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THE OCCULT FACULTIES IN MAN.

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

A LECTURE BEARING WITH RARE GEMS OF THOUGHT—STILLILLATING THROUGHOUT AND WORTHY OF THE PERUSAL OF EVERY THOUGHTFUL MIND. WORTH MORE THAN THE DOLLAR YOU PAY FOR THE PROGRESSIVE THINKER ONE YEAR; THE LEADING SPIRITUALIST PAPER.

(Concluded from last week.)

But there came a time when further investigation, casting aside preconceived ideas and prejudices, seemed forced upon me. The death of a young son by drowning was followed within a few weeks and months by various reports coming from personal friends who were investigators that he had manifested himself in various ways as a spirit and expressed regret that I would not investigate. I paid very little attention to these reports at first, but as the time passed and the reports grew more definite, I called upon a man who designated himself as a physiognomist, residing in a distant city from my own home. We were entire strangers to each other, and I gave him no information regarding myself. We sat down in full daylight, and for a few minutes the psychic gazed fixedly at a point in the room near myself. Then he began saying, "The boy, the boy," and proceeded to give a correct personal description of my boy who had been drowned, with the principal circumstances of the event, including a number unknown to me at the time, which I afterwards ascertained to be true. The psychic manifestations I then held enabled me to account for some of the things he told me as thought, transference, and the perception of mental pictures formed in my own brain; but it would not account for many things that occurred. Among other things he said that certain events absolutely expected by me, would occur at my own residence very soon, as he saw it, within a day or two; and they did occur as predicted, falling in but one minor point. In considering these facts afterward, I could understand fully the predictions and their fulfillment, assuming the Spiritual theory to be true. The clairvoyant or his perceptive consciousness must have been projected to observe a great variety of circumstances among people entirely assuming the spiritual theory to be true. If unknown to him, I asked this man how he believed he first saw a misty form, which gradually developed into perfect form and features, and that the form disappeared as it came, ending in a mist which finally vanished like condensed steam. This physiognomist or clairvoyant subsequently predicted many events which actually occurred, some of them fully and accurately, the predictions were made. On one occasion he told me I would receive a letter from an eastern city which would bring about certain results. I had no expectation at the time of receiving such a letter, and no definite idea of who would send it, but formed a theory of it in my own mind. Subsequently the letter came, but in accordance with the theory I had formed. For a time everything proceeded according to the prediction; but before the result which the writer of the letter sought to bring about had been reached I became opposed to it, and partly by my own effort, but mainly by circumstances not known to me, was prevented. In this case again the circumstances were such that if the clairvoyant could really communicate with spirits they might have given him his information regarding the intention of the person to write the letter and their expectation of its result. And as the matter was the more interesting in it, and would probably desired to have resulted according to the wish of one who wrote the letter. I can conceive it as entirely probable that his spirit was the one that gave the clairvoyant the information, if the spiritual theory be true.

Through other clairvoyants I have been told many things likely to occur, not often with absolute positiveness, but usually as the statement that, "Your friends," or some especially named deceased friend, "think soon so," or "they are trying to bring it about," or in some other form of expression similar to that of a friend in physical life who might be trying to accomplish a certain end or regarded a certain result as probable would use.

A REMARKABLE PROPHECY. On one occasion a clairvoyant said to me: "Willie says you are going to have a chance to make an important change in your business very soon, one out of which he thinks you will make some money. When it comes he wants you to remember that he told you about it." Less than a week later, to my great surprise, I did have such a proposition. A first consideration of it quite impracticable for me to accept, the investment involved being quite beyond my immediate means, and the risk great. But with very little effort I obtained the money and made the investment, and it has proved the most profitable venture I have ever engaged in. Subsequently, through another clairvoyant, who told me my boy was present, I said: "Willie, how did you know I was going to have that business proposition?" The reply was: "Why, I heard your men (naming them) talking about it. Grandma and I are doing all we can to help you. We hear men talking about it, and we know what they think and what they intend to do, and so help you." I stated facts as they have occurred. Different

to her. She then proceeded to give details, telling me of articles occupying certain positions, some of which I knew nothing about myself, but subsequently found as she had described them. She had never been in the house, and did not know its location.

On one occasion, during the early part of my investigations of occult phenomena, a member of my family handed me a sealed envelope as I was leaving for another city, where I expected to visit a psychic. This envelope, she said contained a paper upon which was written a sentence she desired to have reported, clairvoyantly. It happened that I did not see the person I expected to, but a few days later I had a sitting with this lady at the house of a friend, when several others were present. During this sitting I, a psychic gave me a sentence which she said my boy Willie had dictated to her. It was peculiar, and expressed no sense. I said there must be some mistake, but was told that Willie said it was all right, and that his mamma would understand it. I then wrote it down, and for a week I forgot it. I was told that Willie said I had something in my overcoat pocket for him. I searched, but found nothing. Upon my return home I reported the circumstances, reading the peculiar sentence. The member of my family who had given me the envelope, said that she had given me. I had forgotten it, but found the envelope in my pocket. She told me to open it and read the writing on the slip. I did so, and found that the psychic had given me the exact words and that the sentence involved the wrong use of a word that had caused a laugh in my family once while Willie was in the pocket by Willie during his lifetime.

In the early days of my systematic investigation of psychic and occult phenomena I visited a clairvoyant, whom I had met but once before, and who told me by no possibility have known anything about my family affairs. "This lady reported the circumstances of the drowning of my boy, including facts which up to this time I had not known. She also reported the present living of my mother and her children, giving their names and correct descriptions, all of my deceased near relatives. One of them she called by the name unknown to me, but which I afterwards ascertained was hers. During this sitting the clairvoyant said: "Willie says he is coming to you in the night and will wake you up, so that you will know he is here." I said: "Willie will let me go to sleep again, will he not?" The reply was that he would try and help me to sleep. This was in the city of Detroit. That night I occupied a room on the front of the Russell house, facing the city hall, and I was shortly before 11 o'clock and slept almost immediately. My next realization of consciousness found me sitting up in bed, with the feeling that I had received a powerful electric shock in the head, while before me, as though standing in air, was a boy's form, distinct in outline, but not in color. On the inside of the head the light shone through the transom of my room, and was as clearly shaded by the figure as though the apparition had been flesh and blood. Through the windows in front the street lights shone in plainly visible. As I gazed in astonishment the figure moved up and faded away. For an hour afterward I tried to sleep with my face toward the window, but time and again, almost involuntarily, turned my eyes toward the point where I had seen the apparition, but it did not appear again. Soon after the city hall clock struck 2 I fell asleep, and did not awaken again until I was on the stroke of 7. The shock I had received, however given, affected my heart so seriously that I had taken medical treatment. Perhaps this experience was not what it appeared to be, but as I have related it, the occurrences were as real to me as any I have ever observed.

Physical science has demonstrated that the physical senses, unaided, bring to man's perception but a part of the facts and phenomena of the material universe with which he is surrounded. The spiritual theory goes further, and asserts that there is all about us a spiritual universe, more real than the material, peopled with intelligences first individualized through the physical, and that these intelligences are the disembodied spirits of men. As to the possibility of communication with men still in the physical body it is asserted that some persons are born with the gift of spiritual perception, and that the faculty can be developed. It is also claimed that as the mind of soul of a person in physical life can influence and control the mentality of another in hypnosis, so a deceased soul can influence and control one still incarnate, and the physical body it operates. This theory has been found to account perfectly for phenomena that have come under my observation, while all other theories applied prove illogical and frequently absurd.

