



Eight Pages of INTERESTING Reading Matter, each of which is Worthy of Careful Perusal. A Spiritualist Paper that is Sustained by HONEST INDUSTRY.

VOL. 8.

CHICAGO DECEMBER 2, 1893.

NO. 210

MODERN SPIRITUALISM.

Its History, Doctrines and Position in the Religious and Philosophic Consciousness.

Also Its Relation to the Evolution and Character of the Dogmas of the World's Religions.

[The following paper was written at the request of Mr. Jenifer, the president of the Illinois Association of Spiritualists, with the idea of having it read in the Parliament of Religions; but I had but two days in which to prepare the paper, and there were then but three more days left of the parliament. To have the paper go before the committee, be examined, passed upon, and time assigned for its reading in the closing days, was impossible. President Jenifer assured me that if I left the paper, and it was accepted by the committee, it would be published with the other papers of the parliament; but as time would not allow me to revise as I thought was necessary, I have not attempted it; but, as friends who have heard it read think there is merit in the positions taken, I have consented to its issue as a hastily written article. It may stimulate and call out thought along lines too little explored by Spiritualists.—J. S. LOVELAND.]

GENERAL STATEMENT OF THE SUBJECT

The great humanitarian movement known as modern Spiritualism had its origin in certain occult phenomena first witnessed in the family of a Mr. Fox, in the village of Hydesville, near Rochester, N. Y. some forty-five years ago. Although the first phenomena were not in themselves absolutely new, consisting in certain percussive sounds since termed rappings, yet the discovery by one of the Fox girls, of a method of conversation with the rapping force constitutes one of the most important discoveries of the present century, and has produced a greater revolution in human opinion in the same length of time than any other event in recorded history.

Spiritualism claims to be a natural religion and a religious naturalism, and hence discards all forms of supernaturalism. It claims to be, in its varied phenomena, the analysis and interpretation of all the existent forms of the world's religions—that the various explanations resulting from racial differentiations and environments of the great primal phenomena, constitute the different systems of religion.

It affirms continuity of conscious existence for the soul in a spiritual body after physical death, and that the soul, through a vast variety of phenomena, can and does demonstrate that continued existence to those still in the mortal body. These manifestations are the common heritage of humanity, and though sometimes concealed and mixed with and confounded with various esoteric powers of human nature, they nevertheless furnish a residuum of phenomena which defy all solution upon any other hypothesis than that of an origin in the intention and potency of a decarnated soul or spirit. To this conclusion every persistent investigator has come, except the small number who have assumed a diabolical origin. All classes and conditions of people, from the crowned monarch to the peasant, have investigated the claims and accepted the conclusion. Kings, queens, emperors, presidents, eminent scientists, pious divines, as well as the common people, are among the adherents of modern Spiritualism.

Although the first manifestations, as said before, were percussive sounds, in a short time the modes became numerous and varied, and are now the raps, movements of physical objects, automatic writing, painting on closed slates, drawing, painting, playing upon musical instruments without physical touch, the transportation of persons and things through the air, trances similar to those of the Hebrew prophets and the Greek pythonesses, and veritable appearances or apparitions of spirit persons, like those of Moses and Elias to Christ, and those of himself to his disciples, and many other equally wonderful phenomena.

But, without entering into minute detail of the very many forms of observed phenomena, and their bearing upon the problem of continued life, which are constantly witnessed by investigators, it accords more with the objects of this Parliament of Religions to state as tersely as possible the position which Spiritualism sustains in the field of religious and philosophic thought. What relation it sustains to the old organizations and methods of religious doctrine and purpose. Is it an ally or an enemy? Does it come to build up, or destroy? Is it merely a variant interpretation of ancient systems, or is it something distinctly new? Is it special, or universal? On the answers which it must give to these questions depends its right to challenge the attention of the thinking world. If it is merely a new sect, another differentiation of uncertain, dogmatic opinion, the less attention it receives from thinkers, the better for all concerned.

ITS RELATION TO PHILOSOPHY.

Philosophy presents itself to our consciousness in two main divisions or schools, the sensationalists and the idealists. The sensationalists, under the name of eclecticism, have met with very limited results, as the basis fea-

tures of one or other of the primal systems have been predominant in all eclecticism. Spiritualism embraces both, as the dual polarities of human thought, and indispensable to perfect means. It concedes to sensationalism the absolute necessity of sensation in order to idealization. It concedes to the idealist that common sensation utterly fails as a basis for the highest and noblest ideas of human consciousness, but affirms and shows another mode of sensing as real as that of the five outer senses; and while it fully admits the intuition or original suggestion of the idealist, it conclusively shows that this intuitive intuition is only a higher and more interior form of sensation, and that much which is claimed for intuition is the lightning like work of the reason under the stimulus of intuitive sensing. The intuitive sensing is, and must be interpreted by the reason, transformed into thought images or concepts as absolutely as the products of any of the five outer senses. In other words, intuition is not thought; intuitions are not ideas. (As Lowell well says, but feeling is not thought till the transmutative energy of intellect makes it so. Thoughts, concepts, ideas, are the interpretations which the intellect gives of sense perceptions. But these interpretations are by no means always correct. Misinterpretation of outer sensing bound the geocentric fable upon the world's faith for thousands of years. Misinterpretation of intuitive or inner sensing has riveted the fetters of feeble superstitions concerning gods, demons and their relations to man, for an equally long and dreary period.)

As the mass of men are not perfect analysts; and as the elements of both these phases of philosophic thought exist potentially in all men, we find a confused mixture of both. In the common consciousness of humanity.

It is the province of Spiritualism to disentangle this snarl of thought, by a clear analysis of these forms of mental activity. The special character of the so-called spirit manifestations places at our command a mass of facts, which are in themselves, most potent factors, the "missing links" needed for the manifestation of philosophy. And right here it must be said, that no correct philosophy is possible without prior scientific demonstration. Philosophy, starting without those demonstrations, is a simple theory; and while assumption may be admitted as a tentative position, and though I would be far from denying the splendid results wrought out by the old thinkers, we must nevertheless admit the evolution of most colossal forms of error as products of that process.

Spiritualism is based upon science, so far as method is concerned, *prima facie*, it is an agglomeration of multitudinous and multilateral facts or phenomena. It does not explain them, and they do not explain themselves; and, in any or in any different manner from man, or other class of natural facts; hence they are a challenge, first, to the scientist, and then to the philosopher and religionist.

A phenomenon includes three distinct ideas: (1.) Something done. (2.) Something which does. (3.) The method or law of the doing. And, if the actor is intelligent, we must add a fourth element, the purpose of the doing. Now, in the multiplicity of spiritualistic or psychic phenomena, we meet in the outer manifestations of physical nature, independent of all mechanical appliances. Then we have sight or seeing without the use of the natural eye, and knowledge without the use of the ordinary means of knowing; also telepathy or telegraphing without wires or electrical apparatus. Recurring to the physical movements, our common senses enable us to perceive the first element of phenomena, something done; but the deed and the actor are not apparent. Leaving the question of personality in abeyance for the time being, we seek first for the acting energy. Science gives us the clue. In a simple electrical contrivance iron is suspended in the air. Gravitation is overcome by a more potent stress. Why not, then, a table, or a man, by the creation of analogous conditions? But experiment proved no electric energy in the psychic phenomena. The inevitable inference was, that here was a new correlation of energy, and that it indicated an entirely new form of natural energy.

But the French physiologists had discovered an energy in the nerves not electrical, and Baron Von Reichenbach, of Vienna, by extensive experimenting had found a force radiating from magnets, crystals, the sun, the stars, chemical action, and especially from the human organism, which was substantially the same as the magnetic fluid of Mesmer, the nerve force of the physiologists and the nerve aura of the Spiritualists. Experiment demonstrated that this energy, when radiated from the human system, was amenable to rotation, hence motion of certain physical substances was possible independent of all former methods; and as volition inhered in mind, those living in the realm of spirit could produce sound and motion, and using them as telegraphic letters and signals could communicate with men. This energy, in man, is eliminated from the blood and stored up in the various nerve-systems, especially the brain, solar plexus and the numerous ganglia of the ganglion system. In the waking state, the nervous energy works largely through the cerebrum and the sensor and motor nerves. But in sleep, temporary paralysis holds the outer life, while the work of assimilation and pair of waste goes on under the automatic action of the nerves of the life. The trance, whether mesmeric, hypnotic or mediumistic, is physiolog-

ically a state of more or less perfect sleep. The nervous energies are centered predominantly in the nerve system of organic life. And it is in this condition of sleep, and the abnegation of the common consciousness, that we find the evolution of clairvoyance and the cognate phenomena termed spiritual or psychic. The patient scientist has discovered here the astounding fact of a dual consciousness. He calls the trance consciousness, sub-consciousness. But consciousness must have a brain or nerve basis or center, and the sub as well as the super. What is that center? I answer, the brain of organic life, and the correlated nervous system—the homogeneous, automatic department of our complex being. The energies of sun and stars pour themselves in vibratory floods upon earth and man, and thus tell the tale of their chemical constitution. Every center of energy, vital or mental, is a vortex of motion, radiating by vibration its own peculiar force and impinging upon every other center susceptible thereto, and itself impressed in turn by other centers. Our outer senses are impinging upon in the waking state, and hence, our primary ideas are exclusively of the physical world and those suggested by the reflective process. But these do not exhaust the vast mass of our conscious concepts.

In this connection a most suggestive and illustrative fact in human experience demands a passing notice. Many of the brightest gems of human thought, whether of poetry, art or invention, have been termed inspirations. They have come in seasons when the intellect was working, if working at all, automatically—when the person was substantially in the condition of trance. The radiant thought-images have leaped upon the mirror of consciousness like full-robed angels from the heaven of beauty. Whence came they? What artist painted or sculptured them on the passive mind? There is but one answer. The universe of energy and life, by ceaseless vibrations, is impressing itself on all susceptible forms, and pre-eminently on man. But it is on his subconscious life that they are most largely impressed; and the impinging process is by and through senses as utterly unnoticed by the every-day intellect as the subconsciousness itself. As the artist's chemicals develop the photograph, so the trance condition develops this hidden wealth of knowledge.

Here meet and harmonize the two great schools of thought. Intuition is the sense which feels the vibrations ascending from the subconscious depths of being whereon the tidal forces of the cosmos are photographing themselves in pictures of wisdom and beauty. Though unseen, the ceaseless energies are ever at work, and intuition senses the processes and results as perfectly as the eye or the ear catches light or sound vibrations. Idealism is not despoiled, while sensationalism is enriched by your exposition.

As Spiritualism thus unifies the two philosophic cults, so also is the unification of the two distinct forms of thought which we may term spiritualistic and rationalistic. The religionist may proudly claim that, whatever of error he may have accepted in his theology, he has unwaveringly affirmed the immortality of man. Rationalism has questioned and denied this cherished tenet of the world's faith and hope. I have only time now to sketch in brief the modern battle, its results and the position of Spiritualism in the contest. This contest began when Luther assailed, first the practices and then the authority of the Catholic church. Excommunicated by its authority, he was compelled to find a substitute, and he fell back upon a book—the Bible, and to make that authority useful he affirmed the un-Christian position of the sufficiency and supremacy of the human reason as the interpreter of divine inspiration. He introduced rationalism into religion. Protestantism is the asserted right and sufficiency of reason in each man and woman to interpret an inspired book, and conform their lives and acts to such interpretation. Catholicism truly said the church is not from the book, but the Bible is from the church. The church is older than the book, which is the product of the inspired men of the church, and can only be correctly and authoritatively interpreted by the same inspiring spirit which gave it at first. Hence, the living, inspired church is greater than the dead letter of a book. Catholicism said this doctrine would unchain the demons of error, division and anarchy, and pave the way for destructive infidelity among men. After the first fierce shocks of contention were over, the Protestant doctors busied themselves in the formulation and discussion of creeds and confessions of faith. In the meantime, hardly a year had elapsed, when a new Protestantism appeared on the field, the predicted infidels or rationalists. Luther, said they, challenged the authority of the Pope—we challenge the authority of the Book. In the long strife ensuing the rationalists were victors in argument; the church in practical results.

The rationalist had the logic, the church had the people. Why? Because the church denied to man a future life. His position was a most glaring *non-sequitur*. His argument was, in substance, this: The sacred books are fables; the doctrines of the church are monstrous; therefore, the doctrine of a future life is false also. But the truth or falsity of sacred books, or the monstrosities of human creeds, neither prove nor disprove the doctrine of immortality. During the first part of this century, and even before, there began a reaction

from the great Wesleyan revival of the last century. Rationalism had refurbished its weapons, and was again on the warpath, and was mightily aided by that tremendous industrial and commercial conquest which is now celebrating its triumph in our great Exhibition. But in the middle of the century a new rationalism, like Minerva, full-armed from the brain of Jupiter, leaped into the arena, and challenged the old combatants to a halt, a conference and a reconciliation. This was modern Spiritualism. To the religious world it said and says: You have nobly and truthfully affirmed the spirituality and immortality of man—and have made a fatal mistake when you have accepted the traditions of ignorant and barbarous tribes as superior to the cultured reason of enlightened man. To the rationalist it says: You have grandly upheld the supremacy of reason as the highest authority—the supreme court of last resort in all questions of human controversy; but you have greatly erred in asserting the unreasonableness and consequent falsity of the doctrine of immortality. Through and by the various phenomena already mentioned, by methods absolutely scientific, the fact of future life is demonstrated. Thus the demands of the most exacting rationalism are met, and the phenomena of sacred books and church history are shown to be more than probable, but stripped entirely of their miraculous character, are relegated to the categories of natural facts, and hence amenable to scientific explanation. So the new rationalism is spiritualistic, and also religious in the best sense of that term; and at the same time it is the only genuine rationalism, for it takes in the totality of phenomena as the only basis possible for a perfect philosophy of human nature and destiny. It has continuity of life as a demonstration, and not a traditional faith; an unfettered rationalism without materialistic despair. In and by Spiritualism religion and rationalism are married, and no power on earth exists to pronounce a decree of divorce.

RELATION OF SPIRITUALISM TO THE EVOLUTION AND CHARACTER OF RELIGIOUS DOGMAS.

The child mind forever attaches the idea of personality to both things and forces, and from this infantile conception have come the gods and goddesses of the world's religions, fashioned by the ethnic traits and environments of the different races.

But as soon as the psychic forces, of which I have spoken, came into play, and evolution raised man to that intellectual status where he introspected himself, he saw forms, he felt unworldly inspirations and impulses. He fell in trances, like Daniel and Paul, and saw visions and heard utterances of strange things, like John on Patmos. He thought the gods appeared and spoke to him. He had no means of correcting the false inferences drawn by his intellect from the phenomena presented in the trance condition. He knew nothing of science. He had never heard of the subconscious, or hypnotism. He yielded to the notion of the supernatural, and constructed religions on that unscientific and impossible basis. Forced on and upward by the stress of evolutionary force he grasped more fully the unity of the cosmos, and faith in many gods gradually yielded to the idea of one, although dualism and trinitarianism still largely dominate theology. I sensationalism was the predominant philosophy, Deity was to him a master mechanic, and he wrote treatises upon natural theology, based upon the unscientific assumption of design, not being able to discriminate between the natural fitness and harmony of substance and energy in the formative operations of nature, and an intentionally-purposed plan of a personal being. He assumed creation of the universe, either from the essential substance of his personal deity, or from greater absurdity, asserted creation from absolute nothingness. And then, with incomprehensible inconsistency arrayed before us, the creator engaged in desperate efforts to repair the defects of his creation by destroying or counterworking the very forces which he had made; for they were either God-originated or self-originated, or self-existent, like himself. The originated is like its originator—active and potentially, it is from and like its source.

Spiritualism, not looking through the smoked glass of barbaric conception, rejects these ghastly notions of divinity, and especially the absurd one of creation from nothing, or of any creation of real substance. A person, and especially a perfect one, must act from motives as an impelling reason for the act. An infinitely perfect and immutable person could never feel the impulsion of motive more at one period of eternity than another; consequently, if an infinity of ages had passed and God was still alone in that solitude of self-contemplation, he must forever remain, change being an impossibility. Hence the essential substance of the cosmos is eternal; its forms and motions subject to endless change; and those infinite permutations will evolve new beauties forever.

We have shown that the grandest intellectual feats of man, and the marvelous processes of organic life as well, are automatic, and some of them entirely unnoticed by the intellectual consciousness.

The tendency of idealism is to the denial of material substance, and of sensationalism to the denial of soul substance; hence, while sensationalism leads to a materialistic atheism, idealism leads us to a refined spiritualistic pantheism. The last analysis of both these systems

compels the conclusion of the impersonality and automaticity of the infinite life-energy of being.

Spiritualism accepts this postulate, but asserts the absolute dualism of the cosmos—matter and spirit, as a prerequisite to any possible unity. The oneness of nature is the blended duality of positive and negative. We would not demur to Paul's affirmation where he says that Deity is *Tu panta en ta panta*, the all in the all. From this conclusion, to which all science and philosophy inevitably tend, certain most important inferences necessarily follow.

THE ORIGIN AND CHARACTER OF EVIL.

The problem of evil has defied all reasonable and intelligible solution by any of the great systems of religion. In substance they all agree: Man has, in some way, lapsed from a state of purity and innocence and of favor with the Deity, and become a rebel against him; and all the vast systems of worship and ceremonialism are God's appointed agencies, to reclaim, if possible, man to himself. Commands, threats, entreaties, punishments and rewards, are all brought into requisition to redeem man. From what? Why, from sin—from moral evil. The religious hypothesis is that a sinless being, with every power and tendency perfectly attuned to the key of loving obedience to God, with no existing or possible motive to disobey, nor the existence of sinful example in view, once, self-moved, became a rebel, polluted, stained, with every gravitation of his nature downward and sinful. It is enough to say that such a revolution is an intrinsic impossibility. If light, by its own shining, can become darkness—if anything by its own normal action can become its exact opposite, then God might become a devil, and holy angels and holy men become sinful. Evil is inherent, in the nature of things, or it flows out of the power which originated them. It exists in nature, or, if a personal Deity as creator is assumed, it is an attribute of his nature, and flowed into the creature from him. This seems to be the idea of Paul, who affirms that "the creature was made subject to vanity, not willingly, but by him who hath subjected it in hope."

But Spiritualism rejects the pitiable spectacle of a Deity putting forth frantic efforts to counteract and render nugatory the results of his own creative doings; and after directly or permissively placing man in the condition of moral corruption and alienation from good, and liable to the fearful penalty of endless woe, incarnating himself in man, that "by any means he might save some." At the bar of eternal justice any god will stand condemned who puts in peril of hopeless ruin one single soul. But when the gods have created man in sin and abandoned them to the tempting sport of devils, and then come forward with pretenses of "amazing love" and pity, the climax of hypocritical absurdity is attained. If the gods have anything to do with man's nature, he has the right to demand that the conditions of his being shall outwork the highest possible excellence and happiness—not make it a bare possibility that he may be saved.

