

THE PROGRESSIVE THINKER

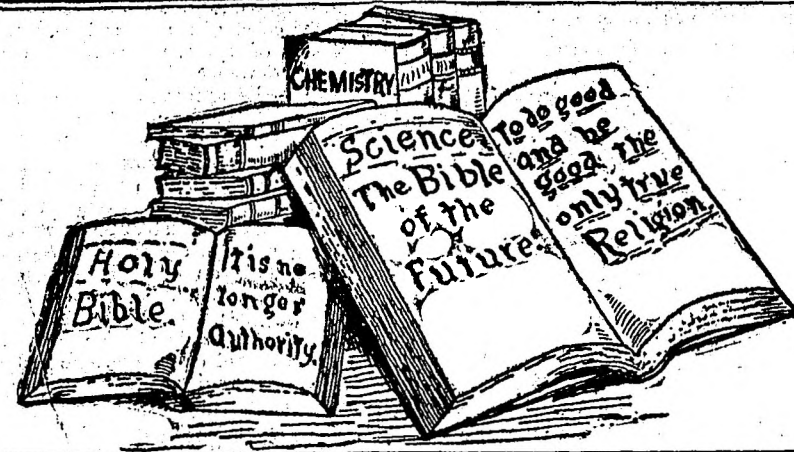
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Eight Pages of INTERESTING Reading Matter, each of which is Worthy of Careful Perusal. A Spiritualist Paper that is Sustained by HONEST INDUSTRY.

VOL. 8.

CHICAGO MARCH 17, 1894.

NO. 225



TO SEE MEN ON MARS.

The Next Step a Telescope To See the Souls of Men.

A Telescope that Will Lay Bare Nature's Secrets.

Lens Made in Sections.

LOUIS GATHMAN'S SCIENTIFIC DISCOVERIES—BIG GLASSES AT SMALL COST—MEN OF ORDINARY MEANS CAN HAVE THEIR OWN OBSERVATORIES—RANKS AMONG GREAT INVENTIONS.

TO THE EDITOR:—According to a late issue of the Chicago Tribune, marvelous improvements have been made in telescopes, as set forth in the following statements:

"For \$50,000 I will undertake to construct a telescope with an objective ten feet in diameter, better in every respect in proportion than the \$500,000 forty-inch Yerkes telescope, and to finish it sooner. For a proportionally larger sum I will undertake to construct a telescope with an objective one hundred feet in diameter, more efficient in proportion for every scientific purpose than the Lick or Yerkes telescope. There is no reason in telescope science why we should not see the inhabitants of Mars and see to pick up a pin on the moon."

This is the bold but intelligent utterance of Louis Gathman, an amateur optician, astronomer, scientist and inventor of the North Side. Mr. Gathman was born at Rordorf, near the city of Hanover, in Prussia, 1843. He received no scientific instruction except at the Polytechnic School in Hanover. He came to America in 1864, and after remaining a year in Philadelphia took up his residence in Chicago, where he has remained ever since. He was a mechanical engineer in the employ of others until 1872, and since that time has been a manufacturer of milling machinery of his own invention. He lives at the corner of Lincoln and North Park avenues.

Mr. Gathman's scientific career has been something like that of Edison and Prof. S. H. Burnham. That is, he has been dependent upon his own resources, and has been an all-round inventor. In addition to milling machinery he has invented toys, artillery, submarine gunboats, and artificial rain-producers, all of which have been patented. But he has taken the greatest interest of all in optics and astronomy. He has had a telescope and has been a student of the heavens for fifteen years. Ten years ago he erected an observatory in connection with his residence, and placed in it some a seven-inch telescope with which he amuses himself at spare moments. He makes no pretension, however, to a scientific knowledge of astronomy.

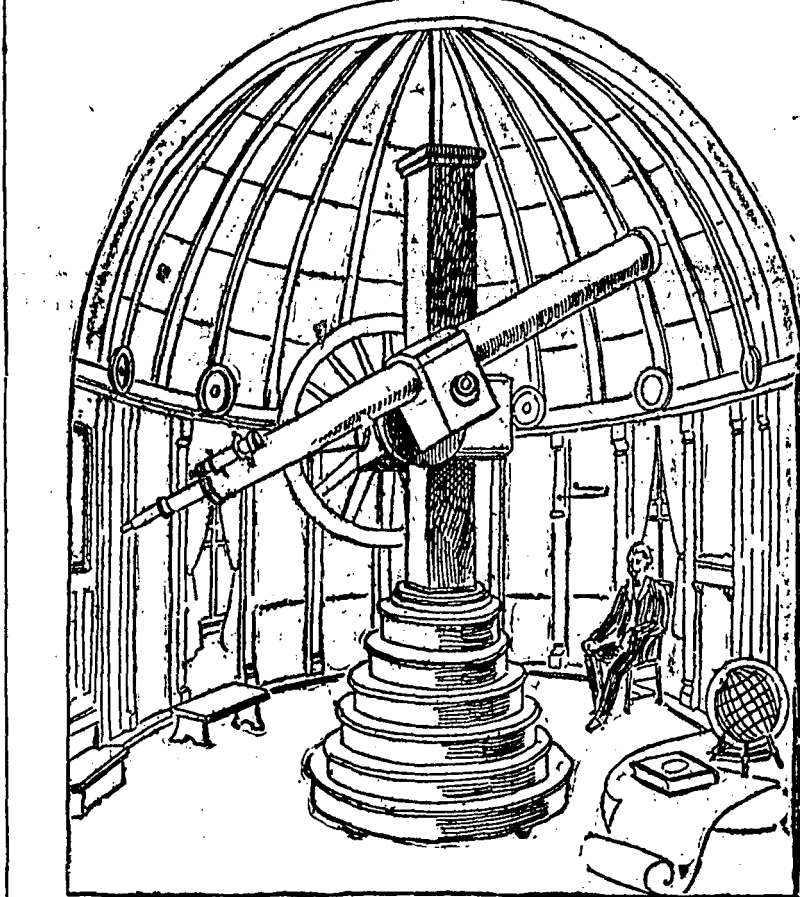
DISCOVERIES THE SECTIONAL LENS.

Mr. Gathman has for twenty years been possessed with the idea that a great improvement could be made in telescopic lenses, especially in respect of size. His doctrine is that wherever there is urgent need for a non-existent thing, that thing can be discovered. Accordingly he has chafed a good deal under the idea that telescopes had reached their ultimate size on account of the impossibility of casting large pieces of glass without bubbles, as well as the other infirmities inseparable from glass in large pieces. His dream has always been that a lens could be constructed in sections. Two years ago he completed his discovery and made a working model. Since that time he has kept his discovery secret in order to secure his patent rights, first in Germany and then in this country. As his German patent has been issued, and as his American patent is as good as secured, he has had for some time no motive for secrecy.

Mr. Gathman's discovery is, in brief, that a lens that is made in sections can be made as correct as any other lens, provided the sections are separated by dull, black partitions which prevent an inter-reflection of light from their margins. The sensitiveness of a lens to such disturbances is well understood. A single air-bubble, however small, in a lens, however large, renders it worthless, the reason being that it splits and refracts certain rays of light and causes confusion at the focal point. Mr. Gathman's theory is that if the bubble is bored out and the opening filled with bored black material, the lens will be perfect again. But he thinks there is no use going to this trouble when lenses can be made in small sections and the perfection of each section assured before it is used.

This principle has for many years been

applied to reflectors. There are not only searchlight reflectors, but reflectors of reflecting telescopes constructed in sections. These reflectors have been found to be as good as any others, and the wish has constantly been expressed that the principle were applicable to lenses and to refracting telescopes, for reflecting telescopes are comparatively worthless. But opticians and astronomers were so well satisfied a priori that the principle was inapplicable to lenses that they would not condescend to experiment with it. Not so, however, with Mr. Gathman. He reasoned that if the inter-reflection of light was the only obstacle, that could easily be prevented by interposing non-reflecting surfaces between the sections of the lenses. He tried it and was successful. In his first experiments Mr. Gathman divided up his lenses into wedge-shaped sections, with a circular section at the



INTERIOR OF GATHMAN'S OBSERVATORY.

center, leaving no interstices, except from the insertion of a blackened metallic rim, half an inch wide, between them. Subsequently he found it better to leave wide openings between the sections, the object being to allow a free circulation of air, which would equalize the temperature in front and rear of the lens, and in that way prevent sweating. In this way, he was led to make the sections circular and of different sizes. The seven-and-one-half inch lens of the telescope which he now uses in his observatory is made on this plan. It has a circular section in the center, six circular sections of the same size arranged around it, and then six smaller circular sections in the triangular spaces outside the larger six. The result is that objects seen through this telescope are brighter and better defined than when its objective was a single lens.

The last lens is apt to produce the impression that it is an assemblage of small lenses, but that would be obviously unscientific, and is far from the fact. Each section is shaped exactly as if it had been stamped out of the large lens; and that fact makes one curious at once to know how they can be ground accurately to fit in their several places. But that is a matter of no difficulty. Mr. Gathman takes a number of pieces of glass, and polishes them, in any plane, so as to see whether they are perfectly transparent. Then he gives them their circular outline. He next arranges them within a circle of the desired size, and pours melted sulphur between them. When the sulphur has hardened, the pieces of glass are held firmly together in the positions they will occupy in the lens. They are then all ground at the same time, like a single piece.

It is understood, of course, that the objective of a telescope consists really of two lenses, one in front of the other. The outer one is double-convex, and is made of plate-glass; the inner one is concavo-convex, and is made of crown-glass. They fit together like a single piece. Mr. Gathman manufactures his concavo-convex lens in the same way as his double-convex lens, but separately, of course. In one of his lenses each section, though looking like a single piece, has an outer and an inner layer.

ADVANTAGES OF THE INVENTION.

The advantages of Mr. Gathman's invention are wonderful and incalculable.

The first is that all limitation on the size and power of telescopes is completely done away with. The manufacture of the Yerkes forty-inch objective is regarded as a daring feat and a wonderful success, which will probably mark the ne plus ultra of astronomical exploration. The main reason is that the larger a lens is made the more difficult it becomes to exclude air bubbles. But there are also other difficulties attending large lenses. They are greatly affected by expansion and contraction, and when they are set up on edge a long time they are found to sag or mash together, of their own weight, so as to interfere with their correctness. Now, a lens made in sections has none of these infirmities, and it is altogether possible to make it 100 feet or 100 yards in diameter, if desired.

