

NO. 702.

WILL HE DARE DO IT?

A Letter That Is Self-Explanatory.
Rev. Dr. I. M. Buckler.

Editor New York Christian Advocate:
Dear Doctor:—One of your brother ministers, a member in good standing of the North Indiana M. E. Conference, who, with myself, is satisfied of the truth of Spiritualism, scientifically, philosophically, psychically and religiously, by personal experience and investigation, has sent me an editorial clipping from your paper of the 9th inst. attacking

gave the subject of Spiritualism in the same old orthodox manner, which, in the light of very recent investigation by men and women who are certainly entitled to credit as being scientific, intelligent and honest, has lost very much if not all of its force.

I will not give his name because I am personally aware of the struggles attending the efforts of unpopular truth to gain recognition at the hands of its advocates. He desires me to answer your editorial note and to this I will comply.

editorial attack upon the subject, but I doubt very much if you would print an answer in your paper; if you should do so, it would certainly be an expression of liberality extremely unusual on the part of orthodox, sectarian editors.

From behind their pulpits and in their sanctuaries they feel secure and take delight in attacking Spiritualism; but I have yet to hear of a single one who has sufficient moral courage of, or confidence in the absolute truth of his

position, to meet in debate upon the public rostrum the defenders of Spiritualism, or to admit to their columns their replies to such attacks. If you will prove an exception to this rule, we will be glad to answer your editorial which will not be difficult to do, or delegate the task to abler controversialists than myself, of whom we have many in the ranks of Spiritualism. Here

the ranks of Spiritualism. Mr. Hudson Tuttle, of Berlin Heights, Ohio, has been especially appointed for this purpose. You observe that the truth has not only made us free, but also pugnacious. Yours for the truth,

H. V. SWERINGEN.
Fort Wayne, Ind., April 23, 1903.

the Bible is true I will be in hell this time to-morrow morning. If she is, then

"I want to be with her. I would be dirty, mean, contemptible, cowardly even to try to sneak into a more comfortable place than I sent her to. But, to tell you the truth, I don't believe there is hell. We have hell enough on this earth. My life has been a hell."

"You do not believe in a future life, then?"

"Yes, I believe in it but I don't know."

It's so. Are you going to keep your courage up to the end?"

"I'm going to try to. I can't say what I will do. I think now that I will not break down. But the mind is a queer machine. It's liable to get beyond our control, mine is, and perhaps before I am hanged I will lose control of myself. I don't want to, because as I stand here now, less than a day from death, I don't fear it. I don't fear God, I don't

"And you think you have nothing to repent of?"

"Not a thing. Wasn't I willing to die with the girl? I would have killed me myself if the police hadn't got me. I only did to her what I was perfectly willing to do to myself. I'm willing to die now to go where she is."

"You must have loved her very much."

"There's not many people can understand it. There's not many can love."

Taylor said he had written a book which was in the hands of his brother Charles Taylor, and was to be published after his death.

"In that book," he said, "I have told in full the story of my life and the thinking and also my religious views. I

Our correspondent's letter makes extended comment unnecessary. The miserable degenerate's logic, in so far as it relates to the conventional orthodox teachings concerning "salvation hell and heaven, is unanswerable. The ethics of the orthodox system is plain shown to be lame and void of consistency."

But the poor wretch, with all his degeneracy, shows a trace of nobleness in its way—far superior to the ordinary run of "converted" and "saved" murderers, who go to the gallows rejoicing in the pardoning love of Jesus, and in the expectation of going straight to heaven.

—while their unhappy victims are supposed to be in hell. This murderer, of a wonder, declares, "I would be a dirt mean, contemptible, cowardly cur to t and sneak into a more comfortable place than I sent her to."

A man who feels and talks like that a nobler character than the man w "sneaks" into heaven by the regular thodox plan, assisted by the gallow leaving his victim to suffer in hell.

Honest men are the gentlemen of nature.—Bulwer.

In the pursuit of knowledge, follow wherever it may be found; like fern, is the produce of all climates, and like coin its circulation is not restricted any particular class.—Colton.

It is in the most part in our skill manners, and in the observance of the place, and of decency in general

and that which is called taste consists; and that what is reality no other than a refined judgment.' The cause of a wrong taste is a defect of judgment.—Burke,

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NO. 702.

HUMANITARIAN WORK.

How a Chicago Jurist Helps Worthy Women and Children.

One little Syrian woman in Chicago blessed Judge Tuthill to-day, writes Jean Cowgill in the Chicago Chronicle. Yesterday she came into the juvenile court with her two beautiful children and asked to have them put in some institution where she could pay for their care while she earned their living.

Not only are the two children, aged 6 and 2 respectively, fair physically, but the mother is a very beautiful little woman. Before Judge Tuthill she told a straightforward, pitiful story of years of struggle and suffering.

Mrs. Sophie Skaff is this little woman's name. Her age now is only 21. At 14 she was married to Shaif, who is also a Syrian. Twelve days after the wedding he gave her a pack and set her peddling. After a time he drank and beat and abused her so she could no longer live with him.

Started Out for Herself.

So she took her two children and started out to earn her own living. She has a good stock of beautiful oriental embroideries and every summer she peddles them over a route in Wisconsin which she has gone over for several years. This spring she could not start as usual because she had no one with whom to leave the little ones.

The family attracted the attention of everyone in the courtroom because of their unusual beauty and the good taste with which they were dressed.

Mrs. Skaff speaks English very well. She came to America a short time before her marriage and has been here ever since. While the two black-eyed, rosy-cheeked babies played about she told Judge Tuthill her story.

"I want the court where I can pay to take care of them," she said. "Then I can get out with my goods."

"How much can you make a day?" asked the judge.

"Oh, sometimes I sell as much as \$15 worth of things in a day. I have no cheap things—all fine, hand embroidered. My people are great for embroidery. That is the reason we are traders. We come of a family of peddlers, not the common peddlers, but those who sell beautiful things to rich people."

"Would you like to have your children placed in good homes?"

Clings to Her Little Ones.

Mrs. Skaff's eyes flashed. She gathered the baby up in her arms.

"Not for anything in the world. I can take care of them and get them back when I make the money."

Questioned further, she said that if she had a note from someone who was prominent to show to the people whom she wished to make customers of she thought she could do well, even in the city where she is comparatively unacquainted.

Judge Tuthill pondered a moment. "I give you a letter," he said, at last, "if I knew anything about you. I'll tell you, can't you get someone who has known you longer to give you a letter to me?"

Mrs. Skaff promised. In the afternoon she came back with two letters from prominent Syrians. After court adjourned Judge Tuthill gave her the coveted letter and she went away radiant.

The letters stated that she was of irreproachable character and was making a heroic struggle to take care of her children. Judge Tuthill looked as pleased over the privilege of writing the letter as Mrs. Skaff did over getting it.

This Woman Was Different.

Mrs. Wardell brought 10-year-old Venus into court to get rid of her. At least that is the way it looked to me.

Mrs. Wardell is about 40 years old, well dressed and of average proportions. Venus is 10 and slim. Mrs. Wardell says she is a nurse and has to work. She can no longer care for Venus, who, she says, is incorrigible.

When she said it Venus looked up reproachfully and swung her two small feet.

"She is not my child," went on Mrs. Wardell. "I took her eight years ago." "And she is 10 now," said the judge. "You have had her all her life. Is she legally adopted?"

"Yes, your honor. I had papers made out."

Judge Tuthill looked at Mrs. Wardell's handsome black dress.

"Don't you know," he said sternly, "that when a child is adopted it becomes as much of a responsibility as if it were your own flesh and blood? This looks very much like an attempt to get rid of a child you are perfectly able to care for. The case is dismissed."