A BELGIAN NUN. A lady of my acquaintance is accompanied, as was Socrates, by an attendant spirit, who as a physical being, accompanied her in all her movements. Sometimes this spiritual woman stands beside the lady and holds converse with her. Sometimes she becomes her control, as the hypnotist controls the subject, and speaks through her lips. I know that in some way this lady can become aware of events occurring at a distance, the secrets of one's own home, or his very heart. Three times she has told me of private conversations occurring in my own home, two of them between my wife and myself, and once between my wife and my daughter. All of these conversations referred to herself, and were entirely friendly in their character. How did she become aware of them? When I pressed her for an answer to this question she said her attendant spirit had been attracted by our thoughts and words regarding her, had listened to the conversations and had reported them to her. In my next psychic interview with this lady she also said to me that her attendant spirit had been at my home and had described it

all present. There are many frauds in alleged materialization, without doubt, but they are not all frauds, that I know. Shakespeare puts into the mouth of Prospero, the wonderful worker of the mysterious island, these words:

These our actors, As I foretold you, were all spirits and Are melted into air, into thin air; And like the baseless fabric of this vision, The cloud-capped towers, the gorgeous palaces, The solemn temples, the great globe itself, Yea, all which it inherits, shall dissolve And like this insubstantial pageant faded, Leave not a rack behind. We are such stuff As dreams are made on, and our little life Is rounded with a sleep.

It is my opinion that the greater reality rests upon the fabric which appears so baseless to the physical senses; with the great vibrating, pulsating universe of energy, of which material things give back but a faint reflection. The great globe itself may indeed dissolve; but universal energy which we call matter may again assert its freedom; but beyond its narrow confines stretches a wondrous and limitless universe, invisible to the dim eye which conveys to the imprisoned consciousness perception of vibrations exceedingly limited, a universe insubstantial only in its ceaseless activity.

DISTINGUISHED UNION GENERAL. The most puzzling thing the honest investigator of occult science is called upon to meet is the intermingled psychic and spirit phenomena of which I have heretofore spoken. A marked illustration of this is furnished by the report of Thomas Jay Hudson, a well-known "Phenomena." Mr. Hudson's report of this occurrence is as follows: "I accompanied him on a visit to a state-writing medium in the city of Washington, but he does not tell the whole story. I will give it as told me by the 'distinguished Union general' mentioned by Mr. Hudson, who was a prominent actor in the affair than Mr. Hudson himself.

The two gentlemen went to see Mr. Keeler, with whom they were entirely unacquainted. Gen. Hartstuff first went into the medium's private room, Mr. Hudson remaining in the outer room. He then wrote six questions on separate slips of paper, four addressed to deceased persons and two to living persons, and folded them into pellets with the writing inside. These pellets he mixed together on the table so that he did not know one from the other. The medium then sat down near Gen. Hartstuff and said:

"Have you a deceased relative whose initials are A. H.?"

Gen. Hartstuff had in mind a living relative whose initials were A. H. and replied that he had no deceased relative who bore them.

Mr. Keeler replied that he thought his sister was mistaken, and taking a sheet of paper, wrote on it, "Adeline Hartstuff," the name of Gen. Hartstuff's deceased wife, who, he said, was present. He then said, "George is here, he knows Mr. Hudson and wants him to read the room, and he knows the names of the deceased." The George thus referred to by the medium was Gen. George Hartstuff, deceased some years previously, a brother of the sister, and one of those to whom questions had been addressed. No hint had been given the medium that Mr. Hudson was in the outer room, and Gen. Hartstuff believed the room he was in was known either his own name or that of Mr. Hudson.

Up to this point, therefore, everything indicated that Mr. Keeler was actually in communication with the conscious intelligences of deceased persons present. If not, how did he get information regarding Gen. Hartstuff's deceased wife, and how did he know that he had no deceased relative whose initials were A. H., or how did he ascertain that Mr. Hudson was in the outer room, and that Mr. Hudson was in the outer room. Granting that the clairvoyant perception of his own soul he could and did read the mind of the living person, and that he could perceive the presence of Mr. Hudson in the outer room and ascertain his name, is it not altogether improbable that his soul, in the absence of any direct impression to that effect, could have become cognizant of the fact that Gen. George Hartstuff, of whom he had never heard, had known Mr. Hudson in his lifetime; or that he could have written out the full name of Gen. William Hartstuff's deceased wife, in spite of his protest that he had no deceased relative whose initials were A. H.? Applied as an explanation of many phenomena that develop in psychic investigation, the theory that a person's dual self, his sub-consciousness, or whatever one may choose to designate man's primary perception, consciousness and individuality, becomes absorbed, or if not absorbed, that man's primary self is the medium through which he can communicate with it is possible to imagine. The perceptions of Mr. Keeler in this case were perfectly simple in the theory that Adeline Hartstuff and Gen. George Hartstuff, withdrawn from the physical bodies in which their spiritual individualities had been molded, were actually present. Any other attempted explanation of the facts as they occurred must assume that the human mind has most extraordinary and imperishable powers, and that when exercising occult faculties it delights in falsehood and deceit.

After the incidents I have mentioned Mr. Hudson was called into the room. The medium handed him a pencil and told him to touch one of the pellets with it, and upon opening it he would find on the paper a question addressed to Gen. George Hartstuff. He touched one of them at random and found it to be as Mr. Keeler had told him. Twice more he was told to touch a pellet, and each time he found that his hand had picked out the one designated by the medium, who had not seen the writing

upon any of them, without any conscious guidance of his own will. Subsequently messages were written on the inside of one slate held closely against another, answering all the questions asked in the pellets, including the two addressed to living persons. While these writings were in progress the slates were held by Gen. Hartstuff and Mr. Hudson, and they could distinctly hear the movement of the bit of pencil that had been placed between the slates. It was, therefore, demonstrated that Mr. Keeler, by his clairvoyant perception, could read the concealed writings. That by his hypnotic power he could influence Mr. Hudson to touch pellets containing specific concealed writings unknown to him, picking them out from a number having the same outward appearance. And that by his psychic physical power he could cause a bit of pencil to write messages on the closed slates. So far the facts were unquestioned.

But what were the intelligences which dictated the messages written on the slates? All those replying to questions addressed to deceased persons were such as might have been expected from the individual consciousness, existence and present; while those replying to questions addressed to living persons were such as might have been suggested by any human intelligence having power to read the concealed questions. Mr. Keeler at the time was in a condition of hypnosis as any person is who is able to exercise the clairvoyant faculty. Every student of hypnotism knows that auto-suggestion is one of its most important phenomena, and that when a person is in certain phases of hypnosis every question will be logically answered, even when both the operator and the subject are ignorant of the true answer. And here lies the explanation of the intermingled phenomena manifested in this case, and in many other cases of like character. Mr. Keeler's sub-consciousness, his subliminal or dual self, as some are pleased to designate the perceptive intelligence which acts in such cases—his primary individual consciousness, his real self, I prefer to designate it—was the potent factor in the whole affair. With his primary consciousness the spirit individualities were able to communicate directly, and through him they were able to guide the pencil which wrote the replies to the questions addressed to the living persons, and questions addressed to living persons were perceived, in the absence of direct impressions from spirit intelligences or the minds of his sitters, auto-suggestion stepped to the front, as in other forms of hypnosis, and dictated logical replies. There was no fraud about it, and the fact that auto-suggestion acts in some cases does not demonstrate that it does in all.

THE WOMAN OF ENDOR. In my own investigations I have found that all psychics who are able to receive their occult facts without passing under so-called spirit control are subject to suggestion from the minds of their sitters or to auto-suggestion. Sometimes, also, trance mediums receive impressions from or of the soul of persons still in physical life, but usually they realize the fact, and do not allow themselves to be influenced in the earth life or in spirit life, and they are much less likely to be deceived or misled. The woman of Endor, to whom King Saul went to call up the spirit of Samuel, as reported in the twenty-eighth chapter of I Samuel, did not recognize Saul until she had passed under the control of a familiar spirit, when she said, "Why hast thou deceived me, for thou art Saul!" In hypnotic experiments with persons who are subject to spirit control I have found that while in hypnosis they are amenable to suggestion, and can be made to perceive or to do almost anything suggested by the operator. But let the spirit control take possession, and they will frequently happen while such a person is still in hypnosis, and the hypnotist at once loses all control over the subject, and can no longer deceive or influence him.