Another great advantage is the cheapness of construction. More than one-half of the cost of a great telescope, at present, is for the lens. But a lens made in sections is by no means expensive. There is reason to expect that within a few years any well-to-do man may be able to keep a better instrument than even that of the Northwestern University, for the amusement and instruction of himself and family.

Mr. Gathman claims two or three other discoveries in the construction of lenses, which, though not so important as the use of sections, are interesting when taken in connection with it. He claims that the thickness of the sections is immaterial, so long as the outer and inner surfaces preserve the common curve of the lens. He therefore would make the center section one-half the thickness of the adjacent sections, only

spots. He made a drawing for *The Tribune* of the black spots visible lately, and of one of the spots on an enlarged scale.

With these marked improvements in the telescope we may look for one to be constructed at no distant day that will plainly reveal the souls of men in their celestial homes. JUS. TICE.

EMERSON.

And Other Items of Interest.

BY JAMES M. PEEBLES, M. D.

Among the happy days of the fading past, the one I spent many years ago with the Concord Sage in his massive library is, perhaps, the most golden. The memories of it still linger, as does the fragrance of flowers after the vase has been broken. Upon introducing spiritual phenomena into the conversation, Emerson used words to this effect: "I have heard much of the spiritual manifestations; many of my friends accept them as genuine, and consider them as palpable demonstrations of a future existence. Want brings supply. Swedenborg was one of the great men of the ages. As for myself, I stand in need of no minor spiritual manifestations, because, to me, the universe itself is a grand spiritual manifestation."

Emerson, as I think, and a philosopher, ought to stand by his words as a poet. Here are some of his lines:

"Sometimes the airy synod bends, And the mighty choir descends; And the brains of men henceforth Team with unaccustomed thoughts."

Emerson, though normal, drew his inspiration from the inner life, and was unconsciously influenced by synods of invisible spirits.

YEARELY ENGAGEMENTS.

In the indecision incident to the seeing, culture and general reception of Spiritualism, Spiritualists quite generally in the past opposed settled speakers. Lecturers "itinerated" from Portland, Maine, to San Francisco, spending a month and frequently only a week in one place. Both speakers and people are wiser now. It is almost the universal voice that yearly engagements are the most successful and spiritually profitable. Benjamin Starbuck, of Troy, N. Y., once wrote me: "Our society flourished best during the year-and-a-half engagement of Selden J. Frinney." The late Hon. J. C. Waite, of Sturgis, Michigan, assured me that "the eighteen months of J. G. Fishback's lecture-work" in their society was one of their greatest prosperity. N. T. Waterman, of Coldwater, Michigan, declared that the several years of Dr. F. L. H. Willis' spiritual ministry in that lovely place were years of great prosperity; and I know that my six years' consecutive Sunday lecturing in Battle Creek, Michigan, were years of almost unparalleled success. The singing was excellent, mediums were developed, and the progressive lyceum prospered. Mrs. Richmond, of Chicago, and Mrs. Brigham, of New York, afford further proofs of the wisdom of yearly engagements and much longer ones.

APOLLONIUS AND THE DEMON.

Before me lies the life of Apollonius, from the Greek of Philostratus, a book of five hundred pages, rich in spiritual manifestations. Here is one condensed: "When Apollonius was discoursing of the best mode of offering libations, a youth burst out in immoderate laughter, whereupon Apollonius said: 'It is not you that offers me this insult, but the demon within you—the demon that makes you laugh and cry by turns, sing and talk to yourself, and commit much folly and wild extravagance.' Finally, Apollonius fixed his eyes firmly upon the youth, and he broke out in all those horrid, angry expressions used by people upon the rack. He also swore; for which Apollonius rebuked him, and commanded him to come out of the youth. He so did, and then caused a statue to shake, totter and tumble down."

The young man rubbed his eyes, like one awaking from a deep sleep, and was surprised at standing as he stood in a crowd of beholders. After fully coming to his right mind, and reflecting, he put on a plain garb and lived after the rules of Apollonius. By the way, the dreary theory that Apollonius was the original of the Christ of the gospels is not only historical and unreasonable, but absurd in the extreme, resting upon the say-so of some unknown or unidentified spirit—through the shattered organism of a "dispirited medium"—to use the verbiage of the late Jonathan Roberts. The gullibility of some Spiritualists is excelled by their ignorance of ancient history and rabbinical lore. Certain Spiritualists and Agnostics seem to think that if by some hocus pocus they could get rid of the man, Christ Jesus, the marvelous medium of Palestine, the millennium in all its pictured glory would be at our very doors. Such I take pleasure in turning over to the tender mercies of William Emmett Coleman.

THE PARLAMENT OF RELIGIONS.

This was certainly the grandest religious achievement of the ages. Before me lie Barrows' two big volumes of the proceedings—altogether too poorly bound, considering bulk and value. And just a few lines here, by way of parenthesis: The Lyceum Guide, resurrected and remodeled by the gifted Emma Rood Tuttle, is not gotten up externally in that exquisitely good taste

that its merits demand. Its viscera is too far ahead of its skinny covering, its inwardness of its blanket outwardness. Nevertheless it has a fair facial appearance, and ought to have an immense sale.

Returning to the late Parliament of Religions: I have to say that the hopeful youth who sees his betrothed only on Sundays, dressed in her silks and satins, has only a superficial knowledge of her. Well, the priests of the Oriental religions were at Chicago on a sort of dress-parade excursion. They left their crumbling temples, their effete civilization, their fantastic mythology, their lingam symbols, their demon-worship, their Sakti dogmas, their polygamy, their polyandria, their wooden gods, their juggernaut cars, and their socially-degraded women, behind them. Traveling twice in and through India and Ceylon, studying their religions and their influence upon the people—studying their manners, laws and customs, I think I know what I am writing about. Listen to what that stirring radical of radicals says about India and the Oriental religions. Visiting the East disilluminated him. After a study of these religions on the ground, he wrote: "Not one glimmer of the great thoughts of their poets and sages lighted their darkened temples. To all of them the great false god which they worshiped, a hulk of roughly-carved wood or stone, appeared to be the authentic presentment of some invisible power, who would treat them cruelly if they did not give him some melted butter. Of religion in a spiritual sense there is none."

HEALING SOUL AND BODY.

How few are perfectly healthy! How few are mentally and morally well-balanced? There are quite as many sick in mind as body. And there is much in the mind-cure; much in the faith-cure; much in the deep-breathing cure; much in the prayer-cure; much in the will-power cure; and much in well-managed sanitariums where are skillfully treated both body and mind. Sanitariums, because of the grand work they do in alleviating sickness and suffering, are becoming popular. And, by the way, I see by THE PROGRESSIVE THINKER that Dr. Randall has opened a sanitarium, to be known as the "Union Park Sanitarium of Chicago." And who is Dr. Randall? Is he mortal or spirit? Has he a diploma? Has he been before the Illinois State Board of Health, and got a certificate in Latin? Nothing of the kind. He is a spirit physician, residing in the world of spirits, and using the organism of L. P. Anderson for treating the sick. To my certain knowledge, Dr. Randall is an exalted and skillful physician, curing many considered incurable. His diploma was granted by the gods a long time ago, and is registered in both earth and heaven. There should be more sanitariums in the country, under the supervision of medical spirits. Sanitarium, San Antonio, Texas.

Ancient and Modern Spiritualism.

Spiritualists claim that the phenomena produced by their mediums were first observed in 1848, but if they will study the Bible they will find that their assumption is not well founded. The following are a few of the references recorded in holy writ:

Spiritual gifts—1 Corinthians, xii, xiii, xiv. Romans xii. Spiritual circles—Acts ii. Dreams—Matthew i.; Genesis xi, xiii, xl. Test mediums, seers and prophets—Acts i, v.; 1 Samuel, ix, xxviii; Micah iii, 5, 7; Deuteronomy xviii. Slate-writing—Exodus xxiii, xxxiv; Deuteronomy x. Writing on the wall—Daniel v. David a writing medium—1 Chronicles, xxviii, 1, 19. Psychology—Acts xiii, 9, 11; Mark viii, 22, 25. Obsession—1 Samuel, xvi, 14, 23; 2 Chronicles, xviii; Acts vii, 7, xix, 15. Fire—Deuteronomy v.; Exodus iii, 1. Daniel ii. Materialization—Luke xvi, i, x; Acts i, x; Genesis xviii, xxiii; John iv, v; Exodus iii; Ezekiel vii; 1 Corinthians, xii; Joshua v.; Numbers xxii; Daniel vii. Mind-reading—Mark ii, 8, 9; Matthew xii, 25. Healing—Mark iii, v, vii, viii; Acts iii, v, viii, xiii, xiv, xix; John ix, xi; Matthew vii, 16, 17; 1 Corinthians, xii, 12; Ezekiel ii, 1, 10; 1 Samuel, iii, 8, 13; x, 1, 11. Prophecy—Revelations vi. Trance and voices—Acts x, xi, xxii. Trumpet and voices—Revelations i, iv, v, vi, viii, xiii, xxi. Be spiritual—1 John, iv, i.

36,000! 36,000! 36,000!

The edition of the Christmas number of THE PROGRESSIVE THINKER has reached 36,000—a large number than ever issued at one time by any other Spiritualist or liberal paper on the green earth. We will send them out at ONE CENT per copy. The eight pages are equivalent to a book of 150 pages. If you have not read it, then you should send for it at once.

ITEMS.

From the Field of Progress.

Ingersoll—The Metal Cure—Mr. J. J. Watson—Benevolent Work in New York—Dr. Susan F. Martin.

BY E. D. BABBITT, LL. D., M. D.

INGERSOLL AND FORCE.