And Venus went home again with Mrs. Wardell, who left the courtroom with a black look on her face.

Zoe Shepherd's mother furnished an interesting sample of life in a great city.

Mrs. Shepherd lives at 30 Penn street. Zoe is a sweet little girl of 10. Her mother brought her into court because she wanted to have her sent to a school so she could work.

"My health has failed, your honor. If you can get Zoe in at Evanston I'll try and pay \$1 a week for her care."

"Where do you work?"

"In a tin can factory."

"What wages do you get?"

"Four dollars a week. There is a boy, too, smaller than Zoe. I'd do housework, but I'm not strong enough."

"How much does your board cost you where you are?"

"I live on \$2 a week."

No amount of board would make the story clearer.

Declares His Wife Drinks.

Officer Goggin had charge of the Hoeyes, father, mother and two babies. Mrs. Hoey drinks—hard and often—Patrick Hoey, her husband, says. For that reason she is not a fit person to have the care of the two little ones. Worse than that, even before long there will be three small Hoeyes.

Patrick Hoey labors in the sewers. He has done it for twelve or thirteen years. They live at 576 Sangamon

MEDIUMSHIP.

What Creates the Sensitive or Medium?

Man's natural qualifications are sense-consciousness and the impulse for self-preservation—one needed for physical and the other for spiritual development or growth. But in the interim between innocence and civilization much of the naturalness of these primal qualities has been perverted by animalism, thus intensifying instead of modifying their tendencies.

Experience, aided by philosophy and religion, has exposed the evil engendered by these unnatural indulgences of those qualities, which should have been exercised with reason, and reform was the result, intuitively followed up by progeny born under the influence of this reform.

Beginning at the force-centre of life a pure or unalloyed spiritual influence was injected into these unnatural animal qualifications, transmitted inheritably, and a compromise took place between the extremely physical and purely psychic energy of the force, habit, characteristic or passion inherited.

The effect of this was sensitiveness. At first, however, manifested as touchiness, easily offended, as exemplified in the early stages of mediumship to-day by those who have been "converted over night" and suddenly bring their soul-forces to bear upon their unprepared exterior or unreformed animal habits or feelings; but gradually overcoming this childish and negative sensitiveness for a more mature and positive form.

What might be termed talent or genius was the earlier effects, with notable exceptions, where it bloomed out into true mediumship, of which records exist as so-called sacred history.

However, had man developed naturally and never "sinned," there would have been no mediumship nor any need for it.

Sense-consciousness and self-preservation exercised with temperance and justice, enables the sensitive spirit to find its way to the exterior without effort, gradually awakening to a consciousness of spirit life and immortality, without the need of philosophy or religion. Such constitutes the unfolding of the perfect psychic—every mortal a medium.

However, had man developed naturally and never "sinned," there would have been no mediumship nor any need for it. Sensitiveness or mediumship as it now exists, in general, is exoteric, partly enforced through spirits by inciting or agitating soul-growth of mortals, and partly by self-suggestion and aspiration of mortals coming in contact with other mediums or sensitives. But it is primarily the effect of a Spiritualizing of unspiritual habits, the same neutralized for a supra-sensuous degree of feeling.

The natural psychic is not sensitiveness in respect to bodily feeling, but has a purely intuitive conception of things spiritual or causal.

The sensitive, on the other hand, is often a sufferer on account of the discordant play that all manner of influences have on his exterior consciousness and nerve aura, and he is largely guided by this, though not without spiritual perception compatible with his positivity and aspiration for rising above the material or animal in his nature.

But the "law" or effort of the spirit-world is well under way for a continued transformation or spiritualizing of humanity into sensitives and mediums, and the time will undoubtedly come when every individual will be such a law unto himself.

But for those who are not yet touched by it, and desire mediumship, it can safely be said, that there is no better developing agency than the practice of temperance in all things and extending justice to one's fellow-creatures. It gives the soul a chance to expand, and as this comes forward mediumship begins—the most active characteristic, defining its special feature and finally leading on to the purely psychical with its personal assurance of a life beyond the grave. ARTHUR F. MILTON.

street. Laboring in the sewers may have made Hoey what he is. At any rate, both Mr. and Mrs. Hoey are very near earth.

"She drinks and abuses me so I can't stay home," said Patrick.

"He gives me a nickel a day to live on. How could I buy beer on that?" said Mrs. Hoey scornfully. "I don't drink. He's lying. You know you are, Pat."

Judge Tuthill made her swear in his presence not to touch another drop of intoxicating liquor.

"If I do I am willing my children should be taken away from me forever. All this I solemnly swear, so help me God."

Mrs. Hoey's lips quivered, but her voice was firm. While she promised, Mrs. Curtin held the baby. There was the light of a big animal mother in her eyes as she left the courtroom.

Judge Tuthill's court supplies many a fine study of human nature under its different phases and manifestations, good, bad and indifferent. There may be some of the finest and noblest exemplifications of it in this earth abode of humanity; and there too the painful display of characteristics that make one ashamed, to think that our kindred human beings can sink to such low depths of moral degradation.

JAS. C. UNDERHILL.

Hammond, Ind.

My papa tells me, if I put And keep my lips "all sticking out" They'll freeze that way some day, and then

They never will unfreeze again.

So, boys and girls you'd better try To be as fat of fun as I.

Thy's Your face should freeze and stay Your folks would love you anyway.

—St. Nicholas.

HOME CIRCLE.

And the Excellent Results That Followed.

To the Editor:—I feel so elated over my sudden conversion to Spiritualism that I know it will be pleasing to me and perhaps beneficial to many others, to read a brief sketch of how it all came about, through the columns of your valuable paper, which only recently has found its way into my library. I am now classed among the middle-aged, and am a merchant of small means, trying to battle my way through life as best I can.

I was reared under the protecting care and influence of a Christian mother who never swerved in her devotion to the principles expounded by the dignitaries of the M. E. church. I, like all other good boys, was obedient to her every command, and as a result was a regular church and Sunday-school attendant.

I had every opportunity to train for a religious life, and I did so, but my mind was not at ease following such a course, and early in life I began to waver and finally doubt the truthfulness of some of the passages contained in that sacred book which I was taught to believe was inspired. "Believe and ye shall be saved" was a hard obstacle to surmount. I could readily realize that my whole future was at stake in that one passage, and I did not desire very deep into the Old Testament before I was satisfied that if my future happiness depended upon my belief in the Bible the door was already closed, and I was lost forever.

From that time on I expanded, and longed for some literature that would be more palatable to my mind and reasoning powers. I concluded that the Bible was written, but not inspired, and so I journeyed on an unbeliever, but never for one moment did I ever doubt that man lived after death.

I could never bring myself to believe that death, or the destruction of the body, ended all. Time and again as years rolled by I was brought in touch with Spiritualism, but only by reading of it at such times as it would appear at intervals in the daily newspapers.

I am now coming to the final point, and beg for a little time and space so that I will enable me to relate as brief as possible the story of my conversion: Mr. G. L. Watson, a respectable and retired gentleman of this town, who is now bordering on his eightieth year, happened to make a purchase one day at my store. I received the old gentleman kindly, and soon discovered by his conversation that his religious views were somewhat in accordance with my own, and also that his manner of conversation indicated that he was a well-read man.

I was greatly impressed by his first visit and urgently requested him to call again, which he did in a short time. I had often heard that Mr. Watson was a Spiritualist, and soon was convinced by his own lips that he was a firm believer, and somewhat mediumistic. At his solicitation I called at his home one evening and together for the first time, my life was set down to move the table. It took about ten minutes to accomplish the same. He spoke to the spirits and received answers to all questions by the rappings, three for yes, and one for no. When I parted with my new friend that night I was well pleased with my first experience, and promised to take my second degree.

