





# MISCHIEVOUS SPIRITS AT WORK

Unconsciously a Trustee of Thieves.

AMAZING IMPUDENCE OF SPIRITS AT A WEDDING—AN OGRE WITH AN INTERMINABLE WHITE TONGUE—TRAGIC VISIONS OF TWO RAILWAY ENGINEERS—SPIRITS THAT RAISE A BREEZE AND CELEBRATE THE FUNERAL OF ONE OF THEMSELVES.

Clint Zahner is by reputation a crank, because he sees things not visible to common eyes and says things not comprehended by the ordinary man, says the Cincinnati Enquirer. Undoubtedly he is a seer—certainly an eccentric. Among superstitious persons he is thought to be a wizard, and as such would have been persecuted, possibly burnt at the stake, had he lived in the seventeenth or first half of the eighteenth century. He is patiently endured by all who know his honesty of purpose and steadfast adherence to that which appears to him truth, although many of his statements of fact are astounding. Some corrections of phraseology have been made in the appended narrative, but it is Zahner's in fact and effort:

"When very young I saw apparitions," he began, "and they seemed natural and common enough till I found that my playmates did not see them. Previously I had told my mother about them, and was so pleased when my stories made her laugh that for some time thereafter I described to her everything I saw of this kind. She encouraged me to talk on the subject till one day I described a hideous spook which menaced me with gestures. She was frightened at the simple word picture, and when I answered 'yes' to her inquiry if he had a bad crooked eye, much larger than any I ever saw, she commanded that I tell her nothing more about such appearances."

"But, after, she looked at me pityingly, imploringly, yearningly, as if she thought I needed the sympathy she did not dare to afford or I to ask, and right she was if she so thought. I was in great need, though, of the confidence of some appreciative soul into which I could pour my griefs and the long story of that mystery with which I seem to be identified."

"For several of my younger years my life was so strangely associated with real and shadowy personages that it is impossible to separate the events which transpired at an early time into duly classified departments, and I can do this only partially by analysis with experience at a later date. As consciousness responds to realities alone, it puzzles me to find terms in which to describe my first introduction to things hidden from the multitude, but to me as real as flesh and blood, and therefore I will not try to detail first impressions of these phenomena. At the age of twelve I began to clearly distinguish that the creatures which sought me in solitude and vanished at the approach of others, which played hide and seek with me in dark corners and secluded places, remote from sunlight, and jeered at all my attempts to catch them, which played thousands of antics for which there are no descriptive words in any dictionary, were not exactly like the specimens of humanity with whom I attended church, school and an occasional picnic, and the difference grew more and more marked as the years advanced."

## DETAILS ARE DIFFICULT

to select from the great mass of phenomenal manifestations I have witnessed, but a few which left the most lasting impression may be related to indicate the tendency of all. I was awakened one night by a strong breeze that assailed my face, and I arose to close a window at the side of the bed. Looking out upon the night I noticed that the atmosphere was calm. When I turned to the bed again it was surrounded by tall, gaunt and ungainly figures in white robes, with great flapping sleeves, and moving their arms up and down with concerted motion, they were intent upon fanning the air. That was the breeze which awoke me. I would sooner it hadn't. The sight was not good for a boy's nerves, and I sat down upon a chair to rest, also to gather my wits. How was I to break through that cordon of frightful things and return to my sleep? Why were they agitating the atmosphere above my bed? Was there a hidden meaning in this demonstration of constituents I had never before met?

"Soon those indescribable objects began a dance around the couch, crowding sadly in time with the slow movement, and one leaped upon the spot where a few moments before I had lain and uttered a shocking howl, whereupon the whole crowd instantly vanished. It seemed they had only then noticed my absence from the bed, and were astounded at the discovery. I did not see them again for more than a year, and then it was in my father's room on the night of his death. They stood around his bed in apparent rejoicing, and called my attention to his sufferings by motions and winks as if indicating the nice points in a comedy. I asked acquaintances if they saw anything unusual in the room, and when they answered in the negative I held my peace for fear of derision. Those fearful apparitions remained till breath left my father's body, and then, with indications of glee, they tripped away."

## FATHER, IS THAT REALLY YOU?

He bowed his head in affirmation. Then materialization was possible. Since that moment I have never for an instant doubted it, although much fraud has been practiced in its name. Many years afterward I was enabled to enjoy the testimony of a friend as to the existence of this original band of spooks. At the funeral of a lady to whom I was distantly related a cousin sat by my side and saw as I did an independent funeral in pantomime by those intruders. They had a semi-transparent casket, through the side of which a semi-transparent personage was discovered, in whose mouth a funnel was seen, and the attendants kept themselves busy in pouring down the throat of the encased person a never-ending stream of very transparent liquid. The recipient of this wholesale libation occasionally drew up his feet and kicked against the end of the casket, as if to drive his servants to greater speed, and laughingly they renewed their efforts to appease his thirst. When the final funeral moved from the church these pantomimists followed with their casket, but the whole scene was dissolved as soon as it struck the outer air."

"In recounting the features of this strange manifestation my cousin's observations agreed with mine in every detail, and glad indeed was I to find a friend with vision like my own. We compared notes on many subsequent occasions, with like result, and especially one night when Cousin Will occupied part of my bed. I was awakened by a fierce light thrown suddenly upon my face. Looking up to discover the source of illumination, I saw a head that appeared inwardly aflame, and fire darted from eyes, nose and mouth as if moved by a heavy propelling force. I noticed that Will had partly arisen, and was propped up by his elbow, as I was. Both transfixed with terror, and unable to speak, and the subsequent proceedings did not improve our condition."

"In a few words I will try to describe this hideous thing, and what it did in our sight. The head was round, the mouth triangular, and the eyes and nostrils were diamond shaped. The general complexion was a bright copper color, but around the eyes was a broad band of snowy white, as if painted there, and around the mouth a band

colored blood red. There was a strange expression upon the features, a compromise between a smile and a sneer, while the eyes menaced us with fiery wrath. This spook went through many contortions in the effort to show himself in body and continuance, and at length was successful, thus raising himself to an attitude of not less than seven feet, the whole mass illumined by an inner light which gave the effect of a lamp behind a sheet of parchment. All his proportions were

## FRIGHTFULLY GIANTIC

and awe-inspiring, and both his spectators felt relieved when he quit expanding. More fire came from eyes and nostrils, and as it darted down toward our faces the monster laughed at our trepidation. In the fore-front of battle afterward I never experienced anything like the terror of that moment, and it was by no means modified when through the crimson lips the ogre ran out a snow-white tongue dripping with froth, and tied it around the neck in a wide-flaring bow! This was merely the voluntary that preluded the grand demonstration, for after strutting a moment in pride over this strange bedizenment several additional yards of tongue were pulled out and the waist encircled, and from the bow depending there a head like that of a serpent was darting within an inch of my face. When it recoiled it darted beneath the feet of its owner, and immediately used the tongue as a skipping rope. But only for amoment. As if suddenly enraged, the ogre seized upon the great tongue with either hand, and bracing with both feet, pulled with herculean strength till that lively member was dislocated from the mouth, whereupon it escaped and went flying about the room like a furious python. It encircled the apartment several times and then all was still. When we looked for the monster it had disappeared; but thereafter for a long time it came frequently and always enacted the same program."

"Tired at length of these visits, I told the clergyman of whose congregation I was a member all about their persecuting influences, and he said they were either dreams or freaks of my youthful imagination. Upon this arraignment I invited him to spend a night with me and see things under guidance of his more equably balanced mind. He came, and, as if to give him a favorably opportunity for observation, the ogre came, too, and awakened us by a display of its fiery attributes. My clerical friend did not wait till the close of the ceremonies, but when the head began to rise in the air to display gigantic proportions he quietly slipped out of the opposite side of the bed, gathered up his clothing and conveyed it to the hall, where he dressed and left the house with all possible speed. As if its work was done for that occasion, the apparition immediately collapsed and disappeared, and I had a malicious hope that it would pursue and stampede my reverend companion, but this did not happen. Thereafter the good man avoided as much as possible all conversation with me on this subject, and never again did I see him under my father's roof. Evidently he was impotent to battle with some grades of adverse influence."

## GHOSTLY TRAGEDIES.

"Three years ago I attended in Pennsylvania the wedding of an old schoolmate. My original specters, who long before had fanned me into wakefulness at the midnight hour and shattered my boyish nerves, were there among the company, unseen by any but myself, and in the most comical way they imitated the marriage ceremony from beginning to end. They all kissed the bride, who, unconscious of the liberty, must have had some idea of the ghoulish act, for at each salute she shivered as if from cold and looked much troubled. The spooks soon withdrew."

"Standing upon the station platform next night waiting for a train that had been detained by an accident till nearly three hours behind schedule time, I saw at last the lagging engine far down the track, and when it was some fifty feet from the platform, slowing for a stop, there came out of the darkness from the opposite side seven spectral figures, which I recognized as having appeared among the kissing spooks, and one after another they laid their heads before the all-crushing wheels of the engine and seemed to be ground to pulp. I ran to the track where this act of self-immolation had appeared and found nothing—not the least sign of that which had appeared to my senses as a horrible tragedy. Subsequently I learned that seven people had lost their lives in the accident which delayed our train."

