

THE PROGRESSIVE THINKER

SCIENCE, MORALITY, THE BIBLE OF SUPPLEMENTED THE FUTURE. BY AN EXALTED

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VOL. 7.

CHICAGO, OCTOBER 14, 1893.

NO. 203



HUMAN FORESIGHT.

The Grandest Intellectual Power in Man.

A Lecture Delivered BY PROF. J. R. BUCHANAN, From The Progressive Thinker's Rostrum, to its 40,000 Readers.

The Largest Congregation of Spiritualists on this Earth.

Foresight is the greatest achievement of wisdom, and the chief superiority of man over the animal kingdom. The most familiar form of foresight is that which depends on an obvious relation of cause and effect, and requires an extensive knowledge of the facts which are causes, as in the prediction of planetary movements, which are perfect predictions because all the influential facts are known.

In social and business matters the facts are generally too numerous to be fully estimated, and the predictions are therefore often entirely uncertain. In matters which lie far in the future the multiplicity of causes which cannot be known, renders prediction with accuracy impossible.

But when common knowledge and reasoning fall the intuitive faculty comes in to supply the deficiency, for it grasps a thousand influences beyond the range of common knowledge and observation. Those who are gifted in this way are sent out of unfortunate business speculations or unfortunate journeys by an impression that the result will be unfavorable. The intuitive wife sometimes tells her self-reliant incredulous husband to have no dealings with one she has just seen, as she believes he will defraud, or to avoid a certain business which she does not understand, but simply feels that it will be a failure. Such things are continually happening. When Mr. Carpenter was going to Mexico for me, Mr. Jacobs supposed that the climate would be very successful, as the temperament of the people was well adapted to such experiments, but Mrs. Buchanan, with intuitive conception of all the conditions, said that he would make a failure. In fact he had to make a hasty escape on account of the popular opposition.

When future events seem beyond our knowledge, because we do not know a tenth part of the influential causes, the intuitive faculty, which in its perfection reaches out to all the unknown causes, becomes our guide and enables us to speak as positively as if we could enumerate the causes and explain their operation.

This occult intuitive power, which far transcends the common external knowledge, is the source of predictions which are so wonderful as to be called prophecies and associated in the popular mind with supernatural power or inspiration, for prophecies frequently come from supernatural sources, and prophets have an intuition entirely different from the familiar capacities of the human mind.

Anthropology, however, shows that the prophetic power is a normal endowment of the human mind, and I have ascertained its location in the internal aspect of the front lobe of the brain. Effective and far-reaching prophecies come from a higher endowment of this faculty; and though materialistic science opposes and denies these exalted powers, they have been recognized by mankind in all ages. Cicero asserts the existence of this prophetic power; and St. Paul recommends especially its cultivation. Wherever the religious and spiritual nature of man is truly cultivated the prophetic power abounds, though the fashionable orthodox is so entirely unspiritual and so fully religious that it tends to repress the prophetic faculty. All great mediums possess this power, and our spiritual newspapers and magazines have published many examples of successful prophecy, warnings and premonitions. When Spiritualism shall rule, prophecy will be an every-day affair.

The psychometric faculty, when well developed, becomes prophetic, and my classes in psychometry often show their capacity. In my course of lectures in the College of Therapeutics, at Boston in 1880, my students were exercising their powers in reference to a photograph held in their hands, which they did not see, and after giving a graphic and truthful description of the man as a lawyer, politician and soldier, they said that within three years he would suddenly die. It was General Butler, and he died as they predicted.

Mrs. Buchanan had remarkable prophetic powers, shown in her predictions of the deaths of Garibaldi, D'Israeli and the Czar Alexander, and in many private predictions which were verified. A correspondent recently told me of one of her predictions twelve years ago, which in the intervening time have been fully realized.

I might quote columns of successful and important predictions, but this is hardly necessary for enlightened Spiritualists. Yet I must remind my readers of Cæzotte's famous prediction at the beginning of the French Revolution, which shows the wonderful accuracy and minuteness of the specifications of prophecy, as he predicted the deaths and the modes of death of ten of the most eminent people of Paris, at a banquet, including himself, and the King of France, all to occur within six years, and all fully realized. No ancient prophecy, compares with this, although the Bible, if it had been the inspired word of God, as its fanatical believers think, might have established its divine origin by a prediction running through the ages. Let us ask the Bibliolaters how it happened that he of the infinite power and wisdom concealed all his knowledge and presented himself as an ignorant in science and an utter ignorant as to the future? Was there ever a more blasphemous insult offered the Deity than to accuse him of being the author of such a book, describing himself as not only void of science and prophecy, but void of every virtue—creating the human race mainly for the pleasure of roasting them forever.

The career of Napoleon was predicted by Nostradamus in the 16th century. The grand career of Washington was predicted by an Indian chief in 1770. Mrs. Lincoln before her marriage predicted that Abraham Lincoln would be president. Lincoln himself had a prophetic mind and in 1858 declared that this country could not continue part free and part slave. He believed the Union would be preserved and slavery would not triumph. On the day of his assassination he was profoundly impressed that something highly important or tragical was soon to occur. If the report of Dr. Hay of Hot Springs, Arkansas, is correct, Lincoln appeared there in spirit and predicted that "it will not be many years before the labor question will precipitate this nation, together with Canada and England, into a bloody war as sanguine as the late war of the rebellion."

Mr. E. Jacobs states in the *Carrier Dove* that about the 7th of March, 1857, the spirit of the famous John Brown of Ossawatimie, spoke through a medium at Cincinnati, and said: "There will be a general war within four years. It will last five years. Millions of money will be spent. A million of lives will be sacrificed, and the negro slaves will be liberated." Mr. Jacobs made a record of this at the time.

That "coming events cast their shadows before" is an old opinion, often verified. The war of the rebellion in this country was foreseen and predicted by the Quaker, Joseph Hoag, in 1803, if I recollect the date. It was predicted through the medium Styles, whose communications were embodied in a large volume. It was predicted through Redman at New York, in May, 1861, by the spirit of Washington, just before Redman's death. He announced that he knew what was going on at Washington—that the Union army would move upon the South on the 24th of May—that it would be "a most cruel and bloody war, blood will run freely"—that it would last "four years, and after peace is declared there will be great trouble in reconstructing the States,"—all of which was verified.

Blaine had a prophetic mind, and did not want to run in 1884; he wanted the ticket to be given to Sherman and Robert Lincoln. He said to Murat Halsted that he could carry enough States to win with New York, "but in that I should be beaten just a little," and he was beaten just a very little.

Prophecies and premonitions are going on all the time. The foregoing are but specimens of hundreds, and perhaps not the most striking specimens. Many are saved from death by premonitions against a fatal railroad train, or a ship destined to sink; but I think the majority do not attempt to avoid their fate. The man doomed to die by a railroad or a mining disaster does not avoid his fate for want of spiritual wisdom. But a soldier in our late war was wiser. He had a vision of a battle in which he was shot through the heart. When he came to the place he recognized it at once and knew when and where he would be shot, and at the right time clapped his hat over his head and saved his life by arresting the bullet. The chaplain of the regiment tells the story with names and dates.

In these instances the prophetic faculty was developed; but prophecy has been made ridiculous by the deluded individuals who believe the Bible to be the word of God, from which they can learn the future. There never has been a correct prediction on that basis; and Prof. Totten will be as unfortunate in his predictions as the ridiculous Millerites or Adventists, who as soon as they fall in one prediction, predict another date for the advent.

The cultivation of the prophetic power is one of the wisest things which a man can do, for prophecy is wisdom embodied, and I am pleased to see that THE PROGRESSIVE THINKER and the shrewd Moses Hull have expressed themselves as to its practicability. It will guide individual lives to success, and it saves nations from calamities when they become sufficiently civilized to listen to the voice of wisdom.

One prophetic mind such as the late Mrs. Buchanan, could, if heeded, have saved France the millions lost in that crazy attempt, the Panama canal. The prophetic mind is leading us out of Egyptian darkness by showing that our future world of life is a world of happiness and not a pandemonium, resounding with the shrieks of the damned, as the educated gentlemen of the pulpit would have us believe. The prophetic power is the pillar of cloud by day and fire by night, to lead mankind to the highest evolution of virtue and bliss.

Perceiving the great need of this divine power, in which man approaches God, I have endeavored to encourage and stimulate its development by predictive writing of the "coming catalogue of Europe and America." All predictions are hazardous, but if the kingdom of ignorance is to be conquered, some one must be bold enough to lead the van at his own risk.

Mankind are all false prophets, with very rare and marvelous exceptions, when they attempt to reach far into the future. The average blindness of the race is remarkable. In every election the voting parties on all sides make false predictions. In every international excitement we have predictions of war in high quarters, which are not fulfilled. Yet very few realize the coming danger of the war of 1891. I published in the *Louisville Journal* before the war a prediction of six years of calamity. Correct prediction is not expected. Mr. Seward did not lose his rank as a statesman by predicting the end of the rebellion in ninety days.

My predictions created an intense interest, and brought me confirmatory letters from prophetic seers who had the same anticipations of our national future, of which they were absolutely certain.

