



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

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A FRAGMENT OF OLD SUPERSTITION AND INTOLERANCE.

ILLINOIS LAW FOR WITCHES.—OLD ENGLISH STATUTES ARE STILL IN FORCE IN THIS STATE—FORTUNE TELLERS AND CLAIRVOYANTS MAY BE ARRESTED AND TRIED—BURNING AND HANGING THE PENALTIES PRESCRIBED FOR THEIR TRADE—TWO INSTANCES WHERE THE LAW DECREED DEATH TO THE ACCUSED.

It would be lawful to burn at the stake every Spiritualist medium and clairvoyant and fortune teller in Chicago, says the last Sunday's Chronicle. Positively, seriously and without the slightest suggestion of romance, there is law in Illinois to warrant the arrest, trial, conviction and death by hanging, burning or other method of every man or woman in this State who pretends to tell fortunes or reveal the future or locate hidden treasure or influence persons in love affairs. The witchcraft laws of old England are in force in Illinois. They have never been repealed. There is no reason in law why the scenes of Salem, Mass., should not be repeated here in Chicago.

As to the probability of such a thing being done, that is another matter. As to the public sentiment and the changes four centuries have wrought in that foundation of all enforced legislation, of course it would not permit such a thing as is here suggested. But it may interest you to follow somewhat the subject of witchcraft and its punishment. In the first place, any lawyer will tell you that the following language may be found in chapter 28, revised statutes of Illinois:

Be it enacted that the common law of England so far as the same is applicable and of general nature, and all statutes and acts of the British parliament made in aid of and to supply to the fourth year of James I., and which are of general nature, and not local to that kingdom, shall be the rule of decision, and shall be considered as of full force and effect until repealed by legislative authority.

Here is the text of a law passed prior to the fourth year of James I., of "a witch and not local to that kingdom:

All persons invoking any evil spirit, or consulting, covenanting with or entertaining, employing, feeding, or rewarding any evil spirit, shall suffer death.

That law was passed in 1603. It is in the British statutes at large, volume 4, chapter 12, page 599. Lord Bacon was a member of the house of commons at the time and gave the measure his approval.

TO DETECT A WITCH.

Lord Coke, whose name is inseparably associated with English law, tells us what was the common law of England which this later State of Illinois has inherited on its statute books, and he also tells us how we may detect a witch, and submits in his Institutes some excellent general observations on the subject.

He tells us that the common law of England had well established the doctrine that witches were felons. The Statute of James I., referred to, only put into writing the spirit of the law which had long been fixed. "Before the conquest it (witchcraft) was severely punished," he says, "and after it was made felony by Elizabeth, and again by James, which repented 5 Elizabeth."

Then he proceeds to define the offense: A conjurer is he that, by the holy and powerful names of God, invokes and consults with him, or to do some act. A witch is a person that hath conference with the Devil to consult with him, or to do some act. "Thou shalt not suffer a witch to live."—Ex., chap. 22, Deut., chap. 18-19, 11, 12.

And you want the laws for 17? Then read this passage in Lord Coke's Institutes, edition of 1707:

I have seen a report of a case in an ancient register that in October, anno 2011, G. Margery Gurdeman, of Ewe, in the county of Suffolk, was put witherit and consultation with the Devil, and after sentence of death, she was executed by the King's writ de heretico comburendo; and this agreeeth with antiquity for witches and so forth were by the laws before the conquest burnt to death.

And the very next page of these Institutes tells how detectives and sleuths may proceed to prepare a case for the Police.

If any person or persons shall use, practice or exercise any invocation or conjuration of any evil or wicked spirit; or if any person or persons take upon him or them by witchcraft, enchantment, charme or sorcery to tell or declare in what place any treasure of gold or silver may be found or had in the earth or other secret places;

Or where goods or other things lost or stolen should be found or become; or to the intent to provoke any persons to unlawful love;

Or whereby any estate or goods of any person shall be destroyed;

Or to hurt or destroy any person in his or her body, although the same be not effected or done.

HANGING ONLY AN INCIDENT.

