



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

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CHURCH AND STATE.

Facts for Your Consideration.

The proper function of the Church is the fulfillment and exercise of the spiritual in man. The office of all government is the formulation of laws for the regulation of human conduct and enforcing the same at all hazards, at the expense even of life itself. The actions of the Church are peaceful, while the legitimate acts of the government are confined to the physical part of the nature of man and represent physical force.

A wise and just government will keep the Church and State forever separate, fully aware of the events of past history that the Church has always, when she had the power, used physical force to compel a conformity to her particular beliefs, and has murdered millions who refused to obey her commands.

The churches of to-day are appealing to the government to aid them in enforcing their religious views, and were much excited when Chief Justice Fuller finally decided against their appeals. In my opinion, his decision was the crowning act of his life, and leaves no further room for laurels to be won in this sphere. The moral courage and the tremendous pressure was brought to bear against him could only have been attained by a strict adherence to the highest mandates of the soul, and Americans should write in letters of gold the name of MELVILLE W. FULLER.

Many of the converts to orthodoxy are made through fear of death, but we are glad to note that most of the churches are dropping the Holy department out of their religion, and are bending their energies toward spiritual, intellectual and physical culture.

Fear belongs to the physical, and when man is spiritually developed he is above fear. A state of ignorance confines man to the physical department of his nature, leaving him the victim of those who have cultivated their intellectual faculties.

He who plays upon the fears of ignorant humanity to win converts to any form of religion, is a miserable coward, a poltroon, and deserves the strongest censure of his fellowmen, while he who appeals to the spiritual and intellectual in man to cause him to change his erroneous views or practices, is a true man and a benefactor of the race.

The spiritual and intellectual in man should control the physical faculties, and the appetites and passions should at all times be subservient to the highest deductions of reason, which includes intellect and intuition.

The Protestant churches of our country, though their forefathers were driven by physical force from Europe, are petitioning our government to aid them in their religious work, thereby calling into action the very forces by which their forefathers were persecuted and driven to this continent for a refuge. Wake up, churches, and know that when you appeal to the physical in man, or to the government which represents physical force, for aid, you are away out of your legitimate domain and must be called to order. Your domain is the spiritual, and only the spiritual. Even the intellectual field is not yours; it belongs also to the State and is represented by the public school, which is and always must be kept absolutely non-sectarian.

True religion deals not with the intellectual. A man may be an intellectual giant and a spiritual pigmy. He may also be very spiritual and a philanthropist and yet not be very intelligent.

George Washington, in his treaty with Tripoli, said: "This government is in no sense founded upon the Christian religion."

Thomas Jefferson said: "It is wicked and tyrannical to compel any man to support a religion in which he does not believe."

James Madison said: "Religion is not in the purview of human government. Religion is essentially distinct from government, and exempt from its cognizance. A connection between them is injurious to both."

James A. Garfield (himself an occasional preacher), while President of these United States uttered the following: "The divorce between Church and State ought to be absolute. It ought to be so absolute that no church property anywhere, in any State in the nation, should be exempt from taxes; for, if you exempt the property of any church organization, to that extent you impose a tax upon the whole community."

General Grant said: "Keep the Church and State forever separate."

My list of quotations from our glorious ancestors would not be complete without one sentiment from the invincible Gen. John A. Logan, who, in 1862, wrote these words: "This government must be preserved for future generations in the same mold in which it was transmitted to us, if it takes the last man and the last dollar of the present generation within its borders to accomplish it."

CHESTER S. ROUSE,
1709 4th Ave. S., Minneapolis, Minn.

Natural Phenomena.

Champollion, the distinguished Egyptologist, who died in 1832, contended that the giants of Bible fame were personifications of natural phenomena. We are not conscious that any scholar who has investigated the subject has successfully combated the claim.

ORGANIZATION.

The Need of It Shown.

Dr. Hidden Urges Spiritualists to Help.

TO THE EDITOR:—I have been interested in the discussion now going on in the Spiritualistic press relative to the National Association. Speaking in candor, it seems to me that the real point at issue has been overlooked, or rather obscured, in the desire of the writers to air their legal knowledge and to say sharp things at the expense of their fellows. Waiving aside irrelevant matter, the real issue seems to be, is organization necessary? If so, we should organize first and rearrange minor points of difference afterward; the safe rule is, just preliminary, then permanent organization, with all that the latter implies. As I understand it, preliminary organization has been effected, and the good work is being crystallized into permanency, and this is as it should be.

It seems to me that organization among Spiritualists is necessary if Spiritualism is to become more than a mere name in the history of this nation. We claim a following of at least ten millions of Spiritualists in this country; just think of it—a vast array of bright, brainy men and women, without organization, and with scattered ranks—smiled at, sneered at, derided, and all because of a lack of the power which organization gives.

Think for a moment of the Masons, the Odd Fellows, the Grand Army and similar bodies. What makes the members of such bodies respected? The power of organization. Think of the immense influence of the Christian churches; what is the secret of it all? Organization, pure and simple.

Let me say that our National Association has not attained the standard of perfection with which we are wont to credit the bodies alluded to, but even if this be true, it is not strange. Man did not spring into existence physically and mentally equipped as we find him today; neither did the Masons, Odd Fellows, Grand Army or even the churches, become the splendid associations of to-day at a single bound. Time, practice, experience, hard and earnest work, were required to correct errors, rectify mistakes, and to round out and perfect them. If Spiritualists were perfect beings the National Association would embody the wisdom of the ages, and reveal to the world a structure so carefully conceived and wrought as to be without a flaw. But as Spiritualists are only men and women, men and women are far from perfect, I am not surprised to learn that the National Association bears human finger-marks, and to tell the truth, I am pleased, for I feared that preliminary effort at organization would tend in the direction of the ideal, rather than the practical.

Now, why not look at this matter from a business-like standpoint of common sense. As Spiritualists, we need to be, and should become, an organized body, with a central or parent association, having working branches in every city, town and hamlet in the land. We need to do this in order to concentrate our efforts and to secure unity of action, that we may make of Spiritualism a great moral and educational factor. We need an organization big enough and strong enough to build and equip buildings, endow schools and colleges, establish press and lecture bureaus, own and control homes, etc.; an organization big enough and strong enough to stand its ground when attacked; powerful enough to protect mediums, healers and public workers from injustice and harm, to secure for its representatives all the rights and privileges which pertain to the ministers of other bodies—in a word, we need an association powerful enough to secure for Spiritualism public recognition, legislation in its interests, and respect; and this we shall surely have if we help instead of hinder the work already begun.

A beginning has been made. The central or parent body has been incorporated. Washington, the most fitting place, has been chosen as a national headquarters. Now let the Spiritualists everywhere incorporate under the laws of their respective States, organizing State associations, with local or auxiliary branches, as is the case with all the great fraternal organizations of the day. The membership of the State association should be made up of the officers, or, especially, chosen delegates, from the auxiliary branches, and the National Association should be (and in time doubtless will be) composed of representatives from the different State associations, elected in annual session. Let the work of the National Association be conducted by an executive committee chosen by and responsible to the association, as represented by the national body of delegates, the latter in turn being directly responsible to the rank and file throughout the country.

To do all this it is necessary, first, to have a central body, a head; and this, as I understand it, we now have in the National Association. The latter should issue charters to State associations, and these in turn to subordinate branches; not that such national charters carry with them special State rights, from a legal point of view, but because such a course is necessary in order to unite all the State and local associations in one common body. We have been divided long enough; the time has come to unite. Spiritualists in one grand working organization, and experience has demonstrated that the method here outlined

is the easiest, safest, best. Once in working order, error is easily eliminated; mistakes can be corrected; unity of action secured, and measures for the safe conduct of the organization devised.

First organize, then criticize. In other words, instead of standing aloof and kicking, let the gentlemen who are so prone to criticize, join the association and try to improve it. It is easier to correct mistakes inside than outside an organized body. It is well to bear in mind that to perfect such a mighty organization, mistakes are unavoidable; but there will be fewer mistakes made by the leaders if we help, instead of trying to hinder them by adverse criticism.

I am not a member of either National or State association, hence cannot be accused of being partisan; but of something I am certain, viz.: I shall unite myself with this movement, for the building of Spiritualism, at the first convenient opportunity, or I believe in organization, and I want this movement to succeed and bring Spiritualism to the fore, making of it a moral and educational factor not to be ignored in municipal, State and national affairs.

CHAS. W. HIDDEN.

IMPORTANT QUESTION!

Directed to the National Association.

The Railroads and Ministers of the Gospel.

SOME RETAINED FOLLIES.

If the editor of the Medium and Day-break (London) is one thing more than another he is fiercely radical, and at times he wields a sledgehammer mercilessly on the lingering superstitions of the past. There is little passing about which he does not give expression to his opinions. There has been some very remarkable manifestations of desire to be like the churches among Spiritualists, and those who have become freed from the senseless rites and forms of the past either laugh at or pity the apish following so sharply rebuked in the following paragraph: "Christening," "Baptism," are meaningless to Spiritualists as to Christians, being practices handed down through paganism from primitive times. If people are foolish enough to ape priestcraft in these senseless rites, they must not expect us to advertise them. There is a use in presenting a new citizen to his brethren, but not after the manner of priestly sacerdotalism. Strange it is that "mediums," who are supposed to be the instruments of a superior world, should seek to make themselves conspicuous by dealing in the superstitions and heathenism of this very wicked and spiritually blind world. So much of this kind of mischief nowadays makes sensible people wonder whether the higher life does communicate with man—at least in the case of these mediums. Some people would do well to stick to fortune-telling, and not endeavor to soar to higher flights."

The effort to put on ministerial manners by many lecturers, beginning with prayer or invocation, might fall into the same category. When prayer is the earnest desire of the spirit, it is its outward or concrete expression and has relevancy and use, but the set prayer before a lecture has no other meaning than the attempt "to be like other preachers." The railroads have contracted the issue of passes, so that no Spiritual lecturer, not settled as "pastor" over a "flock" directly on the line of the road, can have one. This may be regarded as a valuable whip to lash those Liberalists who would accept the position of "minister of the gospel" into place. What business has a Spiritual lecturer whose entire efforts are directed, or ought to be, in building up a system directly opposed to the church, in being placed on the list of "Gospel Ministers," and "dead-headed" by the railroads?

We who proclaim emancipation from the superstitions of the past, and absolute severance of Church and State, ought to feel the humiliation of being classed with those who expound so loudly that we would soon see the proffer of a "clergyman's pass." How are the "ordained" ministers of the National Association to get "minister's passes" under the rules governing the railroads?

L. O. TERRY.

Good Words from Lyman C. Howe.

TO THE EDITOR:—THE PROGRESSIVE THINKER improves with age. I find much of value and interest in the last two numbers. The arraignment of Senator Vilas by C. H. Matthews is a stinger, and strikes a key-note to which every patriotic ear should listen, and every loyal citizen should determinedly work to eliminate from public offices all such enemies of American liberty as Senator Vilas shows himself to be, if he has really said what Brother Matthews alleges—of which I know no reason for doubt. Every patriot of whatever political creed should spot all such traitors and remember them at the polls. I am not acquainted with the creed of the A. P. A., but as I view it they are seeking the protection of religious liberty, as much for Catholics as any others, but oppose Catholic meddling with our State affairs, and equally oppose all other religious tinkering with our free institutions. Let us keep it before the people, and think, talk and vote for secular schools and secular government without any sectarian meddling.

LYMAN C. HOWE.

THE MISSING LINK.

The Veddas of Ceylon a Race of Pygmies Who Act Like Monkeys.

TO THE EDITOR:—To Spiritualists evolution is always an interesting subject, and they are constantly turning their attention towards the missing link, hence the following statement as set forth by a German magazine will be of value to them:

In print every now and then we read that the "missing link"—the human being most resembling the ape—has been discovered, but upon impartial investigation it is always rejected as not fulfilling all the necessary conditions. The very latest discovery in this direction has just been made known by two Swiss scientists, brothers, who declare that the Veddas of Ceylon all the void between man and ape. The brothers have spent several years in Ceylon in order to study this little known but interesting race of pygmies, and quite apart from the theory which they put forward, the facts which they publish concerning the Veddas are of sufficient interest to command general attention.

The Veddas are quite a distinct race, and are more like apes than any other human beings. Their skeletons and the general organization of their bodies are greatly similar to those of the chimpanzees. The Veddas is the best preserved specimen of the curly-haired race. These black pygmies lived in India many centuries before Buddha or Jesus Christ. Historians of the early centuries of the Christian era spoke of the Veddas and described their mode of living, which was in almost every respect the same as at the present time. We find in the Mahabharata, the most important of the Chinese chronicles, details concerning the Yakas, people who are exactly like those whom we call Veddas; and the Sanskrit poem, "Ramayana," the Iliad of India, uses the word ape when speaking of the Yakas. The number of the Veddas does not now exceed 2,200, yet they occupy an immense tract of land situated between 7 and 9 degrees latitude and 81 and 82 degrees longitude. If you wish to see the Veddas in their native state, free from any mixture with the other races of Ceylon, you must go to that part of the island. They live in small groups, or in families, apart from each other, each family having its own part of the forest to hunt in. When the rainy season (October-December) comes around and the forest is inundated, they take refuge among the rocks and live in grottoes. They are shaggy-browed and become so dark that they are almost black, and are quite devoid of any ideas.

It has been said before that the Veddas resemble chimpanzees in certain respects; it remains to be added that they are about four feet in height, their hair is very thick and very black, and when in trouble or grieved, they hang their heads down upon their breast in a way which gives them a very peculiar appearance. Among themselves they are about naked, but when strangers are about they adopt a covering of leaves or cloth. They do not know what beds are, but pass the night naked upon the moist ground without the slightest covering. The Veddas have no idea of ornamentation; neither the man nor the woman wears any object with a view to making himself or herself look pretty. Household utensils are also lacking, for they eat their vegetable food just as they find it, and their meat is thrown on the fire for a few minutes only. One of their "dishes" is composed of pieces of decayed wood mixed with honey. Their only weapons are their wooden bows and arrows, and their axes, which they always have near them. Alcohol and salt are both unknown to them. Their communication with the Cingalese is reduced to this: During the night they place in front of the door of a Cingalese blacksmith some honey and dried meat, with a rough model (made of leaves and twigs) of the ax which they require. A few nights afterward they will go to the door and take away the ax which the blacksmith has placed out, side ready for them. This shows what a dislike they have to mixing with other people.

Their language is very simple and consists partly of Cingalese words so altered that the natives of Ceylon cannot understand them, and partly of words which are apparently the remains of some primitive language. Of course there are no family names; they say, "the great man," "the little man," "the young woman," "the old man," etc. They know nothing of numbers; when they are talking of many persons or things, they repeat several times a word which indicates a single thing. They therefore cannot say how old they are, divisions of time cannot be expressed, and the dimensions of objects are indicated by actions. When they first see a looking-glass or a firearm, they act just as monkeys do under similar circumstances. Religion, belief in good or evil spirits, a fear of death, are all unknown to them. When a Vedda dies and others leave him when he has died and others place for a long time, during which the body disappears. Yet with all this lack of intelligence they are honest and trustworthy. They live peacefully and have no internal feuds, which is probably due to the fact that they live apart except in the rainy season.

To say the least, the facts above set forth are very suggestive.

JUS TICE.

A LOVING DAUGHTER.

She Comes to the Spirit Artist And Has Her Portrait Painted.

