, and brotherliness. Life is too short

CHRISTMAS.

Christmas stands for Peace; and in a world of strife and unrest it is agreeable to have a respite. Still, we cannot glory in, or get much satisfaction from such a brief and short-lived peace. To us it appears a mockery and a pretence. It is a sugar-coated pill to deceive or defraud the patient, for the bitterness comes afterwards. It is the fing of truce but not the absolute suspension of hostility. The Christmas peacemaker may show his bounty and his benevolence to the poor and the needy: but he knows he will start the New Year with the purpose of money-making and wealth accumulation, and will be very particular about "grinding the faces of the poor" during the remainder of the year. The plous sweater, exploiter, and trader may his heart and his purse at this "festive senson;" but he will close them both for the greater part of the following months in the calendar—that is, against the class who are unfortunately dependent upon him for work and wages.

London, England.

We cannot turn from the path of duty without entering the crooked lane of adversity.

Every form of money, whether in coin or paper, is negotiable property While originally it was only a certificate of property, it has come to be looked upon is real property. Where the stomach is man's God

there will we find rich doctors. Cleanliness is next to Godliness, and order is Heaven's first law. These "coats" will fit all and are intended for universal adoption. Material men keep their minds on the

dollar and lose sight of the principle that would bring the dollars without seeking them. 'Virgin Mary" is but a symbol of the "Virgin Mother," Nature, from which every form of life comes. Nature

is the mother of first parents in all

forms. He who prepares the longest ladder will climb the highest. This is occult law. Frepare a ladder long enough and you can enter the presence of your God A religion is only an opinion, which many people have accepted as a truth. There can be no happiness except to the extent that we make others happy. From young men we get news, from

old men we get knowledge.

The myths interpolated into the Old and New Testaments are the stock-intrade of the various kinds of religion. The training of a child is of far greater importance than education. Fools rush in where wise men have

been. "He has gone to that bourne from which no traveler returns"- is obsolete. We know they can and do return in the flesh whenever the conditions are made right.

As tinsel outshines the pure gold, so does the bogus teacher outshine the one who lives the truth; hence ignorance is deceived and selects the tinsel and remains ignorant. Some friends (?) who are given to gos-

siping take great delight in destroying their friends; hence a friend is often more dangerous than an enemy. The wise man will not seek company. He knows too well that things will be said in company that were better left

unsaid. All religions are kept alive by ignorance worshiping a symbol instead of finding the spiritual significance of that symbol. In the finding, worship would

сеяве. I never wished harm to the wicked, for there is a power within the soul of every evil doer that will punish the wicked according to his wickedness. Hard work and cheerfulness is the

price of happy home life. Queen Victoria is a teetotaler as well ns a Spiritualist.

Among the Scandinaviaus Time was supposed to come from the Womb of Night, and therefore Night was called the Great Mother. Day was the son of Night. A passage in the Edda says that Night went first, mounted on her horse Rinfax, of the icy mane. Every morning, at the end of his race, the course watered the earth with foam that fell from his bridle; this was the dew. Day followed, mounted on Sinfax, of the glowing mane, which lighted up the air and the earth.

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

London, Eng.
MYRIAD LIFE FORMS. Natural scientists have revealed unto

us their discoveries of the myriad life forms existing in the water, and by the aid of interoscopes are able to tabulate and describe minutely the forms, habits, length of life, and progeny of animalcula; and this so minutely that a whole world of them can be seen, the size of a pin's knob, through an ordinary school boy's microscope, while to the ordinary sight unaided, nothing is visible but clear water; yet this same pin's ible but Clear water; yet this same pin's CHAPTER V. Ruob, of apparently invisible matter, The Priest, Purgatory, and the poor Yidow's Cow. can, with superior microscopes, he enlarged till it appears as a little world, inhabited by living active intelligencies; by the application of yet more powerful leuses, these tiny beings have been examined, watched while performing their avocations, and classified into many different species

THE ANGELIC BEINGS. Theology has taught in an inconsequential manner that angelic beings have at sundry times, and in divers places, paid visits to mortals, but who, or what, or where they came from, no clear or definite knowledge has it taught them. There is a vague, supposition possessed by some, that they are men after God's own heart, who, by consecrating themselves to His service, or by deeds of valor, policy, stratagem, or the extermination of (those they consider) evil men, have won divine favor. They are now taught it has been proved that the air is inhabited by the Spiritual counterparts of the dead, who had grad-That man is pure and perfect in esse ually made this counterpart, or psychic (as a spirit) is being recognized. So body unconsciously, while in the act of also is the other great fact that he falls performing the thousand and one activities and mental processes, which perfect spirit-life through the agency of cause that atmospheric friction we call life; hence this soul, or counterpart, physical brain and body, of which he is was ready for their occupation as soon at first ignorant, and through which he as they laid aside their wormout bodies.

MOST ASTOUNDING STATEMENT. It is revealed by the few daring ones who fear not to follow where God and Nature lead, that the oxygen is inhabited by spirits who diffuse warmth, the hydrogen by spirits who diffuse cleansing, the carbon by those who diffuse substance, and the nitrogen by functional spirits, and that teaching, controlling, guiding, and using these elemental spirits, are the departed ones of earth, who find themselves just as busy and active, in their more ethereal and too sacred for hatred or wrong; we soul bodies, as when in their physical have none but kindly feelings and good | body. The ability to perform these new wishes to-all. Let the dead past bury duties is gradually acquired, just as it its dead. Let love reign in the living is here. At first everything is strange, but there are loving friends and relations, always waiting, ready to waft the newly born soul to the home prepared for it. THE SEER AND THE SPIRITUAL

SCENES.

The accompanying plate illustrates a journey through space. The first thing the Seer who can behold the Unseen things of space is conscious of, is a blinding flash of light-that is, blinding as far as the people, furniture, and things around are concerned-the artist who painted the oil-painting from which this plate has been copied, is a painter in oils of family portraits, and often, while quietly employed in his studio, a flash of light similar to that represented, will throw everything in to darkness he has been using; it then appears that this lower firmament is opened, and a peep allowed into that beyond, and this ray of intense light is seen as a path of glory, on which come the messengers divine; when he has been reproducing or restoring ancient portraits, he has seen the risen souls of the originals of the portraits he has been painting, and occasionally entered into conversation with them In the same way he is visited by his own guardian, the old masters, the friends of his youth, and family connections, who have crossed the river of death.

PSYCHIC, AURIC, AND ASTRAI FORMS.