Mr. Blaine was believed to be a substantial man, and when my prediction of his early death came out, few believed it; but he died, and the prediction was then not recollecting by the press. Harrison is to follow, and I am waiting the result with confidence.

As to Victoria, the Pope and Prince of Wales, they have developed more vital force than I gave them credit for, and I think they may have had spiritual assistance. But as physicians often fail in predictions of death dates when their patients have been examined for months, I may well be allowed a little latitude in reference to patients I have never seen, whose symptoms have not been reported to me; but I adhere to my prediction of their early death, and believe that two years more or less will end their lives.

I was somewhat amused by the effort of the writer in THE PROGRESSIVE THINKER to associate my name with the words "false prophet," and to make the matter worse by ascribing to me not my exact language, but the loosely exaggerated statement of it by the Philadelphia Press. I did not consider this at all important; for as false prophecy is the rule in reference to all daring predictions, what could I expect but to be rated as a false predictor until the event proved my correctness, as it did in reference to the cyclones and epidemics, and will as to what is to come. It has been my fixed habit, not to expect or seek public endorsement, but to state freely those things in science which not one in ten thousand, or one in a million, believes when I first present it, and wait for the growth of intelligence and liberality. I have waited long enough to find very many thousands agreeing with me in my discoveries, and so it will be in reference to prophecy.

When so many false predictions were lying around outside and even inside the spiritual camp, unnoticed, it was complimentary to the importance of my writings, and a few mistakes for a column of critical attack, instead of thanking me for attempting to start a school of prophecy at my own risk, which, if successful, will prove one of the grandest possible benefactions to humanity—the possibility of which should not be doubted or discouraged by any hearty Spiritualist, for he knows very little of the depths of psychic science who does not know that my aim is to the possible and probable; as to a deep thinker its consummation is certain.

The prediction of the results of disease with critical accuracy is possible, wherever the psychometric and predictive faculties are cultivated, both in medical psychometry and in the entranced utterances of mesmeric subjects. So common and lucid has this been as to have conquered even medical skepticism, which is so often an incorrigible form of stubborn bigotry.

The committee of the Royal Academy of Medicine at Paris (1828) which reported the case of clairvoyance as seen in their experiments, stated also that they recognized powers of prevision, as follows: "In two somnambulists—we recognized the faculty of foreseeing the acts of the organism; more or less remote, more or less complicated. One of them announced repeatedly, several months previously, the day, the hour and the minute of the access and return of epileptic fits. The others announced the period of his cure. Their previsions were realized with remarkable exactness."

Not only the course of diseases, but the course of the weather, is subject to predictive power, the basis of which I have now demonstrated in scientific way.

T. Foster, of St. Joseph, Missouri, regularly publishes forecasts for the coming month, and Prof. C. C. Blake, of Kansas, has for some years published weather predictions for the coming year with great success. Moreover, astrology, as grand and mysterious science which I have not studied, but which is investigated by many able minds, finds in the planetary worlds the course of which is known, a basis of causation justifying predictions that run far into the future, and which have often proved wonderfully true. It was this which enabled Nostradamus to predict the career of Napoleon, and I suppose is the basis of the predictions with which Olney Richmond interests his disciples. As sciences advance, the basis of prediction is enlarged, and as man is elevated toward the divine his intuition advances toward omniscience, and the time is coming when the blind and blundering march of nations through terrible calamities will be arrested by this divine wisdom.

My skeptical critic ventured too far in endeavoring to discredit my predictions of national calamities. I wish they could prove false, but I am sure they will be verified, for I rely on certain laws of destiny which I have discovered by prolonged inductive study.

They are coming in terrific power. It is a myopic eye which cannot see the black cloud in the heavens; it is a dull ear indeed which cannot hear the rustle or the rumble of the coming storm. The mighty forces of conservatism and progress—of plutocratic power and aversion to the one hand, and of angry, strong-limbed labor on the other hand, are preparing and becoming roused for their final struggle.

The foremost minds all over the world are alarmed, but my note of warning was the first loud utterance, like a midnight cry of fire in a crowded city.

The famous Kuskin has expressed his apprehension of the coming battle of wealth and poverty. Such men as Judge Brewer, of the Supreme Court of the United States; Judge Gresham (now Secretary) and Cardinal Gibbons, are profoundly alarmed, and have expressed it.

Cardinal Gibbons says: "If we may believe those who stand upon the watch towers and scan the signs of the times, a tempest of war, to which all former wars were holiday tournaments, looms big upon the horizon, and threatens to whirl the world in horrors."

Judge Brewer asked in a public address if as bloody a struggle would be required against the enslaving power of wealth or capitalism as against negro slavery.

The organization for the struggle, the agitation and the passion increase every year, and in this passionate condition the silver question and the gold movement of European aristocracy and the American millionaire power, centered in New York, and reckless of any ruin falling upon the West and South, has roused a fierce resentment, such as often precedes civil convulsions.

It is no wonder that Gov. Waite, of Colorado, said to the great silver convention in Chicago recently, "I do not deny that England as a creditor nation, could stand any amount of appreciation in the value of credits, and added that governments were not concerned about philanthropy. Considering the condition of the masses in England and India, this was the most brutal remark since Cain, with the blood of his murdered brother crying from the ground, insolently asked the Almighty: 'Am I my brother's keeper?'"

An international interference for the purpose of settling our money affairs by the dictation of the foreign money power, is the most contemptible and God-forsaken idea that ever entered the brain of an American citizen. If we have become, under the rule of the two old parties, only a province of the European monarchies, then we need another revolution—another appeal to arms and to the God of hosts."

This evoked great applause. The Commander of the Industrial Legion, Vandervoort, has used equally strong language in his address to the Legion. He said, July 12: "They want to turn the brave miners and the sturdy farmers and fearless laborers who have dared to revolt and have voted to be free, out of their homes, and will delight in their woe and want." "Their hearts are utterly dead to human sympathy, and the evident purpose of the grasping money monopoly is to enslave the whole world. Men of the blue, let us join hands with the grey coats, let us sweep this robber horde of plundering bandits from power."

Another earnest radical, T. H. Tibbles, in an address July 7, says: "To John Sherman and Grover Cleveland: Over 80,000 men in the State of Nebraska, most of whom are capable of bearing arms, have taken a most solemn oath that they will die fighting before they will submit to be robbed by being forced to pay debts, interest and taxes in a degrading money, or be disgraced by paying in a cheating money, than the money of the contract."

"Eighty thousand of us say to you, we prefer death to enslavement." "Who can tell the effect of such inflammatory language as this, which our rulers ignore, when the mayor of Chicago says: "There are 200,000 people in Chicago to-day unemployed, and almost destitute of money. If Congress does not give us money, we will have riots that will shake the country."

The Los Angeles Herald says: "If riots for bread or work, on a large scale, should start in Chicago, they will be followed by uprisings in all the large cities, where destitution and idleness are now concentrated in appalling numbers. Should it become general in all the large centers a reign of anarchy and bloodshed would ensue."

"The agony is growing more intense; the same power that cursed our country by destroying more than a thousand millions of our gold paper money, now threatens the wholesale destruction of silver money, the consequences of which, if it could be realized, would be appalling, and high lead to a disruption of the Union. The East and the West already differ as widely as did the North and South when they separated by secession."

"The voice of the Chicago Convention will be heard on the floor of Congress, and the extra session of August 7, 1893, will never end until it ends either in the peaceful victory of silver money, or in the outbreak of a revolution by physical force such as the country has never seen."

Our dangers are realized by all who are not too apathetic, but millions are apathetically blind, thinking too little of their country.

Bishop Usher about a year ago, in a sermon at Kansas City, said: "It grieves me to see shadows hovering over this great republic. . . . I tell you that the republic is in danger, and I make the prediction that unless there is a radical change, commencing in the hearts and homes of the American people, this republic will cease to exist, and a despotic government will doubtless be the next experiment, under a dictator."

For this opinion he gave many reasons that were possible, but he did not realize that Americans would not submit to such a despotism, if every despot had to be removed by assassination. Our history will not run backward, but justice and liberty will triumph, however long and terrible the contest.

But bear in mind that the financial question is only a collateral incident in the great struggle approaching; yet it is an incident which adds a mighty unitary energy to the grand uprising against the plutocratic power which has used our government for the classes and against the masses, until the masses begin to understand their wrongs and realize their power.

I have quoted few of the numerous expressions of popular indignation, but enough to show its terrible reality. Then we have the resolute and angry purpose of those who are determined to resist Catholic encroachments and who anticipate a conflict. I do not deny that such a conflict may come, but it will be quite subordinate to the great contest of the millionaire and the laborer, in which the millionaire is destined to ultimate defeat. The Belgian laborers have forced universal suffrage, and American laborers will enforce their conception of justice and democracy, though the struggle will be terrible, for wealth will never yield until compelled, and labor is even more resolute and angry.