AUTO-SUGGESTION. A case illustrating very clearly the operation of auto-suggestion and spirit perception was reported to me by a banker and business man, who has made some investigations of psychic and spirit phenomena. He visited a clairvoyant, whose special work was reading closed writings. This man claimed to be able to perceive spirits and receive impressions from them, but did not pass into the trance condition. He told the gentleman not to address any questions to living persons, but his sister disobeyed the injunction and addressed one to a living friend, saying, "Did you suffer much in your last hours?" The papers upon which the questions were written and folded and so mixed that the writer did not know one from the other as they lay upon the table. Taking up one and pressing it to his forehead the psychic began, "I did not suffer my last hours." He then stopped, and turning to his sister with some indignation, said, "You have addressed this question to a living person." "How do you know I have?" inquired his sister, "and if I have, why did you begin to answer it?" "As I began," the psychic replied, "I heard the spirits around me laughing and saying, 'Did you suffer much in your last hours?'" The slip he held in his hand, when opened, proved to be the one addressed to the sister's living friend. In this case it was demonstrated most clearly that the soul of the living man could be deceived and answered by auto-suggestion from an answer to the question he was able to read, and that the deceiver was not standing by were not so easily misled, and helped him to detect the fraud.

In all cases where a psychic is exercising occult faculties, either through suggested hypnosis, auto-hypnosis or spirit control, he is subject to impressions, especially from those physically small and cooperatively unimportant part of the actualities which surround us, mere eddies, perhaps, in the great pulsating universe of energy; points of reaction where individualities have their origin and are molded, to flow back into the purer realms of free energy.

Fourth, does the individuality of man consciously survive physical death? Is life continuous? I cannot assert positive knowledge upon this point. But one thing I can say; that I am just as certain of conscious individual existence after the physical body loses its animating spirit as I am that I live now, and that my body and all the objects exterior to myself which I think I perceive about me are actualities.

Should it be asked, what are the realities of the deceiver life? Where is the land of spirits? How are those mansions in the skies perceived by Christian faith built? I should answer: Could the savage whose observation had been limited to the primeval forest form any conception of the marvelous works of civilized man, his great cities with their towering buildings, his ships, his rushing railway trains, the flash of his thoughts and spoken words over telegraph and telephone lines, and all the other wonders of the nineteenth century? Not the slightest, until he had seen them, and but little then. And if there is a spiritual universe all about us, is it to be expected that man's incarnate consciousness, which responds mainly to excitation of the physical senses, can realize in any considerable measure the realities of a state of existence and its perceptive environment in which material conditions and limitations have little or no place? Certainly not.

"The kingdom of God is within you," Thus said Jesus to his critical questioners. And so it is; for no living creature can realize anything external to itself except as the thought, the form of energy, the thing itself, is pictured within the consciousness.

What is time but the measure of a succession of events? And how much of time does any man possess? Only the now, the fraction of a breath. Is it not, then, every man's highest duty to perform to the best of his ability the work of the hour? To let "Each morning see you rise to begin, each evening see its close." To labor for the highest rational happiness in this life, both for himself and his fellowmen?

And, finally, my conclusion is that he who lives this life well, meeting all of its responsibilities bravely, and performing every duty as it is presented cheerfully and faithfully, will have nothing to fear in a future life.

"Thought is the motive power of all intelligent action, and he who thinks rightly will do rightly. Think not evil, therefore, as you would avoid evil deeds and the lashings of an outraged conscience, which will certainly be aroused to action in the real life beyond, even if it lies dormant in this shadow of the great reality.

The true philosophy may be found in Longfellow's "Psalm of Life":

Life is real! Life is earnest! And the grave is not its goal; Dust thou art, to dust returnest, Was not spoken of the soul.

Let us, then, be up and doing; With a heart for any fate; Still achieving, still pursuing, Learn to labor and to wait.

G. W. KATES AND THE CHURCH. I am astonished to read that Brother Dennis asserts that I am trying to organize a "National Spiritualist Church," to replace the N. S. A. at Washington. Who is his authority? I presume it must be only an effort upon his part to exaggerate the idea of a Spiritual Church; for, surely I have never thought of such a thing as a National Church.

I am well satisfied with the National Association, and shall do nothing whatever to conflict with it. The latter should have no enemies, nor should any one be in the least lacking in co-operation. I believe in thorough organization, therefore, want a National Association to be a guide and protector of all Spiritualists. It may be an association of churches or of societies or of both. All localities should thus associate, irrespective of what their name is, so long as they are Spiritualists.

The one thing to be guarded by the Spiritualists, is that no local or National Association shall be the authority to whom all must look. To the contrary, it should be their servant. Organization amongst Spiritualists should be executive more than constructive.

Spiritual culture and modes of development belong to the local work and to the individual—the protection of and help to accomplish these are the duties of a National Association. We can never have an association nor a church as a supreme moral and mental guide. With such an assumption, decay will ensue. Whilst we stand for spiritual, moral and mental culture, we are promoting and building a religious force; hence, to quibble about the word "church" is to strain at gnat and swallow camel. Whatever will serve to enhance the cause of truth should be employed, and surely a church can be made to the present average person a greater moral and educational servant than a society.

Mrs. Kates and self have just held a series of meetings in Massillon and Andover, Ohio, where it was necessary to present the fundamentals of our philosophy in a plain manner. Curiosity and unwarranted expectations were prevalent—a crude idea of crude manifestations and a timid idea that broad would be seen was evident. A broad view of Spiritualism as a philosophy and religion did not exist. A disposition to be boisterous and frivolous was usually apparent in a first meeting, and indeed in every meeting of Spiritualists, where the general public shall attend.

We fail to impress the individual by a course and crude method of procedure. To open with song and invocation tones the average auditor and then to say this is for this evening a meeting of "our church, and we as Spiritualists are seeking to develop a better church than ever known before," we obtain a better hearing and command better respect. We have had general good results in our labors thereby, and have only good will behind us. The people are then more receptive to the truth.

We attract persons whom we otherwise repel. It is a common thing for us to hear: "We did not know what Spiritualism means," and "It that is Spiritualism, we want to know more about it." We can reform the church and develop humanity into broader channels of thought and action, we will then be able to care very little about the names we employ, whether "society," "church" or "guide." For the present we must lead humanity slowly. All growth is unconscious—hence force must be destructive.

Brother Dennis should argue the question, and not say that I espouse what I never have dreamed of. Instead of quibbling, let us make the N. S. A. and each of our local associations a useful savior of all that is good, beautiful and true. Fraternalism.

G. W. KATES.

As such a picture, for example, if the object is a card, say the five of diamonds, five real diamonds may appear to the mental vision as floating in the air. If the spirit theory be true, it is most likely that the disembodied man may perceive all things clearly; but to make them appear as clearly as an incarnate soul is quite another matter, while it is still more difficult for the soul exercising its primary perceptive faculties to make exact reports through the physical senses, which are seemingly the machinery of the secondary consciousness.

The honest investigator of occult and spirit phenomena may sometimes meet with intended fraud, but more frequently he will find himself confronted and puzzled by the intermingled phenomena I have illustrated. In my own investigations I have never met a pretended psychic who could not produce real psychic phenomena; but I have found some who were not always honest. For example, a member of my family called upon a woman who assumed to tell "the past, present and future," and who demonstrated that she was either in communication with spirit intelligences or was able to obtain knowledge of facts from the mind of the sitter and to read the thoughts then in her mind. Some time later another relative called upon the same woman, and was told a lot of stuff that had neither truth nor significance. In the first case the woman exercised her real clairvoyant power, or passed under "control." In the second case she spoke whatever came into her mind while in the normal consciousness, or as some would express it, made up a story.

A man who has traveled for a quarter of a century giving alleged expositions of spiritism and performing tricks on the stage, and through whom in private I have obtained remarkable demonstrations of occult power, said to me: "Ninety per cent. of the work I do on the stage is genuine; 10 per cent. is fraud. I would make it all trickery if I could; but the genuine is so much more remarkable and interesting than the fraudulent that I am obliged to give it to the people and make money."

No investigator who applies the test of objective analysis need be deceived by fraud. At its best it is bungling and ridiculous, if attempted in mental phenomena. In physical manifestations it is not so easily detected, and where there is doubt without opportunity for demonstration, judgment should not be suspended.

My subject calls for conclusions. I conclude, from all the facts of nature as I have been able to perceive them, and as I weigh the perceptions of others: First—That philosophy declares rightly, in the words of Herbert Spencer, the most profound thinker of our age: "We are ever in the presence of an infinite and eternal energy, from which all things proceed." If this energy is God Himself it is the only manifestation of the Infinite it is possible for man to perceive, in this life, certainly, and in the deceiver life, probably.