Out of the hundreds of Psychic Auric, and Astral forms beheld by Seers, only one now and then is recognized. It is like taking a walk through a crowded thoroughfare; you pass by many you have no interest in, and feel no inclination to speak of them, unless the attention of the Seer is called to any particular one or group, by some guide or ministering spirit in attend ance. On the occasion of such vision as this, the Seer is at all times aware of the near presence of his Guardian Angel, and his attendant ministering spirits. With some of the latter, he is as riendly and conversant as with people in the body, and consults with them as friends.

THE SEER'S TELESCOPE.
The Seer's telescope and microscope

God hath devised! Each instrument is fitted to the soul who sees, and there are no depths, nor heights, too profound for Spiritual vision to pierce. The implements of human skill, while revealing wonders to all who choose to use them, are ever insignificant in compar ison to the celestial ones, which, while revealing things far beyond mortal ken imports with the vision, comprehension and information respecting things seen: which fact places the Seer at a great advantage over the scientist.

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This is a remarkable work by FATHER CHINT, DT. It exposes even to the inducest details the corruption that exists in the Church of Rome. It is a work of Esd pages, and should be read as a matter of history by every Spiritualist. The following is a partial list of the table of contents: The Bible and the Priest of Rome.

My first School-days at St. Thomas—The Monk and The Confession of Children. CHAPTER IV.
The Shepherd whipped by his Sheep.

CHAPTER VI. CHAPTER VII.

Preparation for the First Communion—initiation to
Idolatry.

CHAPTER VIII. CHAPTER 1X.
Intellectual Education in the Roma

Moral and P. CHAPTER X.

Moral and P. CHAPTER X.

Moral and P. CHAPTER XI.

Protestant Children in the Convents and Numerics of Roman

Rome.

CHAPTER XII.

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

the reading of the Bible in the Schools?

CHAPTER XIII.

Theology of the Church of Rome: its Anti-Social and Anti-Christian Character.

CHAPTER XIV.

The Vow of Celibacy.

CHAPTER XV.

The Impurities of the Theology of Rome.

CHAPTER XVI.

The Priest of Rome and the Holy Fathers; or, how I swore to give up the Word of God to follow the Word of Men.

CHAPTER XVII.

word of Men.

CHAPTER XVII.

The Roman Catholic Pricathood, or Ancient and Modern Idolatry.

CHAPTER XVIII.

Hinc Consequences of the Dogma of Transubstantiation—The old Paganism under a Christian name.

CHAPTER XIX.

Vicarage, and Life at St. Charles, Rivierre Boyer.

CHAPTER XX

CHAPTER XX.

Papineau and the Patriots in 1833—The burning of "Le Canadien" by the Curste of St. Charles.

Grand Dinner of the Priess—The Maniae Sister of Rev. Mr. Porrus.

CHAPTER XXI.

Grand Dinner of the Priess—The Maniae Sister of Rev. Mr. Porrus.

CHAPTER XXII.

Jam appointed Vicar of the Curate of Charlesbourgh—The Piety, Lives and Deaths of Fathers Bedard and Perrus.

CHAPTER XXII.

The Cholera Morbus of 1834—Admirable courage and self-denial of the Priests of Rome during the epidemic.

t am named a Vicar of St. Roch, Quebec City—The Rev. Mr. Tetu—Tertaillan—General Cargo—The Seal Skins. CHAPTER XXV.

Simony—Strange and sacrlegious traffic in the so-called Body and Blood of Christ—Enormous sums of Money made by the sale of Masses-The Society of Three Masses abolished and the Society of one Mass established.

CHAPTER XXVI. CHAPTER XXVII.

Quebec Marine Hospital—The first time I carried the
"Bon Dieu" (the wafer god) in my vest poket
—The Grand Oyster Solree at Mr. Suteau's—The
Rev. L. Parent and the "Bon Dieu" at the Oyster
Solree.

We have not space in this notice of Father Chiniquy's work to give the heads or all the Chapters. Those omitted are of especial value. The following, however, are of thrilling interest:

however, are of thrilling interest:

CHAPTER LIII.
The Immaculate Conception of the Virgin Mary.
CHAPTER LIV.
The Abomination of Auricular Confession.
CHAPTER LV.
The Ecclesiastical Retreat—Conduct of the Priests
—The Bishop Forbids Me to Distribute the Bible.
CHAPTER LV.

—The Bishop Forbide Me to Distribute the Bible.
CHAPTER LVI.
Public Acts of Simony—Thefts and Brigandage of
Bishop O'Regan—General Cry of Indignation—I
determine to resist him to his face—I'c employs
Mr. Spluk again to send me to Guol, and he fails
—Drags me as a Prisoner to Urbans in the Spring
of 1856 and fails again—Abraham Lincoln defends
me—My dear Bible becomes more than ever my
Light and my Counselor. CHAPTER LVII.

CHAPTER LVII.
Bishop O'Regan sells the Parsonage of the French
Canadians of Chicago, pockets the money, and
turns them out when they come to complain—He
determines to turn me out of my Colony and send
me to Kahokis—He forgets it next day and publishes that he has Interdicted me—My People send
a Deputation to the Bishop—His Auswers—The
Sham Excommunication by three drunken Priests.

CHAPTER LVIII Sham Excommunication by three drunken Priests.

CHAPTER LVIII.

Miress from my People, asking me to remain—1 am again dragged as a prisoner by the Sheriff to Urbann—Abraham Lincoln's auxlety about the issue of the Prosecution—My Distress—The Rescue—Miss Philomena Moffat sent by God to save ine—Le-Bello's Confession and Distress—My Innocence acknowledged—Noble Words and Conduct of Abraham Lincoln—The Oath of Miss Philomena Moffat.

CITAPTER LIX.

A moment of Interruption in the Thread of my "Fifty Years in the Church of Romo," to see how my and Provisions about my defender, Abraham Lincoln, were to be realized—Itome the Implacable Enemy of the United States.

were to be realized—Rome the Implacable Enemy of the United States.

CHAPTER LX.

The Fundamental Principles of the Constitution of the United States drawn from the Gospel of Christ—My first visit to Abraham Lincoln to warn him of the Plots 1 knew against his Life—The Priests circulate the new that Lincoln was born in the Church late the news that Lincoln was born in the Church of Rome-Letter of the Pope to Jeff Davis-My last visit to the President-His admirable refer-ence to Mosca-His willingness to die for his Nation's Sake.

last visit to the President—His admirable reference to Moses—His willingness to die for his Nation's Sake.

CHAPTER LXI.

Abraham Lincoln a true man of God, and a true Disciple of the Gospel—The Assassination by Booth—The Rendezvous and Dwelling Place of the Priests—John Surratt's house—The Rendezvous and Dwelling Place of the Priests—John Surratt's house—The Rendezvous and Dwelling Place of the Priests—John Surratt Secreted by the Priests after the murder of Lincoln—The Assassination of Lincoln known and published in the town three hours before its occurrence.