TO THE EDITOR:—Phenomena is, after all, the key which unlocks the truth, and carries the strongest conviction with it in support of the belief in the future state of man after the change called death, and in communion with him in that state. Phenomena of interest to myself and wife having been recently experienced by us through the mediumship of Mr. A. Campbell, the artist medium, and of his brother, both of this city, I give it for what it may be considered worth.

Calling one evening upon a lady acquaintance who is mediumistic, she, passing under control, the guide controlling said that if we would go to Mr. Campbell our little girl would give us a token of her love as a holiday present, which she thought she could give through his control "Azur." Also that if we would attend one of the circles given by his brother, she would try to give something there, and to go at once, as they were about to remove to Oakland, Cal. Acting upon this, I called the following day upon Mr. C., and found him disinclined to grant the opportunity, explaining that he was overtaxed and in ill-health, necessitating a hasty change of climate. Without telling him of the prediction, or who directed me to him, I urged for the coveted sitting, and he finally designated December 31 after noon. Referring to his rooms at the time appointed, he handed to my wife a pair of large school slates, to clean thoroughly, and instructed her not to let them at any time pass out of her hands. A plain white porcelain plate, the size of the slates, was also handed her to examine and place between the slates, around which were bound rubber bands. I was then called in, to join in the sitting. We sat together opposite the medium, a table between us, holding the slates and porcelain during the sitting. Resting upon them was a glass dish containing points of various hues. We held them both under and above the table, as directed by the medium. When above, he would place his hand under them, only for a brief moment being under control, when a control who gave the name of "Alice" spoke to us in a child's voice, saying: "Bessie is here, and we think we can give something for both of you which will please both you and her." The name here spoken was the name of our child in Spirit-life. In about twenty minutes—not more—the medium arose, and we opened our slates. Upon the previously perfectly clean porcelain was a work in oil of entwined forget-me-not flowers, in blue-and-white, making in this novel manner the name "Bessie," and through the word were fine grasses. Above were painted two butterflies in the medium's colorings. The work was a marvel of beauty, and one wholly unlike anything we had ever seen. Upon one of the slates was written a message of love to us from our child, which closed with these words: "What can I send you, dear ones, better than these simple flowers, that show I forget not, and you forget me not." Upon the other slate was painted in oil a full-sized white chrysanthemum. This flower is always given as her emblem, assuring her presence through any medium. Here was a prediction fulfilled, made through a lady whom I know positively had in no manner communicated with the medium on the subject, and given under strict test conditions, if I am capable of judging what such should be.

The second prediction was also verified through the mediumship of Mr. Charles Shoups the following evening. About thirty persons were present, occupying two rooms thrown together. A cabinet was arranged across one corner by drapery. The medium requested an examination of the cabinet, three pairs of slates and a tablet of plain, unruled writing or drafting paper. The cabinet was found to be composed of solid plastered walls and ceiling, a carpeted floor, and the drapery in front, with only a chair inside. The slates and tablet were spotless. Lights were turned low, and the medium stepping inside the cabinet, requested the persons designated to pass the slates to all, in order, as he explained, to impart their magnetism and personality—the tablet going through the same process. The committee were placed under the light, in full view of all, for a few moments, and were requested to keep the slates in sight until the seance closed. The tablet was handed to myself, to hold also until the close.

The medium again stepping into the cabinet and desiring singing by those assembled, almost immediately came out with his hands full of fresh flowers, damp and fragrant, as if from a flower garden. He acted under impression, handing to each sitter flowers as impressed. To me he came straight with a white chrysanthemum; also to my wife and my sister were given these same flowers. The significance of this flower is noted above. I was also given a rose, an emblem of my mother, indicating her presence. All received flowers, until the room seemed filled with them; roses in various colors, lilies, hyacinths, chrysanthemums and ferns. At times the medium received them standing outside, at the entrance to the cabinet, and again they would seem to come into his hands or materialize in full view of all.

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SECRETARY DIMMICK.

He Comes Forth with a Vigorous Defense.

TO THE EDITOR:—Amongst the groundless charges and insinuations of a false character against this Association is that we contemplate an issue of a bulletin, whereas we had no such intention except through our press. We have not had nor do we wish to have any consideration of this character. I lost enough some years ago in this kind of investment to satisfy me, and while some of our friends like Brother Dr. Wilkins are afraid we are going too far, it would be well for them to inquire of us before setting forth our intentions in print in such a way as to mislead many, although I am sure it was not his intention.

We are beset on every hand by those who think they are going to be ridden with a creed through us, and others who fear that we have not creed enough; by those who are Bible Spiritualists and those who consider the Bible of no value. It is naturally hard to please all, and we think it best to ignore the most of these wild ideas; yet we do feel that it is base for any man to go into a convention and then accept the results, and afterwards turn around, when he can find a man to pay for the circulation of a few thousand copies of his paper, even if he is one of the "shining lights." It seems to be easy for the faultfinders to have a full say, and quote us as comparing with the Vatican, and as though we were issuing edicts, when we have done nothing but attend to the business we were sent here to do in behalf of the assembled societies at Chicago. It is not a fair thing, and we regret that even our press is unable to understand the importance of unification of interest where the lesson is constantly presented in each and every object that meets the eye, and we are not only working against the incompetents, visionaries, egotists, ambitious and selfish, but contend with the cold shoulder given by most of the spiritual press, directly contrary to the methods adopted by our religious brethren in the rear, where they receive the full support of their press in their general conventions. Is it because Spiritualists are less generous or capable of estimating the great value of their knowledge, by which they are more favored than any other class in heaven? No, often get tired of the malignity, abuse, misrepresentations and outrageous vilifications attributed to us; but then we think, after a former teacher: "God help them, for they know not what they do."

If these cavilers, carpers, backbiters, maligners and obstructionists could be squelched, it would be of great advantage to the cause of Spiritualism; and it is these exhibitions which make so many disgusted with us, and prefer to remain in their churches rather than incur the odium attached to us by reason of our negligence in not sufficiently placing the classes named under the ban of our opinion and sympathy. We are now constantly appealing to for help from Spiritualists who are getting in trouble, and it is our duty to assist them; but it is naturally our duty to first help those who are of us and with us in the very important work we are now engaged in.

I trust, you will give my article in answer to Dr. Ball as conspicuous a place as King, the leading light, who went back on his own record as a member of our convention.

I am just at this time telegraphing to our delegates to the convention, and who is identified with one of our chartered societies, and for some cause has been incarcerated in jail at Palestine (not the Holy Land, but Texas), and but yesterday was notified of another incarceration of Mr. King (not the Mantua Station King) at Battle Creek, Mich. The latter has no claims upon us except such as we should accord in a general way, for we feel that our first duty is to those who sustain this organization.

We propose to stand by all our chartered societies to the uttermost with advice as well as means.

I shall next week send you a short counterstatement against King, to show how he has misquoted me, and yet his reply was rather tame, even to making a comparison of the wording "pre-eminence claim," and trying to make it applicable to the Pope's edicts. Pshaw! I won't bore you any longer. Will you please insert the enclosed questions. I wish to make as complete a compilation as possible of the societies, mediums and lecturers, and which I shall turn my attention to as soon as the convention report is off our hands. I will at any time give you a transcript of the record. I am now about to place one in every copy of the 3,000 reports we shall send out, and expect to get many returns in this way. And in sixty days we shall have a more complete record than has ever been obtained in the history of Spiritualism. Yours fraternally, ROBERT A. DIMMICK, Secretary.

Music makes the people milder and gentler, more moral and more reasonable.—Luther.

Cincinnati has 297,000 population and 432 police. In 1892 there were 15,545 arrests.

Smoking is permitted in the prisons of Belgium only as a reward for good behavior.

Boston has 446,500 population and 853 police, who last year made 39,996 arrests.

DR. CARL SEXTUS.

The Magnetic Fluid.

Mental Electricity—Nerve Ether or Life-Electrodynamism.

We proceed simply from the fact that a certain force or vitality is contained in the nervous system, and is usually called vital force or nerve power. If this force or power exists in sufficient quantity in the body, the individual in possession of it may be considered healthy; but when this same force is disturbed, by either external or internal influences, the individual becomes sick. We may reasonably presume that all, or at least nearly all diseases are due to impaired nerve function. A cure is therefore first established when a proper equilibrium in the nervous system has been regained. This may be accomplished by the skillful application of the so-called animal magnetism, or the magnetic fluid. As an example, it may be stated that it has been demonstrated that this treatment has cured pathological swellings, due to congestion. (These conditions are invariably caused by a lack of nerve energy.) Strange to say, the vital force of the magnetizer is transmitted to the patient. By this treatment many unfortunate sufferers have been cured from paralysis in its various forms, and have been enabled to walk after years of complete helplessness. New vigor has been infused into those who have become prostrated and debilitated from long continued disease. It will almost invariably alleviate the most intense physical sufferings, where even the deadly morphia has failed. Unfortunately, all patients cannot be cured through the influence of animal magnetism, as some are not susceptible to its benign influence; however, only from five to ten per cent may be placed in this unfortunate class.

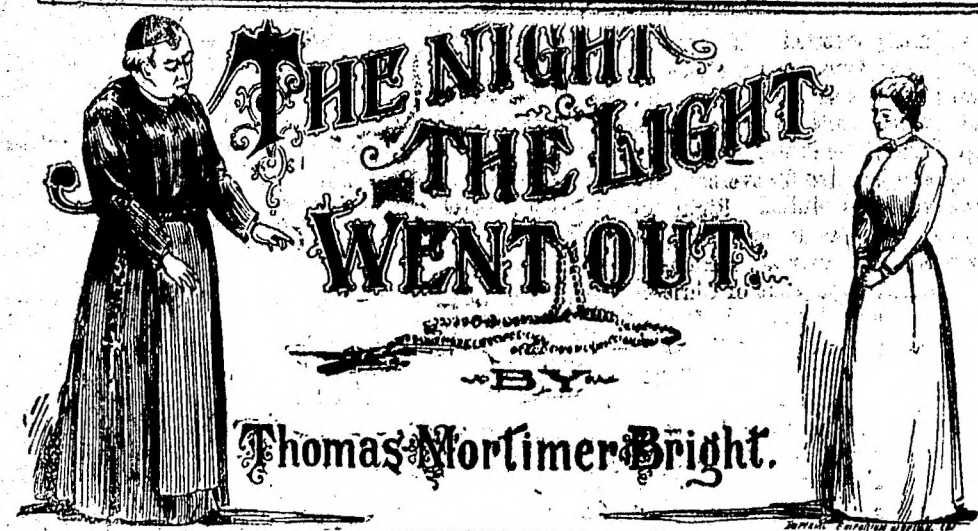
In order to test an individual's susceptibility, successive strokes or motions are made over his arm. If the subject after a few of the above-mentioned motions experiences heat, cold or tingling in the arm, he may be considered susceptible. As regards the effect of magnetic treatment, whether the subject or patient is a believer or unbeliever in the efficacy of the treatment, all that is required of him is that he endeavor to place himself in a quiet and peaceable state of mind during the manipulations of the magnetizer; hereby occurs a transmission of the invisible but still well-known vital force from the healthy individual to the sick.

To demonstrate the action of animal magnetism, a simple experiment will suffice. The magnetizer places his hands over two glasses filled with water. In the space of five minutes a decided difference in the taste of the water contained in the glass over which the left hand has been held, from that over which the right hand has been held, will be distinctly observed. Strangely enough, the water through which the magnetic current has passed from the left hand will have a nauseating, lukewarm and disagreeable taste, whereas that acted upon by the right hand will be fresh and sparkling. This difference is due to the fact that the right and left hands are opposite poles, one to the other, of the animal body's magnetic quality: the one is positive, the other negative. The magnetic life-force which in this manner is transferred to the water, can also be transferred to the body of another individual. Fortunately this can occur through clothing, glass, yes, even walls, as it also may be transmitted at a distance of a yard. It travels through media with a velocity greater than that of heat, and second only to electricity. This matter or fluid is even visible to the naked eye. This, which certainly must be regarded as the strangest and most occult phenomenon, may be demonstrated in the following manner: An individual together with the magnetizer is enclosed in a completely darkened room, where absolutely nothing is discernible; they remain there about two hours, and if the magnetizer now gently rubs the patient's fingers tips, a dim light will be seen surrounding the magnetizer's fingers.

The magnetism in the human body is at certain parts or points positive, at others, negative. Thus the palmar (inner) surface, and the dorsal (outer) surface of the hands are opposite; similarly the two sides of each of the fingers. This must be borne in mind when giving magnetic treatments, as the positive parts of the magnetizer's hand and fingers must be brought in contact with negative parts of the patient, and vice versa. The human race will from now on be placed in a more favorable position inasmuch as it is now in possession of this great and comparatively new method of cure, which, in spite of its grand and almost unlimited possibilities, is still so simple that one may with ease practice it on others.

It is my earnest conviction that all are not able or constituted to practice this curative method upon others, even though many are in the possession of the power to hypnotize without being sufficiently experienced in the practice thereof, and the patients therefore frequently do not receive any benefit. That which is absolutely requisite to be a successful magnetizer is to be in the possession of a healthy bodily and spiritual power, combined with a pure and active desire to do good. The action of the animal magnetism is in most cases almost miraculous. It is applicable to nearly all diseases to which flesh

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CHAPTER III.

There were, I judge, nearly an hundred persons present at the services, which were an hour or more long. Then the casket was re-deposited in the hearse, the people took the carriages as called by the director, and the cortege moved up the avenue and passed beyond my sight.

It was nearly night when the door-bell, downstairs, rang furiously, and feeling it to be Frank, I ran quickly to let him in.

"Get on your toes and let us walk while I tell you all I have seen and learned to-day; the house stifles me; I must be outdoors. I sent word to the office that I must be excused for to-day. I am in no condition to write; though," he added, smiling bitterly, "this affair would make a startling scoop." I will wait for you outside; please hurry.

I soon joined him, and we walked on and on until we reached the beginning of the park, when we sat down upon the first bench. "The glory of the scene had departed; the grass still had a bright tinge of summer verdure (for no snow had fallen, nor had the frosts been heavy) but the trees were bare, and the careful gardeners had carried all of the decorative plants and flowers to the greenhouse at the upper end of the park that they might live to shed their perfume another year, and lend new beauty to the scene. Who does not feel a peacefulness while wandering through a park? To me there is music in every breeze that blows, and a sermon in everything that grows. When my spirit has been perturbed, I have but to go to the parks, and there, where man (under inspiration, perhaps) has added new grandeur to the scene by artistically grouping together the manifold beauties so generously provided for those who choose to worship "through Nature up to Nature's God," I find the subtle balm I need, and it penetrates all my being, even the "darker musings with a mild and healing sympathy that steals away their sharpness ere I am aware."

I did not disturb Frank's meditations, for I never intrude upon private griefs. The greatest evidence of friendship and sincere sympathy is to be gentle and soothing in manner, never loquacious or obtrusive; that only betokens vulgar curiosity and a predisposition to gossip. After quite a lengthy silence, during which he had drawn lines in the gravel walk, or idly switched the grass, he turned squarely around and faced me. "Through the fast deepening twilight I could see that he had a new light in his eyes, and his mouth was set in a determined way that showed he was inwardly prepared for new developments, of whatever nature they might be.