And then follows the punishment. Hanging by the neck until the felon convicted shall die is, but, a circumstance. It is a mere incident. If a man, his wife loses her dower. If a woman, her husband loses his inheritance. Corruption of blood and the forfeiture of all real is implied.

Of course, the method of inflicting the death penalty was left entirely to the court and jury. As a matter of record burning was employed almost as frequently as hanging. In the case of one gentle old man whose friends interceded for him the severity of the court was relaxed so generously that he was simply hanged in chains at "the Five Forks" in the county of Essex, and his body was painted with tar and left hanging as a continuous threat; and the further sentence of the court was that the gentle old victim must be tarred again each Michaelmas and still

would be brought into court. The witnesses would be required to tell all they knew.

IN the case of Mrs. Bishop, tried at Salem, Mass., under the forms and ceremonies of this law, one witness testified that the woman paid him some money for plowing and immediately afterward, looking for it, both in his hand and in his pocket of his waistcoat, not a farthing could be found. That was a direct evidence that she possessed the character of a witch. Then corroborative evidence came, one man testified that a black pig came to him one day in his kitchen, though all the other were shut, and spoke to him. Mrs. Bishop could not explain it, and that was against her. Another man made a solemn oath his whole room was light as day, though at midnight, and he felt in his soul that Mrs. Bishop was near him, troubling him. Next day, when he accused her of causing the unusual light she did not deny it, though she was very angry. And the woman was put to death June 10, 1692.

That is evidence enough. Of course, there might be more. Each person possessed of knowledge that the accused had ever admitted the exercise of powers beyond the scope of the natural would be a conviction. The more securely. No lawyer would be permitted to cross-examine, certainly not to make an argument. The nature of the case, under law, would not permit that. And when sentence was pronounced, nothing could be done but the execution of the law. The victim could be taken to any public place and either burned or hanged. If statute laws should be found to have so modified the common law as to demand a private execution, then the Haymarket or the lake front could not be selected as the scene. But the culprit must be put to death in the prison yard, with less than fifty spectators, including physicians and reporters.

And so a woman or man might legally be hanged or even burned—or both—for witchcraft in Chicago.

The above is a good illustration of the ignorance, intolerance and superstition of a past age. That there is a fragment of barbarism still remaining in Chicago is illustrated by the late attempt to impose a license on mediums.

Chicago, Ill. DIVINE WRIGHT.

MISDIRECTED WARNING.

In No. 382 of The Progressive Thinker, spirit Horace Greeley, through Wm. E. Bonney warns the millionaires and multimillionaires of the United States against the continued accumulation of the wealth of the country for their own selfish gratification while millions of wealth producers are suffering for the necessities of life. The facts as stated are true; but the warning is misdirected. It will not be heeded. It is hardly in nature, that it should. The French King nor nobility nor priesthood tore down the Bastille, nor did the slaveholders of our country cease their encroachments upon human rights until compelled to do so by force of arms. But why appeal to the robber classes in this case? Why try to call off the wolves from their sport with the sheep?

So long as the people see fit to act the part of the sheep, they will find—yes, even develop—their own rights. They will have the power to protect themselves. They have the free use of the ballot, and generally a fair count. All that they lack is intelligence and manhood.

Millionaires—no matter how multi—as such are not the helpless of the world. The forces of Nature, all the time work against the accumulation of material wealth. Labor increases production, prevents decay by consumption and reproduction, makes titles of law to property, natural or artificial, and hands them over to the cunning, James and his ilk. The cunning ones whom we call millionaires and invest with all the known powers of oppression that they possess. We elect their creatures to the positions of power, fight sham battles for their diversion, and piteously pray as to a God for especial relaxation of severity in time of extra trouble. Let us change the program. Let us "about face" in this march towards the terrible revolution foretold. You have made these conditions, you have made the millionaires.

When you build necessary roads, do not use any hocus-pocus of law or logic to convey the ownership of them to a person or a clique for their profit—this is another millionaire breeder.

Stop paying more for public service than it is necessary to pay.

To correct the great inequalities that have already been made, enforce a graduated tax upon all property above a moderate plane, so as to restore a nearer approach to normal conditions.