CHAPTER LXII.

Deputation of two Priests sent by the People and the Bishops of Canada to persuade us to submit to the will of the Bishop—The Deputies acknowledge publicly that the Bishop is wrong and that we are right—For peace sake, I consent to withdraw from the contest on certain cogditions accepted by the Deputies—One of the Deputies turns false to his promise, and betrays us, to be put at the head of my Colony—My last Interview with him and Mr. Bisassard.

CHAPTER LXIII.

Brassard.

CHAPTER LXIII.

Mr. Desaulnier is named Vicar General of Chicago to crush us—Our People more united than ever to defend their rights—Letters of the Bishops of Montreal against me, and my answer—Mr. Brassard forced, against his conscience, to condemn us—My answer to Mr. Brassard—He writes to beg my pardon. CHAPTER LXIV.

CHAPTER LXIV.
I'write to the Pope Pius IX, and to Napoleon, Emperor of France, and send them the Legal and Public Documents proving the bad conduct of Bishop O'Regan—Grand Vicar Dunn sent to tell me of my victory at Rome, and the end of our trouble—I go to Dubuque to offer my submission to the Bishop—The peace sealed and publicly procisimed by Grand Vicar Dunn the 28th of March, 1838.

CHAPTER LXIV.

The peace seated sud publicly procisimed by Grand Vicar Dunn the 28th of March, 1838.

Excellent testimonial from my Bishop-My Retreat—Grand Vicar Saurin and his assistant, Rev. M Granger-Grand Vicar Burin and his assistant, Rev. M Granger-Grand Vicar Dunn writes me shout the new storm prepared by the Jesuitr-Vision-Christ offers Himself as a Giff-I am forgiven, rich, happy and saved-Back to my people.

The Solemn Responsibilities of my New Position-We give up the name of Roman Catholic to call ourselves Christian Catholics-Dismay of the Roman Catholic Bishops-My Lord Duggan, Conjutor et 8t. Louis, hurried to Chicago-He comes to 5t. Anne to persuade the People to submit to his Authority-He is ignominiously Jurned out, and runs away in the midst of the Cries of the People.

CHAPTER LXVII.

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Hudson Tuttle. Address him at Berlin Heights, Ohio.

L. L., DesMoines: Q. Who was Deu-

A. Deucalion occupied a prominent place in the Greek mythology and his poetical story is a version of the weaker and later myth of the Hebrew Noah and the ark. He is called in Greek mythology the father of Hellen, mother of the Greek or Hellenic people. Sometimes this is changed to her brother. In the remote time when history is replaced by tradition. Juniter became so enraged by the implety and profligacy of the brazen race of men, that he re solved to destroy them by a great deluge. Deucalion was advised by his father, Prometheus, to build an ark and thus escape the catastrophe. This he did, and with his wife, Pyrrha, sailed nine days over the raging waters. He had doves on board, which he let fly, and if they returned it was a sign to him that the flood continued; but when they did not, he received it with joy as indicating that the waters were subsiding. After nine days, the ark grounded on Mount Parnassus, and they came

torth and offered sacrifice to Jupiter. One form of the myth restricts the flood to Greece, or more especially Thessaly, but the more generally received myth made it universal, and swept away all mankind except Deucalion and his wife.

Theologians, of course, regard the myth as founded on the Bible account of the flood, as they refer all science and history to that source. They are opposed to the only explanation which has even plausibility, that all these myths entertained by different nations and races, date back to a remote time and common ancestry; or the close conact of races, by which the fancies and imagery of the childhood of mankind were mutually interchanged. From beginnings the myths grew, diverging with the intellectual growth of the various peoples who entertained The poetic Greeks refined the dull story of the flood, when they elevated its meaning by the meaning of Descalion, which is fire, and Pyrrha, which is water. It was the fire which dissipated the water, and Prometheus, father of Deucalion, the light which brought back to the earth the races of mankind. Among no people at all advanced were the myths held to be lit-That absurdity was reeral listory. That absurdity was re-served for the Bible worshiper, who receives the account of the deluge, the ark, and Noah as a frue narrative of events, which to doubt is heresy.

Simon Emery, Bangor, Me.: Q. All you suggested in your answer to a correspondent regarding a free circulating library: I have been practicing for the past four years. I have bought hundreds of The Progressive Thinkers and other papers and send them over the United States to those I thought would be interested.

(1). Six years ago I lost my dear companion, and now at 72 years, when I much her the most, I am alone and no one knows how much I miss her, who has not had the same experience. She died suddenly, and about a week afterwards she came and sat down by me and said to me: "I have not been dead. as you suppose you have been dreaming." She appeared lifelike and unusuing." She appeared lifelike and unusually well. For a time I could commuinicate with her by rappings. Now I cannot, and I wish to know why she does not come and make herself known to me as she used to when she first passed on, and what I can do to again receive communications from her?

(2). What is the difference between mental and spiritual science? Is not spiritual science the only true science there is?

A. (1). Spiritual beings, immediately after leaving the physical body have more power to communicate than afterwards, as the numerous recorded "appearances," at the instant of death or soon afterwards prove.

We are not to suppose that the disposition of this loved companion has changed. She desires to make her presence known as much as at first, but finds the conditions so changed that she cannot do so. The advice so repeatedly stated in this department, to form circles, or at least have some sympathetic person join in the seauces, is applicable in this instance. (2). Mental science is an ambiguous

term, but whatever it claims, is a part of Spiritualism-a small part. It no revelation of truth that Spiritualism does not better make, because the latter presents the harmonious whole as a

· Science is demonstrated knowledge classified. Such knowledge of material things is called physical science, and of the psychic realm, spiritual science. Although, as spirit is the active energy which creates and moves the universe in its entirety, and consequently the science of spirit would be the all-em-Iracing knowledge of the cosmos, both physical and spiritual, it is perhaps advisable to preserve this grand classification.

