

## IMMORTALITY.

E. C. Getsinger. Demonstrates the Future Existence of Man.

The Atom—Its Construction, Properties, Energy, Functions and Conditions Illustrated.

AS THE HUMAN BODY IS TO THE UNIVERSE, SO IS THE ATOM TO THE MOLECULE—THE LAW OF VIBRATION ILLUSTRATES—CAUSES OF THE SEPARATION OF PARTICLES—ENERGY IS NOT MATTER—THE INCANDESCENT LIGHT AS AN ILLUSTRATION—THE ENTITY OF ENERGY.

When once the capabilities and possibilities of matter are known, when science will grapple with metaphysics and not endeavor to solve phenomena only within the bounds of matter and ignore the energy which propels it, then the origin as well as the destiny of man will be robbed of its mystery. After long study I have been rewarded by at least finding a clue that indicates immortality of all beings. In this discovery physics and astro-physics will have to concede many points, and since I have my claims well classified, I am bold enough to advance them as a truth.

The atom can only receive its energy as an entity, as man receives his. There can be no special dispensation. The different organization may express his energy differently, but his energy is only energy and nothing more.

When a particle of matter possessing no energy should receive a concussion, it would result in a vibratory undulation—a vibratory energy passing over the particle of matter, causing the same to revolve, around its diameter with a velocity equal to the volume of energy received by it. But why does this atom revolve? Result 1. Since the atom is

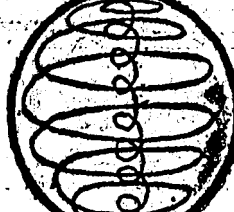


DIAGRAM 1.

A sphere, a vibratory energy passing over the same would begin at the equatorial zone, for the reason that this would be the point of contact or collision. This energy must necessarily be a spiral energy, for from the equatorial zone it must near a polar point, and in doing so it is forced to travel over less space since the sphere is of less diameter at the poles than at the equator, while the volume of energy remains unchangeable and continues. This results in the energy becoming centripetal at one polar point, hence collective, inverse and negative. There being no contact with other matter—we assume—the energy must confine itself to its portion of matter; this forces the energy down the interior of the atom in a "corkscrew" or spiral manner to the opposite polar point, as shown by diagram 1. Here again the energy must follow the matter which results in the energy passing over the particle in a centrifugal, dispersive and positive manner, because as the diameter of the matter increases, the energy spreads over greater surface, hence becomes centrifugal, while the reverse condition results in centripetal energy. Crossing the equatorial zone the phenomenon repeats itself.

I hold that every particle of matter in a condition that we experience it now, possesses this energy.

Since every particle of matter is revolving, friction would result in an increase of vibratory energy of the particles thus effected and in time this vibratory energy would result in making the conditions of matter incandescent, or in other words, the particles remaining ever the same in their respective quantities, yet the energy is increasing in volume until we have a large amount of energy enveloping a small amount of matter, the same as an incandescent light is produced by a great volume of energy being forced to pass over a small quantity of matter—this being a resisting condition, results in incandescence. The energy being confined in a large wire at first does not manifest its existence, but as soon as the same volume of energy is forced to condense over a small wire, it manifests itself as light and heat.

Result 2. Since this energy accumulates around the spherical particle, the intensity of spiral energy must increase in velocity over the particle. This must necessarily increase the velocity of motion of the particle around its diameter. This action would again result in increase of friction, an increase of energy to a like volume of mass. Where we have a difference in chemical effects, we have a difference in quantity of matter to an atom, and also a ratio of energy to their ratio of volume of matter contained in their least quantity. Hence, like chemical elements have like intensity of energy; hence, a correspondence of vibration is established, and harmony between the two causes a preference in their attraction for each other.

Result 3. Consequently where the correspondence of vibration does not

exist, there is a lack of attraction of the particles in ratio to the difference in their action. But where the vibratory energy corresponds in the manner of a half tone to a full tone, or a quarter tone to a half tone, or an octave correspond-

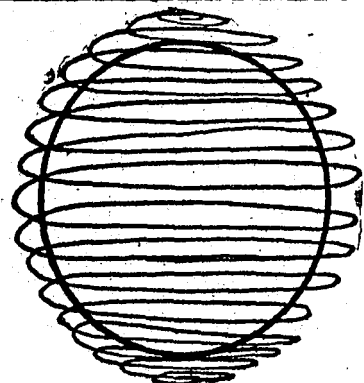


DIAGRAM 2.

ence, then there would be a correspondence of energy in ratio to their like intensity of energy, and this decides their force of attraction for each other.

Here you can apply the scale of music and its harmony to chemistry, and you have the attractive forces of different elements practically demonstrated in chemistry.

Result 4. These particles of matter in their least quantities would be the transmitting medium of solar light, and would thus be exposed to solar energy. Light is a vibration, hence it sets every particle in motion with which it comes in contact. This light vibration loses its intensity of force or energy as the distance traversed increases, by virtue of its energy being transmitted or absorbed by the particles of matter occupying the space through which it passes.

This cannot occur unless the particles increase their energy at the expense of solar light, yet, as the energy increases, their volume of mass does not increase, hence there is an accumulation of vibratory energy taking place, which can continue until the energy envelops the particles, so as not to allow them to come in actual contact, hence they are repellant to each other; thus the particles absorb the energy which is constantly being transmitted to them by various phenomena. Since solar light is universal, all particles receive this energy universally; hence the equilibrium is always established, and the particles must retain all the energy they absorb.

In the foregoing portion of my article, I have taken energy and matter combined state. We well know that while matter is throwing out heat in a state of combustion, while confined in a stove or other apparatus, that the atomic or gaseous particles go up the flue into the air, while heat is emanating from the stove and fills the room, increasing the temperature. Now this radiated heat is unaccompanied by matter, but is particles of heat vibration in an independent state from matter. In order to radiate, it must pass through the iron matter of the stove, and since this iron consists of spherical particles, over which the energy must pass in a spiral manner, and as the surplus of heat increases, it radiates from these particles. Now this heat can then only radiate in a spiral manner, each undula-

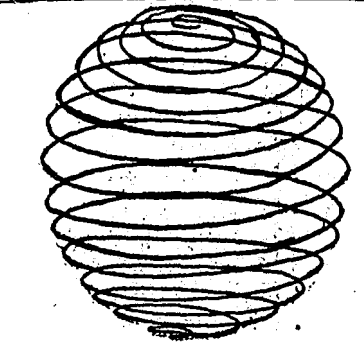


DIAGRAM 3.

tion would be the volume of energy radiating at one time—say the volume be the quantity that an atom can possibly maintain, the surface radiating in a rhythmic manner, minus matter. This radiated energy is independent of matter, and can so exist for all eternity. It is subject to gravity, not from a specific standpoint, but from the intensity of its energy, it finds its gravity with its corresponding energy.

From the atom and molecule let us take a step to the mass, and the mass—call it a planet—likewise vibrates with this energy passing over it, causing its revolution on its axis, the same as the atom revolves by virtue of the energy. This planet is increasing in its external energy as it condenses, and as the heat, sound, concussions and all other disturbances send disembodied or independent energy into its atmosphere. This, then, will in time form atmospheres of energy from the earth's face, the planes being characterized according to the nature or intensity of the vibration; a lower vibration forming a plane near the equatorial zone of a planet, the next higher above that, while a still more intense energy finds its plane above these, and so on. These are the belts of Jupiter, Saturn, Uranus, etc.

These planes of energy are constantly exposed to sunlight or solar energy—energy which is also independent of matter. This contact of solar energy will cause these planes to absorb it, and such as is not being absorbed, fall to earth's surface and again emanate to these planes. This continual absorption of energy will cause them to become luminous in time, for light is a degree of vibration. This is why stars scintillate,

and not because they are heated or reflecting solar light. I am the first scientist expounding this theory as here presented, that absorption of vibratory energy, without increase of mass, will cause a resisting condition, thus causing the energy to illumine its entity.

If the planets become more active, luminous, and of greater influence through the absorption of vibratory energy playing upon them, then every particle of matter, every molecule, every tree and shrub, every insect, every animal and man must likewise, as independent masses of matter, be thus influenced.

In my philosophy man originated by the aggregation of protoplasmic or sensitive, jelly-like matter, absorbing energy, caused by being subjected to the vibrations of earth for ages at a time, caused by eruptions, etc. This same vibratory energy caused figure or form of all life while it was animating the protoplasmic mass, by absorption of earth's vibratory energy animated inanimate matter, the more energy it absorbed the more active it became. This is the result of life from the nature of the jelly-fish to man. All are distinct species, hence man did not originate from monkey.

This absorption of energy never ceases, it continues forever. We emanate this vibration, and you say you are possessed of much animal heat; if your vibratory energy is of high intensity and of great

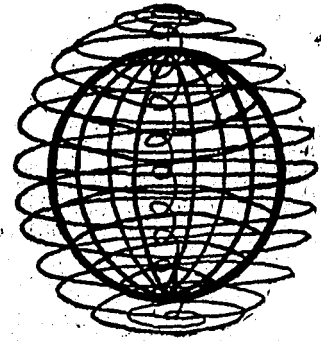


DIAGRAM 4.

volume, then we say you are very magnetic. If you are decisive in your character, we say you are positive.

As you, as human beings, become more intelligent, we put ourselves in rapport with higher conditions, with wider scope; we then become more sympathetic, and through this sympathy we become the recipients of the energy of those with whom we are in sympathy. In this manner does the volume of energy increase, but in our size and weight in matter do not increase. Our mental energy becomes more powerful—more intense, hence we can send our thought energy to a greater distance, for the reason of its force traveling a greater distance before it is dissipated, and this condition of mind makes the individual psychometric.

It is the continual absorption of this energy through sympathy that animates man, and makes him a power in the land, in the nation and in the world.

In the beginning aquatic man was a slothful being. He only possessed sufficient energy to be able to absorb food. Then, by experience in life he became possessed of more energy, so that he could propel himself. Then the increase of energy caused him to become possessed of physical powers of more or less degree. The line of energy would be far apart, as indicated by diagram 5. This physical power he used over weaker life, and he would become dominating in his nature; the practice of this power cultivated and increased his power. Then from muscular power he became more intelligent, and the energy evolved to that of mental force or thought vibration. Then reason followed, which is the result of the decision of each of the various faculties, the same as the sum total would result from ten columns of figures. To-day we applaud mental power and capacity and every physical force and power. Has the absorption of energy ever ceased during these ages? Does it ever cease

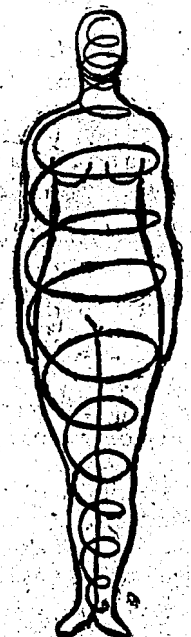


DIAGRAM 5.

during life? Our present intelligence is caused by our having 200,000,000 years of experience over our aquatic ancestor, for, as he became experienced, he became intelligent, this he transmitted to his offspring as a capability.

The organism of man consists of atomic matter in an aggregated and organized state. Each organism is the result of consuming aggregated matter of all the elements known. The friction

of the blood globules produces a vibration manifested as animal heat. A good circulation means normal temperature, while a poor circulation means a cold and clammy nature, not in the least attractive. This process keeps each atom in a state of vibration, and also these atomic undulations cause an absorption of exterior undulations from a physical standpoint, while thought, thinking and a subjective state of the brain cause an

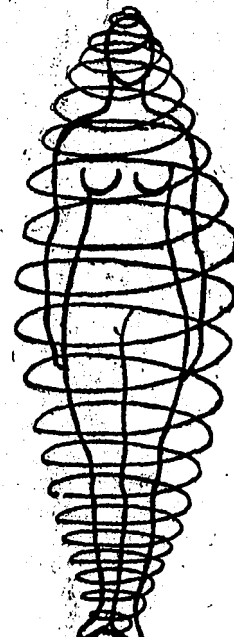


DIAGRAM 6.

absorption of exterior undulations from a mental or psychological standpoint. Is this not an increase of energy over that which the atom would naturally contain? This acquisition of energy would figuratively result as shown by diagram 6, where the organism has been enveloped by energy expanding to the exterior; the same with the atom and a planet. There is an equilibrium of conditions necessary in order to maintain the coherence of the surplus energy to that of the normal energy of the atom, the normal energy of the body with that of the acquired energy.