"Well?" I said, by way of a starter. "It is not well!" he answered, in a low, set tone. "I was there, and saw her in the casket. My heart fell down to my boots, but I nerved myself to go up for a last look when the others filed forward to see her once more. To gain time, I knelt beside the casket and surreptitiously touched her cheek. Great God, it was warm! I nearly cried aloud at the discovery, but an icy clutch seemed at my throat. I tried an upward pass, she moved! I passed my hand swiftly downwards, she relaxed and fell again into an unconscious state. She was hypnotized! The crushing revelation nearly unmanned me, but somehow I kept my senses. I arose and stepped to one side, where I could observe everything that occurred. No one kissed her, nor did anyone touch her; this, I learned, was forbidden at the funeral of a sister. A very convenient arbitrary rule, I thought. When the last person had taken a final look at the calm white (though living) face, the lid was replaced. I noticed with surprise that it was not solid, but had an aperture to admit air. I drew a breath of relief, for it was plain to me that after this mock funeral had been carried out, and all had dispersed at the cemetery vault, she would be revived and brought back in a carriage to the Asylum, and, later, be sent to some distant retirement. It all happened as I had thought; and as soon as I saw her carried into the Asylum, I came to report to you. The building will be watched, day and night, and I shall know where she is taken, if she leaves." I was too dumb with surprise and horror to make any reply; so we arose and silently walked homeward. At the intersection of our streets we shook hands and parted.

Having much business to occupy my time, my thoughts were diverted into other and more prosaic grooves, and I almost forgot the stirring scenes of the dawn of that December day. Weeks passed, and I saw nothing of Frank; for he was busy at the only time when I was disengaged, and vice versa.

Early in March, one Sunday morning, I was aroused from my slumbers by a brusque voice outside my room, reinforced by a doughty pair of knuckles that kept rapping a sharp tattoo upon my door.

"Hallo! Are you deaf or dead in there? Caesar's ghost! why don't you answer a fellow? Tom, Tom, let me in; it is Frank."

It was clear that I must forego further sleep that morning, so I bounded out upon the floor.

"All right, Mr. Earlybird; just wait a few minutes," and I hastened to get into my clothes, Frank all the while softly drumming

on the panels of the door as an accompaniment to a low-whistled tune.

"You lazy dog!" he said, good naturedly, slapping my shoulder, as I admitted him. "Why, I have been up and out-doors for two hours; you ought to get out, too; a sniff of the fresh lake breeze will wake you up. Can't you have breakfast soon? I want you to come with me; I will relate chapter two of the recent nefarious doings over the way."

"Yes, I guess it is ready, though on Sunday morning everybody in this house likes to breakfast at about ten o'clock. Come down with me."

"Thanks, no; I had mine at seven."

"Have some buckwheat cakes and a cup of coffee; I'll wager they are as fine as you can find."

"No, I am not hungry; I'll wait here for you. Don't choke yourself, but be reasonably quick."

"I will be back in fifteen minutes. Help yourself to cigars and magazines; I haven't been down yet to get the morning papers." And I sped down to the dining room.

I found that I was nearly the last one to come, for which I was glad, as I was sure of prompt service. As I wended my way upstairs, I heard band music, and when I entered my room Frank was leaning out of the window, looking up the street.

"The funeral of some big gun, I guess," said Frank, "for a big procession is coming to the chapel."

The sweet pleading strains of "Sweet Spirit, Hear My Prayer" floated in, and it fell soothingly upon our hearts. What magic there is in music; how it operates upon the feelings, swaying one in spite of oneself to suit the humor or mood of the composer!

We waited to see the cortege, but more, I think, to drink in the rich harmony of that simple song. After the band marched platoons of police, from which we rightly surmised it to be a policeman's funeral.

"I wish it was the one who aided and abetted the perpetration of that great crime," muttered Frank, "and that he might sizzle and roast for his part in it!" After which anathema we donned our hats and coats and went out for a long walk and talk.

From every direction came people hastening to some place of worship—aristocratic dames, sprightly misses, old and young men, and many from the lower grades of life. What a conglomeration of types of humanity one sees in a large city! what a field of study for a physiognomist! It is strange how many secrets a face betrays to one who is an adept reader; the true character is ineffaceably stamped thereon, and often whole life histories are there revealed in the lines and seams and shadows, and in the expression of the eyes, which, after all, are an index to what lies concealed within each human being.

Suddenly Frank nudged me in no gentle manner. I looked at the group of pedestrians he indicated, and saw only a man of about fifty-five years, slightly above medium height, dark, rather corpulent, but withal of fine appearance; a lady, rather tall and slim, heavily robed in mourning, allowing no part of her face to be seen; two elderly ladies, also in mourning, and a boy of about twelve years of age. "Those are her parents and her brother. I do not know the other women," said Frank.

Before they had seemed uninteresting to me; but now I gazed at them anew and tried to analyze their feelings and thoughts. Of the mother I could judge nothing, as the black trappings hid all save her figure, which seemed to me like an animated silhouette; but on the faces of the others there were traces of keen grief which were somewhat softened by resignation. We did not follow them, for we knew they were going to church; instead, we wandered out onto a long temporary pier which extended into the lake about an hundred feet. No one was on it save ourselves, and when we had walked to the extreme edge, and had drank in a refreshing draught of the air, which was quite Spring-like, we seated ourselves upon a pile of lumber that lay at the base of a temporary light-tower that had been erected on the pier to warn boats to keep at a distance.

We lighted cigars as preliminary to the ritual which I was keen to hear, and after several puffs of the fragrant weed, Frank stretched himself at full length and began:

"The day you and I were last together I had no definite plans formed, nor did I dream it was possible for me to do anything to ameliorate the deplorable and forsaken condition of the one woman in all the world to me, yet, alas! not of it! For many days and nights her image was ever before me, and her pure, pale face and pleading eyes seemed to goad me to some action in her behalf; yet what could a man in my position do for a woman now considered dead to the world in every sense of the word? I leave it to you, if the haunting desire to aid her, under the existing conditions, was not enough to almost derange the best balanced brain? It nearly threw me into a fever; I could not eat nor sleep naturally for days. All the while, the building to which she was taken that day was being watched by argus-eyed detectives every hour, by day and by night. I had determined to know her future should it be the last cent of my two-year's savings to pay the watchers. At the end of three weeks (during which time a doctor—

other one—made two calls daily at the Asylum to treat her, so my men learned), I received the first report, which was that upon her return to the Asylum she was awakened from her lengthy artificial death-sleep, and was immediately seized with hysteria, which grew so alarming that two physicians were hastily summoned to quiet her by opiates, as all other methods failed. She went into convulsions, then succumbed to coma; and for hours her life hung only by a slender thread. Oh, to think of her being alone among all those people, for she had no true friend among them, so far as I can learn! She revived, but only after passing through a long course of typhoid fever."

"How could you learn all this from a man on the outside of the building?" I interrupted.

"Why, I forgot to tell you that by a stroke of good fortune, one of the men I engaged as a detective is a nephew of the physician who attended upon her after the other medical man, the fiend, had nearly murdered her in the school building. This last doctor, I thank God, could not be corrupted, and from the nephew I can learn many things that could not be gotten at through any other channel."

"Good!" I exclaimed, in a transport of eagerness. "Go on—go on!"

"When she was able to walk about, she was, of course, but the shadow of her former self, and was so listless and indifferent to life that it touched the good doctor's tender heart. He asked for a private audience with the matron (or whatever she is called). He stated that he was much pleased that the young Sister had been spared to the Order, but that it distressed him greatly to see her so absent in manner and depressed in spirits, and he begged that if it could be arranged, she be allowed to go as nurse for awhile, to give her diverting thought; he said, also, that she could be a true angel of mercy to the sick, as her soul was so pure, her manners so gentle and soothing. The Matron promised nothing, but replied that she would consult her superiors and they must decide whether it would be allowable. The good Doctor thanked her cordially and took his leave. His patient needed no more attention, and he had no excuse for again calling there, so my man gained no information for a time.

But in two weeks the Doctor was sent for by the Matron, who stated that it had been arranged to grant the young Sister (who had been renamed Ursula, for 'Sister Angelica' was dead, you know) leave to administer to whosoever the Doctor desired to place in her care, for a period of six months, or such time as needed to restore peace to her heart. The Doctor but ill-concealed his great relief and delight, and expressed his gratitude in glowing terms. He stated that Sister Ursula would be welcomed by each of the fifty patients now in his sanitarium, and he wished her to take up her abode there as day nurse, and that she might have private apartments for herself, so that when unemployed she could be in strict retirement, and her rights would be sacredly respected by all. The Matron sent for the young Sister, and she was for the first time, informed of what had been arranged for her. She stood with downcast gaze, after greeting the Matron and the Doctor, locking and unlocking her slender white fingers in a nervous way, while her breast rose and fell with her quick breathing. Speech forsook her, and respecting her emotion the Matron and Doctor turned aside in conversation. Soon Sister Ursula made answer that while she desired no change, as the good Mother and the gentleman had planned new duties for her, she would accept the arrangement and would enter upon the new life whenever it pleased them. So it was settled that the wagonette of the Order would convey her and her clothing, such as she might need to take to the Sanitarium two days hence; at which she, Ursula, bowed and withdrew. Sure enough, she reached the Sanitarium all right, and is still there growing stronger daily, and is seemingly very happy in her new-found freedom. When I learned all of this, I was satisfied to dismiss the detectives; but I told Barney, the Doctor's nephew, that he must still keep the pump-handle on his uncle, and to inform me prior to any change in the present status of affairs, and that he would be well paid for his reports, to which he readily agreed; then I started on my own hook, and what do you suppose I found out?"

"Give it up," I said, "I might guess for an hour and still be far from the right line."

"I shouldn't wonder if you would be away off in your solutions," rejoined Frank, with his eye following the graceful gray curls of smoke as they ascended and vanished in the keen Spring air. "But I will take you into my secret for you may yet prove to be invaluable to me."

"I!" I exclaimed in astonishment.

(TO BE CONTINUED.)

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To all new trial subscribers,—25 cents for three months—we send free "The Witch of the Nineteenth Century," a highly interesting story by Dr. Phelon, which ran through eight numbers of the paper. Or, in place thereof we will send free that remarkable paper issued February 14th, 1891, showing that the Roman Catholics were responsible for the assassination of President Lincoln. One hundred and fifty thousand copies of that number of the paper have been issued. It is startlingly true and sensational, and the most remarkable paper of the present age. When you once read it you will value it as worth at least one dollar. In connection therewith, we will also send one copy of the Tract edition. It is a MINE OF VALUABLE INFORMATION. State in your order which of the two you want. New Yearly subscribers will get the four papers above named free.

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THE ROMISH OCTOPUS.

It is Winding Its Poisonous Coils Around Washington, D. C.

Its Fangs Are Sinking Deeper and Deeper.

(CONCLUDED.)

"As is well known, the Roman Catholic church maintains an Indian Bureau at Washington. All of us remember how a committee of Roman prelates endeavored to prevent the confirmation by the senate of a man who was the choice not simply of the president, but all who believed in Indians being educated in government schools and made intelligent citizens. All of us know what a determined effort was made for four years to prevent the carrying out of plans that were approved by democrats and republicans alike. Who supports this Roman Catholic bureau in its contention with the American people? The United States treasury, of course; for are not hundreds of thousands of dollars paid annually to Romanists for their contract schools—inferior in every respect to government schools. Are not the Catholic teachers in these schools under a vow of poverty? Who has their salaries? And think of the following facts, but two out of many that we might adduce to show how this church works in the capital of the nation.

I was told by the late commissioner of Indian affairs that the chief clerk reported the facts from the Indian department to the Roman Catholic bureau before he reported them to the United States Government.

As an example of the manner in which the business of the government is in the hands of Rome, take this fact told me by General Morgan. In the Indian reservation in the state of Minnesota, under the ecclesiastical jurisdiction of Archbishop Ireland, was a priest who was creating much disturbance, and was consequently objectionable to the government. The Indian commissioner urged that the priest be removed, and Ireland promised it should be done. Not long afterward the Archbishop wanted a favor of the commissioner, and General Morgan telegraphed to the Indian agent: "Is Father So-and-So on the reservation?" desiring to know whether Archbishop Ireland had kept his word. Naturally you would suppose the agent would have telegraphed an answer to his official superior, but the commissioner heard not a word until Thomas Carter, chairman of the national republican committee, telegraphed General Morgan to the effect: that it was better not to make any fuss about that priest while the election was pending.

This meant that the Indian agent had reported, directly or indirectly, to Archbishop Ireland, and that Ireland, who poses as a republican, had laid his hand upon the Roman Catholic who was running the republican campaign, and he, in turn, put his hand upon the Indian commissioner, and advised him to leave the unworthy priest in his place.

All friends of the Indian, save those who are Romanists and believe with them, view with growing alarm the movements and rulings of the present Indian commissioner. His chief clerk, we are told, is a Roman Catholic, and is really the power-to-day in Indian affairs. "The Court of Appeals of the District of Columbia, organized this year, may be said to be entirely composed of Roman Catholics. The chief justice, Alvey, of Maryland, while not attached to any church, is the son of a Roman Catholic mother; Judge Martin F. Morris, who was a leading Jesuit lawyer, is an ardent Roman Catholic, and Judge Shepherd, of Texas, is also a Roman Catholic. This is the court of last resort in this district, the only appeal from its judgments being to the United States Supreme Court. If you would like to know how judicial a mind Judge Morris has, read his address at the Catholic congress on "The Independence of the Holy See," and then recall to memory the facts as known to every student of history and observer of the times: Are we to have Jesuits for judges?

Why did President Harrison, at the bidding of Archbishop Ireland, make concessions to please the Roman Catholics as such—not as American citizens, but as subjects of the pope?—Why, with a presidential election pending, did the assistant secretary of the treasury send a United States vessel to meet the pope's agent, Mgr. Satolli? Simply for political effect!

President Cleveland has Cardinal Gibbons come to the White House for conference. Following those conferences, appointments were made of chiefs to departments or bureaus distributing large amounts of money, and controlling large lists of clerical appointments, and Irish Roman Catholics were appointed.

And, more significant still, these conferences were closely followed by the letter of Cleveland to the pope, and the offer of his state papers to Leo XIII., in a letter which astonished the country. Why is this done?

Why were Roman Catholics placed at the head of the national campaign committees of both the great political parties in the past presidential campaign? For political effect alone.

Are there not able Protestants, in either the democratic or republican parties, who can be entrusted with these high duties? Is it not about time that presidents and cabinets and congresses were called to strict account for pandering to a church that has been the assassin of liberty in every land where she has obtained foothold? Are we to follow the lead of less than ten thousand, mostly foreign-born, ecclesiastics, and that part of the Roman Catholic church which they control? Or are the nearly sixty million Protestants and their intelligent American Catholic fellow-citizens, who are at one with them, as against all this old world ecclesiasticism, to be held in honor by those who are at the capital of the nation as our representatives?

Too many Catholics—startling facts presented to the president by influential Chicago democrats.

"The following facts have been put in possession of the President, which show to what extent the Catholics already fill the offices in Chicago.

The Catholics of Chicago have:

The Mayor,
The Chief of Police,
The Chief of the Fire Department,
The Postmaster,
The State's Attorney,
Clerk of the Circuit Court,
Clerk of the Probate Court,
Clerk of the Superior Court,
A number of the Judges,
Forty-five of the sixty-eight Aldermen.