Herman Wettstein: Q. Have just read your "Mind and Matter" in The Progressive Thinker of November 21. Why cannot the atoms possess a psychic property, the same as the othe properties conceded to them? The same reasons that are adduced for assuming physical properties in the constituents of atoms (or force-units) can be advanced for adding a psychic property to them, and I have in vain sought for a reason why they cannot possess such attribute. There is nothing more strange in their possessing an incipient mind-principle than in their capacity to attract and repel each other, or to vibrate at the rate of millions of times per second; nothing more strange in their physical attributes than in their psychical. Then why can the latter not as rationally be postulated as the former? With it the problem of the universe as well as of developed mind or spirit is solved; without it "the chasm that separates mind from mat

ter can never be passed." A. In a measure the teachings of the spiritual intelligences have anticipated the ideas of this correspondent, so far, at least, as to remove the point of contention to more profound depths. In the Arcana of Nature, published thirtysix years ago; they claimed matter to be itself living, and thereby called out gers of scorn from the scientific critwho now boast of the discovery that life resides in the atom, They

said (page 5): When we say matter, we mean also its properties; for common sense, in opposition to theories, intuitively knows that there can be no separation. . . Life born of motion. It is first traceable in the invital attraction between atoms

in solution, arranging them in definite forms; in affinity, the attraction and re-pulsion of particles. It may appear startling that the forces which create the crystal are living forces, but the data are many which support such conclusion. In the lower order of animals, where life nearest approaches the min-eral, the form and skeleton of the animal conform to the laws of crystalline growth, as the plates of the seaurchins. rays of the asteria, and calcareous framework of the coral; even in the higher animals the bones are crystalline. . . . If there is not life in matter, from whence is it derived? If this universal life is concentrated and unitized, a living organism is the result." Life, then, is the specialization of the living principles of matter.

In discussing this great problem, as it is carried forward into the psychic realm, the unity of reasoning is preserved. It is held that if there is a spirit, whether its duration be eternal or measured by time, as we cannot go be- ner in which his funeral services were yond the realm of law, it must date its beginning with that of the body. Body and spirit start with the same germ and mature together.

Again: Force is the first revealment of an intelligent, ever-active, persistent energy, which pulsates throughout the universe. What lies back of it, from whence it springs, we may not know.

This cosmic energy having ascended through the long line of living beings o man, becomes through his evolution individualized, as the life of the world is individualized in the living being, the death of the physical body severing the bond of the spirit with the physical atom, and thus detaching it from the stream of living beings.

The point of divergence from Mr. Wettstein's conclusions is this: He claims all for the atom. Yet he nor the combined wisdom of all the scientists of earth can tell us what that atom is. or show conclusively that it even has an existence outside the fancy. No one ever has seen, tasted or felt an atom. No microscope has brought it to view. As to its nature, there is world-wide diversity of views. If there are primaryeither as adamantine points no ttoms. onger divisible or vortices of energy, they are simply expressions of the energy which lies back of them. The itom is only a secondary manifestation. We must go by the appearances of matter and enter the realm of the forces which lies beyond. We shall then find that the "chasm between matter and spirit" has been passed and from that other shore, it has no existence.

Questioner, Beverly: Q. What is the material of the spiritual body; the body celestial of St. Paul?

A. If a spirit exists in the immortal land as an entity, of what is its body composed? We say body for the divison into mind and body applies with the same pertinency to the spirit as to Admitting the existence of spirits, we

are forced either to believe that they exist as detached intelligences, or as entities. The first proposition is untenable. If the latter be accepted, it folows as sequence that that entity is deived from the mortal body, or is prepared for intelligence to enter. ast position presupposes miracle, the lirect interposition of Deity; presuposes an interference we never see in his life, and have no reason to suppose exists in the hereafter. Mind cannot change from one body to another without a miracle; and as it is possible to account for all connected phenomena by referring them to an entity derived from the physical body, and in a strictly scientific manner, this conclusion must be at last accepted. As the senses annot recognize the matter of which the spirit organism is composed, and as all ideas of matter are derived from them, we cannot form a correct con-ception of all its qualities. We know that it must be the most subtile form of matter. Electricity has been assumed, and that by intelligent Spiritbe the constituent of spirit forms. It is supposed that spirits are intimately connected with electricity and magnetism. But it is not possible to build a body out of these, for, if material, their atoms have infinite repulsion; and if not, they are manifestaides of force which cannot occur without matter.

The spiritual body, then, must be ormed out of refined matter that has become so sublimated as to be so far removed from our ideas of materiality is to be better distinguished as substance.

RELIGION A NECESSITY.

Dr. Cleveland of Minneapolis has been sowing some good seeds in the Daily Times of that city. In a late article the said, taking the position that "Science is the hope of humanity and the handmald of religion:"

Your editorial of the 6th, entitled "Is Religion a Necessity," is in my opinion a hit in the right direction and will tend to open the eyes of many thinking men and women. It is a part of humanity to be religious, but religion should be tempered with good sound judgment, and used for the benefit of all alike Jesus taught. Love ve one another, the Christian religion teaches love a few and turn the rest of humanity over to the Devil. If there is a God in existence every child that was ever born on the earth is a part of this God, and can no more be condemned to an endless misery than can the God that gave them life.

"It is the foudest hope of all to live forever, and now the question arises it there any evidence in existence to prove that he does? We lay a direct claim that the very heavens are alive with abundant evidence that man is an immortal being, and that a direct communication is kept up between the two words as is demonstrated through natures laws at the present time and is confirmed through the teachings of lesus and St Paul, while they lived on the earth. Modern science is in touch with the divine law of nature, and the hope of humanity will yet be fulfilled through scientific discoveries. Eternal progress, here and hereafter, is a divine law, laid down in nature, and must of necessity be fulfilled to the letter of the aw. Jesus, Peter, James and John saw two men and Jesus conversed with them in presence of the others. These two men came from the other shore of eternity, and were known as Moses and Elias, who once occupied important positions in the earth life. There was no law in operation at that time to prevent these two men coming to earth to hold communion with their loved ones, as is proven by the Bible. Modern science proclaims that the same law is in operation at the present time; and the world is full of evidence that millions from the land of souls occupy their time conversing with their dear ones on this

"He who claims that life ends at the grave is doing himself and others much harm. And he who teaches that all the apostle's communications ended with the other world is sadly behind the times and is surely to be pitied by the millions who know to the contrary.

"Science combined with religion will cause much more happiness on the

SENSIBLE REQUEST.

A SPIRIT RETURNS TO EARTH, AND NOT LIKING THE FUNERAL SERVICES HELD OVER HIS RE-MAINS, REQUESTS THAT OTHER EXERCISES IN HARMONY WITH PROGRESSIVE THOUGHT BE HELD..

Friends: The occasion for these re marks has been brought about by what we are led to believe has been the visit and message through one of our sensi-tives from the living spirit of him once known among us as passed to the higher life several months ago. He was for years our fellow citizen and a brother in the spiritual faith, a member of our society, and exemplary man and zealous for truth as he apprehended it. In his message he expressed his disapproval of the manconducted at the time the wormout body was laid away in earth. He did not desire the services of any orthodox reigious priest, but nevertheless such ser vices were had, and such sentiments ex pressed as revolted him in spirit, and from which he still feels the unrest of mental and spiritual desires unsatisfied, hence he requests us to gather here and add some fitting services in our way and belief, and thus pay merited tribute and respect to his memory.