"I returned to the West by way of Cleveland, having business there. At the station I incidentally heard that an accident had happened on the Buffalo and Erie line, but particulars were not known. When the train for which I waited steamed into the station I saw four figures step out of the darkness and throw themselves under the wheels of the locomotive, and then I felt that four other lives had gone out at the behest of railroad carelessness. Such proved to be the fact. Not long ago I told this story to a retired locomotive engineer. He not only credited it, but said that one reason why he quit the running of trains was because the ghost of a man he had run down and killed always came out and threw itself under the engine wheels when he passed the locality of the tragedy! It almost drove him out of his mind, and even now it appears to him in dreams."

"Another ex-engineer told me he would not make a single trip over a line where he served faithfully for twenty-seven years on any account—not even for all the money the strongest train could haul. Once, after his engine had crossed a bridge some forty feet above the water, the great structure fell with the train, and more than a score of lives were lost. He went to the rescue, and was instrumental in saving some from drowning, but at length one man he found wedged between heavy timbers, crushed and dead, he saw by the dim light was his only brother, whose presence among the passengers was before unknown to him, and he fainted and fell into the raging torrent and with great difficulty was rescued. While lying upon his bed recovering from the physical and mental injuries of that grim experience, it was reenacted before his eyes scores of times, interspersed with all the fatal disasters by rail in which he had ever been a participant, and their reproduction in these visions was so appalling that for the time being they drove him out of his mind. He recovered his health, but refused to resume railroading."

## RECEIVER OF STOLEN GOODS.

"There is a story about a receiver of stolen goods in your neighborhood. Do you know anything about him?" "Yes, I am the receiver referred to," said Mr. Zahner. "The story will bear telling. Nine or ten years ago a neighbor missed from his house many little things apparently by theft, and so frequently were these depredations repeated that they grew to be very annoying. Some of the articles were valuable, and others not easy to replace at any cost—souvenirs and heirlooms. A beautiful silver epergne, an important memento, was especially mourned, and the gentleman, whom for this occasion I will call Johnson, spoke to me about it."

"On several following days he repeated to me his lamentations, and finally asked if I was the owner of a silver epergne. I said no, but we had that article in silver plate. He requested that he might see it, to which I, of course, assented. Turning it bottom up he pointed to his own initials there inscribed, and asked how it came into my possession. Naturally I was taken aback. My throat grew suddenly dry and I could not articulate a word. When I found my voice, Mr. Johnson had left, carrying his property away from the man he had not a thief, and that for years I had been the owner of a plated epergne of exactly that pattern, upon which Johnson's initials were not inscribed. Whence came the confusion? For a little time it was inexplicable, and then I thought of our ghostly visitors as having a finger in the business. They have played upon me other embarrassing pranks, and why not this?"

"I sought neighbor Johnson next day and gave him my view of the matter, at which he laughed incredulously."

I begged for investigation, saying that if he did not even have faith in the existence of good and bad spirits he ought to afford me an opportunity to clear myself by any means I could command, and this appeal had an effect upon him. He consented to watch with me next night in his own house, and collecting a lot of trinkets at the appointed time we sat down to watch. In a dimly lighted room where circumstances put restraint upon conversation my friend soon fell into a nap, but only for a little time. I aroused him with a nudge, when the form of a man entered and with stealthy movement approached the bedside."

"The intruder helped himself to a few articles, among which was the prized epergne, just as another form, similar to the first, appeared bearing gifts, and among them we saw an epergne of the same pattern as Johnson's. I read the riddle at a glance and restrained Johnson from interfering, begging him to keep quiet till the end of the manifestation. When the apparitions had withdrawn we found that my silver-plated epergne had been left and Johnson's solid silver had been taken. Immediately we crossed over to my house, and there upon my bedside, as before, was my neighbor's stolen property, except some trinkets had been left with a larger piece; and returning with Johnson to his residence we found several additional articles belonging to me."

"Not many days had elapsed when my wife complained of missing several household articles, and Johnson informed me that thieving was still in progress at his home. I suggested that we watch one night at my house and learn what it was possible to discover, and Johnson consented to join me in the vigil. Well paid were we for the effort. An hour past midnight we saw two marauders in my dining room. One carried a

## LARGE BUNDLE OF PLUNDER

and the other helped himself liberally from the little temptations I had collected upon my bedside to attract the attention of pickers-up of unconsidered trifles. When they were ready to depart we followed them into the hall, up stairs, all the way up to the attic, and there, in a contracted catch-all, under the eaves, they vanished. Evidently they were run to cover."

Early next morning Johnson and I overhauled their place of retreat. We found more than 100 articles, some of considerable value, many that had not been missed, a few whose ownership we did not know, but more than ninety were the property of Johnson and myself, hidden in that catch-as-can. My neighbor was convinced that unconsciously I had acquired a reputation to which I was not entitled, and thereafter we were cordial friends. At about this time the thieving demons ceased to annoy us."

"I have seen in visions that which proved to be premonitory of history, political changes, tragic events, tornadoes, conflagrations, murders and robberies. Once I gave a detective a clue to a crime, and at first glance he said it was impossible. When I insisted that it was right he followed it and found his man, but with difficulty I escaped arrest. It was claimed that I knew too much to be wholly innocent. Explanation did not sufficiently explain to that astute servant of the law, but I took him to sleep with me one night, and my big-headed demon with the interminable saw white tongue came and put in the finishing argument. Less than a month ago I had a vision of our country spreading over the entire length and breadth of this continent, in the enjoyment of peace and unprecendented prosperity, and I feel sure this grand premonition is to be at some time happily realized. For such a consummation it is worth while to pray." T. P.

## CLOSE TO NATURE.

Close to nature, hold thine ear;  
Close and closer, draw thou near;  
Shh! will speak, and thou wilt hear.  
Treasures rare she'll give to thee,  
Gems and jewels fair to see,  
Crowning life eternally.  
Tastes of birds and flowers and trees,  
Songs of streams and summer seas,  
Bursting blooms and honey-bees.  
Enter in through open door,  
Nature welcomes to her store—  
Gives thee answer evermore.  
She will lead thee on thy way,  
Through the night and through the day,  
Through her glories' bright array.  
Loving, kind, and full of cheer,  
Knowing nought of doubt or fear,  
She will speak, and thou wilt hear.  
Touching, too, thine own soul's need,  
She will teach thee, she will lead,  
Safely, till thy soul is freed.  
To thy being's centered source,  
To thy being's ruling force,  
Nature brings thee in her course.  
Piercing through the shadowed mist,  
Till the darkness is light-kissed,  
Nature, faithful, keeps her trust.  
Mother, teacher, friend and guide,  
Guard of forces glorified,  
Nature does with thee abide.  
Nature waits thee. Draw thou near.  
She will answer. Thou wilt hear.  
She will make her secrets clear.  
Oak Park, Ill. ELLA DARE.

## ONLY A DREAM.

It was only a dream, but O, how glad  
My heart in pleasure sped,  
Mingling again with those I had  
Thought were lost and dead.  
Their forms and faces were  
The same expression true,  
Familiar as in days of yore—  
In days of youth I knew.

The summer air with breathless ease  
Filled our sail's silken folds,  
As our bark on sun-lit seas,  
Scattered foam-wreaths like marigolds,  
Where eddies shied in sparkling glee,  
Through isles and shady glen,  
And warm hearts came and greeted me  
As though time had never been.

The dawn sped athwart the sky  
In laggish light as noon,  
And over all there seemed to lie  
The dews of early June;  
And soft the air, with music sweet,  
Dropped incense from above,  
And earth and heaven seemed to meet.  
And life was one of love.

We watched the day fade into night  
And paifit the sky and sea  
With golden hues of crimson light,  
As we sailed dreamily  
Adown the western sun-lit land  
Mid fairy scapes and throngs,  
Guided by angel loving hands  
And the echoes of their songs.  
Summerland, Cal. BISHOP A. BEALS.

Swinburne is quoted as saying, "James I. was a knave, a fool, a tyrant, a liar and a coward, but I love him because he slit the throat of that blackguard Raleigh, who invented smoking!"

Herr Cuffy, a German expert sent to Bombay by Emperor William, has arranged for an animal hospital for the purpose of studying the plague poison. He intends making extensive experiments."

# SPIRITUALISM RESTATED

A Lecture Delivered at Lowell, Mass., by Theodore F. Price,

WHO WAS SO BADLY PERSECUTED IN PHILADELPHIA—PRIMARY LESSONS AND PRINCIPLES—DIVERSIONS THEREFROM ARE NOTED.