Spiritualism submits, in place of these dogmas, that evil, in the sense of suffering, is the necessity of sentient being; that moral evil is the result of an animal and spiritual nature conjoined in one being. Evil will exist so long as men are born. It will, in one sense, exist forever, as so long as there are obstacles to overcome they will be felt as evils; but a process of evolution, is the transformation of all the energies of the physical nature into soul forces. It is not subjugation, nor destruction of what are termed animal powers, but a transmutation into higher forms, an ascension from one plane of being to another. That mineral substances, like soda, potash, etc., should become part of the vegetable, and that vegetables should be continually transformed into animal tissue, conscious no surprise, scarcely a thought even. Why, then, should not the animal be transmuted into the spiritual? And, if the instinct of the animal may ascend to the intuition in man, why not the animal powers of man himself be transformed into higher or soul forces? It is an illustration of the economy of nature in securing a vast range of uses by the smallest number of substances. It is an outworking of the great law of the correlation and persistence of energy in the higher realms of being.

RELIGION THE LAST WORD.

My last words shall be of religion as the highest expression of Spiritualism. Perfect religion, as a state of consciousness, is the harmonic, balanced action of all the attributes of the human soul. It is a process of evolution, it is the transformation of all the energies of the physical nature into soul forces. It is not subjugation, nor destruction of what are termed animal powers, but a transmutation into higher forms, an ascension from one plane of being to another. That mineral substances, like soda, potash, etc., should become part of the vegetable, and that vegetables should be continually transformed into animal tissue, conscious no surprise, scarcely a thought even. Why, then, should not the animal be transmuted into the spiritual? And, if the instinct of the animal may ascend to the intuition in man, why not the animal powers of man himself be transformed into higher or soul forces? It is an illustration of the economy of nature in securing a vast range of uses by the smallest number of substances. It is an outworking of the great law of the correlation and persistence of energy in the higher realms of being.

Religion, in its universal sense, is the experience of humanity. Every pain, every pleasure, have been potent factors, working together to effect the complete transformation of all human attributes into that image of moral beauty and perfect brotherhood which is the ideal of man's deathless hope.

All existing religions are only the prologue to the coming drama of spiritual evolution. They are the preface to the vast volume yet to be written.

THE WHITE LADY.

An Interesting Document Relating to the Famous Hohenzollern Ghost.

TO THE EDITOR:—The following, which appeared in a late number of the *New York Tribune*, will be read with interest. The Hohenzollern ghost is a historical character. In one of the last issues of the *Russian Archives*, a well-known magazine of the Czar's country, appeared the translation of a document which was added to the family archives of the Hohenzollerns by Emperor Frederick in 1870. It was sent to the Emperor, at that time Crown Prince, at his request, by Count Nostitz, son of Count George Nostitz, a Prussian by birth, who entered the service of the Czar and died a Major-General in 1898. The document relates to the "White Lady," the famous ghost of the Hohenzollerns, who is supposed to make her appearance just before the death of a member of the family.

Count Nostitz, Jr., was sent to Berlin in 1869, at the time of the centennial celebration of the Order of St. George, to present King William, later Emperor William, the grand cross of the order. While the Count was in the German capital, Crown Prince Frederick learned of the possession of documents in the Nostitz family relating to the "White Lady." As everything in reference to the woman who has played an important part in the history of the Hohenzollerns deeply interested the subsequent Emperor, he begged the Count to send him a transcript of the document. It read, according to the *Russian Archives*, as follows:

"In the year 1800 Count Nostitz, senator, was adjutant of Prince Louis of Prussia. On the day before the battle of Saalfeld, the Prince, with his officers, was at the castle of the Prince of Schwarzburg-Rudolstadt. In the evening the guests were gathered in a large room of the palace. The Prince was charmed at the idea of a coming contest with the troops of Napoleon. On the clock struck 12, the Prince turned to Count Nostitz, and said: 'How happy I feel today.' Our ship is at last on the high seas, the wind is favorable." He had scarcely spoken when the count, to his great astonishment, saw the Prince grow pale, springing up suddenly, draw his hand across his eyes, catch hold of the chandelier, and a moment later rush into the hallway leading to the guard room. Count Nostitz went after him and saw that the Prince was following a white apparition, which suddenly disappeared through the wall. The Prince examined the result of the apparition, he had believed it to be a Saxon cavalry officer. The hallway had only two outlets—into the guard room, and the salon, where the Prince and his officers were gathered.

"There was a third witness, present—the guard—who declared that a figure wrapped in white had entered the room, had allowed it to do so because he had believed it to be a Saxon cavalry officer. The hallway had only two outlets—into the guard room, and the salon, where the Prince and his officers were gathered. The apparition made a deep impression on the Prince. He said that he looked upon it as a bad omen. For the 'White Lady' only appeared to announce the violent death of a Hohenzollern.

"On the following day the battle of Saalfeld was fought. When the Prussian troops had been put to flight, Prince Ferdinand and Count Nostitz again saw the 'White Lady,' who stood on a hill and wrung her hands, as in despair. Count Nostitz put spurs to his horse and rushed up the hill, but the apparition suddenly disappeared. A few minutes later Prince Ferdinand received a mortal wound in an attack of the French cavalry. Count Nostitz tried to carry the Prince to a place of safety, but was also wounded and sank senseless to the ground.

"Count Nostitz never spoke in all his lifetime of this occurrence, save to his son, and to him he commanded secrecy. Count Nostitz was not superstitious."

Emperor Frederick sent a hearty letter of thanks to Count Nostitz, Jr., for the copy of the document, declaring that the family would always preserve it as a relic.

Strange narrative this, yet exceedingly interesting and suggestive.

JUS TICE.

The slander of some people is as great a recommendation as the praise of others. (Fielding.)

One merit of poetry few persons will deny. It says more and in fewer words, than prose. —[Voltaire.]

The old English pound sterling was derived from the weight of 7,500 grains of sound wheat from the middle of the ear and well dried.

Diamonds from Coal Gas.

The *Scientific American* says: M. Gustave Rousseau recently communicated to the *Comptes Rendus* a remarkable statement referring to his experiments upon the cyclical condensation of carbon. It appears that in the course of some investigations into the nature of certain manginites, solites, and ferrites, M. Rousseau obtained some manginites which led him to the discovery of a new phenomenon in chemical physics—that is to say, the so-called cyclical transformations to which can be subjected a particular radical under different temperatures. Thus certain compounds of manganese and soda can be formed at a given temperature, changed into something different by raising the temperature, and finally reconverted into the original compound at a still higher heat. From these analogies, says the *Journal of Gas Lighting*, M. Rousseau thought that if hydrocarbons were heated through the range of temperature between bright red and 3,000° C., there might be produced in turn the various isomeric states of carbon, each of which presents its own degree of stability according to its place in the thermometric scale. It is known that the hydrocarbons form amorphous carbon by decomposition at red heat; while all varieties of carbon are transformed into graphite in the voltaic arc. M. Rousseau claims to have established the novel fact that carbon presents the cycle graphite-diamond-graphite in an interval of temperature comprised between 2,000° and 3,000° C. He worked with acetylene to solve this problem, because this carbon compound has a certain stability at high temperatures, and is endowed with a marvelous plasticity, besides polymerizing easily into a series of carburets more and more condensed. Acetylene was heated in an electric arc furnace, producing both black diamonds and graphite. The experiment was of a difficult character, and much acetylene escaped treatment. M. Rousseau says that the hydrocarbons of coal gas can be made to furnish, according to the action of heat, and in one experiment of 40 minutes' duration, he was able to obtain 20 milligrammes of black diamond in this manner: He caused a current of illuminating gas, saturated with the vapor of benzene, to pass into a hollow block of quicklime, where the voltaic arc was maintained. Unfortunately, owing to the leakiness of the furnace, the gas burnt, and after two hours' heating, he could only find a small quantity of graphite mixed with some grains of carbonado. M. Rousseau proposes to continue these experiments, with a furnace hermetically sealed, and constructed of refractory material not containing carbonates. He also intends to substitute for coal gas the highly condensed carburets derived from coal tar or petroleum residuum. Whatever may be the result of these experiments, it is of interest to know that diamonds have actually been made directly from coal gas by simple heating under ordinary atmospheric pressure.

Bureau of Information.

TO THE EDITOR:—In looking over the many good things in THE PROGRESSIVE WORKER, of Oct. 28th, I was especially impressed with the timely and wise suggestions of S. O. Sanborn of Grand Rapids, Mich., that in connection with the National Organization of Spiritualists a Bureau of Information be established for "a benefit" to societies, speakers and mediums. Surely such a suggestion should strike a responsive chord in every heart that beats true for Spiritualism and desires to raise its standard higher. Spiritualists, as a rule, admit that mediumship is the basis upon which this grandest of philosophies is reared, but there is such a variety of mediumistic talent, and each medium can only render service according to his or her temperament, capacity and nerve aura, upon which the quality of mediumship and inspiration is dependent. For these reasons each medium is led into this mine of wisdom, the inner life, by a different entrance, each one of the true and wise brings forth priceless trophies differing from those of every other one, as they receive them from the angels for the benefit of humanity. Why not, then, establish in connection with the Bureau of Information a regular "Exchange Service" for mediums and speakers, arranged satisfactorily to societies, speakers and mediums, of all phases, so that the different societies and the communities in which they exist may hear all sides of the issue. Such a system of exchange and reciprocity would certainly be productive of great good to all. We, as a society, have not yet joined the national organization, but think some of doing so. We have been organized for fifteen years, and were fortunate in that our society, though very small, comprised everything necessary to having and enjoying regular services, to wit—speakers, choir and organist, and we have been so well contented that we have felt little desire for any change; but our spirit-friends, my own guides especially, remonstrate and say that the truths they give should also be spoken elsewhere, while others might in some way be a benefit here. We hold two public services each Sabbath, and will now again begin our weekly circles which are so much enjoyed by all. I hope that the wish of my guides may be carried out, that I may do greater service to mankind by teaching as they give it, as opportunity may be offered.

Van Wert, O. MRS. M. KLINE.

Love is work, not sweet words.—[Portuguese Proverb.]

STRANGE ENGLISH SUPERSTITIONS.

Districts in Which Witches are Still Regarded with the Utmost Respect.

Manchester Mercury: Superstition is by no means a defunct anomaly in the customs and characteristics of some of our smaller towns or villages. First and foremost of West Country superstition comes an entire and thorough belief in witchcraft. Every West Country village has an old woman who is a good deal more feared than the village policeman.

No one dares to contradict her will in anything. If she takes a fancy to the finest cabbage in a man's garden, she may cut it as if it grew in her own. Though it should be the very pride of his heart, he must not try to stop her proceedings; if he does, a far worse thing is sure to befall him. His pig will be seized with sudden and deadly sickness, or his daughter's hair will fall off, or a shower of rain will spoil his hay just when it is about to be carried. The West Country term for a witch's power is "overlooking."

If a witch has evil feelings toward you, she is said to "overlook you." One indubitable sign by which you may know a witch is to bring her into the church, and try to make her stand with her face toward the east. No real witch can do it for a moment; however much she may strive she will stand as firmly fixed as a frozen weathercock. No West Country farmer living near a witch will doubt the cause when his horses or cattle fall ill.

Next to their belief in witches is their faith in the power of a seventh son or seventh daughter to cure diseases. It is in vain that the clergyman preaches, that the schoolmaster teaches, that the parish doctor remedies, that the West Country matron bears off her sickly baby in triumph to the man or woman in the neighboring village who happens to have been born a seventh son or seventh daughter.

These privileged individuals have but to touch the diseased part and the cure is certain and immediate. There are always some wise women who can cure various complaints with a charm, which they speak over the patient. In the neighborhood of Exmoor these things are far more trusted in than all the medical faculty put together.

POEM

To be recited by the youngest member of each Society on the day of the NATIONAL SPIRITUAL JUBILEE, December 17, 1893.

The day of jubilee is here,
We sing our song of praise and love,
We celebrate Life's perfect year
United with the realms above.
We know there is no death today,
We see the leaves and blossoms fall,
The hidden germs cannot decay—
They wait for the Spring's sweet call.
We know our loved ones fade from sight,
As shadows fade before the sun,
To be revealed in golden light
In the fair kingdoms they have won.
We cannot see the atmosphere,
That is our breath of life below;
So, viewless, these heavenly friends are near,
Lighting our pathway as we go.
Yet manifest sometimes to sense,
More frequently to soul they come,
Dispelling earthborn shadows dense,
With glory of the heavenly home.

Taught by these blest ones from above
That every deed and word of ours,
If prompted by goodness and love
Will blossom into heavenly flowers.
That if we nurture hate and scorn,
And seek revenge while in this state,
Each thought becomes thistle or thorn,
To pierce our lives with our own hate.
That if we injure others here,
Or take the life we cannot give,
Our shadows clothe us in that sphere,
And make our realm till we forgive.

That the fair Islands of the Blest,
The gardens of our Paradise,
Are fashioned where we do the best—
Having but Truth before our eyes.
Our mansions are not made with hands,
Our treasures are not gold and gems,
But fashioned of Love's high commands,
Of thoughts wrought into diadems.
They teach us that no soul is lost,
No one can enjoy heaven alone,
But if one heart by love is tossed,
We feel that sorrow every one.
No flower blossoms all alone,
No star shines but its sister star,
Pierces the depths of its azure throne,
To greet its sister from afar.
Each atom helps to form the whole
Of this grand Universe of ours,
So every thought from every soul,
Completes the Truth's resplendent powers.
Immortal songs are in the air,
Anthems of praise by spirits sung,
The soul repeats the theme most rare,
The earth with garlands is o'rhung.
Let joy-bells ring in every heart,
Our watchword—"Truth and Unity!"
Let sorrow from each life depart—
This is the "DAY OF JUBILEE."

"A Witch of the Nineteenth Century."

We send free to all new subscribers the back chapters of this remarkable story. Now is the time to send in your orders. Sent three months for 25 cents.

In 1634 the Massachusetts General Assembly made bullets a legal tender by the following enactment: "It is likewise ordered that musket bullets of a full bore shall pass current for a farthing apiece, provided that no man be compelled to take above XII d at a time in them."

The Georgius Triumpho token was struck in 1783. Some experts believe it was coined in honor of George Washington. The die was made by altering an old head of George III. on one side, to produce a resemblance to Washington, and a Britannia on the other for a Goddess of Liberty.

THE VOICES. BY WARREN SUMNER BARTON. The Voices contain poems of remarkable beauty and force. They are most excellent. Price \$1.00.

THE GODS. BY COL. R. G. INGERSOLL. A pamphlet of 40 pages. Worth its weight in gold. Price 25 cents.

The Saginaw Valley Spiritualist Convention at Cheshaning, Mich., a Ringing Success.

The Saginaw valley societies have taken a new step in advance. At the suggestion of O. F. Walker, of Cheshaning, a committee on arrangements was appointed at the Owosso Spiritualist celebration the Sunday previous to Labor Day, composed of Willis Miller, Cheshaning, chairman; Mrs. Dr. Sarah Allen, Flint, secretary; and Mrs. C. W. Hopkins, Saginaw. The culmination of this move was one of the grandest, most enjoyable and enthusiastic Spiritualist meetings ever held in the valley, which took place at Cheshaning November 17, 18 and 19.

Over fifty delegates and visitors were present from the counties of Saginaw, Bay, Shiawassee and Genesee, aside from those of Brant and Cheshaning townships, which swelled the numbers of Spiritualists in attendance to over one hundred and fifty.

The Opera House was packed at every public meeting, and numbers turned away unable to get a seat, while scores stood through the long exercises.

Some of Cheshaning's best singers furnished beautiful music, assisted by the sweet songs of Mr. Joseph Sanders, of Saginaw. His music is inspirational, he setting to music some of our best Spiritual poems.

The speakers were: Hon. L. V. Moulton, president of the Michigan Spiritual Association; Mrs. Anna L. Robinson, the talented test medium and pastor of Port Huron society; Miss Julia Walton, pastor of Jackson society; Mrs. Martha E. Root, one of the coming women of Michigan, whose inspired utterances sparked with wit and wisdom; Dr. Charles Andrus, of Saginaw; D. P. Dewey, of Grand Blanc, and Dr. Sarah Allen, of Flint.

Mr. Moulton, as usual, gave some of his "knockdown" arguments, showing the fallacies of the Bible in their most ridiculous light, and by examples and facts proving that Spiritualism is not humbuggery, trickery, jugglery or electricity. There were some who did not like it, but they could not dispute it.

Mrs. Robinson gave a most pleasing and instructive lecture from her subject, "The Light of the World," and many correct descriptions and names of departed friends, among them being a description of a murder that occurred here, with full name of the victim. Her work created a profound sensation.

The other speakers all brought words of wisdom and light and the best of harmony, and a good feeling prevailed. If all speakers were not given a fair chance, there was no jealousy that the writer learned of, and all seemed to be in the happiest mood.

Cheshaning entertained her guests in the best possible manner, and was thanked heartily by Mrs. Root. Mrs. R. also responded beautifully to the address of welcome given by Mrs. Carrie W. Miller.

Among the guests were: James H. White, president of Haslett Park Association; Mrs. White and Miss Hubbard, of Port Huron; C. E. Dent, of Vicksburg, president of Vicksburg society; Mr. Rix, one of the board of directors of State association; Melvin A. Root, Bay City, secretary; Dr. H. C. Andrews, of Bridgeport, Mich., and Mrs. M. A. Bunell, of Owosso, formerly from Chicago. Most of the latter gave short speeches.

A temporary association was organized, comprising the counties of Saginaw, Bay, Shiawassee and Genesee, to hold quarterly meetings, create a circuit for speakers and other good things that may culminate later. The following officers were elected to hold until the meeting at Saginaw, January 13 and 14: President, Dr. Charles Andrus, Saginaw; Vice-president, Mrs. Martha E. Root, Bay City; corresponding secretary, Mrs. Lila Riles, Saginaw; recording secretary, Mrs. Carrie W. Miller, Cheshaning; treasurer, O. F. Walker, Cheshaning. Directors: D. D. Strickland, Owosso; H. R. Algers, Flint; Melvin A. Root, Bay City; Willis Miller, Cheshaning.

Mr. Moulton also called a meeting of the State board while here, and they decided to hold the annual meeting of the State Spiritual Association in Lansing, February next.

This convention has left a great and increased interest in Spiritualism throughout Cheshaning and vicinity that, we think, will add a great impetus to the work here; and it has been the means of bringing the societies of the valley into closer relationship, cementing and renewing friendships, and should the same harmony continue will be the means of accomplishing much good. The associations will be able to do collectively what they could not singly, and will furnish a circuit for lecturers and mediums that will be a saving financially to societies as well as speakers, with also a relief from the wear and tear of speakers, whose appointments are now too often far apart, thus giving us better talent oftener and at less expense. May all labor for the best interests of the cause, forgetting self and personalities, is the wish of the writer. I know this move has been guided by the Angel-world. There was not a single objection made by anyone, all prophesying that it would be a success, and the committee of arrangements were helped out of every little difficulty by ways that seemed miraculous, but which we know was through angels' aid.

May other districts in Michigan follow the example of the Saginaw Valley, when our State association will have a backing that will keep it sailing vigorously through its waves of uncertainty.

Mrs. CARRIE W. MILLER, Secretary.

There are three series of Roman coins, the Republican, the Family and the Imperial coins. The first were issued by the State mints; the second by families which had purchased the right of making coins; the third were issued by the Emperors.