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As such a picture, for example, if the object is a card, say the five of diamonds, five real diamonds may appear to the mental vision as floating in the air. If the spirit theory be true, it is most likely that the disembodied man may perceive all things clearly; but to make them appear as clearly as an incarnate soul is quite another matter, while it is still more difficult for the soul exercising its primary perceptive faculties to make exact reports through the physical senses, which are seemingly the machinery of the secondary consciousness.

The honest investigator of occult and spirit phenomena may sometimes meet with intended fraud, but more frequently he will find himself confronted and puzzled by the intermingled phenomena I have illustrated. In my own investigations I have never met a pretended psychic who could not produce real psychic phenomena; but I have found some who were not always honest. For example, a member of my family called upon a woman who assumed to tell "the past, present and future," and who demonstrated that she was either in communication with spirit intelligences or was able to obtain knowledge of facts from the mind of the sitter and to read the thoughts then in her mind. Some time later another relative called upon the same woman, and was told a lot of stuff that had neither truth nor significance. In the first case the woman exercised her real clairvoyant power, or passed under "control." In the second case she spoke whatever came into her mind while in the normal consciousness, or as some would express it, made up a story.

A man who has traveled for a quarter of a century giving alleged expositions of spiritism and performing tricks on the stage, and through whom in private I have obtained remarkable demonstrations of occult power, said to me: "Ninety per cent. of the work I do on the stage is genuine; 10 per cent. is fraud. I would make it all trickery if I could; but the genuine is so much more remarkable and interesting than the fraudulent that I am obliged to give it to the people and make money."

No investigator who applies the test of objective analysis need be deceived by fraud. At its best it is bungling and ridiculous, if attempted in mental phenomena. In physical manifestations it is not so easily detected, and where there is doubt without opportunity for demonstration, judgment should not be suspended.

My subject calls for conclusions. I conclude, from all the facts of nature as I have been able to perceive them, and as I weigh the perceptions of others: First—That philosophy declares rightly, in the words of Herbert Spencer, the most profound thinker of our age: "We are ever in the presence of an infinite and eternal energy, from which all things proceed." If this energy is God Himself it is the only manifestation of the Infinite it is possible for man to perceive, in this life, certainly, and in the deceiver life, probably.

ENERGY THE GREAT REALITY OF THE UNIVERSE.

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J. F. FRANCIS, Editor and Publisher.

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JONAH STORY A FICTION.

There would be hope for the ultimate triumph of truth if all the clergy would exhibit as much good sense as did Rev. Lyman Abbott, in a recent Sunday evening lecture at Plymouth church, wherein he expressed his honest conviction that the story of Jonah and the whale is a fiction. Says the press report:

"There was as much laughter and amusement over his remarks as in a performance of a comedy. He started off by saying that the story of Jonah and the whale was a fiction, and there was no obligation on anyone to believe it. It was a parable on the same line as that of the 'Prodigal Son.' 'Dr. Abbott had no doubt a person named Jonah once existed, but his adventures after being thrown from the ship had come to be regarded as the 'Pickwick Paper' of the Bible. 'Unrestrained laughter followed this and some humorous references.'"

PERSONAL OBSERVATION.

Away back many years ago an acquaintance of the writer "experienced religion" at a protracted meeting held in the neighborhood where he resided.

The convert was a farmer in vigorous health, but the strain on his brain and nervous system was such he broke down, and became a religious maniac. He walked the streets of the country town, constantly proclaiming in a loud voice, "There are lions in the way." Then he would pick up great rocks, of such weight in ordinary condition he could not have raised them from the ground, then with both hands lifted them above his shoulder, and hurled them with great force at the imaginary foe. He is seen in our mind's eye as we write, hatless and coatless, with disheveled hair, and the picture of fright, as he fought the beasts that barred his passage to his fabled heaven.

From that day to this an eye has been watchful to observe these wrecks of a false religion. If we do seem, at times, to write harshly against a creed which has filled the world with mental and moral imbeciles, it will be remembered that for some fifteen hundred years—for we find no historical evidence of an earlier origin—we have been fighting the world of a false system of morals over boasting of its charitable work in erecting insane asylums, the very first of which was built as a resort for lunatic monks, made such by their own wicked teaching, into which its projector became the first victim.

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THE PLAGUE.

The governments are moving in an attempt to hold the terrible bubonic plague from transportation from Asia. The Secretary of the Treasury has sent out instructions to all officers at our ports regarding merchandise coming from infected ports. If it is stayed it will not be by quarantine regulations, however rigidly enforced, but because of the higher standard of health, which prevents the inception of the germs.

The bubonic plague is engendered by the filthy habits of the crowded population, living in utter disregard of every sanitary law. Its name comes from buboes, the lymphatic gland becoming swollen and ulcerating. It is identical with the black plague that devastated Europe during the 15th, 16th and 17th centuries, and was suppressed when cleaner habits began to prevail. It seems to have a permanent home on the Eastern shores of the Mediterranean Sea.

The disease begins with a sense of great fatigue, shivering and depression, followed by delirium, stupor, a flushed face, severe pains in the groins, armpits and breast, swelling of the lymphatic glands, a dark, coated tongue, dark patches and ulcers over the whole body, relaxed bowels with bloody discharges, clammy sweat, sinking pulse, and death. Medical skill as yet has opposed no check to the disease. There is no doubt that it is caused by germs of a distinct, specific character. In the horrible hygienic conditions prevailing in the cities of Asia and the shores of the Mediterranean, the corrupt blood of the pariahs furnishes a soil nourishing the germs and developing their most malignant form.

The imminent danger now threatening shows how intimately the most distant nations are related, and that the most civilized are necessarily "keepers" of the lowest races, or must suffer from neglecting their obligations. As long as the present conditions prevail in the Oriental cities, will Europe and the Western world be constantly menaced by cholera and various forms of plague. It is now time for the doctors to send a bottle of good blood from a plague-stricken sufferer, to "culture," and thereby evolve an anti-bubo-toxin, and then have it made legally compulsory that every man, woman and child be vaccinated. It would be just as reasonable as vaccinating against smallpox or cholera.

The people of this country have nothing to expect or hope for from the doctors; or the efficacy of drugs in staying the disease, should it be brought to our shores. Only by bringing the standard of health up to that point where it can successfully resist the development of the germs, is there safety.

FAITH A MIXTURE BY LAW.

The great mass of readers have not turned aside to trace the origin of their religious beliefs, or to consider the methods by which they became fixtures in the public mind. Take transubstantiation—the transference of the bread and wine of the eucharist into the absolute blood and body of Christ. It is exceedingly difficult to conceive it possible for a sane person, with ordinary intelligence, to believe such a mystic doctrine, so obnoxious to all his senses. At one time, so late as 1590, the king of England decreed punishment of death against all who refused to acknowledge the truth of this physical impossibility. See Encyclopedia Britannica, Vol. 8, p. 376.

By like penalties through the centuries, the religious opinions of Christendom were formed. Some ignorant priest projected the silly idea of adding to it. The years passed on; finally a king, to gain favor with priestcraft, compels its acceptance by the populace. It was so with the absurd doctrine of the trinity; so came Sunday observance; so the sacredness of the cross and the "Holy Bible." Creatures of law in barbarous ages, we are the inheritors of its ferocious requirements.

POLLY OF THE TREATING HABIT.

"The practice of buying drinks for companions at bars as a mark of friendship or hospitality," says the Philadelphia Bulletin, "is one of the peculiar customs of the American people, which most of the men who participate in it freely acknowledge has become an abuse. It would be a good thing to do away with the practice altogether, but this will not be brought about by a legislative enactment which interferes with personal rights. We have too much legislation of this kind already. The 'treating' habit can be broken up only by a voluntary recognition of its immorality and viciousness."

THE FOSTER PARENT.

Two women and a man went insane at a revival in Chicago. The religion of Chicago will do anything—Country Paper.

It makes no difference whether in city or country, the same result always follows revival meetings. Asylums are erected for the reception and care of such mental wrecks, then the church boasts that it was the inventor of insane asylums. Let them have the glory, but don't fail to keep the word advised that Christianity is the foster parent of insanity.