I have just been reading in THE PROGRESSIVE THINKER the brilliant essay of the Hon. A. B. Richmond on Col. Robert G. Ingersoll. Ingersoll, though one of the most eloquent and witty of men, and a person of large-souled, daring spirit, is not remarkable for severe analytical reasoning, and yet when he says that "force cannot exist apart from matter," he seems to be entirely correct as far as he goes. Spirit itself cannot act apart from matter, and force includes both spiritual and material. Ingersoll, like Hume, sees only the material side of the universe, though he knows there is some quickening principle which he cannot define, so he simply calls it force. He is as correct as Bishop Berkeley and the idealists who see only the spiritual side of things and ignore matter. Mr. Richmond denies that force can be demonstrated, and uses the following words: "Who knows its source, its home or its birth-place? . . . What savant has analyzed the elements of the imponderable agents of nature, as heat, light, electricity, ether, gravity, or the phenomena of attraction and repulsion?" Now, I do not wish to be egotistical, but twenty years ago, aided by some of the great sages of the higher world, I worked out and demonstrated all of these and a multitude of other mysteries, and sixteen years ago I published them in a large volume called "The Principles of Light and Color." I deem it somewhat disheartening, that after all my immense labors during all these years, in developing, teaching, and proclaiming these great truths in books and journals and in lectures, many Spiritualists themselves are totally unaware of the fact. The laws of force can be demonstrated like a mathematical proposition, and I was made to reason out the form and working of atoms and the amazing principle of chemical affinity, which is the great regulating and balancing force of man and nature, by a spirit who was so advanced as to be able to see atoms and the play of ethereal forces.

THE METAL CURE.

THE PROGRESSIVE THINKER of February 17th quotes an article from the New York Sun on "Metallotherapy," and shows how several cases of paralysis were cured, or greatly influenced by pieces of brass or gold. If these people who thus experimented had been acquainted with chromathy, or the color cure, they would have understood the cause of such an effect. Paralysis is the blockading of the nerve forces, and we always prescribe yellow light, yellow tissue paper over the medulla oblongata or pit of stomach, and yellow foods for internal use, as yellow and yellow orange are nerve stimuli. It will be noticed that the brass and gold used in these cases are yellow metals, but these experiments are being more and more generally followed by people who thus experimented had been acquainted with chromathy, or the color cure, they would have understood the cause of such an effect. Paralysis is the blockading of the nerve forces, and we always prescribe yellow light, yellow tissue paper over the medulla oblongata or pit of stomach, and yellow foods for internal use, as yellow and yellow orange are nerve stimuli. It will be noticed that the brass and gold used in these cases are yellow metals, but these experiments are being more and more generally followed by people who thus experimented had been acquainted with chromathy, or the color cure, they would have understood the cause of such an effect. Paralysis is the blockading of the nerve forces, and we always prescribe yellow light, yellow tissue paper over the medulla oblongata or pit of stomach, and yellow foods for internal use, as yellow and yellow orange are nerve stimuli.

MR. J. JAY WATSON.

Of 255 W. 43rd street, New York, at whose conservatory of music so many people have been educated, is one of the apostles of harmony, both musically and socially speaking. He, with his famous violin, presented to him by his great master and friend, Ole Bull, aided by his daughter Annie, on the piano, gives one a foretaste of the celestial. He has played before the great of the earth, whose plaudits he has received, and he seems equally desirous of making a little child happy. His son Emmons, the pride and joy of his father, who passed away at the age of nineteen, was a noble boy and had marvelous gifts in the line of music. His loss was almost more than he could bear, and one day he felt that he could not survive the night. "No," I told him, "Emmons, I am confident, does not wish to have you come to him yet. Heaven is full of music already; the earth is in need of your harmony. You are not to go yet." And he didn't go, thank heaven. He and his daughter have given much of their lives to blessing others and helping every good cause. May those who are able see to it that he has some proper compensation for his exquisite gift while he is still in his prime.

NEW YORK

is called a great plutocratic city, hard after the almighty dollar. But the way they pour out money and provisions for the poor and distressed, both at home and abroad, when they get their sympathies aroused, is phenomenal and most cheering to the humanitarian. The New York Herald, carries on an immense arrangement for clothing the poor gratis. The World, though so sensational that it will sometimes make up a story out of old cloth to get up an excitement, is very strong in humanitarian work. The Evening World works all summer long in the interest of sick

babes and poor families, and in its present work of feeding the suffering, sometimes receives, in a single day, hundreds of barrels of potatoes, turnips, oranges, eggs, flour, meat, etc., which go not only to New York, but to the surrounding cities. Other papers are also doing their good work. I trust wide-awake Chicago is doing a big work for her suffering multitudes. After awhile when co-operation shall have been established, the people will work for themselves instead of a lot of capitalists, and poverty will be unknown.

DR. SUSAN F. MARTIN.

One of the first graduates of our New York College of Magnetism, has established herself at number 253 So. Tenth street, Newark, N. J., which is a very high and healthy part of that city of 200,000 people, conveniently reached by this true-souled lady because she has struggled heroically under heavy burdens, has made some remarkable cures by her sun-baths and massage, and being an excellent medium, is proposing to give some lectures and perhaps sances at her residence evenings. College of Fine Forces, 5 Pulaski St., E. Orange, N. J.

"PERHAPS."

James Freeman Clarke on Spiritualism.

James Freeman Clarke is a popular author, and has written several excellent books; one is called "Common Sense in Religion," in which he says: "Spiritualism and materialism are the two poles of human thought."

The context does not warrant us to think that he refers to what we call Spiritualism, but merely spirit contrasted with matter. Further on he gives us his ideas on the subject very plainly, in the following words:

"I have devoted some attention to Spiritualism; and I find it not very attractive nor very interesting. The messages purporting to come from the other world are rather weak sentimentalism, and do not seem to need that any ghost should come from the dead to communicate to them. Nevertheless, the fact remains that some millions of persons, of all characters, of all sorts of intellect—poetic, prosaic, imaginative, commonplace—are firmly convinced that they have seen and heard spirits from the other world. Since I believe in the existence of spirits after death, I have no reason to deny, beforehand, such facts. I think it highly probable that such communications may actually take place, though there seems to be some law which prevents any very frequent or useful intercourse. The net gain, thus far, seems to be, not that we have much more light on religion, morality, the soul, or God, than we had before, but that many persons who were before unable to believe in the existence of spirit, or an hereafter, now believe in both. They are persons who need physical evidence of spiritual things, and perhaps Divine Providence, in its infinite bounty, has seen fit to grant it to them, and so counteract, by physical and material evidence, the decay of faith which has come from relying too exclusively on physical observation in their results."

"But, after all, spiritual things are spiritually discerned. All the rappings and table-tippings possible will not produce a living conviction of the immortality of the soul!"

"THE PROGRESSIVE THINKER is not a bibliolater, in the usual sense of that term, but it recognizes the scriptures of the Old and New Testaments in common with the sacred books of all nations, as a factor, historical and religious, in the spiritual progress of the world, and as showing that spiritual intercourse is the foundation and support of true religion, and that it rises or falls in the ratio of its fidelity to spirit guidance."

If the professional ministers of the gospel had been faithful to their trust, they would have seen and read this truth in the Bible, and been able to see that the spiritual renaissance known as modern Spiritualism is in the line of evolution and human progress; and is the fulfillment of a large portion of these scriptures. But strange to say, the clergy are the first to oppose and the last to receive any new thing, and when the "new heavens and new earth" come, their position must necessarily be very precarious. Their stupidity on this subject is unaccountable on any other ground than ignorance, prejudice, superstition, selfishness, and, above all, a want of spiritual vision, which are terrible in their results."

Mr. Clarke admits that this phenomena may take place, and that some millions believe it; but he says they are persons who need physical evidence of spiritual things, and that "perhaps Divine Providence, in its infinite bounty, saw fit to grant it to them, to counteract the decay of faith," etc.

"Ah! yes, indeed, 'perhaps.' Perhaps the mother feeds her child with milk from her breast until it is able to digest stronger food. Perhaps an apostle fed his followers with milk, and not with meat, because they were not able to bear it. Perhaps, on the same principle, our spirit friends tell us to give the people milk, and if that is too strong for them, put a little water in it; but be sure and feed them, any way. Perhaps

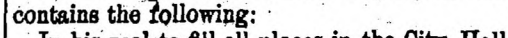
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The Sisters.

"Nay, sister mine, I love not so to hear thee speak," rejoins the maiden; "for not with worldly honor, not with the emblem and insignia of king and court, can happiness be found; not where the knightly deed and bold crusade are all-in-all to men, can heaven and peace be gained, but in the silent cell, and at the altar's foot, beneath the shade of crozier and of cross, where sinner may commune with saint, and soul lay bare its sins before its God. Not where the music of the court is heard, nor where the glittering pageant shines, not there, beyond such fleeting glories I would have thee."

And in the heart of one fair sister Peace
makes her home.
And to the bosom of the other glides subtle
Hope.

Here Lady Margaret, who had hitherto been a silent listener, observed: "Thou dost wrong my Frances, thus to oppose thy sister's advancement. Consider that, in leaving the Isabel fulfils her parents' wish, and obeys her King's command. And thinkest thou not, my child, that love a selfish one which fears



gone around that every Mason may expect his discharge. It is easy now to see why Mayor Hopkins told Inspector Ross there was no appeal for him. Ross is a thirty-second degree Mason, and that settled him.

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SPIRITUALISM.

It Should Embrace All Reforms.

It Should Do Everything to Redeem the World.

IT SHOULD ATTACK ERROR ALL ALONG THE LINE.

To THE EDITOR:—Permit me to say a few words through your columns to the Spiritualists, and to Mr. Bach and Mr. Samuel W. Tucker, who think nothing but "pure Spiritualism" should be tolerated on the Spiritual rostrum.

What is pure Spiritualism? Will Mr. Bach or Mr. Tucker be so kind as to state what they think it consists of? The orthodox clergy, or the Christian church, teach exactly the same as Spiritualists do, except spirit return. Shall our speakers stand on the rostrum year in and year out and proclaim this one fact and nothing more? and then sing:

"Oh, think of a home over there,
By the side of the river of light;
Where the saints, all immortal and fair,
Are robed in their garments of white"

while the mortgage takes the home over here, and the interest-burdened poor are robbed in shoddy and rags, by the hellish system of spoliation that was inaugurated in 1862 goes on? while the money oligarchy robs us of everything we hold dear; and until the star of American Liberty sinks in a sea of blood to rise no more, and our sons and daughters are bound hand and foot, slaves to Baron Rothschild and the pope of Rome (or, perhaps of Washington).