"Who would be free, themselves must strike the blow." C. F. SHERMAN, Palmyra, Wis.

TRUE WOMANHOOD.

Classic features that seem to thrill With a halo each furrowed line Slitly portray loves secret will And a soul divine.

Brow whose sun is in eclipse Yet tranquil, sweet and kind—Angels pale and stoop to kiss One so rich in mind.

Time his fletters can only bind With a nameless bond—What in seeming it can find—The soul has gone beyond.

Power it has to live apart, Undeified and pure, With a true and loving heart. To suffer and endure.

In the eyes, sad and deep, Mirrored from above, Do the arching heavens keep All her brooding love.

Bending every thought and will To the highest good, And in gentle acts fulfill Her true womanhood.

Summerland, Cal.

Communicating of man's self to his friend works two contrary effects; for it redoubteth joys and cutteth griefs in halves.—Bacon.

PETER AND PAUL.

SOME THOUGHTS FOR SPIRITUALISTS TO CONSIDER—GIVE UNO' CAESAR THE THINGS THAT ARE CAESAR'S—BUT LET US BE WISE AND ROYAL NOT PETER TO PAY PAUL.

To the Editor:—Owing to circumstances over which I have had little or no control, my pen has been kept silent for a long time; nor would I dare lift it now for public use, but for the fact that the cause of the cause have so many demands. By carefully reading the grand old Progressive Thinker, I see that the great lights of the world still furnish its pages with pen-fashes which carry with them thoughts that live and breathe. And yet, occasional errors creep in, tending to mislead, and by human voice, it came in response to a deeply felt demand in mortals' inner life. It came because the world was ripe for it. Spiritualism has its mediums—genuine mediums through which it reaches mortals. It has two sides—its physical and mental or phenomenal and philosophical phases—the two grand divisions that characterize all life—all nature. And if we, as students of its nature, its uses and blessings, would be successful, we must receive and study it in the way of its coming.

The phenomenal facts of Spiritualism, like those of all other great questions presented for man's consideration, form the only true basis for scientific exposition. Phenomena, which are common to the world into which we are born is a world of phenomena. Our senses connect us immediately with it, and by this touch the inner man is reached, thought induced, which culminates in philosophy. These two cardinal features in Spiritualism, like matter and spirit, are the basis of all knowledge, and they are whole. They are by nature inseparably blended, and form the external and the internal of all being—all things. Hence, he who fancies that he can attain to the crowning glory of spiritual being finds his phenomenal constituents will find himself, when he gets there, like Milton, a "soul in a body," and then a lesson of daily study until they shall have mastered the situation; then, and not till then, are they ready to deal out phenomena, from the public rostrum. Honest investigators should study the same lessons. It will reconcile to the judgment of the honest thinker many statements made by communists and spirits, which would otherwise be wholly incredible, if not disgusting. As to "Smart Alecks," and theological nincompoops, they should never be allowed to sit in séances until they learn the first principles of self-respect. To grant it would be "casting pearls before swine."

Now, what Sister Britten has said of the law of mediumship touching these phenomenal phases is practically applicable to every phase from the tiny raps to the crowning materializations of personal forms—yes, even the highest grade of inspirational messages. And when Spiritualists learn and bring these truths into practice, there will be no more crying out against fraudulent dealing of "bad managers, phenomenon-hunters, and low orders of intellectual speakers."

Again, Sister Britten urges the necessity of Spiritualists everywhere to live better and purer lives than those of our general earthly career, for the sake of securing for the mighty change called death, a transition to a better world, and to live thus for the present life is still better. Yet, these words come like gems dropped from wisdom-spheres. Only last night, at our materializing seance, a sweet spirit-daughter, Jennie Belle, spoke almost verbatim those words. I have not time to quote them, but I heartily concur with Sister Britten's instruction. Too many Spiritualists, seeing that the bottom is kicked out of hell, the Devil absconded, and gnawing worms with their gnashing teeth and sulphurous paraphernalia are but the waiting shadows of superstition and error, have in their eagerness, allowed themselves to become too heedless of their high privileges and the divine mission of their being, respectively.