THE DIFFERENCE.

"An opinion, right or wrong, can never constitute an offense, nor be in itself a moral obligation. It is a truth; or it may be an error; it can never be a crime or a virtue."

The church does not indorse such wholesome postulates as the above; on the contrary it insists that faith is the base of all goodness, and the parent of every virtue; while disbelief is not only the source of all crime, but is a crime of itself.

THE LYCEUM.

Hudson Tuttle commenced a series of articles, or "Lyceum Lessons," in our issue of last week. They will no doubt prove very suggestive and interesting to teachers as well as to the children under their instruction. They will continue for three months. Twenty copies of the paper containing them will be sent each week to any lyceum for 10 cents.

PROF. BARRETT'S ADDRESS.

The address delivered before the last National Association by Prof. Barrett is being read by the members of the Lyceum who would never have seen it, had not The Progressive Thinker had the enterprise to publish it—an enterprise not followed by any other Spiritualist paper in the United States. We are now sending out hundreds of them weekly. The paper containing Prof. Barrett's address also contains other highly interesting lectures and articles. In fact the paper is checkfull of valuable information. See announcement on 5th page.

"Science of the Soul." By L. A. Sherman. The price of the cloth-bound edition of this very interesting book has been reduced to \$1. Paper-bound, 60 cents. For sale at this office.

A VOICE FROM ENGLAND.

AND IT COMES WITH NO UNCERTAIN SOUND.

Mrs. Emma Hardinge Britten, the Gifted Speaker and Author, Gives Her Views on Important Questions.

AN URGENT AND WORLD-WIDE APPEAL FOR REFORM IN THE CONDUCT OF SPIRITUALISTIC MEETINGS—STIRRING WORDS FROM AN AUTHOR, LECTURER AND SEER, FAVORABLY KNOWN THE WORLD OVER—THOUGHTS WORTHY OF THE ATTENTION OF EVERY SPIRITUALIST.

To the Editor:—Realizing alike the fearless, candid, and truthful tone of your publication, I call your attention to a point, the repudiation of which I purpose to distribute from your columns to many other organs, claiming to represent Spiritualism.

In a recent article in one of the American Spiritual papers, I find the following notice which I use as text of the remarks I have to offer. They are written by Mrs. R. S. Lillie, one of the finest speakers and expounders of true Spiritual Philosophy of the age; a whole-hearted woman, and a true Spiritualist to boot. She says:

In Light of Truth, Dec. 5th, Lyman C. Howe says he has no engagements for the winter and spring, and if none call him he shall conclude that he is not in demand on the Spiritual rostrum, and must turn his efforts in some other direction. What does it mean—that one of the best instruments for voicing the truth from spirits to mortals is unprovided for? His lectures are known to be among the most profound and instructive of the age, and the great need of running Spiritual meetings by nearly all societies is ruinous to the welfare of the cause, and is driving from it into the liberal churches, by tens of thousands, those who have been attracted to Spiritualism—have learned its central truth, and going to the meetings find that they are supplying intellectually, and withdrawing, leaving a circle at home to meet their requirements. And while such men as Lyman C. Howe are left idle, the platforms of hundreds of meeting-places over the land are supplied with an inferior order of intellectual because, as some of the managers say, "It doesn't matter so long as the audience is kept, and the fact that the main thing," which in many instances means that there is to be an exhibit, presumably, to prove that spirits are present, but which too often is of such a questionable character as to leave doubt and distrust of the truth of such things, always doing untold injury to the true Spiritual test medium.

And while many officers of societies admit these facts and lament the conditions, they will conclude by saying: "But it draws." Here is the great error most societies are run on—the principle that sensation of some kind must be kept up to bring in the fee at the door, instead of supporting and sustaining the truth, that it may go forth to mankind a blessing.

Spiritualists should contribute to the upbuilding of Spiritualism and what it represents, as they used to do when they were in the churches. They should look upon it as a duty to put it before the world. Instead of which it is so often the case that the mediums are pretender, with information obtained from day source, coupled with flimsy tricks, transparent to the majority, occupies the platform and blinds enough of the audience to insure success. These are facts acknowledged by thousands of Spiritualists who are anxiously asking what will be the result, and wherein lies the remedy?

There is, as it appears to me, but one remedy. It is to establish a place of meeting and procure means to carry it forward, and whether presenting the philosophy or phenomena, have each in its proper time and place, and the best that can be procured; and it is my belief that the best way to be classed as mediums they should be held at separate times, as neither one can be at their best with a restless audience—one portion of which has come for one thing and another for another.

MRS. R. S. LILLIE.

To supplement Mrs. Lillie's wise remarks given above, let me add a few words of my own spiritual experiences. From earliest childhood, I saw spirits or what the servants and others around me called "ghosts," and heard voices, often proved to be prophetic of coming events. Brought up in the tenets of the church of England, I was not until I was twenty to twenty-five years of age that I heard any tidings of the newly found wonder of Spiritualism, then only known for about twelve years. For the sake of finding answers to items for certain English musical papers, I wrote for, I began to investigate the new wonder, and the infinitesimal Ada Foye being the medium, I was the first to be found, and all who know her still expect to find, every friend and relative I had ever known, and deemed "dead," alive again, living, and loving me; in a word, that mortal death was only the entrance to a new and higher life, and that there was only change, but no death, and the long and searching investigation with Mrs. Foye, the Fox sisters and hosts of other now unparalleled mediums, I became myself a strong and enthusiastic test medium.

I sat in New York from morning till night for thousands of visitors, and that under strictly enjoined directions from good and kind spirits, occupying fine and commodious rooms, and on the 1st of Day of New York, the famous Indian rubber merchant, at his hired premises, 553 Broadway, in the same building, Kate Fox, paid by Mr. Day, sat free for the public as an infallible test medium, by the means of raps; and he also published the New York Christian Spiritualist, a paper of which I was editor. I draw these particulars, in brief from my own as yet unpublished autobiography, to give a circumstantial weight and authority to that which I desire to follow up these details. After devoting myself to the above named work, my kind and loving friends, for nearly two years, and during that time, I venture to assert, thousands of converts to the belief in spiritual existence and communion, the spirits themselves, by a series of maneuvers too strange and unique to be dealt with in this article, compelled me, in despite of all my English prejudices to the contrary, to devote myself wholly to the duty of lecturing to Sunday or other public audiences, and to give up entirely sittings or even attempting to act in either public or private as a test medium again.

They explained the test of real identity proving the presence of departed spirits, and the test of the "double" names, ages, and tokens of personality very given, that these could only be rendered, when certain organs of the medium brain could be influenced by the communicating spirits so as to give unmistakable proofs of the communications identity.

The ideas desired to be impressed upon the brain organs of inspired public speakers, were, as my teachers all insisted, of a totally different nature to those which recalled names, ages, dates etc., under the influence of communicating spirit friends, and the attempt to act upon the two different brain exercises would not only be impossible but ruinous to the integrity of the medium's capacity.

Many more stringent pleas of a similar kind were advanced between the attempt to give spirit friends the opportunity of rendering by merely personal tests, the proof that life still subsisted beyond the death of the body, and the splendid religious teachings which can be communicated under specially prepared and favorable influences.

The stupendous facts of spiritual revelations of a scientific religion and a religious science. I have much more to say of the varied and differential lines between personal tests of identity between spirits of departed friends and the inspirational aspects which point to the future, and the mighty fact that mortal death is only the successive change from one phase of existence to another, urging—us, compelling us to live better and purer lives than those of our general earthly career, for the sake of preparing for the mighty change called death.

Let it be clearly understood, however, by my readers that I insist not as I have done for the last thirty years, that no one has ever absolutely known of spiritual existence beyond the grave, or the fact that death is of the body alone, and does not touch—much less quench the spirit—until the proofs are given, and the phenomena of modern, no less than in ancient Spiritualism.

I am a Spiritualist simply upon the proofs of spirit return afforded solely by spiritual phenomena—but when I come to question what we shall do our Spiritualism, I find there are two distinct and wholly inseparable phases of our glorious revelation which ought to be carefully and religiously maintained. The first of these phases is that the phenomena which prove the return of the spirits to their friends should be given—as they first were in small harmonious circles gathered together on the Christ principle that "Where two or three are gathered together in my name I will be in their midst."