St. Patrick's half pence were coins struck in Ireland during a rebellion. A great quantity of them were brought to New Jersey in 1681 by Mark Newby, and were legalized by the Legislature as current coin. They represent the saint as expelling the snakes from Ireland.

Organization—Shall It Be a Success?

All must admit the importance of organization. It is a process that enters largely into all human affairs. The great realm of nature would not be a success without it, neither can Spiritualists succeed in doing the great work before them without that united effort which is found only in a practical organization having no creeds or bonds to obstruct the growth and unfoldment of each individual soul. As one of the delegates to the National Convention of Spiritualists in Chicago, I feel inclined to make a few remarks upon this topic.

Efforts in the direction of organization have been made in our ranks heretofore, but without success for various reasons. In all probability the time for its successful inauguration was not ripe until now. I consider, however, the main reason for failure to have been the fact that the attempts in the past have been to organize Spiritualism instead of Spiritualists, and to embody in the process measures which were antagonistic to the spirit and teachings of Spiritualism. The proper thing to be done is what has now been accomplished, viz.: to organize Spiritualists into a body for self-defense, as well as to protect mediums from the injustice of their bigoted enemies, and to be able to more fully co-operate with the Spirit-world in the interest of Spiritualism. It appears to me that the Spiritual movement was organized in the Spirit-world, and a mistake has been made in the past in attempting to reorganize it on the earth-plane.

Now we have an organization of Spiritualists, through the earnest efforts of delegates representing the various societies throughout the country, which is without the former objections. This was consummated at the expense of considerable time and money. A good beginning has been made; the plan is simple and practical. Now the important question arises: Will the body of Spiritualists in the United States come forward and make a success of the movement so well begun? Will they aid, through their influence and means, the objects of the National Organization? Will they assist in organizing local societies, and induce those already organized to co-operate with the National Organization, and obtain a charter from that body? Look at the millions raised and donated every year to propagate the crumbling, decaying religions of our time, based upon the vagaries of pagan mythology. Should we not be as interested and as willing to aid in a movement which heralds the spiritual light from the spirit spheres that is destined to strike off the shackles of error from every human soul?

If Spiritualists will do but a tithe of what the Christians do to uphold their cause, our movement of organization will rest upon a basis of firmness and strength which will command respect for the spiritualistic body that it represents. In closing, I venture to make the following suggestion: At least one, or more lecturers, if possible, ought to be employed by the National Organization to visit various societies throughout the country, for the purpose of inducing them to unite with the national body as before mentioned. I know of no one better adapted for this most important work than our able and popular President Prof. Barrett, if his services can be obtained. I mention his name because I have had recent opportunities to observe his marked ability for that position in connection with his recent visit to Philadelphia, where he interested the people to such an extent that probably three chapters will be the outcome of his labors in that city. Spiritualists, all along the line, will you give this matter your earnest attention, and push forward the work? The delegates at the Chicago convention did their work well; the future of this organization is in your hands.

B. B. HILL.

Philadelphia, Pa.

Slander Rebuked.

"Slander—the foulest whelp of sin."—Pollok.

TO THE EDITOR:—I wish to pen a few thoughts that have been running in my mind for a long time, upon what I consider the most dangerous class of persons, that will do the most harm in society, and those that cause the most unhappiness. I refer to the slanderer and the gossip that infest every town and city. They have a chance to do their most dirty work in small towns, where their influence is most felt. Such persons are ready to attack anyone that they are envious of, for envy, jealousy, hate and all the worst passions of the human breast are what prompts such persons to attack anyone; and they often attack those that are far superior to them in general refinement and moral purity. And when they can ruin a person in the eyes of the community, no matter how many heartaches and sleepless nights and broken hearts they have caused, they seem to gloat over it with ghastly glee.

They are like the turkey-buzzard and hyena, that act as scavengers, hunting for the foulest stench, impurity or immorality, to scatter it among the people like an infectious disease, to spread and cause all the misery possible.

They do it by saying: "Have you heard so and so? It is the talk of the town." "Near as I can find out, it is just as I expected."

And with no positive evidence whatever of anything, they seek to smirch and blacken anyone's character that they may have a spite against. This should be frowned down by all persons that are lovers of truth and justice. They should be shunned as immoral lepers in society, and made to live in their own sphere, and with their own associates. When they come with their scandalous stories, tell them we don't want to hear any such thing. If they could be rebuked in that way, it might have a tendency to reform them so that they would become worthy and useful citizens.

Let us hope the coming man and woman will never seek to destroy human happiness by telling lies, or in any way misrepresenting others for the purpose of injury.

PROF. A. B. SEVERANCE.

Milwaukee, Wis.

"Oh! Why Are We Not Like Our Forefathers?"

The Rev. Dr. Dix, of Trinity Parish, New York, preached last Sunday, November 12th, on the influence of the Parliament of Religions, taking views decidedly against the majority, who regard it as a great event in true religious progress. "He denounced that gathering as a decided step in the direction of agnosticism."

He thought "Paul would never have dreamt of granting to another religion a share in this power of salvation." "To him such a thing as a Pantheon of Religion must have been inconceivable." "There can be no rival of Jesus, Christ is all in all, and the Christian Church is the body of Christ." "There is only one religion that teaches God's truth." "What elements of truth other religions contain are remnants of earlier revelations, but there is only one God, and only one mediator between God and man." "The most characteristic feature of the Christian religion is its exclusiveness. To surrender that would be to surrender everything. To submit to adjudication before any body of men on this earth would be to abdicate the chair. That there is but one religion; and that the Christian, is denied."

Dr. Dix evidently thinks there is danger ahead. He trembles for his creed. He "has heard something drop." He has heard of the "Parliament of Religions," and thinks it "was a masterpiece" in the interest of agnosticism. He refers to one speaker, who said: "If anyone dreams of the successful survival of his own religion, and the destruction of all others, I pity him from the bottom of my heart," and says: "Words like that should open our eyes. And yet I venture to say that that Parliament will be approved by the Liberals of the day. Wherever are found men who do not believe in the Church of God, who do not look for salvation solely to Christ, who would have religion without dogma or authority, there you will find men who consider that Parliament to have been a magnificent spectacle, and a perfect success." "Oh! why are we not like our forefathers?" "Why are we weak where they were strong?"

"If we be true men, there must be no compromise. The moment you abandon your position, Christ and the gospel become as things that were but are no more." This is a doleful cry from the wilderness of sectarian superstition; but Dr. Dix represents no small class of Christian fossils who deplore all progress in religion. "Hark! from the tomb a doleful sound" still echoes along the Christian horizon.

"Oh! why are we not like our forefathers?" What a pitiful wail! What a cry for the good old days of Cotton Mather, John Calvin and the Spanish Inquisition! What a hallowed time we might enjoy if all Christian ministers were faithful to the old-time sentiments, and filled the air with the eloquence of dear old orthodoxy, when every sermon was loaded with fire and brimstone, and threatenings of "the wrath to come." "Oh! why are we not like our forefathers?" Why don't we go to mill with an ox-team, reap our grain with a sickle, and out our fingers for Christ's sake; winnow the chaff from the wheat with a hand-fan; rake the hay with a hand-rake; put a stone in one end of the bag to balance the grain in the other, and then, to rest the poor horse, take the bag, grain, stone and all on our shoulder while we ride on the poor beast's back? Why don't we whip our children for looking-out on the beautiful fields on Sunday with their little sinful eyes, which were made principally to weep and get sore because Eve was not a natural dressmaker, and Adam employed the Lord to make his first suit of Sunday clothes? Why don't we crucify all heretics; deny that the earth is a globe; insist that St. Augustine was divinely inspired when he denied the possibility of people living on the opposite side of the earth, for then the saints could not see Christ descending through the air at his second coming? Why do we use the telegraph and telephone, which Christ never taught his disciples? Why does Dr. Dix permit an organ in his church? "Oh! why are we not like our forefathers?" Why don't we use tallow candles in church and at home? Why do we care for criminals and orphans, whom God ordained for hell in the good old days of our forefathers? Why allow Dr. Dix to enjoy a warm church, and an elegant pulpit and pews, when our forefathers sat on hard benches in a totally cold house to hear the warming processes of sordid proclaimed, from firstly to twenty-firstly, while the saints and sinners shivered with fear, made more real by the temperature of twenty degrees below zero? It was sin then to warm the house of God. If they froze, they would thaw out in hell. It was sin to make themselves comfortable when they should be heaving the cross. Dear doctor, wake up! This is the nineteenth century!

We have discovered Christians are much like other people; that they eat, sleep and enjoy about as sinners do; that they have passions which often betray them; that they are not always as good even as the heathen; that they persecute, imprison and slander men and women who are as devoted to truth and righteousness as they are; that heathens have many virtues, that are not found in Christian lands, as natural traits. We have discovered that the sun does not stop at the command of man; that woman is entitled to man's respect in spite of the authorities of the church, which so long kept her slave to man's caprice. We have learned that babies and children are not expressions of total depravity, and we have no use for the arbitrary, despotic and savage barbarity "of our forefathers." Look up, doctor, something has dropped!

LYMAN C. HOWE.

When the Boston mint was established in 1652, the master was ordered to accept for refining and coining "any bullion or Spanish coin," and the depositor was allowed to be present, "to see the same melted, refined and assayed and to receive a receipt for the weight of good silver as aforesaid."

Lyman C. Howe Gift Fund.

TO THE EDITOR OF THE PROGRESSIVE THINKER AND ITS 40,000 READERS:—Personal friends of Lyman C. Howe that have known him for years, and known all his sacrifices for Spiritualism and humanity, some four months since arranged a plan and determined it possible to lift a debt that had been hanging over his head for years. Now, the difficult point is this: how to do this and not in the least have the public misunderstand the matter.

We first published a letter in these columns explaining the whole matter; also sent this letter to many persons. As a result of this move we have received pledges to the amount of nearly \$500. Now, could we increase that amount to \$1,000 it would cancel the debt and leave him free from a heavy load and great anxiety.

How and what was the cause of this debt? Many causes: First, for many years in his early work and ministry but little compensation came to him. After a time he purchased a very humble home for his loved ones and his declining years. Years passed on, and the home must be repaired or vacated. The repairing of this place placed the debt upon him which for many years he has by the most frugal economy been seeking to pay.

This matter was not brought to the public by his request, will or desire, for never in all his years of public work has he begged, asked or expected anything, only as it was his due, yet those who know him and his unselfish life, know how that could be his relief of this care and tension, it would give him a new lease of life and our glorious cause would have the benefit of his teaching voice and pen for many years. Thus, as an act of justice, rewarding true merit and doing that which should be done, this gift was started. Many have responded nobly, yet I must say that the mass of Spiritualists have done nothing. Now, for the purpose of giving all a chance to contribute that wish to do so, we have extended the time until Jan. 1st, 1894.

Now, my dear friends and fellow-Spiritualists, you can not take any of your money with you to the other side, yet you can use it here so it will give joy and not pain over there.

Send your name, and amount you feel you would like to contribute, to James H. White, Port Huron, Mich., who is treasurer of this fund. I hope and trust that no envy or jealousy will be felt on the part of other speakers towards our friend and brother in this matter, for the whole matter and its responsibility rests upon Mr. White and myself. We felt that the amount we asked for could be raised—ought to be raised—and should have been freely contributed. We also feel that other worthy speakers and mediums should be assisted. It is hoped that all readers of this journal will correctly understand this matter, that this is a gift—a New Year's present—to a worthy, faithful worker that the angels called to toil and lay down his life for humanity. We who feel and know these things are trying to sustain his hands, prolong his years, and thus aid the Spirit-world and the inhabitants of this. We have said enough; send in your money or decline, as your conscience tells you.

A. B. SPINNEY, M. D.

Detroit, Mich.

Obsession.

With reference to cases of apparent obsession, A. B. sends a communication received through the mediumship of Mrs. Kate Albert, of Huntington, W. Va., which says: "There is a way to free one's self from these tormentors, by an earnest desire to be surrounded by good spirits. Light and darkness do not assimilate, neither do good and evil, although permitted to grow side by side. If one asks for good influences, constantly, the evil will be sure to vanish. As the rebellious were said to be turned out of heaven, so will all sin be turned out by the Godlike power of good. Earth-children must live in constant watchful warfare, ever guarded by the Father's chosen ministering spirits that are willing to help all who trustingly ask protection and aid.

"I would suggest to the young lady mentioned in your paper that she must show this determined spirit that a strong desire to do right will repel the evil one, while a weak, wavering (and excuse me for saying it) between right and wrong gives him all the power he needs to stand between her and true happiness. She has pledged her troth to a man whom she respects and loves, except when possessed by the evil spirit. If she would assert her better self and fulfill her vows, do you think her evil tormentor would linger about, to be made miserable by their happiness? Evil is ever cowardly and ready to flee from good.

"Hoping this may benefit some one who reads THE PROGRESSIVE THINKER, I send it to the editor with many good wishes for the searchers after truth."

The Progressive Thinker.

Published weekly at No. 40 Loomis street, Chicago, Ill. Every Spiritualist should have this paper. Every advanced thinker should subscribe for it; in fact the whole world would be greatly improved if it could be read by each family circle. Terms ONE DOLLAR per year. Sent three months for 25c.

The Imperial Roman coins always contain on the obverse the portrait and name of the Emperor; on the reverse a representation of some event connected with his reign. The coins of Titus showed the Coliseum, those of Trajan a triumphal arch, those of Vespasian a picture of Jerusalem.

From the fall of the Western Empire, A. D. 476, to the discovery of America, the most important European coin was the silver denier, or penny, about the size of a dime. By general consent it was coined of about the same size by European sovereigns, and passed current everywhere.

THE FREETHINKERS' PICTORIAL TEXT-BOOK.

SHOWING THE ABSURDITY AND UN-TRUTHFULNESS OF THE CHURCH'S CLAIM TO BE A DIVINE AND BENEFICENT INSTITUTION; AND REVEALING THE ABUSES OF A UNION OF CLERGY AND STATE.

185 Full-page Illustrations, with COPIOUS CITATIONS OF FACTS, HISTORY, STATISTICS, AND THE OPINIONS OF SCHOLARS TO MAINTAIN THE ARGUMENT OF THE ARTIST.

Designs by Watson Heston, with portrait of Designer.

The illustrations are classified as follows: 1. The Church holding the Pope; 2. The Church and the State; 3. The Church and the World; 4. The Church and the People; 5. The Church and the Future; 6. The Church and the Past; 7. The Church and the Present; 8. The Church and the Future; 9. The Church and the Past; 10. The Church and the Present; 11. The Church and the Future; 12. The Church and the Past; 13. The Church and the Present; 14. The Church and the Future; 15. The Church and the Past; 16. The Church and the Present; 17. The Church and the Future; 18. The Church and the Past; 19. The Church and the Present; 20. The Church and the Future; 21. The Church and the Past; 22. The Church and the Present; 23. The Church and the Future; 24. The Church and the Past; 25. The Church and the Present; 26. The Church and the Future; 27. The Church and the Past; 28. The Church and the Present; 29. The Church and the Future; 30. The Church and the Past; 31. The Church and the Present; 32. 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SATURDAY, DEC. 2 1893

Things to Think Of.

How much is that expression of Paul, as given in Romans 3:28, "A man is justified by faith without the deeds of the law," responsible for the wrong-doing, not only of ecclesiastics, but of laymen? With the records of courts and the reports of penitentiaries, sustained by the United States census, it is positive that churchmen and their sympathizers are really accountable for nearly all the crimes of the nation, while they constitute, in their entirety, less than one-third the whole population. The parent of all other Christian denominations, the Catholics, contribute a majority of the offenders; at the same time this sect is the most rigid in its articles of faith. There must be a reason for this. Is it not because Christians expect immunity from punishment because of belief?

This justification by faith of Paul has its counterpart in the words credited to Jesus: "He that believeth . . . shall be saved." The thief on the cross, without a single manly act, but simply for believing, was told: "This day shalt thou be with me in paradise."

The prison reports show that Jews, Agnostics and Spiritualists, and even atheists, all of whom are unbelievers, are models of morality when compared with churchmen. Though in the aggregate a very numerous body, they escape the prisons and the gallows. Church offenders caught in crime declare: "I am a good Catholic, a good Presbyterian," or something of the sort, while no one dreams of escaping punishment because he is an unbeliever.

No Creed but the Truth.

Rev. M. W. Chunn, a very scholarly gentleman, ministering to the Unitarian church at Luverne, Minn., discoursing on the forward movement in religion. After quoting the criticisms of various orthodox clergymen of prominence, showing numberless fatal errors in the Bible, both inconsistent with itself and natural law, concludes in these words:

"I have simply laid the Bible aside—as a back number. I do not propose to go on thumping and pounding and denouncing the Bible, and I believe it is divinely-inspired, and feared that this half-hearted belief might become a whole-hearted belief if I ever ceased thumping and pounding and denouncing the old book. When the small boy is a little shaky regarding the non-existence of the bugaboos, he whistles to keep up his courage. I sometimes wonder if the Freethinker, who is always thumping and pounding and denouncing the Bible, is not in the same condition of mind as the whistling boy. I propose to go right on with my preaching, as if the belief in an inspired Bible, or Koran, or Veda, had never gained a foothold in the world. A year ago I might have thumped and pounded and denounced the Bible; to-day, I simply ignore the Bible. A year ago I was a Freethinker, just crawling out of the shell of superstition; to-day I am a Freethinker or a progressive Unitarian, who is entirely out of the shell of superstition. I think the latter condition is better than the first. What does the audience think?"

Rev. Mr. Chunn is a young man, a university graduate, learned in not only the classics, but Oriental languages, including Hebrew, Arabic, Assyrian and Sanscrit. He was ordained to the Congregational ministry, but obeying the laws of evolution, he is now a free man, bound to no creed but the truth. We shall hear from him again.

The coin mentioned in the gospel in connection with the widow's contribution to the treasury was a Greek copper coin weighing 18 grains.

Pretty Hot.

While Rev. H. H. Barbour, of the Belden Avenue Baptist Church, this city, was preaching a sermon on Sodom and Gomorrah, and had reached the grand culmination, as reported in the daily *Record* of the 13th inst.:

"Sodom and Gomorrah are being razed to the ground. The crash of falling walls, the smell of brimstone and the roar of the flames are heard in every direction. There is no hope for any living thing inside the cities' walls. The angels are speaking to Lot: 'Flee for your life!'"

Casting his eyes upward, he saw a spark of fire falling from the dome of his own church. Another and another, then, controlling his voice as much as possible, he announced, "The church is on fire!" The house of God was quickly filled with worshippers, and firemen were pouring water on the blaze, which was soon extinguished with damages estimated at \$5,000 to the building.

With such a disastrous result following this fiery discourse should not the clergy be required to somewhat abate their fervor when preaching on Hell, Sodom, Gomorrah, etc., for next time they may set the city, perhaps the world on fire?

The priests have a wonderful influence over the malignant spirits who seem at times to run this earth.

Rank Heresy.

President Washburn, of Roberts College, Constantinople, a Christian institution, devoted to educating the young for missionary work, has made himself liable to the charge of heresy, by saying that "many missionaries do not deserve their title, and their work is worthless."