In my opinion, any religion that will not better our condition here and now, is not worth having; and any man or woman that is too cowardly or so lost to a sense of duty as not to raise their voice against the system of spoliation that has sent the American Republic farther on the road that Rome traveled to her death, in the last thirty years, than she went in five hundred, is not worthy to stand on the Spiritual rostrum at all.

Think of the mighty effort being made to suppress mediums and to unite Church and State; of the hundreds of ragged, starving workmen out of employment, huddled in the city hall in Chicago one bitter cold night not long since, fighting like maniacs for a bit of a sandwich and a like condition in every other large city. 9,000,000 mortgages on homes of American freemen. God save the mark! Our daughters forced to sell their bodies for bread. 3,000,000 tramps in this land of overproduction! And then don't say anything about it, for fear of hurting the feeling of some one that goes to the polls every year and votes to sustain the hellish system that causes it all. Abraham Lincoln said about the close of the war: "Yes, we may all congratulate ourselves that this cruel war is nearing a close. It has cost a vast amount of treasure and blood. The best blood of the flower of American youth has been freely offered upon our country's altar, that the nation might live. It has, indeed, been a trying hour for the Republic, but I see in the near future a crisis arising that unnerves me and causes me to tremble for the safety of my country. As a result of the war, corporations have been enthroned, and an era of corruption in high places will follow, and the money power of the country will endeavor to prolong its reign by working upon the prejudices of the people until all wealth is aggregated in a few hands, and the republic is destroyed. I feel at this moment more anxiety for the safety of my country than ever before, even in the midst of the war. God grant that my suspicions may prove groundless."

The greater part of his prophecy has come true; the last part seems rapidly nearing. This would be called anarchy, or calamity-howling, now. If the immortal Lincoln should return and control one of our grand inspirational speakers to give like utterances or raise his voice now, against the "corruption in high places," he or she would be forbidden the rostrum by Mr. Bach or Mr. Tucker, for fear they might tread on their political corns, or wound their partisan prejudices. Out upon such gag law. The religion, or ism, or speaker that does not grapple these evils, regardless of the enemies' feelings, is not worth having.

Cherryvale, Kans. H. H. HUTCHESON.

A Plea for Pure Spiritualism.

To THE EDITOR:—I quite agree with Brother Bach in regard to all the cranks who have attached themselves to Spiritualism, in the hope of having a better opportunity to reform the world after their own ideals. In order to make the spirituality of Spiritualism felt throughout the world, it must stand forth boldly, free and untrammelled, a perfect gem, as pure as the dew-drop at early dawn. Spiritualism is a tab of large dimensions, and sufficiently well balanced to stand on its own bottom; it needs no supports. The gospel of true Spiritualism has a solid foundation of its own—love and truth. Let us spiritualize the world; fill it so full of this gospel of love and truth that no man will be heard to say: "Am I my brother's keeper?" Every man will be filled with brotherly love. Then this long desired reform of the world will follow, "as the day the night." The people of this world will be pure indeed, if we make them pure in spirit. If you wish to cure any disease, you must first find out the cause, and doctor that; not try to eradicate the effect and leave the cause. We all know the inevitable law of cause and effect. We don't want people to go away from our meetings, saying, as I have heard them, "Well, I didn't hear anything about Spiritualism, did you? Let us purge our ranks of all these cranks; stand on our own broad platform, and leave them the world to reform, while we spiritualize the people in it, and make it a fit place for angels to sit. These are the thoughts that come to a modest little spiritual flower growing by one of the hidden paths of life.

VIOLET.



THE DEVIL ON HORSEBACK.

Cardinal Vaughn's Brother Tells Crowds in St. Patrick's Cathedral What He Once Saw.

It Was a Dreadful Apparition.

The one who sends this extract from the New York World remarks:

"The enclosed clipping I thought might interest you, coming as it does from one of the big lights of the Romish Church. I think it would bear republishing in your paper; it shows what hash the poor ignorant Catholics are fed on:

"The Rev. Father Kenneth Vaughn, of London, brother of Cardinal Vaughn, of Westminster, who succeeded Cardinal Manning, and the founder of the Brotherhood of the Divine Expiation, preached a startling sermon in St. Patrick's Cathedral last night.

"Father Vaughn has been in the United States and Mexico for the past ten weeks, explaining the order which he founded and extending its branches. He is now on his way back to England, and postponed his return a week in order to preach this sermon. The great edifice was crowded, and several hundred persons stood in the aisles and in the rear of the seats. The speaker said the work was sanctioned by Pope Leo, with whom he had an audience in the Vatican.

"There is great sin being done, on earth," said Father Vaughn, "and the anti-Christian world will be visited by a terrible judgment. The Holy Father holds that the vow of marriage is inviolate, and yet we see it broken and every facility afforded by the law for doing it. He condemns secret societies, socialism and anarchy, and yet these forms of sin are very common. Why, in one country in Europe—I would not dare name the country—there is an organization of women whose object is to steal from the churches.

"It is necessary to keep guards to prevent these terrible crimes, but Satan and his army will come from the great pit, and they will burn with fire all the men who thus trample in the dust the sacred teachings of Jesus. In a book written by a good sister, which is recommended by the Church, she says that about forty or fifty years before A. D. 2,000 Satan and his army will visit the earth and devour with flames all who have spurned religion. There is a great danger at hand. Satan's army, with its fiery cohorts, is already here in part.

"Let me tell you what I saw a few years ago with my own eyes. I was on a small steamer in the Atlantic with about one hundred others. About three or four miles from Montevideo, South America, is the Island of Flowers; where we went for quarantine. We got there in the evening. After supper we went on deck.

"While we were standing there a great ball of fire appeared on the island. It was shaped like a horse, and mounted upon it was a man without arms. The great fiery animal, which glowed like a burning coal, rolled from one end of the island to the other and from side to side with immense speed. We stood for a time transfixed with astonishment and horror. The people were terrified. They thought it was the devil, and they implored me to intercede for them; but I refused.

"One big, brave man volunteered to head the force, and they disembarked and started towards the fiery object. They had not gone 500 yards before the leader was knocked down by the power of the gigantic fire-demon. The man was unconscious, and he was carried back to the ship. A terrible scene of excitement followed. Men grew frantic with fear. After a time, however, another man said he would go on the island and see what the monster was.

"He was implored not to go. He was told that it was the devil and he would certainly be killed if he ventured within his reach. The man armed himself with a great stick of wood, and bidding us good-by, boldly started towards the terrible object. He, too, was knocked senseless. There was no sleep on that boat that night, and the monster appeared frequently.

"There was no smoke, no steam, but a light so bright, so intense that you could hardly look at it. I shall never forget the sight if I live to be a hundred years old. I acknowledge that I was terribly frightened. I had traveled all over the world and seen the greatest sights and wonders of earth, but I never saw anything like that before. It was a great warning to all who saw it, and represented Satan and his army, who are to visit with awful result the sinners of earth. It was an advance guard from the terrible army of fire that will visit with swift destruction all those who have not heeded the voice of Jesus."

Father Vaughn delivered this thrilling description with dramatic, almost tragic effect. His voice, which has great carrying power, filled the great cathedral, and the audience

was held spell bound by the awful scene which he portrayed. The description of the fiery object which he beheld took, perhaps, ten minutes, and during that time not even the rustle of a leaf of a prayer-book disturbed the silence.

The Crown of Failure.

When you have lived your life,
When you have fought your last good fight and won,
And the day's work is finished, and the sun
Sets on the darkening world and all its strife—
Ere the worn hands are tired with all they've done,
Ere the mind's strength begins to droop and wane,
Ere the first touch of sleep has dulled the brain,
Ere the heart's springs are slow and running dry—

When you have lived your life,
'Twere good to die.

If it may not be so,
If you but fight a fight you may not win—
See the far goal but may not enter in—
'Twere better then to die and not to know
Defeat—to die amidst the rush and din,
Still striving, while the heart beats high and fast
With glorious life, if you must fall, at last,
Such end were best, with all your hope and all
Your spirit in its youth,
Then, when you fall,

Far better so to die,
Still tolling upward through the mists obscure,
With all things possible and nothing sure,
Than to be touched by glory and passed by,
To win, by chance, that which you must not earn,
That dies and leaves you living while you strive
With wasted breath to keep its flame alive.
And fan, with empty boasts and proud regrets,
Remembrance of a past
The world forgets.

—A. ST. J. ADCOCK in Chamber's Journal.

Spiritual Work in Brooklyn and New York.

To THE EDITOR:—Wishing to bring ourselves in closer rapport and sweet sympathy with yourself and the readers of your delightful PROGRESSIVE THINKER, we are impelled to give you a few items concerning spiritual work in New York and Brooklyn. Meetings are held in many halls and parlors throughout both cities, with good speakers and mediums, who fully represent our glorious cause to the entire satisfaction of the audience, as is evident by the large attendance at the various Sunday meetings, as well as those held during week days.

There are two societies of ladies in New York doing good work for those in need. Mrs. Stimson Smith is president of the Spiritual Aid Society, and Mrs. M. A. Gridley, vice-president, with a band of noble ladies as trustees and members, to help carry forward the plans for a permanent home for mediums and needy Spiritualists. This society has it in contemplation to obtain parlors and rooms for headquarters, where all meetings and entertainments shall be held, with accommodations for persons visiting the city, so they can be entertained both spiritually as well as materially, and out-beds for those in transient need of assistance, and to have our faithful worker, Brother Titus Merritt, the kind friend to the Box Sisters, as a permanent resident.

Another ladies' society of Spiritualists has recently been organized, with Mrs. Mary E. Newton as president. These ladies are doing good work in establishing a soup-house, or a place where food is given out to those in need—for their number is legion.

Mr. and Mrs. Henry J. Newton are deserving of all praise for their devotion to Spiritualism, and speakers, and all mediums. They should be sustained in the new departure of the Emergency Society. Mrs. M. A. Gridley, who has for twenty years been a resident of Brooklyn, and acknowledged to be the finest psychometrist now known since the passing over of Mrs. Buchanan, is now located at 119 W. 41st st. New York. She is celebrated in examining ores and metals, and in locating mines. Mrs. Gridley addressed the Brooklyn Spiritual Association, Sunday, January 14th, at 102 Court st., giving instructive personal experiences as a psychometrist, and proved her powers by many very satisfactory psychometric readings. Many people in the audience came to the platform to hear the rappings through the mediumship of Ferdinand Jenkins, son of Kate Fox-Jenkins, who is to hold circles at 422 State st., Brooklyn, every Monday evening, and give daily sittings. He should be sustained and encouraged for his mother's sake. EMILY B. RUGGLES.