The slightest concussion of the head and body has a tendency to disturb the equilibrium of our organism, and render us liable to unconsciousness. The slightest affection in any organ of our body has a tendency to render us and render us incapable of our offices.

You all understand that we are physically passing through continual changes; that these changes of the body cause a final condition by which it is impossible for the atomic organism to retain this absorbed energy and a dissolution will result when the energy leaves the body, and it is simply a mass of substances, which possesses only the normal quantity of energy that its atoms possess in their normal state.

The same discussion takes place by an observation of the human body, by a sudden contraction of the heart when the blood ceases to circulate and to continue to vibrate the organism, and hence the atomic element fails to retain this absorbed energy. Now, then, should the atom receive a concussion it would immediately give up its surplus energy, which would radiate to its gravity or its corresponding plane. It would retain only its normal volume of energy. The energy which radiated can have no other figure than the figure of an atom, hence the radiated energy the same figure as its bulk. Consequently, when the energy of man separates from the mass of his organism, the energy can only have the same figure as the mass; this must include his features and general build. And since thought and the various phenomenal faculties each vibrate in a certain degree of intensity as soon as used, they too, would emanate their characteristic vibrations with the energy of the whole. Consequently, the deconstructed energy possesses the same faculties as the organism, as in it. For, in order to annihilate man's individuality you will be forced to overcome the law of attraction. And since the law of attraction is really the correspondence of force, energy, and of matter, it would be contrary to nature and one of its prime laws that these faculties should not retain their characters and man retain his individuality through the continual existence of these faculties as a whole. Put elements under any and all conditions and they retain their individuality. In mass or in molecule, they remain ever the same. But the disintegration of a substance or a mass simply changes the condition of these, but not the character of the elements, because the element is an individuality and a prime entity. A man, a horse, an elephant, a lion, as a mass, is an individuality and prime entity. His energy and the character manifested through this energy, make him a prime and independent entity—entirely independent of the mass that constitutes his organism. A man of 75 pounds may possess greater mental energy than a man of 300 pounds, and vice versa. Here the quantity of matter does not decide character, but only the formation and development of the faculties which were inherent decides character. A dog is more intelligent than a whale, but the whale possesses more muscular force. Why? Because each atom carries with it its bulk of energy; the more atoms the more muscle and the more energy. But with intelligence it lies with the quantity of brain matter and the development of certain faculties which vibrate over greater surfaces. Conse-

quently the whale will remain a whale in nature and in form, in any state of existence; the dog remains a dog, and man a man in every phase of his hundred-fold nature. Now what great power should change a thief into a harp player in an iota of time—this being contrary to every law in nature. A thief remains a thief until by psychological influence he is induced to gradually reform, by overcoming the acquisitive faculty through the cultivation of its opposite. The thief here simply absorbs the psychological energy of his missionary, and is thus strengthening his weak point by feeding upon the strong energy of his missionary—the faculty of his weakness is a degree of vibration, and so is the missionary's strong faculty of honesty. The absorption of honest energy will in time make the thief honest. So there is no necessity that man should retain his low character for all eternity, according to my philosophy, but he can develop out of it by desiring and coming in rapport with better conditions through the sympathy of a better element. In this same manner does the atom become more energetic by the acquisition of energy which forces it to revolve faster and possess a higher degree of influence over adjoining atoms.

There are missionary atoms as well as missionary men. Both become more active and create a greater scope of influence over their like. If once the idea is reasonably established as to all life's immortality and its causes, then we can easily find, from these causes, the future condition. Specific gravity must control all entities, be they atomic, aggregated, animate or inanimate; organized as matter, or organized as energy, all must conform to gravitation. Consequently, honor finds an honorary plane, dishonor the lower and opposite plane, and both find planes in ratio to the various phases of honor and dishonor. Race and sex are of no consequence; but truth, facts and knowledge of nature, their neglect and abuse, selfishness, greed, lust, passion and general condition of the individual's mind must certainly be of all sequence if the law of gravitation controls matter as well as energy.

Since the earth is enveloped in spheres of planes of atmosphere, each plane being characterized by its intensity of action, I hold that each disembodied mind will be forced to gravitate to that plane which corresponds to his mental development. This correspondence is really the cause of attraction, hence gravitation. More anon.

E. C. GETSINGER, Scientist.

Detroit, Mich.

## Free Thought, Free Speech and Free Press.

TO THE EDITOR: For the Grand Rapids, (Mich.) Spiritual Association I report what of interest for the past month and present time, and prospects for April. During February we were fortunate to secure the services of Dr. Schermerhorn of our city, who filled the last three Sunday evenings of the month to the satisfaction of his fine audiences. This month, as has been announced, we have with us Frank T. Ripley. Besides his Sunday lectures and platform tests, he assists in the Wednesday afternoon seances. These and the five o'clock seances on Sunday are very largely attended by new investigators. Much interest is being awakened in these, and the tests given by Mr. Ripley and the local mediums are attracting crowds of people. Our Wednesday evenings continue to be largely attended. On the first Sunday of April it is expected Mrs. Tillie Reynolds will commence her month's engagement with this society, and on that day we shall observe the anniversary of modern Spiritualism with fitting ceremonies. There will be music, speaking, a conference and possibly a basket dinner at the hall, but of the latter I cannot speak positively. We cordially invite all friends in the city and from out of town to be present and take part with us.

Much joy is expressed here over Moses Hull's recovery. Long may he wave the signal of freedom, and sound the tocsin of reform. I am watching the fight over the National organization and pure Spiritualism. It seems to be the legitimate outcome of every organized effort, to immediately commence "disorganizing." Sometimes I think that is the true order of evolution. Why cannot each be content to work in his own way and let all others do the same. Long ago disciples came to the teacher and said: "Lo! someone casting out devils and doing mighty works, but not in thy name. Bid us put a stop to it." The answer was both true and wise and would apply well to these belligerents to-day. With God in the Constitution, Rome as governor of municipalities and teacher of public schools and gold as king; pure Spiritualism the sect that tells you of infirmities how many spirits it has seen and talked with, and how much glory it is to have in the Summer-land eternally, and what this spirit and that spirit says—that kind of pure Spiritualism can take to the woods and caves. That kind of a harp may sound sweet for a time, but I should be glad to hear even a jackass bray after having had it a decade or so. Already the inquisition is at our very doors, and yet there is a flaming torch swinging aloft to light the nations out of darkness. Which shall it be?

Pure Spiritualism will never save the world unless it first tells it what is the matter with it. Yours for free thought, free speech and a free press.

Mrs. C. H. HINKLEY.

## WAS IT CHANCE?

Or the Result of Spirit Power.

LOCATING A DEEP BURIED CORPSE BY A DIVINING FLOAT. A BURNING CANDLE SET AFLOAT ON A SHINGLE LODGED OVER THE PLACE WHERE THE DEAD BODY LAY—THE OLD SPANIARD SUCCEEDED WHERE OTHERS HAD FAILED.

TO THE EDITOR:—According to the San Francisco Examiner, a train crew of the North Pacific Coast railroad brought the news to San Salto of the discovery of the body of R. H. Sabine, late station agent at Cazadero and the last of the seven unfortunate men who rode to their death on engine No. 8, through the flood-wrecked bridge at Cazadero. They also brought with them the belief that the day of miracles is not past.

An old Spaniard, whom nobody resided on Austin creek seems to know, was the discoverer of the corpse, search for which had been going on uninterruptedly for fifteen days. During the prevalence of the high water the searchers worked in boats and from the banks with pike poles and long, sharp-pointed iron rods, with which they explored every hole and eddy and every pile of drift and sand bar, from the bridge to the point where the creek empties into the Russian river, a distance of nearly seven miles. In the last five days of the search, Austin creek had dwindled from the turgid yellow current torrent that caused the disaster to the pretty crystal trout stream so well known to anglers and summer idlers. It could be forded almost anywhere by a man equipped with thigh-high gum boots, or wading stockings, and the water was so clear that the bottom was visible even in pools of four or five feet deep.

Under these conditions the searchers explored the stream so thoroughly that the dead man's brother finally announced that he would abandon the hunt after one more day. Early the following morning an old Spaniard appeared at Cazadero and, by signs induced some of the searchers and railroad hands to accompany him to the scene of the disaster. He could not speak intelligible English, and it was more curiosity over what they considered foolish mummery than any idea of a favorable result that the searchers accompanied him. The old fellow's only equipment for searching consisted of a few ordinary tallow candles with a couple of shingles.

When, after considerable difficulty, the Spaniard had succeeded in having the men point out to him the exact spot where the engine had rested on the bed of the stream after its fatal plunge, he lighted one of his candles, fastened it upright to a shingle with a few drops of his hot grease, and set it afloat just where the floor of the cab had spilled its inmates. This shingle was not well ballasted and came to grief almost immediately.

The old fellow prepared a second float with greater care, and this time made the sign of the cross with the candle before lighting it. Shingle number two was launched just as the first one had been, and went dancing down the ripples without mishap. Led by the Spaniard, the searchers followed along the bank, most of them so impressed by the old man's earnestness as to frown into silence one or two who were inclined to laugh at the strange proceeding.

Past the famous old Bohemian club camp-ground, two or three hundred yards below, the flickering light alighted on its frail raft, avoiding shoals and rocks and snags, as though steered by an unseen hand. Half as much more distance down the stream was traversed, and at a bend where the torrent had galled up a long, wide bed of sand and gravel in front of a sunken log or boulder came the denouement. The water over this bar was scarcely half a foot in depth, and appeared to possess nearly as much movement as the current in the main channel.

But, strange to say, the shingle came to a standstill. It turned around two or three times lazily, as though in an effort to make out something, and then, progress down stream drifted slowly to the pebbly beach and stranded. Attention was about equally divided between the shingle-floating candle and the old Spaniard. The latter gave a satisfied grunt, and signing to the searchers to dig under the shingle, gravely squatted on the bank and began rolling a cigarette of brown paper and granulated tobacco.

Two shovels were plunged into the gravel without a word of argument, and in a few seconds a hole had been excavated to the depth of eighteen or twenty inches. Water flowed in immediately, so discolored by the disturbed earth that the eye could not penetrate it, but the shovelers could feel, if they could not see, and one of them, with a frightened look on his face, withdrew his blade, exclaiming: "By George, boys, he's here!"

A dozen willing hands joined in the uncovering after a hand exploration had resulted in the discovery of clothing at the bottom of the hole. The gravel was so firmly packed that extracting the body was a matter of considerable difficulty, but when it was finally drawn out on the beach, there was no difficulty in recognizing the well-known features of Sabine. Examination disclosed that he had probably received a death wound when the engine went down, and sinking immediately, had drifted along the

bottom until he lodged on the rapidly-forming bar.

Everybody turned to the old Spaniard with eager questions, but he could not or would not speak English enough to give any explanation of himself or his work, although at the hour when the train left he was regarded as a worker of miracles.

The railroad men, who brought the story to the city by the last boat, did not witness the performance, but describe it as told to them by the wild-eyed witnesses they met at Cazadero during their lunch hour.

Sabine's body was brought to San Rafael for interment.

The Spaniard who made the "sign of the cross" was undoubtedly a medium and spirits through him were able to control the course of the shingle. There was nothing miraculous about the occurrence.

NAT. LAW.

## THE FAR-OFF EAST.

The Wonders of Hindu Magic.

Explained by Spiritualism.

IN THE PROGRESSIVE THINKER, No. 215, is described the above-named marvels by Prof. Heinrich Hensoldt, Arena, December, 1893. These facts have been standing enigmas to all spectators for years; but to my mind modern Spiritualism fully explains them. Prof. Hensoldt might have given the readers of the Arena this solution had he been acquainted with spiritual lore.

These marvelous facts have been performed by the wise men of India from a period prior to the building of the first pyramid, to the perplexed astonishment of the world. "Western philosophy has not yet furnished anything like an explanation of these strange phenomena."

Here this orthodox writer is mistaken. He is in darkness. Poor man! he does not know that since the advent of modern Spiritualism a thousand and one things, many enigmas, have, by the phenomena and philosophy of Spiritualism, been explained, and rendered lucid and rational.

Spirit materialization now solves these Hindu problems. The Yoghies and the Rishis are unquestionably expert mediums.

Therefore, the production of the mango tree is naught but an example of materialization. Like all materialized objects, they come from nowhere and go to no-where. Honto, the Indian maiden, materialized a shawl before the audience at Chittenden, Vt., as described by Col. Olcott in "People from the Other World."

The rope spectre is somewhat different, as described by Prof. Hensoldt, from the way it has often been seen. Instead of a man, the Yoghi himself climbing the rope, a boy appears on the ground and climbs the rope, up out of sight.