Ninety per cent of the police force, eighty per cent of the members of the fire department, and sixty-seven per cent of the school teachers are Catholics. The impression has been getting abroad that all of the offices of Cook county were being filled by Catholics. It was deemed advisable that the President should be informed of this, and that the Federal government should not render itself liable to the same criticism.

Sixty-seven per cent of our teachers! Think of it, ye friends of education.

A. WARNING.

Repartee is the highest order of wit, as it bespeaks the coolest, yet quickest exercise of genius at the moment, when the passions are roused.—Colton.

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SATURDAY, FEB. 10 1904

Unreliability of Chronology.
He who has given no special attention to historical dates, will be interested in a hurried review of the subject. Probably he will find that all is not as it seems.

We begin with the proposition that all chronological tables extant antedating the Crusades are worthless; that they are only guesses at best, with few facts on which to predicate them. Sacred books, like profane ones, are everywhere at fault. Priests scribble, when they began to turn their attention to dates, started out with the postulate that the world was but recently created, and was immediately thereafter peopled with man. Christian writers, who engraved their system on the Judean, to accommodate their views to certain Egyptian millenniums, made Jesus appear at the beginning of the fifth thousand years. All intermediate dates were predicated upon these two events—the creation and the birth of Jesus—and scholars have been floundering in the quagmire of ancient ignorance and priestly frauds, trying to reconcile dates and make them harmonize with the chronology gathered from their sacred books.

The inscriptions on the monuments, on which date ancient history is to be reconstructed, furnish no evidence as to the time they were made, or of the period of the world in which the events therein recorded occurred. The pyramids and the Sphinx are there, little changed from what they were when authentic history commenced. The ages which preceded, as those which have followed their erection, are really barren of reliable dates. The wisest and the most ignorant are only guided by conjecture.

The clergy, with the Bible in hand, and building creeds on its teachings, uncertain of its authorship, disregarding the numberless chasms in its records, and heedless of its improbable occurrences, have taken it as a base on which all modern systems of chronology have been founded. A name on a monument has been tortured into a resemblance to a Hebrew name, and the date of the Bible event having been agreed upon, the events connected with that name are made to synchronize with the fictitious chronology.

That we are not mistaken in this statement as to the unreliability of sacred chronology, and, incidentally, of our present system built upon it, we quote from Kitzo's Cyclopaedia of Biblical Literature, article Chronology:

"The knowledge of the Hebrews in chronology rested altogether on appearances; not a trace of anything like a scientific view is to be found in their literature. The books of the Old Testament recognize none of the great eras which other nations have employed. Nor is it until the first book of Maccabees [written after B. C. 135] that any such guide is found. Times and periods are for the most part left relatively undetermined; and consequently it is difficult, if not impossible, to establish any satisfactory chronology for the eucession of events in the history of the Hebrew people. . . . The birth of the Savior of the world probably took place somewhat earlier than the date which is usually assigned to it. . . . The use of the Christian era was introduced in the 6th century; in France it was first employed in the 7th. About the 8th it was generally adopted. . . . The use of the era did not become universal in Christendom until the 15th century." Before the 15th century confusion and uncertainty of dates are universal. The best scholars are the most confounded. Those who adopt everything they find in the books as authentic avoid this perplexity. They forget that all of our books prior to the 15th century are the productions of priests; that those priests were Roman Catholic; that they lied, forged whole books, interpolated others, and destroyed whatever was in their way; that there is no publication extant

in modern times, not even the "holy scriptures," purporting to have been written earlier than the 15th century, which does not bear evidence of their vile hands. Modern research shows that nothing is to be trusted but the enduring monuments, and these are being manipulated by priests in the interest of their earlier frauds.

An Object Lesson.
WASHINGTON, Iowa, Jan. 15.—At a revival at Wellman, in this county, a saloon-keeper was converted. To impress the public with his sincerity he invited them to a grand salvation bonfire in the public park at 3 o'clock in the afternoon. When the hour arrived nearly 1,000 persons were gathered around a pyre composed of billiard and gaming tables, counters, side-boards and other fixtures of the ex-saloon-keeper's whisky palace. Prayers were offered by local clergymen, and the pile was fired by the owner.

During a long life we recall but one similar instance to the foregoing. In that case ruin, pecuniary and social, was starting the subject in the face, and the course he pursued was his only earthly salvation. In the case mentioned above the inquiry may arise: Did the convert sacrifice his own goods? Was he not in debt for them; and instead of making a personal sacrifice, at his own cost, was it not at the expense of his creditors? His business in Iowa was under the ban of law. His saloon and gaming table must have rendered him odious in a law-abiding community. Instead of placating offended heaven, was he not trying to renege himself in the good graces of those he had outraged?

We love to note reform that carries with it well-doing. We would that every thief restore his stolen goods; every offender make full restitution; the liar cease his falsehoods, and publicly retract his slanders; the wrong-doer of every grade cease to do evil, and always do well. But who hears the murderer on the gallows lamenting the fate of his victim? He never expresses regret that he sent an unprepared soul to hell, though sure of eternal joys for himself. His own ransom is the burden of his prayers, the goal of his ambition. When the church shall compel its converts to be just; shall teach them there is no salvation while the repentant sinner still enjoys the benefit of his crime; that the atoning blood of Jesus cannot save the guilty; that worthy actions, not professions of faith, are the only passports to salvation, then we may hope for real reform. But the silly clerical saying, "Jesus paid it all," only induces to further crime, and fills the world with hypocrites.

Blue Laws in Affrica.
Mr. Bent, in his explorations in "The Ruined Cities of Mashonaland," in southeast Africa, in telling of his adventures en route to the field of his labors, mentions the finding of a "notice" posted by the wayside, in the language of the country, which, rendered in English, read thusly:

"I, Batuen, chief of Ba-Ngwatete, hereby give notice to my people, and all other people, that no wagons shall enter or leave Kanya on Sunday.
"September 28, 1889."
Such regard for the sacred Sunday, and determination to prevent its desecration, give ample assurance that the missionary with his whiskey had traveled in the Dark Continent in advance of the explorer. It is told of a similar people, to bring themselves within the requirements of the gospel, it was necessary to put away their excess of wives, good Christians being allowed but one. The chief, when next visited by the holy man, hastened to inform him that he was a good Christian man: "Me get rid of one of my wives."
"What did you do with her?" inquired the man of God.
"Me kill and eat her," was the jubilant reply.
It may be questioned if this was not a more humane method than turning them out without a home or friends, to starve.

The Good Are Damned.
Sir John Malcolm, in his sketches of Persia, tells of a servant of the English Faculty at Bassora, on the Persian Gulf, who, a Mohammedan on his deathbed, was ordered to take a glass of wine. He at first refused to take it, saying: "I cannot; it is forbidden by the Koran." Then, a little later: "Give me the wine; for it is written in that blessed book, all you unbelievers will be excluded from paradise. The experience of fifty years teaches me to prefer your society to the other world to any place to which I can be advanced with my own countymen."
So it seems it is not Christians only who damn the good, and people heaven with the vile.

Pointed.
That was a strong utterance of the Rev. Dr. Sprecher, of Cleveland, a while ago, when he said, in his pulpit: "If Christ were on earth to-day I don't know whether he would join the church or not. He certainly would not preach long in any pulpit without being charged with heresy. All the Christian denominations have different doctrines, and Christ could not agree with all of them. The laboring men say they do not come into the church because it has no Christianity in it. Well, they are pretty nearly right. The fact is, there is about as much real Christianity outside the church as in it."
We shall not contravert the Doctor's position.

Don't Encourage Them.
It is said a race of monkeys, in one of the provinces of China, makes earthenware, in which to store wine of their own manufacture. Don't send missionaries among them, else they will engage in distilling and drinking New England rum, and all the long train of resultant evils will speedily follow.

A Coincidence.
When Gen. Lew Wallace's book, "The Prince of India," was issued almost simultaneously with the beginning of the Parliament of Religions at Chicago, many people all over the world marked the coincidence and commented upon it. The coincidence is this: Gen. Wallace had been at work on his book for a dozen or more years. In it the Wandering Jew is one of the principal characters. He has a plan which aims at the universal brotherhood of man and the unity of religions. This plan he lays before Emperor Constantine at Constantinople, and the author devotes several chapters to unfolding the comprehensive scheme of the Wandering Jew and his arguments. Now, the purpose of the Parliament of Religions was to bring all religions into actual touch and pave the way to a unity of religions. The simultaneous assembling, therefore, of the Parliament of Religions and the publication of the book seemed to many a marvelous coincidence.—Chicago Tribune.

We cannot afford space for the speculative conjectures recorded in the Tribune. Our own opinion is that it is one of those incidents which occur in every similar crisis when the minds of men are impressed by a power which they cannot always define themselves, and which they do not understand sufficiently to appreciate the work of co-operators. In proof of this see their indifference to modern Spiritualism, the greatest factor in this grand work of redeeming the world from superstition, and has done more in the last half century than all the churches and their alliances and Parliament put together.

We would not detract from the praise due to the projectors and managers of this Parliament by insinuating that the Wandering Jew had something to do with it. That is all romance, and does its work well in showing the mischief done by religious factions in the past, and herein lies the great value of the book in its simultaneous appearance with the Parliament of Religions. Spiritualists will see how all things work together for good.

"Fraudulent Mediums."
W. S. Clemens, of Columbus, Ohio, sends us "Senate Bill No. 69." It reads as follows:

A BILL TO PUNISH FRAUDULENT MEDIUMS.
SECTION 1. Be it enacted by the General Assembly of the State of Ohio, That any person or persons holding him or herself to be a medium, who at any private or public seance or exhibition is found in the act of producing fraudulent manifestations, and also those who help or are there for the purpose of being the tool of said medium, shall, upon conviction thereof, be fined in any sum not exceeding one hundred dollars (\$100) nor less than twenty-five dollars (\$25), or be imprisoned in the workhouse for a period not exceeding three months nor less than thirty days, or both fine and imprisonment.

SEC. 2. This act shall take effect and be in force from and after its passage.
Alluding to the bill, Mr. Clemens says: "It will naturally occur to any one that a bill for the punishment of fraudulent mediums should also have a clause for the protection of the genuine, which would be more respectable, emanating from as high functionary as a law-maker. How about that? By what means are we to determine who is fraudulent, without some way of investigating the subject? If not allowed to practice, how is any one to know there is mediumistic force in existence? The only way is for the gentleman of law-making power to investigate (as many of them are doing) and find out what and how to frame a law to protect genuine mediums and healers.

There are ample laws already in existence to punish fraudulent mediums, the same as fraudulent ministers of the gospel, fraudulent merchants, fraudulent pretenders and tricksters. If it is clearly shown that a medium is imposing upon the people, getting their money under the pretense of presenting genuine materializations, when he personates the spirit in artificial robes, then he is guilty of getting money under false pretenses—a penitentiary offense!

Lectures Not Orthodox.
Word comes from Washington, D. C., that the entire edition of the annual report of the Smithsonian Institution, numbering 2,000 copies, will have to be expurgated before the report sees the light of day. It was found just before the report was to be placed in the hands of the binders that it contained matter that would shock the national ideas of orthodoxy, and bring about no one knows what disturbances between Church and State. The objectionable matter was concentrated in two lectures by well-known Washington scientists.

One of the lectures was by Prof. W. J. McGee, of the geological survey, and the other was by Prof. Lester Ward, of the Smithsonian. The offense in each was trenching on the teachings of the orthodox church. They were accordingly cut out.

Both papers were of a rather abstruse scientific nature, the one by Prof. Ward being on the "physiological man." Prof. Ward, in common with a number of modern scientists, is of the opinion that all mental exhibitions are the result of physiological action, a materialistic view of brain phenomena not exactly in accord with the old orthodox theory. Prof. McGee's lecture was more popular, treating of the growth of the earth, its maturity and decline through the ages, as a parallel of the life of an individual, but the general tenor of the remarks was to cast some reflections on the supposition of a special creation and showed a decided leaning toward the theory of evolution. Some of the particularly offensive paragraphs of the lecture suggested, in fact, the possibility that the theory of evolution would be one day universally adopted, but one of the crowning offenses, which seemed to have caught even the eye of the sub-editorial copy-reader in the preparation of the manuscript, was the spelling of creator with a small c.

WON'T BE BRIDLED.

Nor Allow a Bit in his Mouth.

And Don't You Forget it!

ETHINGS BY THE WAY—A GOOD WORD FOR THE FRIENDS IN MICHIGAN.
The month of January was spent in Michigan; the Sundays in Grand Rapids, and several of the week days in Cheesaning, Owosso and Hart. I have no evil report to bring from any of these places. In Grand Rapids the audiences about doubled while I was there, and all seemed sorry when the time had come for me to move on. I had spoken several times before in Cheesaning, but the course given there this time seemed to give better satisfaction than ever before. They have organized not only Sunday meetings there, but a Lyceum as well. Brother Brooks I believe set that ball in motion.

Brother Willis Miller and his good wife, publishers of the Cheesaning Argus, are always at work. They never fail, in season and out of season, to make their paper speak out on all reform questions with an unceasing sound. Spiritualism was as unpopular when I went to Cheesaning five years ago as it could be; but the people have come to admire the integrity of Brother and Sister Miller. They stand much higher in that community to-day, than any minister in the little city.

I could only give one lecture in Owosso though they would have liked a half-dozen or more. I have promised when I return to Grand Rapids this coming autumn to visit both Cheesaning and Owosso. I was called to Hart. There the court house was full, and they all regretted that I could only stay two evenings. I have also promised to see them again as soon as I can make a date for them. The society in Grand Rapids added fifteen names to its membership at my last meeting.

The "Wolverines" are workers; no one need have any fears for the cause in that State. Dr. Baidorf, the president of the Grand Rapids society, is the right man in the right place. Hon. L. V. Moulton is doing a good work not only as president of the State Association, but as lecturer; he seldom allows a Sunday to go by without going out to lecture.

Mrs. Jennie Hagan-Jackson lives in Grand Rapids, but is not often at home on Sunday, only when she speaks in the city. She has not married into obscurity; her voice will be heard for many years to come.

I was very glad to see President Barrett's explanation to the preface to Mrs. Richmond's paper, prepared for the World's Parliament of Religions. No one will be able to misunderstand it. It has the true ring.

My friend, Irvin S. Anderson, wrote me a letter, in a dark, inimitable handwriting, and in his own inimitable style. Several forms appeared, who were recognized by the sitters. I thought I saw my sister, but not plain enough to say I could not be mistaken in the matter.

I see in a recent number of THE PROGRESSIVE THINKER, my good friend, E. Bach, wants to put his into the mouths of our speakers who attend the camps. Come on with your muzzles! but when you get there, I know one speaker who will be counted out, as he has been before.

I have paid too dearly for my freedom to speak what I think, to give it up at the nod and beck of those who have sore corns they are afraid some one will hurt. If I do not stop writing I fear I will say something. Good-by.

MOSES HULL.

"The Night the Light Went Out."
THE PROGRESSIVE THINKER, as its multitude of readers will admit, has published some very fine and interesting stories. We have commenced another which, we think, will be pronounced one of the most charming ever written. "The Night the Light Went Out" will hold the attention of the readers with a fascinating power, from beginning to end, with its realistic descriptions of some ugly phases of the methods of a false and unscrupulous Church with its victims and dupes; and of the ways and means employed by good spirits and good men combined to circumvent and defeat the designs of evil-minded persons, and bring about the triumph of justice and right.