I was positive that the table moved, raised and rapped apparently of its own accord, but still all was not right, and while I must admit the great confidence I had in my new friend I must also confess that in this particular instance there arose a doubt in my mind as to whether or not he was practising some deception, and I concluded that the best of the doubt should be credited to my side. I neither believed nor disbelieved, but was fully determined to enter further into the mysteries of Spiritualism.

I confided the whole transaction to my wife, who never before gave me question any consideration, and who has been strictly religious mostly all her life. She was a good, true thing could not be possible, but at once agreed to aid me in any way I might suggest in order to solve the great problem which was now foremost in my mind.

I was glad to have her co-operation, and a few nights later we sat down together and placed our hands on her lit sewing table; the table was silent, and we patiently awaited the arrival of some mysterious guest who would bring a message from the spirit land that would convince us that Mr. Watson was right. It took the spirits exactly seventeen minutes before they notified us of their presence, and for two hours they communicated and moved the table in such a manner that they fully convinced us that some power, still unknown to either of us, was not only glad but anxious to make itself known.

I made known the result to my old gentleman friend next day, who rejoiced greatly and instructed me how to proceed further, and in the short space of two weeks we had discovered that my wife was a medium and could hold the pencil and write messages from the spirit land with a rapidity at times that would astonish all present. We have received written communications from the spirits of some noble men whose deeds while on this earth shall be spoken of in ages to come. For the first three weeks we were at a disadvantage, and often our time was taken up with spirits who were entire strangers to us, but each one, it seems, would enlighten and instruct the medium some little, until at last one night the spirit of one who was near to the medium while on this earth told her in plain words how she could proceed to call on such spirits as she desired to converse with. She joyfully accepted the instructions and gave thanks for the same, and from that day to this we have

THE STRAW ARGUMENT.

Another Instance of Drowning Men Catching at Straws.

Nothing more forcibly illustrates this old adage than the course pursued by the clergy in reference to the archaeological researches in Egypt. According to their traditions, the Hebrew tribes were in Egypt for some centuries, and their great ancestor Abraham was a distinguished guest at the royal court, and at least of their number was for a long time prime minister to Pharaoh, and Moses, for many years was reckoned as one of the royal family.

But notwithstanding all this, a series of frantic effort had failed to find a solitary monument indicating that a Hebrew nation had ever lived in Egypt. Years of time have been spent in study, and thousands of pages written in the effort to determine when the Jews went out of Egypt. But the vain, as some learned D. Ss. think it was in one reign and some in another. In fact, they can't agree as to the time of the assumed exodus. They can find no hint on the monuments of any Pharaoh, or Egyptian army drowned in the Red Sea. There is no hint of either Joseph or Moses, and terrible disasters to Egypt and its rulers, but a perfect silence about the plagues inflicted by Yahweh and the fearful catastrophe in the sea.

But the "straw" has been seen at last by the drowning theologians, and they are shouting "Bureka!" to cold facts every. But coming down to the Bible which is the basis of which they were shouting "Bureka!" over the discovery, the Bible worshipers. Through the magazines and the secular papers, it is heralded that the ruins of two ancient cities have been discovered; and it is assumed these are Ramesses and Pitoum, the two treasure cities which the enslaved Jews are said to have built. And behold there is no hint in the Bible of which they were shouting "Bureka!" Here is monumental evidence of Hebrew residence in Egypt, and also of their oppression and the historical truthfulness of the Pentateuch. What triumph! Now let all the infidels and "atheistic Spiritualists" lift their heads in confusion. Look at the "strawless" bricks, or adobe as we call them in California, and hide your heads in confusion. After fifty years of spade work in Europe, Asia, Africa and America, all of which has been against us, we have at last struck the grand demonstration of the divine inspiration of the Holy Scriptures, by finding a brick without straw.

Very well. We have taught our breath, and we will look at this most wonderful find and the argument which is supposed to annihilate us and give a triumph to our theological opponents. There may be some mistake.

1. In the first place, turning to the Bible, we find, by carefully reading it, that there is no account of the Hebrews making bricks without straw. It does state that the usual allowance of straw was taken from them, and that they were compelled to go into the grain fields and gather the straw stubble to make their bricks.

2. That in consequence of this extra work, they fell short of the usual number required of them. Now, if they had made their brick without straw, they could have completed their task, and done it in less time than formerly. I have made the same kind of brick both with and without straw, and I know that it is much easier and takes less time to make them without than with straw.

3. The deprivation of straw was only for a very short time, a few days at most. Possibly two weeks. It was not till Moses went to Pharaoh and demanded the privilege of going off to worship Yahweh and the people were disturbed in their labor that the straw was withheld. That short time would not have been sufficient to build two large cities.

4. But the clinching facts, as the story in Exodus shows, is that these two cities were built nearly or quite a century before the withholding of the straw, for they were built before Moses was born, and he was then eighty years old.

It is difficult to decide whether ignorance or dishonesty is the cause of such absurd pretenses as are made by the clergy to bolster up their claims of the character of the Bible. One falsehood is invented to sustain another. But they are destined to fall together, and truth will be victorious. J. S. LOVELAND.

the privilege of conversing with the spirits of the dead. We have also received a little writing between the slates, and know positively that we shall receive more. Such being the case, can you, dear reader, wonder at our sudden conversion?

My friend, Mr. G. L. Watson, is greatly elated over our success and derives a deal of happiness and comfort over our conversion. He feels that he has been vindicated and has the proud consolation of knowing that he has outlived the lies and calumny that have been heaped upon him by those who saw fit to differ with him. He is now a Spiritualist.

W. K. WATKINS.

Mattequoning, Pa.

All beings have their laws; the Deity has his laws, the material world has its laws, superior intelligences have their laws, the beasts have their laws, and man his laws.—Montesquieu.

rents of consciences are the pains of conviction. The electric bullet is more fatal than when multiplied into shot.—Bailon.

The fruition of what is unlawful must be followed by remorse. The sticks in the throat after the apple is eaten, and the stung appetite loathes the interdicted pleasure for which innocence was bartered.—Porter.

If a man has any brains at all, let him hold on to his calling, and in the grand sweep of things, his turn will come at last.—McCune.

A small sorrow attracts a great one makes us collected.—Richter.

HINDOO SCIENCE.

SOME THINGS DONE THAT BAFFLE ORDINARY COMPREHENSION.

The Views of Kellar, the Magician.—The Importance of Not Always Ascribing to the Supernatural What One Can Not Understand.—Wonderful Feats of Priests.

Kellar, the magician, while a trafficker in things mysterious, puts no faith in the belief of superstitious persons who, because they cannot explain what they see, say it can only be through powers acquired directly from the supernatural. That mysteries can be worked. "It only takes a very small thing sometimes to puzzle great minds," says Kellar, "and whatever is the least bit mysterious and baffles explanation, will make men ascribe what they see to the supernatural because of their conceit in their own intelligence. What they cannot explain, they say must be due to unexplainable powers. Of course this is all folly, for if anything but natural laws were at work about us, we would not be able to determine our action five minutes in advance. Anything that interferes for one instant with the natural law of gravitation would set things all agog with us. But, regardless of this, there is a great deal of superstition among the intelligent, and when you come to think of it, it is not to be wondered at. When the greatest minds in the world go almost crazy over some little thing they cannot explain, we wonder why there is not more superstition. The great Belini was so puzzled once over a simple little trick in magnetism that I performed for him that he did not rest for weeks until I had explained it to him.