Mr. Fred S. Ellmore, of Chicago, who saw and described this feat, tried to take it by the kodak. While the man (the fakir) and his cloth, or blanket, were in the kodak picture, the rope and boy disappeared.

Years ago Daniel D. Home was carried bodily up to the ceiling and out of one open window into space, and in or through another back to his room again; no visible hand touching him. The spirit guide Owasso lifted Slade up two flights of stairs in a hotel in Waukegan, Ill., in 1866. This is reported by J. Simmons, Esq., who was with him and just behind Slade on the stairs.

Spirit Belle was seen to appear in a seance-room, produce four needles and white knitting-cotton and knit a baby's stocking a quarter of a yard long. While the Yoghi medium materialized the mango tree in a few minutes, Spirit Belle consumed fifteen to twenty minutes to knit the stocking. This stocking was put in a frame and hung in the seance-room for inspection.

These facts fully explain East India magic. They abolish all the mystery there is about them.

Cuspius Fadius, Preceptor of Judea, A. D. 45, from spirit side of life says: "I never saw one who performed miracles, but I have seen magicians and necromancers who performed about the same things as you hear of being performed in India, such as growing the orange tree, killing the materialized boy and producing the original mortal."

A. S. HUDSON, M. D.

Stockton, Cal.

## Voice from New Hampshire.

Prescott Robinson writes: "I have been a Spiritualist almost forty-five years, and during all this time I have never seen the paper which compares with THE PROGRESSIVE THINKER, and do not believe its equal has ever been published. I do not see how I can well get along without it. Go on boldly and fearlessly and the Angel-world will protect and sustain you."

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

The edition of the Christmas number of THE PROGRESSIVE THINKER has reached 36,000—a larger 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.







# SADIE CARR'S DOLLAR.

## How an Unbeliever Was Converted

Having received many inquiries concerning an alleged expose of the medium, Mrs. W. L. Thompson, of this city, at Quincy, Ill., recently, I have decided to write out a short account of my investigations, for publication. I do not intend to make a statement that I cannot verify by from one to five good, reliable witnesses. And to get an unprejudiced jury to sit for the investigation of spiritual phenomena would be a greater task than to get one in the Cronin case. I thought I was free from prejudice, as I had no favorites among the different denominations of the Christian religion; in fact, all religions were the same to me, and I classed Spiritualism with the rest of the dogmas of the world.

The fact that there are twelve millions in the United States that believe in Spiritualism proves nothing in regard to the facts in the case. All the people in the world once believed that the world was flat. That did not make it so. There is an unbelief that grows out of ignorance, as well as a skepticism born of intelligence.

A question of as great gravity as the one concerning a future life is worthy of the consideration of the best minds in this or any other land; and any that would misrepresent in a matter of so much interest to all mankind would be more than dishonest. So, without hope of reward or fear of contempt, I give the result of my investigations in Psychic Science and Spiritualism. I found I was somewhat prejudiced, like the rest of the investigators, and was trying to prove that the phenomena was caused by something besides spirits. I have never yet seen an investigator who tried to prove that the phenomena were caused by disembodied spirits; but they try to prove that they are caused by some other means. If Spiritualism is true, it will not be accepted by the generality of mankind till the world is ripe for it. Like astronomy, its first devotees will have their eyes put out and be thrown into prison.

I was first persuaded to attend a seance by a Jewish friend, who told me he had received communications from friends in the Spirit-world. I told him I thought he was sincere, but to me it was only hearsay. I further told him that a man with delirium tremens saw snakes just as actually, apparently, as though the snakes were there. It was in this frame of mind I began the investigation. One evening, some six or eight months after the above conversation in regard to snakes, I met this same gentleman in company with a couple of others going to a seance, and that seance was at Mrs. Thompson's. At first I refused to go, but the three insisted so hard that I told them, as an excuse, that I would go and see if my wife did not want to come. Just at this juncture Mr. Thompson appeared on the scene and said: "Doctor, come up to the seance." I said: "No, I came down town to see a man on business, with whom I had an appointment; he is not at his store," mentioning his name. Mr. Thompson said: "He is up to the seance; you can go right up and see him." I said: "No, I do not do business in such a place."

In order to get away from the four gentlemen who now were urging me to attend the seance, I excused myself, saying I would go and see if my wife wanted to come, and if I was not back in twenty minutes I would not come, and they could go on with their ghost-dance. Well, I went home and told my wife we had been invited to a ghost dance. She asked: "What do you mean?" I said: "They want us to come down to a seance." When she put on her hat and said: "Come on," I was as much surprised as though I had seen a ghost. When we arrived at the seance, I was again surprised at the large number of people present. When everything was arranged, I was appointed one of a committee of three to examine and fasten up the cabinet; three of us did, after a committee of ladies reported they had thoroughly examined the medium and could find nothing concealed about her clothing or person that could in any way be used to make ghosts of. The singing began, and the forms began to appear and walk out, which did not surprise me in the least. I considered it a trick which the good people there had not found the key to.

When there came a manifestation of knowledge of things the medium could not get by any known laws, I then began to wonder by what means the knowledge was obtained. So I went to work honestly to find out. What purported to be the spirit of a sister to my wife came. My wife could not think of all her dead relatives who had died twenty-five years before she was born, and the spirit had to tell who she was.

Soon after this the sister appeared in full form and called for my wife, who stepped up to her, and she told her who she was, which made Mrs. Fisk a little indignant, and she says she came very near saying: "You old fraud; trying to pass yourself off for my sister!" But the second thought was: That would be too abrupt; and she said: "Take me into the cabinet and show me the medium!" which the form did at once. Mrs. Fisk says she was led right up to the medium sitting in the chair, and stubbed her toes against those of the medium and placed her hand on the medium's face and head.

Captain Mackey would come out and walk around and shake hands with a number of his friends. One evening Mrs. Mackey sat in the circle just in front of me. As I was an unbeliever, I was not allowed to sit in the circle yet. A form stepped out of the cabinet, and in a piping voice said to Mrs. Mackey: "Mother, come up here."

Mrs. Mackey replied: "O, captain, I know it's you. I am afraid."

I said: "For God's sake, Mrs. Mackey, don't be afraid of that old witch."

Mrs. Mackey said: "Captain, come and shake hands with the Doctor," which he did

at once, and then Mrs. Mackey took him by the arm and he walked around and shook hands with ten or fifteen in the room. Now, if it was not Capt. Mackey, then a number of his old acquaintances were badly fooled. Until this time I had not been permitted to sit in the circle at materializing circles, and had not seen table-tipping or heard any raps. But about this time I received an invitation to attend a whist party at the home of a prominent attorney in this city. Looking over the guests, I saw a number of reputed mediums. After the cards had become monotonous to me, I suggested that we have a little seance for raps and tips. So the cards were laid aside, and we placed our hands on the table, and it began to gyrate and dance with considerable force. A slim, delicate-looking lady, whom I heard was a strong medium for physical manifestations, sat back and would not put her hands on the table, when asked to do so, after the table had been jumping around for some time and answering questions with more or less intelligence. It said it could lift me. A large number present urged me to get on the table, which I did with some reluctance. When I felt the table move I got off and began to argue that the force was animal magnetism or electricity. It was a very heavy center-table. The slim, delicate medium did not listen to my arguments long, till she stepped up to the table and just touched the tip of one finger to the table and asked: "John, are you here?"

The table jumped up and down three or four times, as much as to say: "Yes." Then the medium said: "Can't you do something to convince the Doctor that it is not electricity that moves the table?" The table flew around and struck me just above the knee, giving me a black and blue spot that lasted three weeks. I said: "John, I don't want any more of that kind of evidence." If I have made any misstatement in regard to this table manifestation, I hope some of the many witnesses that were present will correct me.

I am now going to relate an experience I had with an acquaintance, and one that a great many in Keokuk were acquainted with. This acquaintance was J. D. Durfee. I had talked with him enough to know that he had no religious belief, and that he thought death ended all. The circumstance I am about to relate seems almost incredible. Some year and a half before I ever attended a seance, Mr. J. D. Durfee was enjoying the ills of mortal life. He frequently came to my office and would exchange ideas on religious subjects. I learned by these talks that he was a pronounced and outspoken unbeliever in a future life.

Mr. Durfee was finally taken sick, but, for some time before he was confined to the house, would call on me. One day, four or five weeks before he died, he came into my office and said: "Doctor, I am going to die."

I remarked: "I know it; so am I." "Well, but I am not going to get well," said he; "so you might as well get ready to pay up for the benefit of the widow;"—we being members of a beneficiary order. Some jokes passed between us and I thought no more of it for the time being.

There was at the time a man working for me by the name of Frank Hiron, who boarded with Mr. Durfee's people. One morning Frank came in and said: "Doctor, you had better go over and see Mr. Durfee."

I said: "Tell him I will be over this evening."

But Frank said: "Oh, you had better go right over; the old man is pretty bad." So I put my hat on and went right over. I found Mr. Durfee lying in the front room all by himself. As I entered, he said: "Doctor, I am going to die."

Now comes the ordeal I heard through the priesthood, both Protestant and Catholic, that all infidels recant when they come to die. I thought, I am alone with Mr. Durfee, and I will see if he is going to recant. So I said: "Durfee, what do you think will become of you after you are dead?"

He replied: "Oh, I guess they will put me in the ground, and the worms will eat me. What do you think about it?"

I said: "That is just my doctrine."

Mr. Durfee died a few days after the above conversation. The fact of my trying to make him recant I kept to myself. At a seance a year or more after his death, what purported to be Mr. Durfee walked out of the cabinet and put his hand on my head and said: "Doctor, old boy, I am glad you are here." It was rather dark, and I could not see plain enough to tell much about how he looked. Mrs. Durfee was not at the seance that evening, but the next seance I attended she was there and sat next to the cabinet door. There was a very good light this evening. In a short time after the singing began a man stepped out of the cabinet and took Mrs. Durfee by the hand and said: "Come here, little woman," which she did, and after a short, whispered conversation, she said in a low tone: "Doctor Fisk is here to-night." He said: "I know it; that is one reason I am here. Doc, old boy, come up here."

As I approached he reached out his hand to shake hands. As I took his hand I remarked: "Durfee, if this is not you it is a good representation of you." He said: "Oh, it is me, Doctor."

Of course I did not think it was, but here comes the test that I would like to have some of the philosophers explain. Now bear in mind there were fifteen or twenty good witnesses present who heard the conversation. He said: "Doctor, do you remember a short time before I died I sent over by Frank to have you come over, and when you came in I said: 'Doctor, I am going to die?'"

At this I began to wonder how the medium got hold of the conversation, and of course stood in a surprised condition. When I made no reply, he repeated two or three times: "Don't you remember it?" at which I replied: "Yes, I remember it."

He went on: "You said: 'What do you think will become of you after you are dead?'"

I told you I thought they would put me in the ground and that the worms would eat me, and that would be the end of me. What do you think about it?"

I then asked him: "What did I say?"

He replied: "You said: 'That is just my doctrine.'"

I asked: "How long was this before you died that this conversation occurred?"

He scratched his head and said: "Let me see—it was just five days," which I found was correct.

I then asked: "Durfee, are you happy?"

He said: "No, Doctor; that is just why I came to see you."

I asked: "Are you not as happy as when you were keeping boarding-house?"

He answered: "No, I can't say that I am; my whole past life comes up before me like a panorama, and when I see my mistakes that I made in earth-life it makes me feel bad."

Some of the old Spiritualists present begun to taunt me with questions like the following: "Doc, is that electricity you are talking to? or is it mesmerism, or animal magnetism?" At which I got up a little closer and began to examine his moustache and clothes; when he turned to Mrs. Durfee and said: "Little wife, how do I look to-night?"

"O, about as common. Why?"

"O, I see the Doctor is looking so close; I thought maybe I had not got a very good make-up to-night."

Now, had I been alone I would have thought I was deluded in regard to this phenomena. Of course I knew I had never said one word about trying to make Mr. Durfee recant, and was not thinking about it till called to mind by the form that came out of the cabinet. Now, if materialization is a fraud, and the force that represented itself to be Mr. Durfee was a myth and not Mr. Durfee's mind, where did the intelligence come from? and why does it come and falsify to us and claim to be what it is not, and at the same time admonish us to do good, etc.? Some of the most intelligent minds in both Europe and America believe in materialization—in fact, they say they know it is so.

(CONCLUDED NEXT WEEK.)