Winona, Minnesota.

The undersigned is a recent comer to Winona, and wishes to make a short statement of matters Spiritual, as he finds them here.

Winona is a city with a population of 16,000 souls and a handful of Spiritualists. The field is ripe, however, for fruitful labor by good, reliable mediums. There are at present but three mediums at work here. Mrs. Cassie McFarlan, a trance and clairvoyant medium of wonderful excellence, resides here and is in great demand at home and abroad. Dr. L. Douglas Smith has recently located here, and is one of the most powerful magnetic healers it has ever been my good fortune to meet. He is kept busy by all kinds of people regardless of their religious opinions, and is performing some marvelous cures of paralytic patients, who have been given up by the doctors. He has instituted a sanitarium here.

Mrs. Rouse is another excellent and active worker in our cause, who is doing her share in winning individuals to a knowledge of our grand truth. She is a clairvoyant of high development, and is making the best possible use of her gifts. A good physical or materializing, or platform test medium would find a warm welcome here, and any such who will address Dr. L. Douglas Smith, can make all necessary arrangements. This field is ripe; let us garner it. O. F. B.

The demand for "The Priest, Woman and Confessional" in the German language has been such that the publishers feel warranted in getting out an edition in German. The book is well printed and illustrated, and sells for \$1 per copy. For sale at this office.

MATERIALIZATIONS.

As They Occurred at Washington, D. C.

The question has often been asked me: "Is materialization true?" I have but one reply to make: All phases of mediumship are true; and if the visitors to the handsome parlors of Mrs. A. R. Bicknell, recently, were permitted to add their testimony to this, they would unhesitatingly do so; for the materializing seance was satisfactory in the extreme. Seventy-five spirit forms appeared to the friends in the circle, and the majority of them were recognized.

The form of an Egyptian materialized so that all could see; he was recognized by a lady present, as her control. The spirit bore with him a star, and when she asked him why he had not brought his crescent, he materialized it out in the center of the room.

At the beginning of the seance, I feared ill results, both to the medium and the circle; for the gentleman who sat nearest the cabinet dictated where the chairs should be placed, and the arrangement of the sitters; but as with one accord, they braced themselves in their places and refused to be removed.

It was by all odds the most satisfactory seance I ever attended. When the medium gave herself up to the invisible forces, and resigned herself to the spirits, it was only a moment before the forms began to appear, and they came out in quick succession—seven at a time.

Certainly sympathy is force, and when the best thoughts of the sitters are given out to the medium, the divine intelligence which governs this phenomena returns an hundred fold of the great gifts which come through the agency of our exalted loved ones, who utilize the astral bodies of our mediums and materialize for the comfort of the believers and to the wonderment of skeptics.

It is a well-known fact that the man who thinks for himself is given a treasury which not only cannot be depleted, but whose store increases with every exercise of the faculties, and the surplus holds an infinite variety which could emanate only from a divine intelligence. What this power is, who can tell? The results we know—therefore I beg every thinking man to halt the moment "fraud" or "fake" would escape his lips; let him trust his own senses, for the conditions he demands. Let him admit all he sees and feels to be true—let him have the courage of his convictions, and with these pleasing conditions, it may be that in our own decade there will arise a medium who, without trance, will materialize our spirit friends, and be able to explain how they come and go. Mrs. Bicknell was in semi-trance during her seance, and came out from the cabinet, followed by a spirit form, to whom she called wildly, "Don't; oh, please don't."

Let us be more lenient to the abused, and while condemning frauds, applaud the gift which is the source from which comes so much comfort in our sorrowing world. Mrs. Bicknell is en tour through the east, and is only temporarily here. Mrs. A. W. FRAZER.

The Lyceum Work—An Excellent Move.

In a letter, Alfred Kilson, secretary of the Spiritualists' Lyceum Union (England), writes: "I may add that personally I am a great lover of the C. P. L. and have in the past and am still devoting all my time, talents and energies to its promulgation, and am determined to do so to the end. The cause is making good progress here in England, and I hope in a few years that all Spiritualists' societies will have a lyceum attached to them."

The "Union" furnishes every lyceum a leaflet for distribution setting forth the aims, beliefs and attractions of the society, so that visitors and inquirers may go away informed. It is so admirable it is here reproduced:

"The objects of the Lyceum are to cultivate the child's own powers, and promote a healthy growth in its physical, intellectual, moral and Spiritual development.

"It abjures all creeds and dogmas as impediments to the soul's growth, and teaches the following simple summary of principles: "The Fatherhood of God.

"The brotherhood of man.

"The immortality of the soul and its personal characteristics.

"The proven facts of communion between departed human spirits and mortals.

"Personal responsibility, with compensation and retribution hereafter for all good or evil deeds done here.

"And a path of eternal progress open to every human soul that wills to tread it by the path of eternal good.

"It obviates the necessity of finally uprooting from their minds in after years a great mass of prejudice and superstition.

"These parents and guardians who desire to have their children taught in the better way, should urge their regular attendance at Spiritualists' Lyceums—for 'as the twig is bent so the tree will grow.'"

"We may have a first-class Lyceum, productive of inestimable benefit, if Spiritualists and other progressive thinkers encourage it by attendance and appropriate effort given promptly and heartily.

"Come on Sunday and bring the little ones; if you have no little ones, bring those of your neighbor."

THE EVOLUTION OF Physiological and Chemical Science in a Natural System of Medicine vs. The Theories and Fallacies of Popular Medicine. By J. D. Stillman, M. D.

This little book proves that its author is not one of the unprogressive minds that cannot or dare not swerve from the regular ruts of medical thought and practice. It might be read to advantage by medical practitioners of all schools, as well as by all others.

The Day of the Holy Three Kings.

THE ROMISH OCTOPUS IN BAVARIA, GERMANY—HOW VARIOUS SCHEMES ARE WORKED—BEGINNING APPARATUS.

January 6th was universally celebrated throughout Bavaria as the day of the "Holy Three Kings." The name of this holiday is



SELLING INCENSE.

all that is necessary to explain why it is celebrated and kept so holy by the Roman Catholics. From early morning the people thronged to churches and houses of prayer, so numerous here. Business was entirely suspended, excepting ghost-houses, or saloons, and the vendors of myrrh and incense. These vendors are mostly women, having, for the display of their goods, small tables, washstands, a chair or a box. Scores of these dealers in sweet-smelling drugs lined the sidewalks near the churches,



COLLECTING FROM THE PEOPLE.

while many of them took up their abode on the steps and in some instances even in the churches proper. Notwithstanding the numerous sales people, all did a thriving business, as rich and poor alike invested liberally in quantities of these goods.

On inquiring why so much of this incense was being purchased, I was first classed as an ignorant heretic and secondly as a fool. I was told that much of the goods purchased was given the church to glorify the saints and holies, while still a large quantity is consumed at the homes of the faithful. In the latter case it is burned to prevent any evil spirits from taking up their abode in their



BURNING INCENSE TO DRIVE AWAY EVIL SPIRITS.

homes. Judge for yourselves, and see if the Roman Catholic church does not do all in its power to stupefy its followers and make them as superstitious and ignorant as possible, and all in the name of God.

I give an illustration of the interior of a large and very prominent Roman Catholic church, showing their vile and beggarly doing in the way of bleeding their poor. In the first place, Catholic churches are here supported by the State, yet in this church are numerous begging apparatus with inscriptions thus: "For the Poor," "For Church-building," etc., etc., while on this special day an extra force was put on duty, to get every penny they possibly could from so-called God's righteous ones. These white-robed beggars with silver plates and salvers stood all about the churches and collected and pressed for money as much as they dared without offending; and I know what may be said to a Romanist if you don't touch upon his belief. They can't take any hints and are callous to insults.

May the spirits awaken their souls to their folly. DON CARLOS.

Wurtzburg, Bavaria, Germany.

True popularity is not the popularity which is followed after, but the popularity which follows after.—Lord Mansfield.

Jesus and the Mediums. A comparison of Modern and R. L. Spiritualism, showing their similarity. Moses Hull. Price, 10 cents.

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YOU SHOULD

Have a copy of the "Astral Guide" containing a full and complete course of instruction in the occult sciences. It is written by a man who has been a student of the occult sciences for many years, and will inform you where to go for the occult sciences, and how to obtain them. It is a most valuable book, and is sold at a low price. Write to-day for a copy.



THE PSYCHOGRAPH OR DIAL PLANCHETTE.

This instrument has now been thoroughly tested by numerous investigations, and has proved more satisfactory than the planchette, both in regard to the certainty and correctness of the communications, and as a means of developing mediums. Many who were not aware of their mediumistic gift have, after a few sittings, been able to receive astonishing communications from their departed friends.

Capt. J. B. Edwards, Orient, N. Y., writes: "I had communications (by the psychograph) from many other friends, even from the old settlers whose graves are now overgrown in the old yard. They have been highly satisfactory, and have proved to me that Spiritualism is indeed true, and the communications have given me the most precious comfort in the severe loss I have had of my dear wife."

Dr. Eugene Crowell, whose writings have made him famous to those interested in psychical matters, writes as follows: "I am a great lover of the psychograph. You sent me one, and will thoroughly test it. It is a most valuable instrument, and is sold at a low price. Write to-day for a copy."

A. J. Miller, journalist and poet, in an editorial notice of the instrument, says: "The psychograph is an improvement upon the planchette, having a dial and letters, with a few words, so that very little knowledge is required to give the communications. We do not hesitate to recommend it to all who care to test the question whether spirit return can return, and communicate."

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

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THIS BOOK, BY BURTON AMES.

HURSTON, is written in the interest of humanity, of liberty, and of patriotism—a book written for the people, and for the people's eyes. It is a most valuable book, and is sold at a low price. Write to-day for a copy.

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HISTORY OF ATHARIEL.

LIFE IN THE STONE AGE. THE

history of Athariel, Chief Priest of a Band of Aryans. This pamphlet, containing 96 pages, was written through the mediumship of U. G. Fieley, and is a most interesting work. Price 10 cents. For sale at this office.