He continues: "It is often better missionary work to import a plow than tractor; to help a fisherman mend his net than read a chapter on the sin of worshipping idols; far better to help a heathen dig a well than to sit idly by and read the ten commandments; far better to read and study the Koran than to always read the Bible, if the missionary is in the land of Mahomet." He added: "A missionary can gain more converts by practising a good life, than by preaching."

The last proposition is evidently a difficult one, for it is easier to tell others how to live rightly, than always to do right in the midst of temptation.

As Others See Us.

The Russian Prince Wolskoy, of St. Petersburg, who made a brief address at Memorial Art Palace during the last days of the exposition, took off American ways thusly:

"People advertise and carry their denomination about with them like a ticket they present at every turnstile. If they continue in this way I shall not be astonished to see them print their denomination on their cards—the club in one corner, the church in the other. They seem to think that the fact of a man belonging to a church establishes his moral value. The church becomes an end in itself, instead of being a gate which leads us to that humanity to which we all belong. It becomes a principle of division, instead of being the strongest promoter of sociability. It becomes a screen which keeps man apart from man, instead of being a bond to bring them together."

A Frank Confession.

The Michigan State Sunday-school Convention, lately in session at Bay City, wrestled with the following question:

"Why is it that we possess so little spiritual power?"

The answer, after earnest discussion, was formulated in these words: "Because of our worldly alliances. We use money which is not our own. Our practices will not bear inspection. Our lives are not pure, holy and blameless before men."

These are just the points we have been making for years against the church and its members. It is a pleasure to find that one large body of the faithful has reached the same conclusion with us. We hope they will now reform their lives, and we wish all who have been trusting in "faith" for salvation may see their error and hereafter practice what they preach.

A False Position.

"It is impossible to believe and honor God while we receive honor from men." We find the above startling lines in a religious paper, in which the writer was laboring to bring the world to salvation. The position taken is that God's requirements are inconsistent with one's duty to his fellows, therefore, instead of gaining mortal honors he should incur human displeasure so as to gain heavenly reward. Spiritualists hold, on the contrary, that he serves God best who serves humanity most. They have no sympathy with trying to gain eternal favors by crucifying the flesh, or in degrading man to elevate a god.

Cheap Salvation.

"Every spirit that confesseth that Jesus Christ is come in the flesh is of God."—John 4:2.

Good works, orderly lives, personal sacrifices for the good of others, don't count for anything in the Christian plan of salvation; but belief is everything. Spiritualists, agnostics, everybody, receive this as the rule, "you would enjoy this life, and escape suffering in the next."

Objects to Christians.

Somebody in a Philadelphia periodical edited by a clergyman of the orthodox faith, advertises for several domestic, male and female, the latter to care for children, and concludes: "No Christian need apply." It would be interesting to know the experience of that advertiser who has become disgusted with Christian service, and has turned to "the beggarly elements of the world" for faithful labor.

False Creeds Lead to Corruption.

Can any one explain, other than on the theory of false creeds, why it is that next to the ignorant and debased negro, clergymen are the most guilty of revolting sexual crimes? Nearly every daily paper has a loathsome account of the misdeeds of some intermediate between God and man, who, plying the trade of saving souls, has overstepped the bounds of moral duty. The latest case coming under our attention is that of Rev. W. W. Totheroh, of the Hyde Park Presbyterian Church, this city, who was lately deposed from the ministry and suspended from church privileges, "until he shall give satisfactory evidence of sincere repentance," a period always near at hand with such offenders, the sorrow being that his lecherous conduct was discovered.

If these crimes against chastity were limited to Protestants, there might still remain hope in the Christian system; but Catholics, notwithstanding their arbitrary power over communicants, are as frequently exposed for moral dereliction as are the clergy of rival sects.

The PROGRESSIVE THINKER takes no pleasure in referring, even indirectly, to these disgusting departures from manly virtue. It would that all persons were just and true to themselves and the moral law; but it is firm in the conviction that the vicious system of belief without works is almost wholly responsible for these great wrongs; so as a faithful exponent of the truth it directs attention to the subject, and invites its readers to make observations in the same direction.

An Infidel Church.

A peculiar case in ecclesiastical practice has just occurred at Monmouth, Ill. The Rev. J. G. Stewart, of the United Presbyterian Church, has been tried and suspended by the presbytery for disorderly conduct. For the past three years Mr. Stewart has been engaged in evangelistic work and is credited with being eminently successful in gaining converts and instrumental in healing the sick. He maintains that the age of miracles is not past, and that there are living witnesses who testify that they have been both physically and spiritually benefited through his ministrations.

The fact seems to be that he is what Spiritualists know as a "healing medium"—hence he is able in some degree to fulfill the word of Jesus when he spoke of the signs that should in coming time follow those that truly believed in him.

But, sad to say, the authorities of the church of so-called Christians have so far apostatized from the living faith and fallen from grace that they are ready to suspend, excommunicate, and ecclesiastically crucify the disciple who, by the "signs that follow" him, proves his just claim to be a true follower of Jesus, the great healer of Nazareth.

This incident unmistakably proves that the church of to-day is a fallen church. While ever ready to brand as "infidels" those that discard the dogmas of orthodoxy, the church to-day, in all its branches, is infidel to the plain, express teachings of the great teacher whom it professes to follow.

Jesus declared that, as one of the signs of true discipleship, those that believed in him should "heal," and do other wonderful things; but the church to-day brands those who fulfill his words as "disorderly," etc., and suspends them from the ministry!

Yes, plainly, the church is to-day a fallen church—an infidel church.

A Popish Scheme.

A London telegram says: "The report is confirmed that the vatican" (that is to say, the Pope and his ecclesiastical cabinet of Jesuits, cardinals, etc.) "has instructed Archbishop Salotti to influence the Catholic Members of Congress in Washington, in favor of America sending a diplomatic representative to the vatican."

While our President and Congress are considering the project of "sending a diplomatic representative to the vatican," we suggest that they also consider the advisability of sending representatives to the headquarters of Mohammedanism, Buddhism, etc. We suggest that the Church of England also influence Members of Congress in Washington in favor of America sending a diplomatic representative to Canterbury. And let all the other churches—big and little—in foreign countries follow suit! Why not?

We hope this impudent Jesuitic scheme of popery will be ineffectually squelched. It is a scheme to gain government recognition and eclat for the Romish Church.

It is a scheme of the oily Jesuits for the aggrandizement of the church. There is no need nor occasion for sending a diplomatic representative to the vatican. The vatican is simply the headquarters of the Romish hierarchy; it is not the seat of government of a nation, but only of an ecclesiastical hierarchy which, whatever its pretenses, is and ever has been the enemy of all governments except those subservient to Romish dictation.

The Pope and his satellites are to-day the deepest and darkest designing enemies of our country's free, non-Romish institutions. In every sly, underhanded, treacherous way they are plotting and scheming the downfall of our free secular schools and reaching out to grasp everything on which the church can lay her hands.

The aim of Rome is to Romanize or ruin.

FLORIDA CAMP.

Those wishing to form a camp in Florida, either for permanent residence or winter visit, will confer a favor by writing Geo. W. Carpenter, M. D., at 125 So. Clark street, Chicago, Ill.

Roman colonial coins bore a number of banners corresponding to the number of the legion whose veterans had occupied the country.

Harmony the Essence of Growth.

As we examine the vegetable kingdom we may perceive that all parts of plants and trees are in harmony. The roots draw to themselves nutriment out of the solidity of the earth. The sap passes up into the stalk, the leaves form shelters for the unfolding flowers and fruits. Cell is added to cell on all planes. Each method of action does not interfere with any other operation, but carries forward to completion in the unity of perfection. Growth and unfolding are the result of this harmony.

In the mineral world, all the ceaseless motions by which the globe is ripened and perfected are the result of harmonious action between the forces of nature. The endless flow of the rivers, from the mountain to the sea; the rising and ebbing of the tides; the falling rains; the rotation of the seasons; the winds, the waters, the fire and the sunshine, all act in harmony. The result is the crystallization and maturing of the metals, rocks and earths, for special use by vegetables, animals and man. All these are parts of the great harmony of the planet, in which is no note of discord. On the animal plane, harmony always brings the best development. Domestic animals that are treated with the kindness that is the natural outcome of harmony, always develop more evenly, and unfold more perfectly than when they are constantly in the discord that breeds cruelty and fear. Whatever is true of the physical plane is true also of man also on that plane as an animal. All the processes of growth and unfolding are better developed by a home of kindness and mutual forbearance.

But when we come to the spiritual side of man's nature, how much depends upon the kind, encouraging word, to dawning perception of the invisible. We can have no better illustration than the building of the White City. There never was a mutual planning of fellow-architects which was so harmonious as this in all respects. Out of this unity and harmony came realized visions of beauty and magnificence never before conceived nor equaled in all the broad earth.

Harmony in music means that each instrument shall start from a certain keynote. If the individual key is too high, the player lowers it; if it is too low, he raises it. This is a type of all true harmony. In all differences of opinion each concedes a little, and all are willing to put aside the objectionable feature.

There has been a disagreement about the reality of life. All disputes are about the trifling points of illusion and unreality. In the valley of the river Jordan it is recorded that "sibboleth" were slain because they said "sibboleth" instead of "shibboleth." Why should I insist that my neighbor should come to my standard of perception, thought or expression, while I will not come to his, and am not even willing to meet him half way? Why is it people are so fond of compelling, or trying to compel, their friends or neighbors to believe as they do, having no nobler motive than the gaining of an insignificant concession of belief? If we, each and every one, could only train ourselves to concede to others the same liberty of thought and expression thereof that we demand for ourselves, how many quarrels we should avoid in our efforts to prove something which we have no earthly means of proving, and which it would be no earthly use to demonstrate, if we had the power.

All organization is the manifestation of harmony. In Holland, where thousands of acres of land have been wrested from the grasp of the sea, suppose a single man had, unaided, attempted the work: life itself could not have been long enough to have hardly begun it, to say nothing of the finishing, but a nation harmoniously united, and the work has been accomplished within a generation.

No one man could have built the White City. But the harmonious action of the city, State and nation made the outpouring of money and means a perfect flood. The overwhelming harmony resulting has left an unsurpassable record in the peaceful events never before reached by any nation. Harmony is growth, is power, is manifested Omnipotence.

Spiritualists, Remember.

Remember, Spiritualists, your religious neighbors, and especially your ministers, on Christmas. If you cannot make them a present of THE PROGRESSIVE THINKER for one year or for three months, you can surely set ten of them to thinking by sending them each a copy of the Christmas number. They have been trying to teach the world "Christ and him crucified," now turn missionary, and give them a lesson. Sow the seed and watch the result.

This number of THE PROGRESSIVE THINKER will be particularly valuable. The articles in regard to Jesus will be worth the price of a year's subscription. Two cents per copy. One cent per copy where ten or more copies are ordered. They will be mailed to any address you may order, thus saving you postage. One thousand copies will be sent to one address for \$7.50. If you send names and postoffice addresses with your orders, be sure and write them in full on only one side of the paper, so that they can be cut out and pasted on the wrappers.

No representation of the face of a man was ever stamped on a coin until after the death of Alexander the Great, who was regarded as a divinity.

The first deposit of gold in the United States Mint was made by Moses Brown, a Boston merchant. It was composed of gold bars valued at \$2,276.22.

Necessity and Power of Spirituality.

"Truth, eternal truth, which all free souls accept, and love, is to-day the object of tireless research, not only for its own sake, but for the practical purpose of bettering the condition of man's estate."—*Freethinker's Magazine*.

"The truth shall make you free."—*New Testament*.

"The first duty of men who have to die is to learn how to live, so as to leave the world, or something in it, a little better than they have found it. Our future life must be the natural outcome of this; the root of the whole matter is in this life."—*Gerald Massy*.

"It is only through the clear atmosphere of spirituality that you can mount up to the regions of peace and harmony." Prof. C. N. Chachravarti, of India, at the Parliament of Religions.

One with, and inseparable from, the overestimate of the worship and service due to God, or the gods, has been the neglect of the service due to humanity. So limited and imperfect has been man's conception of Deity and his correspondingly imperfect worship, that some very intellectual men and great thinkers say that all religions originated in a distorted imagination. The more spiritual thinkers say that religion is an element inherent in man's nature, the connecting link between Father God and child man, exemplified in the filial tie between parents and children.

In the religious code of Israel they were commanded to love the Lord, their God, with all their heart, soul and might; but when a more spiritual teacher came he gave an additional commandment, which bound them to love also their neighbor as themselves. These two he called the first and second commandments: see Deut. 6, 5, and Matt. 22, 35-40.

To speak of a religion as false does not always state the case fairly. Man, as a religious being, may feel after God very truly and sincerely—indeed, some clergymen believe what they preach—but in their attempt to serve God they do some very foolish, not to say very wicked, things. This is true of Christians in their shameful neglect or disobedience of the second commandment, and is the result of imperfection, although we are apt to call it positive wickedness; and it is that when it comes from his undeveloped and unspiritual nature and results in the destruction of the life and liberties of his fellowmen. The history of the individual is in many respects the history of the race. The child remains for some time in a semi-conscious condition, instinctively drawing its sustenance from its mother; then there must be a certain amount of physical strength attained before the intellect can develop; and lastly, in the order of nature, the moral and spiritual attributes unfold. He is then, if nature has not been restricted, a fully-developed individual, and is, perhaps, a law unto himself, because he loves truth, justice, reciprocity and his fellowman. He is a freeman because he obeys, and that the church of to-day is therefore no consequence. Looking along this line retrospectively and prospectively, we see the young race in every stage of development from semi-conscious infancy to maturity. History opens with man fully developed physically; then might was right. Subsequently intellect was developed, and the world became full of invention, literature, science, art, books, pictures, commercial enterprise and everything that shows man to be intellectually great.

But as the individual required the unfolding of the inner soul-life to complete his character and make him not only a law-abiding citizen, but himself the embodiment of truth, love and justice, so it is with community; until the same spiritual leaven permeates every part of society, from the most insignificant individual to the most highly advanced, there can be no real harmony, peace or safety to life or property; because, in the first place, it is the law of human progress that the divine side of man's nature should be unfolded, and that is what he is here for. In the next place, it is absolutely impossible for man to be happy, in this or any other world, without complying with the law of his being; and that means: drawing around him all the comforts that generous nature has provided in a world full of all that the physical organism requires, and governing himself by the law of the spirit, which is love, truth, purity, justice and reciprocity.

When this state of things prevails, the spirit will dictate to the intellect the selfish method of transacting all worldly business for the good of all, without in the least restricting the energetic development of the rich resources of nature for man's use.

You ask: Can this ideal be realized? A thousand voices answer: Yes! We have learned this lesson ourselves and we will, each in his and her place, work in obedience to the spiritual law within us. Our motto is love, truth and justice; to do good is our religion, and we will enlist in our army anyone who is willing to work for the good of humanity, and will never disband until we have conquered every evil that afflicts this fair world and made it the happy home of a pure race.

"This world is full of beauty, as other worlds above, And if we did our duty, it might be full of love."

Spiritual Consultation.

The guides of Mrs. Cora L. V. Richmond have consented to resume the consultations through her instrumentality, on spiritual topics and mediumship, Wednesdays from 1:30 to 5 P. M., at 40 Loomis street.

DR. A. B. DOBSON.

His permanent address is San Jose, Cal., and not Los Angeles, as given in one of his testimonials—a mistake of the printer. Bear this in mind when writing him. The misdirected letters will finally reach him, though the delay will be annoying.

Lyman C. Howe.

Dr. Spinyer proposes a testimonial to Lyman C. Howe. We hope every Spiritualist will respond. The Doctor has something to say about it in another column.



THE SEARCH LIGHT.

The Spiritual Search-Light that None Can Escape.

I.

Nearly everybody has read about the wonderful Search Light at the World's Fair. It was a magnificent wonder. According to the *Inter Ocean*, a big mirror is mounted at one end of the big drum, the outer end of which is furnished with a door consisting of a metal rim, in which are fixed a number of plate-glass strips five-sixteenths of an inch thick by six inches wide. Inside this drum and sliding upon ways arranged on the bottom is placed the electric lamp, the source of the light which is reflected by the mirrors. It is entirely automatic in its action, is six feet high, and weighs about 400 pounds. The maximum current at which this lamp operates is 200 amperes, and at this current the lamp has a luminous intensity of about 90,000 to 100,000 candles, the reflected beam a total luminous intensity which the eye cannot appreciate. In looking at the side of the beam the spectator only distinguishes a stream of light of comparatively low intensity, but in looking at the beam directly its brilliancy is fully seen, and the effect is absolutely blinding.

WROTE WORDS UPON THE CLOUDS.

Before the projector was sent to the World's Fair a public test was made at Middletown, Conn. From the roof of the works the great white beam of light shot forth into the obscurity of the night, and slowly swept the countryside for miles around, bringing every object upon which it was directed into brilliant and distinct relief. It illuminated the roofs of distant villages and scared the inhabitants, and lighted up the signboards miles away, so that they could easily be read by means of a glass. The projector was turned upward toward the sky, and the beam, like a supernatural divine finger, wrote words upon the clouds—messages of light to the stary populations. It was a majestic manifestation of man's invasion of the realms of Phobos.

READING NEWSPAPER, LAMP TEN MILES AWAY.

How far the powerful beam of light of this instrument can be seen is difficult to state. The Search Light set up by the General Electric Company on Mount Washington, in the White Mountains, has a diameter of only thirty inches, and a reflected light from the mirror of about 100,000 candle power; yet the newspaper can be read in its beam ten miles away, and the light can be seen from points one hundred miles away. How much further, then, could this 375,000,000 candle-power light be seen in a clear atmosphere, free from moisture, if the projector could be mounted on an eminence sufficiently high to clear all surrounding obstacles?

II.

Yes, indeed, this is a magnificent Search Light, revealing the sublime ingenuity of inventive man, and capable of illuminating many dark places. Directed on a dismal, pestilential alley, it would so illuminate it that thieves and wrongdoers would shrink back into their holes, and vermin be surprised in their depredations, while midnight marauders ten miles away would think it was a torchlight in the hands of some angel watching them in their wrongdoing. Even a Christian at his devotions might think it the harbinger of the judgment day, "when all shall appear before the throne of God." Though this Search Light was brought into existence through the inventive ingenuity of mortal man, it teaches a grand, beautiful and impressive lesson—a lesson scintillating with divine wisdom, and which directs the mind to that Spiritual Search Light which can penetrate one's pathway of life, reveal its crimes, its hidden mysteries, and its ways that are dark and pestilential. It can, too, bring to light every good deed, every philanthropic impulse, and every aspiration to elevate the world to a higher plane.

The Spiritual Search Light, differing from the material one in many respects, can penetrate the soul, measure its capacity, the character of its aspirations, and even prognosticate with mathematical certainty its future destiny, through a complete understanding of mathematics and the Mystic Text Book.

III.