Disappointment.
The husbandman of human hearts am I. Older than all the tillers of the soil, I've seen the hopes of proudest men recoil, And expectation pales as I passed by. All lands are mine. Of people low and high I gather tribute. Of his daily toll Not one refuses when I take the spoil. Though breaking hearts are vainly wondering why. Yet when I've plowed about the roots of pride, Blown with my cold winds till weak faith was strong, Drenched till the heart was moistened through and through, And all its powers of fruitfulness were tried, The hearts of men from sighing turned to song; For life gained meaning that they never knew.

—Christian Register.

SPIRITUALISM.

A Disorganizer and Renovator.

Spiritualism has ever been a disorganizer and renovator to all other isms to which its principles are opposed. Its truths have ever pounded at the doors of superstition and bigotry, until at last every door has been opened, and every bigot made to feel the potency of her power. To-day, after the lapse of less than half a century, her orators are heard in all countries, and in all tongues upon the globe, and her grand philosophy is being taught in almost every conceivable phase of expression, reaching the high and the low; the wise old scientist in his investigating sanctum, and the humble and devout Christian, whose thinking is done by proxy, and like the grass of the plains in a simoon, the old creed-bound world is being cured. Nothing argues more for her liberating propensity than a peep into the churches of to-day, by one of sufficient years to remember the sulphuric odor that used to permeate every church in the land, even thirty years ago.

Her manifestations have no preferred places to occur—as well in a pious and shivering, hell-fearing orthodox family, or as a picture in the window of a Roman Catholic church; and now it is a remarkably ignorant, isolated, priest-ridden being who has no knowledge or well-grounded belief as to a Spirit-sphere, and the presence of his departed friends and relatives.

It has brought comfort and solace to both mortal and immortal souls. It watches the wrong-doer, and tells him there is a hereafter, and proves it; and somewhere a reward for the good, and a just postponement of his possibilities, for the wrong, the injury done to others. Slowly and proudly she ploughs the high seas of life, parting the billows of error and superstition, safely landing her freight of souls upon the shores of earth and the broad banks of eternity. To and fro she plies between the new and the old, the mortal and the immortal worlds, laying to at the wharf of earth, for her precious load to the immortal shore.

Spiritualism is all this and more, much more, and still a disorganizer of all opposing forces. No priests to hold a monopoly on God and the heavenly home; no infallible pope, or tyrannical creed, to manacle her liberty. Spiritualism claims the universe as her home, and the inhabitants of all planets as her people; Nature as her God, and the sensitivities as her means of communication between the inner and the outer world. She claims no immaculate conceptions; bows at no human shrine in worship, and therefore, in a certain acceptance of the term, is not a religion; yet it holds to the divine in all things, and evolution by gradation of forms, and the inworking of the inanimate, and the outworking of animate things or objects.

Where is there a higher worship than that felt by the soul in the beauties and grandeur of this vast universe of life, liberty and love? Where a grander order of morality here, and the possibility of the inter-communication between the intelligences of all inhabited spheres, astral or spiritual. No power on earth can stay the progress of this great power that is surging, and pulling at the walls of all other religions and beliefs of the world, and soon will be incorporated in each as a basic part and do its work of liberating and spiritualizing from within.

A Remarkable Document.

Catholicism the world over is the same, and what the priest says in South America he would say if he dared in these United States. Hence the significance of the following paragraph which was printed and circulated as a handbill at Leon, the capital of Nicaragua:

Attention, Catholics! The wolf of Protestantism has found its way into the Catholic flock. A minister of the sect of Luther and Voltaire is in Leon, accompanied by various monocrats, who are busy selling in the streets, Protestant Bibles and a false book of the gospels. Scorn these propagandists of a sect divorced from the Catholic church. Let us hurl them away. No law authorized their coming here. Liberty of worship does not exist here. Nicaragua belongs to God; Protestantism to the devil. Away with them!

The Baptist Union, publishing the above, says: "It is difficult to believe that such sentiments are being promulgated in this the last of the nineteenth century, on the soil of the New World." The editor of that religious sheet, need not go out of the United States to find teachers of such sentiments. In fact, missionaries need not go to Africa to find heathens. Less preaching and more teaching is demanded. The blow the Catholics aim at the public schools, if dealt, is the Nation's death. The only hope of the continuance of freedom in this country is the education of the ignorant stratum which are held in mental slavery by the priests.

A Priest's Disgrace.

An item from Duluth, Minn., states that Jan. 20, James E. Connelly, the ex-priest of Two Harbors, who was convicted of committing rape on one of his congregation, Julia Sutherland, was sentenced to twenty years and three months in State prison. The court-room was crowded to hear the verdict, which is generally accepted as proper. Connelly attempted to make an extenuating statement, but was stopped by Judge Lewis. Every possible attempt has been made to secure a new trial, but without avail.



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 of 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.

Hon. L. V. Moulton, president, desires the address of all live and working Spiritualists and societies in Michigan, so that he can send them circulars from time to time. Mr. Moulton is a splendid lecturer and efficient worker, and we hope that all the societies and Spiritualists in the State will flood him with postal giving him their postoffice addresses.

D. O. Wilhelm, of Denver, Colorado, writes: "John Slater, the noted test medium, has been holding forth in our city, at Warren hall, every Sunday afternoon and evening. Notwithstanding a charge of 25 cents at the door, late comers cannot even get in, and so have to go away. Mr. Slater's tests are of a nature that no skeptical mind can cavil at—names, facts and descriptions are given with great rapidity and invariably to those who are visitors to the hall for the first time. Leading divines, editors of the daily press, supreme judges, lawyers and leading officers of the United States army, are regular attendants at our meetings, having been convinced of the truth through personal hints given them by Mr. Slater. The meetings will be continued every Sunday evening."

F. R. Stanton writes in commendation of Dr. C. W. Peters, who has delivered over one hundred lectures in Louisville, Ky.: "He is a natural orator and an excellent lecturer. The Louisville Courier-Journal papers have, in several instances, given verbatim reports of his lectures. He has won many friends."

Bishop A. Beals writes: "The Mid-Winter Fair opened auspiciously here Saturday the 27th, with the blare of trumpets, music and military and civic parade. The crowd of people exceeded anything that ever gathered together in this city. The sun shone resplendent, glinting with glory the spires and domes of the magic city that now sits like a dream amid palms and tropical plants near the entrance way of Golden Gate Park. Flags and streamers of every nation floated from spires and mast, and gave a welcome to the world. The scene was a brilliant opening and encouraging to the projectors of the enterprise, and although the exposition is not in complete readiness, yet enough has been done to warrant the people in the confidence of its success and great benefit to this State. I have engaged to speak for the society at Oakland, Cal., the Sundays of February and can be addressed at this city 2221 3d street."

H. W. McCune favors us with a very encouraging report of the First Spiritual Society of Los Angeles, Cal. Dr. N. P. Ravlin has been lecturing every Sunday afternoon and evening during the past two months to large and appreciative audiences. The Grand Opera House has just been rented for three months. It has one of the finest and most commodious halls in the city. With Dr. Ravlin as lecturer, with tests by the best mediums to be found, and with music furnished under the direction of the finest musician on the Coast—Prof. Carlyle Petersilea—and the free admission, Mr. McCune thinks the best interests of the cause and the society will be assured.

W. H. Bach is thinking of taking a trip to the Pacific Coast and would be pleased to hear from individuals or societies desiring his services either on the platform or for private work in developing mediumship and teaching mesmerism. Charges will be made as reasonable as possible. Address him at 1355 Penn Ave., Denver, Col., or care Pacific Coast Spiritualists, San Francisco, Cal.

H. R. Wardell is now doing most excellent work at Milwaukee, Wis. He seems to be an efficient as well as an enthusiastic worker. His address is No. 603 Grand Ave., Milwaukee, Wis., where he can be addressed for engagements.

Remember, please, that there is a great pressure on the columns of THE PROGRESSIVE THINKER in consequence of its large circulation, hence we cannot publish long reports of meetings. These seven columns of items are made from reports sent into us, some of which have been cut down from several pages in order to find space. We are glad to publish items from any society, but it will be a waste of your time to send long reports.

Whilst reading the story "A Witch of the Nineteenth Century," and discussing with a friend the feasibility of reincarnation messages purporting to be from Plato and Aristotle were clearly and audaciously received by Maggie H. Cowan, of Moline, Ill. The thought of reincarnation is declared to be revolting—to think that after passing one conscious life, perhaps in sorrow and degradation, we must again return to a martyrdom of earth-life. Reincarnation could be of no real usefulness to those spirits who have an earnest desire to lift their fellow-mortals from darkness. "Reincarnation is a theory that is dragging down many a noble soul, who, if freed from the shackles of superstition could soar untrammelled upward in the beauty of liberal thought and elevation."

Mrs. John Lindsey, clairvoyant, trance, business and test medium and lecturer, will answer calls in the line of her work. At her home in Grand Rapids, Mich., she is holding Thursday

night meetings for general inquirers and investigators, open to all who come, and has a good attendance of thinking people. She also gives private readings daily. Her address is N. W. corner Lyon and Randolph streets.

Mrs. Adah Sheehan has an engagement to lecture at Hamilton, Ohio, February 11. During March she lectures at Indianapolis, Ind. The last two weeks in February she will be in this city, and will probably lecture here. She can be addressed for engagements at 113 E. Fifth Street, Cincinnati, Ohio. We are glad to know that she is again actively in the work.

Mrs. E. A. Collier writes: "Show me the man who says: 'I believe this because I was educated to believe it, and I will show you an ignorant man whose reasoning faculties have not been awakened to their proper functions; one who knows not what freedom is; one who is a slave to the opinions of others. It is not being honest with ourselves as men and women or to the great creation force, when we cease to think for ourselves.'"

L. P. writes from Seattle, Wash.: "Mrs. C. Cornelius was entranced at a recent meeting, by an ancient Hebrew, who took us back to his time, at Jerusalem, spoke of the fearfully perverted conditions under which this world is laboring; warned us most solemnly to lose no time about taking steps to protect ourselves against the sting of the serpent (Roush Octopus), admonished us not to spend all our spare time worrying about the salvation of our souls, as they are indestructible, and earnestly warned us to bend our efforts to the removal of the inhuman conditions that are bringing starvation and despair into the midst of a beautiful plenty. He also touched upon the future, and declared that there would be convulsions of nature as well as of present systems; that where mountains now stand, there would be valleys, etc., etc. I never heard such eloquence flow from the vocal organs of woman before. It is encouraging to add that every seat in the long hall was occupied, and also a large portion of the standing-room."

Mrs. Della Karcher writes to ask some good materializing medium to come to Deadwood, S. D.; also a good lecturer and platform test medium.

C. writes from Cleveland, Ohio: "The People's Spiritual Alliance celebrated the 15th Anniversary of Paine's birthday, on the evenings of January 28 and 30th. The event of the first named date was a stirring oration by the pastor, Mrs. H. S. Lake; the platform was adorned with flowers, and the portrait of Paine. The hall was well filled and the address, which bristled with facts and fancy, pathos and sarcasm, delivered in Mrs. Lake's peculiar style, was enthusiastically received. The evening of the 30th was devoted to a beautifully served and delicious banquet, contributed by the ladies of the Alliance, and with their assistance the Alliance is chartered, and with its settled pastor, has come to stay."

Mrs. M. A. Jeffrey's entertainment at Schlotthauer's hall, this city, under the auspices of the North Side Spiritual Society, was a very enjoyable affair, consisting of recitations, vocal and instrumental music. Mrs. Jeffrey's German control related his experience. A basket social will be given in the same hall, February 8. Ladies are expected to bring baskets of fruit for two, and gentlemen are expected to buy them and enjoy the pleasure of eating with the original owner.

Mrs. S. C. Scovell has returned from her Brodhead, Wis., engagement, and will resume her Sunday afternoon and evening lectures at 11 North Ada street, this city. On Tuesday night, February 6, same place, she will begin her second course of scientific lectures in psychical studies and mediumistic development, to be continued every Tuesday night until the course of eight lectures is completed. Regular students and transient admitted at any time during the course. Admission to each lecture 25c.

B. M. Knowles, president, writes: "The Spiritualists of Detroit have organized a society called the First Spiritual Philosophical Society, of Detroit, with the following officers: Mrs. Nellie S. Baade, speaker; Mrs. B. M. Knowles, president; Mrs. Coquillard, vice-president; Mrs. O. B. Eaton, secretary; Mr. Baade, treasurer."

Effie F. Josselyn, of Grand Rapids, Mich., writes: "We have had, recently, the pleasure of a lecture from Mrs. N. M. Russell, of Grand Lodge, Michigan. Russell is certainly one of the finest test mediums in the State for platform work as well as for private sittings. In giving the readings in the circle, or from the platform, she is able to hold the attention, and interest every one present as well as the one receiving the reading. In a demonstration of her mediumship, consuming an hour and a half, every reading she gave was recognized."

M. H. Prince writes that the First Spiritual Association, of Philadelphia observed Sunday, January 28, as the anniversary of Thomas Paine. To a numerous body of intelligent and enthusiastic skeptics and Spiritualists, Mr. F. Green gave a lecture on Thomas Paine, as mortal, and as a Spirit, which was a literary treat and called forth a well-merited ovation. Mrs. Glading will be the pastor during February.

Melvin A. Root, President, of Bay City, Mich., writes: "Last evening, January 23, was the end of the two months engagement here by George H. and Fannie Brooks. They are most diligent workers, having organized our spiritual society, our Lyceum and the Ladies' auxiliary society of 'Willow Run.' His lectures have been very instructive, and his psychometric readings have been an attractive feature. In a single evening during the readings as many as ten spirits were described so accurately and minutely as to be promptly recognized. His private sittings have aroused many to inquire. He should be kept busy in Michigan. They go from here to Muskegon, then to the State convention in Lansing, where they will be at Haslet Park Camp next summer. We are engaged to be chairman again. Our society adopted a resolution very complimentary to both Mr. and Mrs. Brooks. Hon. L. V. Moulton begins next Sunday his engagement with our city society."

E. H. Ramsey, in *Open Court*, says: "It is a probable fact, doubted only by the uninformed, that in times of great personal distress, sorrow, impending calamity and death, there is a something that may leave the body, having sufficient resemblance to the living form as to be recognized by others at a distance who naturally are in close sympathy. We say it is a phenomenon of the living. Sometimes this entity, or astral body, if we prefer to call it that, may be projected at will. In other event there are about the corporeal body at this time the usual indications of death. Practically it may be called death, since the life-giving force is somewhere else. But it may return to its abode and once more set in motion the machinery necessary to create the visual impression of life. If this is possible, it is no new thing; it exists, it has always existed. The discovery, if any there be, consists rather in finding the horizon of our thought extended—in our being willing to acknowledge the probability of such a thing at all. Now, we need all the 'cases' we can get, past as well as present. So let this one reported by Wm. Shakespeare pass for what it is worth. It is mostly with age, and our credulity and imagination will be sorely taxed. But we shall see that it might have happened, perhaps did happen. How else could the poet know about such things?"

The Ladies' Spiritualist Aid Society, Mrs. Simpson St. Paul, president, New York City, will soon have headquarters in a central part of the city, where books and papers can be on sale every day of the week.

C. A. Harris writes that a good materializing, slate-writing, photographic or painting medium could do well at Atlanta, Ga. Much could be done by a good speaker and test medium.