"Of all the people in the world the Hindus are well known to be the most expert in the mysterious things of magic. One sees things in India that makes him superstitious, unless he is a Hindu. In my Indian travels I have seen two classes of Hindu fakirs—the fellows who carry their tricks around in a bag and for a few rupees will perform with snakes and swords and other trinkets, and those who are of a higher class, who study magic as a part of their religious ceremonies, and attempt to make converts by making people believe they have a supernatural power, and are divinely appointed to preach the faith of the great Hindu god. The men of the latter class are very expert and perform things that are marvelous. In my Indian travels I have seen them do things that are beyond the explanation of any but the priests.

When one hears of such things as a man throwing a rope into the air, and then, without the slightest appearance of anything to climb on, going up after it, he is apt to be skeptical, but I have seen things just as marvelous.

The priests of India are scientific men who have studied the art for years, not for money gains, but for the sake of their religion. They are taken good care of for their entire lives, and study and delve into the mysteries of science with the fervor of religious fanatics. Of course, when their tricks are learned, it is found that the simplest scientific principles are beneath them.

What we learn as youths in school about siphon and the sucker and other fundamental tricks in physics, they put to the most startling uses. For instance, in the northern part of India there is a temple to the mother of the god Buddha, where great throngs go up to worship. In the temple there is a statue of the mother with the child god in her arms. Around the mother there is a great chalice into which runs a steady stream of water. The superstition about the statue is that it is impossible for the water ever to touch the feet of the god. The water goes down into the chalice and fill it clear up to the feet of Buddha, and then it will suddenly begin to sink down to the bottom of the cup. The chalice is constantly filled and emptied in this way, and the people think that there is a magical power in the god. Of course, it is nothing more than a trick performed by a siphon within the statue, but for centuries the priests have made the populace believe in the divinity of Buddha through it.

"There is no doubt that the Hindus have found out the secret of many laws of nature unknown to us. For centuries they have known things which for centuries we have been learning. Things are occurring there constantly that baffle the English officers, and all efforts to bribe and threaten the secrets out of the Hindus have utterly failed. The British have spent every effort to find out how the priests perform some of their mysteries, but it looks very much as though they would never know. Even once in a while we discover something wonderful in science which has been known for ages in India. It is not very many years ago that we would have thought the idea of wireless telegraphy preposterous, but since Marconi's discovery it does not seem so strange.

"The Hindus, however, have a system of secret communication that is more baffling than wireless telegraphy. They have been able to communicate with each other for miles and miles, but by what means is not known to any but themselves." Outbreaks and insurrections in the most distant parts would be talked of in the southern part of the country, among the coolies, even, for days before the British would receive notice of them. Communication seemed to come with the rapidity of thought, and was wrapped in the utmost mystery.

"During the insurrection of Afghanistan I was in Calcutta. Col. Roberts was in charge of the British forces suppressing the uprising, and, of course, the greatest concern was felt at Calcutta regarding the war. One of these strange occurrences took place at this time. On the very day that the insurrection was broken by Roberts, and fully two days before the British received information of the fact, the Hindu merchants in the bazaars of Calcutta were talking of the victory of the British. Even the lowest coolies knew all about the suppression of the insurrection.

WANTS TO GO TO HELL.

And Gives Strong Reasons for Such a Desire.

To the Editor:—I enclose newspaper clipping concerning the confession of one Taylor who is to be murdered in Kansas City to-day (April 17) at the end of a rope. So you can see what he says about the injustice of him sending a poor girl to hell and he escape and go to heaven through the blood of Christ. I thought you could preach a sermon from this. If a poor, ignorant, uneducated man can see the injustice of this theory, how much more ought the educated and enlightened Christian world to see the absurdity of that belief. When will we as a people become civilized, and abolish the death penalty?

Eudora, Kan. O. G. RICHARDS.

Kansas City, April 16.—"Bud" Taylor will be hanged in the county jail to-morrow morning at 9 o'clock. Taylor has abandoned hope of a reprieve or a commutation of sentence. He declared this morning that he was ready to die and that he would die as he lived, Godless and prayerless. He changed his mind this afternoon and asked to be baptized. "If the Bible is of that belief," he said, "I will be baptized."

Taylor had a long talk this forenoon with a reporter and a clergyman, both of whom met in front of the death cell. A barber had just finished shaving Taylor and cutting his hair. He shook hands with the barber, bade him goodbye, then rolled a cigarette with steady fingers. He lit it and came close to the bars to talk with his visitors.

"What do you think of your case?" he was asked.

"Well, I have given up all hope now. I know that the governor has refused to interfere and that they are going to hang me to-morrow morning," he answered.

"Are you ready to die?" the clergyman asked.

"Yes, I am. We've all got to die some time and I might as well go now."

The clergyman asked him if he had read his Bible.

"Yes, I know the Bible pretty well," he answered.

"Have you prayed?"

"No, not a word."

"Are you going to pray before you die?"

"No; not that I know of."

Taylor then talked for a long time about different sects and creeds. He quoted the Bible freely. He showed that he was familiar with many religions. He talked of Shintoism, Buddhism, Brahmanism, Mohammedanism and other Oriental religions; of the Hindu woman who thought she was doing God's will when she threw her baby to the crocodiles in the river Ganges; of the millions who had been crushed beneath the wheels of the juggernaut. Then he told of how he had been puzzled in his boyhood about different religious sects of Christianity pulling against each other. He told about Joshua commanding the sun to stand still. He quoted to the clergyman a text from the Bible in which it was said that Christians might be bitten by serpents and might swallow poison and yet be not harmed.

"Now, you take a dose of prussic acid and see if it won't shake your faith in your orthodoxy," he said to the clergyman.

For a half hour he talked calmly, intelligently, in a low voice, quoting from the Bible, and the way he smoked his cigarette. At the end he said: "I am going to die as I have lived. I shall not ask God to forgive me, because I have done nothing for which I need forgiveness."

"You know you did a great wrong when you killed Ruth Nollard," said the reporter.

"Why, I am not responsible for being born an epileptic," he replied.

"Are you going to stick to that foolish claim to the end, are you, Bud? You know that I know it was wrong. You laid there for a long time in wait to kill her."

"I'll tell you," he said, "I never loved but two people in all my life. One was my mother. One was Ruth Nollard. I loved that girl better than I did my life. That's not strange, is it? You see me every day sacrifice everything, even their life, for love of a woman. That's what I did. I'd rather die than lose her. She left me and tried to go with other men. I made up my mind that if I couldn't have her, no one else would. I made up my mind to kill her and then I killed myself. I didn't think about punishment or hell. I just knew that I had to kill her, and I did. It wasn't wrong for me to kill her, because I couldn't help it. I knew, of course, that it was against the law, but what did I care about the law when I loved her so that I would lay down my life for her?"

"But you think it was wrong for twelve men to sentence you to death, and yet you acted as judge and jury for this poor girl and sent her to the hereafter without a moment in which to prepare for death."

"Yes, I know all that. I know that if the Bible is true she is in hell. And if

WILL HE DARE DO IT?

A Letter That Is Self-Explanatory. Rev. Dr. J. M. Buckley, Editor New York Christian Advocate.

Dear Doctor:—One of your brother ministers, a member in good standing of the North Indiana M. E. Conference, who, with myself, is satisfied of the truth of Spiritualism, scientifically, philosophically, psychically and religiously, by personal experience and investigation, has sent me an editorial clipping from your paper of the 9th inst., attacking the subject of Spiritualism in the same old orthodox manner, which, in the light of very recent investigation by men and women who are certainly entitled to credit as being scientific, intelligent and honest, has lost very much if not all of its force.