Next it is deemed wise or advisable to hold public meetings for tests, let it be understood, first, that alleged test mediums have been thoroughly proved to be such and are to be relied upon for their capacity as well as honesty. They may not be inspired to give the religious phases of the movement, any more than mechanics and inventors are found to be poets or painters, or different organs of the brain merge into the entity of its special powers.

The result of the total disregard of brain potencies in spiritual mediumship, however, amongst the conductors of spiritualistic societies, has been, and still is, fatal to the welfare and progress of the movement.

I could say even far more than good Mrs. Lillie,

SPIRITUALISM SCIENTIFICALLY DEMONSTRATED.

BY PROF. ROBERT HARE.

His Remarkable Researches Made in the Early Years of Spiritualism.

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

"The mortals of earth expect truth from the spirit land; they think that it is perfect, and that the angels are omnipotent. Oh, how far do they wander in the darkness of their own minds! The spirit home is progressive, like unto this: the canting hypocrite passes into the heavens with the same thoughts; the simple babe too passes into this new-born life with all its childish innocence. Each one has to mount the ladder of progression."

"There are millions in the spirit world that know not of the existence of this planet, even as the children of this earth know not of the starry world above. But on beholding angels descend to this hidden planet, they follow and in wonderment behold a new world, and that world inhabited. Then do they find whence they originated."

MESSAGE FROM JOHN C. CALHOUN.
I was present, by Calhoun's appointment, with the Misses Fox and their mother. We were seated at the table as heretofore, our hands and arms resting upon it. I was directed to put paper and pencil on the drawer. I placed several sheets of writing paper on the table, and with a wood pencil, on it I soon heard the sound of the pencil on the paper. It was then rapped out, "Get the pencil and sharpen it." I looked under the table, but did not see the pencil. At length I felt it lying diagonally from me, three or four feet from the table. The pencil was broken off within the wood. I sharpened it, and again put it on the drawer. Again I heard the sound of the pencil on the paper. On being directed to look at the paper, I discovered pencil marks on each side of the outer sheet, but no writing. Then was received the following communication:
"The power is not enough to write a sentence. This will show you that I can write. If you meet on Friday, precisely at seven, I will write a short sentence." JOHN C. CALHOUN.

We met, pursuant to appointment, at our seats at the table, our hands resting on it as usual. I placed the paper and pencil on the table, and the drawer opened, and said:
"Friend, I wish the sentence to be your handwriting, so that you will recognize it." He replied, "I know the writing." He then gave you minds on the spirit of Calhoun."

I soon heard a loud movement of the pencil on the paper, and a rustling of the paper, together with a movement of the drawer. I was then directed to look under the drawer. I looked, and found my pencil outside of the drawer, near my feet, but found no paper on the drawer where it was placed. I raised up the drawer, and discovered the paper lying under it. The sheets were a little damaged, and on examining, I found on the outside sheet these words: "I'm with you still."

I afterward showed the "sentence" to General James Hamilton, former Governor of the State of California. Waddy Thompson, former minister to Mexico, General Robert B. Campbell, late Consul at Havana, together with other intimate friends of Calhoun, and also to one of his sons, all of whom are as well acquainted with his handwriting as his own; and they all pronounced it to be a perfect fac-simile of the handwriting of John C. Calhoun.

General Hamilton stated a fact, in connection with this writing, of great significance. He says that Calhoun was in the habit of writing "I'm" for "I am," and that he has numerous letters from him where the abbreviation is used.

Mrs. General Macomb has stated the same fact to me. She says that her husband, the late General Macomb, has shown to her Calhoun's letters to him, where this abbreviation "I'm" was used for "I am," and spoke of it as a peculiarity of Calhoun.

How significant, then, does this fact become! We have not only the most unequivocal testimony to the handwriting itself, but, lost any skeptic should suggest the possibility of an imitation or a counterfeit, this abbreviation, peculiar to him, is known only to his most intimate friends, and who no imitator or counterfeiter could know, is produced by way of putting such a suggestion to flight forever.

This "sentence" is perfectly characteristic of Calhoun. It contains his terseness of style, and his condensation of thought. It is a test from which no imitator will be written. It proves—1. The immortality of the soul; 2. The power of spirits to revisit the earth; 3. Their ability to communicate with relatives and friends; and 4. The identity of the spirit to all eternity.

How our soul expands with these sublime communications! How resistless is this testimony of their truth! How surprising that men can doubt, when this flood of living light is poured upon them by spirits who, in the language of Webster, "revel in the glory of the eternal light of God!"

P. T. ALLMÄDER.
Mrs. Sarah Helen Whitman, Providence, R. I.

THE CORROBORATIVE EVIDENCE FROM FOREIGN SOURCES—JAMES C. DE MIRVILLE'S MANIFESTATIONS OCCURRED IN FRANCE IN 1851.

With the flood of manifestations which have swept over all civilized countries, the evidence from this source is furnished forty years ago now seemed inadequate and meagre. Its value is in the light it throws on the early years of the movement, and the wonderful similarity in the phenomena and their combinations.

Of this character is the admission of the Roman Church of the spiritual origin of the manifestations; ascribed, however, to diabolic agency. To this allusion has been already made; but I subjoin some letters and expositions, translated from a French work lately published on Mesmerism, Clairvoyance, and Spiritual Manifestations.

The following letters, taken from the work in question, will require no further introduction.

If the Roman clergy thus advance the inference that the manifestations and intellectual communications come from spiritual agency, it will be easy

for Spiritualism to show that it is vast more devoid of diabolic malevolence and inhumanity than the institutions sanctioned by that priesthood.

LETTER OF M. P. DESAULCY.

"Sir—You desire me to report to you my opinion in writing, which I have formed as to the strange phenomena, to say the least of them, which have been conventionally called table turning and table talking. I am not the man to recoil from what I regard as a truth, whatever sarcasm may be reserved for my profession of faith, and therefore proceed to satisfy your inquiry."

"It is about eight or ten months since when the public of Paris was agitated by the late arrival of the fact from America and Germany; a fact which pure physics was not able to explain. I did as many always do, and have no doubt done for a long time—received this account with the most determined incredulity, and, I confess, with ridicule. I considered its adepts as charlatans or as simpletons, and refused for a long time to bestow on it the least of my attention. On the 10th of the month, however, and after hearing many affirm, to whom I could not apply these epithets, the reality of these facts, I determined to try for myself."

"My son and a friend were my two companions; we had the patience for forty-five minutes, seated at the table, to form what he called the chain, and were not a little surprised, I assure you, to see at the end of that time the table on which we were operating, and which was merely the parlor dinner-table, begin to move, and after some hesitation to perform a rotary movement, which, accelerating, became very rapid. We endeavored by pressing to make it strike against the bar and arrest its motion, but could not succeed."

"After repeating the experiment two or three times, I sought to find some cause in physics for the movement, and noticed the whole because of Electro-Dynamics with the aid of an electro-dynamic compass, iron-filings, iron, etc. As I could not detect the least trace of electricity, I thought then of impulses due to the volition of the operators, and of which a sort of integration might be the cause. I stopped, and for several weeks did not give the smallest attention to a phenomenon which did not seem to merit any further notice."

"Finally was commenced the faculty of talking, and I assure you my incredulity was considerably greater than my curiosity. I was, however, very rapid. I watched the roguish, as I suspected, for two hours, but left the room a full believer of its reality, without any further examination, confirmed too by all subsequent experiments. (1.)

"Perhaps this will throw a little light upon the subject. H. T. HORN, Washington, D. C.

COMMUNICATION FROM WINONA.
The spirits who personate children through media are very wise spirits. They belong to the child-sphere, for they almost invariably have passed from earth in early childhood and are used by wise spirits as messengers from spirit-life. They belong to the type such as Christ spoke of when he said, "Suffer little children to come unto me, for of such is the Kingdom of Heaven."

Though we grow up in spiritual wisdom, yet on earthly matters we are as little children and enter that sphere when we return to earth. My name is Janie (Winona). I am a little French Indian girl.