Mrs. Mary J. Jenkins writes that there are many Spiritualists at Weir City, Kansas, and they are gaining ground. There are several mediums, trances, clairvoyant, etc. One gives lectures under control. Circles are held three times a week, and materializations are promised shortly. A gentleman, member of an orthodox church, while sitting for investigation, was entranced. He says it is a reality, and wants to sit again.

J. L. Moore, of Quincy, Ill., writes: "I have lately passed the 14th milestone, and I feel it—my knees are getting rather stiff—not like an elderly machine which, by wear, gets loose in the joints. I am fond of THE PROGRESSIVE THINKER, and read it with a good deal of satisfaction; not that I am any nearer a believer in Spiritualism, but I love it for its independence of character."

Carrie E. S. Tving writes: "There is quite a revival of Spiritualism at Watertown, N. Y., Mrs. Foxe having awakened a deep interest last month, which is kept up this month. Ten new members added their names to the church book last Sunday. I remain here during January and February; March, I shall be at Brocton, Mass., and vicinity; April at St. Louis, and May in New York City, after which I rest until I begin my camp-meeting trips."

Mrs. E. A. Parker writes a good word for the cause at Flint, Michigan. Bert Woodworth, trumpet and test medium, gave some wonderful seances, showing the power of spirits to return and converse with friends. One gentleman received good advice and loving words from his father, that brought tears to his eyes and relieved him of strict test conditions. His platform tests were grand and convincing. Dr. D. P. Dewey, of Grand Blanc, bids fair to rank with the best spiritual speakers. Spiritualism in Flint is having a revival, and is fast gaining ground. G. A. R. Hall is packed, and a larger hall will have to be secured if interest continues to increase. L. V. Moulton has rendered efficient help.

Will C. Hodge was in the city last week, having just completed a successful engagement at Marshalltown, Iowa. During February and March he is engaged at Rochester, Ind. He is doing a most excellent work.

A subscriber writes: "Will you please say that the First Church of Spiritualists of Allegheny, Pa., are so well pleased with the work of Frank T. Ripley's guides that they have engaged him for the month of February. Mr. Ripley goes to Grand Rapids, Mich., in March."

S. Hartman writes: "No better paper, in my opinion, could have been issued than the Christmas number."

J. T. Greenwood, of Kalamazoo, Mich., writes of certain phenomena seen in his home. He places several rocking-chairs in a room, and they will be made to rock by invisible power, as though they were occupied by persons in the material body, and they will rock all night. He offered \$1,000 to any one who can find that the chairs are rocked by any other than spirit power.

Emily B. Ruggles writes that a recent meeting of the Advance Spiritual Society of Brooklyn, N. Y., was addressed by Prof. Geo. Sterling Wines, upon Theosophy and Spiritualism, in which he examined critically the statements made by Theosophists that all the phenomena of Spiritualism are performed by the medium's own astral bodies. This would indicate that the astral body has a distinct mind and will of its own, and some inscrutable reason, chooses to personate some spirit other than its true self, and give proofs—by stating incidents and facts unknown to the medium—to establish its identity as the spirit it claims to be. There are many fine mediums in Brooklyn, among them Frank N. Foster, spirit photographer; Mr. A. E. Tatlow, test medium, psychometrist and speaker, who holds forth at the meetings of the Spiritual Association, Sunday evenings, at 102 Court street. Ferdinand Fox-Jencken gave platform tests for this society Jan. 21. He is holding circles in private parlors with success. Spiritualists are interested in him for his mother's sake also.

Dr. Read, of Lansing, Mich., writes: "Hon. L. V. Moulton, of Grand Rapids, was with us January 21. He gave us two lectures. He is simply immense. Feb. 9, 10 and 11 the State Association will hold a convention here. Free entertainment to all visitors will be given. It will be a grand affair."

Mrs. Edwards and Mrs. Snyder, two efficient workers, are waking up much interest in the cause at South Chicago, Ill.

Dr. Greigorowitch is making a sensation in Milwaukee as a hypnotist and clairvoyant. An example of his clairvoyant powers was given by Mary B. Stafford, who writes: "I wrote a letter to my sister in the Spirit-land, put three

seals on it, to make sure it would not be opened. The Doctor took the letter in his hand and held it for a few seconds, turning it about nervously, then, to my astonishment, he told me the contents: 'Sister Katie, where is Brother Ben?' After a lapse of five minutes he told me my brother was far south. I said persons in Texas, where I last heard from him. 'Oh,' said he, 'farther south; it looks as if in Central America, at Costa Rica.' I laughed over it, and had my doubts as to his being so far away. But my dear mother and myself were much surprised three weeks after to receive a postal card from my brother, saying he was well, and had just returned from Costa Rica to New Orleans."

Frank T. Ripley, the well-known platform test medium and speaker, is ready for camp-meeting engagements. Address him at 116 Washington street, Allegheny, Pa., for the month of February only; thereafter as per announcement in THE PROGRESSIVE THINKER.

L. S. Webster's attention has been attracted to thoughts expressed by a correspondent, to this effect: There is a natural world and a spiritual world; again, mind has power to reach down to the natural world, and up to the supernatural. Mr. W. thinks that both are natural worlds, governed by natural law, suited to the requirements of each. Both are natural worlds, counterparts of each other; mind the ruling element in each. Nothing supernatural exists—all being co-equal, and governed by natural law, by ways and means suited to each separate condition, individualized as it were, by its own kind and requirements.

Mrs. C. H. Hinckley, of Grand Rapids, Mich., writes: "In behalf of the Grand Rapids Spiritual Association, I report the work for January. Bro. Moses Hull has been with us, and has been both eloquent and instructive; his audiences large and appreciative, and we regret we could not have kept him with us longer. The social feature of the month has been, among other fine entertainments, a Japanese festival, given by the young people, consisting of solos, recitations and a unique fan drill, executed by eight young ladies in Japanese costumes. The drill was carried through with perfection of graceful motion and musical accompaniment. An audience of nearly two hundred people, numbering some of our most intelligent citizens, were delighted witnesses. The evening's pleasure closed with a hop and light refreshments, and netted a goodly sum to the society wherewith to meet expenses. We had expected Miss Lillian Wood for the month of February, but owing to sickness she has been obliged to cancel her engagement. We shall therefore depend mainly on home talent until March, when Frank Ripley will be with us again."

L. R. C. writes: Williamsport, Pa., has a small, but earnest society, which is a member of the National organization by charter. Obtained a few weeks ago, Prof. H. D. Barrett, in passing from Washington to Lily Dale, spent Sunday, January 21, with us, and delivered two very interesting and impressive lectures; one upon the work of the National body, and one a review of "Spiritual Teachings" as they have come to the world all along down the ages. Dr. E. K. Prettyman, of Allegheny, Pa., was also present, and by request, added his testimony to the truth of the new gospel of "Peace on earth, good will to all men."

Lyman C. Howe lectures at Buffalo, N. Y., during February, and St. Louis, Mo., during March. His camp engagements are: Lake Brady, Ohio, July 20 to 25 inclusive; Haslett Park, Mich., August 3 to 10; Anderson, Ind., August 11 to 12; and Cassadaga, N. Y., August 14 to 25. He is open for engagements during April, May, June and September. In October and November he is to be in Boston, at Mr. Ayres Temple, and in December at New York, with the First Society.

George Prindle writes as follows in reference to Spirit John Pierpont: "What is there to hinder Spirit John Pierpont from controlling both mediums, even at the same hour? The earth revolving any given hour in Boston would be two or three hours later in San Francisco."

C. H. Parker writes: "Keep on in the good work, not forgetting to get in a crack at the Octopus occasionally."

Mr. Geo. W. Walwood, lecturer of Hamilton, Canada, writes that he is at present traveling through western Ontario. In the many towns he has visited he has found an increase in the knowledge of Spiritualism and many adherents have been added during the past two years. Mr. Walwood was the recipient of a valuable gold-mounted cane, suitably engraved, for his Spiritualistic work in Berlin. The presentation was made by a physician who has made Spiritualism a guide both in his home and in his practice. Mr. Walwood witnessed many extraordinary phases of mediumship.

M. H. Prince writes: "The First Spiritual Association of Philadelphia enjoyed what may well be called a Spiritual feast, having had for the occupant of their rostrum Mrs. A. M. Jones, of Washington, D. C. Her lecture consisted in replies while introduced, to many subjects proposed by various members of the audience. The association has leased for five years, the hall, northeast corner of Eighth and Callowhill streets, which they have had altered for their exclusive use for lectures, lyceums, and rooms for the use of visiting mediums. They gave a grand hop and supper Thursday evening for the benefit of their new hall, and the same evening, at 102 Court street, Ferdinand Fox-Jencken gave platform tests for this society Jan. 21. He is holding circles in private parlors with success. Spiritualists are interested in him for his mother's sake also."

There will be a public discussion between Rev. E. A. Watkins and J. Clegg Wright, at Critter's Theater, Brooklyn, N. Y., on the Sunday afternoon of February 11, 18 and 25. Mr. Watkins is an able man, and the occasion will be an important one.

Mrs. E. S. Tilden writes that Spiritualism in Rockford, Ill., after remaining dormant many years, has awakened from its long sleep. Prof. Edmunds' coming was the means of rolling away the stone from the sepulchre, and awakening the cause to new life; and his work has been supplemented by that of Mr. Samuel Smith, who is a first-class lecturer and test medium, and a straight-forward, honest man. He is ready to answer calls. All he asks is expenses of living and travel.

W. H. Eddy writes that Dr. Juliet H. Severance's lectures are commanding attention at Jacksonville, Fla. The subjects and their treatment are of a high order. The *Times-Union*, speaking of her lecture on "What Is Mediumship?" states that she dealt with the subject in a masterly manner—and that interest is growing in the lectures, and the audiences increasing each week. The officers of the society for the ensuing quarter are: W. H. Eddy, president; J. W. White, vice-president; Samuel W. Fox, secretary; Jos. R. Palmer, treasurer.

Father J. McManus, the Catholic priest in charge of St. Luke's church in Virginia, Ill., was arrested and tried lately for carrying concealed weapons and disturbing the peace at the funeral of Pierce Ryan, a Catholic. The jury was out about twenty minutes, returning a verdict finding Father McManus \$50 and costs.

Merrill, Wis., is a place of about 900 population. G. Illion writes that he thinks a good lecturer could very soon start quite a society there.

Mrs. Jennie Moore writes from Los Angeles, Cal., that at a meeting held in Burbank's hall, by Dr. Ravlin, there were over a thousand present—showing that Spiritualism is gaining ground. She had held two materializing seances, both well attended; and several converts were made. She goes thence to San Francisco for the winter.

E. W. Sprague and Mrs. Sprague went to Lockport for one Sunday—and the one Sunday has extended into seven, closing with the last Sunday in January. They have done a grand work for the cause in that community. Spiritualism is now being recognized, where it was formerly denied.

A. T. F. writes from Rock Springs, Wyo.: "The spark kindled here for the good cause is beginning to blaze, and I hope it will shine out more in the near future."

M. S. Beckwith writes: "Just now State officials are active in trying to enforce the compulsory vaccination law. The Superintendent of Public Schools has issued his circular urging it. It should be met at once by able articles, together with a publication of a list of authorities and where to be obtained. There are ten thousand voters in Illinois who should mark the action of their public servants and relegate them to private life, where they may learn the rights of parents to manage and care for the health of their families, against offensive incompetent physicians."

R. E. White agrees with W. E. Bonney, and says: "I think Spiritualists should be reformers in all things so far as possible. It is not necessary for a medium to be a crank politically, but if he or she can give a good sensible lecture on politics—something that will have a tendency to educate the people and cause them to vote intelligently and elect honest men to office instead of Catholic and monopoly tools, I think he or she is doing good to humanity. It seems to me as though reform is badly needed politically as well as spiritually; if we can get a reform in politics we would have more just laws passed, consequently we could live in more harmony on this earth and would be better prepared for the life beyond."

Will J. Post writes: "The Spiritual Society of Flint, Mich., gave a reception at the residence of Harrison Parker, on the evening of the 18th, to Bert Woodworth, the noted test and trumpet medium of Meadville, Pa. Mr. Woodworth will remain with us over Sunday and give public tests from the platform at our meeting in the evening. D. E. Dewey, of Grand Blanc, will be our speaker. Our society is growing slowly and at present there is quite an interest. Our hall is well-filled by an intelligent and appreciative audience. L. V. Moulton, of Grand Rapids, will speak for us on the 28th. We have no speaker engaged for February. A good lecturer and test medium is what is needed and can do good work here, for which we solicit correspondence."

B. M. Cason writes from Denver, Col.: "We are enjoying a visit from Mr. and Mrs. W. B. Eddy of St. Paul, Minn. His scientific and Biblical lectures on Spiritualism have attracted the attention of a number of the better class among our citizens. Last Sunday evening, at the close of a most interesting lecture on 'Bible Spiritualism,' he gave some scientific experiments in Mesmerism, which, in addition to the spiritualistic audience, was attended by the Arena Club, in a body. He then after making a few more experiments concentrated his force upon a subject who stood under a spirit control, and Mrs. W. B. Eddy has done for us. This is his second engagement with us, and I venture to say it will not be his last one."

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Mrs. Temple Taylor calls attention to the "Ladies' Helping Hand," an auxiliary to the Progressive Society, and which has held socials and entertainments at the hall 3118 and 3120 Forest avenue, this city. Music and dancing form a part of every evening's programme. The Helping Hand promises to be a most efficient aid to the Progressive Society, financially and otherwise.

Mrs. Cora A. Syme writes suggestively: "I heartily approve of your sounding the alarm and warning, from week to week, against the crafty machinations of our insidious and dangerous enemy—the Catholic Church—which for so many centuries has been the deadly foe of justice, liberty and humanity. We know that the reign of Universal Principles is fast coming upon the earth, as the reign of universal wisdom, love, justice, liberty, humanity and happiness; but this is an entirely different thing from the Catholic aspiration for universal dominion for their church and hierarchy. In fact, so very different is it, that the reign of universal principles cannot come until all the churches or religions constructed in the dark ages of the past have been destroyed."

Oscar A. Edgerly passed through our city last week on his way to Minneapolis, Minn., to fill an engagement with the Modern Spiritual Thought Society during February and March. Mr. Edgerly is very successful in his ministrations.

E. A. Doty, secretary, writes that Mr. and Mrs. E. W. Sprague, of Jamestown, N. Y., have just closed a very successful engagement with the Spiritual Society of Lockport, N. Y., where Mr. Sprague has been since the middle of December, and Mrs. Sprague through the present month. The excellent work done by these earnest mediums has awakened a renewed interest in the cause. Mrs. Sprague assists in platform test work, and is an excellent healer as well. We earnestly recommend both Mr. and Mrs. Sprague to the friends of Spiritualism everywhere.

A correspondent writes: "The lectures given by Mrs. A. E. Sheets in the First Spiritual Church of Sturgis, Mich., during her recent engagement, aroused such an interest—as shown by the large audiences in attendance—that the society has re-engaged her for an indefinite length of time. Services to begin Feb. 18, to which all are invited."

We were glad to hear of the success of Mrs. G. E. Perkins for another month, and the following testimonial was unanimously passed: "This is to certify that Mr. and Mrs. George F. Perkins have been employed by the 'United Spiritualists' Society' of this city for two weeks, and have proven themselves to be honest, earnest and competent speakers and test mediums, and worthy of our respect and good wishes. We commend them to all earnest seekers of truth."