HERESY IS GROWING.

And Assuming Large Proportions.

COMING FORTH IN UNEXPTECTED QUANTITIES—PRESIDENT HARPER—VARIOUS STORIES—THE INTERMINABLE BATTLE.

President W. R. Harper, in *The Biblical World*, which he edits, gives expression to sentiments that bring on him the censure of his more conservative brethren and make him a leader to others. Of the narrative of the creation as recorded in Genesis, he says:

"It is a sacrifice to call them history. To apply to them the tests of history—always cold and stern and severe—is profanation. They are stories, grand, inspiring, uplifting stories. Either of them has influenced human life more than all the historical records ever penned."

It is going a great way for a theological Professor and leading Christian editor to say the account of creation given in the Bible is not history, but a story—in other words, a romance! That is just what it is, no more, no less. But we cannot understand where the uplifting or inspiring part comes in. President Harper undoubtedly sees clearly what he asserts so vehemently, but it is veiled from our eyes. So far from uplifting, that story of Adam and Eve has relegated woman to the condition of a slave, made her a subject of scorn and hatred, as the cause of bringing evil into the world, and so late as when chloroform was introduced and its discoverer recommended it to be used to alleviate woman's pains, he was met by a universal howl from the clergy as sacrilegious in attempting to thwart the will of God, which was that woman should suffer!

The whole story of the creation, the garden of Eden, Adam and Eve, the fall, the deluge, the salvation by a savior, is a story, a myth, with no more foundation than Jack and the Beanstalk, Little Red Riding Hood, or the Giant-Killer, and where the "grand, inspiring, uplifting" comes in we fail to discern. The story is pleasing as a story, but it is false, and there can be no permanent value in falsehood. Its reception as truth, and as sacred because the word of God, has enslaved the civilized world, and wrought incalculable woe.

The interminable battle which has been fought between awakening intelligence and theological superstition has been waged on this field; and it has been deep with the blood of earth's noblest and best. Every step taken by science has been opposed, and yielded to only when resistance was useless, and now, when the citadel has been taken, and blown to nothingness, it is amusing to hear those who have argued in the line of their predecessors for thousands of years say that of course these beautiful stories are only stories, that have no effect on Christian doctrines.

Prof. Harper severely seems to think that the sweet gloss he uses in the mention of these stories prevents his criticism reaching further; but if the creation, Adam, Eve and the fall be "stories," then man did not fall, and there is no need of a savior. When that fundamental story is rejected, the whole Christian scheme of salvation falls. It is all dependent on that one proposition, and all intelligent theologians believe just as President Harper believes, and every scientist knows that the Mosaic creation is a myth.

The Christian scheme of salvation is more uplifted than "uplifting," for it stands in the air, not only without support, but the motive for its being has disappeared. We would respectfully ask President Harper, or any other advocate: If man came by evolution, and the account of Genesis is a story; if man never fell, but has been constantly advancing until the present, what becomes of the tremendous scheme of Christian salvation growing therefrom? What is the necessity of a savior to save man who has never fallen? of a redeemer for man never lost? What becomes of the trinity, made necessary by the sacrifice of the son? the virgin mother; the judgment day; the innumerable, incomprehensible brood of dogmas thereby engendered?

Religious Fanaticism.

From Greencastle, Ind., comes the report of much excitement in that vicinity over the results of the preaching of two "trance evangelists"—whatever that may mean—and a woman who is with them:

"Lucas Martin, a farmer has gone mad. He wants to preach in a nude condition. He says Jesus Christ was nude. Ella King is crazy after remaining in a trance for three days. The meeting began Tuesday night at dark, and was not closed until 1 o'clock Wednesday morning. One man prayed. Soon his hands began to raise until on tiptoes with arms outstretched at full length, as if ready to ascend, he stood for thirty minutes by actual count. Then he fell to the floor and remained in a trance for several hours. Six others followed the same program. At other times ten at a time were shouting prayers, tearing their hair, and having all sorts of visions. Some said that they had conversations with Christ. Two more people are threatened with insanity."

Such is the account. If Spiritualists were to be guilty of one-half such crazy excesses, one would need to stop his ears to deafen the din that would be raised from Dan to Beersheba by every Spiritualist-hating sheet in the land.

The philosophy of the matter appears to be that the "trance evangelists" are persons of strong hypnotic powers; susceptible hearers like Martin, and Ella King are hypnotized, and while in that state become obsessed by undeveloped or evil spirits. Such hypnotizers should be squelched.

"The Night the Light Went Out."

All new trial or yearly subscribers will get the back chapters of this remarkable story free. Everybody should read it. Send on your subscriptions at once.

NEW ANNOUNCEMENT!

Special Gifts to New Subscribers.

During March and April.

THE PROGRESSIVE THINKER is desirous of doing a philanthropic work, hence it has had a special edition of the following numbers of THE PROGRESSIVE THINKER struck off in order to present them free to all new trial and newly subscribers sent in during the months of March and April. The three papers combined are as valuable as any two-dollar book now published in the United States. In fact, they constitute a mine of valuable information, that every Spiritualist or Liberal should read.

The first paper contains, complete, the remarkable story (just finished) "The Night the Light Went Out." All the details of this thrilling story are absolutely true, only names being changed to avoid the danger that would arise otherwise. Everybody should read it.

The second paper (our Tract Edition) contains eight solid pages. It is a mine of valuable information. The first page contains a lecture by Swami Vivekananda, on "Hinduism," before the Congress of Religions.

The second page is devoted to the "Arts of the Spirits," and is copiously illustrated.

The third and fourth pages are devoted to the "Poets and Poetry of Spiritualism," showing that there is no death.

The fifth page (illustrated) shows that the "Passage to Spirit-life is Most Delightful." It is very valuable.

The sixth page (illustrated) contains some valuable statistics on "Political Romanism." Every patriot should be familiar with them.

The seventh page is a lecture by that great scholar, M. M. Mangasarian, on the "Martyrs of Liberal Faith." You should read it.

The eighth page (illustrated) contains an article by one of the leading journalists of Rochester, N. Y., on a "Cloud of Witnesses—the Truths of Spiritual Phenomena Endorsed by Science."

The third paper consists of facts connecting the Romish Octopus with the assassination of President Lincoln. It is intensely thrilling and contains some appalling facts. This paper has been read undoubtedly by over ONE MILLION of people. Our aim is to do a philanthropic work, and to reach a new class of readers and get them interested in spiritual literature. This offer will hold good during March and April only.

The Jesuit's Plea.

Father Sherman, a member of the Society of Jesus, recently favored the people of this city with a lecture on "The Ideal Jesuit." As was to be expected from a Jesuit, his lecture was a smooth, oily presentation of Jesuitism, designed for the public ear, and carefully hiding from view the detestable, sneaking, underhanded craft and aims of the Jesuit order. There was a specious laudation of Jesuit training and education, which were made to appear as the truest, purest and best ever devised. The schoolroom was the drill ground of the Jesuit, and the years spent there by the boy gave experience which was invaluable in his after life, he said.

Yes, when the Jesuit's point of view, and when the boy is through with his "drill" he is thoroughly Jesuitized in thought and morals—that is, his mental nature is twisted and distorted into Jesuitic lines and shapes, and his moral sense perverted from normal soundness into Jesuitic conceptions of moral obligation, thus fitting the "American boy" to be a tool of Jesuit fathers or an adept in Jesuitic craft.

Having completed his education, at length comes the grand, mystic day when he is lifted up, said Father Sherman: "When the holy spirit comes upon him in all its fullness and he is invested with power to call the Christ-child down into his open hands, to give men their spiritual food, and to wipe sins from the souls of men." And this saying received applause.

Think of it! This Jesuitized graduate of a Jesuit school receiving the "Holy Spirit" in all its fullness, and being invested with power to call the Christ-child down into his open hands and to wipe sins from the souls of men!

Such are the ideas which are taught the "American boy" in Jesuit schools and colleges. Such is the education furnished by Jesuitized Romanism to the "American boy."

And yet there are silly Protestants who send their boys to Jesuit schools to receive their training and education!

Sneaking Hypocrisy.

The sneaking hypocrisy of the Jesuits' white about the A. P. A. and its stand against Romish political and civil officials is quite apparent when we take note of the fact that Romanists have for years on years had their "secret" orders and a standing conspiracy, under priestly direction, to put down Protestants and put Romanists into office—in political offices, into judicial offices, into clerical offices, into army and navy offices, into public schools as teachers of our youth, into the police department and in all private businesses, also; crowding out Protestants by sly, underhanded methods, and replacing them with Jesuitized tools of Rome. This sort of thing is going on day by day, under the impulsion of Romish craft—and it is all right, being done for the "Holy Mother church!"

But the A. P. A. is an association of devils, it combats Rome with similar weapons and methods!

Nothing can work me damage except myself. The harm that I sustain I carry about me, and never am a real sufferer, but by my own fault.—St. Bernard.

The Date of Christ's Second Coming Fixed by a St. Louis Man.

LITTLE ROCK, ARK., March 2.—Governor Fishback has received a letter from a faith doctor, J. S. Willis, of St. Louis, in which the writer encloses some tracts which the Governor is asked to study. A printed circular is inclosed, as follows:

"Jesus is coming, and the end of the world is near. The trumpet will sound on Thursday, March 8, 1898, at 3 o'clock P. M., Jerusalem time. The time spoken of by Daniel will stand in the rebuilt temple from Saturday, August 14, 1897, to Monday, February 25, 1901—1,200 days. Jesus will come in the clouds to the earth, to reign 1,000 years on the earth, on Thursday, April 11, 1901, at 3 o'clock P. M., Jerusalem time. The beginning of sorrows commences this year, 1894, with a series of bloody wars and revolutions in Europe."—Inter Ocean, March 3.

This is the latest of a series of Adventist blunders which have come down through all the Christian centuries, and based upon a too literal and materialistic view of a spiritual prophecy.

The man Jesus is not coming, nor is the end of the world near. It is an established fact that the world was in existence millions of years before the dawn of history, and there is as good reason to believe that it will exist millions of years more before its life forces are exhausted, and it comes to an end.