Once more, Sister Britten remarks, "I am a Spiritualist simply upon the proofs of spirit return afforded solely by spiritual phenomena." And further, "I have done for the last thirty years, that no one else has—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, in the phenomena of modern, no less than in ancient Spiritualism. These words are more weighty than gold. They should be chiseled on the door-posts of every court-house, every temple and church-house throughout the lands of Christian paganism, until the hearts of all people become open for the reception of "knocks," even the "spirit knockings," as they are called. Such words coming from the source they did, should ever put a seal upon the mouths of blatant quasi-Spiritualists who seek in vain the high privilege of rostrum service, and are ever crying, "The world doesn't need phenomenal Spiritualism—at the same time, I am not a Spiritualist, and I am not a Spiritualist."

Knowing themselves the b.c. of Spiritualism, either in its phenomena or its philosophy, I also agree with Sister Britten's statement that "the two dis-

tingent and wholly inseparable phases of the glorious revelation ought to be carefully and religiously guarded." Also, that the best results for proof of the presence of departed loved ones, for new investigators, is to be found or "had at the home circle," rendered sacred by that confidence that flows from living harmonious lives, and the ceaseless aspirations for a better knowledge of life to-day and a grander to-morrow.

I am also strongly in favor, that when it is deemed wise or advisable to hold public meetings (especially such as our annual camp-meetings) for "tests," that alleged test mediums having been thoroughly proved capable and worthy of such positions should be chosen by the managers of said gatherings to serve on such occasions." But I am opposed to curtailing the rights and opportunities of mediums only partially developed in their powers, or perhaps, because their only phase is the tiny "raps," or moving of articles without visible effect, etc., and therefore, are spoken of with words disrespectful of their gifts. Nothing in nature is without its use. Everything has its cause—even becomes a cause and has or should have its time and place as well as purpose. Let us learn to be content with these, and help to develop and educate for any we not at all waiters of the great family of Humanity?

Now, while I have expressed myself thus approvingly of those living, breathing expressions of Sister Britten, I must, as John was instructed to write unto the angel of the church of Ephesus, conclude by saying to this grand woman, "I have somewhat against thee." Not that I oppose the "Seventh" day of the week being regarded by Spiritualists with all due respect, as all other days should be. But I do think that Sister Britten's singling out this special day (seventh day of the week) which she says, "is so universally devoted by all other religions, against the day of the week being regarded by Spiritualists with all due respect, as all other days should be. But I do think that Sister Britten's singling out this special day (seventh day of the week) which she says, "is so universally devoted by all other religions, against the day of the week being regarded by Spiritualists with all due respect, as all other days should be. 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PACIFIC COAST SCINTILLATIONS.

A Highly Interesting and Valuable Page for the Consideration of Thinking Minds.

To my brother and sister thinkers—
 Finding myself with an article in my
 brain demanding to be released, I will,
 by way of preface, or, if you please, as
 a text, tell you something of the experi-
 ences of an English clergyman who has
 recently published a work which he
 calls "The Great Secret, or the Modern
 Mystery." The author is a young and
 bold German and a shrewd man of
 the world, and apparently free from
 the prejudices that usually attach them-
 selves to the man in a pulpit. He is,
 evidently a man of great talent, having
 gained a fellowship in his college, and
 for many years occupied the position
 either of editor or editor-in-chief of
 the daily paper of his nation. At the same
 time he has been the rather popular
 preacher at various churches, though
 always noted for his tendency to speak
 kindly of the "Modern Mystery."

PHENOMENA OR CHURCH PRISMS.

Another class of believers, who have usually failed in development as mediums, either settle down as worshippers of phenomena, or else carry themselves and their beliefs into the church pew, and insist of the liberal views of their preacher.

UNPROVED PHENOMENA.