The near approach of another anniversary of Modern Spiritualism impels the mind to institute a comparison between its principles as primarily announced, and the philosophy as it stands to-day after being subjected to many and various modifying influences. The forty-nine years that have passed since its advent have brought with it in its ranks many orders of minds, each from its original environment; and which colors more or less the conception imbibed of these new and startling truths. Without considering any well defined lines of demarcation, for the purpose of illustration, I may question in a general way the Theosophic conception, or Blavatskian creation, which is largely of East Indian origin; the Kardecian or French system; the Christian Spiritualist, who finds it difficult to eradicate entirely the inborn doctrines of his church; and the veteran who adheres staunchly to first principles—of which the trance utterances of Andrew Jackson Davis and the Hydesville rappings were the original exponents—and who stands firmly on the foundations established by scientific demonstration. Besides these there are the multitudinous psychic schools, the Christian scientists, etc., the outgrowth of the spiritual phenomena, whose chief purpose appears to be, "how not to do it," or how not to believe it, and those who "touch-and-go" at the commands of Mother Grundy.

## PRIMARY PRINCIPLES.

It may therefore be well to refer to some of the primary lessons and principles laid down by the first spirit teachers who had charge of the movement, and observe how far some of us have drifted from the original course; and take a few bearings in order to see if we are still in the right "psychic" latitude.

The pioneer communications and discourses given by the spirit world through the media that were rapidly developed from every department of life, all over the land, clearly indicated that the trend intended by the projectors of the movement was adverse to all the present popular forms of theological teaching. It was uniformly declared that transcendental gods and partial and exclusive divinities vested with power to institute and remit penalties for infractions of any form of law, cut no figure in their then startling, novel—and when examined and understood—fascinating and satisfying system.

## NATURE'S SYSTEM OF EVOLUTION.

A sympathetic philosophy was substituted for cold and empty paganism; dogmatism was swept away by the principle of enlightened teaching; and the simple demonstrated facts of the present were made to take the place of the misty and musty traditions of the past. One of the very first lessons taught was, that of Nature's system of cosmic Evolution as opposed to the orthodox theory of creation, along with that of spiritual development through culture and experience, subject to the unvarying law of eternal progression, the lines of which bore equally upon the conditions of both the material and spiritual-worlds, which were shown to be acting and reacting upon each other.

## THE GOD IDEA.

The God-idea was shown to have originated in tree, serpent, and ancestor worship, and in various other ways common to the puerile conceptions of the untutored mind. It was also deduced that the idea of a satanic personality owed its existence to the fear of man of the action of the destructive forces of Nature, and ignorance of their governing laws. While man now recognized the creative power, and the universal prevalence of natural law, and the unvarying harmony of its working, the most exalted intellects of to-day are no nearer defining the attributes of a typical god than were our unschooled ancestors ten thousand years ago. Every individual who assumes to cherish some conception of deity, forms his god, materially or mentally, according to a standard bounded by his greater or lesser degree of enlightenment, and embracing the qualities of the human personalities with which he is familiar.

## SACRED BOOKS.

There was no acknowledgment, nor is, by the spirit teachers of the existence of any special divinely-inspired work, Bible, Koran, compilation or code of laws, in any form emanating from an infallible source. It was shown that the so-called sacred books upon which rest the various and multitudinous religions of the world were and are but records of tradition, folk-lore, superstition and special providences, national and personal, strung upon a thread of more or less authentic history. It was proven by reference to the demonstrations of science, that Nature's governing forces had never varied one jot or tittle for the special benefit of any individual, tribe or nation; and that such an occurrence would have jangled the chords of the whole universe, and jostled in their paths the countless myriads of solar systems—sums with their families of planets and satellites—in their ceaseless circumambient procession through boundless space. All miracles were relegated to the realms of myth and fable, as being but the result of exaggeration, mendacious statements, and ignorance of the operation of Nature's subtle elements.

## TOUCHSTONE OF REASON.

On the foundations laid by the material scientists, the teachers of the spirit-world build their enduring structure whose shining dome pierces the realms of immortal life, and which is illumined by the lambent radiance of imperishable suns. The corner-stone of this angel-built structure is Truth, and no element is incorporated in its system that does not bear the touch-stone of Reason. Walking hand in hand with science, Spiritualism demonstrates that all ideas inculcating special creations are fallacies, originating through a belief in miracles wrought by and through some personification of Supreme power not amenable to the control of natural law. It teaches that throughout all the countless eons of time, from the most finite beginnings, there has been a ceaseless unfolding from within through all departments of life; simpler cells and forms combining to produce more complicated and higher aspects; and that the evolution of spiritual and intellectual has kept even pace and has correlated with the physical through the ceaseless harmonious workings of the law of eternal development.

Through the phenomena of Spiritualism is demonstrated spirit-communication and the continuity of life after the change called death; proving that man in becoming immortal, loses none of his mental acquisitions, and that he is distinguished in spirit-life by the same attributes of mind that united to form his individuality in earth life; that he takes up the thread of human experience on the other side of the grave just where he laid it down on this side, and continues with those pursuits which are congenial to his mind and necessary for his development in the line of and consonant with the law of eternal progression.

The primary fact that the intelligences manifesting through rap, trance, writing, or any other phase of the phenomena, were very human, announcing themselves as existing and moving in close sympathy and near environment with all departments of human life—hailing neither from heaven, hell nor purgatory, nor any other arbitrary locality of reward or punishment that corresponded with the orthodox idea of any other theological system—proved that the creeds of the popular churches embraced only error and falsehood, and that their as-

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## PEEBLES REVIEWED

## Did the Christian Jesus Exist?

## THE NEGATIVE SIDE OF THE QUESTION IS PRESENTED.

This question continues to be agitated by some who endorse, and have taken a prominent part in the spiritualistic movement, and it is astonishing how tenaciously they stick to the myths of by-gone ages. They hug the fetters that bind them, conceived and forged in remote antiquity, with all the ardor and earnestness of the unthinking devotee of the church.

Being people of education, it cannot be ascribed to a lack of intelligence, and I know not how to account for it, unless it is by reason of pre-natal conditions, or sensitive minds being dominated by spirit intelligences, who desire to still propagate on the Earth Plane, the religious teachings that dominated their minds in mortal life. This class of spirits seem bent upon holding the mind in bondage, by means of chains whose links were forged from the legends in existence, while humanity was in its childhood state.

My attention was recently called to a pamphlet compiled I presume by Dr. J. M. Peebles, who, with his opportunities ought to have outgrown his early theological teachings; however with him they are evidently dyed in the wool. The title of the book is "Did Jesus Christ Exist?" in which no new evidence is offered, to sustain the affirmative side of this much-discussed question. The old ground is worked over with no new results, all of his conclusions are based upon the New Testament, a few disputed passages in history, and the opinions of individuals who are dominated by their religious education. In view of what is being exposed by the searchlight of knowledge, in the hands of independent scholars and scientists, as well as the continual discovery of relics of antiquity, bearing upon this question, to say nothing of what comes from the spirit side, it would seem that even Dr. Peebles, or his colleagues could not have the audacity to offer to the thinkers and investigators of the present time as evidence, such a mass of absurdities, worn threadbare by the manipulations of the priesthood, and Christian writers, to fit and serve their selfish ends—the purpose being that they may be continued in power, to still hold the mind in bondage. In view of the situation, the records of the New Testament cannot be accepted as proving the existence of the historical Jesus. When these sticklers for Jesus leave the main track and switch off on a side track, by claiming that he was not literally the Son of God as presented, and was not born of the Virgin Mary, suffered and died on the cross to atone for the sins of mankind, but was simply a man and a medium, they have no case. The cunningly devised fabric of the Christian religion must be accepted as a whole if at all; there is no dividing line, or middle ground.

Dr. Peebles alludes to what the spirits say as to this formidable question, and only quotes what one says in a communication through a medium. The message was indefinite and unimportant. But there are others, who lived contemporaneous with the beginning of the Christian era, who rightfully demand a hearing, to which they are fully entitled.

From ten to fifteen years ago, J. M. Roberts then editor of "Mind and Matter" received a long series of communications from the spirit world, bearing upon the existence of the historical Jesus and the origin of Christianity. While these sticklers for the antiquity of the Christian Jesus, the central figure of the Christian religion, hold Mr. Roberts and his researches to ridicule, as well as the spirit messages, they cannot let the subject alone, but lose no opportunity to express their opposition by methods not calculated to convince the candid investigator. Though Mr. Roberts in his travels had not encircled our globe, neither was he a member of the American Oriental Society, or R. A. S. of Great Britain, etc., he was an up-to-date scholar, the voice of whose pen silenced these adherents to ancient myths and legends, before he passed the boundaries of mortal life. Like many others he left his work unfinished, at the touch of the silent messenger, but it stands thus far impregnable. The only attacks that have been made upon the great and important work to which Mr. Roberts devoted the last years of his mortal life, have been through ridicule and mud-throwing.