Admitting Daniel's prophecy to be genuine and relevant to this age, it is more likely that it refers to the end of this era than the end of the world; and that it is to be marked by such a change as may be called the coming of Christ, or the Christ-spirit—truth, love and justice—which is already beginning to supersede the old regime of religious intolerance.

But with the date at his command, it is impossible for Dr. Willis to calculate the very day, hour or minute that these events will occur. They were not to be known until they came to pass, and even then only the wise—that is, those who had spiritual discernment, could understand.

The pentecostal wave at the beginning of this era was a parallel case. Then the skeptics said the mediums were drunk; but Peter, who had "the spirit of wisdom and revelation," was not drunk; it was the fulfillment of Joel's prophecy. See Acts 2:16 and Joel 2:28. So it is now. The men who claim to know the most about this, join in the orthodox cry—the work of the devil because it is contrary to their materialistic, theological ideas of a personal, visible and literal Jesus Christ, coming with a great, externalized pagantry; and they hope to be exalted to the very power which is to be destroyed by this advent.

Present indications point to a great human brotherhood rising out of the ruins of superstition and carried forward by the irresistible tide of evolution, and will eventually culminate in the destruction of all tyranny, civil and ecclesiastical, and all shall bow to the popular will of a free and enlightened people.

We now state, for the benefit of Brother Willis, that this advent was inaugurated in 1849, by the tiny raps in Hydeville, N. Y. For further information, see THE PROGRESSIVE THINKER.

Calls Nuns Immoral.

While a Catholic "father" at Pittsburg, Pa., is endeavoring to force nuns into the public schools as teachers from another quarter, at Sioux Falls, S. Dak., there comes a dispatch that Father Nolan, pastor of the Catholic church there, recently denounced from the altar Mother Superior Stanislaus and the sisters under her who have charge of the parochial school as unit morally to teach children.

Mother Stanislaus at once went to Washington to see Archbishop Seilly. She has just returned with an order to continue the school, and Father Nolan has been commanded to retract his charges in as public a manner as he made them. He refuses to do so, and a big church row is imminent. Nearly the entire parish supports the priest in his position.

Whether immoral or not, the object of nuns in public schools is to instill Romanism into the minds of the young—hence, they are not wanted in our public schools, for Romanism is the enemy of free thought, and civil and religious liberty.

Let It Be Stopped.

The Chicago Inter Ocean calls attention to several instances of recent date wherein Protestant lecturers who have offended Catholics, have been denied the liberty to which they had a legal and indefeasible right after they had furnished the ball required. On one flimsy pretext or another they have been held in waiting in vexatious, needless and injurious delay, for no apparent purpose save to injure them and gratify the sectarian spleen and revenge of the Romish hierarchy. These instances are becoming entirely too common, and it is time that the tools of the foreign hierarchy were made to understand that the Romish church does not own the whole earth nor monopolize all the rights of the people—although it claims the hog's share of everything, and takes the same when it can.

A Popish Scheme.

Certain church people are zealously endeavoring to perpetrate the supreme folly of injecting into our National Constitution an expression of the "orthodox" idea of God. There are many orthodox people who are judicious enough to oppose the scheme. Taken by itself the scheme savors of the old popish spirit of intolerance, and if successful, it will pave the way for much petty and vicious mischief in the line of religious persecution directed against all classes of people holding non-orthodox, non-religious, or freethinking views. Its adoption would be the crowning disgrace of the century—a blasting shame to all modern principles of liberty and civilization. Every friend of true liberty and the RIGHTS OF MAN should protest against this attempted usurpation and religious tyranny. It is in its nature a popish scheme, though seemingly engineered by fool-Protestant fanatics.



THE SPIRITUALIST FIELD—WORKERS, DOINGS, ETC.

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

Frank T. Ripley commenced his good work for the Grand Rapids (Mich.) Society, speaking and giving good tests to large audiences. He is there for the second time, which speaks well for him.

The following item is from a resident of Buffalo, N. Y.: "In November, 1893, in the city of Buffalo, there was a windstorm that blew down the roof of a freight-house. The railway officials were looking over the debris to find out the extent of the damage, when they found a large and heavy box, marked 'books.' The cover had been torn off by the falling roof, and upon investigation, guns were found instead of books. The box was direct to some Catholic organization in the city. If the box had been consigned to the A. P. A., the daily press would have yelled and howled in concert from one end of the land to the other, assisted by a chorus from the religious weeklies and silly Protestant pulpites."

W. E. Bonney writes from Cherryvale, Kans.: "The Spiritualists of this city have lately rented a hall for their own use instead of using the Alliance Hall as formerly. A number of chairs and benches have been donated, also pictures and mottoes for the walls, and we hope to make it a very comfortable and cozy meeting-place. Services were held for the first time in the new hall on Sunday, February 17. Mr. H. H. Hutcheson, of this city, gave a very able and instructive lecture on 'What is Spiritualism?' Is It Sustained by the Bible? After the lecture Mrs. Dr. Mary R. Hutcheson gave clairvoyant descriptions, which were nearly all recognized; one especially gave good satisfaction and convinced a lady, who had lost her husband, of the truth of spirit return. This lady had never before in a Spiritualist circle or meeting before, and although skeptical when she first came here, she soon became convinced. On Sunday, February 27, a lecture was given by myself, subject, 'Religion—Past, Present and Future' after the lecture Mrs. Hutcheson again gave tests. Mrs. Hutcheson is a good clairvoyant and also a successful magnetic healer and developing medium, and is doing a good work in this city."

Frank T. Ripley is now ready to accept engagements for camp-meetings. Address him at 178 N. Ionia street, Grand Rapids, Mich., for the month of March; for April address him in care of THE PROGRESSIVE THINKER, 40 Loomis street, Chicago, Ill. Mr. Ripley seems to be a favorite at Grand Rapids, this being his second engagement.

F. Gordon White will return to this city the first of April. He is now in New Orleans.

Mrs. E. P. Blake desires engagements to give tests during the spring and summer months. Address her at 749 Fifth avenue, Grand Rapids, Mich.

The Helping Hand Society, of Boston, tendered a reception to the well-known and much-admired speaker and medium, J. Frank Baxter. It was a very enjoyable affair, with songs, warm words of welcome by Mr. Baxter, president; Dr. Richardson, Mrs. Waterhouse, Dr. Magoon, and others, and an original poem by Ella Gibson Magoon. Mr. Baxter gave an interesting account of his early experiences in mediumship.

A friend at Jacksonville, Florida, writes that mediums there have to endure everything short of personal violence. A reporter called on some ministers for their views. One said: "I have never given it a thought, but I believe it to be necromancy and the black art." Another said: "I have never investigated it, but I believe it emanated from the Devil." These represent about the average ministerial ideas, and the average mental caliber of the orthodox clergy. A little honest thought and investigation would speedily leave them with the truths of Spiritualism, and cut them off from their base of material supplies. Let our friends take courage—the cause is gaining daily among thinking and investigating people, and the heaven is working even in the churches and among the ministers.

Mrs. Emma Nutt, a recently developed trance medium from Philadelphia, Pa., is permanently located at 462 Jackson street, Milwaukee, Wis. She is at present speaking for the First Spiritualist Society with good success. She gives sittings daily and will answer calls to lecture or attend funerals anywhere in Wisconsin.

O. Z. Skinner writes from Durand, Wis.: "Rev. Allen B. Brown, of Minneapolis, shed some of the light of Spiritualism on the matter the last day in his life. He delivered eight lectures, each followed by psychometric readings, all of which were perfect. His subjects are taken from the audience and handled in a manner that is a source of wonder to skeptics. His work here has made several converts to the cause, and caused many others to don their thinking-caps. We take pleasure in recommending him to all friends in need of a lecturer within his circuit."

Matilda Joselyn Gage writes that there was a slight mistake in word, but a great one as to meaning, in her "Outing" article of February 24th, in the substitution of love for law. She says: "The 'love' teaching in regard to God, belongs to the forgiveness plan of salvation; it belongs to the teachings that man can be a demon all through life, but that a death-bed repentance will sweep him into glory. It belongs to the detestable teachings that another and not ourselves must bear the penalty of our sins. A friend writes: 'Nothing has so paralyzed the higher nature as the idea that the consequences of one's conduct can be evaded and the burden of transgression be placed on another than the transgressor.' With that sentiment I am in most hearty sympathy. Nothing has so stultified the moral sense of the Christian world as the teaching and belief that Christ died to save man from the penalty of his transgression of law, and nothing is less understood than the meaning of penalty. It is not arbitrary punishment, as generally understood; it is the natural effect of a cause."

W. H. Bach writes: "I see in this week's issue of THE PROGRESSIVE THINKER a criticism on the publication 'The Gate.' One wish to say to you that I do not believe in sly prayers, consequently I use poems as introductions to my lectures. For nearly four years I have been selecting the best poetical gems I could find, and I find that 'St. Peter at the Gate' is the most popular poem I have got. It is frequently requested for a second reading. Mrs. F. O. Hyzer's 'Our Philosophy' stands second."

Good reports come from Milwaukee, Wis., in reference to the work of Dr. H. T. Stanley who is holding meetings there at Lincoln Hall. His parlors for seances are at 523 Grand avenue.

E. P. Wallan, of Oregon, well says: "I have not missed a number of THE PROGRESSIVE THINKER since its first publication, and do not intend to so long as a dollar can be raised. Every Spiritualist in the land that can raise one dollar should support it. Times are hard here, but we cannot afford to neglect the spiritual part of man. We are looking forward with great interest to the time that Moses Hull will be with us, July 6, 1894."

Thanks, Brother Thomas S. Kizer, for that large list of yearly subscribers. If all our subscribers were like you, THE PROGRESSIVE THINKER would have 150,000 names on its list.

Speaking of organization, L. H. Walker thinks there is no need of any other except the one that was inaugurated in 1876; and that if the American people would read THE PROGRESSIVE THINKER and live its principles, they would not need to organize to receive their rights.

W. S. Collins writes that G. V. Cordingley has been giving lectures and tests in New Orleans, and has done good work for the cause. There is a good opening for a materializer—one who can afford convincing proofs to skeptics.

A. C. Cotton has been conducting the Spiritualists' side to a newspaper controversy at West Chester, Pa., and thinks some people's eyes were opened. He finds that many in the church are getting the light. The intelligent young Methodist confesses that he is clairvoyant. The secular press is giving Spiritualism a respectful notice. He hopes the differences concerning the National Association will be settled, and all work harmoniously to a purpose.