I will not give his name because I am personally aware of the struggles attending the efforts of unpopular truth to gain recognition at the hands of its advocates. He desires me to answer your editorial attack upon the subject, but I do not doubt very much if you would print an answer in your paper; if you should do so, it would certainly be an expression of liberality extremely unusual on the part of orthodox, sectarian editors.

From behind their pulpits and in their sanctuaries they feel secure and take delight in attacking Spiritualism, but I have yet to hear of a single one who has sufficient moral courage, or confidence in the absolute truth of his position, to meet in day or night upon the public rostrum the defenders of Spiritualism, or to admit to their columns their replies to such attacks. If you will prove an exception to this rule, I will be glad to answer your editorial, which will be difficult to do, or delegate the task to able controversialists than myself, of whom we have many in the ranks of Spiritualism. Mr. Hudson Tuttle, of Berlin, Hecla, Ohio, has been especially appointed for this purpose. You observe that the truth has not only made us free, but also pugnacious. Yours for the truth,

H. V. SWERINGEN.

Fort Wayne, Ind., April 23, 1903.

the Bible is true I will be in hell this time to-morrow morning. If she is there I want to be with her. I would be a dirty, mean, contemptible, cowardly cur to try to sneak into a more comfortable place than I sent her to. But, to tell you the truth, I don't believe there is a hell. We have been enough on this earth. My life has been a hell."

"You do not believe in a future life, then?"

"Yes, I believe in it, but I don't know it's so."

"Are you going to keep your courage up to the end?"

"I am going to try to. I can't say what I will do. I think now that I will not break down. But the mind is a queer machine. It's liable to get beyond our control, mine is, and perhaps before I am hanged I will lose control of myself. I don't want to, because as I stand here now, less than a day away from death I don't fear it. I don't fear God, I don't fear hell."

"And you think you have nothing to repent of in life. Weren't I willing to die with the girl? I would have killed myself if the police hadn't got me. I only did to her what I was perfectly willing to do to myself. I'm willing to die now to go where she is."

"You must have loved her very much."

"There

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SATURDAY, MAY 9, 1902.

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The price of The Progressive Thinker per year to foreign countries, is \$1.75.
TAKE NOTICE.
All books advertised in the columns of The Progressive Thinker are for sale at this office. Bear this in mind.
HUDSON TUTTLE.

Editor-at-Large for the National Spiritualist Association.
Mr. Tuttle has been engaged to answer all attacks in the secular or religious press on Spiritualism. Send him clippings when an attack is made, giving date and name of paper. Address him at Berlin Heights, Ohio.

ANNOUNCEMENT TO THE PUBLIC.
All money in donations or collections intended for the N. S. A. Mediums' Home or Relief Fund, should be sent to this office to the secretary, if not directly paid to our authorized missionaries, who can show a missionary certificate of later date than October, 1902. No other is authorized to collect money for this association. Contributions, large or small, are gratefully accepted.
MARY T. LONGLEY,
N. S. A. Secretary,
600 Pennsylvania Avenue S. E., Washington, D. C.

A CARD TO SPIRITUALISTS.
To the Editor:—Permit me, through the columns of your valuable paper, to inform my friends throughout the country that my health is steadily improving, and that I expect to take up my work on or before June 15, 1902. I feel under obligations to all who have sent me so many kindly messages of sympathy and good cheer, and take this opportunity to thank them one and all, for their most generous kindness.
Mrs. Barrett is much better than she was early in the winter, but is still far from well. Her ultimate recovery, barring any serious accident, or relapse, is expected, but its coming now seems quite remote. We all hope for the best, and are trying to aid her in her heroic endeavor to rise above the awful sorrow of the past winter.
With kindest greetings to all, I am,
HARRISON D. BARRETT.

Rev. Dr. Hillis' Mistake.
In a sermon delivered in Chicago, Rev. Dr. Hillis is reported as saying that the Christian religion was the only one in which love was the central and all-important idea. A correspondent who signs himself "Quaker," but really is a veteran editor of a widely-circulated political journal, in no more than a "stickful" of type, demolishes the position of this noted divine and leaves one to wonder if the ministers of the gospel when they make such random statements are ignorant or knowingly dishonest.
Dr. Hillis ignores the teachings of the Jewish prophets. Rabbi Hillis taught: "Be of the disciples of Aaron, love peace, pursue peace, love all men and invite them to a life of virtue and holiness." In the interview of Christ and the lawyer, the responses of the former to the question, "What do you say to the lawyer?" Christ directed the lawyer to "keep the law" and said: "How readest thou?" The lawyer read, "Thou shalt love the Lord thy God with all thy soul, etc., and thy neighbor as thyself." Of this character was Christ's reply to the young man: "Keep the commandments." He also informed the young man who addressed him as "Good Master," that only God was good.
St. Augustine in the fourth century declared: "What is called the Christian religion has existed among the ancients, and was not absent from the beginning of the human race until Christ came in the flesh, from which time the true religion which existed already, began to be called Christian."
It was the dictum of one of the Hebrew prophets that: "A man who foolishly does me wrong I will return to him my ungrudging love—the more evil goes from him, the more good shall go from me." The improved Voltairean dictum is a compact and comprehensive creed: "Love the good God, be good and do good."

Meeting of the Illinois State Spiritualist Association.
A lady, one who has had great experience on the floor and platform of many assemblies, writes as follows of the last meeting of the Illinois State Spiritualist Association:
"The entire meetings were dignified, helpful and instructive, and reflected credit on the association."
Another, a gentleman who was a stranger to Spiritualism and transient in the city, strayed into the hall and came to subsequent sessions, said:
"You Spiritualists have no reason to be ashamed of such meetings as these—they are a credit to your cause."

WHY WAS IT DONE?
In the May 2d issue of the Truth Seeker, page 252, an article is copied from The Progressive Thinker, written by the venerable Dr. R. Greer. The editor, as if intent on malicious mischief, attributes the article to the Rev. Dr. J. H. Greer, and makes up a long and tedious account of the same. Dr. J. H. Greer is brilliant intellectually, but is an Agnostic, and in no wise responsible for the article.

"Astral Worship." By J. H. Hill, M. D.
For sale at this office. Price \$1.

G. W. LEADBEATER.
Intensely Interesting and Valuable.
We have on file four very valuable and interesting lectures by the English psychic, C. W. LEADBEATER, which we will publish at intervals during the summer:
1. Magic, White and Black.
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SEERS OF THE AGES
Or Spiritualism Past and Present.
This book, by DR. J. M. PEEBLES, will be our LEADING PREMIUM for the coming year. It is a most excellent work. It is nearly and substantially complete. It is printed in beautiful type. Former price \$1.25. Present price, 25 cents, postage prepaid. Every subscriber should have it. Read carefully our PREMIUM LIST. Search this country and Europe and you can find no finer such bargain as we offer. Ten exceptionally valuable books SENT OUT for \$3.10, postage prepaid (which amounts to \$1) leaving this office \$2.10. PRICE NEVER BEFORE EQUALLED. The Progressive Thinker is the only Spiritualist paper that has instituted the DIVINE PLAN.