What a grand conception is this, that there is a magnificent Search Light that can gently raise the veil that conceals the future, enabling you to read therefrom the lesson of one's life. The astronomer, comprehensive in his knowledge of the universe, has his Search Light—"mathematics"—and he can tell with absolute certainty the pathway of a comet millions of miles in space, and predict the very hour when it will come within range of mortal vision! Prof. Olney H. Richmond, one of the most wonderful men now living, with the aid of his Search Light—the Mystic Text Book, supplemented by mathematics—can tell the very thing you will do at 10 o'clock A. M. one year hence, or ten years hence. This Search Light of his is not mediumship, is not seership or clairvoyance—it is a comprehension of those planetary vibrations that are ultimately interwoven with human destiny, whether in the over-living present or the remote future.

IV.

There never was a future event foreseen; never in all of God's vast universe a method whereby one can lift the veil of time to come, as you can lift the curtain of a theatre and reveal the trap-pings of the stage. A wise denizen on the spirit side of life may, with absolute correctness, reveal to you the future, but his knowledge, obtained from the primal source, is simply the result of a perfect understanding of those occult forces that control the destiny of individuals as well as nations, and which are brought within the domain of mathematics. We speak from actual knowledge when we say that the future can be revealed by mathematics, as applied to the occult forces that prevail in the stellar universe. We have seen it demonstrated many times in the Temple of the Magi of this city.

V.

Then, most truly, there is a Search Light—a Search Light which, in the hands of the wise denizens of Spirit-life, can reveal your whole life—every dark spot and blemish thereon, as well as every good deed and unselfish act. When the mathematician, Adams, figured out the existence of a planet that had never been revealed to mortal eyes, he gave a simple hint only of the possibilities of the human mind in dealing with occult forces, with whose manifestation mortals are becoming somewhat familiar. Thus it is that there is comparatively no end to the possibilities of this Search Light which is manifesting itself in this the nineteenth century.

VI.

Spiritualists, turn on this Search Light—this grand and beneficent agent that reveals somewhat of the occult nature of the molecule, as well as the occult vibratory influence that moves the brain and stirs the human soul with emotions. Turn it on to Spiritualism, on to the human character, on to the motives that actuate individuals. We invite its closest scrutiny from man as well as angels. The individual who says, "Don't turn your Search Light this way, or that way, or the other way, you may injure our cause!" has not an adequate conception of human destiny, or a correct estimate of human life. Turn this Search Light on ministers of the gospel, on church members, on government officials, on bank clerks, on the officers of corporations, on Spiritualists, on mediums—on everything! The one who shrinks from it is guilty! The one who turns from its scrutinizing gaze cannot stand its illuminating effect. By all means turn it on the spiritualistic press, and see the thousands of dollars that have been squandered by irresponsible scoundrels who are inwardly demons, but outwardly Angels of Light.

VII.

Spiritualists, let this Search Light be constantly in your mind, and recognize the sublime fact that it is a reality—a divine reality. Beautify your spiritual nature by heroic deeds in defense of the right; by lofty aspirations; by philanthropic purposes; by following the exact lines of truth and honesty, never swerving therefrom. Always live with an invitation on your lips for the divine Search Light to be turned upon you, and, whether you invite it or not, it will survey your soul and reveal every act of your life sometime. The one who fears this Search Light, who fears to have it turned on himself and others, is only trying to put off an event which is sure to occur in the future.

John R. Francis

Col. Ingersoll.

A subscriber writes that Col. Ingersoll's lecture delivered at Kansas City was, in a measure, against Spiritualism. That fact doesn't hurt Spiritualism nor Spiritualists. He does a grand work in exposing the errors of the churches, while his exalted moral sentiments will tend to elevate those who carefully read them.

Constitution and By-laws of the National Association.

As the preparation of this work has involved considerable extra labor, it has been delayed in publication, but it is now safe to assure our friends who have solicited copies of the same, that it will be complete for delivery about the 1st of December, and they will then be sent out as ordered, and to



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 glorious work being done.

S. M. Bumstead writes that the Christening or dedicating to the spiritual cause of Myron Joel Bumstead, the infant son of M. C. and Anna Bumstead, took place in the society of the Spiritual Union, October 1, the Rev. E. W. Sprague, of Jamestown, N. Y., officiating.

Mrs. Clara Watson, inspirational speaker, will answer calls for funerals; is also authorized to officiate on marriage occasions. Permanent address 643 E. Second street, Jamestown, N. Y.

Julia Stillman writes from Andover, Ohio: "We have had the pleasure of having Mrs. A. E. Sheets, of Grand Lodge, Mich., with us, who gave us six lectures during the first three weeks of November. She is one of the best of speakers; we recommend her to any society wishing an inspirational speaker. Mrs. Sheets has won the admiration and praise of the people in this vicinity. She returned to her home at Grand Lodge, November 20, where she has engagements to fill."

Frank N. Foster, the spirit photographer, will be at 340 Shawmut Ave., Boston, Mass., until further notice. Address mail orders to 2705 Fourth Ave. S., Minneapolis, Minn.

Report comes that two attempts have recently been made to burn the church building of the Good Shepherd Catholic congregation, in Toledo, Ohio; and the supporters of the church allege that it is the work of the A. P. A. Penchances to one it is the work of Romanists themselves, done with the object of creating sympathy for themselves and casting suspicion upon the A. P. A.

Orrin Woodbury writes that in District No. 5, Russell's Mills, West Farmington, they have had a "revival of religion" in which many claim to have been "converted"; they have a Sunday-school, a Christian Endeavor Society, and prayer meeting twice a week. Methodists, Free Will Baptists, Congregationalists and Adventists hold meetings and advocate their doctrine. He has been a member of the Bible class, and all have been invited to explain or enquire. He told them that Jesus and his disciples lived in common, and the early churches were formed on that principle, very like the Bellamy idea in "Looking Backward," also that Jesus taught that his disciples should heal as he himself had healed, and that was to be an evidence of their Christian discipleship, a proof that they were his true followers, etc. Recently he announced a lecture to be held in the same school-house, subject, "Immortality: Positive Proof of Life Beyond the Grave." Though they were given to quoting the golden rule, he found himself locked out. But nearly forty people went in through a window, including an old lady of eighty years, whose indignation made her spy as a girl. Others would not enter through the window, but went away indignant. Such occurrences do good—by reflex action.

J. W. Fletcher lectures and gives tests every Sunday at 3 and 8 P. M., at Fifth Avenue Hall, 27 W. 42nd street, between Fifth and Sixth avenue, New York.

L. Peterson writes: "Mrs. C. Cornelius, trance and test medium, during her short visit to this city, Portland, Oregon, was the means of leading several on the right road in search of true spiritual food, never yet so satisfactorily taught by any creed handed down from the superstitious past. It has proven a particularly gratifying visit for this medium, as some of her own relatives were led to obey the divine injunction: 'Seek and ye shall find; knock, and it shall be opened unto you,' and they are now seeking the light through private circles. She has now returned to Seattle, Washington, where she is actively at work, trying to lift humanity unto a higher plane of thought and action, and where she will stay until she leaves for a visit to the midwinter fair at San Francisco."

Hon. A. Gaston writes: "It was by mere accident that I went to Florida last winter. I had never been South before. I was so charmed with the climate and its beneficial results that I was faithful in its being a good work and in its drawn into assisting the association in organizing and starting. I have great success if properly handled. The parties agreeing to build a hotel at De Lein having failed, it became necessary to select another location. At the earnest solicitation of colleagues I went down to assist Dr. W. S. Rowley in the selection. We decided that Winter Park was the most practical point for the present, and have so arranged."

Melvin A. Root writes: "The official board of the new Michigan State Spiritual Association held a meeting in Chesaning on Saturday the 18th. Special preparation was made to hold a grand midwinter rally of Spiritualists in Lansing next February. To further this meeting and other good of our cause, it is desired that every society in the State send to the undersigned the name and postoffice address of its president and secretary, quite soon. Also that from every neighborhood in Michigan where there are a few Spiritualists without a society the name of some good worker be sent."

E. J. Bowtell is at present lecturing in Philadelphia, Pa. invites societies within reach of that city who may desire his services to address him there at 711 Green street.

S. Stanford, of Indianapolis, Ind., writes of a materializing seance by Oran Stevens, at which forms appeared strong and beautiful, walking around the room and conducting sitters into the cabinet. Mrs. Stevens also gave excellent tests. Friends of Mr. and Mrs. Stevens made a surprise visit and gave them some handsome presents.

G. H. Brooks is engaged for December in Bay City, Mich.

J. Bennett Lewis writes of a visit to the Bangs Sisters. To four questions previously written out and folded, unread and unknown to the medium, correct answers were written upon slates—some of these being held by himself alone, in his lap or under his feet. Each answer was in a different handwriting. He also received answers to questions he intended to write but forgot to do so.

Mr. and Mrs. Ben F. Hayden write that the cause is prospering finely at Indianapolis, Ind. G. V. Cording attracts large audiences with his tests and answers to questions. Then there is A. W. S. Rothens, with his peculiar telegraphic phantoms. F. W. Tabor and Oran Stevens—materializing mediums of wonderful power. Mr. Stevens has recently taken to himself a helpmate who is an excellent public test medium. Her tests given before a crowded house of entire strangers, on the evening of November 19, were truly remarkable, names in full being given, and every test she gave was fully recognized and publicly acknowledged by those for whom they were intended.

Mediums who possess strong physical phases, that are sufficiently developed and convincing words, will do well to correspond with J. N. Richardson, Delphos, Kan. Said phases are needed for camp service in 1896.

A series of meetings for the dissemination of the philosophy of Spiritualism, with tests and proof of spirit return, by the popular and well-known platform test medium, Florence Rich White, formerly of Boston, will be held at Spencer Hall, 114 W. 14th street, this city, beginning Friday evening, November 24. Theodore F. Price, the earnest and eloquent inspirational speaker, will deliver a discourse on the "Spiritual Philosophy," preceding the tests by Mrs. White, on each occasion. As the standing and reputation of those conducting the meetings are well established, and as the hall is centrally located, a large attendance can be predicted.

H. G. Hogendobler, secretary of Meridian Truth Seekers' Association of Little Rock, Ark., writes of the work at that place, of which an account was given by G. H. Brooks in our last week's issue. Since Mr. Brooks left, the society has torn down the temple, and is making preparations to build one that will be more commodious and comfortable through the winter months. Great credit is given Mr. Brooks for his earnest and effectual work at different times.

The Dubuque Daily Telegraph of November 6, says: "Mr. and Mrs. Perkins, the famous spiritualistic mediums who recently arrived in Dubuque from the Pacific Coast, lectured and gave tests to a large audience at Unity Hall under the auspices of the United Spiritualists' Society. Every available seat in the house was occupied. Both Mr. and Mrs. Perkins lectured and gave tests, greatly to the delight and amazement of the audience."

Dr. and Mrs. S. N. Aspinwall, materializing mediums, go to Hudson and River Falls, Wis., for a short engagement.

The Dayton, Ohio, Evening Herald, of November 6, says: "Mr. Oscar A. Edgerly lectured at Knights of Honor hall last evening, taking for his subject 'Heresy and Heretics.' The subject was handled in a most masterly manner, and was a surprise to those present, who have heard the subject described by other eminent men. Mr. Edgerly's controls are of the highest order of intelligence, and as it was demonstrated last evening, are able to lecture intelligently on any subject. It is not egotistical to say that the best minds in the city may be highly entertained and instructed if they will attend his course of lectures during the month."

Dr. H. T. Stanley is now at Nashville, Tenn.

Mr. F. A. Wiggins, lecturer and platform test medium, is at present speaking to large audiences in Salem, Mass. His time is all engaged in New England during December and January, and in February, 1896, he is to speak for the Spiritual Association of St. Louis. During the month of February he will be like to make week-evening engagements to lecture and give tests anywhere within a hundred miles of St. Louis. Address 66 Essex St., Salem, Mass.

W. J. Colville will give his closing lectures at 77 Thirty-first street, Thursday and Friday, at 10:30 A. M. Subjects: November 30, "The Planetary Chain; or the Birth and Death of Worlds; and How the Heavens Repeat Themselves in Man." December 1, "A Practical Application of Theosophical Teachings to the Immediate Requirements of this Present Life."

Bishop A. Beals, after filling a successful engagement at Stockton, Cal., returns to San Jose, where he will lecture during the Sundays of December. He can be addressed there for engagements during January, February and March.

Mr. Beals has found California a most excellent field for work.

Mrs. M. E. Dobson, of San Jose, Cal., feels impelled to appeal to all Spiritualists and Liberals who may feel able, to donate a sum toward building a home for the poor unfortunate cripples among our ranks who are unable to support themselves; also the homeless, worthy elderly people of our cause. She is not able to do this worthy and laudable work alone; but is willing, she says, to donate one dollar apiece for one hundred of those not able to add their mite toward this home.

Mrs. M. E. Dobson writes: "My husband, Dr. A. B. Dobson, has taken THE PROGRESSIVE THINKER ever since its first issue. We prize it very highly—it could not keep house very well without it. I never let a paper go to waste, but hand them out among my friends."

Mrs. B. G. Hoig, secretary, writes that the executive board of the Devil's Lake, Pleasure Grove Camp, Mich., met November 14 to discuss ways and means and lay plans to make the next year, if possible, more successful in work and pleasure than ever. All mediums and speakers interested are requested to correspond with Dr. P. J. Curtis, 211 Park Ave., N., Jackson, Mich.

Try friend has a friend and try friend's friend a friend. Let this words be few. [Talmud.]

MISSION WORK.

It Is Among Dark Spirits.

EXPRESSLY PREPARED BY DR. JOSEPH BEALS.

I would ask the orthodox readers of THE PROGRESSIVE THINKER, who have believed that there is no progression after the change called death: What they make of the passage in 1st Peter, 3d chapter, when it speaks of Jesus after his crucifixion and before his resurrection, going and preaching to the spirits in prison, that sinned in the days of Noah. Do they believe that he did this? If so, what could have been his object? Was it to make them believe in the more unendurable? Oh, no! this would not accord with his life-work during the three years that he went about with his disciples doing good. But it was to help them to rise from their low degraded condition into a higher and happier one. It seems to me that no one with much intelligence, who accepts the Bible in its entirety, could read this, and reason upon it closely and candidly, and ever again think there was no progression beyond the grave. It was intended of this by reading in THE PROGRESSIVE THINKER the article, "Grand Mission Work Among Dark Spirits."

Some twenty-five or thirty years ago Mr. Stevens came to Greenfield, Mass., and opened the hotel called the Mansion House. My office has been in the Mansion House block since 1850, and consequently I became well acquainted with these parties. The family of Mr. Stevens, who came with him, consisted of a wife, one daughter, and two sons, George and Del Lue. All three of the men drank more or less liquor, and all eventually died with delirium tremens. Living near the hotel was a well-to-do farmer, who had one son and one daughter; Fanny Ames (the daughter's name), was a lovely young lady, who, after a few years' courtship, and against the wishes of her parents, married De Lue Stevens. He was one of the best-hearted young men I knew of, and almost his entire fault was his love for intoxicants.

He often came into my office, and I would talk with him about this habit. He realized fully the pernicious effects, and often left with tears in his eyes, and a promise to do better, but the habit was too strong for him. Mrs. Stevens after a few years passed to Spirit-life, leaving one child, a beautiful girl, who is now some twenty-two years old. Mrs. Stevens passed on some two years later. Twenty years ago or more we commenced holding seances in my office for development. A Mrs. Bickford, a partially developed trance medium, was one of the members. Her development went on rapidly, and many spirits came through her, giving their names, and making themselves unmistakably known to us. One evening a Miss Fisk, a maiden lady, who belonged to the same church that I was formerly a member of, came and gave her name, and then began to upbraid us for holding these seances, saying:

"This is all the work of the devil. Spirits cannot come back; they never did, and never will, and if you don't stop this you will all go to hell, every one of you."

I said, "Miss Fisk, you are a spirit now, are you not?"

"Yes, I am."

"Well, you are talking to us, are you not?"

"Yes."

"Well, you are not using your old body, that lies in the grave; you are using the organs of the medium, Mrs. Bickford. What do you think of that?"

She looked at the hands and the dress of the medium, and exclaimed: "I don't know nothing at all about it," and immediately left. Something like a year after, she came several times, and was profuse in her thanks for the great good it did her in coming to our circle that evening.

Mrs. Fanny Stevens came one evening and gave her name in full, and in other ways made herself unmistakably known to us. Most of the circle had known her for years. One of the circle who had not been a member long said:

"Well, Fanny, are you in heaven?"

The reply was: "I don't know whether I am in heaven or not. I am living in a very beautiful place, and surrounded with flowers, and almost everything to make me happy, and I should be perfectly happy if only De Lue was with me."

"What," says the questioner, "are not you and De Lue living together?"

"Oh, no," was the reply, "you know how De Lue was and how he passed out. He is in great darkness. I can get so near to him that I can see him, but he cannot see me. Oh, won't you pray for him, and try to help him!"

We promised her we would, and asked our guides to assist him if possible. In a few weeks Mr. Stevens came again and reported progress, saying the darkness was not quite so dense around him and he began to see a little glimmer of light in the distance. "Thanking us for what we had done for him, he said, 'I relax our efforts, she left, and the next one to control was De Lue Stevens; his first remark was: "I want a glass of rum."

"Why," I said, "You would not drink a glass of rum through the lips of this medium, would you?"

"Yes, by— I would, and I want it now."

I replied, "You cannot have it."

"Well," he said, "things have come to a dead—never pass. This is the first time I ever came into this house that I could not have all the rum I wanted; and he went off swearing. Fanny came occasionally and reported progress. One evening she came with a smile, and said: "I got so near De Lue to-day that he saw me. And now, if everything goes on well, it won't be a great while before we shall be living together again."

Some weeks later she came, and her face was wreathed in smiles, and she exclaimed: "Oh, De Lue visited me in my beautiful home to-day. He could not stay only a minute or two, but he was there, and now it won't be long before he can stay with me all the time."

With many thanks she left. The next one to come was Le Sue. He was profuse in his thanks for what the circle had done for him. One of the circle, much to my disgust, said: "Don't you want a glass of rum, De Lue?" The reply was: "I want a glass of rum? No! Why, I have been to see Fanny in her beautiful home to-day. I could only stay a moment, but it won't be a great while now before we shall be living together again; and do you think I would take a glass of rum, which would put me back

into the dense darkness! No! thank God, I can come into the house now and not want a glass of rum."

A few months later they both came again, one after the other, saying that they were living together in the beautiful home, and they were profuse in their thanks for what our little circle had done for them.

Quite a good many other dark spirits were brought to our circle by their friends, and we talked with them, encouraging them to look higher and giving them the best advice we could, and when they had progressed a little out of their darkness they immediately became missionary spirits and brought others to our circle for the same kind of help.

Oh! that there were more such circles and more mediums who were willing darkened spirits shall manifest through them.

JOSEPH BEALS.

Greenfield, Mass., Nov., 1895.

THE COMFORTERS.

I sat, one day, in a darkened room, With heart and mind in the deepest gloom, For my fair young boy, my joy, my pride, In the springtime of youth had sickened and died.

In the years that are passed, I had laid to rest My first born son—a babe at the breast— And I thought, as I sank 'neath that bitter blow, That a deeper sorrow I never could know.

But the years passed on and this other dear boy Came to lighten our sorrow, and fill us with joy, With his pride we watched his young life unfold From the tender babe, to the lad, bright and bold.