We gladly and lovingly comply with this request-not that we, or as we believe Mr. Leroy either, feel that it is of consequence what a priest says or what is done with the earth body after he spirit is out of it. It was the utterruce of only one man's opinion based on no solid facts for its assumption of truth; but it is because he and we want to give free expression to the higher and better sentiment which each transition or so-called death should emphasize: that life is everlasting, and the spirit cannot be coffined or entombed, but is risen out of the earthly and corruptible body, and stands forth in the lucorruptible spiritual body, unconfined, and lives, breathes and acts its own individual self, carrying with it the memories of all the former existence, whether in one or many forms it may have been in the past. As such being our brother Leroy does not feel to be humiliated by the farce that was enacted at the burial. He would have us say to you: "All hail, brothers and sisters." "Bo of good cheer. It is I-be not afraid."

The life of the spirit is what he lms made it, and he is satisfied it should be so. He could be no other than-himself, and having been measurably cheer ful and comfortable in his mind while in the earth body, he has less, perhaps, to regret or to undo than may have who made greater pretensions to a righteous life. Still he has enough in himself to correct to keep him busy for some time.

Aside from this work which all may have a share in, there is sufficient time for rest, recreation and enjoyment to satisfy his soul, and when this little episode shall have passed by and what was omitted has been brought to pass, he will be able to turn his attention to other things of more importance. For years a few of us have walked along together with him in the familiar paths of social life, and at the meetings he has been a welcome and cheerful, helpful attendant.

Youthful in spirit long after the limbs, brain and hands became too feeble to express his buoyancy, so now in the fairer clime the new man, could he be seen by the spiritual vision, would scarcely be a counterpart of the old body, but is the real man as he always was.

A few short years and we shall all

meet on that plane where he stands, and in the journey that remains for us it is well to bear this in mind, and so live that there shall be no restraining hands or shackles on our rising spirits when we leave the clay, and may it came visited with Mr. and Mrs. Hoyt be ours to also come forth, young and in the hall entirely outside the seancetrong from our cruder broader views of life, and ready for some higher work in the realm of spirit to which we are all hastening. would her greet our invisible brother, Leroy, and bid him god speed, and many happy returns among us in future so long as the attraction of earth draws him here.

We here offer our oblation of kindly

feelings and fraternal loves to be laid like a chaplet of flowers upon his tomb. and we would bring an ornamental pillow for his head woven of flowery thoughts and we would inscribe thereon the words "Sweet Rest in Heaven."

Sweet Rest in heaven, on thy closing Death did ope' its portal, and the cur-

tain fell. Leaving us behind thee, guessing thy As we linger waiting what thy lips

may tell. Sweet rest in heaven! Fancy may deceive us.

But we think we hear it—the rustle of a wing; Think we hear a footfall, feel a gentle

sing. Sweet rest in heaven! After weary vears. After stormy passage over life's dim

And if not mistaken, hear an angel

After many sofrows, after many tears, Life's eternal glories open unto thee. Sweet rest in heaven! After evening

When the sunset faded into shadowy night. After toil and struggle in the changing

clime, Thou hast found the changeless and eternal light.
MBS. C. H. HINCKLEY. Grand Rapids, Mich.

VERY SIGNIFICANT. The Progressive Thinker leads. It publishes more reading matter than any other dollar Spiritualist paper on this green earth. It was the only Spiritualst paper that had enterprise enough to publish President Barrett's address he fore the National Convention at Washington. It covered three pages of the paper. It now proposes to send out ,000,000 copies of the paper containing ris address.

Read the announcement on fifth page, headed "Fifteen Cents," for particulars.

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PRAIRIE FLOWER AND HER

PARTY-AN EVENING WITH MRS. ASPINWALL AND HER GUIDES. To the Editor:-It was with great pleasure that my wife and myself received an invitation to the birthday party of the bright, witty, and much be oved Prairie Flower, one of the guides of Mrs. Dr. Aspinwoll. After partaking of a most excellent and bounteous dinier at the beautiful and cozy home of the doctor and his wife; surrounded by plants, flowers, music and birds (everything to bring harmony and happiness, and all feel that influence when coming in rapport with them in their home), the party consisting of twelve adults and three children was invited at 8 the pleasure of collecting a sum of p. in. into their scance room—a room demoney for the benefit of the N. S. A.). m. into their seance-room-a room devoted exclusively to spiritual workand seated in a semi-circle opposite a cloth closet 3x5 feet in size, where it is absolutely impossible for any one to they can to advance the interest of the the sitters. One of the medium's guides gave a

which touched the hearts of everyone present. Then Prairie Flower, the little indian guide, appeared, saluted the circle and passed out of the room, reappearing in about two minutes with her tambounrine, which she had gone down stairs after. She passed candy and nuts to each of the sitters, thereby coming in direct contact with each one. She then made a buttonhole bouquet for each, sang a little song in her own language, accompanying it with music on her tambourine, closed her hands to-gether, made her little prayer, com-mending all to the care of the Great Spirit, and disappeared. (She is fully 18 inches shorter than the medium coal black hair and eyes, and a dark copper color. Some skeptics say all children and small forms are the melium on her knees! Bosh! try going up and down stairs on your knees, friend; and she was as lively in the circle as any child I ever saw.) The medium being then taken into the cabinet, a form appeared in

white, closed the curtain again for a

address followed by a prayer

moment, and then came out, walked across the room and greeted Mr. and Mrs. Hoyt and held a conversation with them for at least five ininutes, and was thoroughly recognized by them as a very dear friend and neighbor. Mr. Greaves was visited by his spirit wife and sister. Miss Burrough's father, who was a major in the army during the war came to her in the uniform of a live officer, walking across the room to her in full view of all the circle, was introduced by her to the circle. Mr. Blodgett was greeted by his two spirit wives—one of them being that celebrated spiritual worker, test and slatewriting medium, long identified with the Mississippi Valley Camp-meeting Association, and an officer in the N. S. A. at the time of her transition to the world of spirit. My Barkaloo received a visit from her spirit husband and her bright little guide, who materialized a large piece of lace in full view of the audience, then cilied her medium to her, also a gentier all and covered the three with the role she had woven, and held quite a conversation with them. Mr. O. J. Johnson was greeted them. Mr. O. J. "Jolinson was greeted by a very dear one of early days, his mother also came arross the room to him, showing her size and height, being very large and fully six feet tall, and talked with him, in the Norwegian language. Mrs. Fetch and grand-daughter were visited by her lusband, and they both said lie; was as natural as the was in life. Miss Edith Jacobs mother, who has been gone from her earth home but a short time, gave her full proof of her identity. Mr. Rathfull proof of her identity. Mr. Rathburn's dearest of all to him came and sang two verses of a favorite song with him. One of the strongest spirits who

All present received positive proof of the life simmortal. Where complete harmony prevails and the sitters remain passive and quiet, Mrs. Aspindemonstrations will prove without a doubt the continuity of life.
Give the medium a confederate-proof

cabinet and then judge of the manifestations which appear; if children, persons one-half the medium's size, men larger and taller, old men and young men, coming out so that they can be seen and recognized, does not prove to any unprejudiced person the truth of mate rialization, all the test conditions on earth would not do so.