Let me not quote more of the fiery language of the impatient friends of reform, for even such a statesmanlike publication as the *New Nation* of Boston, edited by Edward Bellamy, speaks of "times of storm and stress such as are coming when men's hearts shall fall them for fear and the foundations seem to be moving." "The signs grow thick that in the nation and the world we are on the verge of a mighty crisis." Surely we are approaching our cataclysm as fast as I predicted, if not faster. This contentment will be entirely peaceful.

It is clearly inevitable that when selfishness and blindness rule nearly all classes, destruction must come and blood must flow. When New York has four or five times as many evictions as Ireland, Chicago much more than twice as many; when 280,000 are turned out of employment in one month and the discharged miners of Colorado are treated as tramps in Missouri, when they seek for work, how long can this continue in peace? Every day has brought more than one strike, and strikes are not peaceable affairs.

As to the coming earthquakes that will shatter both the Atlantic and Pacific coasts of this country and the Mediterranean region of Europe, I am not mistaken. I do not, like Prof. Furb, who has made a close study of the subject, venture to predict the day or the month of these calamities, as he has successfully done; but I say the latent fires are there, and in the first quarter of the next century they are sure to do a terrific work. I retract nothing, but I do not claim the superhuman power which could make an accurate detail of events far ahead. I have strong convictions; but it is not necessary to publish all I believe.

Who cannot see the confirmation of my predictions in the power of the subterranean fires displayed in the terrible earthquakes of Zante, Servia, Italy, Columbia and Japan, and the significant four or less formidable earthquakes of California, which a few weeks ago had "four days of terror" and had another earthquake while I am writing, and Georgia and many other localities.

Still believing in predictive power, I thought it well to make another test of its possibility, and on Monday, May 22, 1893, I wrote as follows: "To test the power of prediction I now record what I believe will come to pass within about two years from this time."

"I believe that Bismarck, Gladstone, the Prince of Wales, Queen Victoria, the Pope and ex-President Harrison will die in that time—Harrison most probably of heart disease.

"My prediction in 1880 of the death of Blaine first and Harrison next is being fulfilled. The vital force and spiritual support of Victoria and the Pope were greater than I had anticipated, but I can not sustain them three years longer."

"About two years will also bring about the revenge of France upon Germany, of which there are no present indications, except the anxiety of the German emperor for the enlargement of the army. I believe that he foresees the French hostility and the unfriendly tendency of Russia, and has good reason for his fears. I believe that Russia will, after she has begun, unite with France, and Germany will be conquered."

"I believe that royalty in England will end with Victoria, and that the British government will gradually become republican."

"We have entered a long period of turbulence, the first year of which I mentioned in my prediction of 1880. The turbulence of nature and of humanity is developing increasing calamities, leading to the grand and bloody cataclysm which I predicted in 1890, which has been intuitively realized by many already, and which, before the end of this century, will become apparent as an approaching crisis to every astute politician or statesman."

"As for the present year, I have never believed that the apprehensions concerning cholera would be realized in this country, but I do believe they will be realized in three years. The morbid tendencies of the present year extend more toward the chest and head."

"I. BONES BUCHANAN." To preserve this as an authentic record, I read it to the class of the College of Therapeutics on the 26th of May, and had them sign as witnesses. I would mention merely the names of J. R. Redman, M. D., W. H. English, M. D., Jos. Tilly, of Los Angeles, and Thomas Lester, of Pasadena, among the signers; let those who are blind as to the higher powers of the human soul laugh at all predictions, and disregard the advice of the noble faculties, but as it is said the laugh best who laughs last, time will tell who is right, but he will mourn instead of laughing.

My predictive example has been followed, and many well-known writers have sketched their ideas of the future; but they do not look deeply into the laws of destiny, and predict only such improvements as they think must be made in peaceful and pleasant progress, utterly unconscious that they are standing on a volcano, and that the fiery coils of human passions, as well as the fiery movements of the interior of our globe, must work their appointed destiny of destruction, like the wars of past ages and the terrific cataclysm which sunk the splendid continent of Atlantis.

The German prophecy published in 1857 by the *Algemeine Zeitung* is no small confirmation of mine, though it is not identical, for it has been largely fulfilled between 1857 and 1893, and therefore cannot be considered delusive as to the future. If true in the future, as in the past, the coming calamities will be even greater than I have predicted, but I maintain my position, and believe the German seer fell into some exaggerations in reference to events so remote, running more than half a century into the future.

He was substantially correct in reference to the rise of Napoleon III., the Austro-Prussian and Franco-Prussian wars, and the Commune at Paris, the death of Pope Pius and the Russo-Turkish war, and that Germany would have Great Britain's control in the year before the end of the century; but as to the earthquakes, I think he exaggerated in saying that Manhattan Island and the whole of New York would be submerged in the waters of the Hudson, the East River and the Bay; that Florida and Lower California will break loose from the mainland and go to the bottom of the sea; that Cuba will break in two, and the west half of Havana be buried in the sea. These predictions I consider merely exaggerations of what will really occur. When he says that England will be a republic by the end of the century, he is substantially correct, and that Ireland will be a separate kingdom is highly probable.

All effects have causes, and the coincidence of my predictions with the far older predictions of the German seer and the seers in this country who have written to me their discoveries of the future before my publication, and the similar predictions of a highly-esteemed Indian chief and medicine man or seer who has always been truthful—I refer to Howling Bear, whose predictions come to him in trances from the Spirit world—are effects that must have their causes in human foresight. I have additional evidences and assurance of our country's future, but what I have said is enough. Others will speak with emphasis as our calamities approach.

ANOTHER DANGER SIGNAL. There are plenty of flashes along the horizon now to indicate plainly the coming storm. Here is one of them. Adjutant-General Allen, of the National Guards of California, has issued an order for drills, to prepare for the suppression of riots. The Federal Labor Union, looking on them with jealous eye, has appointed a committee of ten to attend in Oakland, and report their observations, with suggestions as to the best method of opposing such troops with comparatively undrilled men.

The committee has made one report, in very bitter and sarcastic language, against the militia. The committee also say that the militia is a relic of barbarism, not for defense, or the suppression

of heart disease.

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CRITICISING.

The Position Assumed by Judge Dailey on Spiritualism.

The *Herald* of Sunday, Sept. 2d, contains a two-column interview with Judge Dailey of Brooklyn, on Spiritualism. It is a most entertaining and instructive production, but it is also marred by several grave errors which, I feel sure, you will gladly see corrected, especially as you stand sponsor for the Judge as being "the best representative in the country of Spiritualism, as freed from fraud, ignorance and superstition."

Speaking of physical manifestations, Judge Dailey is reported to have said: "If you ever hear of a medium performing a five or six forms in one evening, you can set him down as a fraud." To any one who has investigated physical manifestations this statement is a patent absurdity, and one is inclined to regard it as a judicial *lapus lingue*. But as independent investigators are few, even among devoted Spiritualists, Judge Dailey's statement is bound to produce widespread mischief. In the first place it is a direct charge of fraud against nearly all of our best spiritual mediums, for rarely are the forms appearing in one evening limited to five or six; indeed the guides, familiar spirits, and spirits who give strength and harmony in the circle, and which almost always appear at every seance, usually number four or five, and other forms appearing are seldom restricted to less than ten or twelve in one evening. Judge Dailey, therefore, is unfair to the best known physical mediums, and I call upon him to explain his reasons for making such a statement. Even to those who know nothing of physical manifestations, but who possess common sense, Judge Dailey's statement must appear absurd, for manifestly, the fewer the forms the greater the chance for deception, while the more numerous the forms the less the opportunity given the medium for fraudulent impersonation. Thinkers who read this opinion of Judge Dailey will therefore argue something like this: "If the best representative in this country can make such a random statement, the whole thing must be a fighty affair, a result which, in the interest of truth and justice, you must be as desirous of preventing as anybody else."

As regards the conditions governing physical manifestations, we know scarcely anything. We simply know, generally, that the number, distinctness and strength of the forms appearing depend on the amount of free soul-stuff available among the audience, the purity and electric condition of the atmosphere generally, and especially in the center of the deftness of the spirit guides in the use of material forms, etc. The number of forms produced is no test, no criterion. It has, in fact, nothing whatever to do with the genuineness of the phenomena. The appearance of only three or four forms in one evening means poor materialization conditions, and, surely, when simultaneously three or four forms appear, as frequently happens at the seances of Mrs. Williams, Mrs. Gray, Mrs. Cadwell and others, there is less chance for fraud than when five or six forms appear one after another in the course of an evening. Then, again, it is to be observed that the methods of materializations are more conclusive proofs of the genuineness of the manifestations than almost anything else, because the forms sometimes spring out of small, vapory clouds formed in the middle of the floor; at others they drop like fiery balls of lightning sheets from the ceiling and take human form. Sometimes the forms are etherealized, so that the spectators can see clearly through them any object beyond. Then in a totally dark room the forms may appear in costumes of radiant whiteness and of more rich and exquisite fabrics than were ever wrought by earthly hands; sometimes the forms appear self-luminous without a reflected light. Any one who has tried to investigate materializations realizes fully that we are utterly incompetent to prescribe any intelligent test conditions for such manifestations.