A TERRIBLE PROPHECY.
To the Editor:—Permit me to occupy a little space in your valuable paper by way of explanation regarding those Prophecies. Many persons seem to think that the little earthquake which occurred in England Dec. 17, 1896, was all there is to be of the prophecy. Not so; the occult forces, employed by the Chief Messenger to precipitate the earthquake, were impinged on those of the earth, and the northern hemisphere, where the solid was greatest.

Those forces were put in motion last summer. Their first effect was to be in December, 1896. After this slight earthquake were to occur at different places around the northern hemisphere. As I have stated above, where the solid force was applied, and hence at a few places small earthquakes occurred where such phenomena were almost unknown. Result:

Dec. 17, 1896, was but the beginning; a puff of wind to the awful hurricane that is approaching. By the time you get this fully explained, the great readers you and they will more fully realize that what I have here written is true. During the month of February, 1897, the Peninsula of Europe, that is Spain, Portugal and the adjacent islands in the Mediterranean will go down, and millions of people be swallowed up.

Bear this in mind, Spiritualists and readers of The Progressive Thinker, and forget not "By their works shall ye know them."

In order that your readers may be made more fully acquainted with the future, I have written a book, entitled "Principles of Light and Color," to publish all of my prophecies and other valuable matter in a small book called the "Book of Prophecy."

Yours for the Science and Philosophy of Spiritualism, G. H. MILLER, M. D., 537 Monroe St., Springfield, Mo.

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ANIMALS IN SPIRIT-LIFE.

To the Editor:—As this question seems of late to have taken a new growth, permit me to add my mite. It does not seem to have occurred to the Spiritualists that there might be a possible continuation of life among the inferior animals, and that this new condition might not interfere with human spirits. I have asked this question of those who seemed to be intelligent inhabitants of the spirit-sphere, with varying replies.

But on one occasion I recall a very satisfactory reply. I cannot recall the exact language, but the substance of it was that animals were thought to exist in spirit-life, but in a sphere peculiarly adapted to themselves. This struck me as most probable. To say that the intelligence of the inferior animals (for man is an animal) serves the purpose of advance and then goes out to reach a higher plane of earth habitation until the mental state of humanity is reached, is giving expression to meaningless words. That all species of such will co-exist with man is equally absurd. I leave this question to the separate plane of life as the only logical one.

SUICIDES.

If there is any other subject, however, on which our brethren talk more sily nonsense, I shall vote that it is the subject of suicides.

What sense is there in ascribing the unfortunate condition of the suicide to premature destruction? If that is good philosophy, it follows that all who die a natural death at an age younger than that of the suicide, are in a more deplorable condition than he. This must be self-evident, for they went at still younger ages, and if age is the criterion, that settles it. Suppose one of two hundred years of age, a child, a silly dolt, and blossoms in the hedges of these wonderful plants, which is the garden's boundary line up on two sides. To breathe upon this coast, the strong sea air warmed by so much sun, is in itself such happiness as makes life an exhilarating pleasure. Here, while the mother is free from such misfortune?

Should anyone assume the role of teacher on this matter, I hope he may not pass out of the limits of the topic. I am simply fighting the much worn and absurd proposition that the punishment of the suicide is to be in the next world, who passes away as such, must surely suffer the penalty of his crime. I cannot think the suicide is subject to any different laws.

B. R. ANDERSON.

CHILDREN IN SPIRIT LIFE.

In re Esmeralda's query to Hudson Tuttle concerning the continued child-like manner of speaking, for a long period of years by certain spirits:

In response, the charming spirit Winona who has continued Mrs. H. T. Horn for many years, informs me that in coming to earth she cannot do otherwise than assume her earth-sphere character and manner, and it is the same with every spirit. This does not in any way imply any retrogression, as is shown by intelligent spirits to profound questions that are occasionally put to Winona. After leaving the earth-sphere, and entering her spirit home she is no longer a child in manner, but her veritable individualized self.

Perhaps this will throw a little light upon the subject. H. T. HORN, Washington, D. C.

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A WONDERFUL PSYCHIC.

ETHEL GILLIAM,

The Greatest of All Psychics.

SHE SEEMS TO HAVE EYES IN HER FINGER TIPS—THOUGH BLIND SHE READS HANDWRITING AND COMMON PRINT BY TOUCH ALONE—SHE HOLDS SWEET CONVERSATION WITH THE ANGELS—A MOST REMARKABLE CASE.

To the Editor:—I send this clipping from the "Examiner" of San Francisco, January 24th. The case of little Ethel Gilliam is a most remarkable one in interest and incentive to psychic study and investigation, the remarkable well known one of Mollie Fancher, Brooklyn. I think if you have not already seen it, you will be sufficiently interested to publish it.

I am surrounded by winter brightness; butterflies on the strawberry blossoms, honey bees sipping sweetness from the hearts of fragrant violets, and larks, linnets, robins, blue-birds, wrens and song sparrows all about the garden and the green fields of grain, gushing out, each in its own inimitable way, thanking for its own beautiful life.

As soon as the story of the miraculous resurrection became known the house was overrun with callers. The Rev. A. J. S. Key and wife, with Rev. J. G. Garlick were among the first to visit the strangely afflicted girl. Both gentlemen set about at once to test the remarkable power of vision and speak in wonder of what they saw.

Though her eyes are fixed and immovable by any act of her will, little Ethel let her hands wander over the persons of her visitors and described them perfectly, although at first she was difficult about herself.

Her descriptions of Heaven were remarkable for their poetical brilliancy, and at night when she refused to let any one sit up with her she told of the visits of the angels.

Other people called, among them T. A. Gray and wife, and Thomas Cox of Palouse, and J. B. Cawthorn, a photographer of Walla Walla. They gave the girl an unopened magazine after dark, when complete darkness enveloped the room. Carelessly she slipped her hand between the pages and read the contents of the paper her fingers rested upon. Though her previous revelations had prepared them for wonder, this last test amazed them. "Taking the magazine from her and marking the page, they bore it to the light and lo! and behold, she had read it word for word. Numerous other tests developed the same astounding results.

Mr. Gray handed her a magnifying glass which none present knew was possessed of the power of reversing the objects that came under it. Ethel had no sooner received it than she passed over its surface and laughingly exclaimed that she could see every one in the room, but that they were turned upside down. Such, indeed, was the prediction of the glass when held at a certain angle. The glass was a source of special delight to her. She could turn it toward the object she desired to see, pass her hands over its surface and look at anything she wanted.

A few days later she surprised her visitors and her parents as well by telling them of a great flock of sheep on a hillside. She noted carefully their movements and described them in detail. Investigation revealed the fact that the same flock of sheep she had described were being pastured a mile and a half away from her home, just as she had seen them. She told as well of watching a threshing machine at work on a farm an equal distance from the house, which was also true, and every afternoon she laughingly depicted the games that were being played by the children of the school, many rods away, and entirely hidden from every eye in the room but her own keen vision. The games were always found to have been identical as she described them, and now her little schoolmates, undisturbed by the issue her curious case takes with science, and accompanying her peculiar powers as a matter of course, daily enjoy their favorite sports that she can enjoy them in her far-distant home, while they make merry at school. Through daylight or dark, her mysterious vision penetrates, and she reveals in words, speed and accuracy, in daylight or in darkness, the scenes of pictures, through her marvelous finger-tips alone, and when weary of reading popular magazines, she lies back among the pillows of her sick couch and watches the games of her happy playmates at school, far removed from the view of even those solitary attendants who have to do with her. Startlingly vivid are the descriptions she gives of occurrences miles away from her which investigation has never failed to show were transpiring at the very moment she beheld them, and in just the manner in which she described them. Nightly she sees the changes of the river and the realms of eternity, there to dwell till dawn, a companion of the angels.

And this is while she is blind, and learned scientists study her remarkable case in perplexity, this little Palouse girl, though her eyes can see nothing, and would not flinch from any test. The eyes were fixed, the lids paralyzed and drawn tight over the eyeball. A smile of inexpressible sweetness illuminated her countenance.