The day and evening of December 26. 1896, spent with Dr. and Mrs. Aspinwall, Prairie Flower and her, other guides will be a green spot in our memory as long as life lasts. Anyone desiring to verify the above statement can do so by writing to any of those who were present viz.: Mr. and Mrs. A. O. Hoyt, 116 1st st. N.; Mr. and Mrs. O. J. Johnson, 822 16th avenue S.: Mrs. M. A. Barkaloo, 622 Wabash street; Mrs. Emma Fetch, 26th and Garfield avenue; Mr. Alonzo Rathburn, Soldiers' Home; Frank W. Greaves, 38 So. 4th; J. Blodgett, N. Y. Life Building; Miss Flo.

Burrows, corner 6th and 7th avenues; Miss Edith Jacobs, 2433 5th avenue. I certify that the above details and names are correct. St Paul, Minn. S. N. ASPINWALL.

CHILDLESS.

What would I not give to see faces now gone, And hear their dear voices, once mingled in song;

To feel the warm touch of their lips in a kiss As they fondly caressed me? Ah, then life was bliss.

When spring with her flowers and sing-Comes, blidding the intildren in wood-lands to play it is aves for the first blossoms peeping, For nine she calls family; alas, they

are sleeping. Then follows the summer, with hills clothed in green And long, baliny frequings when chil-dren are see So happy in groups, as bright roses they twine-In silence I turn to hese four graves

of mine. 12000 With autumn and rinter my life's slowly dying; 10052 'Neath this burden of sorrow my poor

heart is crying its only through For. death's golden gate. Oh, God, in your mercy, how long must I wait? ... A response comes like music from some

distant shore: "Dear heart, be not lonely, thou art loved as of yore: We come from God's beautiful garden on high, Bur children of earth still are yours in the sky."

in the sky."

AGNES TUTTLE. Berlin Heights, O. "Angel Whisperings for the Searcher After Truth." By Hattie J. Ray. A volume of gennine poems, of such fine

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MATERIALIZATIONS. AN ENERGETIC WORKER.

SHE GIVES SOME INTERESTING EXPERIENCES, SUGGESTIONS AND ADVICE-SHE VISITS A LIB-ERAL SCHOOL AND HAS PLACED HER CHILDREN THERE.

To the Editor:-I visited Toronto last August, working there from the last of that month until the 23d of December, succeeding in organizing a society with seventy-eight members and upon leaving I had the pleasure of knowing that one of our noble veterans for the cause of truth would take my place, Lyman C. Howe. While in Canada I visited Hamilton

and found many true friends, delivered two lectures in a private home, and had Let me say in passing that I feel all who are interested in the promulgating of our beautiful truth, should do al enter unless they do so in full view of N. S. A., for only by organized effort can we ever expect to demand the respect of the public at large.

I also visited Guelph while in Canada, and found there Mrs. Sarah Webber, Mr. Fred Ivay and Mr. Rowan doing all they could to keep the interest in Spiritualism alive. I was the guest of Mrs. Webber and met with a great many church people, who were anxious to gain a little knowledge of the truth.

From Toronto I journeyed to Belvidere, N. J., where I spent the holi-days at Miss Bell Bush's school. I had placed my children there some months ago, and brought from Canada a little boy who will remain there for some months, perhaps years. I feel it is the duty of all Spiritualists to place their children where they can receive a spiritual education, and I am well satisfied with the discipline and home comforts not forgetting the higher education that my little ones are receiving at the hands of "Bell" Bush. If any Spiritualists throughout the country can aid this worthy woman by sending to her pupils, I hope they will do so. We spe week of rest there and met with the little ones one Sunday afternoon. It was very pleasing to note that they had a lyceum known as the "Sunbeam Lyceum." The president is only ten years old, and as his bright gray eyes looked overhisschool, I know that every inch of that little boy felt the importance of his position.

The secretary is only eight years old, a bright brown-eyed, curly-haired little darling, and as she stood up and read the minutes of their last Sunday's meeting, my eyes could not help but fill with tears and my heart whisper, "from the lips of children issueth The subject of their lesson was "Work," and the sentiments expressed by each member were very quaint and even beautiful. I know that much credit is due Miss Bush for her untiring efforts in educating the children placed there under her charge, and her staunch true heartedness in fighting for the cause of Spiritualism against many adverse

Again, let me plead with the Spiritualists throughout the country who have children to whom they are anxious to give a spiritual education, send them

We left Belvidere the last day of the old year, spent a few days in Philadel-phia, thence to Washington, D. C., where we remained three days, attended the Sunday meetings morning and evening at the I. O. O. F. Temple also visited the Secular League and listened to addresses delivered by Hon L. V. Moulton, Dr. George Fuller and H. D. Barrett, in behalf of the news boys of Washington and against the discrimination of the taxation of church property. In the words of another, let me say, "It was good to be there," and we were very glad that we were on the "right side of the fence," for some of the ideas expressed were not highly complimentary to those who were or the wrong side.

We are now in the sunny south, and all our efforts are to assist in making the Mass Meeting at this junction in March a success. I hope to send you before long a good report from "Dixie." Oh what a need of workers I find here, and feel at times much like a General who is auxious to face a battle which he kuows must be fought, and yet before he can start out in martial array he must drill and call all his force around him, know the strength and ability of each one, before he can hope to face the fire, yet I know the work here will be carried out bravely to a successful issue by the workers who are at hand and we shall send you a good report of our Mass Meetings from Atlanta, Ga. soon I hope.

I reached this city one week ago, found a society known as the "Society of Spiritual Science," which holds a charter under the N. S. A., conducting meetings every Sunday evening in the "K. of P." Hall. The worthy president, R. E. Webster, assisted by J. P. Bryant, does all he can to place Spiritualism up on an elevated plane and has been ably assisted by other members of the so ciety whose names I have not at hand. He is auxious to build up a strong enough organization to not only own their own meeting place, but to be able to pay their minster, lecturer or medium a salary large enough each month so the medium who is officiating for them need not give sittings to pay his or her expenses. This is on the road to the elevation of Spiritualism for in many cities that I have visited. I find a number of Spiritualists who think a medium should lecture and give tests free, their only remuneration: "The advertising they are doing for themselves so they can give sittings and in that way make money." I think we must do away with that old method, for truly a "laborer is worthy of his hire," there fore if a medium is a teacher and worker for the upbuilding of Spirit-ualism, they should be paid for that

I will now say a few words in behalf of Mrs. Gebauer, who has worked faithfully for the society here the past four months, lecturing and giving tests every Sunday night, also holding one circle a week for the "Ladies' Aid." She is a staunch true worker and de serves much praise for her work. By the way, she must live outside the city limits, or she cannot do any private work, as there is a law in this city nrohibiting any medium from giving sittings, all are classed under the head of "Fortune Telling." I hope to see such a bill rescinded in the near future. I am afraid my letter is getting too long, so with my New Year greetings to your valuable paper, and to my many friends who are readers of it, I am, fraternally thine. LOE F. PRIOR.