Our great seeress Mrs. Beach told me that, on one occasion when she visited Mrs. Gray, there being only six people in the circle, the room had hardly been darkened when about fifty fiery little balls appeared to descend in couples from the ceiling to the floor and after dancing about reascended to the ceiling, at the same time changing into larger fluffy white balls. Then they again descended to the floor, expanded in the usual cloudy way and became distinct human forms. The seance-room was then so crowded that no one could move about, so two of the materialized forms went and opened the folding-doors to the large parlor adjoining, two others moved the piano from the parlor to the seance-room, and another one sat down and played on it while the others danced and conversed with the six visitors, four of whom were mediums. The whole thing appeared like a dream. Surely Judge Dailey will admit that it would have been easier for Mrs. Gray than for me to have fraudulently produced four or five forms one after another during the evening's seance than fifty at one and the same time!

In discussing fraudulent manifestations, Judge Dailey speaks most charitably and kindly of those who he thinks have cheated, ascribing these frauds to need rather than depravity, but it is just possible that what Judge Dailey regarded as fraud may have been no

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THE BIBLE SPIRITUALIST'S CONCORDANCE.

A Digest of Biblical Spiritualism.

BY REV. MOSES HULL,

AUTHOR OF "QUESTION SETTLED," "THE CONTRAST," ETC.

In chapter x. (Daniel), Daniel was again in prayer and in mourning and fasting three full weeks. See verses 2 and 3. After the end of that time "a certain man clothed in linen" came to him. Verse 5. In verse 6 he describes the spirit man. In verse 7 he shows that it was a clairvoyant vision. He says: "And I, Daniel, alone saw the vision, for the men that were with me saw not the vision; but great quaking fell upon them, so that they fled to hide themselves." Verses 9 to 13 are very important and read as follows: "Yet heard I the voice of his words; and when I heard the voice of his words, then was I in deep sleep upon my face, and my face toward the ground. And behold, a hand touched me, which set me upon my knees and upon the palms of my hands. And he said unto me, O, Daniel, a man greatly beloved, understand the words that I speak unto thee, and stand upright; for unto thee am I now sent. And when he had spoken this word unto me, I stood trembling. Then said he unto me, fear not, Daniel, for from the first day that thou didst set thy heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words. But the prince of the kingdom of Persia withstood me one and twenty days, but, lo, Michael, one of the chief princes, came to help me; and I remained there with the king of Persia."

- These verses contain important lessons: 1. Daniel was entranced. "In a deep sleep." 2. A hand touched him. 3. Daniel stood trembling; not an uncommon thing with trance mediums. 4. The "man in linen" informed him that his prayers were heard when he first began to pray. The question naturally comes up, why was he three weeks in answering? 5. The answer is plain. "The prince of the kingdom of Persia withstood me one and twenty days." That is just the length of time Daniel was praying, "Three full weeks." Three times seven are twenty-one. 6. The man in linen could not answer this prayer alone, but at the end of one and twenty days, "Michael, one of the chief princes, came to help me—and we remained there with the king of Persia."

In the light of Spiritualism how plain the whole matter is. Daniel was praying "three full weeks," for Israel's deliverance—no answer. At the end of that time "the man in linen" came to tell him his prayer was heard at the first, and is now, after "one and twenty days," answered. In order to answer this prayer, the emancipation proclamation must be written by "the prince of the kingdom of Persia." This "man in linen" tried to make him write the proclamation, but failed. After one and twenty days of effort and failure, Michael, one of the chief princes, came to his assistance. Now his prayer was answered; the emancipation proclamation was written and sent by post throughout the whole country, Israel was free. Now the "man in linen," can, for the first time, find time to come and talk to Daniel. He comes and tells him his prayers, which were heard three weeks ago, are now answered. Allow me to here say, prayers are always answered by means of spiritual intercession.

In verse 16, one "like the similitude of the sons of men," came to Daniel and touched his lips. Again in verse 18, one like "the appearance of a man," came to the prophet and strengthened him, as Indian spirits often do and strengthen mediums now, after they have passed through a severe ordeal.

In verses 20 and 21, this one like the appearance of a man came to the medium and said: "Knowest thou wherefore I come to thee? and now will I return to fight with the prince of Persia; and when I am gone forth, lo, the prince of Grecia shall come. But I will show thee that which is noted in the scriptures of truth; and there is none that holdeth with me in these things but Michael, your prince."

Does the reader see that the men on the other side, like those on this side, hold different opinions on great questions? "There is none that holdeth with me in these things but Michael, your prince."

This "man in linen" continues his conversation through chapters xi. and xii., but with the conversation I need have little to do. The facts are all we are after just now.

In chapter xii., verses 4 to 7, I find the following: "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased. Then I, Daniel, looked, and behold, there stood other two, the one of this side of the bank of the river, and the other on that side of the bank of the river. And one said to the man clothed in linen, which was upon the waters of the river, how long shall it be to the end of these wonders? And I heard the man in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven and swear by him that liveth forever and ever, that it shall be for a time, times and a half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished."

Here the talk was continued to Daniel; beside that, there were two other spiritual beings, one on each side of the river; and there were two men clothed in linen, one asking and the other answering questions.

The prophecies and visions of the book of Daniel, like nearly every other portion of the Bible, are susceptible of spiritual interpretations; but as such matters partake more or less of speculation, and as I prefer to confine myself more to facts and phenomena, I pass to notice

OTHER OLD TESTAMENT BOOKS.

The twelve remaining Old Testament books are short, and of little importance, so I shall pass them with a very few words. The prophet Hosea, the next one of the series, like his predecessors, had his trouble with false prophets—mediums who were either tricksters or in such close rapport with ignorant or lying spirits that they could not be trusted. In chapter ix., 7 to 9, he says: "The days of visitation are come, the days of recompense are come; Israel shall know it: the prophet is a fool, the spiritual man is mad, for the multitude of thine iniquity, and the great hatred. The watchman of Ephraim was with my God; but the prophet is a snare of a fowler in all his ways, and hatred in the house of his God. They have deeply corrupted themselves, as in the days of Gibeah, therefore he will visit their sins." By the phrase "spiritual man," he means the man who deals with spirits. This man and the prophet is one and the same.

Jacob's wrestle with the angel was referred to by the angel as follows: "Yet he had power over the angel and he prevailed: he wept and made supplication unto him: he found him in Bethel, and there he spake with us; even the Lord of hosts, the Lord is his memorial." Verse 4.

The power calling himself "thy God," in verse 10, says: "I have also spoken by the prophets [mediums], and I have multiplied visions and used similitudes, by the ministry of the prophets." The word medium should go in wherever the word prophet occurs in this book.

Joel, the next in the regular order of prophets or mediums, lamented the decadence of mediumship, and prophesied of its return. In ii., 28, 29, he says: "And it shall come to pass afterward, that I will pour out of my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions; also upon my servants and upon the handmaids in those days will I pour out my spirit." Could there be a more literal fulfillment of anything than there is of this in modern Spiritualism?

Amos, in chapter vii., 14 to 17, gives the history of his development as a medium or prophet. In chapter ix., 11, 12, he prophesies of a time when mediumship shall be desired but not found. His words are as follows: "Behold, the days come, saith the Lord God, that I will bring a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord. And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro and seek the word of the Lord, and shall not find it." Nowhere in the Bible does the word of the Lord mean Bibles. The time probably never was, and never will be, when men shall wander from sea to sea and from the north to the east, hunting Bibles, but thousands go from the north to the east and from sea to sea hunting mediums through which they can get messages from the other side. Some of them are more successful than the prophet here indicates.

Micah prophesies against the false prophets, and tells of a time when there shall be little or no mediumship; as follows: "Thus saith the Lord concerning the prophets that make my people err, that bite with their teeth, and cry peace; they even prepare war against him. Therefore night shall be unto you, that ye shall not have a vision; and it shall be dark unto you, that ye shall not divine; and the sun shall go down over the prophets, and the day shall be dark over them. Then shall the seers be ashamed and the diviners confounded; yea, they shall cover their lips, for there is no answer of God."

That the prophets and mediums of that day were mercenary, as many are to-day, is proved by the following from verses 10 and 11: "They build up Zion with blood, and Jerusalem with iniquity; the heads thereof judge for reward, and the priests thereof teach for hire and the prophets thereof divine for money; yet will they lean upon the Lord, and say, we do not see the Lord among us; none evil can come upon us; therefore shall Zion, for your sakes, be plowed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest."

I verily believe this is true; I believe Jerusalem fell because of its lack of spirituality, and its sacrificing everything to mercenary purposes. I believe that if the Hebrews had kept in rapport with the Spirit-world they might have preserved their institutions indefinitely.

Habakkuk was commanded to write the vision and make it plain upon tables, that he might run that readeth. Hab. ii., 2.

Verses 11 and 12 could refer to nothing but psychometry. They say: "For the stone shall cry out of the wall, and the beam out of the timber shall answer it. Woe to him that buildeth a town with blood and establisheth a city by iniquity." "Woe to him that buildeth a town with blood." The time approaches when every stone or brick in a town will tell whether its owner came by it honestly.