And as he grew older, more dear seemed to be This boy, to us parents and his sisters three, But that blighting frost which we call death, Came and withered our bud with its chilling breath.

And the grief that then filled us with deep Could not be lightened, not even by prayer, Not though kind Christians bent low to say, "The Lord gave—the Lord takes away."

I cried to the Christian and priest in my pain: "For my boy, my joy, no matter how brief, For they pointed above, with reverent eye, And whispered of 'faith,' and the 'Sweet bye and bye,'"

Of the "Blood of the Lamb," and the "cross" If we met our loved ones in mansions so far, "Have faith," they cried, "and when death sets you free, Then you'll find your loved ones safely waiting."

So life's pathway stretched out in impenetrable gloom, With its ray of light at the floor of the Small comfort was this, and I cried in my heart,

As I sat alone, on that desolate day, Trying to teach my sad heart to pray, I could only cry out, in the depth of my grief, "For my boy, my joy, no matter how brief, For a kiss—a hand clasp—the sound of his voice."

Oh! then, indeed, would my sad heart rejoice. At once a sweet voice murmured low in my ear, "Take comfort, dear mamma, your boy is right here."

The heaven they told you was so far above Lies all about you, for God is all love. When you pray for me, mamma, you called me not in vain.

For the misdeed of spirits is to soothe away pain. God will not take your boy to some far away place, Where never could hear you; or see your dear face.

Oh! no, mamma dear, each day I can come And mingle again with the loved ones at home. Perhaps you won't see me, but then, mamma dear, You'll feel your boy's presence, you know he is near."

Upon my wet cheek soft lips pressed a kiss, And sorrow was changed into rapturous bliss. The darkness was lightened to sunshine so bright; The cross seemed easy—the burden grew light.

The knowledge, not faith, that mothers breed, As the wheat, not the chaff, must the hungry feed. Now often I go to that once darkened room, But the sunlight of Truth has dispelled all the gloom.

And I sat myself in my old arm-chair And close my heart to all earthly care. Then a holy peace steals into my soul And visions of beauty before me unfold.

Soon bright soft forms appear very near, My sister, my boys and others so dear, And with words of comfort and counsel so true, My burdens they lighten, my strength they renew.

Oh, soothing ones, all over the land, Throw open your hearts to the bright spirit band. From the ones you call dead let them loving words bring To refresh of its victory—the grave of its sting.

CLARA E. PETERSON.

Passed to Spirit-Life.

Mrs. G. W. Sherwood, of Duluth, Minn., passed to Spirit-life November 6, after a short illness. She was a good, true Spiritualist, and the last few years of her life were devoted to our cause.

She knew she was going to pass out, and seemed glad to go to meet those who had gone before. She telegraphed me to come and be with her. She said to me: "I am not afraid to go. I am glad to go to be with those I love."

And her death was the most beautiful and sweet I ever saw, looking at those that came to take her with a smile. Mrs. A. H. Luther is there, filling a three months' engagement to crowded houses. She officiated, and the address was most beautiful and consoling to the friends. There were many there who had never heard a spiritual service, and they listened most attentively. The city quartette sang at the house, "Angels Footsteps on the Floor."

There was a short address at the grave, after which the Duluth Glee Club, of which Mr. Sherwood is a member, sang "Touch the Harp Gently." The floral offerings were many and most beautiful. What is more beautiful than to pass over with the knowledge of Spiritualism.

JENNIE MOORE.

Significant.

A New York letter to the Public Ledger states that the Episcopal Congress, while in session there discussed "The Ethics of Doctrinal Subscription," and what is involved in "the doctrine of the sufficiency of the Bible."

These topics were discussed by the Rev. Dr. Hodges, of Pittsburgh; Dr. Peters, Dr. Walpole and others. Dr. Hodges, in a paper on the first topic, said that doctrines are continually changing. "If Abraham had written out a creed," he added, "Moses would have been a heretic. Growth is the divine intention, and when either Church or State attempt to hinder it they undertake a foolish task. A theological subscription which says a man shall think along certain lines places a premium on intellectual indolence and invites a bigoted or dishonest clergy."

JESUS, THE GREAT CHARACTER OF HISTORY.

Invaluable Facts in Reference to his Notable Personage.

It is a fact that no one will dispute that THE PROGRESSIVE THINKER leads in presenting thoughtful articles for the consideration of the people. It stands to reason that such should be the case. It arises from no particular merit on the part of its editor, but simply from the fact that the paper has attained a very large circulation. Such a paper must necessarily attract to it prominent thinkers. It cannot be otherwise. Leading literary lights, especially those who are traveling around the country, can readily see that it has an extensive circulation, and they realize fully that it is the best medium to reach the public. Taking all these various facts into consideration, it is not strange, then, that a leading mind in our ranks should be attracted towards THE PROGRESSIVE THINKER in order to present some valuable facts to the people, which he has been a very long time in accumulating. The subject is one of paramount interest. It is one that interests the people generally, and the facts that he will present will be invaluable to the student. He will show:

1. That Jesus, if he was born at all, was surely not born on Christmas.
2. He will show that the events said to have happened in connection with his birth and death never occurred.
3. He will show that not one of the "Biblical" prophecies was fulfilled in him.
4. He will show that Christmas was kept as the day of the birth of the Savior thousands of years before Christ.
5. He will give an astrological interpretation of Christmas, Christ and the Bible.

This eminent thinker, scholar, and investigator will present all of the above facts in a most attractive style, and they will prove of great utility to every reflective mind.

Now, Spiritualists everywhere, see the rare treat which you will have in one issue of December! The article will prove of great value—in fact, it will be worth twice the price of a yearly subscription to the paper. Do all you can, reader, to get your neighbor interested; now is the time to give THE PROGRESSIVE THINKER another impulse onward and upward. Knowing, as you do, that it is founded on a substantial basis, and never resorts to questionable practices in order to get patronage, we should have at least an order for 20,000 of this paper. It will be furnished at the following rates: Orders of 10 copies and upwards, One Cent per copy. Single copy, Two Cents. There is no profit whatever for us in this price, nor do we want any. We are able to do this philanthropic work because there is no stock company back of us to swindle the people. No stock company on this earth can compete with THE PROGRESSIVE THINKER in getting out literature that combines cheapness and excellence.

Now, Spiritualists, go to work at once, and call the attention of your neighbor to this production. See that your orthodox minister has the paper containing this article; see to it that every Spiritualist in your neighborhood sends in at least ONE TRIAL subscription. HUSTLE, please, and do it. None of the high-priced magazines will ever publish an article of greater merit. Again we say, hustle, please, and send in an additional subscriber.

THE TRAIL OF THE ROMISH SERPENT IN HISTORY.

We take pleasure in announcing an article of great importance touching the "Trail of the Romish Serpent in History." Facts will be given of a startling nature to the American people, and well-calculated to arouse them from their lethargy. This article will be prepared by one who has made this subject a careful study for many years. A critical thinker, a profound reasoner, and a painstaking student; he is, of all persons, the best qualified to handle this subject. As is well-known, the strength of the Roman Catholic Church to-day lies in the ignorance of the masses as to her true character and history, and if these were universally known, the masses of Catholics themselves would desert the institution as one too horrible and unworthy even for toleration in a semi-civilized age. Just think of it, sixty millions of human beings murdered by the Romish Moloch!—enough to depopulate the United States—and yet there are to-day over two hundred millions of devotees of this destroyer of men. This article will show:

1. Catholic persecutions in Austria, Bohemia and Germany.
2. The decree of Charles V., of Spain, for the extermination of the heretics of the Netherlands, and the bloody work of the Duke of Alva in that country.
3. St. Bartholomew's massacre, and who was responsible therefor.
4. The cruel persecutions of the Vaudois.
5. Something about the infernal Spanish Inquisition.

The article, which will appear in December, will be of special interest and of great value to every reflective mind. The author, for business reasons, and out of consideration for the tears of his family, prefers that for a time at least his name will be held from the public.

This number of the paper will be worth one dollar to every reflective mind. In aid of the great work we are doing, and as an encouragement and appreciation, each subscriber should send in one additional subscription. As we are doing a philanthropic work, this number of the paper will be furnished as follows: 2 Cents per copy; ten or more copies, One Cent per copy; \$7.50 per thousand to one address. Send in your orders at once.

Copies will be mailed to any address you may send with your order. This will save you postage.

This article will appear in the same number of THE PROGRESSIVE THINKER that the one does in reference to Jesus.

Mrs. Bumstead has opened Lodge hall, on Milwaukee avenue, near the intersection of Western avenue, and very excellent meetings are being held at this place. On last Sunday evening the hall was filled with an intelligent and appreciative audience, and in addition to the regular speakers, Will C. Hodges gave a stirring and practical address which elicited the closest attention and secured the generous applause of his hearers. He was followed by Dr. J. C. Phillips, the noted psychometrist, who gave quite a number of his wonderful readings to perfect strangers, all of which were acknowledged entirely correct. Brothers Hodges and Phillips are both earnest workers, and should be kept busy. The number of young people present was noticeable, and indicates that they also are becoming interested in the gospel of the new dispensation. Mrs. Bumstead deserves great credit for her courage and fidelity to the cause, and the friends in that vicinity may congratulate themselves on having such a meeting in their midst. The hall can be reached with only one car-fare, as transfers are given on Western avenue.

A Witch of the Nineteenth Century.

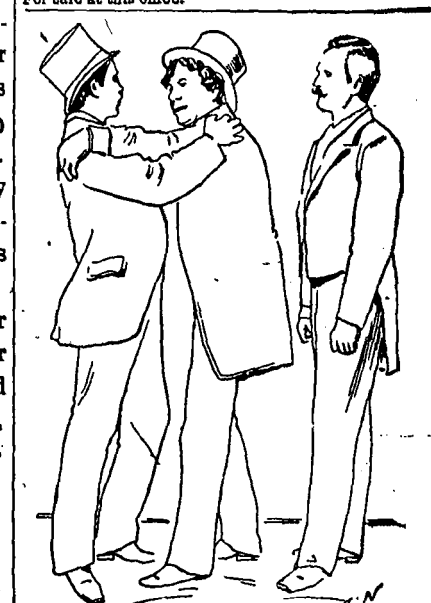
This remarkable story, which was continued in THE PROGRESSIVE THINKER for eight weeks, and excited widespread interest, will be sent free to all new yearly or trial subscribers. Bear this thought in mind. It alone is worth the price of subscription. Induce your neighbor to send 25 cents for a trial subscription.



THE PSYCHOGRAPH OR DIAL PLANCHETTE.

This instrument has now been thoroughly tested by numerous investigators, and has proven most satisfactory to the planchette, both in regard to the certainty and correctness of the communications, and as a means of developing mediumship. Many who were not aware of their mediumistic gift have, after a few sittings, been able to receive astonishing communications from their departed friends. Capt. D. E. Edwards, of N. Y., writes: "I had communications from the psychograph from many other friends, even from the old settlers whose graves are now in the old yard. They have been highly satisfactory, and proved to me that Spiritualism is indeed true, and the communications have given my heart the greatest comfort in the severe loss I have had of my dear wife and children. The latter was a superior merita being known." Dr. Eugene Crowell, whose writings have made his name familiar to those interested in psychical matters, writes as follows: "I am much pleased with the Psychograph you sent me, and will thoroughly test it in the near future. I have had a great deal of success in principle and construction, and I am sure must be far more sensitive to spirit power than the one now in use. I believe it is generally superior to the latter, and its superior merits become known." A. Miller, journalist and poet, in an editorial note of the instrument in his paper, the Western Worker (Milwaukee) Advance, says: "The Psychograph is an improvement upon the planchette, having a dial and rollers, with a few words to that very little power is apparently required to give the communications. We do not hesitate to recommend it to all who want to test the question whether spirits can return and communicate."

Just what investigators want. Home circles want. Price, by mail, free with full directions for use, \$1.00. For sale at this office.



HYPNOTISM;

Its Facts, Theories and Related Phenomena, with Explanatory Anecdotes, Descriptions and Reminiscences.

BY CARL SEXTUS. THE BOOK IS largely a record of the facts and demonstrations which the author has seen, heard of or presented in his own experiments. The history of the various phases of hypnotism is succinctly given, and the various theories clearly stated. Many of the experiments described occurred in Chicago. The illustrations add much to the interest and value of the book, which will be found very interesting to the general reader, as well as to those who are studying the subject. The work is a handsome volume of 300 pages, bound in cloth. Price, \$2.00. For sale at the office of THE PROGRESSIVE THINKER.

HOW TO MESMERIZE.

FULL AND COMPREHENSIVE INSTRUCTIONS How to Mesmerize. Ancient and Modern Miracles by Mesmerism. Also is Spiritualism. By Rev. J. W. S. Rowley. This book will give you the secrets of the occult, and the book will be found highly interesting to every Spiritualist. It is the only work ever published giving a full and complete how to mesmerize, and the connection of this science with the occult. It is recommended by all Spiritualists and others who have read it, to be one of the most interesting books ever written. Paper, 16 1/2 cents. For sale at this office.

ROMANISM AND THE RE-PUBLIC.

A WORK THAT EVERY LOVER OF his country should have at hand for consultation. By Rev. J. W. S. Rowley. A. This is a most able and interesting work, and contains a full and



GRAND MISSION WORK.

It Is Among Dark Spirits.

They Reside on the Very Lowest Planes.

Humanitarian Efforts to Redeem Them.

A Work Inaugurated by Noble Souls.

PART FOURTH.

AN AWFUL EXPERIENCE.

A few months since a spirit was brought to us who requested that he be released from the box in which he was enclosed. He was in a state of nervous excitement, and it was some time before we could get him sufficiently calmed down to enable us to convince him that he was not then confined in a box.

After having thrown off the excited condition which he took on at first, we learned something of his past history. He had been a lawyer, residing in New York. Having been ill for some time, his physician recommended a trip to Europe as a means of restoring his health. Accordingly he sailed across the ocean, and landed upon the other side. The needed change and rest seemed for a time to renew his lost strength, and he felt that he was fast improving in health.

But finally he was stricken with that which those about him supposed to be death. The body was placed in a metallic casket preparatory to its transportation across the water to his family. The man had passed into a condition which gave the body all of the outward appearances of death, and while in that state the body had been prepared for shipment. While the man was seemingly dead his spirit had not been released from the body, and he was conscious of everything which took place about him, but was incapable of making the least sign to attract the attention of those present.

Picture to yourself, if you can, the horror of his position. The mind—the man—fully alive to all that was being done about him, but unable to make known his condition through the avenue of any of the senses. He knew when they first pronounced him dead. He understood their conversation, when the question of the disposition of the body was being discussed, and he realized what was taking place when his body was being laid in the casket, and when the lid of the casket was being fastened. Imagine the terrible mental suffering of that man as he lived through those awful hours.

The spirit was at last freed from the body, but not until after the casket had been placed aboard ship and a part of the journey across the water had been accomplished. There was a brief space of time during which the physical functions were restored, and the struggle at that period must have been terrible; but one horrible feature could have been added to increase the intensity of his suffering, and that would have been to have passed through the ordeal of funeral service and burial.

The first excited condition which he displayed was due to the fact of his having taken on the condition immediately preceding the dissolution of the spirit and the body; and for a few moments he fully believed that he was in the casket. He realized my presence, and would call upon me to assist him in getting out of the box in which he believed himself to be confined.

After a time we succeeded in getting him into a state of mind where it was possible to interest him in questions that did not pertain to his own personal experiences. I then began to talk with him regarding the truths of Spiritualism, and explained to him that the life beyond this was so entirely different from that which the majority of mortals had been taught to believe that many made the change called "death" without being aware of it or understanding what change it was that had come to them. I told him, too, that it is possible under certain conditions for those who are in Spirit-life to communicate with those in earth-life; that communication between the two worlds can be carried on in many ways; that through one avenue of communication I had many times conversed with spirits just as intelligibly as we were then talking together. Not realizing his condition at the time and never before having had the experience himself, he was unprepared to admit the possibility of such intercourse. He considered my past experiences interesting, and expressed a determination to investigate "trite phenomena on his own account."

I explained to him that, according to the teachings of those who had experienced life in the Spirit-world, "there is no death; what seems so is but change," a mere separation of the immortal spirit of man from the mortal body; that life is taken up by the spirit in the Spirit-world, just where it is laid down here; that is, we begin the spirit life at the same point of mental or spiritual development that we had arrived at in mortal life; that opportunity is afforded in Spirit-life to rectify and out-work all the errors of earth-life; in fact, that all must work out their mistakes or they cannot progress, and that we are taught that sooner or later all do progress.

The reasonableness of the philosophy of Spiritualism appealed to him, and he felt that if we were convinced of the truth of that which had been given to us, we could not be afraid to enter Spirit-life. I asked him if he were prepared and willing to make the change, and he replied that he felt he was neither prepared nor willing. There were many things he had done that needed re-arranging, and there was much knowledge of the future life which he hoped to acquire preparatory to making the change. He was unwilling to depart from this life, because there were those dependent upon him whose lives would be seriously affected by his being taken away. There was his mother, who, while she owned the home in which they lived, was dependent upon him, in a measure, for support. There were two sisters who were attending school and a brother whom he was educating. He felt that he could not be content to leave them, even though he had made some provision against such a contingency in the way of life insurance.

When, at last, I informed him that he had indeed left the form; that his terrible experience in the casket had ended in the separation of the spirit from the body, he could not for a time realize that I was telling him the truth. I called his attention to that which I had previously told him in relation to spirits not being unable to understand that they had made the change, owing to the fact that they had been incorrectly taught regarding the condition of the spirit after the birth into spirit-life; and by persuading him to note his own appearance and that of those surrounding us, I was enabled to convince him of the truth of my assertion.

At first he could not be reconciled to the change, but after I had reasoned with him a little, and had commended him to the care and teachings of those bright and beneficent intelligences who work in connection with us, he saw the wisdom of a graceful submission to the inevitable, and, thanking us for the assistance given him, he withdrew.

There is but one lesson which I shall endeavor to deduct from the above-mentioned experience, and that is: Be careful that you do not, through ignorance of the truth, place any person in a like position to that occupied by this man, in his awful experience. Have a care that there be no question of the fact that dissolution has really taken place before permitting a body to be laid away in the earth, or otherwise disposed of. E. T. WASHBURN.

(TO BE CONTINUED.)

Florida Camp.

The National Spiritual and Liberal Association, that held its annual meeting at De Leon Springs, Florida, in January and February, 1893, having failed to secure proper accommodations at that point for the season of 1894, has, through its representatives, located at Winter Park, where, we trust, the facilities will be ample for taking care of the people who will want to attend the camp, as well as take advantage of the excursion rates that may be secured. Winter Park is some forty miles south of De Leon Springs, on the same trunk line of railroad from Jacksonville to Tampa. It is beautifully situated in pine lands on a chain of lakes, twelve miles from, and ninety feet above, the St. John's river. Further particulars, as well as programme of meeting, excursion rates, etc., will be given later. A. GASTON.

The earliest coinage intended for America, was of copper, and made in the Bermudas in 1615, and called the "Hogge Penny," from the figure of a porker on the obverse. Only two pieces are known to be in existence.

Most of the Wood coinage of 1717 and 1718 was designed for use in the American colonies. The Wood coins were not, however, well received either in Ireland or America. They are generally known as the Rosa coins.