"Religious and Theological Works of Thomas Paine." Contains his celebrated "Age of Reason," and a number of letters and discourses on religious and the

ological subjects. Cloth binding, 430 pages. Price \$1. For sale at this office "Talleyrand's Letter to the Pope" will be found especially interesting to all who would desire to make a study of Romanism and the Bible. The historic facts he states, and his keen, scathing moral and spiritual tone that all will be review of Romish ideas and practices pleased and benefited by it. For sale should be read by all. Sold at this office. Price 25 cents.

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The author says: "Each individual partakes of both physical and mental or spiritual aliment for himself. Each one must digest their various kinds of food for thomselves, and that is all they can possibly do whether they be priest or layman, teacher or pupil. My physical expands by virtue of that food and nour ishment of which I individually partake and digest. My control of the soul casence which I individually gather and comprehend or digest. WA S.

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CENERAL SURVEY

(Continued from page 6.)

ration of her life. Her severe illness

will explain to her many friends and

is convalescent, however, and hopes to

Tucsday evening, February 9th, the scientific phase of esotericism will be pre-

sented by W. Xavier Sudduth, A. M., M. D., and Dr. Colin Scott. The sub-

ject of Dr. Sudduth's address will be

will present the speaker of the evening.

These meetings are held in Drill Hall,

some months with the Brockway Fam-

ily, who have been doing a grand work here. We feel sorry to have them leave

and they carry with them our best wishes for their success in the work

for the cause of truth. We have been

reading The Progressive Thinker for a

number of years, and think it the best

By request, Georgina McIntyre, the

mystic healer, will imeet those who are aspiring to truthe at Mrs. Dr. A. La-

mon's, 115 S. Patilina street, Monday

evening, February's, at 8 o'clock. Subject: "What Are We Here For?" The

object of these meetings, which are held every Friday evening at her own

home, 1891 Washington Boulevard, is

to organize such persons as are ready

into a "Band of Love," to work not

alone for self-improvement and devel-

opment, but for the larger blessings

which may radiate out from it, to all

humanity. Recitations upon spiritual

subjects, together with music, will add

to the harmony of the meeting. All are

PASSEDITO SPIRIT-LIFE.

Awakened to spirit-life, January 14,

Ann Wilson, aged 50 years. Through this half a century she had been a true,

faithful wife and mother, and for many

years a true Spiritualist and medium,

giving many loving messages of com-

The writer, with many loving friends, tenderly placed the body in mother

earth, fully realizing that bright angels

attended the triumphantly liberated

An honored and esteemed citizen of

Horton, Mich., Loring G. Huntly, passed peacefully into spirit-life, Jan-

uary 12, 1897, having traveled in the

Deceased leaves a wife and four chil-

dren to mourn his loss, also a brother

three sisters, and several grand-chil-

dren. Mrs. Emily P. Beebe, of Spring

Arbor, officiated. Deceased was a con-

sistent Spiritualist, leaving the vale in

the full knowledge of the continuity of

Passed to the higher life, after a lin-

gering illness of nearly two years, of

what the M. D's. had to call consump

tion, Mrs Rebecca Sackett, at her home

sists of three sons and four daughters

all been instructed in the truths of

Spiritualism; so now while they miss

her physical presence, they know for a

certainty she is not dead-not even

asleep—simply gone to prepare a place for them. It was the writer's pleasure

as an instrument in the control of the

spirits, to officiate at the funeral on January 7, at her late residence, it be-

ing the first spiritual funeral in Findlay,

Passed to spirit-life, January 20, 1897

Mrs. Clara Beesing, wife of L. C. Bee-

sing, the secretary of the First Spirit-ual Church, Buffalo, N. Y. The de-

ceased was blessed with the knowledge

that death is not the end. The writer

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SOLDIERS AT WORK.

THE OLD SOLDIERS ARE COMING TO THE FRONT TO FIGHT FOR SPIRITUALISM AND TRUTH --THE VETERANS OF THE NA-TIONAL MILITARY HOME, OHIO, ORGANIZE A SOCIETY.

The first meeting of this society was held Sunday, 17th inst., and pronounced a grand success with the brightest pros-The old soldiers not only filled the hall, but many were unable to gain admittance. It is now an established fact that Spiritualism has already shed over this home of 5,000 veterans an influence of the best results. The exercises under the able management have met with the approval of all and hundreds are in thoughtful discussion and anxious to investigate the new religion now introduced among them. The address of the president, H. A. Pugh, was | Sent for 2-cent Stamp. received with great praise. It was

with the golden rays of the setting sunters, the soft zephyrs of the twilight hour. The millions of worlds sheding their instre overhead, and the evidence of subsite overhead, and the evidence of subsite overhead. Every pleasant evening last summer. spirit friends around, a group of five or six congenial friends could be seen lounging under their favorite tree in the grove south of the officers' quarters. Passers-by gazed in wonder. they met in social discussion of a sub-ject which is engaging the attention of science and the leading minds of the world to-day-"occult forces and Spiritualism."

The great and yearning desire of that little band was to secure a better place of ineeting in order to better their conditions; a little room, the old schoolhouse even. But the foar of criticism, ridicule and objections of the officers and members of the home prevented their advancement. One more bold than the rest grasped the idea that there was no fear of failure in a cause planted in a grove of maples blossomed materialized like those beautiful flowsee here to-day-an organization-the Veterans' Spiritual Soclety, National Military Home, Ohio. After liberal discussion and deliberate consideration the Governor of this home has kindly granted us the use of this cozy hall. Here with the soft strains of music, the sweet essence of flowers, our mingled voices in song, with spirit influences as our control and harmony as our guide, we may fraternally meet for a divine object.