No attempt has been made by these knowing ones to meet his logic and prove the spirit testimony false, or the results of his researches and conclusions untrue. Ridicule and flippant pen pictures readily affect the superficial mind, but fall powerless upon those who think, reason and analyze. It requires vastly more than these futile efforts to set aside the light and truth brought to the surface through the tireless efforts of this fearless investigator. Like many others, his work will be understood and appreciated, as mankind outgrow their old religious garments, and become clothed with the effulgent spirit light of to-day.

Following, we call the readers' attention to some extracts from communications received by Mr. Roberts, bearing upon this question.

## PONTIUS PILATE.

Many men were brought before me on all kinds of charges, for these Jews were the most bitter sectarian bigots, in regard to their religious views that I ever met with as a mortal or a spirit. There was never brought before me a man, or so-called God, as the present Christian system claims. There was a Jesus Onanias, who was tried before me for highway robbery and crucified by my soldiers; but of the now renowned Jesus I know nothing whatever. As I hope for a happy spirit life, I can say that I know nothing of any Jesus, Jew or Gentile, excepting the one mentioned. I am Pontius Pilate.

## CYRILLUS LUCAR, A GREEK PATRIARCH.

No more ardent follower of Jesus Christ ever appeared upon this planet than I was, but my hopes, my prospects, and my realizations as a spirit, have all been blasted, by what? By the non-realization of what I expected. If I had to-day a thousand tongues and as many transmutations as Buddha of old, I would ever aim to teach the truth and realities of spirit life as I know them. Christianity is a combination of the Platonic and Alexandrian doctrines, with the doctrines of Apollonius of Tyana, who was the Syrian Christ. Out of these, together with the forged letter to the Emperor Trajan, from Pliny the younger, A. D. 103, has grown Christianity. Deny this you can.—Cyrillus Lucar, Patriarch of Constantinople.

## QUINTALIAN, A LATIN SCHOLAR.

When in mortal life I lived in Rome from about A. D. 40 to 90, I was master and teacher of Pliny the Younger; and it was by his invitation that I am here today. I am glad to bear witness to the truth. In regard to that personage whom the Christians claim once lived in Judea, there was no such a personage in my day; nor have I been able to find a single honest unbiased spirit in his, or her, religious views, who knows aught of Jesus Christ. Another thing that occurs to me in relation to the story of Jesus. It is my clear and positive conviction, that the real Jesus was Apollonius of Tyana. While in mortal life I heard Apollonius preach the very same, or nearly the same that is called Christ's sermon on the Mount. These spirit voices will make all false religions bow at the shrine of truth.—Quintalian.

## JULIUS LUCIUS FLORAS, A ROMAN HISTORIAN.

My mortal life came to an end about A. D. 130. The spirit of progress was strong, but it afterwards became buried beneath Christianity. To that religion we owe the long dark night of slavery. I think I can affirm from what I positively know, that not only did the man called Jesus Christ never live, but none of his Apostles so-called were known at Rome when I lived there. I was engaged in writing a history of the Roman Emperors at that time, and all sources of information were open to me, so that I could investigate all evidence and write a correct history of what I had taken in hand. The so-

called Jesus, and the history of the times in which they lived on earth, could be made up by a dissipated ignoramus? He quotes from one of his colleagues to that effect. An intelligent public cannot be expected to swallow such a dose as that, for it is more absurd if possible, than the story of the mythical Jesus itself. The reader will bear in mind one important fact: This spirit testimony was not copied from books containing incorrect and mutilated history, that has been written and re-written, as well as radically changed from time to time, all down through the centuries, even unto the present day, under the direction of Christian copiers and a vandal priesthood. It comes to us direct, by the voice of the spirit, or spirits, who lived at the period in which it is said that the Christian Jesus lived and died to redeem mankind from sin. When these spirit witnesses lived in the mortal form, they were important factors in the history of their times. In view of this fact, to what source could we look, and from whom could we expect to obtain direct and reliable evidence upon so important a matter, if not from these same spirits, who have testified in the foregoing communications.

## VESPASIAN, EMPEROR OF ROME.

I commanded the forces at the taking of Jerusalem. I was afterwards an Emperor. Amongst the Jews at that time there was no account of such a person as Jesus of Nazareth. But there were several Jesuses commanding the mutineers; yet neither Greek, Roman or Jew, knew aught of what is known as the Christian Savior.

## SATURNINUS, THE FOUNDER OF GNOSTICISM.

I lived and taught at Antioch from about A. D. 60 to 125. I met, conversed and exchanged philosophies with Apollonius of Tyana and Damis his disciple. We were Communists, and all you find set down as the teachings of Jesus of Nazareth, were taught by me. They were obtained from Apollonius, who gave them in exchange for what I knew of the Gnosticism. This was about A. D. 65. I knew of no Jesus who lived at that time and was killed, with the exception of one, who was run through with Roman javelins for being a bandit, and I am certain that he knew nothing of philosophy. Jesus and his Apostles I never met. If they had existed at that period I certainly should have met them.

## ARBGARUS, A GRECIAN PRIEST.

I lived at the exact time it is claimed that Jesus lived, not only that but it is claimed that I had a correspondence with Christ. Now for the facts. I was a Priest in Aedera, afterwards in Rome, in the reign of Tiberius Caesar. I held correspondence with a Jewish Priest in Jerusalem whose name was Jesus Malathiel. This correspondence was taken advantage of by Felix, Bishop of Urgal, in Spain, in the Eighth Century, and was used by Christians after that time, to prove the existence of Jesus Christ, when no such person ever existed. I came here to-day to throw what light I could upon this subject. I departed this life about A. D. 60.

## PAULINUS, FIRST ARCHBISHOP OF YORK, ENGLAND.

I think it was A. D. 645, that I entered spirit life, and from that day until 1700, I endeavored with all my perseverance to find Jesus Christ. But these centuries of searching ended in finding the man I ignored on earth, Apollonius of Tyana. I was one of the first translators of scriptures from the Gallic into the Saxon tongue. I substituted as did Eusebius, Jesus Christ of Judea for Apollonius of Tyana, and made the versions correspond with Eusebius' versions.

Now we come to those historical characters to which Dr. Peebles in his book refers as witnesses to prove the authenticity of the historical Jesus. He and others point to the mutilated histories of these celebrated characters for proof, but they now speak to us off-hand from spirit life. This I consider direct testimony, therefore it should take precedence of all book testimony that has been manipulated by priestcraft.

Dr. Peebles refers to, Josephus, Tacitus, Pliny the Younger, Porphyry, Ignatius and Origen. The following in what they say as spirits concerning the question at issue:

## FLAVIUS JOSEPHUS, JEWISH HISTORIAN.

I am here to-day to testify in regard to a question, which is of vital importance to humanity, and to millions of spirits also. It is in relation to the correctness of the doctrine of salvation through a Savior. At the time when I wrote my histories there was no such man as Jesus of Nazareth—a doer of wonderful works; and any person of ordinary comprehension can see that the passage in which it is said that I referred historically to such a person, was fraudulently interpolated by some Christian copier of my history. First, it interrupts the narrative I was writing at the time; and in the second place, I always gave all the facts concerning those persons of whom I wrote, and if so important a person as this Jesus has been represented to have been, had lived at that time, I would have given a full description of him. There were no Christians at the time of my retirement from public life, in the year of 100, in the reign of Trajan. Christianity was the outgrowth of all the mystical religions systems previously existing.

## TACITUS, ROMAN HISTORIAN.

My object in coming here is to speak in relation to a passage in my works, that the Christians wish to make out, refers to the Nazarene. I lived from A. D. 52, to the beginning of the Second Century. During that time I knew almost everything that was taking place, especially in Judea, but I never heard of the Christian Jesus, nor Christianity. I have heard, however of the Nazarene sect, who changed their name A. D. 66, to that of the Essenian brotherhood. My name was Cornelius Tacitus.

## PLINY THE YOUNGER.

I am an important witness in the settlement of the dispute, concerning the reality of Jesus Christ. One of the greatest proofs they bring forward to establish the authenticity of Jesus, is my letter to Trajan. I did write such a letter but the name of Christian was not in it. That word was a forgery. The word I used was Essenes, not Christians. I had no knowledge whatever of the so-called Christian religion. I do not come here in malice to give this communication, but I do come because I wish to testify to the truth. As I hope for future happiness, I affirm that what I have stated here is the positive truth. Sign me Pliny The Younger.

## PORPHYRY.

Many persons may say: These spirits have deprived me of my Lord what have I left? Oh foolish mortals; to rely so implicitly on that which never existed. The first question to be answered is, did Jesus Christ so-called ever have a personal existence? to which I answer he did not. I come to set forth such facts as I know to be absolutely correct. None of the early Fathers were Christians. They never thought of establishing such a gigantic system of fraud as is practiced by the Christian priesthood to-day. In all the earliest books and manuscripts of the so-called Christian era, there was no mention of this Jesus, except as a kind of Sun-God. There are writings of Suetonius and the Emperor Trajan, in possession of the Papal Church, that would settle forever the question as to the personal existence of Jesus. It has also the possession of the letters of mine, in which they have altered the word Gnosticism to Catholicism and on the strength of that, have claimed me as a Christian. This voice of mine is a spirit voice, that Priests do mightily fear. I am not done with them yet. They will be made to hear me.