## A Curious Prophetic Dream.

TO THE EDITOR:—On reading an article in your paper, number 219, entitled "Dreams and Visions," I was impressed to help the dream-cause along by relating a very singular dream my father had nearly seventy years ago in Newstead, N. Y. We had a neighbor, Jacob Pratt, living about a mile from us, who had a little daughter about three years old, by the name of Caroline—a very lovely little one. My father arose one morning greatly distressed over a dream about her: that her left eye began to swell and kept enlarging till it burst and hung out on her cheek, and continued to lengthen till it reached below her chin, the weight crowding against her nose, etc. He went at once to see the child. He found her well and sprightly as ever; but the strange part of the story is, that when little Caroline was ten years old, a rose cancer attacked her left eye and caused just such an appearance as my father had witnessed seven years previous in a dream. I thought, as I looked upon the poor sufferer only a few days before she died: "Why was this lovely being doomed to this dreadful affliction so long ago, and shown so vividly in a dream to my father?" Ah, life with all its attendant phenomena is mysterious!

Dreams and visions have been like phantoms stepping in my long life-track, unfolding mysteries just as strange as my father's dream about little Caroline, and the lesson they teach me is, that there is a divine wisdom that marks out our ways, which mortals, as yet, do not understand any more than the possibilities of our own powers; but it seems that the Spiritual philosophy is leading us into higher attainments of light, and we may confidently hope that the knowledge of the truth shall yet fill the earth as the waters cover the sea.

Mrs. TRYPHENA C. PARDEE.  
Ellington, N. Y.

## BOOK REVIEWS.

**THE GIANT DELUSION.** A paper read before the International Free-thought Congress at Chicago, October 5, 1893. By Otto Weissstein. Intensely anti-spiritualistic; very strong against the ordinary church arguments for immortality—but from the standpoint of Spiritualism the author is a man fighting in the dark, or completely blind-folded. Price 10c.

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**THE HEAVENLY HOME.** BY Andrew Jackson Davis. Highly interesting. Postage 5c. Price 75c.

# FROM FOREIGN LANDS.

## The Higher Aspects of Spiritualism.

### Opinions from Some of Our Leading Thinkers.

Regarding the higher aspects of Spiritualism, and more especially to show some of our readers that broad view of the philosophy we love, taken by our English brothers, we glean the following from London Light:

Mr. W. Paice, M. A., says: "I feel that I am taking up somewhat ambitious ground in presuming to address you on such a subject as the Higher Aspects of Spiritualism, and I should not have chosen it had I not been convinced of its importance. Spiritualism, thereby meaning continuance of life beyond the grave, cannot rest in its effects or its phenomena. These phenomena are only evidences of the truth it believes it has demonstrated; it is impossible that it cannot have a moral and spiritual message to the world. Let it not be supposed that I despise phenomena—they are useful, they are necessary; but they are not the end. The end, at any rate the immediately perceptible end is that if the facts be true, as we believe they are—by those facts meaning not only the survival of the so-called dead, but also the intermingling of unseen agencies with ourselves and our affairs—if such facts be true, then life on this earth becomes a quite different thing from what it has hitherto been considered to be."

Professor Green, in his "Prolegomena to Ethics," has the following words upon the subject: "To think of ultimate good is to think of an intrinsically desirable form of conscious life; but we should seek further to define it. We should take it in the sense that to think of such good is to think of a state of self-conscious life as intrinsically desirable for one's self, and for that reason is to think of it as something else than pleasure—the thought of an object as pleasure for one's self, and the thought of it as intrinsically desirable for one's self, being thoughts that exclude each other. The pleasure anticipated in the life is not that which renders it desirable, but so far as desire is excited by the thought of it as desirable and so far as that desire is reflected on, pleasure comes to be anticipated in the satisfaction of that desire. The thought of the intrinsically desirable life, then, is the thought of something else than pleasure, but the thought of what? The thought, we answer, of the full realization of the capacities of the human soul, of the fulfillment of man's vocation, as of that in which alone he can satisfy himself—a thought of which the content is never final or complete, which is always by its active energy further determining its own content, but which, for practical purposes, as the mover and guide of our highest moral effort, may be taken to be the thought of such a social life as that described in the previous paragraph." And this is what we find in the previous paragraph:

"In the most complete determination within our reach, the conception (of the perfect life) still does not suffice to enable anyone to say positively what the perfection of his life would be; but the determination has reached that stage in which the educated citizen of Christendom is able to think of the perfect life as essentially conditioned by the exercise of virtues, resting on a self-sacrificing will, in which it is open to all men to participate, and as fully attainable by one man only in so far as through those virtues it is attained by all. In thinking of ultimate good, he thinks of it indeed necessarily as perfection for himself; as a life in which he shall be fully satisfied through having become all that the spirit within him enables him to become. But he cannot think of himself as satisfied in any life other than a social life, exhibiting the exercise of a self-denying will, and in which the multitude of the redeemed, which is all men, shall participate." He has other faculties, indeed, than those which are directly exhibited in the specifically moral virtues—faculties which find their expression not in his dealings with other men, but in the arts and sciences—and the development of these must be as necessarily constituent in any life which he presents to himself as one in which he can find satisfaction. But when he sits down in a calm hour, it will not be in isolation that the development of any of these faculties will assume the character for him of ultimate good. Intrinsic desirableness, sufficiency to satisfy the rational soul, will be seen to belong to their realization only in so far as it is a constituent in a whole of social life, of which the distinction, as a social life, shall be universality of disinterested goodness."

Professor Huxley says: "Cosmic nature is no school of virtue, but the headquarters of the enemy of ethical nature." Also: "Self-assertion, the unscrupulous seizing of all that can be grasped, the tenacious holding of all that can be kept . . . constitute the essence of the struggle for existence. . . . For his successful progress as far as the savage state, man has been largely indebted to those qualities which he shares with the ape and the tiger."

Southey says: "As the pleasures of the future will be spiritual and pure, the object of a good and wise man in this transitory state of existence should be to fit himself for a better by controlling the unworthy propensities of his nature and improving all his better aspirations; to do his duty, then, to his neighbor; to promote the happiness and welfare of those who are in any way dependent upon him, or whom he has the means of assisting; never wantonly to injure the meanness thing that lives; to encourage as far as he may have the power whatever is useful and tends to refine and exalt humanity; to store his mind with such knowledge as it is fitted to receive and he is able to attain; and so to employ the talents committed to his care that when the account is required he may hope to have his stewardship approved."

# WHY A DARK SEANCE?

## The Scientific Side Presented.

MATERIALIZATION OF JESUS—ELECTRIC LIGHT AND SUN LIGHT—HOW NATURE OPERATES—OBJECTIONS MET AND FACTS STATED.

TO THE EDITOR:—As the above question is asked so often by opposers and also by many Spiritualists, it may throw light on the path to reason a little.

Now, honest friend, whoever you are, lend your attention and let your inquiry lead to the enlightenment of others. When a preacher, or another skeptic, quotes: "They love darkness rather than light," and applies this to the spiritual seance, ask him why Nature or God brought the dense cloud in the mountain-place where Jesus became entranced. When the darkened condition came and Jesus, the great medium, went into the trance state, spirits came and talked with him in the cloud so that the three men with him recognized the spirit visitors when they spoke their names. Jesus going into the trance caused that mount to be named that by which Christians call it, and gave proof of the immortal state of Moses and Elias; but the darkened condition was necessary.

In the tomb or darkened vault where the body of Jesus had been, two spirits materialized so they talked with Mary and others who saw them. These spirits or angels could manifest only in the dark. They needed "darkness rather than light."

To produce corn or other vegetation we first plant it in the dark, thus only can it come forth to light.

If you still object to the dark seance, why not demand of the artist that he must produce your negative and photograph without taking it into the dark? Would you be willing to pay for their if the impression secured in the dark camera was exposed to the light before it was developed to a human form in a dark room? This is the question under discussion, so as you admit that darkness is necessary to produce the features you seek of the artist, you may by a little reasoning see it as proper in the seance methods, for both are produced under natural laws.

Again, while the objector says, "Show us these wonders in the light instead of in the dark," we ask him to level his objection against God or Nature for forcing us all into the great seance of night. Once every twenty-four hours we all go into a seance when Nature turns down the light, the sun, or shuts it out. Then we see worlds of stars and lights that we never could see if Nature (there is no other God) were not holding this grand seance of darkness. During this seance we obtain rest to the body, and in our lesser ones, we obtain rest to the soul; for then our departed friends come and show us in many ways the great facts of immortality.

But the scientific side of this question lies in the fact that the chemical force of light actually prevents the aggregation of spirit atoms. The human body is formed in darkness, and when it is re-formed, i. e., materialized as a spirit, the darkened state is necessary. In the darkness of the den of lions, a spirit could form and influence the beasts so they did no harm to Daniel.

When at the tomb Jesus assumed the form and substance of a spirit and talked to Mary, it was early in the morning "while it was yet dark." It was in the dim of evening when he materialized to the two going to Emmaus. Then he went in with them to supper and talked to them, but "vanished" when they brought lights to the table. He materialized, however, that same night in Jerusalem, after these two returned to the city and found the eleven together. Through fear of the Jews they fastened the doors and had a dim light so as not to attract attention. While the two were telling of the form that walked out with them and vanished at their table, the same form made itself up from the atoms right in their midst and said: "Peace be unto you." The evangelists and the preachers say this was Jesus who vanished out of Emmaus and who now appears to the eleven at night. Very well, and if so it settles the fact that he materialized and dematerialized frequently. It not only establishes this fact, but settles the question in dispute about his doing so at night and in the darkened conditions. He had to assume the spirit form under spiritual laws, and that is easier when the "bright light" is shut out.

Although the electric light is far more intense and more brilliant than the sun, still it is true that the chemical nature of solar light destroys the effect of the electric light and makes it impossible to manifest. He who cannot see the natural and reasonable laws of spirit manifestation in a room dimly lighted, is not a progressive thinker. As the electric lights can burn all through a bright day and not be seen, so spirit forms are constantly around us; but when a physical sight is demanded, the fault is more in our vision than it is in the power and nature of spirits; for they must act under natural law. The darkened condition is for the accommodation of the human, the mortal, and not because of any lack in the spirit, the immortal.

A. J. SWARTS, PH. D.

Fort Worth, Texas.

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Mrs. Judge Peck

## Dyspepsia

### Mrs. Judge Peck Tells How She Was Cured

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Dr. Eugene Crowell, whose writings have made his name familiar to those interested in psychical matters, writes as follows: "I am much pleased with the Psychograph you sent me, and will thoroughly test it. The first opportunity I may have. It is very simple in principle and construction,



## THE PROGRESSIVE THINKER.

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SATURDAY, MARCH 24 1894

## Revelations of Knowledge.

The revelations of modern science have thrown a flood of light on the earlier ages of the world, and enabled the thoughtful to account for many a wonder and miracle of earlier times. It is only the willfully ignorant who are not enabled to account for the origin of many a superstition. To say now that the bow was set in the clouds as a token that the world shall not be again destroyed by a flood, is only to reveal the fact that the narrator is unacquainted with natural philosophy, and does not know that the rainbow is a product of law as unerring as sunshine and cloud.

Turn to Acts 13:8 to 11, and read of Elymas, the sorcerer, whom Paul, filled with the Holy Ghost, looking in his eyes, called him a child of the Devil, and then made him blind, "not seeing the sun for a season." The whole process and the effect of psychology is here aptly told, and the power is ascribed to the Holy Ghost. These things are done in our day; indeed it is an every-day occurrence with powerful magnetizers operating on a feeble subject, and yet no one pretends to credit the power to outside agencies. It is mind acting upon mind, the powerful subordinating the weaker to his control. It is the strongly magnetic lawyer influencing the jury to render a verdict in his behalf; it is the successful revivalist who dwells upon the miseries of the damned until he has gained the thoughtful attention of his audience, then he portrays the sufferings and death of Jesus and the love of God, all the time having the eyes of his hearers "set on him," then, presto, a conversion and a new birth. The more powerful the magnetizer the more speedy the result.

That whole subject of the "Holy Ghost" needs studying in the light of present knowledge. It matters not whether it is "Peter, fastening his eyes" on the lame beggar, Acts 3:3, 4, and restoring him to health; or haranguing the multitude, as described in Acts 2, while "fire came upon every soul" until they received "the gift of the Holy Ghost," when they talked with new tongues; or frightening Ananias to death for lying to that portion of the Godhead, all are accounted for on the hypothesis of magnetism, as is the piling up of the hands of the clergy on the head of the neophyte as he is being ordained and dedicated to the ministry.