But there is a residuum; those who have grown heavy-hearted over the unsatisfactory test and the unproved phenomena, or to whom even the best test has become wearisome. They hunger for truth. They want the problems solved. They say, "I expect to see nothing or tests." Physical phenomena seem to be unprogressive. They have already proved human immortality, and now they crave fellowship with advanced intelligences. Each demands to trust their himself, "I wish to know, but return to the old system of "thus saith the Lord," uttered by somebody who claims to be his

had had abundant experience in both public and privateseances, but his pathway to progress seemed blocked. He was just as liable to the usual imperfections of spirit intercourse after many years of such investigations, as in his very firsttings with his own wife and a few chosen friends. So the question became: "Is progress possible?" And to solve this he tried an experiment which inspires the present writer to call this attention to his book. For as we have seen, the rest of the most modest of us can endorse, and say "me too." He determined to seek spirit intercourse from the highest plane possible to the mortal, so that if there be truth to the axiom "like to like" he might attract the very highest, and repel those who come from the unseen to trouble and perplex weary spirits. He wanted that purpose. Not merely were there rooms for use by mediums and circles of investigators or believers, but a chapel was prepared where he himself conducted a religious service twice a week, and it was at the conclusion of this service that a special seance was held. The surroundings were most solemn. Triviality was conspicuous only by its absence. The spirits had promised great results. For over a year at one time, and for months at others, these meetings were continued. But no promise was made to God, and the light and truth proved no more efficacious than the eternal "Nearer my God to thee" of the usual public seance, with its miscellaneous crowd.

ure, although, apparently, every condition is the experience of the thousands, once zealous, who have become "silent" believers from the same cause, we may well ask: Is Modern Spiritualism fixed and bounded like the theological systems of the past and present? Is there no hope of solving its problems, even though it is the only religion of the higher manhood on this side of the life line? Is the honest and convinced investigator to presently become discouraged, almost as a matter of course?

I know there are many to whom the possibility of an hour's chat with any spiritualist is a relief and a pleasure. Like the average churchmember, they are content, as they would say, to let well enough alone. But even the pulpit has become a truthseeker, and impatient of the limitations of the past. It criticizes its own authorities and its own teachings as never before. It wonders if the modern Spiritualism is not the same Spiritualism say and do the same? Unless its truthseekers can be introduced to congenial souls from the higher life, and protected from the threshold spirit, intelligent believers will continue to forsake its gatherings. Its one great triumph is counteracted by human frailty which is absorbed by the churches, and from lack of anything higher to offer, the cult will gradually disappear. What are the possibilities for the believer in Modern Spiritualism? Can he hope for anything higher than has been reached after forty years of honest effort by the cult?

His last experience was rather remarkable. He had passed a most enjoyable evening at a private entertainment given by a local society. In the midst of the evening he had been drawn up and found himself praying to the Holy Virgin, and invoking various saints. It was an hour or more before he could throw off the influence, which at last left only after asserting its power to return at any time. This, a I have said, was his last experience and he had been depressed for the cause of such an attack was impossible to discover. No Catholic had been in his company during the evening, nor had he read or even thought anything that might have opened the door. Still it had now six months since that battle, nor had he experienced a slight relief. The answer from that time to the present: The spirit world has opened to him a never-before. And herein lies the motive of this article, for my readers will naturally ask what further experience came to him by which he was thus freed from the attack and gained access to his friends. The answer involves a chapter in the philosophy which I fear may be considered dull and uninteresting by such of my readers as are worshippers of phenomena.

SEVERAL CONSCIOUSNESSES.

The assertion that manhood consist of personal consciousness with certain powers of expression will not be disputed. But such a definition only passes the question. It is not the question of the men as several distinct consciousnesses.

The present writer hopes to offer a satisfactory reply to such questions. His experiences have been similar to those of this clergyman, and therein lies

THIS "TWOFOUL MAN

has begun to make serious enquiry whether there may not yet be a third consciousness, with a reason and common sense of its own, different in many respects from those of man the animal. He has observed that the human mind has its own occasional manifestations of a faculty or faculties which he can neither analyze nor define. Intuition perplexes him. It sometimes sees without eyes, and hears without ears. And, mystery upon a mystery, he finds thoughts occurring to him, and actions following, without any apparent cause, or without any postual privilege. This he calls "telepathy," and forthwith establishes a Society for Psychical Research. But the dual man who had become a Spiritualist was first in the field. He had recognized that the mind is not distinct from that of the intellect, and by its use had discovered that the man who died yesterday was still a near neighbor.