Buddhism as a Living Force.
In a brief essay on Buddhism as a Living Force, an eminent Asiatic scholar, Mr. T. W. Rhys Davids, makes the interesting and philosophic statement that, like Christianity, rooted out in the land of its birth, and fallen into utter decay in the other empire it seemed about to conquer, Buddhism has survived in scattered and remote—in the islands of Ceylon and Japan, in Burma, Siam, and Tibet. And now, more than two thousand years after the period of its first missionary zeal, we hear, simultaneously from all these five directions, of its again bestirring itself to new efforts, not only of defense but of attack. Of these movements the one in Tibet is probably of least importance. Isolated missionaries are sent out from political rather than religious motives, to spy out the land and make known the power and importance of the grand lama. No one can yet say how far this is deliberately organized, or what the results have been. But that a system of ultramontane propaganda has been started is well known, and it would be unwise to ignore the possible results.
The other movements are purely religious.

The Maha-Bodhi society, founded in 1891 at Colombo from the propagation of Buddhism abroad, took up at the outset the task of gaining possession of the site of the ancient and most holy shrine of the Maha-Bodhi temple at Bodhi-Gaya, near Rajgir, built at the spot where the ancient records declare that the Buddha attained the climax of insight. A pilgrim's house has been erected at Bodhi-Gaya. A monastic college is to be built at Calcutta, the headquarters of the society. According to the Indian census, the number of professing Buddhists in India has increased during the last ten years from seven and a half to nearly nine and a half millions, an increase largely confined to Bengal. Branch societies have been established in north and south India, in Burma, and at Calcutta, and have representatives in England. It issues a monthly journal, printed in English and distributed in both hemispheres.

Another society, independent of the foregoing but identical in object, has just been started at Mandalay. It has taken the name of the Buddha-sasana Samagama (or, for brevity, Samagama), and has issued in English from the native press at Rangoon its manifesto. It is headed by a converted Scot of scientific training, and has representatives in the United States and Germany. It proposes to found a Buddhist library and a training center for missionaries of any nationality who, after ten years have elapsed, are to start on their work in different countries.

These two overtly propagandist organizations are consequent to and concomitant with a general revival among Buddhist churches, caused by the necessity of defending themselves against encroaching western methods of "civilization" and religious propaganda. Palm-leaf manuscripts are being superseded by books, and the canonical scriptures no longer the monopoly of the Buddhist monks, as they have been in the past. And there are other scholars and organizers at these institutions who show themselves keenly alive to the advancing requirements of the day. The revival is given further expression in such organs as the Buddhist, published in English, and a Singapore paper, the Sava Sanda Rasa, which is widely circulated.

In Japan, as in the case of our own Protestantism, the rivalry of the two leading Buddhist sects has led to great or keenness of propaganda education. The intellectual adaptability of the Japanese has led some of these sects to send students to study Pali and Sanskrit in Europe. And the cause of Buddhist scholarship owes much to and hopes much from the works and research of writers like Messrs. Bunyu Nanjio, Fujishima, and Takakusu, and Ane Sakai. The Orient is an excellently conducted periodical from the Buddhist standpoint, and publishes English readings of the chief Buddhist texts. This cultured and zealous activity is the more noteworthy in that the military class in Japan, now become through recent wars especially prominent, is, unlike the ancient Indian Kshatriya supporters of Buddhism, almost exclusively of the old pagan or Shinto faith.

Japanese missionary effort is not confined to Japan itself. A Japanese mission has gained a footing at San Francisco, has already several branches in the neighborhood, and publishes a Buddhist periodical entitled the Light of Dharma. There is no doubt as to the gradually increasing extent to which Buddhism is attracting the attention of the general public in America. This was largely due to an awakening interest in the comparative study of religions, belief on the one hand and to confused ideas among and about "theosophists" on the other. Oriental propagandists of Buddhism protest that theosophy, a doctrine steeped in "soul heroism," "pillars Buddhist terminology to

nulsecad foolish people in England and America." At any rate, one result of this dual impetus has been a shower of popular text-books on Buddhism, which, even if they are the fruits of second-hand and not over accurate study, are yet helping to break down the appalling self-complacency of the ignorant, and to familiarize men's minds with the startling advance made, long before Christianity, and far from the basin of the Mediterranean, in the deepest problems of life and ethics.
The activity of Christian missions has had no small share in arousing among the Buddhists throughout the world a more earnest study of their own religion. The signs of a real revival are already evident. And it seems quite possible, and even probable, that Buddhism will again become a power in the East.
Of its advance in other countries as a creed one may without rash prophecy, anticipate that with the advance in the mobility of the individual and the home, as well as of the tolerance of international policy, Buddhism will have its groups of adherents in all countries, but beyond those aspirations in which humanity yearns to stay itself upon a creed, and that need of solidarity which finds relief in church communion, there may be possibilities in Buddhist philosophy and ethics of influencing the thought of the immediate future in the west, and this chiefly through its sympathetic standpoint in certain problems.

The effect of the missionary effort to extend Buddhism into new and unaccustomed fields will be forecasted and viewed with much interest by all minds watching the religious movements of the times.
One thing may be safely predicted. Buddhism being an eminently non-aggressive, peaceful religion, opposed to war and bloodshed, opposed to the taking of life in any form, degree or manner, having high and noble respect for all forms of life, it will not incite animosities and antagonisms, as Christian missionaries have done in the so-called heathen lands.
If anger, hatred and violent animosities arise because of the work of Buddhist missionaries, the result will come as the reflex action of the spirit of Christian sectarianism breaking out in aggressive antagonism to the spread of the tenets of a milder religion than that exemplified by their own class of religionists.

is a bed and chair. A woven wire ceiling protects the "guests," and at the same time permits the proprietor to comply with the state law prescribing a certain amount of air space to each person sleeping in the room.
When a man occupies one of the rooms in a fine hotel wishes to arise at a certain hour the electric bell in his room awakens him. When a guest in this South Clark street hotel "leaves a call," the porter jumps out his cage the next morning, mounts to on a step-ladder and, with a bamboo pole, pokes the sleeper in various portions of the body until he arouses from his slumber and crawls out.

As set forth in the Chicago Tribune, such are the accommodations of 25,000 of the army of 40,000 sold to be inhabiting these places. For 5,000 of them such quarters are too expensive. They seek the pine boards and the less luxurious places.
Among this vast army there are many who are passably good; some who are worthless or degenerate, and a few who aspire for better and more healthy conditions. Each one, however, is by his course of life here preparing his home in spirit life. The passably good when death at last comes, will aspire upwards, while the degenerate will probably find themselves in total darkness. Those who are really good and sincere will find their wishes realized in the spirit realms. This army of 40,000 in Chicago constitute a dangerous element and it is constantly receiving accessions to its ranks.

Loti and the Theosophists.
As set forth in the Chicago Post. Pierre Loti's striking travel articles on India continue to be one of the most interesting features of the Revue des Deux Mondes. He takes up in his latest sketch incidents on the road to Benares to visit Theosophists of Madras, and he clothes the subject in his well-known exquisite style.
In the house of the Theosophists he found a warm welcome, especially from two men—the one a European who, wearied with agitations and uncertainties, had taken refuge in the detachment preached of old by Buddha; the other a Hindu who, after winning high honors in the universities of Europe, had returned to India with a certain contempt for his western philosophies.

M. Loti asked them to give him proofs of their statement that something of man's individuality resists for a time the shock of death. They replied that they could not offer visible proof, for the perception of those who were properly called the dead required special senses and special temperaments, but in their library there were books which gave well accredited details of apparitions.
M. Loti was disappointed. He asked about the fakirs, and received the unexpected reply that there were none. The Hindu went on to explain that there were plenty of mendicant fakirs, but the old class of "seeing" fakirs, possessed of real power, had died out, though the records of them remained in the library.