J. W. writes: "Marguerite St. Omer has been doing valiant service in the

cause of Spiritualism in Covington, Ky. They have organized a Society, and at Miss St. Omer's lecture Sunday, the hall would not hold all who came to hear her. Her lectures in Kentucky on the public schools and convents have been well attended, and many are seeking admission to the Councils. She lectures this week, the 22, 23, 24, and 25, for the W. A. P. A. in Milwaukee, Wis., and will be in Chicago (her former home) over Sunday. From there she expects to go to Peoria, Ill. I know if the friends in Chicago meet her they will give her a welcome. Although in feeble health since she was poisoned by the hand of Rome, last February, yet she is destined to do a good work for Truth and Liberty, and should be heard in every city in the Union on the question now agitating this country—Rome or America."

Geo. C. Stoll, of Indianapolis, writes: Mrs. Helen Stuart Richings is meeting with large audiences at her lectures. On Thursday evening last this accomplished lady gave a dramatic reading and recitation entertainment for the benefit of the association. Mr. Oren Stevens, materializing medium, is holding seances and giving satisfaction to his audiences. Dr. Aaron Voe, of New York, magnetic healer and physical seances, is giving very satisfactory seances. There is talk of forming a new society to be located in Mansur hall. Mrs. Zella Stevens will be the local medium occupying the rostrum as test and inspirational speaker. I learn that meetings are being held looking to this end. Mr. Oren Stevens leaves on Monday for Bradford, Pa., to fill an engagement of fifteen days.

Mrs. Wood, of Bronson, Mich., wishes to correct what she considers an error that appeared in our issue of Jan. 18, relative to the funeral of her husband, Dyer Wood. None of his relatives are Baptists. She and her husband had been Spiritualists for over thirty years. The Baptist and Methodist authorities were averse to allowing the funeral to be held in their church, but the Congregational minister and trustees were willing and allowed their church to be used for the purpose. No relative but Mrs. Wood had anything to do about it, and she was at home sick and unable to attend the services.

Mrs. M. A. Zimmerman writes an account of a seance given by Jas. Rife, of Mansur hall, at her house in Tecumseh, Mich., Jan. 21st. The cabinet was a bedroom with Turkish drapery curtains. Mr. Benton, the control, wrote on a slate, came out in a full light, carrying a large music-box which he placed in Mr. Zimmerman's lap, then bowed and smiled. Seven forms materialized, all but one being recognized, and two dematerialized in the presence of the company. Hands appeared and messages were written on slates. None of those present were Spiritualists, and none had ever seen Mr. Rife before.

The *Flint Daily News* of Jan. 21, says: "Hon. L. V. Moulton, of Grand Rapids, president of the Michigan Spiritualist Association, delivered an address on the subject of 'Good and Evil' before a large and apparently deeply interested audience at G. A. R. hall last night. He has a good command of language and presented his subject in a manner that was at once attractive and entertaining, and held the close attention of his auditors during the hour that he occupied the platform."

The Jacksonville, Fla., *Times-Union* of January 25th says: "The building at No. 1 West Forsyth street is now decorated with a beautiful shield-shaped sign, of which the First Society for Psychical Research may well be proud. It bears the name of the society, the announcement, 'Meeting Sunday, 3 P. M.' and a very expressive emblem, an open book, on one page of which is the word 'Truth,' and on the other 'Science,' illuminated by the torch, symbol of reason, across which the sword of war is broken. The whole is a masterpiece in execution and a free will offering of the people, the artist. The present hall is not sufficient to accommodate the people, and the society will soon have a larger one."

Calls Sinners in a Trance.
"That man is the mouthpiece of God Almighty," said the Rev. J. Tollefson, pastor of the First Norwegian Lutheran church of Tacoma, Wash., and president of the orphan asylum, referring to Edward Brekhuis, an illiterate Norwegian.

Scoffers say that Brekhuis is a wonder. A great sensation has been created here by his remarkable utterances and actions. He preaches eloquent sermons, reciting chapter after chapter of scripture while in a trance. He lies upon a sofa when in a condition of reverie, unconscious at times for over an hour.

A few weeks ago he was a common day laborer. He fell in a fit and the doctors said he would die. When supposed to be on his deathbed he arose, entirely recovered.

In conversation he halts and hesitates, using bad grammar and the simplest language; while in a trance he preaches with a fluency, eloquence and power that are remarkable. He has resided in this State three years, and Lutheran ministers say that they know his history and that he is undoubtedly inspired by God and "filled with the spirit of the Holy Ghost and prophets of old."

People flocked by thousands tonight to hear him preach. The ministers who say they believe him to be inspired are men prominent here in Lutheran circles.

Expiring Subscriptions.
Subscribers can easily tell when their subscriptions will expire, by noting the number printed just over the right hand column on the first page of the paper, and comparing it with the number on the address-tag of their paper. The number on the paper is changed every week, consecutively. The number this week is 220; next week it will be 221; next, 222, and so on. Your subscription will expire with the number indicated on your tag. Thus: "John Smith 260" indicates that his subscription will expire when the number of the paper corresponds to the number on his tag, 260.



It Is Among Dark Spirits.

PART THIRTEENTH.

UNAWARE OF THE CHANGE.

Spirit. How did you know it?

Spirit. Think you are just making fun of me.

Mrs. Bailey. Oh, no. You just watch as he tells you; and tell us what you see.

Tom. I think you will like me when you see me.

Spirit. Will you let me stay with you, please, doctor? I am frightened to death of that man!

Mr. Bailey. There's nothing to be frightened at. When you see him you will see that he is beautiful.

Spirit. Look at him! Look at him!

Mr. Bailey. Isn't he beautiful? Just see what a fine face he has!

Spirit. I am frightened!

Mr. Bailey. There are other ladies here, and they are not frightened.

Mrs. Bailey. Oh, no. He is beautiful; we have known him for years. He is a spirit who comes to our home and shows himself to those who are to be helped.

Spirit. That is dreadful, isn't it?

Mr. Bailey. Oh, no, it is beautiful. He will be a good friend to you. Don't you think that he looks beautiful?

Spirit. Yes, but it is so strange!

Mr. Bailey. He will go back into the young man again, and explain things more clearly to you.

Spirit. He told me that he controlled the young man.

Mr. Bailey. Yes, he enters the young man and uses his organism to speak to you. The young man is unconscious. He doesn't know what he is saying. I'll tell you, we are Spiritualists. You have heard of them haven't you?

Spirit. You are?

Mr. Bailey. Yes, we are Spiritualists. We sit here, and spirits come and talk to us just as you are talking now. We have a lovely daughter who comes and talks to us. Don't you think that is beautiful?

Spirit. Yes, if you are not frightened.

Mr. Bailey. Oh, no. It is nothing to be frightened at.

Tom. (Returns to Mr. Fisher.) Now, Mary, what was the matter? Why were you afraid of me?

Spirit. It looked so strange.

Tom. I think that it is beautiful to be able to see a spirit. I don't know what you will do when you come to die.

Spirit. I can't help being frightened!

Tom. You will get over it pretty soon, because I am going to help you a great deal.

Spirit. I had almost forgotten that I was ill.

Tom. I wanted to make you forget. I think that after a time you will forget all about it. Why, Mary, here is little Freddie! Don't you know?

Spirit. Yes, I know.

Tom. He was your little boy. He is your boy now, but not little now, for he has grown up to be a fine man. Don't you know that they grow up in Spirit-life?

Spirit. No, I didn't.

Tom. Yes, they grow there just the same as they would have grown on earth. Don't you think it will be nice, when you come to die, that you can see all your friends, and be real happy with them?

Spirit. I suppose it will.

Tom. I think it is beautiful that, through the good, all-wise power, there is no one banished eternally; for all have a chance to rectify and correct all the mistakes they made while on earth, after they die. Don't you think that is nice?

Spirit. Yes, it must be.

Tom. I'll tell you what it is, Mary, it is nothing to die. It is just like going to sleep, and waking up in another life. And sometimes people die and they do not know that they have died, because they take their thoughts with them that they had before they died; and those thoughts cling to them so that they don't take any notice of anything else. And when people die, there are lots of kind spirit friends who go to them and try and help them, and make it better for them. There's a good many who make the change called "death," and don't know it, because they feel so natural. Just the same, almost, as they did before they died; so that they cannot think that they have died. Now, if you were to die, I don't think that you would take any notice of anything, because you would be thinking all the time of your heart, and your head. Say, Mary, what would you do if you found out that you were dead?

Spirit. I can't tell, I am sure!

Tom. Well, I can tell you. If you were dead, you would do just as you have been doing. You would not know that you had died, because you would feel so natural. Those spirits who make the change called death, are very often brought in contact with earth conditions, in order to acquaint them with that fact, and they talk just as you have been talking to-night.

Spirit. I hope that you are not deceiving me.

Tom. I am not deceiving you, Mary, because I am a spirit. I have died, you know. I have been in Spirit-life a long time, and it is beautiful. If you knew, Mary, what a beautiful life there is before you, you would want to die, right away.

Spirit. Do you think so?

Tom. I know so.

Spirit. I have such a dread of death!

Tom. Oh, it's nothing to die. Don't you think it would be nice if you found out that you had died, and it was all over?

Spirit. I sometimes think if it were all over I would be glad.

Tom. Well, now, Mary, don't get at all startled, because it is all right. You know that Daniel is near by, and he is going to help you; for you have made the change called death and you don't know it.

Spirit. Oh, dear me! Have I?

Tom. Yes.

Spirit. Well, I feel very strange!

Tom. It will make you feel strange, of course, because you had no knowledge of it.

(CONTINUED.)

A Few Practical Words from Hud- son Tuttle.

ruining it, for it has been read on more than one occasion, and sad hearts cheered which otherwise would have been overwhelmed by the gloom of an orthodox sermon. Brother Bacon has no need of it. Perhaps not one of the many speakers in the ranks of Spiritualism need it, or will use the "Service at the Grave," but it is not for them, for when they are present inspiration is there also. Something better may come to-morrow, and if so I shall be first to receive it, for the work of the individual is of value, as it contributes to the growth of the cause. Our opinions will all sink and be lost in the brightness of truth, which is not labeled with personal names.

The Progressive Thinker.

Memory is the cabinet of imagination, the treasury of reason, the registry of conscience.

Prepared by Scott & Bowne, N. Y. All druggists.

HILGARD, OKLAHOG, 2nd 2d, 1893.
Dr. FRANK & SON, Gentlemen: I am happy to in-
form you that the Transue Elastic Truss has been
completely cured me of a very severe case of Hernia,
which I have suffered with for over 18 years. I have
been troubled with it for so long that I have been
rather sceptical about your Transue Elastic Truss, but
after having used it for a few days, I feel that I am
entirely cured. I have been troubled with it for
a short time I was convinced that it was the best I could
find, as it was easy to wear, and seemed to stop the severe
pain which I often suffered from. I have been using
it for a few days, and now, in spite of my scepticism, I am
perfectly cured, and can work with the Transue of 100
pounds. I am very much pleased with the result, and
inconvenient. You may add the above to your other
testimonials. Gratefully yours, FRED. HANSEN.

THE above cure was effected in less than THREE
days, as the total cure of this Transue Elastic
truss has been made for a number of years, and
established 1875. Call or send 30 for FREE PAMPHLET,
and receive Magneto Elastic Truss
Company
SACRAMENTO streets, San Francisco, Cal.

[illegible][illegible]

Or Mabel Raymond's Resolve.

[illegible]

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BY G. W. BROWN, M. D.
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ism.. By Epes Sargent, author of "Planchette, or
the Despair of Science," "The Proof Palpable of Im-
mortality," etc. This is a large 12mo of 372 pages,
with an appendix of 23 pages, and the whole containing
a great amount of matter, of which the table of con-

tents, condensed as it is, gives holden. The author takes the ground that since natural science is concerned with a knowledge of real phenomena, appeal-

lag to our sense-perceptions, and which are not only historically imparted, but are directly presented in the irrefragible form of daily demonstration to any faithful investigator, therefore Spiritualism is a natural science, and all opposition to it, under the ignorant pretense that it is outside of nature, is unscientific and unphilosophical. All this is clearly shown; and the abundance of "evidence" from clerical and literary disbelievers of Spiritualism, even in 1847, is answered with that penetrating force which only arguments, winged with incisive facts, can impart. Cloth, 12mo, pp. 396. Price \$1.50. Postage 10 cents. For sale at this office.

JOYS

Beyond the Threshold.

A Sequel to

TO-MORROW OF DEATH.
By LOUIS FIGUIER.

Translated from the French.
THE TO-MORROW OF DEATH was written to

develop the idea of the principle of the permanence of the human soul after death, and its reincarnation in a chain of new beings, whose successive links are unrolled in the bosom of ethereal space. "BEYOND THE THRESHOLD" continues on the same lines enlarging and expanding the idea by reasons and considerations drawn from science and philosophy; claiming that the certainty of a new birth beyond our present life is the best means of arming ourselves against all weakness in the face of death, and that the help offered by science and philosophy to that end is far superior to that of any of the existing religions. From beginning to end it is interesting.

ORGANIZATION

As Viewed from the Standpoint of a Lawyer.

He Gives Some Excellent Hints and Suggestions.

I beg the privilege of expressing an opinion in your valuable paper, which I have read regularly for some time with great pleasure. I find by the recent discussion, that human nature is much the same everywhere; that people prate about harmony and love, and then hurl invectives at any who they deem are not harmonizing "their way." The letter of the Washingtonian in a late issue is especially pregnant with that spirit. The wiser Spiritualists and the best spirit instruments have ever kept a watchful eye on the liberties of the people; have constantly warned them to beware of anything that smacked of popery or creed; holding, and justly, too, that systems backed by this spirit crucified liberty. The truly great in any cause rise to warn us of the dangers that creep into our work at the risk of being called "green-eyed" or silly by some enthusiast.

I do not know of any that are better qualified to talk on organization, or who have done more to make it possible, than Moses Hull, preaching and teaching it always, or Dr. Wilkins who has occupied with honor many official positions in Spiritual organizations, and who says some excellent things in his article; or the old and honored Dr. M. King of Ohio, who has kept himself poor as poverty working to organize camps and State associations; or the veteran giant, Mrs. Colby Luther, whose work will go down in history; or that of Dr. Ada Sheehan, whose voice it was that responded for the delegates at the convention, winning round after round of applause as she fearlessly stated the purposes and advantages of a National business organization; that we needed no queen, no king, no creed; and again in an article a few weeks ago sensibly repeated the same sentiment. I am sure none can question her interest in, and knowledge of organization. Now the truth of the matter is this: The National Organization belongs to the people, and the people have a perfect right to criticize its movements, just as they owe it to allegiance and support. President Barrett makes his explanation and apology in a gentlemanly way, which increases our confidence in him as an officer and a Spiritualist. We do not think him perfect, neither does he expect us to think so; that is refreshing, and we feel more than ever like working to aid him in this arduous undertaking.

Now Bro. Dimmick's letter is not quite so plain. As a matter of fact the local societies should receive their charters from their own State Association, and contribute thereto; the State Association collectively create the National. This, if I remember rightly, was the sense of a resolution presented to the convention by Dr. Ada Sheehan; but that resolution was lost, and the present plan adopted; and if we, the people, are allowed the privilege of discussion on the matter without being called "sore-heads" or other opprobrious epithets, the organization will live, and the longer it lives the better it will grow.