Let a pendulum oscillate some eighty times a second and a sound is produced. If only the movement be sufficiently increased we have light instead of sound. Our bodily senses express only the effects of vibrations upon the organs of sense. Thoughts, whatever the source, can only express themselves through the vibration of matter. The animal consciousness works amidst matter whose vibration is comparatively slow. The intellectual consciousness, dealing with the vibrations of ether, has a much finer function on a higher level, but for the most part limits its grasp to matter vibrating at the level of mortal sense.

THE PSYCHIC CONSCIOUSNESS is sensitive to matter vibrating beyond the range of the merely intellectual. It sees without mortal eyes, and hears without mortal ears. And it discovers the vibrations of the etheric world. But not in this state of vibration. But not

MAN WITH THREE CONSCIOUS-
NESSES:

PSYCHIC CONSCIOUSNESS.

Thus far my friend, whose experience I am here recording, had traveled a benthap path. Like the author of "The Great Secret," he was longing for some spiritual vibration. Both alike had full faith in the occult factors of the psychic consciousness which apparently had opened a realm of doubt and uncertainty in almost everything save the facts of human immortality and spirit return. He had become a man with a "psychic consciousness" and could find yet a fourth consciousness his advance was hopeless. And it is at this point that his experiences begin to be especially interesting to those of us with like aspirations.

So my friend had, in obedience to this law of Nature, vibrated by his thought to a spirit level which he found pervaded by an intense consciousness of the Divine. He was not able to see it, and recognized by all as the life amidst which each "lives and moves and has his being." He found himself invited to a table where everything his soul craved was in eternal plenitude—but only on a certain condition. The table was not for him to reach from all eternity, but he, the soul, must himself hold his thought to the spirit vibration or he would first find his appetite gone, and presently even the table would vanish and the Divine love itself become unobtainable to him.

Forever his, ha, petyra, he must

minute mind. This is the man now facing a barrier apparently limiting his progress, and impassable to either his intellectual or his psychic consciousness. He determines to try an experiment. He desires for a moment silence his own reason by assuming the attitude of a deity who may be reached by mortal man. It was the task of his life, as any one will discover who undertakes to silence every critical thought concerning a long-opposed doctrine, but without any reason to doubt the correctness of the doctrine. So he sits down to "anything" happens," that whilst sitting one eventually silent and alone, as had long been his wont, meditating on God manifest to man, he suddenly discovered that he was undergoing a higher consciousness. What seemed a spiritual power thrilled him, and he felt that a strange sense of an impersonal Deity become personal to him. Life itself seemed to become defile, and a sense of divine love became almost overpowering.

ering. Naturally he suspected self-hypnotism, and looked for cause and effect. But the more he sought brought no change, and weeks and months as they passed only demonstrated that he had reached "spirit consciousness" and had found it a step in advance of the psychic, with the old barrier disappeared forever.

THIS SENSE OF DIVINE LOVE, which at first was homogeneous, as if it were the all in all, commenced, as Herbert Spencer said, "in a different direction" to make demands upon him which must be heeded. Here were the old annoyances that had proved so disheartening, and even dangerous from the psychic level, passed and gone. But

As we have seen, the very first effect of his new experience was to close the door to those who had troubled him in the past. At times and without any recognition on his part they have spoken of some coming and offered him assistance and counsel. And he has found himself amidst the security of a sphere of truth, instead of doubt and insincerity. They have been intensely practical, pointing out to the fact as a mortal catch of consciousness is necessary to him, and demanding as occasion may each demand to be lived as occasion may demand. He has been able to rise above the lower, higher is to absolutely dominate the lower. Yet by living to the higher alone there is both gain and loss. Amidst its vibrations the so-called miracles of heal-

A CRITICAL STUDY OF OBSESSION.

THE DARK SIDE OF LIFE VIVIDLY ILLUSTRATED.