So much for spirit testimony upon this question. The last six spirits who gave the foregoing testimony, are the very individuals to whose ancient writings Dr. Peebles refers to prove the authenticity of Jesus, but they most emphatically deny the allegation, as intelligences who are in position to know the truth, as to the question at issue. These passages referred to by the Doctor as evidence, have been repudiated by independent scholars who are not dominated by church influence. They are about all that he and all others who are nursing Ancient Myths, instead of accepting the truth that comes to us to-day, can refer to, in attempting to prove their claim, even from unreliable history, changed and mutilated as it has been. Does the Doctor and his colleagues expect the people who live and think under the light and truth that is dawning upon us at the present time, to believe testimony of the character of that offered by these Ancient

spirits, concerning the history of the times in which they lived on earth, could be made up by a dissipated ignoramus? He quotes from one of his colleagues to that effect. An intelligent public cannot be expected to swallow such a dose as that, for it is more absurd if possible, than the story of the mythical Jesus itself. The reader will bear in mind one important fact: This spirit testimony was not copied from books containing incorrect and mutilated history, that has been written and re-written, as well as radically changed from time to time, all down through the centuries, even unto the present day, under the direction of Christian copiers and a vandal priesthood. It comes to us direct, by the voice of the spirit, or spirits, who lived at the period in which it is said that the Christian Jesus lived and died to redeem mankind from sin. When these spirit witnesses lived in the mortal form, they were important factors in the history of their times. In view of this fact, to what source could we look, and from whom could we expect to obtain direct and reliable evidence upon so important a matter, if not from these same spirits, who have testified in the foregoing communications.

Some individuals will ask, why keep up this agitation as to the existence of Jesus? Ask Dr. Peebles, W. E. Coleman, Dr. J. R. Buchanan and other prominent writers on Spiritualism, to say nothing of the Church, why they persist in this course. Some say that it is immaterial whether Jesus existed or not. This is an entirely one-sided and selfish view of the matter. It may be immaterial to some who have outgrown the effect of these mythical doctrines, but there are millions in both worlds, to whom it makes a vast difference, as they are in a deplorable state of mental bondage, resulting from teachings based upon the existence of Jesus Christ. If they are freed from these bonds, by the belief in the non-existence of this central figure of the Christian religion, they go forth no longer slaves, for the truth has made them free. Looking at the subject from this point of view, it makes a radical difference whether the Gospel hero is a fact or a fancy.

I wish to call the readers' special attention to what Julius Lucius Floras said in his communication upon this point, in speaking of the millions of spirits in spirit life that are in bondage. He says: "The difficulty in reforming this class of spirits is, that you of earth life are constantly sending fresh additions, to swell the ranks of these misguided spirits." Here again is where it makes a radical difference whether Jesus existed and whether the Christian Scheme of Salvation is a fact or a fallacy. Again, it makes a difference whether our children in the helpless state of gestation, are branded with the impression of this infamous dogma of salvation through the blood of Jesus Christ. It makes a difference here and in yonder life whether we send our children to orthodox Sunday schools, where these doctrines are taught to innocent unsuspecting minds, who depend upon those more advanced in life for direction in matters ethical and religious.

Many Spiritualists might pause and think of this, with profit to their children as well as themselves.

One more suggestion before closing. This spirit testimony, with what has come to us from independent investigators in the past, in my opinion, is enough to prove to any unprejudiced mind, that not a scrap of verifiable evidence, can be brought forward to establish the report, that Jesus Christ was a living character, or aught else but an ideal, formulated from the lives and characters of others, real or mythical, whose history dates back to the period when man perused the Bible of Nature, and read his destiny in the stars.

In closing I would say, that these communications with many others are published in a volume entitled, "Antiquity Unveiled" with comments thereon by J. M. Roberts, against which Dr. Peebles and others seem to have a spite. All should read this work, which may be found with many other valuable books on the shelves at The Progressive Thinker Office. B. B. HILL. Philadelphia, Pa.

## TWO.

Crooning a song such as babies love  
When they drift away into slumber land,  
The soft lids falling o'er sleepy eyes,  
And his playthings dropped from the tiny hand.

One baby safe in the mother arms here,  
Slumbers and dreams in the twilight gray;  
And holding him close the mother heart keeps

Another, the baby in Heaven away.

One so tender and warm in her arms,  
The other unseen, yet close to her heart—  
Lullaby song for the one who is here,  
Song for the one with the angels apart;  
And bending over the little form,  
She whispers softly at close of day,  
"A kiss for the baby safe in my arms,  
And one for the baby in Heaven away."

Darker the shadows of evening fall,  
Mother lids droop o'er the babe on her breast,

Wander the dear ones in dreamland fair,  
Mother heart lonely in joy knowledge rest;  
One baby sleeps in your sheltering arms,  
The other but waits o'er the shining way;

Love from the baby on earth, dear heart,  
And love from the baby in Heaven away.  
—CALLIE BONNEY MARBLE.

## THE GOLDEN RULE.

I have often wondered why it was that the "Golden Rule" was not as applicable to nations, denominations, sects and societies as it is to individuals. Why the different religious sects did not practice it among themselves. As Spiritualists our platform is a privileged one to the representatives of all creeds and religions, to all shades and grades of thought. We extend to all religions, no matter how antagonistic to our own, the courtesy of a hearing upon our own platform. But is this courtesy reciprocated? Do the varied religious denominations extend to us the courtesies we extend to them? I noticed in The Progressive Thinker some time ago, that in the State of Michigan a Spiritualistic funeral was held in a Methodist church, and methought that the fact was encouraging and prophetic of the dawn of a more liberal feeling among our brethren in the near future.

Such instances are, however, yet far too rare. I do not believe there is a church of any denomination in my city that would open its doors to the funeral of a Spiritualist, nor do I believe that there is a Spiritualist church or temple in the world that would close its doors to the funeral of any man, woman or child, rich or poor, bond or free, learned or unlearned, white or black, Catholic or Protestant, Atheist, Infidel or Agnostic. The evangelical churches do not affiliate with one another; each trying to outdo and surpass the other and then all. While there are Spiritualists in all the churches, Catholic and Protestant, it seems strange that a purely distinctive Spiritualistic funeral cannot be held in any of them.

## H. V. SWERINGEN.

Count Albert De Mun, the leader of the Catholic party in the French Chamber of Deputies, who has just been elected to fill Jules Simon's seat in the French academy, is a great-grandson of Helvetius, the revolutionary philosopher, and a grandson of Mme. De Staël.

The Queen of England, the Duchess of Connaught, the Princesses Charles and Albert of Prussia, the Empress and Empress Dowager of Germany, the Empress Dowager of Russia and the Queen Regent of the Netherlands, all occupy the position of Honorary Colonel in the German army.

## MOST EXCELLENT RESULTS.

## A TEST SEANCE BY CHARLES ALFRED CAMPBELL, OF THE CAMPBELL BROTHERS, SPIRIT ARTISTS AND SLATE-WRITERS.

On the evening of April 21st, 1897, at his parlors on 16th street, Denver, Col., Mr. Chas. A. Campbell, the mystic, gave an exhibition of his wonderful powers, under test conditions. On the evening above named Mr. Campbell proposed to give some of those manifestations which they are so celebrated for in Europe and this country. There were many of the best people of Denver present anxious to witness the truth of these phenomena.

At 8 o'clock the room being full of people, Mr. Campbell stepped forward and gave a short address, stating on this occasion he would endeavor to satisfy the most skeptical. He requested to be examined by a committee who did so. He next had his cabinet examined. The committee reported everything correct. Mr. Campbell then placed slates, type-writer, bells, and tambourines on a table within the cabinet, and drew the curtain. He then took his place under the full gas light some five feet from the cabinet, and had a lady and gentleman stand with him on either side and hold his hands, and while standing thus, five feet from the cabinet and held by the committee, he asked if there was any force present, to please manifest, when to the delight of all bells were rung, tambourines were heard, etc. Then Mr. Campbell sat down outside of the cabinet, in full view of those present, and the type-writer wrote out messages to every one, and on the slates were most beautiful paintings of roses, daisies, pansies, lilies, golden rod, and nine portraits in oils, all recognized by those present as guides and relatives who were on the other side; also messages in gold and color came in profusion. Taking it in all, it was one of the most positive proofs that has been given of this wonderful force.

A testimonial of satisfaction was proposed and lauded by all as only just, for the manifestations received were beyond doubt produced by an unseen force entirely independent of Mr. Campbell, and we, the undersigned, do recommend him to all skeptics, investigators and believers, knowing that in the future success will crown him as it has for years in the past, and we further state that under the conditions imposed, it would be impossible for Mr. Campbell to have produced the results that we received.