It was some time before she would talk to us. I handed her a photograph, which she gazed at for some time and described it perfectly. Some other pictures were given her, some single and some groups. She described all as well as if she could have seen them. Then she described our watches and told the difference in the time of each, all with her eyes closed, and most of the time her forehead eyes and her face covered with the sleeker of her dress so that if she had the best of eyes she could not have seen. She told the date of coins by taking them in her fingers when the light was so poor I could not see the date myself.

J. B. Cawthorn and Thomas Cox gave her an unopened magazine after dark. None present knew its contents. She would slip her hand between the leaves and describe a picture. The same leaf, taken it to the light and find it just as described. She could write or read just as well after dark as in daylight.

About this time H. A. Gray gave her a magnifying glass. She took it in her fingers and began to laugh. She said she could see with it, but it stood the people on their heads. Mr. Gray took the glass and found it was so that everything looked upside down. The glass was a great comfort to her, as it she could see all over the room, it ways running her fingers over the glass and turning it towards what she wanted to see. The glass, she said, always magnified the object looked at. Her hearing was so acute that she could hear the number of pulses in the room by hearing her breathe.

A few weeks after that the soul seemed to be separated from the body

to such a degree that she could describe anything for miles around that seemed to strike her fancy. She described a band of sheep in the mountains one mile and a half away from the house, and told the time that a threshing machine started on a neighboring farm. She would laugh and say, "I am being questioned would say: 'I am with the children at school,' and would describe their games."

All this time she would only call for a drink and a little to eat, once a day, in the evening. She did not retain anything on her stomach, throwing up everything that she ate or drank. A doctor forced some water into the stomach, but it was at once rejected. She would not permit any one to sit up with her, claiming the angels visited her every night, and that she talked to the bright ones. She would not look up, the trees, the lake and River of Life. Altogether her description tallies with the great book. At present she is gaining strength.

H. Y. SKEBE.

H. A. GRAY.

AS FUNERALS SHOULD BE

MRS. J. FRANK BAXTER PASSED TO THE HIGHER LIFE—A TYPICAL SPIRITUAL FUNERAL.

To the Editor:—The last issue of your interesting paper has just come to hand. I notice an impressive communication from the pen of our esteemed colleague, J. Frank Baxter, written in exile from home. From the place where he had been summoned on account of the departure of his beloved companion to the higher life. Thinking his many friends may be interested to know something of the details connected with the funeral services I feel moved to send them to you for publication.

Mr. Baxter informed me by personal telegram, that he wished her to secure Mr. Hull, if possible, to officiate at the funeral. Mr. Hull's engagement on that day was so near home it enabled him to do so. However, it compelled the friends to appoint the hour for the funeral to last upon these auspicious and convenient a time as an hour later the day would have been. I accompanied Mr. Hull to Mr. Baxter's home and according to his request, assisted in the services.

The exercises were opened with an invocation of the spirit, followed by an invocation which seemed to conduct a spirit message to husband, daughter and friends. Mr. Hull chose for his text, Romans, 12:15: "Weep with them that weep and rejoice with them that rejoice." The discourse was replete from the first to last, with the Spiritualist's ideas of the "Higher Life." We did not feel that Mr. Baxter or daughter needed any words from us to comfort them in the hour of their bereavement; we did feel they needed the sympathy of congenial friends, and we realized the fact on that occasion as on all similar ones that a proper funeral service assisted to conduct a spirit message to realize more fully its condition in the spirit-land.

In all of the funeral arrangements, Mr. Baxter ignored every custom that adheres to the old orthodoxy in connection with the event called death. There was no badge of mourning about the house; in place of the customary black drapery at the door, was hung a garland of flowers.

The floral offerings were many and beautiful; not only were flowers placed on and near the casket, the rooms were decorated with them, and with foliage and vines. Instead of having made an effort to have the house somber, in the gloom of death, it seemed as though the place had been made as inviting as possible for the friends in and out of the house. Sweet as the fragrance of the blossoms distributed in the rooms was the influence that rested from first to last upon those assembled.

The Ladies' Aid of Boston was largely represented. Before Mrs. Baxter's health failed, she was an active member of that organization. On the twenty-fifth anniversary of the marriage of Mr. and Mrs. Baxter, The Ladies' Aid presented Mrs. Baxter with a lovely easy chair. It was consequently the gift of Mrs. Baxter during the several years she was an invalid when she was not on her bed. Her accustomed place was in the bay window in the parlor; in that place she had received her friends in all those months when too feeble to leave the house. The easy chair was left in its accustomed place, the parlor was white sitting in the chair, and the offering from the members of The Ladies' Aid, consisting of a garland of rare carnations, fifty-eight in all—one for each year of her earthly pilgrimage—was hung upon the chair. It was draped in white with snail-like flowers, elegantly and apparently without effort, provided to her friends during the service; not one but that felt it had been "reserved for the arisen wife and mother."

The remains were not taken from the home until evening. The family took their final leave of the body at the crematory the following morning.

I cannot close my communication without a word concerning Mrs. Baxter. Though not as extensively known as her husband, she was no less interested and devoted to the cause of Spiritualism than he. She even made as much of a sacrifice. Though so ill for a long time, she went to the funeral, and often urged him to accept suggestions when he hesitated to do so because of her precarious physical condition. She cheerfully sacrificed the companionship of her husband when she loved so dearly that he might labor for humanity's sake in the field of reform.

She was cared for most tenderly by a devoted daughter and son-in-law; the son-in-law performed the part of a true son under all circumstances.

Mr. Baxter will continue in the work he espoused so many years ago. The sweet voice that welcomed him so many years from his wanderings and the dear smile that never failed him even in her days of suffering, will no more be realized by physical sense in the home, but who shall say that welcomes will not be as sweet and smiles as radiant as in the old time, when our dear brother came to his rest?

—That room where the dear face will look from beyond the shadows upon him, and where spirit voices shall unite with his in the melodies of song. Who can know these things better than our brother, J. Frank Baxter?

MATTIE E. HULL.

Mrs. Cora L. V. Richmond, founder of the Church of the Soul, left this morning for Lansing, Mich., to participate in the Mass Convention of Spiritualists to be held there February 5, 6 and 7th, under the auspices of the National Spiritualists' Association and the Michigan State Spiritual Association. She will return to Chicago in time to be in her usual place Sunday evening.

W. RICHMOND.

WE WANT TO DO MORE GOOD.
And in order to do more good, we should reach 1,000,000 new readers. Help us to do it. Let each subscriber get an additional subscriber. Read the announcement on fifth page headed "Fifteen Cents," and then act in our behalf.

Remember, please, that in order to obtain these three books for \$1.25, you must send along a year's subscription to The Progressive Thinker; that is, pay one year, and the three books costing \$2.25. It is the subscription to the paper that enables us to send you these three books at cost.

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MRS. J. FRANK BAXTER PASSED TO THE HIGHER LIFE—A TYPICAL SPIRITUAL FUNERAL.

To the Editor:—The last issue of your interesting paper has just come to hand. I notice an impressive communication from the pen of our esteemed colleague, J. Frank Baxter, written in exile from home. From the place where he had been summoned on account of the departure of his beloved companion to the higher life. Thinking his many friends may be interested to know something of the details connected with the funeral services I feel moved to send them to you for publication.

Mr. Baxter informed me by personal telegram, that he wished her to secure Mr. Hull, if possible, to officiate at the funeral. Mr. Hull's engagement on that day was so near home it enabled him to do so. However, it compelled the friends to appoint the hour for the funeral to last upon these auspicious and convenient a time as an hour later the day would have been. I accompanied Mr. Hull to Mr. Baxter's home and according to his request, assisted in the services.

The exercises were opened with an invocation of the spirit, followed by an invocation which seemed to conduct a spirit message to husband, daughter and friends. Mr. Hull chose for his text, Romans, 12:15: "Weep with them that weep and rejoice with them that rejoice." The discourse was replete from the first to last, with the Spiritualist's ideas of the "Higher Life." We did not feel that Mr. Baxter or daughter needed any words from us to comfort them in the hour of their bereavement; we did feel they needed the sympathy of congenial friends, and we realized the fact on that occasion as on all similar ones that a proper funeral service assisted to conduct a spirit message to realize more fully its condition in the spirit-land.