A MIND DISEASED.

"She communicated her fears to her husband, who in a flippant way declared that the boy was playing crazy tricks to carry off his scheme and gain his point. The man, therefore, was confident that he would defeat the puritanic idea that every thing resembling insubordination is an unpardonable sin was a prominent factor in the mental attitude of the man. He was, and he guarded against it in his dealings with every casual weapon at command. Jimmie must be disciplined,

DISCOVER THE FACT.

"The man I will call James Aughton, without vouching for the correctness of the name. While he was yet a boy he became acquainted with spectral things in the old tower of the castle. He had a room in a room occupied by no one else. Hearing unusual noises, he arose one night to find the cause, and discovered that he was accompanied in his search by a blind man, blacker than a diamond. The blind man followed close and imitated his movements, peering into dark corners and behind doors; and turning nervously to look over their shoulders when the di-

tion anything else in his dreamy life. Who can say they were not absolutely real in that chaotic deep whither young Aughton's mind had wandered? The father was dangerously, but not fatally, injured in the course of time. The mother's heart was from which she never recovered, and for a long period following the removal of her son to an insane retreat her life was despaired of. He was taken away from her, and she, now he is dead, would have injured himself and his tendents. Writhing, frothing and uttering terrible odors—this was his condition when his mother's tender eyes final-

they forced him to occupy the beleaguered room strictly by himself, as they thought best.

"Whether he was 'frazed by things that be not,' or otherwise, is not to the point. To his senses of sight and sound the room was filled with cruel, tormenting things, and he fled from that place, where they are carbonized to the deepest ebony shade—mocking demons that sneered at his trepidation; tormenting demons that darted down upon him from the ceiling, and chuckled at his flight; flitting demons that tore and mauled and choked each other; de-

"Yes a few."

"How many of these are at present under your care?"

"After deliberating a moment one of the 'old time' women, who had been another corrected him by stating the number to be 'eleven,' which, after some explanation, was agreed to.

"How many through Spiritualism?"

"There was an awkward pause, a whispered conference, and then they admitted there was only one.

"Man or woman?"

"Woman."

ent, talk or attend school. His parents did not yet take the hint, but were firm in their decision that he should occupy his time with work and company with its terrible shadows. "Imaginary spooks" was the name applied to them by Aughton pere and Vmerez; but when even such indignation failed to bring about such a change, there is sufficient occasion for alarm. The child who sees goblins in the darkness should be brought to the light at once, else things

of a delegation from the angelic host. She told me correctly some incidents in her life, and that she had never forgotten ill they were treated by her narrative, and she finally said that I had been prompted to visit the unfortunate in that retreat by a good spirit, and that she would be glad to see me. At a visit a few days later I managed to bring Mrs. Fogel—the demented lady—and James Aughton face to face, and thence

WERE WHOLLY IMAGINARY.

"But he had not so found. To him they were real, and he discovered that he was the special object of their persecution. He was permitted, as often to make himself obnoxious to him, and those annoyances which were his most decided aversion were those most frequently and monotonously repeated. He was not permitted to rest, to sleep, however, in these shadowy gymnastics. Sometimes they were interspersed with murders, sometimes with executions, always with tortures most agonizing, and

kind before, and easily recognize their character. 'They used to come to me.' 'I was not afraid of them?'
"I prayed them away?"
"To whom did you pray?"
"To the Ever-living God. He only can answer prayer."
"But will you not pray in behalf of this man also?"
"Indeed I will, and without ceremony she kneeled upon the stone floor and supplicated God to come to the relief of Angosto and save him from the wrath of his evil spirits. Long and fervent she prayed, to the surprise and edification of the crowd."

"The grossest insult," said the participants, "is the infliction of the torments and the terror of the mortal spectator. Through many long nights he was robbed of sleep by these antics, and they were certainly engrossing his mind all the time, whether sleeping or waking."

"He had refused silent more than six days, refusing to answer questions of any kind in conversation, eating or in any way join in conversation, eating in fairly a few mouthfuls daily, never at the family table, when one day he said to his mother:

"'I'm going to join 'em.'"