Zephaniah found the priests, princes, judges and prophets as fallible as they are to-day. He says: "Her princes within her are roaring lions; her judges are evening wolves; they gnaw not the bones till the morrow. Her prophets are light and treacherous persons; her priests have polluted the sanctuary, they have done violence to the law." Please read, "her mediums are light and treacherous persons," and you will have the prophet's true meaning.

In Zechariah i., 9 to 13, the prophet holds a long conversation with a spirit. This spirit

is called an angel five times, a man once, and "the Lord of hosts" three times. In chapter ii., 1, he sees a man with a measuring line in his hand. In verse 3, this man is an angel. He is also twice called, "The Lord of hosts." In chapter iii. this medium saw an evil spirit resisting the good work of Joshua. This evil spirit he calls Satan. Verse 1. He also sees an angel standing by and helping Joshua. See verses 3, 5 and 6. Also in chapter iv., the angel came again and talked with Zechariah. See verses 1, 4—6, 11—14. In chapter v., the angel continues his talk. He is called an angel in verses 5 and 10; the Lord of hosts in verse 4. In verse 9 he saw two spirit women.

In v., 4, 5, the angel describes four spirits to Zechariah. The "word of the Lord," which I have before proved to always mean some kind of a spirit message, came to this prophet again in vi., 9, and in vii., 4, 8. Israel was scattered among the nations as a whirlwind because of its refusal to hear "the word of the Lord," as spoken by the mediums. Verses 11 to 14. In chapter viii., "the word of the Lord," came twice to the prophet. And in Zechariah's report of what "the word of the Lord" said to him, he said "thus saith the Lord of hosts" nine times. The same communication is carried on, in the same forms of phraseology, in chapter ix. In xii., 1, he says, "the Lord formeth the spirit of a man within him."

In chapter xiii. it seems that the prophets had, through their almost universal falsifying, become very unpopular. The people seem to hail the prediction that they should cease. The prophet prophesies that "the unclean spirits shall pass out of the land." Each prophet should be ashamed to acknowledge himself such, and should deny his own predictions. See verses 2 to 6.

The last prediction in the Old Testament is found in Malachi iv., 5, 6, and is as follows: "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord, and he shall turn the heart of the fathers to the children, and the hearts of the children to the fathers, lest I come and smite the earth with a curse."

Will Elijah come? If he does, then visitors come from the other world, and Spiritualism is true; if not, then the Bible, which prophesies his return, is false.

When I get into the New Testament, I expect to show the exact fulfillment of this prediction. John the Baptist was a medium under the influence of Elijah the prophet.

Reader, this closes our Concordance so far as the Old Testament is concerned. These papers may have seemed tedious to you, as their preparation has been arduous to myself. I hope you have found enough in them to set you to studying the Bible from a spiritual standpoint. The Bible is all of it our book, and we make a mistake when we surrender it to the enemies of Spiritualism. We can conquer them quicker with the Bible than with all other weapons combined.

At a future period I hope to find time to open the richer stores laid away in the New Testament.

THE NEW TESTAMENT.

Though the New Testament has much more of Spiritualism in it than the Old, yet my task is much easier than it has been in going through the Old Testament. People are more familiar with the New Testament than the Old—it is more within reach of the common people, and they can understand it better. Besides that, many good Christians who care but little for the Old Testament regard the New as their particular book, and are therefore more familiar with its contents. They will understand and believe that which comes from it more readily than they will the Old Testament.

The first three gospels of the New Testament: Matthew, Mark and Luke, are called "Synoptic Gospels," and are very much alike—so much indeed that at first I queried whether I should explain the Spiritualism of more than one of them. I have finally decided to be pretty thorough in the explanation of the Spiritualism of Matthew, and more brief in explaining that of Mark and Luke. One of the reasons is, Matthew was a personal acquaintance of Jesus, while it is very doubtful whether Jesus ever heard of Mark or Luke, and all they knew of Jesus was from hearsay.

I say Matthew was acquainted with Jesus; so he probably was; yet there is not in all the world a scrap of evidence that he wrote the book bearing his name. The heading of the book does not claim it; it only claims that it contains "The Gospel according to St. Matthew." That is, the gospel as it was probably learned from Matthew's preaching or from his talk. It is supposed that possibly Matthew originally wrote a book in Hebrew called "The Gospel of the Hebrews," and that the Book of Matthew was based on that gospel. As this is not the place for dissertations on that subject, I leave it and will examine the texts in

THE BOOK OF MATTHEW

which imply Spiritualism. They believed more in ghosts in those days than even Spiritualists do to-day. The holy ghost (the phrase holy ghost is never capitalized in the Greek Testament) figures everywhere in the New Testament. Of course, Christians have tried to make it apply to that mythical third person in the mythical trinity. How any scholar can stretch his imagination to make it cover such an hypothesis I cannot see. The first time the word occurs is in Matt. i., 18, where Mary was found with child, "by the holy ghost." The phrase rendered "by the holy ghost," is "ek pneumatos haggion," that is, out of pure spirit. *Pneuma* is spirit, *pneumatikos* is spiritual, or pertaining to spirit. *Haggion*, or 'aggon; is good or pure. The phrase "holy ghost," instead of signifying the third person in the trinity, signifies spirit power. When the holy ghost lit upon Jesus, and when it descended on the day of pentecost, and on the house of Cornelius, and on other occasions, it was simply a spirit power that descended on them. In the instance in Matt. i., 18, Jesus was be-

gotten under spirit influence or spirit power; that is all any-one is justified in saying.

The evidence of the Messiahship of Jesus was all based on Joseph's dreams; there is not anywhere else in the world anything on which to base a pretense of evidence, except that the angel of the Lord appeared to Joseph in a dream, saying, "Joseph, thou Son of David, fear not to take unto thee Mary thy wife, for that which is conceived in her is of the holy ghost;" i., 20. The Greek word "of" is, in this instance, *ek*, and signifies out of. Joseph must have been a dreaming medium. He had five dreams in all, and on these dreams hang all Christianity. No wonder Watts said:

"Great God! on what a slender thread Hang all eternal things."

First, he dreamed that it was under spirit influence that Jesus was conceived. Second, a dream warned him of the danger to his little boy, and bade him depart out of the country; ii., 12. Third, a dream sent him down into Egypt. Verse 13. Fourth, a dream informing him of the death of Herod caused him to return to the land of Israel. Verse 20. Fifth, a dream sent him, with his wife and child, to Nazareth. Verse 23. It was "God," or "the angel of the Lord," who, in each instance, gave these warnings.

The history of the development of Jesus as a medium is found in Matt. iii., 16, 17, as follows: "And Jesus, when he was baptized, went up straightway out of the water, and, lo, the heavens were opened unto him, and he saw the spirit of God descending like a dove, and lighting upon him; and a voice from heaven saying, this is my beloved son, in whom I am well pleased."

This text is generally read wrong, and more generally understood wrong. It is read as though if the reader had been there he could have seen a trap-door opened in heaven and a bird fly out and light on Jesus' head or shoulder, and would have heard a voice call Jesus the son of God. The truth is they would have seen and heard nothing of the kind. Heaven was not opened to the multitude at all; please read the text again: "lo, the heavens were opened unto him"—no one else. The heavens were opened to Swedenborg and others; in those cases no one supposes that a literal door was opened into a walled heaven, but that the spiritual faculties were opened so that they could look into heavenly or spiritual matters. Again, "he saw the spirit of God descending," the people did not see it. He and John alone, both being mediums, saw it. John said: "I saw the spirit of God descending from heaven like a dove and lighting upon him." *John*, i., 32. The spirit of God was not, as has been supposed, like a dove; it was the descent that was like the descent of a dove.

Luke's record of the matter was afterward doctored up by theologians, so that it could be made to signify that heaven was opened to the multitude, and the spirit of God was like a bird, all of which is too transparent to bear the light of criticism for a moment. See Luke iii., 21, 22.

Let us return to Matt. iii., 17. This voice does not call Jesus the son of God, but says, "this is my beloved son"—that is, this power, this holy ghost, which lights upon Jesus. The term rendered son, is *vivios*, or *vivus*, and does not signify son, but child; and even then does not signify literal offspring, but a kind of spiritual relationship. The same is rendered "children of the resurrection," in Luke xx., 36. The same word occurs in Luke vi., 35, where it says that if we will love our enemies we shall be called "the children of the highest." In other places we read of "children of disobedience," "children of wrath," "children of the kingdom," etc.; all mean the same as when this power is called "my beloved son."

In iv., 11, after Jesus was tempted by an evil spirit, who sought to turn him aside from his duty, "angels came and ministered to him." In verse 24, he healed those who were tormented with devils (that is, with demons), and were afflicted with palsy.

The v., vi. and vii. chapters contain the sermon on the mount; no phenomena are recorded in them. The sermon was an inspirational discourse; its doctrines were directly opposed to what his hearers had been taught in the past. In chapter viii., verse 3, he healed the leper with a touch. In verse 15, he healed Simon's wife's mother of a fever. In verse 16, he cast out evil spirits. In verses 23 to 34, he found two possessed with devils and he sent the demons into the swine.