After further talk, M. Loti was sent to the Theosophists of Benares. There follows an infinitesimal description of the Temple of Juggernaut and the Taj. At length he comes to the House of the Wise Men, where he was warmly received, and where they say to him with a calm certainty: "Our philosophy begins where yours ends."
M. Loti describes in exquisite language these sages working at the altar of Brahmahimsa. He includes in his account of the Brahmins, the concepts too long ago discarded, but which he is now, by no means, and by long meditation and prayer they have acquired delicacies and subtleties of conception which are unknown to us; and yet they say in all modesty: "We do not know anything more, and we are with difficulty only seeking to learn."

Then M. Loti gives us a picture of Mrs. Annie Besant, with her still charming countenance under her white head-dress, living detached from the world, with rare feet, frugal as the wife of a Brahmin, and austere as an ascetic. On her M. Loti counted to open for him a little the gates of knowledge, for he felt that there were fewer barriers between her and him, inasmuch as she had been formerly in his world and his native tongue was familiar to her.
He spoke to her of Madame Blavatsky, the sad memory of whom sufficed to render him skeptical; but Mrs. Besant pleaded that the intention was so excellent as to excuse Mme. Blavatsky for having attempted to work miracles in order to convince the outside world. Mrs. Besant went on to say that Theosophists had no dogmas, and that M. Loti would find among them Buddhists, Brahmins, Moslems, and Catholics, and Orthodox—in fact, people of every faith, or none.

"What is necessary in order to be one of you?" asked M. Loti, and the answer was: To take an oath to consider all men as your brothers without distinction of caste or color, and to treat with the same regard the most humble workman or prince; to take an oath also to seek truth by all possible means in the anti-materialistic sense. "It is an easy matter," said M. Loti, "under its most ancient form." Mrs. Besant continued, "that we find peace and light. It seems to us to contain the highest expression of truth which is given to man to know."
There is much more of the same kind, but we cannot leave the subject without noting the unforgettable description which M. Loti gives of the animals and birds which depend on these sages for their sustenance, and which are exquisitely free from the terror and shyness incited in them by sad, experienced in other lands.

Really, there are some things in Theosophy that are valuable to every human being, whatever his religion.
Flag at Half-Mast on the Day of the Crucifixion.
Good Friday is fixed as the day of the crucifixion, and has been honored as such by the Christian world. Never, however, has anyone thought of giving the death of Christ military honors until the Emperor William of Germany was this year illuminated with the idea and had the imperial flag set at half-mast as expressing his respect for the dead Christ. If religious fanaticism and military sufficiency can go further in inappropriateness or imbecility, the instance has to be recorded. Christianity and tyranny of king, emperor, czar or pope, go hand-in-hand and give each other mutual support.

Offense against the ruler is offense against God. For the "war lord" of a nation is used as a lightning rod for the machine; who cultivates the more brilliant and brutal qualities of the inferior, to belittlement him of dipping the blood-clotted flag in respect to the Prince of Peace, who commanded the giving of good for evil, is an anomaly, and shows how slight the influence of religious beliefs are on the moral nature.

Blanchette is Old.
In the Valley of the Shadow—What Our Trans-Atlantic Brethren Have to Say.

LIGHT, LONDON, ENGLAND.
PLANCHETTE 3,000 YEARS OLD.

In consequence of the prominence given to the planchette in the Cavendish v. Strutt case, a large number of explanatory articles have appeared in the newspapers. One of the best and most interesting of these was the following, which we quote from the Weekly Dispatch of the 16th inst., to the proprietors of which paper we are also indebted for their courteous loan of the blocks by which the article is illustrated. After describing the appearance and use of the planchette, the writer says:
"The people who sell these tables know absolutely nothing of their history. But there is nothing new under the sun, and this true of the planchette. This mystic toy was in use, it is certain, in the days of Pythagoras, about 540 B. C. Whether he was the inventor or not it is hard to say, but a French historical account of the philosopher's life states that Pythagoras was a Phoenician, and traveled in Egypt and Persia, and ultimately settled in Croton, in the South of Italy, where he founded his celebrated school of philosophy, Spiritualism, and religious brotherhood.

This sect held frequent seances or circles, at which mystic signs, which on wheels, moved towards signs, which the philosopher and his pupil, Philolaus, interpreted to the audience as being revelations from the unseen world. The same kind of table exists to-day, and is known to modern Spiritualists as a Ouija, and is obviously a crib from the above.
A little heart-shaped table moves over this board, and by means of the alphabet wheels and spirit, and thus messages are alleged to be received by those in the circle.

There is a legend told by the Scandinavian sage Blomstervalla how the people of Jomsvinging in the twelfth century had a high priest, one Volunga, whose predictions were renowned for their accuracy throughout the length and breadth of the land.
He had in his possession a little ivory doll that drew with pointed instrument on parchment or other substance, certain signs to which the priest had the key. The communications thus made were in every case prophetic utterances, we are told, and in every case true. Blomstervalla thinks that the priest procured the doll from China. There is a doll of this description in the National Museum at Stockholm, which is worked by wonderful mechanism, and when wound up walks round and round in circles, and occasionally uses its right arm to make curious signs with a pointed instrument like a style, which it holds in its hand. Scientific experts have long ago labeled it a mystery, and can give no better clue to its origin and use than the legend told above.

In 1853, a well-known French Spiritualist, M. Planchette, "invented" this little heart-shaped table which to this day bears his name.
In reality this was but a variation of Pythagoras' table, and the later Ouija. For quite fifteen years it was used exclusively by Frenchmen for the recording of "spirit messages." Then one day in the year 1858 a firm of toy-makers flooded the bookshelves' shops throughout the United States with great numbers of planchettes. The idea caught on, and the planchette sold in thousands, even as it is doing at the present time, owing to the notoriety it has achieved through its adventures in the law courts.

The writer of this article has witnessed the machine engaged in its weird calligraphic efforts, and has deciphered the sentences so written. By what agency the writing is performed, and whether there is any justification for paying serious attention to the prognostications, are questions that all must decide individually.
The London Spiritualist Alliance advises all skeptics to try the planchette for themselves, and tenders some sound advice in order that jugglery and imposture may at once be exposed.
A well-known Spiritualist thus addressed the Dispatch representative: "I see you have a watch in your pocket. Now, it is impossible, you will admit, that I can know whether that watch is going, has stopped, is fast, or slow, by placing my finger-tips on this planchette. I will now ask planchette to write to you down the exact time the hands of your watch now indicate."

This was done. For a moment there was no movement on planchette's part. Then on a sudden it seemed to jerk itself away from under the writer's fingers. Almost with feverish haste it hurried its irregular, scrawly lines over the paper, and then as quickly stopped its movements.
There was no difficulty in making out the words, "Seventeen minutes past six."

A reference to the watch revealed the fact that planchette was absolutely correct. Neither the Spiritualist nor the writer had in any way referred to the watch before or during the test, and as the journalist was professionally skeptical, an additional safeguard was present to prevent trickery, if any had been contemplated.
Mr. Epes Sargent, in his "Communications from Another World," says that "Planchette is the despair of science." Dr. Ashburner, in his "Spiritualism Chemically Explained," says that the human body is a condensation of gases, which constantly exude from the skin in invisible vapor—otherwise electricity; that the fingers coming in contact with planchette transmit to it an "electric force," and thus set it in motion.

Some people have phosphorus in excess in the system, and the vapor thus exuded forms a positively living, thinking, acting body, capable of directing a pencil.
Miss Field, in her book, "Planchette's Diary," admits that she is "perplexed," but believes when I am manipulating planchette that I am under the influence of a wonderfully subtle magnetic fluid.
One thing, however, is certain about planchette. It is at least three thousand years old, and there is nothing new about it, as so many think is the case.