## Which?

Matthew informs his readers that the Magi, or wise men, guided by a star, sought the infant Jesus, and claimed to have come from the East to worship him. The Magi were a caste of priests peculiar to Media, Bactria and Persia, who must have come near a thousand miles across deserts and barren regions to pay homage to their infantile Creator—according to Trinitarian theology, and must have consumed from six to nine months in the journey, if Ezra is correct in his statement that he consumed four months in coming from Babylon to Jerusalem. But Luke, equally inspired with Matthew, says that the visit was made by shepherds, who were in the fields, and were watching their sheep by night. The Magi were misled by the "star," and went direct to Jerusalem; while Luke's shepherds, better posted, went direct to Bethlehem. The wise "men," before visiting the baby God, had an interview with Herod, and aroused his fears, then after finding the child in the manger, they sneaked away home by another route than that they came, disregarding their promise made to the king; but they did this in obedience to a dream. Herod slaughtered all the male infants of the country, hoping to destroy a rival to his throne, but Joseph and Mary fled to the youngling to Egypt, by which device, instead of being slaughtered, he survived for the cross. There seems to be a bad mixing of the story by the two evangelists, and it needs the genius of several Bible commentators to unravel it. Who is equal to the task?

## Church vs. Humanity.

Church unity is now the ideal to which the sectarians aspire. The heretical denominations must be put down. Agnosticism must be crushed. Spiritualism must be rendered unpopular. These opposition elements are making too rapid strides. They have been largely reinforced by the ablest scholars of Europe and America. Their exposures of the pious frauds underlying Christianity, and on which the whole superstructure rests, demand united and persistent effort for their suppression.

For three-and-a-half hundred years Protestants have been warring against Catholicism, charging the parent church with every vice; but now the leaders of the varied factions are forgetting sectarian strife, and are all uniting against the common enemy. The Inquisitors were right, after all. They were successfully extending the empire of Jesus, which modern toleration seems to retard.

It is a grand sight to see a Jesuit walking arm-in-arm with a Methodist Bishop and the two exchanging pulpits with each other.

The confessional was a horrid thing; but wicked as it was known to be, the Episcopal Church of England is said to have adopted it.

Monasteries and convents were represented as schools of crime, but Protestant churches have lately learned they are powerful auxiliaries to the spread of the gospel.

The dial of time must be turned back to the Middle Ages. Republics must be converted into theocracies. Ignorance must supplement knowledge. The church must be victor though humanity shall perish.

## Built Up by Accretion.

The early representations of Christ in painting were purposely devoid of all attraction; in the eighth century Adrian I. decreed that Christ should be represented as beautiful as possible.—*News Item.*

Every feature in the character of Jesus seems to have been a growth. What its beginning may have been we cannot know. The New Testament bases it on the "dream" of his putative father. When royalty undertook the defense of Christianity, it decreed the destruction of all books that represented Jesus other than a God. His cross, if he ever had one, was virtually idolized; the day they claimed he came to life was made sacred; descriptions of his person were formally resolved to be correct, and he has come to be a creature of law instead of fact. To write or speak of him other than in terms of approbation is blasphemous, subjecting the offender to fines and imprisonment.

## The Coils of the Anaconda.

Owing to the disturbed condition of some of the provinces of Italy, the pope has become apprehensive of danger to the Vatican, and has appealed to the king for protection. This seems to indicate that Catholicism is not as powerful in the home of its nativity as many suppose.

The papal power has been waning in Europe for many years. Of late it has turned its attention to America, where it evidently purposes to re-establish itself when no longer tolerated at Rome. It is in furtherance of this purpose they are now centralizing at Washington, building their colleges and cathedrals; and latterly have conspired with Protestantism to add their creed to the Federal Constitution, and thus convert the Republic into a theocracy.

## Sayings of Mahomet.

Said Mahomet: "A man's true wealth is the good he has done in this world to his fellowmen. When he dies, people will ask, 'What property has he left behind him?' but the angels will ask, 'What good deeds has he sent before him?' Again: 'They are infidels who say God is the third of three, for there is but one God.'

## Holy Incense Powder.

Ground gum benzoin 1 lb., ground cascarrilla bark 1 lb., ground sandalwood 1 lb., powdered nitrate of potassium 1 ounce, grain must 10 gr. Mix the ingredients thoroughly. Used in Roman Catholic churches and Jewish synagogues.

TO THE EDITOR:—I presume you would like the recipe for making "holy incense," so I enclose the above. It is warranted to be a sure thing to drive away evil or heretical spirits, when used with the proper incantations and genuflections. If you keep up the war on the Romanists they will need many tons of it to keep those forces away. A little canula bark is good to mix in, as it makes a strong perfume.

Z. T. GRIFFIN.

## The Lyceum Guide—Good Words.

Wm. Yates, M.D., conductor of the Children's Progressive Lyceum, Chicago, writes:

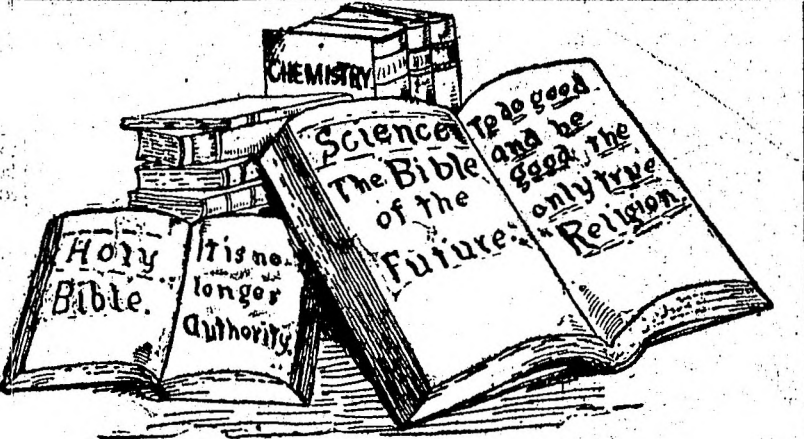
"We are delighted with the 'Lyceum Guide,' and are using it to commence our Lyceum work. We were greatly surprised at having so large a book and so tastefully gotten up at such a low price. My wife was one of the pioneers to establish the first Lyceum in Nottingham and England."

The well-known spiritual lecturer, Carrie E. S. Twine, writes:

"The beautiful 'Lyceum Guide,' to me seems to fill a need, as we must instruct the children if we do not wish Spiritualism to wane. Therefore I wish to do all in my power to interest people in Lyceum work, and recommend this most charming book. I hope to be able to awaken an interest here (Watertown, N. Y.) and organize a Lyceum. The young people are already deeply interested."

Our greatest glory is not in never falling, but in rising every time we fall.—Confucius.

The tones of human voices are mightier than strings of brass to move the soul.—Klopstock.



## WHAT NEXT?

## Tesla's Interesting Experiment.

## The Serbian Electrician Able to Furnish Light Without Using a Wire.

## MORE POWERFUL THAN STEAM—MARVELOUS FORCE OBTAINED FROM MUSICAL VIBRATION.

TO THE EDITOR:—According to the Springfield (Mass.) *Republican*, it is not an extravagant statement to say that never before in the history of the world has there been a scientific discovery about which centered such magnificent dreams as are being built up on certain recently discovered electrical principles. Among these the foremost place must be given to the astounding discoveries of the young Serbian genius, Nikola Tesla, which are so novel and so extraordinary that the most imaginative of inventors are unable to foresee what form this development will take.

Just as the experimenters were beginning to think that they knew all that could be learned about electricity and that further improvement must be in the line of more perfect mechanical application, Mr. Tesla shows us the electric fluid under conditions in which it differs from ordinary electricity as much as light differs from heat. A current of 2,000 volts will kill a man in the twinkling of an eye, but this modern wizard lets currents pour through his hands with a potential of 300,000 volts, vibrating a million times a second and showering from him in dazzling streams of light. For some time after the experiment ceases his body and clothing emit streams and halos of splintered light!

The wildest dream of the inventor could not have foreseen that while currents of low frequency are deadly, these are harmless. Mr. Tesla says that he will soon be able to wrap himself in a complete sheet of electric fire that will keep a man warm at the North Pole without burning him. Neither Merling nor Michael Scott, nor any of the wizards of old, ever wrought a more potent miracle, even in fancy. The meaning of this is too far beyond us to be realized at present. We can no more grasp its significance than Franklin could discern the electric motor in his captured thunderbolt.

Equally astounding, and with more visible usefulness, is Mr. Tesla's discovery that currents of such enormous potency and frequency can be transmitted without the use of wires. A room can be filled with electricity from copper plates in ceiling and floor, so that electric lamps will burn without any connecting wire as soon as they are brought in. In the same way intelligence and power may be transmitted without a circuit, doing away with the necessity for trolleys, storage batteries and subways. When it is considered that such startling changes as these are already theoretically possible, it will be seen that in the inventions upon which we so complacently congratulate ourselves we have only tidily paddled along the shore of the great sea yet to be explored.

And now comes another wonderful invention. A writer in the Boston *Transcript* says:

"I believe we are on the eve of a greater era of applicable force, and that the wasteful methods of steam and electricity will be relegated to a disuse as such as has overtaken the stage coach."

The grounds of my belief are based not wholly on hearsay, but chiefly on a curious experience a few days ago. A young man living in the vicinity of Boston took me to his room and showed me an apparatus which he had himself constructed with amazing ingenuity and skill. The fundamental principle of this simple machine was musical vibration. I have no right to describe the apparatus, but the force produced in an incredibly brief interval of time, by means of a fiddle bow, was so enormous that it seemed to be no way of measuring it, and the chief difficulty in the way of practical application lay in the regulation of this force, which, if directed full upon a human being, the inventor believed would instantly vaporize his body. A single drop of water confined in a hollow still tube was resolved by a small fraction of this possible energy into a motor capable of running an engine, if properly applied.

It is well known to all scientific men that a cubit foot of atmospheric air contains latent heat (if one might use the term), or in suspension, force enough to kill a regiment. Musical vibration seems to set free a portion of this energy, and its resources are infinite. If once they can be regulated it will be the simplest and most inexpensive way of doing all manual work, for it will require no heat.

"The young man who thought out this wonderful series of apparatus is self-made, not having had great advantages of education; but for pure genius, I think, whether as a practical inventor or as a theoretical experimenter, he will take high rank among the great of the world."

What with Gathman's telescope, that will bring to close inspection the minutest object on distant planets; with Tesla's invention, that will enable every individual to go about enveloped in a halo of electric light, with warmth, and with the Boston genius' marvelous music motor, rendering it within the apparent possibilities of realization that an inhabitant of this earth may be able to transport himself bodily to Mars or Jupiter and return again at will, manufacturing his propelling power, as well as his light and heat, as he moves along, and the strains of sweet music—a world of

wonderful exploits, even beyond present conception, seems to be within the grasp of human possibilities.

The world is evidently upon the threshold of inventions far more wonderful than any previous age has ever accomplished; and the far-reaching results foreshadowed by these achievements of inventive genius can scarcely be measured. It is not too much to say that not only will the field of scientific observation and experiment be vastly extended, but the realm of social and industrial economics will be revolutionized, and this in the direction of industrial liberation and enlargement of the people and the equalization of human privileges, opportunities and possessions. J. G. Holland wrote:

"Heaven is not reached by a single bound; But we build the ladder by which we rise. From the lowly earth to the vaulted skies— And we mount to its summit round by round."

It is cheering to think, however, that though we mount round by round, such achievements of inventive genius will enable the race to climb the ladder of human progress far more rapidly; and thus will science aid in bringing a realization of heaven upon earth.

And shall we neglect to recognize and acknowledge our indebtedness to the spirit intelligences, the influx of whose light and inspiration has awakened mortal minds to the plane of inventive perception inspiring the thought, the idea and guiding to its fulfillment? Essay as we may to build and climb the ladder by which we rise, never could mortal man mould and place its rounds nor ascend to its summit in the vaulted skies of realized scientific, mental and spiritual attainment without the kindly aid and incentive inspiration of the thinkers, the scientists and lovers of mortal humanity, whose home is on the other side of life. On that side they note the human results of their inspiring work, as outwrought by their mortal co-workers, and seeing the present and prospective results for the good of humanity, they say: All is well.

JAS. C. UNDERHILL.

Chicago, Ill.