The object of this society is to teach the spiritual lessons of the Bible, the spiritual teachings of Christ, the immortality of the soul, that there is no death and that the spirit does return. We propose to have able speakers to give you the elementary principles of occult forces and evolution in order that you may the better understand the phenomena of our scientific religion. We propose to show you that the same laws that govern the Universe and the millions of suns with their planetary systems in their orbits, as well as the fall of the snow flakes or the pearly devidrons on the blade of grass, also govern the phenomena of Spiritualism. e propose to have genuine mediums who with the proper conditions will demonstrate to you that spirits do return: that departed friends and families can be again reunited in sweet communion. Again the father will greet his son as mine has frequently, with the loving words. "God bless you, my son." Brother and sister will again meet: again the innocent babe will rest on the bosom of its mother. The soldier will again hold in his arms his dying comrade and hear his pleading words. Should not such teachings and demonstrations improve morality, banish all selfishness and dispel all fear of death, so that we may hope for the time soon to come when we can say peace on earth, good will to man.

I see before me some whom I know are unbelievers; others skeptics, and a few investigators; yet I think I can safely say they all are looking for the light and knowledge to satisfy the craving whispers of that still small voice within. Should not our teachings slied over this home a calm and peace ful influence? Go ask and the unbeliever when his mind has been relieved by the kind words of an indulgent father. Go and ask the skeptic when his mind has been pacified by the loving words of an angel mother. Go and ask the investigator when the still small voice within has been satisfied with the light and truth of our bel'ef Then will true Spiritualists rejoice in singing praises with the angels in heaven.

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ARE THERE GENUINE HEALERS? Just now the papers are full of the wonderful cures being made by this man, or that woman. Men of scientific of fruth and justice when properly presented. So that little germ of a thought parties to ascertain if the cures are not made through hypnotic influence. We and bloomed, came to maturity, and has fail to see what difference this will make. If these cures are made by these is done. What the public wants to know is, do they cure? Those who are sick, perhaps, would prefer to be cured by irregular ways than to die in a regular way; or, in other words, they would prefer to be cured by a healer or psychical doctor than to die under the regular treatment. The sick of this city will, on Tuesday, the nineteenth of this month, have a chance to consult Doctor C. E. Watkins, the famous Boston Chronist. Though Doctor Watkins is a regular graduate, still he has a wonderful psychic gift of correctly diagnosing diseases and curing same. He boldly claims that if he did not have this psychic power, he would not practice med-icine a single day.—From the Haverhill Evening Gazette, January 18, 1897.

> COL. R. M. LITTLER PASSED TO SPIRIT LIFE.

> Sunday, January 24th, Colonel R. M Littler, until recently secretary of the produce exchange, died at his home, No. 751 Walnut street. Colonel Littler has been confined to his bed since last April, and for the last two weeks had suffered greatly.. His complaint was a complication of kidney and stomach trouble.

For two years Colonel Littler had been blind, caused by the decay of the optic nerve; but he retained his place as secretary of the produce exchange until last May, when his health obliged him to give it up. His son Percy succeeded him. Colonel Littler was born in Win-

chester, Va., sixty-three years ago. He was twice married, and leaves a widow and four sons and a married daughter. When he was twenty years old he moved to Cincinnati. He was then by trade a machinist. Before this he had served in the Mexican war, entering at the age of seventeen and retiring at the close of war. All his life, indeed, he was interested in military matters.

Through putting in steam engines for printing presses, Colonel Littler next not chewing, smoking, nor drinking became interested in newspapers. He liquor, tea nor coffee, which is a rather worked as a reporter and then editorially for the Davenport Gazette, an abolitionist paper, until the outbreak of the civil war, when he raised Company B of the Second Iowa Regiment. Later he was promoted to Colonel. He lost his left arm at the battle of Shiloh, but when his wound had healed returned to the front to do what he could.

After the war he returned to Iowa, and was city editor of the Gazette, and also, for eight years, chief of the fire department. He was in newspaper work until he came to Chicago in 1884 to take the place of secretary of the produce exchange. At the time of the Paris Exposition he went abroad as the secretary of the National Butter and Egg Association, of which organization he remained secretary till his

Mrs. Cora L. V. Richmond, pastor of the Church of the Soul, of which Mrs Littler is a member, officiated at the funeral services, to the great comfort and instruction of all present. There were beautiful floral tributes from the Produce Exchange, thirty members of which were in altendance to pay their respects to their late secretary,

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

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IN THE SPIRIT LAND.

JOHN H. DISLER, A MODEL MAN. SEEMING TO POSSESS ALL THE CARDINAL VIRTUES, IS DOING A MOST EXCELLENT WORK FOR SPIRITUALISM.

I desire to make a few statements concerning a matter mentioned in the Daily Joplin Globe, of a few weeks ago, in the line of so-called new religion. It was said in the article referred to that Mr. John H. Disler, of Carthage, Mo., was having, to the uninitiated, very strange and weird phenomena in this presence in the small assemblies at residences in this city. I will give an account of but one which your correspondent had the pleasure of attending, by special invitation, at the house of J. C. Gaston on Third street. There were ten persons present besides the family. There was a telegraph key entirely detached from any battery, a horn and two bells and a mouth harp lying on the table. The room was fourteen feet square and the small table occupied

During the most interesting part of the

the center.

affair the company sat clear back to the walls from the table and Mr. D.'s hands were held by the persons sitting on each side of him. There was a lady present who was an operator, and also a gentleman, whose names anyone can near by calling at Mr. Gaston's, who received the messages written on the key, purporting to be dictated by some particular one on the spirit side of life. The gentleman operator present received a message from a lady friend who passed out of the mortal several years ago. It was telegraphed plainly and distinctly as follows: "I am glad to return to you and be recognized." When asked her name she wrote "Suc," She continued saying, "I had a great many burdens to bear and life was hard in my earth home, but I am happy now in this beautiful world of peace. You fort and advice from the higher realms. are investigating the greatest truth the world ever heard of." There were other messages written out and frequent lights would rise and meander through the room above the sitters' heads, the bells on the table would keep time to the singing, perfectly, and everyone in the room was touched by supposed spirit hands, some of the company many times, and you would hear thankful expressions almost every few minutes from the ones who had received the strokes of love and recognition from their loved ones from the other side. telegraph machine was carried and laid on the lap of one of the gentlemen and commenced to operate, but

was interrupted. One lady got a message from her sweetheart saying he would have returned had he not passed over to the spirit land. The harp, supposed to be it, was carried up to the ceiling and bumped against it so that we could all hear the sounds. There were several short messages telegraphed on the table-called wood telegraphy

Most of the time of the sitting there was conversation going on or singing and all seemed happy. The crowd were all educated and refined people and there was not the least suspicion with anyone present that there was any desire on the part of anyone to deceive or perpetrate fraud, and such a thing was impossible, had there been any design or attempt to do so. Science has failed to account for these phenomena and the world is fast accepting the inevitable—so say the great army of earnest students and adepts in the occult philosophy and phenomena. S.,

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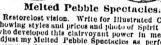
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