The Astral Body.

TO THE EDITOR:—Some time since I saw it stated in one of the Spiritual papers that the "Psychical Society" seek no further evidence in proof of the fact that we have a spiritual or astral body, that can, under certain yet unknown conditions, be projected or, in other words, sent out, thus making it possible for an individual to be in different places at the same moment, distance cutting no figure. What they, the "Psychical Society," now ask for, is a knowledge of the law by which this "projection" is possible.

For some years prior to reading this statement I had been very much interested in this line of thought, and the projection of the spiritual body has been an interesting study to me, and during the time that I have been practically investigating in this line I have succeeded in getting (so to speak) outside of myself on three different occasions, in proof of which I have unquestionable evidence.

My object in writing on this subject is to give others who are interested the benefit of my experience, and that they may test my mode of doing; and at the same time possibly assist in the discovery of this as yet unknown law governing the projection of the spiritual body.

My experiments have mostly been made at night, and in as concise a way as possible I will explain my *modus operandi* and conditions needed. One very requisite thing is a quiet mind, free from all business troubles, or, in fact, any disturbing condition.

Eat but little for supper. Have a bed to yourself, and a room, if possible. Do not have too much cover. Get in an easy position so that the limbs will not be cramped. Close your eyes. Wait a few moments, and then say mentally: I am going on a trip—I am going to see . . . Fill in the blank with the name of some relative or friend who resides at a distance, but yet at a place you have visited. This latter knowledge helps to concentrate your thought. Your eyes are closed, remember. Now mentally say: I must get up and dress. I will put on such and such things (naming them); yes, I am dressed. Now I will go and bid . . . good-bye. Now, with my "grip" in my hand, I am going to the depot. There is the ticket office. Yes, I want a ticket to . . . Here comes the train. I am on the car. I have a good seat, and now we have started and in . . . (mention the time) I shall be in . . .

The above is enough to give any one an idea how to proceed. Make your trip a real trip. Speak to the conductor, if you know him, the ticket agent, or your seat-mate. Put in all the details until the time comes (as it surely will) that they will put themselves in, and do not lose sight of the fact that you in all probability will be talking to real people, and they, too, will look upon you as just as real as they are, although your physical body may be quietly resting in bed miles away.

In conclusion, I am satisfied that the projection of the astral or spiritual body is done by concentration of thought, and that when this subject is better understood, we shall be able to account for many of the (so-called) fraudulent spiritual manifestations. Here, perhaps, I had better state why I advise sleeping alone. Should you be out of the body and at a distance, and some one should try to wake you, it might prove disastrous; and the verdict of the M. D.'s no doubt would be "heart disease." HUBERT CHILD.

Wichita, Kansas.

Los Angeles, Cal.

TO THE EDITOR:—I have not seen in your excellent paper any mention of the organization and incorporation of the First Spiritual Society of Los Angeles, Cal. The first meeting for the purpose of forming such a society was held October 15th, and a permanent organization, with over fifty members, was held a week later. Officers and a board of directors were elected, letters of incorporation taken out, a seal procured, speakers engaged, and largely-attended meetings have been held on Sunday afternoons and evenings since, with most encouraging manifestations of interest and promises of success.

Miss Susie M. Johnson, of Long Beach, lectured on the last two Sunday evenings, and she has been engaged for the present month. Last Sunday evening Mrs. Ella M. White, of this city, a medium of well-developed power, pleasing manner and unquestionable integrity, gave many psychometric readings and convincing tests.

There are now one hundred names enrolled as members, and the society is arranging to put on the platform this winter some of the ablest exponents of the Spiritual philosophy to be obtained. The hall now used will comfortably seat only about 250 persons, but a committee is endeavoring to find a larger and pleasanter one. Successful lecturers in the East, or in any part of the country, who contemplate visiting the Pacific coast, should put themselves in communication with H. W. McCUNE, Secretary, 414 West Third street.

"A Witch of the Nineteenth Century."

This remarkable story, which was continued in THE PROGRESSIVE THINKER for eight weeks, and excited wide-spread interest, will be sent free to all new yearly or trial subscribers. Bear this thought in mind. It alone is worth the price of a year's subscription. Induce your neighbor to send 25 cents for a trial subscription.

A series of coins were made for Kentucky during the Revolution. One side bore the legend, "Our cause is just;" the other the words, "Unanimity is the strength of society." Among the titles of the Roman Emperors were Augustus, Caesar, Divus, Pius, Felix, Clemens, Tranquillus, Sanctissimus, Alissimus, Dominus and others of similar ponderosity.

POEMS OF PROGRESS. BY LIZZIE DOTE. They are really valuable. Price \$1.00.

At the Spiritual Institute and Home.

In my business travels it has been my good fortune to visit the little town of Liberal, Mo. As I am an old Spiritualist and interested in progressive thought generally, I concluded to avail myself of the opportunity to visit the Spiritual Institute and Home recently established there. During my visit I was invited into the recitation-room during the session of the psychic class, and found in charge of a class of seven students Prof. M. Theresa Allen. The room is a good sized reception-room, neatly fitted up for school purposes, with a large and well-stocked library of a choice collection of Spiritual and Liberal books and with several sets of encyclopedias, to which the students have free recourse. The walls are ornamented with portraits of various pioneer workers of the past and present in the Liberal and Spiritual cause.

The room was filled with an air of unexpressed thought, which was quite impressive to one not accustomed to a mental atmosphere of that kind. The students were all busy writing, and I was told by the professor that it was the first examination of the psychic class—just one month from date of opening, October 17, 1893.

I was then handed a list of ten important questions that the students were required to give a written report upon to their professor. Among the books used in the psychology class I found: "Studies in Psychic Science," by Hudson Tuttle; "Psychopathy," by Mrs. C. L. V. Richmond; "Psychometry," by Prof. J. R. Buchanan; a comprehensive work on "Psychology of Illusions," and a fine display of "Psychical Research Proceedings," together with many works of other leading authors on spiritual science.

These students, I am told, are all mediums, and desire to fit themselves as instruments for the Spirit world, equipped with the most modern thought and research in spiritual matters. Mrs. Allen said: "In connection with these three lectures per week, the class in psychology constitute also a developing class for the unfoldment of their mediumship. We are already receiving some fine tests of spirit-presence and aid through these mediums. Besides this, they attend the classes in physiology, Latin, algebra, geology, astronomy, chemistry, phonology, hygiene and other branches." The geology class has recourse to a large and fine collection of geological specimens, which, I understand, were collected from many parts of America and Europe.

Mr. Walser, the business manager, is having completed a new dining-room, kitchen, conservatory and seance-room for the use of the Institute, which will add quite a feature to the Home.

The more secular branches of education at this college are in charge of Rev. J. De Buchanan, M. D., Ph. D., president, and Prof. James Madison Allen, both very genial and well-informed gentlemen, and thoroughly qualified for their respective positions in the school, as one can readily realize when in conversation with them, as I have had the pleasure of while visiting there.

Upon the whole, I was much pleased with the beginning made at Liberal of a Spiritual Institute and home. L. M. WILLIAMS.

Spirit Photography.

TO THE EDITOR:—With all due respect for the opinion of Mr. L. Peterson, of Seattle, Wash., who thinks that spirit photography "is a comparatively new undertaking from the spirit side of life, and has not got beyond the experimental stage," I have to say that in 1869 I sat for and obtained a spirit photograph in Buffalo, N. Y., on which were at least two persons—relatives—recognized. Previous to the above date (a few years, probably), W. H. Mumler, at 630 Broadway, New York, produced numerous spirit photographs, and was prosecuted and persecuted as a criminal, and charged with obtaining money under false pretenses. He was pronounced innocent after an exhaustive trial, and Mayor Hall of the great city of New York lost his case, and had his labor for his pains. I shall be pleased to give your readers, if desired, a full history of this celebrated case, compiled from the *Banner of Light* more than a quarter of a century ago.

A visit to the gallery of Mr. H. E. Chase, No. 2550 Broadway, Cleveland, Ohio, will demonstrate that spirit photography has "got beyond the experimental stage," and that those of us who can attract our spirit friends into our environments will find that they can be photographed. C. H. MATHEWS.

New Philadelphia, Ohio.

Musical Reception.

On Monday evening, at No. 32 Ogden avenue, Chicago, Ill., Mrs. Eva Hill, of Greenwich, N. Y., was given a reception by Mrs. Pet Anderson Bouvier. This lady is inspired by the musicians of the past, both male and female; does not understand music herself, never having taken a lesson on piano or organ. The influences use the organ, and entrance her at the instrument. They sing in trio, in duet or single voice; use five different languages while singing—the old Greek is one of them, English is another. Voices are bass, tenor and soprano. Mrs. Hill is a lady in private life, but is being brought before the public against her wishes or inclinations to demonstrate the power of spirit through matter, showing that all genius lives and attracts to itself like elements, even after the body has fallen from the soul; genius is immortal. We had a feast for the soul that evening; there were many cultured ladies and gentlemen present; and one lady gave an inspirational poem. Addresses were made, and all present felt heaven was here upon the earth, when we make conditions for it.

Mrs. Anderson has been a faithful worker in the cause of Spiritualism, which will solve "the problem of life" and uplift minds to a knowledge of themselves and the laws controlling their being. H. E. HOLBROOK.

Jacksonville, Ill.—A New Medium.

It was our fortune to be called for a week's work to this town, comprising a population of 15,000, and containing an institution occupied by Catholic Sisters, a denominational college for young ladies, another for young men, twenty-three churches, and twenty-two saloons. The town is also blessed with a large insane asylum and one private institution for the same unfortunate class, as well as institutions for the deaf and dumb and the blind. As might well be supposed, the atmosphere was not conducive to spiritual work, especially as there is a strong element of opposition and much ignorance on the part of the masses concerning the claims of the Spiritual philosophy—added to this is the apathy among those who might put shoulder to the wheel, but who will not, for fear of that delectable old lady, Madam Grundy. We gave two lectures in a fine hall provided for that purpose, and while the audiences were not large, they were appreciative, and we trust there was seed sown which will produce fruitage bye and bye. We also held a parlor meeting at the home of Mr. and Mrs. George Lyne, where we were bountifully entertained, and where we met friends and old-time workers in the persons of Mr. and Mrs. Henry Hammon, of Topeka, Kansas. This meeting was well attended and there were many earnest inquirers and investigators who expressed themselves delighted with the opportunity afforded. Many descriptions of spirit friends were given and were ably assisted by Mr. and Mrs. Rosenstien, both good mediums and formerly of Chicago.

A new medium is being developed here in the person of Edward Major, and when we consider that only a little more than a year has elapsed since he first became aware that he possessed occult powers, his development is marvelous. He has various phases, including clairvoyance and clairaudience, slate-writing and independent writing which is produced on tablets and sheets of paper pinned upon the curtains of the cabinet while the medium sits outside. Sheets of celluloid are also put between closely-folded slates and then placed in the cabinet, on which appear writing and drawings in various colors, including landscapes and portraits—all these are produced without the presence of the medium in the cabinet. For about four months he has been sitting for materialization and in this phase has already developed astonishing results. As yet the forms do not possess the power of speech to any extent, but in their make-up are truly wonderful. There is an entire absence of white flowing robes, veils, and other things usually accompanying form manifestations, each spirit appearing in its own proper costume. Both sexes and all sizes are represented, while many of the forms and faces are as beautiful and perfect as finely moulded statuary. The light is furnished by a large bull's-eye lantern placed directly opposite the door of the cabinet, and which throws the light directly upon the spirits manifesting, affording all a satisfactory view of the manifestations. If nothing intervenes to prevent the further development of this instrument, he will be heard from in the near future. He is working against great prejudice in the community, because of his lowly origin and the indiscretions of earlier years, but according to the testimony of all familiar with the facts, is now living a blameless life. It is a repetition of the old question: "Can any good thing come out of Nazareth?" He has friends who are standing by him nobly, and he should have the kindly sympathy and extended welcoming hand of all Spiritualists, so long as he is doing everything in his power to help himself. We are, however, obliged to note the fact that there are those claiming to be old Spiritualists, and well versed in our philosophy, who absolutely refuse to extend a helping hand, even refusing their sympathy or a kindly word in his behalf, because of the ignorance and prejudice of the masses. What are such Spiritualists good for? and of what benefit are they to Spiritualism? Who can tell? WILL C. HODGE.

471 West Madison street.

Florida Camp-Meeting.

Owing to the financial stringency, through which the De Leon Springs Company was unable to erect the necessary hotels and other buildings, the management have decided to hold the coming session at Winter Park, Florida, commencing January 14, 1894. This is reached from Jacksonville over the lines of the J. T. and K. W. R. R., and the South Florida Railroad, and is eighteen miles south of Sanford. The town and vicinity are extremely picturesque, and the climate one of perpetual summer. It has good hotels and boarding-houses, and can take care of our people at very reasonable rates. Full information will be given later on through the columns of THE PROGRESSIVE THINKER. A very low round-trip rate on the railroads has been promised. Further particulars upon application. W. S. ROWLEY, President.

9 Glen Park Place, Cleveland, O.

"Antiquity Unveiled," communications from ancient spirits. Apollonius of Tyana, the Jesus of Nazareth, St. Paul and John, the revelators of the Christian Scriptures, return to earth as a spirit, and explain the mysteries that have concealed the theological deception of the Christian hierarchy. 608 pages. A very valuable book. Price, \$1.50; postage, 12 cents.

The first Maryland coins were minted in 1662, and were put in circulation by an act of council ordering every household to bring in sixty pounds of tobacco and receive 10 shillings of the new money in exchange for it. The emblem of an open hand has been a favorite device on coins. It has been found on the coins of India, of Phoenicia, Mexico, Rome, and was frequently employed as a device on the skin currency of our aborigines.

LIFE, A NOVEL, IT BEAMS WITH AD-vanced thought, and is fascinating. Price 50 cents.

FIFTY YEARS

IN THE CHURCH OF ROME.

A Remarkable Book.

This is a remarkable work by FATHER CHATELAIN. It exposes even to the minutest details the corruption that exists in the Church of Rome. It is a work of 894 pages, and should be read as a matter of history by every Spiritualist. The following is a partial list of the table of contents:

CHAPTER I.
The Bible and the Priest of Rome.
CHAPTER II.
My first school-days at St. Thomas—The Monk and Cellar.
CHAPTER III.
The Confession of Children.
CHAPTER IV.
The Shepherd whipped by his Sheep.
CHAPTER V.
The Priest, Purgatory, and the poor Widow's Cow.
CHAPTER VI.
Festivities in a Parish—The First Communion—Initiation to Idolatry.
CHAPTER VII.
The First Communion.
CHAPTER VIII.
Intellectual Education in the Roman Catholic College.
CHAPTER IX.
Moral and Religious Instruction in the Roman Catholic College.
CHAPTER X.
Frequent Children in the Convents and Nunneries of Rome.

CHAPTER XI.
Rome and Education—Why does the Church of Rome hate the Common Schools of the United States, and want to destroy them?—Why does she object to the reading of the Bible in the schools?
CHAPTER XII.
Theology of the Church of Rome: its Anti-Social and Anti-Christian Character.

CHAPTER XIII.
The Vow of Celibacy.
CHAPTER XIV.
The Impurities of the Theology of Rome.
CHAPTER XV.
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CHAPTER XLI.
Bird's-eye View of the Principal Events from my Conversion to this day—My Narrow Escape—The end of the long journey through the Desert to the Promised Land.

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BY LOUIS FIGUIER.

Translated from the French.

BY S. R. CROCKEE.

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This little volume might well have been entitled: Spiritualism Demonstrated by Science. It is written in that peculiarly interesting style in which French writers excel when they would popularize scientific subjects in adaptation to the needs of the general reader. The author is not a Spiritualist, even mentions Spiritualists as "devotees of a new superstition," etc., etc. In which he manifests the usual attitude of the "rationalist" class. Yet he says again: "There is a true and respectable idea in Spiritualism," and regards as "poor" the fact of communication between superhuman and the inhabitants of Earth; and he goes on to relate instances of fact in evidence. There is a Spiritualist in the midst of the author's ideas, but the whole mind will readily select and arrange the pros and cons, and out of the whole will get out good mental culture, and much valuable information. The author holds the theory of reincarnation.

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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

MARK.

I promised to say very little about the Book of Mark. The reasons are: 1. Mark has said but little but that has been well-said, and has been commented on in Mathew. 2. Mark knew personally little of what he wrote. He never, personally, knew Jesus. All he knew of him he learned from hearing Paul preach. As Paul never saw Jesus during his earthly life, it may be inferred that his knowledge of him was very meagre.

Jesus thoroughly believed in mountainous regions for spiritual development; he also believed in developing mediums by ordination, or by the laying of his hands upon them. Chapter iii., 13 to 15, says: "And he goeth up into a mountain and calleth unto him whom he would, and they came unto him; and he ordained the twelve that they should be with him and that he might send them forth to preach."

"That Jesus believed in private circles is proved by the statement found in chapter v., 35 to 43. There Jesus healed the ruler's daughter, who was supposed to be dead. But Jesus said, in verse 39: "Why make ye this ado and weep? The damsel is not dead, but sleepeth." They were scoffers, and laughed him to scorn, but Jesus put them all out. The fact is, Jesus was determined to have a thorough harmonious circle, so he took with him only Peter, James and John, and the father and mother of the girl. Then he took her by the hand and spoke to her, and thus proved that he was clairvoyant when he said: "She is not dead, but sleepeth." In this case clairvoyance was worth more than the world's pseudo-science, which would soon have buried the girl.

That opposition affected Jesus much the same as it does mediums to-day is proved by chapter vi., 4 to 6. Here Jesus "could do no mighty works, save that he laid his hands on a few sick folk, and healed them," and he went around among the villages teaching. In this chapter he called the twelve disciples and sent them out to preach, to cast out demons and to heal the sick.

It was in this chapter where Jesus walked on the water, which, he remembered, was in the fourth watch of the night. See verse 48. In fact, the most of the Biblical manifestations occurred in the night. In this same chapter also they brought the sick in touch of Jesus so that he could heal them. See verse 56.

In vii., 32, Jesus healed a man whom the world now supposes to have been stone deaf—probably born deaf—but he was not. The case reads as follows: "And they bring unto him one that was deaf, and had an impediment in his speech, and they beseech him to put his hand upon him. And he took him aside from the multitude, and put his fingers into his ears, and he spit and touched his tongue." This reads very much like modern spiritual healing. "He took him aside from the multitude." The object was to get the patient where no magnetism except that from himself could affect him. For some reason Jesus adopted the popular custom of his time of using saliva as a remedy; this, combined with magnetism, did the work. It will be found that he used it in Mark viii., 23, and in John ix., 6.

The next case of healing was that of the blind man, in viii., 23 to 26. Here the remedies were saliva and magnetism. Also we find it took a second treatment to perfect a cure. This takes the whole case out of the realm of miracles, and makes it a perfectly legitimate case of spiritual healing. It seems, also, that Jesus did not want the man to report the case. A report would lead to discussion, this would bring conflicting elements to bear on the man, and, perhaps, destroy the good work done.

In this chapter, also, is another instance of phenomena-hunters looking after a "sign from heaven." How many times curiosity-seekers have been disappointed in their sign-hunting! See verses 11 to 17.