## Warning a Viper.

Unity, which poses as one of the most liberal among liberal religious journals, in its issue of March 1st, says, editorially:

"One of the saddest and most senseless reactionary movements of the day is the fanaticism of this A. P. A. movement, which undertakes to correct the bigotry, selfishness and theologic prejudices which may and do exist in the Catholic church, with a counter stream of like abnormalities from the Protestants. The Catholic church has its faults, but they are not to be corrected by the bigotry and dogmatism of those who are blind to the great service which the Catholic church has rendered and is rendering to the world. This most magnificent organization, measured by its work in and influence upon the world, ever projected out of the heart of human nature," etc.

In the opinion of THE PROGRESSIVE THINKER, "one of the saddest and most senseless reactionary movements of the day," if it may be dignified with the name of "movement," is the attempt of various editors of the secular and religious press to decry and put down a patriotic organization whose sole aim is to counteract and thwart the designs of a most treacherous and dangerous enemy to our public school system, and to political, civil and religious liberty, the world over.

Unity, to begin with, misconceives and misstates the nature of the A. P. A. movement. The A. P. A. has no more to do with the "bigotry" and "theologic prejudices" of Catholics than of Protestants. It is not the theology or religion of the Catholic church—in themselves considered—that the A. P. A. is organized to combat; and Unity entirely misstates the case when it so represents the matter.

It is because "this most magnificent organization"—the Catholic church—is used as a political machine—used by its priestly and Jesuitic controlling powers, to the aggrandizement of civil and political power in the hands of Romish tools and to the detriment of non-Romish individuals, principles and institutions—this is the reason for the existence of the A. P. A., and these are the things it combats. Catholics may hug their theologic prejudices to their hearts as much as they please, but when it comes to a conspiracy to destroy our public schools, to undermine and destroy our free institutions, and whatsoever the church cannot seize and control, the A. P. A. says: "Hands off!" and every true patriot and true friend of liberty should be with it.

We have little respect for that maudlin liberalism run mad that blindly ignores the teachings of past history, and the plain facts of present-day developments in the schemes and methods of Romish priestcraft and Jesuitism here in our own country, and hugs popery in its loving embrace. It is a species of liberalism that was well illustrated by Esop in the fable of the kind-hearted man who placed the benumbed viper in his warm bosom.

War is a game which, were their subjects wise, kings would not play at.—Cowper.

Slander is the revenge of a coward, and dissimulation his defense.—Johnson.

## THE CHURCH.

## It Wants to Tinker the Constitution.

## And Introduce God and His Son Therein.

The attempt of certain ministers to secure an amendment of the Constitution by which that instrument will be given a religious tone is questionable in wisdom. Their desire is to have inserted this or some similar phrase: "In God's appointed way through Jesus Christ," with a purpose to have the Constitution recognize the influence of the Christian faith in government. A great deal might be said in support of the proposal.



AS I, THE DEVIL, HAVE DONE SO MUCH FOR SCIENCE, WHY NOT PUT ME IN THE CONSTITUTION?

tion in a purely religious way, but the precedent of giving to this instrument any religious significance whatever might justify proceedings in future that would give a distinct denominational drift to a principle of nationalism the virtue of which now is that it gives equal shelter and security and equality to all religious sentiment and belief.

It surely cannot be contended that the introduction of the name of God into the Constitution would tend to the better establishment of religion, for such a contention would be equivalent to the admission that religion needs a constitutional recognition and support. It should not be contended either that the Christian faith requires any such bulwark, for that would be to admit the dependence of the Christian faith for its life and propagation upon legislative provisions, a confession of weakness that the Christian church should be slow to make. The zeal that attempts now at this late day, to change the national basis from a purely secular to a constructively religious character, reflects more credit upon the spiritual enthusiasm than upon the patriotic judgment of those who are actuated by it.

The church should not seek reinforcement from the government. The wisdom of the fathers of the Republic in making a distinct separation of church and State was the result of experience with a contrary state of affairs, and the determination of the new experiment of government, the conditions that had been productive of so much friction and so many evils in the government from which they had divorced this country, should not now be lightly estimated, the more particularly when there is something of a religious contention impending.

If the Constitution may be amended to take account of the Christian faith or church, why may it not with equal propriety be amended in some future time to recognize specifically some branch or division of the Christian church? If now may be inserted the phrase, "In God's appointed way, through Jesus Christ," after a time there may be a further amendment, so that the declaration shall read: "In God's appointed way through Jesus Christ and his vice regent on earth, the holy Roman pontiff." It is a dangerous thing our zealous preachers propose, and our legislators in Congress should be made to understand that the sentiment of the American people is opposed emphatically to any religious interference whatever with a Constitution the great glory of which is its absolute equity toward all humanity, irrespective of race or creed or lack of creed.

The above, from the Chicago *Inter Ocean*, speaks in no uncertain tones. It recognizes the great danger in tinkering with the Constitution in order to introduce any sort of a God.

DIVINE WRIGHT.

## Defeated Again.

The determined effort of Father Cosgrave, of Pittsburg, Pa., to establish his nuns as teachers in one of the public schools of that city, has been frustrated. The matter has been taken into court by members of the Junior Order of American Mechanics, and much opposition has been offered that the nuns have withdrawn from the public school and notified the school children to present themselves at the Catholic parochial school. The Octopus is determined to run or ruin the public secular schools of our country; it must be watched, met, and fought at every attempt it makes.

## "The Progressive Thinker."

That THE PROGRESSIVE THINKER is held in high estimation by leading minds is evident by the numerous letters received. Will C. Hodge, the veteran worker, writes:

"Without taking any credit to myself, I want to say that the last number of 'THE PROGRESSIVE THINKER' contains 'more valuable reading matter than can be found in many of our fifty-cent magazines, and all for the sum of two cents. Surely you publish a PROGRESSIVE THINKER!'"

Don't put too fine a point to your wit, for fear it should get blunted.—Cervantes.

To be a man's own fool is bad enough; but the vain man is everybody's.—Penn.

## Proving Spiritualism.

A friend remarked to me the other day: "If I could only be as strongly grounded in your belief as you seem to be, it would be such a satisfaction to me."

Well, why not? This questioning of unbelief pervades hundreds of hearts, whose friends beyond the veil far outnumber those in the visible. It would seem that the very fact of the positive knowledge that the entity which left the body, when death's cold hand sealed the beloved lips forever, was not the body nor of the body, would settle the question of future existence forever.

But even as a man looketh in the glass, and then straightway forgets what manner of man he is, so one convinced by a startling test, for the moment thinks: "I can never disbelieve again," but he allows himself to argue the question, giving full prominence to all the rebutting arguments, and soon finds himself in the possession of a very disagreeable state of disquiet and unrest. He has acquired a great load of life and perhaps to account for phenomena which can be accounted for only on one theory, and that is, they are what they purport to be.

Let us see. If there could be a single rap, even the tiniest sound, displaying intelligent, moving power behind it, then there could be more. One would be as strong a proof as a thousand. Variations would only prove the difference in the vehicles through which the transmission was made. If there could be a single character automatically written, then volumes numbered could be so transcribed. If there were a single instance of clairvoyance or clairaudience, and its verity demonstrated beyond a doubt, as has been done over and over again, then all that could possibly be claimed might be true to the utmost extent.

If the smallest portion of a finger could at any time under any circumstances be materialized, then full-form materialization would be equally true, and to be expected under the proper conditions. That this has been indisputably done, is proved by the record of the wise men, in which it is stated that a man's hand materialized and wrote on the wall some exceedingly disagreeable prophecies of coming events, at the Chaldean king's feast; but there is no need to go back thousands of years to prove these possibilities, for they are matters of household words with us at the present date. They are so multiplied and repeated that we weary often with the repetition.

Are the unbelievers convinced? Do they put these startling proofs away in the sacred places in their memories as undeniable testimony? Rarely, rarely. On the contrary, they are seeking constantly, in a half scoffing, I-dare-you-to-do-it sort of a way, for more tests, which never will be satisfactory to them. Nothing short of a stroke of lightning, which should tumble them headfirst into the Sun-land, will ever convince their willfully obtuse intellects on these points. Then there are the devout ones, content to sit and be fed with the spoon of spiritualism, which they have voraciously swallowed for twenty or thirty years, while their spiritual backbones, and in fine their whole skeleton, is in an almost helpless state of cartilaginous decomposition. They drink themselves drunk on the mysterious and wonderful, without any attempt or desire to enlarge their power of perception or understanding of the laws underlying all communications between the seen and the unseen.

This may be very nice for us who are children in our knowledge and understanding of the laws. But how is it about our friends, whom we, in a sort, insist shall play with us at phenomena during. When we play with our children, we soon get tired of that which most interests them, and is of little consequence to us. Isn't it to be presumed that our friends having entered fully into the higher life, may get tired of catering to our whims in this matter of phenomena?

If we are on a jury, we should not expect to have the witnesses testify over and over again to the same point, but after once stating clearly what they knew, we should expect to make up our verdict according to our mental ability, once for all.

It is not proof that the dead are with us that we need from the other side of life. It is our own perception that needs cultivating. "Death is dumb, because life is dead." It is this deafness and stupidity of ours that we need to be rid of. We ought to seek to grow into the knowledge of the laws, fixed and eternal as the One Itself. Then we could not help but be grounded and rooted in the faith born of knowledge, as certain as that two times two are four.

It is for this reason that the columns of THE PROGRESSIVE THINKER teem from week to week with the living, burning thoughts of the strongest minds of the age. We know our readers need the knowledge that begets wisdom. It is by the constant presentation of truth we hope to reach the point where everybody being convinced of the truth of Spiritualism, phenomena will not be needed even as a secondary adjunct, for demonstration. We shall believe because we know.

## Light Emits Sounds.

Most wonderful is the recent discovery that even the rays of light which reach us from the sun, and illuminate the earth, produce sounds which can be detected by the human ear, when aided by certain mechanical devices; and that each prismic ray, when separated from its combination, has a sound peculiar to itself. Mahometan tradition tells us that the prophet, clothed in robe and turban of light, rode by night upon the lightning to Jerusalem, then ascending to heaven, passed through the dwellings of the prophets into the presence of Allah, where stillness was and nothing heard, "except the silent sound of the reed, where-with the decrees of God are written on the tablets of faith." The idea is really poetic, but interpreted in the light of present knowledge, is it not a fact that this "silent sound of the reed," in writing the decrees of God, are the tiny rays of light impinging on leaf, and bud and flower, perfected in the ripened harvest and golden-rinded fruit?

Let him not sigh for a restful halt; Let immortal desire uplift and exalt; For, the bright summit above the proud heights He shall ever approach and shall never reach.

In this piece spirits (they are called souls) materialize and converse with their friends on the stage. The effect, a French critic says, is sublime.

The fourth piece, "The Assumption of Hannele Mattern," is a "poem of dreaming" translated from the German.

CONTINUED ON 8TH PAGE.

## ON THE STAGE.

## Buddhism and Spiritualism.

THE SPIRIT-WORLD WISER THAN OURS—RELIGIOUS TURN OF THE HUMAN MIND—THE WHITE ELEPHANT—MYSTERIES OF ELEUSIS—HANNELE'S DREAM.

This is an age of material prosperity. Science conquers the forces of nature and makes them subservient to the needs of man; and man, restless and unsatisfied in the midst of material comfort, asks, with a sigh, "Oat, bono?" What good these ephemeral joys since they must end with the grave? Nay, not only will death rob me of my possessions, of wealth and power, of love and pleasure, he will rob me of myself; I shall cease to be. Is this possible? I have a soul; the minister says, an immortal soul. Where is the proof? What will be the destiny of that soul? I am told it will be eternal repose in a blissful heaven, or eternal torment in a fiery hell. My intellect fails to grasp the idea; the hell theory is too monstrous; I cannot accept it. Heaven? What? I, with my active temperament—I, who cannot remain idle an hour, should spend an eternity singing psalms contentedly! Preposterous! No such bliss for me. When I die—it is hard to say—there will be an end of me. "There is no death," a voice replies; "you shall but pass into another country; your material treasures you must leave on this side; the treasures of your mind, of your heart, are yours forever; you shall not part with them. List to the voice of those who have 'gone before'; you have loved ones in that other country; you have mourned them as lost forever, and they have been near you, trying to convince you of their existence; you will join them in the new home where love is the law, and your activity directed to better ends, will increase, not cease. Action and progression rule the spirit's life."