Mr. Campbell leaves for his home at Lily Dale in a few days, but we have the promise that himself and brother (Mr. A. Campbell), that well known psychic, will return to Denver sometime in the coming year. The Campbells are test mediums of great power. Mr. A. Campbell has returned from Florida to his home in Lily Dale, N. Y., where he has been for some little time.

The Campbells are always pleased to hear from all friends and inquiring minds. They have made many good and true friends here and it is the wish of all that they will return at an early date.

We the undersigned attest to the above. Signed by: Madame C. Winslow, and many others.

## THE SWEET NOW AND NOW.

As Set Forth by Rev. S. S. Bartlett, of Painesville, Ohio, A Recent Convert to Spiritualism—Reported by Dr. H. V. Sweringen.

The friends that are with us to-day  
Come from the bright golden shore;  
They dwell in those mansions above,  
And bid us to sorrow no more.

Oh the sweet now, the sweet now and now,  
It is better to-day than before;  
Oh the sweet now, the sweet now and now,  
Shall fill us with joy evermore.

Their sorrows have all passed away;  
They walk in the sunshine above;  
Being free from this cumbersome clay  
They touch all our hearts with their love.

They tell us to be of good cheer  
While we dwell in these temples below;  
For we need every hour while we're here,  
That our souls into fullness may grow.

## CALIFORNIA NOTES.

## Some Account of Workers and Work—The Camp-Meeting at Trestle Glen.

To the Editor:—We give an outline of the work being done in Oakland, Cal., under the management of the Union Spiritualist Society. Mrs. R. Cowell, of East Oakland, labored for us in March and April. She is one of the best test mediums on this Coast. It is simply miraculous to investigators to observe how carefully she tells them their life's secrets. By her generous co-operation as a member of our society, she has been largely instrumental to its success. Through the month of May, at 2:30 p. m., Mrs. Maud L. Von Freitag, the accomplished young ballot test medium of California, will give remarkable exhibitions of the work of her spirit guides. She has an honest, straight-forward way of producing the phenomena that is astounding to investigators and highly satisfactory to Spiritualists. She leaves no opening for chronic doubters to censure or cry fraud.

In the evening of May 2nd, Prof. Fred Evans, the renowned independent slate-writer occupied the rostrum. After a short instructive address he proceeded to produce the phenomena of psychography. In plain view of the audience and in full gas-light he took up some dry slates, rubbed them vigorously with a handkerchief, then made large figures and crosses upon them with chalk. These he bound together with rubber-bands giving one pair to our president, Mr. Van Loven, to hold up in full view of the people. The other was held by an old lady on the rostrum. In a few minutes after, the slates were opened and on the surface of two of them appeared sixty-two short messages to people in the audience, signed by full names and some of them appeared to have been written in various colors of chalk; some in fine pencil marks and all written over the chalk marks which the Professor had previously made on the slates. From a seat near the rostrum I was sure the manifestations were genuine and very satisfactory and yet many were disappointed because more messages did not appear in the audience. Is it infinitely better that short messages appear under strictly test conditions, than to see a dozen or more strangers rise out of a promiscuous audience with long endearing messages claimed to have been written in the seance? Who could tell but what they were all confederates? Knowing this demand for messages is the very loop-hole for fakirs to creep in and give a large quantity of bogus phenomena to satisfy the test-seekers for the time being, who are sure to learn afterward that they have been badly duped.

The Spiritualist Camp-meeting at Trestle Glen is now the topic for talk among the Spiritualists in this part of the State. There will be a number of the finest mediums and speakers in spiritual work, who will assist in making in a grand success. Of course everybody is invited to attend the meetings, with a special invitation to all eastern talent who may journey westward to the land of fruit and flowers in the delightful month of June.

## M. E. VAN LOVEN.

Admiral Canavaro, in command of the fleets of the powers off the coast of Crete, is a South American by birth, having been born in Peru, of a Genoese father. His brother is Peruvian Minister to Italy and France.

## THAT SCHOOL.

## MATTIE E. HULL PRESENTS HER VIEWS IN REGARD TO THE EDUCATION OF MEDIUMS—THE SCHOOL TO BE ESTABLISHED IN OHIO.

To the Editor:—So many letters have come to me of late, with queries and opinions relative to the prospective school to be opened in Mantua, Ohio, the first of June, I feel called upon to send a communication to The Progressive Thinker concerning the subject that has raised such a little controversy, "The Education of our Workers." The communications to which I refer contain opinions pro and con concerning the school. It is evident that those who offer the strongest objections, understand the least the object of the movement.

One correspondent writes: "It seems to me the height of folly to inaugurate schools for mediums. The spirit world can educate its ministers better than any mortals can in schools." The writer continues: "Mediums are not made, they are born. Every intelligent Spiritualist admits from the fact, that is, no amount of training can make a medium of one who is not endowed with the elements that constitute mediumship."

The projectors of the school, which will be opened the first of next month on the Maple Camp grounds, have no idea that mediumship will be imparted in that school by one, or a corps of teachers. Mediumship is in the individual, and no amount of training will bring out of a person what never was there. The instructors of the school, the lines of work that will be introduced in the school do not assume that "rules" can be laid down by which the great body of mediumistic persons may be developed. The development of mediumship is a process of evolution, depending upon the organization of the individual. No school can be handed to the world that will make mediums. No one understands this better than the Trustees of the Association under whose auspices the school is inaugurated. Among those who are the most interested and generous in their contribution to the work of Mantua, are persons who have worked as mediums; they have had an extended experience in private and public work and have enlisted in the movement because they deem it of the utmost importance. I am unable to understand in what manner the school will be introduced to the spirit-world can be injured by cultivation. A good musician cannot express his genius or skill while performing on a poor instrument. The mechanic who would produce a piece of work that might be a credit to himself, would not use the attempt without the proper tools.

One of the objectors to Spiritualists' schools writes: "You and I know of many who have been successful as lecturers that were not educated." Granted, and such have done a grand work, but I would ask, if so much can be accomplished by the uneducated, might not more have been accomplished, if in addition to the inspiration that was so fine, they could have united culture, and an individual knowledge of subjects they presented so ably?

I cannot go into details in the way of replying to every objection urged in the letters under review. A few must suffice. One writer expresses himself thus: "It seems a little strange that teachers cannot be found outside of ministers to work in the Mantua school. This feature alone, will cause many to think the school will be run in 'narrow grooves.' I would say in reply, teachers can be found without seeking for them; numerous applications have been made by worthy persons for positions in the school, but outside of those who are engaged, I do not know of any who could have been secured on the terms agreed upon between the managers and those who will serve the coming term. The movement is a movement of the masses and those who are to be identified the coming season, consider their work for the greater part, is a missionary one. But this is not the point under consideration. Objections offered on the ground that 'ministers are to be in charge,' strike me as being absurd. Who are the ministers? Rev. A. J. Weaver and the ministers? Mr. Weaver's record as a writer on Spiritualism and kindred themes as they have appeared from time to time in the Spiritualist papers, ought to convince his readers that he is a broad-range man and cannot be drawn into 'narrow grooves.' He has refused time and time again to preach in so-called liberal pulpits because he was denied the freedom to express his honest convictions. He has served spiritualistic societies many times, accepting as a remuneration for his services what the friends felt to give him. I know of no Spiritualist who is more liberal in the patronage of the spiritualistic press than Mr. Weaver.

As far as Mr. Hull is concerned, who that knows of his work on behalf of Spiritualism, need have fears that he will make an attempt to lead the school into 'narrow grooves.' It is because he uses the Bible in defense of Spiritualism, that the objection is urged. Perhaps so, as one correspondent asks: "What do we want of a Bible in a Spiritualist school?" In answer to this question I will say, as many have said, "we do not need the old book in this controversy." Others realize Mr. Hull's work has been of the utmost importance. The more the subject is discussed, the more he has put some of our fiercest combatants to flight by firing at long and short range into the camp of the enemy, using their weapon—the Bible—the gun through which they had fired into our ranks for years. Mr. Hull captured it; he did not spike it; he loaded it with the ammunition furnished by his own inspired brain and in scores of instances caused a retreat. Such work is effective. Mr. Weaver and Mr. Hull each had long experiences in the ministry. They understand every attack the enemy can make from that quarter. No general success when he goes to war unless he understands every position of the enemy. In how many instances have our speakers been criticised, and justly too, because of misquotations and wrong translations of the Bible. While the Bible is the weapon used by the more conservative churches to combat Spiritualism, there is a necessity of some understanding of it, if it is to be used against the church.

The curriculum of the prospective school will in no way interfere with mediumship; nothing will be introduced that can be anything but helpful in every way. Instead of retarding inspiration it will be quickened and no limitations will be put upon its work.

One of the correspondents writes: "I do not want any education mixed up with my Spiritualism." I presume what she says is true, for nearly every line of the letter gives evidence she is not troubled with the article to which she objects. She further says: "An ignorant person is a more convincing proof of spirit power when an angelic world controls them than one who is educated." All I have to say in reference to this is, that we ought to consider that we have abundant "proof" that the angels are with us if the ignorance

(Continued on page 6.)