Now, another thing! There are a great many Spiritualists, myself among the number, who agree with Dr. Sheehan's article, and we feel that the vice-president, whose duties are plainly stated in the constitution and by-law, has no authority to create an order of exercises for any day. It may be, as the Washingtonian states, a simple, harmless rule, or regulation; but has anyone under the organization the right to make rules or regulations for us? If they have, what is the difference between such an order sent broadcast, with the endorsement of the National organization, and a rule or order from the head of the Catholic church; for instance, the one prohibiting the members from bringing flowers into the church edifice at funerals. I am sure their excuse is a good one, namely: that such displays are useless, besides being expensive, and rob the living, who would appear as well as their rich neighbors; and so with every "rule" they have made for the faithful to follow, there has been excuse sufficiently to satisfy the unwary devotee, until liberty was innocently "ruled and regulated" out of sight.

The Jubilee Day does not hurt us at all personally; but we cannot help but see how easy it would be for every officer of the association, present and to come, to find excuse valid enough to justify the appointment of a "day" a "rule" or a "regulation." Now, is this a wise thing to do, in view of the fact that Spiritualism is made up of people of every shade of belief? A large number have been Liberalists, Agnostics or Materialists. Will they bear being regulated in this manner? What we want is the help of these people financially. Will we get it by such methods? I think not; and rather guess that the National organization had best confine itself to business; they will then have the hearty support of the Christian Spiritualist, the Ingersoll Spiritualist, and every other variety that comes in between, and for one I hope all the mediums, speakers, writers and workers that have by years of hard toil, made organization possible, will be permitted and encouraged to give their best thought on the all important questions as they come up. Harmony is the result of things done just right.

Edw. B. Hunt, Attorney at Law.
66 Dudley St., Cincinnati, Ohio.

A French mill hand has been going to work a piece of bread and 2c worth of brandy; at breakfast, bread crumbled into a bowl of coffee; for dinner, a piece of bread and cheese or an apple, or a gill of red wine; for supper, a piece of bread and sausage, or oftener, a herring and a cup of coffee.

It is estimated that the number of working people, male and female, in the German Empire is 10,500,000.

Message from Bishop Kingsley, of the M. E. Church.

Given Through the Mediumship of Milo Norton.

We come this morning as a messenger from the Spirit-world, to make known, as far as we can, something of our experience, and what we have learned from that experience since passing from the active scenes of earth, to that bourne of which it was formerly said that no traveler ever returns. Our presence here at this hour proves that saying to have been a mistake, and what we now desire to say will prove many other sayings and statements to have been mistakes of far greater importance than the one first noted. We have now been many years an inhabitant of the spirit realms, during which time we have learned of many other mistakes of far greater importance to the citizens of earth than those we have just mentioned and some of which we will now endeavor to relate. Our first subject in this line will be the theme of the salvation of the human race, from the effects of original transgressions by our first parents, and of personal transgressions of the whole human family.

During a long series of years, while an inhabitant of earth, we labored faithfully to enlighten our hearers, to whom we preached, on what we then believed to be the gospel of Jesus Christ, and which we then believed was the only effectual means of the salvation of this race of Adam.

But now, after an experience of a long term of years in the world of spirits, we have learned that the system of salvation as taught by us, as a member of the Methodist Episcopal church, in all its phases of office, from a private member of said church to the office of a Bishop, teaching the same doctrine as is now being taught by all the orthodox churches of the world, was and now are the greatest error, and most disastrous doctrine, ever promulgated on the earth.

In a former communication given by us through the writer of this article, which was published in the leading paper of this city, we pronounced the doctrine of the vicarious atonement, as said to have been made by Jesus Christ, on the cross of Calvary, as a great error and that there is no more virtue in the blood of Christ, to wash away sins, than in the blood of any other man or beast. I now wish to affirm said statements, and will add that the doctrine of the atonement and the salvation of the race as the result of said atonement, is the most disastrous doctrine ever promulgated among the children of men.

In my former article upon this subject I stated that I had not seen or met Jesus of Nazareth; but I will now state that I have since had the honor of meeting and conversing with him, and received satisfactory proofs that I was not mistaken in regard to his identity, and he also said that there was nothing in the system of salvation as taught and believed by the orthodox churches. He further stated that he never claimed to be divine and equal with God, as is taught and believed by the so-called Christian world. He further stated that the scriptures that are accepted and believed by professing Christians to be the word of God, concerning the doctrine of the atonement, and salvation through his death and suffering, were the products of priestcraft in the dark ages, and had been handed down to us as the word of God, carefully worded so as to favor the doctrines of the church in whose interest they were written.

Another great error is the doctrine of the resurrection of the bodies of all men, from the commencement of time until the end of the world, and the general judgment, when it is stated that all that are in their graves shall come forth, and appear before the Judge of all the earth, and they shall be separated by the Judge, who is said to be this same Jesus, as a shepherd separates the goat from the sheep, and he shall then say to those on his right hand: "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was an hungry and ye gave me meat; thirsty and ye gave me drink; I was a stranger and ye took me in; naked and ye clothed me; I was sick and ye visited me; I was in prison and ye came unto me. But unto those on his left hand, he will say: Depart ye, cursed, into everlasting fire, prepare for the devil and his angels; for I was an hungry and ye gave me no meat; I was thirsty and ye gave me no drink; etc. These shall go away into everlasting punishment, but the righteous into life eternal."

Now we predict that no such proceedings as above stated will ever be enacted. The resurrection body is prepared and inhabited by every soul of man immediately after the death of the body. St. Paul says there is a natural body and a spiritual body. This spiritual body, which is a fac simile of the natural body, is to be the home of the soul to all eternity; and there shall be no more death, for the former things have passed away, and behold all things are become new. We will further state that there is no such thing decreed as everlasting punishment, but that every soul of man is destined at some period of its existence, to become happy. Although many spirits may remain for ages in darkness, yet the time will come when through the ministrations of missionary spirits all will be restored or will be enabled to progress to a state of happiness, and they in return become ministering spirits to restore others to a state of happiness as they themselves have been, and in doing this work the soul continually progresses, and rises higher and higher in the heavenly world.

Again we will state that there will never be any such period as what is looked forward to as the day of a general judgment. The day of judgment comes to every soul when it passes from this to the Spirit-world. All the acts of a person's life pass before him in a panoramic view, and then there to the individual soul is the day of judgment, and the soul is then judged by his own conscience. The event of the soul's transition from its earthly existence to the spirit-world makes no change in the moral condition of a person; but he or

she possesses, in the changed condition, all its likes and dislikes, and all the natural faculties that it possessed when an inhabitant of the body and those who passed away fully in the faith that the blood of Jesus has atoned for all their sins, and made them subjects fit to be the companions of the blest of all the ages, will awake to the fact that they are among the worst deceived persons that have ever lived on earth and they will learn that, instead of having been introduced by the Saviour into the realms of bliss, with no other work to perform but to praise God for salvation, they have yet to commence to work out their own salvation as best they can; and they will then learn that their opportunities to progress there, are less favored than they would have been on the earth-plane with proper instructions, in place of the dogmas of the orthodox churches. In the foregoing statements we speak from personal experience in our own person, and know the truths of which we have spoken.

CALVIN KINGSLEY,
Formerly a Bishop of the Methodist Episcopal church in the United States.

Lively Times at Fort Wayne, Ind.

DR. SWERINGEN COMES TO THE DEFENSE OF SPIRITUALISM.

They are having lively times over the subject of Spiritualism in Ft. Wayne, Ind. The local press of that city, with a few exceptions, has granted the freedom of its columns to both sides of the question, for several years past. But still the fight goes on. The exceptions above referred to are papers edited by old "blue stocking Presbyterians," who yet believe the earth is flat, the sun moves, and that infants will be damned. They will print anything against but nothing in favor of Spiritualism. The Ft. Wayne Occult Science Society has created a great interest in the subject of Spiritualism in the city and surrounding country. For the proof of this statement I need only refer to the fact that there has recently been organized a movement to down it at all hazards, justly or unjustly. An effort was made a few nights ago to expose as a fraud one of the best non-professional mediums in the State. Although the effort was a most inglorious failure, resulting in the absolute conviction of all skeptics present who were open to conviction, of the genuineness of the phenomena produced, the exceptional papers above referred to heralded it abroad as an exposure. On next Friday night at the Masonic Temple another effort at exposure will be made by local talent.

All that it will amount to will be an imitation and a very poor one, of the genuine phenomena; about on a par with the burlesque of Shakespearean plays witnessed in negro minstrel shows. But they are compelled to do something to stem the tide of interest manifested in Spiritualism, and there is a certain class of ill-balanced minds that blow hot and cold on all questions, that shift with the breeze, who will probably be influenced by their performances.

On last Sunday night the Rev. Dr. Moffat, pastor of the First Presbyterian Church of Ft. Wayne, preached on the subject of Spiritualism, and his sermon was printed in full in the papers of his editorial parishioners. Dr. H. V. Sweringen wrote a reply to the sermon for each paper, but not one of the Presbyterian editors would publish it. Dr. Sweringen's reply appeared in but one of the four papers to which it was addressed, the Ft. Wayne Morning Journal. Rev. Dr. Moffat's sermon contained nothing new, nothing that has not been successfully answered times without number. It was simply a rehearsal of the same old objections to Spiritualism that have long since lost any weight they may have once had. The following is Dr. Sweringen's reply to Dr. Moffat, as it appeared in the Morning Journal:

TO THE EDITOR:—I notice in your yesterday's issue a report of a sermon by the Rev. Dr. Moffat, on the subject of Spiritualism. I will not at this time review his sermon at any length. There is one proposition he advances, however, I will now briefly notice. It is so apparently and really wanting in logic and soundness, that taken as a sample of his argument as a whole, no future reference to his sermon will be necessary, perhaps. The doctor's declaration is as follows:

"When any person invites you to the investigation of any phenomena, and begins by turning down the lights on you, you may stop right there. It is *prima facie* evidence of fraud. It is precisely the same as tying a bandage over your eyes. The hidden things of darkness are humbugs."

I am truly surprised that any pulpit of the present day would fulminate any such absurd, preposterous logic. As an argument, there is not a professional nor backwoods juror but would rule it out of consideration in the attempt to arrive at a verdict in the case. As evidence "*prima facie*," or otherwise, he would not entertain it for a moment.

If the phenomena you are invited to investigate are intended to appeal to your sense of vision for the proof of their reality, Dr. Moffat's argument would then hold good; turning down the lights on you would then properly be considered *prima facie* evidence of fraud, and the same as tying a bandage over your eyes.

But if the phenomena you are invited to investigate are intended to appeal to your sense of hearing for the proof of their reality, tying a bandage around or plugging solidly your ears, would be the proper thing to do to constitute *prima facie* evidence of fraud.

What is the object of a dark séance? Is it for the purpose of seeing phenomena? By no manner of means. Although the most beautiful lights are occasionally seen, and the most peculiar, gentle touches are occasionally felt in these séances, their sole object is for the hearing of whatever may be heard; for the intelligence that may be received by the ear and the determination by the recipient as to whether or not that intelligence was in the possession of or emanated from the medium. In the

above quotation from Dr. Moffat's sermon he evidently gets the phenomena for the ear very much mixed up with those intended for the eye. He should remember that we have phenomena directed to all the senses separately and distinctly, as well as collectively.

"The hidden things of darkness are humbugs," says the doctor. I wonder if he is willing to apply this declaration to the many hidden things of darkness described in the Bible.

H. V. SWERINGEN.

THE NATIONAL ASSOCIATION.

A Good Word for it.

By the Secretary of the Mississippi Valley Association.

TO THE EDITOR:—I have been a silent reader of all that has been published pro and con in your paper in relation to the National Spiritualist Association, and while such a diversity of opinion regarding the merits and demerits of this organization are to be deplored, I am glad to see these different views presented when done in a spirit of kindness and charity for those who are not wholly in line with our thought and action. It takes the "all" to make the stupendous whole, and each and every one is a factor in the great drama of life, and must do their work from their own standpoint in their own way. Mrs. Richmond cannot do the work of Mrs. Luther, neither can Bro. Barrett be a Moses Hull, but each must be recognized as being true to their environments and convictions and doing a grand effective work as seemeth best to them.

I think a majority of the Spiritualists throughout the country are glad that the National Association was organized at Chicago, and although perhaps they do not fully accept the formula, they no doubt recognize that a good beginning has been made and that there is ample room for improvement in the future; and I also believe Spiritualists generally were pleased with the idea of a special program on a certain day as a means of universal concentration of thought and spirit power, and that thereby a nucleus has been formed through which a greater work may be accomplished.

I give Bro. Barrett, and all connected with the appointment of such a day, credit for acting unselfishly in the matter, with the sole idea that "thoughts are things" and believing that we might be brought closer in rapport with the spirit forces by a combined effort at a specified time.

In regard to the National Association defending a case in the State courts or conferring that authority upon a society by issuing to it a charter, I did not know such claim had been made. My understanding is that a society chartered under its State laws will be recognized in the courts of that State, while the National Association will take care of cases in the United States courts; a society chartered by the National Association will, however, have its support and influence in all courts when necessary.

As reference has been made to the methods of some of the teachers in the cause of Spiritualism, I wish to call the attention of the thoughtful advanced minds who desire a clear elucidation of our philosophy from a scientific standpoint, to the lectures of Prof. W. M. Lockwood, now located at No. 128 Park Ave., Chicago. I cannot better express my appreciation of his work than to quote the following resolutions which were unanimously passed at the close of a course of fine lectures delivered by him in August 1891 at the camp meeting of the Mississippi Valley Spiritualist Association, at Clinton, Iowa:

Resolved, That we have listened to Prof. Lockwood's lectures with great satisfaction and profit.

Resolved, That such lectures, showing as they do the unity of Nature in her most occult workings with the facts and teachings of Spiritualism, should be widely given and amply patronized.

Resolved, That we regard Prof. Lockwood as one of the ablest representatives and exponents of the highest phase of Spiritualism, and as such we commend him to all lovers of a progressive Spiritualism, not only as a competent teacher but also as a genial and courteous gentleman.

Prof. Lockwood is now slowly recovering from a severe illness of several weeks' duration, and it is hoped he will soon be able to resume his labors upon the platform, and be sustained in his efforts to give to the world the benefit of his many years of careful study and close observation of the laws underlying Spiritualism and its phenomena.

It is the intention of the management at Clinton camp to secure the Professor, if his health permits, for a course of lectures during the camp season of 1894.

L. P. WEEKLOCK,
Secretary M. V. S. A.

A helping word to one in trouble is often like a switch on a railroad track—an inch between wreck and smooth-rolling prosperity.—H. W. Beecher.

In many parts of Germany the hardest outdoor work falls to the lot of women. They plow and spade the fields, follow the coal carts through the cities and put the coal in the cellars while the male driver sits on the wagon, and draw the milk wagons into the towns, a woman and a dog generally making a team for the milk cart.

In the British army a colonel receives £1000 per annum; the French government pays £280, the Italian the same. An English captain receives £212, a lieutenant £118, a private £18. The French and Italians of the same grades receive from one-third to one-half as much.

In activity we must find our joy as well as glory; and labor, like everything else that is good, is its own reward.—E. P. Whipple.

Houses are built to live in, more than to look on; therefore let use be preferred before uniformity, except where both may be had.—Bacon.

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