Spiritualism has thus answered the questionings of the doubt-tortured mind, and an incentive for psychological research has been established such as no creed had ever offered. Simplicity is a law of nature and of nature's God; no far-fetched theories or obscure dogmas to baffle the intellect—a simple fact, spirit communion, substantiated by irrefragable proof, and the immortality of the soul, the survival of the ego, is no longer a matter of doubt. When we think of the importance of this sublime truth, placed within reach of every individual, we wonder not so much at the rapid spread of Spiritualism as at the obstinate blindness of those who reject the consolations and hopeful peace it brings. But we should not be impatient; the Spirit-world is wiser than ours, and if it does not precipitate events, their steady course points to the ultimate prevalence of truth over error. Spiritualism has its first lodgment in the home; in the heart of every mourner its influence has slowly penetrated the press, even the literature of fiction; it has invaded the pulpit, and ministers preach it unconsciously, who denounce it when it confronts them openly. Even when they are not inspired by its beautiful truths, they dare not preach their bromstone sermons of old, but endeavor to understand and expound the teachings of the loving Nazarene.

Yet there are men for whom the very simplicity of the Spiritualist doctrine is an obsession—I know people who never believe anything good that is cheap—they turn to the mysteries of the Eastern religions, willing to accept what they do not understand, and holding Theosophy far superior to Spiritualism. I don't blame them; opinions are free, and if they find comfort in Nirvana, well and good; the important point is that they renounce materialism. Some call this a fad which will have its day; there is more in it; there is the fact which "he who runs may read," that the mind of every thinking man is turned to the heretofore; the idea of the soul's survival once grasped, the next questioning thought is, naturally, the destiny of that soul. The question is of the highest importance when we reflect that our earth-life—about which we know so little—is but the first chapter of the book of eternal life about which we know nothing.

This religious turn of the human mind is manifesting itself in every field of thought. So irresistible is the impulse that dramatists are discussing on the stage the relative merits of ancient and modern religions. In four Paris theatres, as many plays have been represented recently, with excellent success, the plots of which have a mystic foundation. "The White Elephant," a sensational drama replete with ambushes, massacres, confagurations and volleys from fire-arms, is a special pleading in defence of Christianity and a denunciation of the superstition which defiles Buddha, "a miserable idol." "Zelli," a drama of a superior order, in which the famous Sarah Bernhardt plays the principal part, exalts the character of Buddha, a mighty king who renounces the throne and devotes himself to teaching that humility, self-sacrifice, pity, and above all contempt for the despicable pleasures of the flesh, are the secrets of happiness—the happiness of non-existence in Nirvana. The beauties of the Buddhist religion



# IMPORTANT QUERY.

Is There a Natural Scientific Basis for Spiritualism?

Written Specially for The Progressive Thinker, BY JOHN RUTHERFORD, of England.

## THE UNITY OF NATURE.

The entire system of created things forms a harmonious unity. Nature iterates her means perpetually on successive planes. In the old aphorism "Nature is always self-similar." The science of the day accepts as a truth that every movement in the visible world transmits a record of itself to the surrounding ether. And the scientific man admits that from the undulations of the ether the character of the generating movement in the visible world might be read. Nature thus keeps in stock for us a reservoir of all past thought and action, and to translate her bible all that is required is the true seer. Our views of matter have considerably altered, the change having been brought about by the study of such subtle agencies as heat and light, electricity and magnetism.

Undoubtedly one of the profoundest speculations of modern times is the vortex-atom theory of Helmholtz and Thompson, in which the evolution of ordinary matter from ether is plainly indicated. The scientific world is thus unconsciously moving towards our spiritual philosophy when it teaches that the visible universe is developed from the invisible, and that ultimately the available energy of the visible will be appropriated by the invisible. This recent doctrine of scientists was taught by Mr. A. J. Davis, one of the seers of the spiritual movement upwards of forty years ago. But Mr. Davis held that after matter shall have been again resolved into the invisible, a new universe accompanied by superior specimens of all living beings, will be evolved.

## ENERGY AND POWER.

are thus indestructible. No atom can ever be annihilated. No particle of physical force, when once exerted, is ever lost. It, too, may undergo unending transformation, but, in some sense, it always continues to exist. And so it is within the sphere of mental phenomena. Every single effort of mind is a creation, which can never go back into nonentity. It may slumber in the depths of forgetfulness, as light and heat slumber in the coal seams, but there it is, ready, at the bidding of some appropriate stimulus, to come again out of the darkness into the light of consciousness. This great truth has immense bearing on right living and culture, moral progress and immortality. Every act leaves its impress not only on the organism but on the mind. An impression upon the nervous system occasions a permanent change in the cerebral structure. And every individual perception arising out of it, instead of being an evanescent mental experience, is something definitely added to the former stock of experience, and remains as such in perpetuity.

The well-directed mind will, with this knowledge, husband the kind of wealth—a wealth not of transient but of permanent value. Its "gospel" will not be the most popular one, that of self-love, and the selfish hoarding of gain, but of real love to all sentient life.

## THE GOSPEL OF "SILAS MARNER."

George Eliot, the greatest English novelist, in that perfect work of hers, "Silas Marner," teaches in her inimitable style this gospel of love. Silas is a poor weaver, pious of heart and ingenious of mind. But in his lonely being an unjust sentence of a religious sect has destroyed his faith in all human kind. He gives himself up to the material cares of life, becomes a miser, heaps up his gains, and sets his affections on the contemplation of his hoard. The hoard is stolen, and Silas falls into a kind of brute despair, from which he is rescued by the interest with which a little girl inspires him. Her mother has died from want in a snowstorm at his door and he has been the first to be called to admit her. Silas takes charge of the child, nurses her, brings her up, and is himself born again to happiness in thus once more finding some good to do and some one to love. As great as the gloom of the solitary days, when the weaver drugged for the sake of hoarding, is the brightness of the old man's last years in the company of his adopted daughter. It is a second youth, a new life, the solution of all the painful problems which had formerly weighed his soul down into the dust.

## THE MIND INDESTRUCTIBLE.

If the mind's loves, thoughts and impressions are indestructible, what shall be said of the mind or soul itself? Surely the law which pervades the world of matter and of force will preserve the mind as an individual unit. Although in physical life the mind is dependent on organism, it cannot be proved that it is a result of such organism. Psychological science demonstrates that the only thing which passes away with the dissolution of the body is the mundane individuality, i. e., the entire complex of physical causes on which the peculiarities of our physical life depend. The very analogy, however, of a mundane birth suggests a still higher birth, viz., the entrance of the immortal ego, as trained and developed by human life into new relations; its connection with a spiritual organism, and its advancement to a higher and purer individuality.

## THE QUESTION OF QUESTIONS.

Assuming, then, that the mind as a unity is indestructible; that its "affinities" are inter-cohesive and superior to all extrinsic attractions; "one" may naturally ask: Can it by any possibility, after transition, communicate with souls still wearing the earthly garb? As Nature is the revelation of the primal reason, we must look to her and ascertain if, in any of her processes, she throws any light on the problem. First of all, we see that all Nature is motion—"a song of harmony." It is by motion that our minds manifest themselves as organized organisms. Let there be an interception of motion in the central organ, the brain, and no coherent message will come from the interior,

and if the current should be severed in the spinal nerves we have paralysis. THE RELATION OF MOTION TO PERMANENCE OF THE SOUL.

Life and health not only depend on motion, but even the unending permanence of the soul as a centrance or spiritual force. Death is but a process of correlation and recombination of force. This has been lucidly set forth by my friend Mr. Hudson Tuttle. In his "Psychic Studies" he puts life, very properly, as an "ascending spiral," and holds that "at each ascension, instead of completing itself, rises to a higher degree." The stages of animal life are of course incomplete, consequently the force makes another shoot upward until the highest or human form is reached. The perfect circle is then completed; and "the evolving or individuality of energy returns within its orbit, having no higher ascent to make, and seeks the perfection of the human being."

## SPIRITUAL SHORTHAND.

Mr. Tuttle's diagram on this theme is a wonderful list of spiritual shorthand. The "spiritual shorthand" that Mrs. Boone has talked about is pure nonsense. Shorthand consists of signs to indicate real ideas. All students of psychic science should study Mr. Tuttle's diagram.

[Not only are we, then, immortal through a law of motion, but our ideas, moral, social, intellectual and spiritual—are generated by motion of the divine essence within the mind.]

## THE PHYSICAL WORLD COMMUNICATES WITH US THROUGH MOTION.

We find by the combined aid of physics and physiology that man possesses a nervous system pervaded by a force which can pass from every point in the human system to the center, and from the center to every point in the circumference; that he is placed in a universe palpitating with countless millions of vibrations, of which vibrations the nerves of the different sense organs are directly susceptible; that the whole connection which the mind has or can possibly have with the external world is formed by the motion of the fluids around us, or by the motion of the particles of bodies that come into chemical contact with the nerves; that the material universe, therefore, makes itself known to us entirely through the medium of motion; that this motion expresses itself in the nervous system by modifying the regular vital action which is always going on there; and lastly, that this modification of the nerve-force manifests itself to our consciousness in the form of phenomena of what we term sensation. Thus the physical world communicates with the consciousness wholly through motion as the link; and out of the experiences thus formed our whole intelligence is subsequently developed.

## MOTION THE GREAT MEDIUM OF NATURE.

In external nature the medium also is motion. Where there is no atmosphere there can be no sound; and where the atmosphere is perfectly still, perfect silence is the necessary result. The real cause of sound, therefore, externally considered, is found in the motion of the atmosphere; and the variations in the acuteness or gravity of sound arise from the greater or less rapidity of the oscillations. The deepest note which the human ear appears capable of perceiving as a continuous sound is that produced by sixteen oscillations in a second; the highest, that which is produced by about 48,000 oscillations in the same time. The differences in the quality of sounds arise in like manner from the peculiar way in which the atmosphere is affected by the object that sets it in motion, and the corresponding peculiarity of the waves that reach the ear.

What we really sense, therefore, through the ear, is simply the motion of the atmosphere, and nothing more. The human ear is an apparatus beautifully formed for receiving the vibrations on which all sounds depend; and the auditory nerve conveys them to the sensorium.

## MOTION AND VISION.

Just as atmospheric oscillations from the external cause, and sound from the internal result, in the case of hearing, so, in sight, the oscillations of the light-bearing ether form the outward condition, and color, in the various shades, the inward result. Here, accordingly, as before, it is simply motion in nature giving rise to motion in the nerve-world, with which we have immediately to do in vision; while it is the difference in the rapidity of the oscillations that creates all the infinite variations of hue.

## THE SPIRITUAL WORLD COMMUNICATES WITH US THROUGH MOTION.

Nervous forces and mental forces are perpetually interchanged and interchangeable. Sensations, ideas, feelings, affections, passions—all play backwards and forwards between the soul and body with the most perfect interpenetration. The soul is in the body, in every part, in every nerve; it forms the peculiar essence of humanity, and with the body it constitutes the reality and the unity of the individual man. We become most sensible of this if we attempt to draw a line anywhere between vital and physical forces. The soul ever radiates its living ether to great distances, and by co-operating with the ethers of the universe, it is the medium by which the etheric nerve-forces or ethers of our friends, makes known to them our ideas. If our friends are even in the spiritual world, they have merely to give the intense thought and it will vibrate the ether, and this again will thrill our life. I could give columns of my experiences to prove this. Dr. Oliver Wendell Holmes, the "Autocrat," is a great believer in the "psychic telegraph." Conversing with the Rev. H. H. Harris, a Spiritualist and clever author and one of the most talented clergymen the English Establishment Church possesses, Oliver Wendell Holmes went on in his best style:

"I think we are all unconsciously conscious of each other's brain waves at times; the fact is, words and even signs are a very poor sort of language compared with the direct telegraphy between souls. The mistake we make is to suppose that the soul is circumscribed and imprisoned by the body. Now the truth is, I believe I extend a good way outside my body; well, I should say, at least three or four feet all around, and so do you, and it is our extensions that meet. Before words pass or we shake hands our souls have exchanged impressions, and they never

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## Florida Camp-Meetings.

There will be a basket picnic and two days' anniversary meeting held at Geo. P. Colby's place, Lake Helen, Fla., on March 31 and April 1. All Spiritualists who are interested in establishing Florida camps and health resorts, and the promotion of spiritual work and education, are invited to attend. Florida has a great variety of climate and scenery—no one place can claim all the attractions. The beautiful lakes, semitropical fruits and healthful climate of the high-plate lands of the interior, with the boating, fishing and sea-bathing of the Atlantic and Gulf coasts, offer a bill of fare well calculated to please a variety of tastes. If there could be established a central camp and health resort from which excursions could readily be made to auxiliary camps at other points of interest, where there are workers in sufficient numbers, then the same speakers and mediums could be employed for all, and a co-operative work carried on that would be far more beneficial in its results than could be realized from individual efforts.