Thomas Lees writes that arrangements have been made at Cleveland, O., for a union celebration in honor of the 46th anniversary of the advent of modern Spiritualism. The Cleveland Spiritual Alliance and Children's Progressive Lyceum have arranged the following programme: On Saturday evening, March 31, the regular anniversary ball and supper will take place in Army and Navy hall, on Sunday, April 1, 10:30 A. M., the friends will meet in conference; 2 P. M., Mrs. H. S. Lake, pastor, will deliver the anniversary address, followed by other speakers; 7:30 P. M., the regular anniversary service by the Children's Progressive Lyceum will be given. Vocal and instrumental music has been provided for all the sessions. The friends far and near are cordially invited.

Eldora E. Mills writes from Minneapolis: "The legacy of Modern Spiritualism" is progressing prosperously under the ministrations of Mr. Oscar A. Edgerly, of Boston, who has just completed his first month of a two-months' engagement. This is Mr. Edgerly's first appearance on a Minneapolis rostrum, and we find him a speaker of sterling worth; the subjects dealt with, being the leading questions of the day, are handled in a logical and practical manner. Our society not only appreciates the work of Mr. Edgerly's guides, but also entertains a high degree of respect for him on account of his rich social qualities, and gentle, gentlemanly manner. His tests are clear and convincing, and nearly always recognized. Mr. Edgerly will be in this vicinity in July, for which month he is engaged with the Northwestern Association."

The First Society of Spiritualists, of Flint, Mich., held a business meeting and reorganized, and have received their charter under the State law, and elected their officers for a year as follows: David Turbush, president; Irene Gay, secretary; Harry Dame, treasurer; Ellen A. Parker, corresponding secretary; Ellen A. Parker, first vice-president; Will Post, third vice-president. The three last named compose the executive board. The official board is: W. E. Alger, Chas. Bentley, John Gridley, Harrison Parker, Walter Cronk. Musical director, Will Post.

A dispatch from Versailles, Ind., states that Jesse, the 18-year-old son of John Conyers, a pillar in the church there, is creating a sensation all over that portion of Indiana by his mediumistic talents. Young Conyers represents the departed spirit of W. K. Stewart, a merchant who died a year or so ago. Stewart left a widow, who now lives in that town. A lost will was recently flashed against the wall during a sitting at the request of one of the company. County Auditor William Wilson is reported to have said, when told of this, that it was an exact copy of the original, as he himself wrote it. The medium is small in stature, rather timid appearing and unassuming. One-third of the people in the town are firm believers in Spiritualism. Strangers are admitted if the spirits decree, and a sitting will be arranged to accommodate them almost any night. Excitement is intense and the boy is being lionized by the believers and spends most of his time going from house to house, causing chains to sway as if on a storm-riden ship, while lights flash in his wake like will-o'-the-wisp.

Evening Item, Philadelphia, Pa., Feb. 20, 1894.

The Daily Telegraph, Dubuque, Ia., notices interesting services by G. F. Perkins, in Unity hall. After several beautiful poems were read, an inspirational lecture was delivered, setting forth the beautiful belief of immortality and spirit return. This was followed by tests; and in the afternoon a Sunday-school.

D. J. Hendricks writes from Millersville, Mo.: "We are having meetings twice a month, conducted on the conference plan. The invisibles speak through my organism."

S. M. M. writes a very appreciative and commendatory account of the lectures and materializing seances of Dr. H. H. Grabendike at Council Bluffs, Ia. His lectures are most excellent in depth of thought and spiritual tone and quality; and many notable manifestations occur at his seances, convincing skeptical minds of the truth of spirit return.

A. J. Champion writes from Lansing, Mich.: "The Gate" Moulton shed two big runs yesterday. Had fair weather morning and evening. Forenoon lecture was confined to questions sent up by the audience, and embraced the vital points of both our philosophy and religion. Bro. Moulton was in his usual happy mood, and treated all of the subjects in an able and scholarly manner. In the evening he replied to the objections urged against Spiritualism by its opponents, from the "too joint" theory to his satanic majesty. The whole field of objections was gone over, and at its close there was a large number of conversions (the audience) to return their verdict, of "No cause for action on the part of the objector."

T. W. Payne writes that Prof. Belmer is about to commence regular Sunday afternoon meetings at the Lee Avenue Academy of Music, at which speakers and test mediums will be given an opportunity to use their gifts. March 25th, Harlow Davis is to begin a three months' engagement, assisted by other mediums. These meetings are expected to become popular with the residents of New York, Brooklyn and vicinity.

Dr. F. P. Bitters, of Rochester, Ind., is ready to go on the Spiritual platform as an inspirational speaker, having renounced a lucrative practice in his profession, which he has followed fifteen years, to enter the nobler work of Spiritualism. Terms will be made very reasonable to any society willing for his services. Dr. Bitters is vouched for by Major Bitters and Will C. Dodge as a capable, intellectual gentleman, and worthy in every respect.

Mrs. M. L. Barrington writes that Mrs. Annie Wagner has been suffering from a severe cold, which settled on her lungs, obliging her to discontinue her meetings at Clinton, Ia., very much to the regret of those who attended them. Mrs. Wagner has gone to St. Paul, to try the benefit of Minnesota climate for her health.

W. S. Clemens, having read the statement concerning the woman whose lost voice, "the Lord" restored to her in person, writes that the case has been paralleled in his wife's experience, whose voice was restored to her while under spirit control. This has happened with her on several distinct occasions, the power of "the Lord" being manifested through the spirit of an Indian chief.

C. O. Smith writes that Mrs. H. S. Lake spoke at Ashabula, O., March 22, in the city hall, to a large audience. Her listeners were pleased and astonished.

H. C. Sessions thinks Spiritualism is not riding on the crest of the wave of prosperity and enthusiasm at San Francisco, although there are evidences that it is not entirely dead. He met Mrs. Pollard, vice-president of the Summerland Association, who he believes, has succeeded in calling a State Convention of Spiritualists to meet in San Francisco the second of May. He met Mrs. E. A. Logan, who conducts a meeting in the Alcazar Building, O'Farrell street; Mrs. Scott Briggs and Mrs. Handee; Mrs. Gillett, who has just arrived, and others who keep the sacred fire burning.

The Omaha Bee, of Feb. 16th, published a grossly misleading account, in which facts were falsified and Spiritualists insulted, of a Spiritualist meeting held the night previous. It was such an account as might be expected from a penny-a-liner, whose intention was to caricature, pervert and misrepresent, rather than to candidly and honestly state the truth. Mr. T. J. Preston, a Spiritualist, wrote a reply—which was refused publication. Its sting was too sharp for the Bee.

Mrs. B. G. Hoig writes that the prospective camp-meeting at Devil's Lake, Mich., has better prospects than ever before. Hon. A. B. French, Mr. and Mrs. Aspinwall, Mr. Dunakin and Mrs. Hurden are on the list of speakers. Other speakers and mediums of various phases are expected. Further announcements will be made later. Dr. Curtis, 211 Park Avenue North, Jackson, Mich., is president; Mrs. B. G. Hoig, secretary, Morenci, Mich.

Dr. T. Wilkins writes: "Prof. Lockwood delivered a very scholarly transitional lecture at the National Hall, 681 W. Lake street, this city, on Sunday, March 4, in memory of Mr. Stevenson, a member of the National Society, and who recently died. The Professor should be kept on the rostrum every moment that he is able to fill an engagement. He has a faculty of making himself fully understood, and of making every discourse instructive."

Dr. H. T. Stanley is now lecturing to interested audiences at Lincoln Hall, Milwaukee, Wis. He can be addressed at 523 Grand Ave.

The Spiritualist Society, of Ionia, Mich., will hold the anniversary of Modern Spiritualism, March 25th, 1894, at the A. O. U. W. Hall, Hon. L. V. Moulton, speaker. Topic, morning: "Modern Spiritualism." Evening: "Spiritualism: The Greatest Discovery or the Greatest Delusion of the Age—Which?" Mrs. P. C. Coffman, psychometric and test medium, of Grand Rapids, will give public tests from the rostrum.

Lyman C. Howe is at St. Louis, Mo., where he may be addressed during March at 2920 Washington avenue. He closed a month's labors in Buffalo, N. Y., Feb. 25, spoke at East Aurora, N. Y., Feb. 26. There has been sickness in his family, which added to his arduous work.

Dr. H. H. Grabendike may be addressed at 216 7th avenue, Clinton, Iowa, during March. He finds a good interest in the cause at that place, with full audiences of advanced thinkers.

Evening Item, Philadelphia, Pa., Feb. 20, 1894.

Continued on 8th page.

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 the resurrection in a chain of new beings, whose successive links are unrolled in the bosom of eternal space. "Beyond the Threshold" continues on the same lines, enlarging and expanding the idea by reasons and analogies drawn from science and philosophy; claiming that the certainty of a new birth beyond our earthly end is the best means of erasing ourselves again and again in the presence of death and that the best method of attaining to philosophy is that it is far superior to that of any of the existing religions, because it is based on the facts of the universe, and is not a mere dogma, and is, therefore, a most interesting, instructive and fascinating, and whether one accepts it or not, much will have been learned and much pleasure enjoyed in its pursuit. Price \$1.50.

The To-Morrow of Death.

OR THE Future Life According to Science.

By LOUIS FIGUIER.

Translated from the French.

By S. R. CROCKEE.

A Very Fascinating Work.

This volume might well have been entitled "Spiritualism Demonstrated by Science." It is written in that peculiarly interesting style in which French writers treat of scientific subjects. The author is not a Spiritualist—he even mentions that Spiritualists are "devoted to a new superstition," etc., etc., in which he manifests the usual attitude of the "scientific class," yet he says again: "The fact of the communication between the living and the dead is a fact of science, and is as superior to that of any of the existing religions, because it is based on the facts of the universe, and is not a mere dogma, and is, therefore, a most interesting, instructive and fascinating, and whether one accepts it or not, much will have been learned and much pleasure enjoyed in its pursuit. Price \$1.50.

For sale at this office.

ies and sketches. By a band of spirit intelligences, through
friendship of Mary Theresa Shelhamer. An excellent work.
1.25.