In ix., 1, 2, he healed one sick of the palsy. In verses 20 to 22, the sick woman touched him and was made well. In verse 25, he took the supposed-to-be dead maid by the hand, after putting the people all out of the house, and raised her up. In verses 27 to 30, he healed two blind men. In verses 32, 33, he casts out more demons.

Some of these things I have touched lightly because comments will come in better when I comment on Mark and Luke.

In chapter x. he gave his disciples power—that is, power to overcome undeveloped and evil spirits; he also developed their healing powers, and sent them out to heal and to preach.

He warned them that they would be tested to the utmost. Not only would argus-eyed opponents watch for tricks and opportunities to expose them, but they would be brought before legal tribunals. In every trial he believed the inspiration of the hour would be sufficient for them. In verses 19, 20, he says: "But when they deliver you up, take no thought how or what ye shall speak; for it shall be given you in that same hour what ye shall speak. For it is not ye that speak; but the spirit of your father which speaketh in you." Some think the phrase, "the spirit of your father that speaketh in you," refers to their earthly fathers.

In verses 24 to 27, he says: "The disciple is not above his master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household? Fear them not, therefore, for there is nothing covered that

shall not be revealed; and hid that shall not be known. What I tell you in the darkness that speak ye in the light; and that which ye hear in the ear, that preach on the housetops."

Jesus, I have proved, was a medium; further proof will be presented when we get to the book of Acts. He here forewarns all mediums that the fate he suffered awaits them. Opposers will accuse them, as they did him, of working by demoniac power. But, he declares "hidden things shall be revealed"—so they are. The medium gets many things "in the darkness," as he promised them. Also things are spoken "in the ear," that others do not hear. These things they were to proclaim on the housetops. All of this instruction applies to mediums. All this sounds like an old medium talking to younger ones whom he was developing for a certain work.

In xi., 2 to 5, John sends a message to Jesus, and Jesus sends a reply. It is as follows: "Now when John had heard in the prison the works of Christ, he sent two of his disciples, and said unto him, Art thou he that should come, or do we look for another? Jesus answered and said unto them, Go and show John again the things that ye do hear and see; the blind receive their sight and the lame walk, the lepers are cleansed and the deaf hear, the dead are raised up and the poor have the gospel preached to them."

Here Jesus did not answer John's question at all; he only stated the works done through him, and allowed John to draw his own conclusion from the work done. If the work was divine, Jesus' mission was divine, and *vice versa*. Suppose the churches were to-day to be tried by the same test, which one of them would prove its mission divine? Do they open blind eyes, unstop deaf ears, cause the lame to walk, and restore the apparently dead? Spiritual mediumship does more of this than all the churches in Christendom. If mediums do not fill the bill, who does? Mediums are every day performing all the work Jesus claimed to do, except to raise the dead, and that never was done. With all our knowledge of science, even to-day mistakes are made about people supposed to be dead. Hundreds of people are buried alive. In the case of the ruler's daughter and in the case of Lazarus they were supposed to be dead, but were not.

In verse 14 Jesus said of John the Baptist, "This is Elias which was for to come." This can have no other sensible interpretation than that Jesus understood John to be under the influence of Elias or Elijah, which is the same thing. That John was a medium was confirmed by what they said about him. Verse 18 says: "For John came neither eating nor drinking, and they say, behold he hath a devil." This language has become so familiar to mediums that they expect to hear it everywhere. The most common remark made about them is the one that they are obsessed by the devil.

In verse 25 of this chapter Jesus again refers to the inspiration given to or developed in mediums, as follows: "At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes." In xii., 22, 23, Jesus healed one that was possessed with a devil. This caused the Pharisees to say, as they generally do, "This fellow casteth not out devils but by Beelzebub, the prince of devils." In this charge Jesus accuses them of blasphemy against the holy ghost, the *pneumatika haggion*; that is, the spirit power. Verses 31, 32.

Jesus not only believed that good spirits could control mediums for good and noble purposes, but that "unclean" or undeveloped spirits could influence for evil purposes. See verses 43 to 45.

In xiii., 13 to 17, he undertakes to show the Jews that the grossness of their hearts is the cause of the lack of manifestations among them. His words are as follows: "For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears and understand with their hearts, and should be converted, and I should heal them. But blessed are your eyes, for they see; and your ears, for they hear. For, verily I say unto you that many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them."

Here I would ask, may it not be that our trust in the gross forms and ceremonies of the church have prevented many from seeing and understanding the truths of Spiritualism?

In verse 55 of this chapter the people were astonished that an unlearned son of a carpenter could do such mighty works. Verses 57 and 58 show that he was subject to just such conditions as mediums are to-day. The record says: "And they were offended in him. But Jesus said unto them, a prophet is not without honor, save in his own country, and in his own house. And he did not many mighty works there because of their unbelief." Thus it seems that unbelief prevented even Jesus from giving all the manifestations he could have given under other circumstances.

In xiv., 25, Jesus walked on the water. Be it remembered also that this manifestation, which is the same as levitation, occurred in the fourth watch of the night.

In xvi., 1, the Pharisees demand phenomena, or "signs from heaven," as they term it; but, perhaps, conditions were not proper, and Jesus refuses them. The phenomena they desired could only be obtained at rare intervals, and under fine conditions.

In chapter xvii., 1 to 5, is the case of the transfiguration of Jesus and the appearance to him of, and the conversation with, Moses and Elias. Moses had been transfigured fifteen hundred years before. See Ex. xxxix., 29. So Stephen was transfigured afterward. Acts vi., 15. There was also a bright cloud or spirit light seen, and a spirit voice heard by the disciples. See verses 5 and 6. This transfiguration brought out the conversation

that John the Baptist was Elijah; or, rather, was controlled by the spirit of Elijah. See verses 10 to 13. A wonderful manifestation occurred in verse 27. It is as follows: "Notwithstanding, lest we should offend them, go thou to the sea, and cast a hook and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money; that take and give unto them for three and for me."

Spiritualists are great believers in seances—small and harmonious seances; Jesus believed in the same; he said, in xviii., 19, 20: "Again I say unto you that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my father which is in heaven; for where two or three are gathered together in my name there am I in the midst of them."

In chapter xviii., is the history of that physical manifestation called the resurrection. In the first place the stone was rolled from the door of the empty sepulchre. This was done in the dark, as usual. The angel's countenance shone as the lightning, his garments were as white as the snow. See verses 1 to 3. In verse 9 'J' so thoroughly materialized that all of his disciples touched his feet. Manifestations connected with the appearance of Jesus, though they were not convincing to all who beheld them. Verse 17 says: "And when they saw him, they worshipped him; but some doubted."

Verse 20 says: "Lo, I am with you always, even unto the end of the world." This idea comports more with the Spiritualistic doctrine of spirits-on-the-other side remaining with mediums and being their guides, than it does with the Christian idea that Jesus has gone off to heaven to plead with his father for poor sinners.

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SATURDAY, OCT. 14, 1893

WHITE CITY SKETCHES

From the date of the opening up to the present time, the Fisheries building during visiting hours has never been free from a continuous crowd about its great tanks, belonging to the United States Government, and located under the dome of the central building.

While the United States exhibit is enormous, several of the other States have a very complete display of live fishes, and there is always a crowd before them. It is evident that active life has much more interest for the majority of mankind than still life, in whatever form presented.

RARE INDUCEMENTS.

Our Fall and Winter Campaign.

It is just now commencing. It will be especially brilliant, as announced in another column. THE PROGRESSIVE THINKER has a record—a record that does not require a curtain to screen it from the gaze of a scrutinizing public.

"Hinduism."

by that remarkable scholar of India, Swami Vivekananda. It is full of thoughtful ideas and suggestions.

"The Art of the Spirits."

It is very fine, illustrating, as it does, the wonderful power of spirits in writing and drawing. It contains much food for thought.

There Is No Death.

It embraces "A Chapter of Poetic Pearls Beaming with Immortal Life and Sentimentality with a Light Divine" by J. C. Cox, of Dayton, Ohio.

Poets and Poetry of Spiritualism.

This page alone is worth the price of subscription for the paper one year.

The Passage to Spirit-Life Is Most Delightful.

It shows conclusively that it is pleasant to cast aside the physical body, and that the spiritualistic view of death is beautiful. This page is intensely interesting.

Political Romanism.

It contains an illustration showing the martyrs of the Inquisition taken out of cells in walls where they were buried alive. The statistics it furnishes are invaluable.

The Martyrs of the Liberal Faith.

by one of Chicago's literary lights, M. Mangasarian, the lecturer for the Chicago Society of Ethical Culture.

A Cloud of Witnesses.

The truths of the spiritual phenomena endorsed by science. This page was furnished by A. W. Moore, one of the leading journalists of Rochester, N. Y.

The Assassination of Lincoln.

We issued one edition of THE PROGRESSIVE THINKER which reached the marvelous number of 145,000. It connects the Catholics with the assassination of President Lincoln. It is a remarkable paper throughout—brilliant, truthful and alarming!

Spirit Guidance.