HARBINGER OF LIGHT, MELBOURNE, AUSTRIA.
BOURNE, AUSTRIA.

IN THE VALLEY OF THE SHADOW OF DEATH.
A few years ago I wrote in the Harbinger respecting spirits who were materialized, and of some who had a partial resemblance to animals. I wrote hesitantly, because I could give no proof of my statements and at that time I had seen no corroboration of them in messages given through other mediums. Since then I have seen the matter mentioned by others, and I have had abundant additional personal testimony of it being a fact. I feel somewhat similar hesitancy in penning this article, for what I purpose writing is so extraordinary that it may well tax the credulity of fellow Spiritualists. Still, it is the duty of all to make known what we believe to be truth, so long as we do not dogmatically insist on its acceptance, but leave it open for confirmation or rejection by future investigators. An investigator putting the question, "Are there any human spirits in the form of earthly animals?" to the usual trance of clairvoyant medium would most likely receive as his answer, "No." If the control of the medium was a wisest spirit, the reply would perhaps be, "I know of none such, neither have I heard others mention them." This, however, does not prove there are none; it is only negative evidence. It is not a subject talked about by our friends in the higher life, and no personal experience leads me to conclude that very few know of the fact; as on earth we do not often talk about the slums of the city, and of the miserable specimens of humanity there, though in these days of newspapers we know they exist, it is only the city missionary who is acquainted with the sad details.

The human body is, as we are taught by the hypothesis of evolution, and as it is proved by embryonic physiology, the outcome of all previous forms of animal life; therefore, there is in us some particle of all other animals. A rapid glance even over our acquaintances will show to us how markedly predominant the peculiarities of some particular animal may be. The very names of some people undoubtedly point to their origin, being the likeness of a remote ancestor to some particular animal, and to this day we can notice that the character and appearance of these descendants sometimes bear out the name. There is the Mr. Fox, eye-looking and with probably reddish hair; the Mr. Porret and Mr. Weasel, small, thin, sharp featured; the Mr. Bull or Bullock, broad, stout and strong; there are, indeed, as many names known to us, and these were animals known at the period when names were given to people, and not rigidly handed down, as in these days of Government registration. Then may it not be possible, seeing that the human body sometimes partially assumes an animal likeness, that the spirit body, under certain circumstances and conditions, may be to a still greater degree assume for a time the form of the spirit of the animal predominant in us?

It is in those rare cases of "mediums" that we find the frequency of their occurrence led me to enquire if it was, and the reply I received was that it is so in some few instances, but not usually. Some of these unfortunate have returned to me and told me they were quite a loss to know why they had been such a form, for their earth life showed no reason for it.

Seeking a solution of this enigma from spirits in the higher worlds, it was suggested to me by a spirit who was judged to be educated and thoughtful, that possibly the establishment on earth during recent years of those wholesale slaughtering businesses, such as were first perfected at Chicago, and are now to be found in many countries, might have something to do with it.

This I consider not unlikely, for never before in the history of the world has there been such a multitudinous slaughter of animals for food purposes by man.
Specialization of labor is carried out in these large meat preserving establishments, and there are men who do nothing but stick pigs, sheep and cattle all day long, and every day in the year. Such men must get imbued with the magnetism of the beasts' blood they never cease spilling, and consequently there would be a degradation of their spirit to a mere animal plane. Spiritism can also understand that this enormous spilling of animal blood daily all over the civilized world may have a deleterious effect upon the spirits of others than those engaged in the actual slaughtering, and this may be helped by the present habit of too great consumption of animal food.

After writing the above, I was placed in telepathic connection with a spirit of advancement and intelligence, who said this was a subject which he had studied, and that he was not aware of this wholesale slaughtering of animals having as yet been the cause of animal shape in the spirit body. That the reason, when it was not owing to mental illusions, was simply what I had hinted at in the previous part of this paper, the natural predominance of some particular animal in the body of the spirit when on earth; that the person was not thoroughly dead, that the spirit was still in the process of throwing off the physical, consequently was quite unconscious of its individuality and surroundings, though alive and visible in this strange shape to the spirits around it; that this state did not continue long, the grosser portions gradually drifting to earth, freeing the spirit to gravitate to its proper locality.

With those spirits who were in animal form through mental illusion, it was a far more serious matter, for they might remain in that form for a very long time; for owing to their illusion, the spirits who could help them are powerless to do so until some fortunate opportunity occurs.

The predominance of one special animal in mankind is more apparent when we study the character of people; thus we speak of a man as bearish, sheepish, tigerish, lion-hearted, hawk-like, cat-like, etc.; and of women as dove-like, swan-like, butterfly-like, etc., thus showing how, when on earth, our character as well as our body may show traces of our animal progenitors. Is it, therefore, beyond belief that in the lower worlds of spirit this animal origin may under some conditions become apparent? Believers in the letter of the Bible, at any rate, cannot cavil at my assertion that there are human spirits in animal form in the next life, for in the Book of Revelations they are a prominent feature, the Ser John mixing up abnormal shaped beasts and angels in a most extraordinary manner.
The circumstance in my experience which has induced the foregoing remarks is this: A few weeks ago I was sitting alone and reading when I was startled by a very distinct thought-voice saying:
"Friend on earth, there is a spirit here like a cat; what can I do to help it?"
"Surely not," I replied.
"Yes, there is," came back to me, and at the same moment a mental picture was presented to me of a large cat, about the size of a leopard, of a sandy color, and apparently rubbing its head and neck against my ankles, just as a cat often does. Realizing that it was so, my sympathy was aroused for this poor sufferer, so I directed the spirit who had spoken to me to pray for knowledge and power to help this cat. This the spirit did, and the reply came from a superior spirit saying, "Friend on earth, we require your help first to make this poor cat life-spirit in air."
From past experience with similar mal-formed spirits, I understood what was required of me, so I offered up a prayer to God for power to make this poor spirit hear me, then, fixing my thoughts on the picture shown to me, I said in an authoritative thought-voice, "God make you hear me." Immediately I heard "I hear" in reply, but in a tone which seemed to denote difficulty in utterance.
I then heard the superior spirit say, "That will do, friend on earth," and I also heard him directing the attendant spirit to pray that the cat might hear her (it was a female). This she did, and the cat replied as to me, "I hear you." "Pray, God to help you, and it will be so," and the cat said "God help me." I then heard the superior spirit direct the attendant spirit to "go quite close, place your hand on the poor spirit and pray, 'I pray, and will give of my close, proper help.' This was done, and instantaneously the cat had disappeared and a woman stood in its place.
The astonishment of the helping spirit was extreme, and I heard her exclaim, "Oh, God! It is a woman!" Well might she be astonished at such an immediate answer to her prayer, and such an amazing transformation, for the performance was quite new to her; but it is a fact that in spirit life God instantly replies to all prayer, and will give of his mighty power to help those who are suffering. Still, it must work through His own laws, and these "earth-bound" spirits can only be approached by others, who are only in a small degree less earthly, or by utilizing a sensitive on earth like myself.

This instance is the second that has come under my observation of the spirit being assumed after death, and the explanation given to me of them both is the same. On earth these females were not able to find vent for their natural affections, and had never been mothers, and had consequently bestowed this affection on animals. Probably living alone, and cut off from society and pleasure, their thoughts in the course of years became more and more of their pets, until, as in the above-mentioned cases, it had just become an obsession, and they were unable to free themselves from their thoughts, they awoke up in spirit life the similitude of their thoughts. I was informed that they may remain in this state for years. There is one comfort, they are not conscious of their trouble; they wander about, thinking nothing, doing nothing, and neither hearing or seeing other spirits.

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