In ix., 14 to 30, is a case of obsession, and of Jesus casting out the obsessing spirit.

In xi., 13, 14, Jesus curses the fig-tree because it did not yield figs out of season. While this phenomenon shows that Jesus was subject to about such caprices as many modern mediums, it shows that thoughts are things, and that they have much power for evil as well as for good, especially when put into words. They can kill as well as cure.

That Jesus believed in trance or inspirational speaking, especially in certain cases, is proved by chapter xiii., 11, where he says: "But when they shall lead you and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate; but whatsoever shall be given you in that hour, that speak ye; for it is not ye that speak, but the holy ghost." Be it remembered that that holy ghost, which was to talk without premeditation on the part of the speaker, was the *pneumatika hagion* which I have elsewhere shown to signify spirit power.

Sometimes our spirit friends appear to us as little children; sometimes as feeble old people; again the same persons will appear in all the vigor of man and womanhood; so Jesus appeared in different forms; xvi., says: "And after that he appeared in another form as they walked and went into the country. And they went and told it unto the residue, neither believed they them." This whole connection shows how skeptical they were. They not only would not believe the testimony of others, but some of them even doubted after they had seen and talked with Jesus.

That Spirit-Jesus believed that such spirit manifestations as healing the sick, etc., were

to continue right along is proved by verses 17 and 18, which read as follows: "And these signs shall follow them that believe, in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing it shall not hurt them."

I now pass to a consideration of the book of

LUKE.

Luke was another writer who wrote from hearsay. He told but little that has not been found in Matthew and Mark. He was not personally acquainted with Jesus. He begins his narrative as follows: "Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most assuredly believed among us, even as they delivered them unto us, which from the beginning were eye-witnesses and ministers of the word; it seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus, that thou mightest know the certainty of those things wherein thou hast been instructed." Luke i., 1, 2.

It will be seen that Luke was giving a "declaration," or *digression* of the things "believed among us," not of things known to him. Furthermore he gives the things believed "as they were delivered" by those who "were eye-witnesses from the beginning," and "ministers of the word." Thus Luke, for his narrative, depends on the ministers—a class who could hardly be trusted for accuracy and truthfulness to-day. Luke says he has had a "perfect understanding"—not from what he has seen, but from what "they delivered unto us."

From what book opens out with Zacharias, the priest in the temple, and the whole multitude without praying; thus affording the very best opportunity for spirit manifestation. The manifestation came, the story says, "and there appeared unto him an angel of the Lord, standing on the right side of the altar of incense." Verse 11 this angel enters into conversation with Zacharias, in which he tells him that his wife Elizabeth shall have a child that shall be filled with the holy ghost—that is, with spirit-power—from the time of his birth. In verse 17, he says: "And he shall go before him in the spirit and power of Elias (the spirit and power of Elias was the holy ghost) to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord." In verses 18 and 19 the angel announces himself as Gabriel, called in Daniel, 21, "the man Gabriel."

The Elias here announced as John's control is none other than the Elijah of the Old Testament. As this is undisputed, I will not take the time and space here to present the proof. Verse 22 announces that Zacharias was speechless because of the vision which he had seen. In verses 26 to 36, this same angel Gabriel appears to Mary with the announcement that Jesus was to be born.

In ii., 9, 10, the angels announce to the shepherds the birth of Jesus. In verses 25 to 30, Simeon, the medium, had a revelation from the holy ghost, that he should not depart this life until he had seen the Lord's Christ—the Lord's medium. This was literally fulfilled. In verses 29 to 34, Simeon indulges in certain predictions concerning Jesus. In verses 36 to 40, the old medium, Anna, recognized, the mediumship of Jesus. In verses 40 to 47, Jesus, at the age of twelve years, was filled with the spirit, and astonished the learned men of Israel with his questions and answers.

In chapter iv., 17 to 26, Jesus, after reading to the Jews from the Book of Isaiah, "The spirit of the Lord God is upon me, because he hath anointed me" (that is, christened me, christened me or made a medium of me), informed his hearers that in old times the manifestations were not nearly so common as they had supposed, nor should they be with him. His words on the subject are: "Ye will surely say to me this proverb—physician, heal thyself. Whatsoever we have heard done in Capernaum do also here in thy country." And he said: "Verily I say unto you, no prophet is accepted in his own country. But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land, but unto none of them was Elias sent save unto Sarepta, a city of Sidon, unto a woman that was a widow. And many lepers were in Israel in the time of Elisha, the prophet, and none of them was cleansed saving Naaman, the Syrian." Verses 23 to 27.

This text ought to forever stop the mouths of those who want manifestations—here, now, anywhere, with or without conditions. Such manifestations as the average sign-hunter is after never were and never can be universal. In v., 20 to 24, Jesus heals one who was sick of palsy. This case of healing was so wonderful that it led the writer of this book to say: "And they were all amazed, and they glorified God, and were filled with fear, saying, we have seen strange things to-day."

In vii., 37 to 39, Jesus associated with certain persons not supposed to be as "pharisees as ice," and this caused certain ones to call him mediumship in question. They said: "If this man were a prophet (medium), he would have known who and what manner of woman this was." Verses 23 to 27.

In viii., 52 to 56, Jesus, after putting the enemies of his work out of the house, raises the supposed to be dead ruler's daughter.

In chapter ix. is Luke's record of the transfiguration. In verses 37 to 39 he casts an angry demon out of a young medium.

In x., 17, the disciples rejoiced that they had power over demons, and Jesus said: "Rejoice not that ye are subject to you, but rather rejoice because your names are written in heaven." After which he says: "Blessed are the eyes that see the things that ye see, for I tell you that many prophets and kings 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."

In chapter xiii., 11 to 13, Jesus cures a woman of an eighteen years' infirmity by simply laying his hands upon her.

In xxi., 23, Jesus prayed, and the writer said: "And there appeared an angel unto him from heaven, strengthening him." This not only shows the ministry of angels back there, but it also shows that Jesus—be he God, medium, or only an ordinary man—could be strengthened by an angel or spirit.

In verse 64, Jesus' enemies thought they would test his clairvoyance. The record says: "And when they had blindfolded him they struck him on the face, and asked him, saying: 'Prophecy who is it that smote thee.' Jesus, who had told so many wonderful things, could not tell that. This satisfied his enemies that he was an impostor—just as thousands have been satisfied in this era that mediums are impostors.

When Jesus was crucified, it was said in xxi., 40; that he said: "Father, into thy hands I commend my spirit; and having said thus he gave up the ghost." A better record would be, yielded up the spirit. This shows the writer to have believed the spirit to have been a separate entity, which the body gave up at death.

In xxiv., 4, when the women went to the sepulchre, "two men stood by them in shining garments," and spoke to them: "When the women returned and related the phenomenon, 'their words were as idle tales, and they believed them not.'" Verse 11.

In verses 14 to 16, "Jesus himself drew near" to two of his former associates, "but their eyes were holden that they should not know him." In verse 23, the women told the story of the two men standing by them in the morning, but by this time the two men had become "a vision of angels."

Verses 28 to 30 read as follows: "And they drew nigh unto the village whither they went, and he made as if they would have gone further; but they constrained him, saying, abide with us, for it is toward evening, and the day is far spent, and he went in to tarry with them. And it came to pass as he sat at meat with them, he took bread and blessed it, and broke and gave it to them, and their eyes were opened, and they knew him, and he vanished out of their sight." Here was a materialization, a breaking of bread and a dematerialization, or a vanishing out of sight.

Verse 34 says: "They said the Lord has risen indeed, and hath appeared to Simon. And they told what things were done in the way, and how he was known of them in breaking of bread."

In verses 36 to 43, Jesus materialized, and appeared in the midst of the twelve. He denied being a spirit—that is, being a phantom. The word rendered spirit in this instance is, in the best Greek version, *phantasma*, not *pneuma*, the word applied in over a hundred instances in the Greek Testament to the spiritual part of man. On this occasion he ate fish and honeycomb with them, and finally led them out as far as Bethany before he was parted from them. See verse 51.

We now pass to an examination of the Book of

JOHN.

This book, if written by a Jew at all, was probably written by a Gnostic Jew. It was more probably written by a Greek, who was determined to fasten his theology upon the Jewish mind. It is supposed by Christian scholars to have been written as a kind of an addendum to the other gospels some thirty to fifty years after the others were written. It records many things not found in either of the other gospels, among them the story of Jesus and the woman of Samaria; the circumstance of the healing at the pool of Bethesda; the story of the woman taken in the very act of adultery; the resurrection of Lazarus, and many of Jesus' talks with the Jews. With these I need not meddle; my duty is to bring out some of the main spiritual points of this book.

In chapter i., 32, 33, John tells of the test he got of Jesus' mediumship. In verses 42 to 51, Jesus demonstrates to Nathaniel his clairvoyant power, and promises more.

In ii., 6 to 10, is the not very pretty manifestation of turning water to wine for people who had already "well drunk." In verses 24 and 25 the psychometric power of Jesus was described as follows: "But Jesus did not commit himself unto them, because he knew all men, and needed not that any should testify of man, for he knew what was in man."

In iii., 1 to 8, Nicodemus, a member of the Jewish senate, went to Jesus in behalf of the Jews, and acknowledged his mediumship. He said: "We know that thou art a teacher come from God, for no man can do those miracles that thou doest except God be with him." In speaking of Jesus' mediumship, John said: "God giveth not the spirit by measure unto him." Verse 23.

In chapter iv. is the conversation between Jesus and the naughty woman of Samaria. In this Jesus, after telling in a kind of blind way of his mediumship, asks her to call her husband. When she says she has none, he answers, in verses 17, 18: "Thou hast well said I have no husband, for thou hast had five husbands, and he whom thou now hast is not thy husband." This caused the woman to say: "Sir, I perceive that thou art a prophet." Verse 19. Our modern idea of a prophet is a fortune-teller, or one who foretells future events. But though that may have been embraced in the idea, it was never the leading thought when the word was applied to Jesus. The word medium would always fit the case better than the word prophet. See Luke vii., 16; xxiv., 18; John vi., 47; vii., 40; viii., 17.

Jesus' talk to the woman convinced her so thoroughly that she went to her friends and said: "Come, see a man which told me all things that ever I did. Is not this the Christ?" There really is no better definition of the word Christ than medium; the woman really said: *Is not this a medium?*

All the conversation between Jesus and this woman is not recorded, for in verse 39 she again says: "He told me all that ever I did."

In verse 42 the Samaritans said to the woman: "Now we believe, not because of thy saying, for we have heard him ourselves."

In verse 50, Jesus heals the son of a nobleman at a distance.

In v., 1 to 9, Jesus, at the pool of Bethesda, finds a "great multitude" of sick folks, and heals just one. If Jesus was a medium subject to all the conditions of modern mediums, I can see why only one was healed; but if he was an all-powerful and an all-good God, I cannot see why he did not, while he was in the miracle business, heal all this "great multitude." The position taken by Spiritualists is that his mediumistic power told him that there was one he could heal, and, having performed that one cure, he went away and left the whole multitude there sick.

In vi., 17 to 20, is the history of Jesus walking on the water. John was very particular to say this was done in the dark.

In vii., 15, the Jews marveled at Jesus' education, he never having learned his letters. People in this dispensation have often marveled in like manner at the wisdom of some of the discourses given through some of our uncultivated mediums.

In vii., 40 and 41, some of the Jews acknowledged Jesus' mediumship, others debated the question whether he was the Christ. Some are never satisfied with what they see and hear. The Jews of Jesus day were eminently satisfied with what Moses had done fifteen hundred years before, but not with what occurred before their own eyes. All this proves that people are apt to see more through other people's eyes than with their own. See John vi., 28 to 32. So in this chapter, verse 31, they say: "When Christ cometh, will he do more miracles than this man hath done?"

In verse 46, some acknowledged his power by saying: "Never man spake like this man." Yet others were afraid to believe because the thing was not popular. They say: "Have any of the rulers or of the Pharisees believed on him?"

In ix., 6, 7, Jesus opened the blind man's eyes by spitting on the clay, and making a salve of clay and spit, and anointing the man's eyes with it. This caused the man to say, in verse 17: "He is a prophet." That is, a medium.

In xi., 47 to 50, after he had raised Lazarus out of supposed death, the record says: "Then gathered the chief priests and Pharisees a council, and said: 'What do we, for this man doeth many miracles? If we let him thus alone, all men will believe on him, and the Romans shall come and take away both our place and nation. And one of them, named Caiaphas, being the high priest that same year, said unto them: 'Ye know nothing at all, nor consider that it is expedient for us that one man should die for the people, and that the whole nation perish not. And this spake he not of himself, but being high priest that year, he prophesied that Jesus should die for that nation.'"

The words, "and this spake he not of himself," shows that the writer acknowledged the influence accompanying Caiaphas.

Chapter xii., 28 to 30, says: "Father, glorify my name. Then came there a voice from heaven, saying: 'I have both glorified it and will glorify it again. The people, therefore, that stood by and heard it, said that it thundered; others said an angel spake to him. Jesus answered, and said: 'This voice came not because of me, but for your sakes.' Here a spirit voice speaks to Jesus, and even the Jews recognize it as the voice of an angel.

Prejudice was as strong in those days as it has ever been since. Verses 42 and 43 state the matter as follows: "Nevertheless, among the chief rulers, also, many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue, for they loved the praise of men more than the praise of God."

In xiii., 21, Jesus is inspired to foretell that one of his supposed friends shall betray him. After a while he was able by a physical manifestation through his own hand to tell who it was. See verse 26.

In verses 33 to 38, Jesus foretells his own suffering and death. In verse 38, he uses language which afterward proved to be a test for Peter. See xviii., 27.

In xiv., 1 to 28, he delivers what might properly be called his own funeral discourse. He tells his friends that he goes to prepare a place for them, and that he will come again and receive them. Verse 8. He promises them that they shall have the power, and even greater power than he had. Verse 13. This, by the way, does not look as though he esteemed himself as the one and only Christ; it looks more as though he regarded himself only as a medium.

In verse 16, 17, he promises them that he will send the comforter, even the spirit of truth, to them. In verse 18, he says: "I will not leave you comfortless; I will come to you." Many Spiritualists have made like promises to their weeping friends.

In verse 19, he says: "Yet a little while, and the world seeth me no more; but ye see me, because I live, ye shall live also." This is a plain promise to them of clairvoyance; besides that, he instructs them that the phenomenal evidence that he is alive is to be taken as evidence that they shall live also. That is the very kind of evidence that Spiritualists use.

In verse 21, he says: "I will manifest myself to him." Verse 26 says: "But the comforter, which is the holy ghost, whom the father will send in my name, shall teach you all things, and bring all things to your remembrance whatsoever I have said to you." This comforter, the holy ghost, I have elsewhere

shown to be spirit power. "He shall teach you all things." How many mediums there are in the world who never had any other teacher.

In verses 28 and 29, he says: "Ye have heard how I said unto you, I go away and come again unto you. If ye loved me ye would rejoice, because I go to my father, for my father is greater than I. And now I have told you before it came to pass, that when it is come to pass ye might believe." Stronger discourses on Spiritualism cannot be found in any of the mediumistic discourses of to-day than is found in this, Jesus' dying sermon.

In xv., 26, the matter is again referred to as follows: "But when the comforter is come, whom I will send to you from the father, even the Spirit of Truth, which proceedeth from the father, he shall testify of me."

In xvi., 7, this "comforter" is again promised as follows: "Nevertheless I tell you the truth; it is expedient for you that I go away; for if I go not away, the comforter will not come unto you; but if I depart I will send him to you."

In verse 13, he says: "Howbeit, when he, the spirit of truth, is come, he will guide you into all truth, for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will show you things to come."

The various appearances of Jesus after his resurrection out of the dead contain the most positive proofs of materialization. In xx., 12, 13, Mary saw two angels, who spoke to her. In verse 13, 14, Jesus spoke to her, but she did not recognize him. In verse 16, she found out that it was Jesus. In 17, he says: "Touch me not, for I am not yet ascended to my father."

Verses 19 and 20 read as follows: "Then the same day, at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in their midst, and saith unto them: Peace be unto you. And when he had so said, he showed them his hands and his side. Then were the disciples glad when they saw the Lord." Here it will be observed that Jesus stood in the midst of them as materialized bodies do. He did not break through the circle to get into their midst, but the first thing they knew he stood there.

Thomas was not much of a believer in materialization. The record in verses 24 to 27, says: "But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples, therefore, said unto him: We have seen the Lord. But he said unto them: Except I shall put my finger into the print of the nails, and thrust my hand into his side, I will not believe. And after eight days again his disciples were within, and Thomas was with them; then came Jesus, the doors being shut, and stood in their midst, and said: Peace be unto you. Then saith he to Thomas: Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side, and be not faithless but believing."

Here the doors were shut, and, no doubt, fastened, as in modern seances; no chance to smuggle a dummy into the room, and yet Jesus appeared as materialized forms do to day. Thomas was like many others. Verse 29 says: "Jesus saith unto him: Thomas, because thou hast seen me thou hast believed; blessed are they that have not seen and yet have believed." Thus it is proved that physical phenomena convinced Thomas. Why should not phenomena make converts to-day?

In xxi., 4 to 14, Jesus appeared on the seashore, cooked fish for his disciples, and again showed himself.

The Popular Science Monthly for December, 1893.

The illustrated articles are an important feature in the December *Popular Science Monthly*. The number opens with an account by President Jordan, of Stanford University, of the behavior of a South Sea Monkey in the various surroundings of human civilization. It is called "The Story of Bob," and is a delightful mixture of scientific observation and comical incident. Several of Bob's most interesting feats are shown in pictures. The Modern War Vessels of the United States Navy are described by W. A. Dobson, their means of defense and offense being fully explained. The article is illustrated with views of the cruiser New York, the monitor Miantonomah, and other typical vessels. Another copiously illustrated article is The Fruit Industry in California, by Charles Howard Shinn, the pictures comprising views of orchards, specimen trees, and branches of fruit. Prof. G. H. Perkins contributes a paper on The Calumet in the Champlain Valley, in which thirteen forms of Indian pipes are figured. Prof. Huxley's Romanesque lecture on Evolution and Ethics is concluded in this number, and is followed by a critical letter from Robert Mathews. This lecture also furnishes Leslie Stephens with a text for a discussion of Ethics and the Struggle for Existence. Prof. Warren Upham tells what answers are given to the question "How Old is the Earth?" Miss Abby L. Alger contributes a myth of The Creation, told her by a Penobscot Indian. The results of some of Lombroso's recent researches upon Criminal Women are set forth by Miss Helen Zimmermann. Sir Daniel Wilson is the subject of the usual "Portrait and Sketch," the latter being furnished by Horatio Hale. Other articles are State Interference in Social Affairs, being the vice-presidential address of Prof. J. S. Nicholson before the British Association, and the Essay of Jean Rey, by MM. L. A. Hallopeau and Alb. Poisson. Subjects suggested by the closing days of the World's Fair receive editorial comment, and the other departments contain their usual quota of minor scientific items. A scientific magazine the *Popular Science Monthly* has no equal. It is published by D. Appleton & Company, N. Y. Fifty cents a number. \$5 per year.

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