This is a beautiful story by Miss Clara Marsh, running through THE PROGRESSIVE THINKER for twelve weeks. It is most interesting.

Moses Hall.

He gives another page of his Spiritualist Concordance this week. That page is well worth the price of a year's subscription to THE PROGRESSIVE THINKER.

A FEW WORDS

On the Responsibility of Spiritualists.

Our responsibility increases with our knowledge. On this hypothesis Spiritualists have an increased responsibility by reason of their reception and acceptance of the new evolutionary spiritual dispensation; therefore, they should be the first in all that concerns the welfare and progress of humanity.

"Hinduism."

by that remarkable scholar of India, Swami Vivekananda. It is full of thoughtful ideas and suggestions.

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A Seance in Rome.

La Luz Di Roma says: "We note with the greatest pleasure the increase of interest in psychic phenomena that is now taking place in the Academy of Rome."

"Signor Aleggiani, a noted Roman painter, and an old disciple of Kardec, recently invited some members of the Academy to his house to assist at a sitting for psychic phenomena. There was to be sixteen and no more, and among the guests we were glad to see many men of illustrious names."

The table selected for the experimentation was a large one weighing thirty kilograms. The cloth that covered it was removed; a lamp protected by a transparency of rose-colored material, was lighted, and suddenly powerful blows were heard upon the furniture.

The World's Parliament of Religion, which has lately adjourned after seventeen days of three sessions a day, and three to five papers read at each session by men and women of the highest culture, from the far eastern so-called pagan nations to Europe and America, embracing all phases of religion and ethics, from the most ancient Hindooism to the latest form of Christianity, ably that the world is moving toward a higher moral and spiritual altitude.

Those who sat from day to day in this Parliament, until it became monotonous, although increasingly interesting, can testify to the fact that the great heart of humanity is throbbing as never before for the unity of a pure brotherhood, such as Spiritualism inculcates.

As we have already said, our responsibility has increased by the knowledge we have received of the realities of spiritual-life. It is a talent given to us by the higher power, and brings with it the obligation to use it for the benefit of the world.

Individual effort and influence is all well enough in its place, but united effort is in a measure indispensable. The churches have already made great progress in this direction, and the question sometimes presents itself whether it is better to fraternize with them in humanitarian work, or go on the old "I am holier than thou" principle, and have institutions exclusively spiritual. Then a kindred question arises—whether the churches may not in the near future absorb Spiritualism. There are many Spiritualists in the churches now who have their church-homes and friendships there, and feel no inclination to leave, and it would be tyrannical to ask them to do so, especially when the clergy have not only laid aside their hostility, but have seen and accepted spiritual truth; and although they have not the phenomena, yet they preach the principle and make it unnecessary for members to go elsewhere to find the truth.

Now, we will venture a suggestion without raising any question—suppose these clergy should continue to countenance and advocate occasionally as prudence dictated to their mixed audience the new or revised "gospel of Spiritualism, and their people continue to work in the different benevolent societies of the church, and hold their spiritual circles as now, and in this way gradually revolutionize the whole Christian community, without incurring the enormous expense of new temples, and new everything, and increasing instead of diminishing the divisions and antagonisms among men?

One thing is certain—he who would propagate Spiritualism must himself be spiritual, and that means all and much more than our suggestion. Yet while we plead for the largest tolerance and the greatest possible harmony, we protest against any compromise with the dogmas which have been the curse of Christendom, and the poison of the gospel of good will to men.

Since penning the foregoing our attention has been called to the announcement in the Arena of a society formed in Philadelphia called the "Church of Humanity." It says: "We are a 'church,' so-called, because we are religious. 'To do good is our religion.' Our faith is 'the brotherhood of man,' and our aim is nothing short of the realization of that brotherhood on earth." Then follows a long prospectus of their proposed religion of life, for which we have not space. The editor of the Arena says: "It is evident that the people are ready and longing for a great national movement along the general lines proposed—a movement to establish societies that will live the brotherhood of man, that will educate the people, save the children, and develop a broad, free, progressive, universal manhood and womanhood."

Spirit Incendiaries.

Spiritualistic Weekblad says that a curious phenomena has occurred in Reuver. At V. D. V.'s brewery the fourth of those sudden fires in a garret has occurred during an electrical storm unaccompanied by the usual thunder. The fire was mastered, but since then it broke out afresh about a dozen times a day in the same place, and frequently when it is impossible there can have been any trace of smoldering. Once it started in a file of business accounts, at another time it was a curtain or a dress, lying on a table that was burnt, and all this in a room where there was no regular fire. It started among the shelves of a closed trunk where no fire could get through so soon. It begins with a gentle hissing, and the phenomenon does not occur during the night. There is a good deal of speculation as to the cause of it, excluding the possibility of trickery—and, of course, many of the villagers believe it to be witchcraft.

Sixty million dollars' worth of leather is required every year to provide boots and shoes for the inhabitants of Great Britain.

Counterfeit Liberalism.

At a meeting under the auspices of the Secular Union and Free-Thought Federation, whose members and adherents claim to be Liberalists par excellence, Dr. Juliet H. Severance, widely known as a physician, and a very able, talented and eloquent speaker and lecturer, made an address, by invitation. The Doctor is a pronounced Spiritualist, and has the courage of her convictions.

Proceeding speakers had given form to their materialistic views, and had been given a respectful hearing by many Spiritualists who listened to them. Dr. Severance, in a respectful and dignified way, yet with forcible firmness, signified her belief in Spiritualism, and gave some of her reasons for her belief. This called forth hisses from some of the liberal (?) Free-thinkers who heard her. It was an expression of a sort of liberalism that is too common among those who make "great claims to the science of the spirit world, and who are content that should have caused every true liberal cheek to tingle with shame, and merited prompt and outspoken rebuke from those in charge of the meeting. Dr. Severance's lectures and addresses evince the deep study and philosophic mind of a trained and earnest thinker; she has the faculty to present her views clearly, consecutively and logically, and she has the boldness to present her well-considered convictions and views without asking whether her hearers agree with her or not.

The petty, misnamed liberals who hiss such a lady only show how very low and illiberal they are in fact. True liberalism is broadly tolerant and charitable toward opposing views; and hisses given under such circumstances as the occasion referred to indicate not only ill-manners and a lack of good sense, but a narrow-gauged mind and contemptible spirit of bigotry wholly incompatible with genuine liberalism.

Prof. H. D. Barrett.

Prof. H. D. Barrett, president of the National Association of Spiritualists, is now in the city, and will remain during October. Any inquiries in reference to organization, etc., can be addressed to him at 604 Warren avenue. While here the Professor will answer calls to lecture on Sunday within a hundred miles of the city.

Spiritual Meetings.

Spiritual meetings are held at the following places: No. 12 Thirty-first street, at 2:30 P. M. Corner Ogden avenue and Washington boulevard, at 10:30 A. M. and 7:30 P. M.; Mrs. Cora L. V. Richmond speaker. No. 93 South Peoria street, at 2:30 and 7:30 P. M. Corner Sigel and Sedgwick streets, at 7:45 P. M. No. 684 West Lake street, at 8 P. M. No. 11 North Ada street, at 7:30 P. M.

The Progressive Thinker.

Anyone who glances over the pages of our paper this week must realize the important fact that whenever a writer has something especially good he sends it to us for publication, for he knows that the circulation of THE PROGRESSIVE THINKER is doubly that of any other dollar Spiritualist paper now published. Those who are not subscribers to the paper get left in the rear.

Titles were most abundant and grandiloquent in the latter days of the degenerate Eastern empire. The formal titles of one of the later Constantines would fill two columns of a daily newspaper.



Remember, everyone, that on account of our large edition, we go to press early Monday morning.

Remember, everyone, that on account of our large edition, we go to press early Monday morning. Short items only will be inserted if received on the previous Saturday. We take pleasure in publishing the movements of lecturers and mediums. Meetings, which are doing a grand work, are of local interest only, hence we cannot publish long reports with reference to them. They are too numerous for that. A few lines explanatory of the good work being done are always acceptable. A great deal can be said of a meeting in a dozen lines, giving a "general survey" of the phenomena which take place.

Mrs. Reynolds, materializing medium, is located at 324 West Madison street. See announcement on eighth page.

W. H. Bach will lecture at Prophets-town, Ill., for the Sundays of October.

Charles Howells, inspirational speaker, will answer calls to lecture. He can be addressed for engagements at 35 Monroe street, Grand Rapids, Mich. He has been lecturing lately very acceptably at Muskegon, Mich.

Mary C. Lyman, inspirational lecturer and test medium, who was in attendance at the National Association of Spiritualists, will answer calls to lecture. Her home address is Fulton, N. Y.

Mrs. Sarah A. Walters, lecturer and test medium, will answer calls. She can be addressed at Auburn, N. Y. She was in attendance at the National Association of Spiritualists.

F. Galvin writes of his hearty reception at Marshall, Texas, where he accepted an invitation to the Marshall Spiritual Association recently. While pronounced Spiritualists are not many, they are good and mean business, and that means large additions in the near future. Some of the best people are anxious to find out what Spiritualism can give them in the way of comfort and knowledge. Capt. B. C. Cooley is president of the new association.