# QUESTIONS AND ANSWERS

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

## Hudson Tuttle.

Address him at Berlin Heights, Ohio.

E. H. (age 14) Portland, Ore.: Q. Are birds and animals immortal? A. Our little friend undoubtedly has lost her pets and hopes to meet them on the other side. As this question has been discussed several times in this column, it can only be answered here in the negative.

T. L. MacDonald: Q. Would you be kind enough to give for myself and the readers of The Progressive Thinker a brief history of a work entitled "On the Nature of the Soul" and the merits of that book? Is it reliable, as you think, as to spiritual things?

A. It is not possible in this limited space to enter into an analysis of this book, and extended argument. The results of such can only be given. Perhaps you have been written by spirit influence, that does not add to its truthfulness or value. The stories related of its writing are evidently unreliable, and the style of the writing, the old-fashioned style, thought to be religious style because old-fashioned, is the condemnation of the book. It has no more value than the long-spun-out stories of novelists.

P. T. O. Denton, Tex.: Q. Is it true that the New York Herald has a standing offer of twenty thousand dollars for a full form materialization? If so, why does not some materializing medium accept the challenge?

A. I have not seen such an offer in the New York Herald, and do not think it has been made. From what I have heard of the so-called materializations, if such an offer has been made, it will not be accepted. If Spiritualists would think more how to spiritualize men, instead of how to materialize spirits, it strikes us that the cause would be greatly benefited. That kind of Spiritualism which is satisfied only with the "test" of the table-draped "spirit," pressing the scale beam down to 150 pounds, and having "real feeling flesh," and a bad breath, gives a grossly material conception of the form and life of spirit. There is a vast difference between the etherizations which come to the great medium, Home, and to others, and these "materializations," as between light and darkness.

E. M. B. Mt. Pleasant, Iowa: Q. (1) I would like to receive a reliable communication from my parents who have been dead many years. Can you suggest how it may be done? (2) What has become of A. J. Davis, and why has he dropped out of Spiritualist literature?

A. (1) The most reliable way is that constantly recommended, of forming a circle of a few interested friends. (2) A. J. Davis studied and graduated as a physician, then he might legally practice his "wonderful" facilities of clairvoyance, and is now a successful practitioner in Boston, Mass. Although he does not write, his time being taken in other directions, his voluminous works are for sale by all the leading spiritual bookstores.

Z. G. Johnson: Q. What was the cause of the Glacier Period, or Ice Age? A. The most satisfactory explanation is that furnished by the eccentricity of the earth's orbit. By this means through vast periods reaching over millions of years, the summer lengthens and winter shortens, until there is thirty days difference, then the process is reversed, and the winter lengthens and the summer shortens, until the temperature becomes arctic. This change is now on the side of summer, and it will be a million of years before the return of the cold season. For the greatest degree of cold this period must occur in aphelion, and this is not certain. There was a glacial period following the carboniferous age, or coal period, and the next was the glacial age which, according to mathematical calculations, could not have been less than 11,000,000 years afterwards.

W. H. Ward: Q. In talking with a minister in this place, I made the assertion that there is no historical proof outside of the Bible, that there was such a man as Christ, and that he was crucified, except what Josephus says about it, and he claims both Tertullian and Mosheim prove it, and that there is a papyrus held at the Vatican in Rome about the time of Christ's crucifixion, that proves it.

A. The spuriousness of all such historical proofs, even to the often-repeated passage of Josephus, has already been shown in this department. There is not a scrap of authentic evidence in all contemporary pagan history that Jesus ever lived. Not until the late nineteenth century. There is great probability that Prof. Johnson is right in his declaration that the writings of the so-called church fathers whose chronicles are so ostentatiously brought forward as Tertullian and others—are forgeries of monks and priests, and do not date beyond the sixteenth century.

The "papyrus held at the Vatican" which as a last resort is appealed to, has been so closely kept that no one has seen it, and never will. If such a MS. existed, it would have long ago been published and skepticism convinced.

L. A. Austin: Q. Are spirits nearly always subject to the channels through which they manifest or express themselves?

A. They are always limited by the capacity and capabilities of the medium. Thus although the control be so perfect that the spirit is able to talk in a language the medium is unacquainted with, which would be a crucial test, the spirit could not as readily express its thoughts as though the medium knew the language in the normal condition. Only when the medium and spirit are in sympathetic accord, interested in the same ideas, and morally and intellectually refined and equal, is the nearest approach made to perfect impressions.

A. J. R. T. Butte, Mont.: Q. I am deeply interested in the questions and answers, and ask this question: Is it possible for the spirit to leave the body of a sick person, and that person to live on with all the manifestations of life as before?

A. The force of this question comes from the fact that this correspondent states that he was told through a medium that this was possible, and in the case under observation the patient lived although the spirit had gone out of the body. Really this is a revival of an old theory, and is utterly baseless. The body has no life, activity or power.

When the spirit, which is its moving force, departs, it is dead, and at once commences by the process of decay to return to the elements. The acceptance of everything purporting to come from spirit intelligences, as infallible, is a constant stumbling-block, and the first lesson should be to never receive anything as true, contrary to fundamental laws and reason.

"Talent," Oregon: Q. I became a writing medium, then able to hear messages, not audible sounds, but the mind's ideas of the sound as a person can notes of music without sound. From a materialist, I was thoroughly convinced of a life beyond. But my experience has been such that I have resolved to leave all further investigation until I go to the spirit-world. I was so thoroughly hypnotized that I had to do everything I was bidden to do, which I did not want to do. For instance, I was kept at home all day when I ought to have been at my work; made to curse my wife, and was one night in a trance and she thought me dying, and when allowed to come to my work was made to act so funny that my friends took me home and a dozen kept watch of me for fear I would injure my family. All this while I fully knew everything, and saw the suffering of my family, but could not help it. I was told and believe that if I resisted, I would be made hopelessly insane. It is needless to tell you what horrors I suffered. Now what do you advise?

A. This instance clearly shows the danger of mediumship when the subject is unprepared and does not understand its laws and conditions. Had he prepared himself by a series of sittings, and learned the necessities which guard the medium, he would not have become the subject of such serious complications. He being exceedingly sensitive, was taken possession of by an ungodly spirit, and unwittingly surrendered his selfhood. There are a great many cases of insanity having this origin. The unfortunate victims are so completely under control that they are not themselves, and when confined in asylums, the atmosphere of the institution, the influence of the unfortunate inmates, becomes the most favorable means of further control, and often real insanity results.

As the spirit controls by means of mesmerism, in such cases, as well as the similar ones which are sent to the asylums, the cause would be the most potent corrective. If the magnetizer can gain control, he can hold it against the spirit until it will become strengthened and able to sustain itself. If this is not practicable, it is best for the medium to engage in active pursuit of the cause, and refrain from sittings. After he has learned to have control over himself and thus avoid undesirable influences, he may again allow of spirit influence.

W. H. Haman: Q. Did the owners of the lost ship Chicom ever find the place where it sunk, and if so did they find it through the clairvoyant revelation of a clairvoyant who agreed to locate it with the assistance of the dead sailors who went down with it, as given in The Progressive Thinker last fall? A. I have met with no account of the fulfillment of this promise, and presume that it has not been done.

H. Child wishes the explanation of bright colors which appear for a few seconds and disappear.

A. The seeing of colors is the first indication of clairvoyance, but in the case of this correspondent it indicates an overstrained eyesight, which should be carefully guarded against if sight is preserved.

Mrs. G. Tell: Q. (1) Is it true that there are no spirits in the spirit-world? (2) What is the experience of a medium in the development of automatic writing?

A. (1) This question has received answer in a recent number of The Progressive Thinker, in the negative; that is in the sense that there are two halves which must be united to make a perfect union. This idea, descending from ancient times, is untrue and misleading, for such perfect unions are rare, and all who believe them possible become disappointed. It was responsible for the doctrine of affinities and free love, that increases the number of the carboniferous age, or coal period, and the next was the glacial age which, according to mathematical calculations, could not have been less than 11,000,000 years afterwards.

If the hand is moved to write, allowing it to be thus used increases its facility, and this marks out the methods to be pursued for improvement.

## SOUL AND STARS.

(Continued from page 1.)

prism. The influx of love, light and life produce in the material form vibrations that may be regenerated by the awakened will and polarized to God, whereby the form and life are one; but if the involution does not result in regeneration, love becomes passion, light as darkness, and life as death. Then like the hot winds of an African desert, the raging fires of untraced dualism sweep with the scourge of moral death the nations of Earth, poisoning the fairest flowers of creation with a foul miasma that is far more terrible in its effect than the lava of Dante's Inferno. Not until the conscience of the sleeping millions is aroused from the drugged lethargy of sensual indulgence, and the triumph of regeneration a common heritage of humanity, need we expect to rise above the law of carnal creation.