"'Who, Jimmie?' she asked."

"'Why the Devil's army, that has so much fun in my room every night. If much fun, I would have as much fun as they do.'"

"'Nonsense, Jimmie; the Devil has no army.'"

"I say he has, and a big one. More

disturbance of the keepers, who wished to interfere, but I prevented them from doing so. An ardent manner, eloquent words and undeniable sincerity on the part of the patient, however, were there with the importance of the effort, and its suggestions were profitable to all. At length Aughton became calmer and before the supplication was finished he gave close attention to the lady, which the keepers pronounced a good sign, as his mind had not for many years taken cognizance of anything but

HIS OWN SUFFERINGS.

He looked as beseeching, and for a moment a melancholy smile modified his saturnine visage.

"Next day Mrs. Fogel was requested to visit and pray with the man again, he having become more tractable after her first visit. She objected, urging

"But finally she was persuaded to go. Upton recognized her presence by her smile and a sickly smile, and she immediately remarked upon the reduced number of shadowy beings tormenting him, saying it was a good omen. He uttered but one word:

"Pray," said he.

"Not the least," from one of the

rough Thy mercy alone,
Every day he begged for
THE VISITS OF THE LADY.
and she began to look forward to this
recurring season of relief in behalf of
her fellow sufferer with genuine pleasure.
The case was of such interest that I ob-
tained permission to attend on these
seasons, and I saw the gradual change
from Aughton from the maniacal state to
a usual condition of gentleness, with
remissions of nervous disease at long
intervals. The straight jacket was re-
moved, and within a year from the be-
ginning of these remarkable services
he man was permitted to associate
with his fellow patients for several
hours daily. Previous to the prayerful
intercession on his behalf he could not be
trusted unfettered with the use of his
arms or a moment for his dementia constant-
ly impelled him to murderous acts. As
anxiety struggled to return, however, he
grew weak, and complained of illness.
Before he became helpless, a condition

NEVER-ENDING CONTENTION

ill Mrs. Fogel came to my help. She drove the miscreants away, and very seldom have they dared to come back. Ah, there comes one now!" he exclaimed, pointing to a window. "For God's sake let him not come in," he pleaded, clutching my hand, "for he's one of the worst in the lot. He wants me to murder Mrs. Fogel."

"Then we'll have him destroyed immediately," I replied.

"Hah! That scares him, and he has gone," said Aughton. The paroxysm

CONVERSATION BETWEEN THEM.

"The spirits of your father and mother both visited me last night," began the lady, "and they want me to endeavor to induce you to forgive your father for his harsh treatment of you."

"I will not."

"But your refusal gives pain to your dear mother."

"Oh, father has made her say so. He always made her say what he wished her to, but she does not want to mislead me, and she loves me."

"Every one must answer for himself, as you have often told me."
"Yes."
"Then I shall decline to answer for Adam. Let him settle his own account."
"But you are leaving the subject of the forgiveness of your father. His spirit mourns at your stubbornness."
"How much better it would have been had his spirit corrected its blindness many years ago."
"He would not accede to the woman's prayer on this subject, but he was very

"He walked by his lights and did his duty as he understood it. Do not blame him more for lack of enlightenment. Our mother joins in this prayer."

"I don't see mother," whispered the lying man. "Where is she?"

"Here at your side."

"Ah, now I see her, and father, and Uncle Joe, and who is that? It's Aunt Kate, and here's father looking sad in the corner. I've never seen father so for-

"Breath was lacking to finish the sentence, but we understood that the man's iron will had succumbed at last, and that there was a reunion in shadow and, which would in some degree compensate for the mortal ills of James Hughson."

"After the funeral I remarked to the superintendent of the asylum that now he would lose his patient who at her entrance was reported insane through Spiritualism."

"Say not a word," he answered. "She is a prize, perhaps all the more worthy by her Spiritualism. In striving to cure Hughson she improved her own condition, and is considered as cured as any one. Through her instrumentality that man died in his right mind, and it looks like a miracle, that which she accomplished. God bless her."

T. P.