I. S. Pessinger writes that the Advance Spiritual Society of Brooklyn, N. Y., enjoyed a rich feast at their meeting on September 27th. Mrs. Say Foll has closed her engagements and returned to Chicago. She was well-received, and drew a full house.

Mrs. Weeks-Wright, an excellent medium, whose home is in California, is now in this city, where she will remain a short time and give sittings. She can be found at No. 41 St. John's place.

Will Wilson, of Lawton, Mich., writes of a seance with J. Riley, of Marcellus. Seven others, all skeptics, attended. Immediately after singing, a tall, noble form came out in front of the curtain, bowed gracefully, and dematerialized in plain sight. Several other forms came from the table. Two ladies also came and were recognized. Spirit Benton came bearing a music-box, handed it to one of the sitters, and shook hands with all in the room, all in plain light. Many messages and tests were given.

Dr. F. S. Guest writes of seances given by Oren Stevens, of Lowell, Mich. Writing was done on a book-plate, the whole six pages being covered, with different colors, within ten minutes. The phenomena given through Mr. Stevens has set free-thinkers to investigating. Some who commenced investigating a year ago have become convinced Spiritualists.

E. Bach seems to be actively engaged in Dakota, lecturing on Spiritual matters and other things which interest the farmers.

Rev. G. W. Carpenter will answer calls to lecture in any suburban town near enough to Chicago so he can go and come between 5 P. M. Saturday and 9 A. M. Monday. He can be addressed at 1149 Greenshaw street, Chicago, Ill.

Dr. Dickinson resides at Battle Creek, Mich., instead of Grand Rapids, as stated in a late issue of THE PROGRESSIVE THINKER.

A. H. Rodkey, secretary of the First Association of Spiritualists of Allegheny Pa., writes that the dedication of their hall, October 7, the exercises consisted in addresses by Rev. Mr. Armstrong, Universalist; Dr. James, of Pittsburgh; Dr. Pettman, Mrs. Demorest, the clairvoyant; Mr. Knight, of Indianapolis, and President Bell of the new society. The occasion exceeded expectations, and the society is bound to prosper.

The O. U. S. Society, of Geauga county, Ohio, meets October 15th, at E. G. O'H.'s in Middlefield. Everybody welcome.

Mr. G. W. Waldron, of Hamilton, Canada, writes that the Canadian people at London, Hamilton and Guelph have been having a good time with Mrs. Effie Moss, materializing medium, from Cleveland, Ohio. She has given a number of seances, each of which was largely attended by anxious investigators, all of whom appeared to be more than delighted with the many spirit forms that materialized at each sitting. At one sitting Mrs. Wagon was called up by a spirit to witness the materializing of lace from a pocket-handkerchief. This was done in a good light, yard after yard streaming around the circle. Afterwards it reformed back into its original state—the handkerchief.

William C. Rockingham writes: "Your paper is a welcome visitor at our home. Whenever an opponent finds fault with your proceedings against the Cincinnati gang, I only reply: 'Would you wish to invest in any of their bonds? Not much!'"

Mrs. Anna M. Jaques is now lecturing in Washington, D. C., for the Second Society, and will be disengaged the 1st of January. Her address is 292 Indiana avenue, N. W.

Frank T. Ripley, the well-known lecturer and test medium, has some time that is not engaged, and can be addressed at 116 Camp street, New Orleans, La. After October his address will be 2763 Broadway. Large audiences greet him at New Orleans, and he is doing a good work there.

Prof. Lockwood lectured at Lodge Hall last Sunday at 2:30. His contemplations remaining in the city for a few weeks, and favoring the Spiritualists with some of his philosophical lectures.

F. J. Aleix, of New Orleans, La., called on us lately. He speaks as follows of Frank T. Ripley: "Frank T. Ripley, now engaged by the N. O. Association of Spiritualists, is doing excellent work at the meetings which are held at his hall. He is doing much toward convincing skeptics of the truths revealed by Spiritualism, through his wonderful psychometric readings and other tests."

Mrs. Edith E. R. Nickless, of California is engaged to lecture for The First South Side Society of Spiritualists at 77 1/2 street, each Sunday evening during October, and would like to make engagements for weekday evenings in the vicinity of Chicago. She can be addressed 3705 Ellis Ave., Chicago, where also her friends can find her from 9 A. M. to 4 P. M.

Prof. Loveland has returned to his home at Summerland, California. He made many friends while here.

The spirit artist, Mr. Campbell, has located finally at 20 Bishop Court.

Will C. Hodge, one of the best advocates of the Spiritualistic cause, can be addressed for engagements at 40 Loomis street, Chicago, Ill.

G. D. Lear, of Sioux City, Iowa, writes: "We have, with Mrs. Lovett's assistance, organized a society, with J. J. Sellon president; Mrs. Kittie Leon, treasurer; G. D. Lear, secretary. Mrs. Lear is now filling an engagement in Minneapolis, Minn. We have formed several developing circles, and on Sunday evening socials are held, and the non-professional psychics give out what comes to them from the Spirit-world. We would be pleased to hear from good (reliable) physical mediums that would care to visit a small society just starting out in a city of 48,000."

Mrs. M. A. Jeffery, trance speaker, clairvoyant and psychometric test medium, can be addressed for engagements at Ludington, Mich.

F. N. Foster writes: "After two months' very satisfactory work in my mediumship at Onset, and one month's fishing, which was also satisfactory, I have started on my winter work, and shall be in Boston, Mass., 340 Shawmut avenue, during October, and give sittings."

The Spiritualists again assembled last Sunday in Clark's Hall, Toledo, Ohio, to hear Mr. C. Turnbull, of Cleveland, Ohio, speak on "The Seven Physical and Soul Senses of Man." The lecture was scientific and interesting, and was appreciated by the large audience. A series of lectures on astrology and other kindred subjects are being held here, Mr. Turnbull imparting his lessons with marked skill, and revealing many new fields of thought for the progressive thinker.

Mr. H. T. Brigham writes: "Mr. J. Frank Baxter is to speak and give manifestations of his wonderful test mediumship for the New Society of Ethical Spiritualists at the Knickerbocker Conservatory Hall, at West 14th street, New York, on Sundays, October 8th, 15th and 22nd, at 11 A. M. and 7:45 P. M. This is the first time in many years that Spiritualists of this city have had such a treat promised them, and all lovers of the truth eloquently and fearlessly spoken—to which is added the finest music and tests of the most convincing character—should certainly be present."

The St. Louis Globe-Democrat says that La Irradiacion, of Madrid, has a portrait of Dr. Leopoldo Calleja, editor of Luz y Verdad, and gives an account of his career. He, too, took his degree in 1875, and since then he has had a busy literary life in addition to his medical practice. He is an accomplished man in many ways, and some of the cures which he has effected by the means of magnetism are reported as being quite remarkable. One of these may be cited. At Jonuta, in the State of Tabasco, a woman had attempted suicide by a powerful dose of laudanum. Dr. Calleja suddenly found himself called on to act without having any of the usual therapeutic means at hand, and for two hours in succession, and at the end of that time, the woman was restored to consciousness. The Doctor afterwards fell into a sleep which lasted several hours, and it is said that even three days later his own breath exhaled the odor of the drug, although he had in the interim swallowed several cups of strong coffee.

Miss Georgiana Reynolds, trance and test medium, will hold spiritual meetings every Sunday from 3 to 5 and 7 to 9 o'clock P. M., at G. A. R. Hall, No. 31 Green street, Albany, N. Y. THE PROGRESSIVE THINKER on sale.

Mrs. Mary Wheeler writes that she has been familiar with the Bible from her infancy, and that she has received more satisfaction and lasting good during the past year from the columns of THE PROGRESSIVE THINKER than she ever did from the Bible in the other forty-eight years of her life. She is gratified by the response to Judge Roscran's appeal in behalf of Mrs. Olive Martin, and wonders if the Spiritualists have done as well for that worthy sister, Mrs. Annie Lord Chamberlain.

W. J. Colville is now lecturing to large audiences in Baltimore, at Raine's Hall, Baltimore street and Post-office avenue, Sundays at 4 and 8 P. M., and Thursdays at 8 P. M., through October. He devotes a portion of each week to Washington, where he lectures in Hughes Hall, 609 F street, N. W. Mondays, Tuesdays and Wednesdays, at 8 P. M., he conducts a Question and Answer class in the same place, on Tuesday, Wednesday and Thursdays at 3 P. M. During November he will lecture in Milwaukee on Sundays, and in Chicago in the middle of the week.

Mrs. D. Eva Hill, musician and test medium, will hold seances on Tuesday and Friday evenings. Sittings daily, 383 Washington boulevard.

Rev. G. V. Cording can be found at 350 Washington boulevard Monday, Wednesday and Saturday evenings. Sittings daily.

Prof. J. E. Buchanan.

This advanced thinker appears on THE PROGRESSIVE THINKER Rostrom this week. His address will create a profound sensation, and will be read and re-read. We are glad to see the Professor venturing into this new field of thought.