It is not easy to overcome the karma that has been produced by the mistakes of an unawakened soul. Every misdirected action of the past—every vibration produced upon the harp of life, that does not create a tone of love and pass in music from the chord of self-accordance to the law of Use—will unerringly record its action and stamp its attributes upon the soul. If you would gain access to the source of life and hold perfect and ceaseless communion with the spirit of God, you must bathe in the healing waters of the sea of Love, and be regenerated by the cleansing rays of light and life. The self will must sacrifice all the conditions of limitation, characteristic of the unregenerate soul—cast out the gross animal instincts and passions, which go to make up the image of the earthly—and in trustful peace and quiet receptiveness let the spirit within expand until it comes in conscious contact with the will of God, and gains a force that will revivify the fading spark and clothe it with a form imperishable. Day by day as you control your thoughts, words and acts, the soul begins to feel the spiritual inspiration within the grasp of externals relax their hold, and the

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Now, dear readers of The Progressive Thinker, I think it to me too right that I should speak a few words for myself through the medium of this beautiful paper. It is not for me to condemn anyone working in the grand field of spiritual truth, unless I knew for a fact that it was his duty to do so. The first place, I have been a Spiritualist and a medium from childhood up, never having any church creed to shake off. I am an ordained minister in the cause and have my papers with me at all times, and I could not fold my hands and keep quiet while Sister Magoon is trying to place me among that class of people that are trying to drag our beautiful cause to the ground. Dear readers, I forgive them, but in justice to myself and my angel guides, I must answer her letter. The article which appeared in this paper last week was a copy of the letter I wrote in answer to her reporter in St. Joseph. The secular press ever stand ready to exaggerate and make the most of the least thing which would tend to injure or reflect on our cause. The communication in question was a gross misrepresentation of the facts as they occurred. It does not tell how the ever faithful who built the room, not waiting to see the result of their cowardly attack. An examination was immediately made of the cabinet and everything found just as it had been placed at first. Mr. Magoon had in his life tried for materialization or any other phase of mediumship except independent slate-writing, and the seance in question was formed for that purpose, and no other manifestations were expected. Now in regard to Brother Magoon. Mr. Langdon and myself had been holding meetings every Monday evening in a hall, corner of 17th and Farnum streets, to large houses, for the people do like my little guide Lottie. She is well known in the New England States, and I have never been called a fraud in my life until Sister Magoon did so; and without any just cause whatsoever. Mr. Magoon was called a fraud because he had some time ago and started another Sunday meeting directly opposite our hall. I was very glad to hear of it for the more workers the better. Well, the first Sunday night meeting Mr. Magoon held, all he did was to talk about the "fake" mediums across the way. The people were disgusted and next Sunday a majority of them came to our hall. Well, friends seeing that this condition of affairs could do no good for the cause I called on Mr. Magoon to plead with him and tried to make him understand that we should not show any petty jealousies, or spite against fellow workers. If it happened to have the gift of holding their audiences better than some others. To my astonishment he told me he had said half he intended to say, and had just begun.

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## WAYSIDE JOTTINGS.

(Continued from page 1.)

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Now, dear readers of The Progressive Thinker, I think it to me too right that I should speak a few words for myself through the medium of this beautiful paper. It is not for me to condemn anyone working in the grand field of spiritual truth, unless I knew for a fact that it was his duty to do so. The first place, I have been a Spiritualist and a medium from childhood up, never having any church creed to shake off. I am an ordained minister in the cause and have my papers with me at all times, and I could not fold my hands and keep quiet while Sister Magoon is trying to place me among that class of people that are trying to drag our beautiful cause to the ground. Dear readers, I forgive them, but in justice to myself and my angel guides, I must answer her letter. The article which appeared in this paper last week was a copy of the letter I wrote in answer to her reporter in St. Joseph. The secular press ever stand ready to exaggerate and make the most of the least thing which would tend to injure or reflect on our cause. The communication in question was a gross misrepresentation of the facts as they occurred. It does not tell how the ever faithful who built the room, not waiting to see the result of their cowardly attack. An examination was immediately made of the cabinet and everything found just as it had been placed at first. Mr. Magoon had in his life tried for materialization or any other phase of mediumship except independent slate-writing, and the seance in question was formed for that purpose, and no other manifestations were expected. Now in regard to Brother Magoon. Mr. Langdon and myself had been holding meetings every Monday evening in a hall, corner of 17th and Farnum streets, to large houses, for the people do like my little guide Lottie. She is well known in the New England States, and I have never been called a fraud in my life until Sister Magoon did so; and without any just cause whatsoever. Mr. Magoon was called a fraud because he had some time ago and started another Sunday meeting directly opposite our hall. I was very glad to hear of it for the more workers the better. Well, the first Sunday night meeting Mr. Magoon held, all he did was to talk about the "fake" mediums across the way. The people were disgusted and next Sunday a majority of them came to our hall. Well, friends seeing that this condition of affairs could do no good for the cause I called on Mr. Magoon to plead with him and tried to make him understand that we should not show any petty jealousies, or spite against fellow workers. If it happened to have the gift of holding their audiences better than some others. To my astonishment he told me he had said half he intended to say, and had just begun.

Brother Magoon has left the city and I hope he may have better success in some other place. We will see here, every Sunday evening, just think of it, the fake mediums holding the field, and we will with the help of God and the angel world, do a good work for our cause before we leave for the "camps" this summer. It makes my heart sad to see such conditions among our ranks. Well, dear readers, I will close this letter and let it be known far and wide that I am a true believer and worker in our beautiful cause and a medium upheld by guides that will carry me safely through this life until at last I shall meet them in spirit. I freely forgive Brother Magoon and wife. May they live long and be the means of doing much good to the world, and that they can do more good in their meetings and above all let them be filled with charity, for that is the greatest of all gifts.

Letters for engagements to camps and societies can be addressed to me, 418 North Seventeenth Street, Omaha, Neb. MAY GOODRICH.

## WAYSIDE JOTTINGS.

(Continued from page 1.)

best demonstrations unless it is granted the best of conditions.

At present writing, I am filling a five Sundays' engagement with the Lincoln Hall Spiritualists of this city, (Grand Rapids, Mich.) I was accorded a good reception last Sunday night, and will report the work later. My home here is at 178 N. Iowa street, I know I am in good company, as The Progressive Thinker was handed in at the door this morning—mine host and hostess, Mr. and Mrs. Johnston, are Spiritualists. From here I go directly to the "Spiritualists' Training School," Marquette, Ohio. We are receiving much encouragement in reference to the enterprise, and when the prejudice against an "Educated Lectureship" shall have worn away, we are sure the movement will be supported. It is not the aim of the managers of that school to supplant "Mediumship," but to introduce a method by which it may be better understood, and assist those who desire to present our philosophy from the platform to do so in the most attractive manner.

The importance of building up a good physical, and how to care for the same, will be the leading subject of the school. Physical Culture, Voice Training, etc., will be taught by one of the pupils of the Emerson School of Oratory. Many points can be suggested and much learned in this direction during the forty-five days of study. This, in connection with instructions in construction of language, the science of Reasoning, and Bible Exegesis will afford grand opportunities to the aspirant for public work.

With best wishes for The Thinker and its corps of workers, I am yours in the Bonds of Spiritualism, MATTIE E. HULL, Grand Rapids, May 4, 1897.

## HIS SPIRIT RETURNS.

(Continued from page 1.)

I heard the doctor say to my brother, "You see how the blood has settled." I was next conscious of excruciating pains all through me, and the first thing I knew I was in my body again.

I give the above, to the readers of The Progressive Thinker, because of the high standing, the integrity, honesty, and business ability of Mr. Lauffman. The motive which has induced Mr. Lauffman to tell of his unhappy experience can only be understood and appreciated by those who have themselves suffered deeply, and who have felt the full significance of those immortal lines from "The Ancient Mariner":

"Since then at an uncertain hour  
My malady returns,  
And all my horrid tale I teach,  
This soul within me burns."

FAIRMONT, MINN.

THE WIND IN THE CHIMNEY.  
Over the chimney the night wind sang  
And chanted a melody no one knew;  
And the woman stopped at her babe she tossed,  
And thought of the one she had long since lost.

And said, as her teardrops back she forced:  
"I hate the wind in the chimney."  
Over the chimney the night wind sang  
And chanted a melody no one knew;  
And the children said, as they closer drew:

"This some witch that is cleaving the  
black night through—  
And we fear the wind in the chimney."  
Over the chimney the night wind sang  
And chanted a melody no one knew;  
And the man, as he sat on his hearth

Said to himself: "It will surely snow,  
And the fuel is dear and wages low,  
And I'll stop the leak in the chimney."

Over the chimney the night wind sang  
And chanted a melody no one knew;  
But the poet listened and smiled, for he  
Was man and woman and child, all three,  
And said: "It is God's own har-

mon!" This wind that sings in the chimney."  
—BRET HARTE.

"The Relation of the Spiritual to the Material Universe. The Law of Spirit Control." By Michael Faraday. Price 15 cents. For sale at this office.

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