As long ago as 1875, while the country about Lake Helen was nearly an unbroken wilderness, parties then living in Minnesota and Wisconsin who were proposing to seek a more genial climate were advised by two different mediums belonging to their company to come to this place and secure certain lands lying on what are now known as Colby and Spirit Lake. The lakes and adjoining country were described, with the property and the railroads would be built near, and a spiritual and educational center established there. They found the location just as described, and the land was secured. Since then a railroad has been built one-half mile north of the grounds, and the beautiful village of Lake Helen laid out.

Seven years ago other parties interested in spiritual work purchased still more land lying on the aforesaid lake, at an expense of several thousand dollars, thus completing further control of the lakes and preventing any undesirable lands from falling into the hands of uninterested speculators. Spiritualists now own over three hundred acres, all in one body, around these lakes. The spirit friends, who were interested and advising with regard to the work, have never given up their plans, but have counseled delay until the right time should come.

When the De Leon camp was started last year the spirit friends, who were the result of that enterprise, but privately gave it as their opinion that no permanent camp would be established at De Leon. When the meetings proposed at Winter Park and started at Jacksonville had failed, word came through four of our Kansas mediums that the time had now come to start the work here at Lake Helen. And now, to all who believe in the power of the Spirit-world to bless and uplift humanity, to assist the weak, to comfort the sorrowing, to give peace to the restless, to give a final blessing to all who believe in a life of beneficent activity, in temperance, in justice and equal opportunities for all mankind, we extend the invitation to work with us for that "good time coming" when self-preservation shall cease to be the first law of nature, and mankind shall learn that the highest and sweetest happiness is only to be found in forgetting self and working for the welfare of others.

G. W. Webster, Geo. P. Colby, Lake Helen, Fla., Marion H. Skidmore, T. J. Skidmore, Emma J. Huff, Lily Dale, N. Y.

## Voices and Visions.

In youth, beside the lonely sea, Voices and visions came to me. Titanias and her furtive broods. Were my familiars in the woods. From every flower that broke in flame, Some half-articulate whisper came.

In every wind I felt the stir Of some celestial messenger.

Later, amid the city's din And toil and wealth and want and sin, They followed me from street to street, The dreams that made my boyhood sweet.

As in the silence-haunted glen, So, 'mid the crowded ways of men, Strange flights my errant fancy led; Strange watchers stood beside my bed. Ill-fortune had no shafts for me In this aerial company. Now one by one the visions fly, And one by one the voices die. More distantly the accents ring, More frequently the receding wing. Full dark shall be the days in store, When voices and vision come no more! —T. B. Aldrich in *New York Ledger*.

## Passed to Spirit-Life.

Passed to Spirit-life from her home at Tefft, Indiana, Mrs. Alice Byerly, aged forty-three years. Her husband, Samuel M. Byerly, to whom she has been married but one year, is a Spiritualist, and through the brief but happy union she obtained something of a knowledge of the spiritual philosophy. Her death was due to an attack of the grippe. The funeral services were held Sunday, March 11, 1894, at the residence of ex-postmaster, L. P. Zent, of Sturgis, Mich., which city had been her former home. Mrs. Byerly was much beloved by her large circle of acquaintances, and family her heartfelt sympathy. Funeral services at the house and cemetery conducted by the writer.

MRS. A. E. SHEETS.

At Rochester, N. Y., Feb. 10, 1894, passed to Spirit-life, Draper Stone, in his 68th year. Although comparatively a beginner in the grand science of our beautiful truths, he had seen enough to satisfy him of the immortality of the spirit. His only regret in leaving this earth-life was in leaving his two daughters, to whom he was devotedly attached. The funeral service was conducted by Mrs. Mary B. Bingham, our local speaker.

Passed to Spirit-life, from Clark's Corner, Ashabula Co., Ohio, March 6, 1894, William Thompson, aged 84 years and 6 months. To him Spiritualism was all in all; it was his delight to talk on the subject on every suitable occasion. He had been deprived of sight and nearly of hearing for over six years and the change must have been a happy one. A sister passed on six hours after. What a glad meeting!

Prejudice is never easy unless it can pass itself off for reason.—Hallitt.



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

S. N. Aspinwall writes that the Spiritualists of Fort Dodge, Iowa, have engaged the Opera House in their city and made arrangements for a grand and glorious celebration of Anniversary Day, on March 31st, and Sunday, April 1st. Doctor and Mrs. Aspinwall, of Minneapolis, Minn., have been engaged to conduct the services. The harvest is ripe and the laborers are few, and we would advise all who feel a desire to benefit humanity and are able to spread the truth, to go out into the highways and byways, and in the language of Christ, the great, the grand medium and teacher, preach the gospel of Spiritualism, heal the sick, and bring joy to humanity.

C. E. Irwin writes: "The meetings of the Progressive Spiritual Society have been constantly growing larger and more interesting, until the fine large hall in the new Masonic Home Temple, 3120 Forest avenue, this city, is almost entirely filled every Sunday evening, to listen to the lectures through Mrs. E. R. Nickless, whose tests and descriptions have given much satisfaction. The board of trustees have recognized the value of her services and engaged her for the month of April, and would be glad to hold her longer, did she not intend leaving for the California Coast early in May. The Ladies' Helping Hand have been doing grand work, by holding musical and literary entertainments during the week, until last night, to work and to sing, and supper was given, which proved so satisfactory as to cause them to decide to give another on Wednesday, April 4th, which will conclude the entertainments previous to camp-meeting. The tickets for lady and gentleman, including supper, are one dollar; extra lady, fifty cents. The most notable fact in connection with our meetings is the rapid growth of the Children's Lyceum, which opened at 1:30 P. M., and the number of strangers in attendance at the evening meetings."

The Milwaukee *Sentinel* reports that the Spiritualists appear to be gaining ground in Milwaukee. Some of those who come are unable to squeeze into the hall and are content to occupy chairs in the ante-room. Dr. C. C. Thiel, of New York, spoke on "Psychism," and gave demonstrations which were interesting even to those present who were skeptical. He seemed to be successful in the application and was especially interesting when he read conditions from photographs, presumably of people he had known nothing about. A number of objects had been submitted by persons in the audience, and these being numbered, were taken up one at a time by the doctor, who read their affinities and gave what seemed to be facts appertaining to them.

Mrs. M. E. Howard, of Sturgis, Mich., writes: "The Harmonical Society, of Sturgis, Mich., has been infused with new life through the ministrations of Mrs. A. E. Sheets, of Grand Rapids, Mich., who has been engaged for an indefinite time. She has been with us since January 20th, and has surpassed our anticipations in her logical manner of handling subjects given her by the audience. Her lectures are given in a forcible, pleasing manner, which cannot but reach the hearts and better nature of all whose pleasure it has been to listen to them. Since she came among us she has organized a Woman's Mutual Benefit Society, auxiliary to the Harmonical Society of this place. Much interest has been manifested by the large attendance, and in all probability great good will result from her services."

The Ladies' Aid, auxiliary to the Spiritual Research Society, will on Wednesday evening, March 21, tender their speaker, Mrs. E. R. Nickless, of New York, to be held at No. 11 N. Adams street, corner of Randolph and Adams. The entertainment will consist of a literary, musical and dramatic programme. Admission 25 cents.

Dr. E. A. Read writes from Lansing, Mich.: "My cause is getting on famously here in Lansing, Mich. The two last Sundays Hon. J. V. Moulton has lectured for the society. Mrs. Coffman, an excellent psychometrist and test medium, following each lecture with tests and psychometric readings that were convincing to the most skeptical mind. The ladies of the First Society have organized a Relief Association for the purpose of assisting the society in getting funds and to keep these in need. The ladies are very enthusiastic over it and hold meetings every Thursday afternoon at 324 St. Joseph street, East, the evening being given up to social matters, circles, etc. All friends are cordially invited to call, especially visiting Spiritualists. Our daily paper, the *Republican*, treats the Spiritualists with courtesy and reports our meetings fairly. The Temple of the Magi is growing apace, from two to three initiations every Sunday. Our anniversary meeting will be interesting. There is plenty of work here for a good test and business medium, and if some of the good ones would visit us on their travels they will be gladly welcomed."

H. H. Grabendike is filling an engagement at Clinton, Iowa, with the First Society.

Dr. A. J. Swarts writes that several of them en route to Los Angeles, Cal., have stopped at Fort Worth, Texas, to do a three weeks' work there in lecturing, healing and working for THE PROGRESSIVE THINKER. He says: "I had a large audience last Sunday night at Lincoln, Neb., on the 'Portentous Aspect of the Sunday Press, the Train and the Instability in Religion, Finance and Politics.' Your type made me say that I sent you twenty subscribers from that city, but my second list increased it to over forty at Lincoln. That city is worthy of the diviner knowledge and the higher light, so I saw they needed your columns. My motive in giving my subject is to show Spiritualists that I lecture on subjects other than mental science and such. I am placing pavement on my walks in California."

The new Society of Ethical Spiritualists, of New York City, meeting at Conservatory hall, 44 West 14th street, will devote the evening of March 18 to services in memory of our arisen sister, Mrs. P. O. Hyzer. Years of faithful devotion to the cause of Spiritualism have endeared her to the hearts of all who have listened to her matchless eloquence and wisdom, and it is hoped that her friends in the city and vicinity will be present.

Mrs. J. L. Bidde, secretary, writes of a visit to Spring Valley, Wis., by Rev. Allen F. Brown, of Minneapolis, agent of the Northwestern Association of Spiritualists. He gave four excellent lectures, and two very satisfactory developing sessions. He has a happy faculty of elucidating the teachings of spiritualism, and has done in this world, and the happiness it has brought to humanity. A good test medium is needed at Spring Valley—if a good speaker, all the better.

The Ladies' Aid Society of New York City, of which Mrs. Stinson Smith, a former resident of Chicago, is president, desires contributions to assist in their good work of relieving the needs of the distressed. Checks should be made payable to the order of Mrs. Carrie Butler, treasurer. The receiving and distribution rooms are at 165 West 23d street. Reference: Colonial Bank.

Moses Hull reports having great meetings at Muncie, Ind. He was to make a visit to Pennville last week.

H. E. Ohee, M. D., writes in commendation of an article on "Public Health," recently published in this paper. It had the right ring to it; there was no medicine popery in it. Drugs poison the system, and bring on diseases. Instead of doctoring symptoms, the causes should be removed.

George L. Sops writes from Denver, Col.: "There is at present located in this city a spiritual medium who possesses, in addition to many other rare gifts, the rarer gift of extreme modesty. In his presence occur about all the known phases of spirit phenomena. Though generally spoken of as a trumpet medium, that is, as one who is common to behold full-length materializations of spirit forms. Communications by means of independent writing are very frequently received, and spirit photographs, taken without the aid of camera, or lens, are produced almost every day. From his development circles mediums of a high class, and for the production of all phases of the phenomena, are being graduated, and yet so great is his modesty and distaste for notoriety that not a line of word of his startling career has been induced in any newspaper. The gentleman's name is Charles Stewart, and it is more than probable that should he live a hundred years he will still be comparatively unknown, and though he were able to keep all the money he takes in, he would still be financially poor, though possessing gifts which are of greater value than all the wealth of Oromus or Ind."

S. M. Aspinwall writes from Minneapolis, Minn.: "We could not seat the people at our meeting last night, March 11. I also opened meetings in Odd Fellows hall, at St. Paul, which Dr. T. D. Thiel officiated. He will speak here next Sunday evening, and Mrs. Aspinwall there, they changing each week. We in that way call out and reach many more people than we could with the one meeting. Mrs. Aspinwall's guides answered the question: 'Do Spiritualists Believe in God, Christ or the Bible?' in a very satisfactory manner, many of the audience coming up and congratulating her at its close. Many orthodox people were present."

C. J. Barnes has been giving trumpet and light séances with good results in the city of Marion, Ind. He has now gone to Dayton, O., where he may be addressed at 131 W. 5th St. He found two good test mediums at Marion, a Mrs. Cromwell and her daughter, Mrs. Cummings.

A report comes from Aberdeen, S. Dak., showing the degrading character of modern church revivals as gotten up by evangelists who travel from place to place to get them up and make an "honest penny" thereby. One revival was engineered by an evangelist whom one woman declared to be as "good as God." A man falling under his influence stated that he looked at the evangelist, the evangelist looked at him and his legs began moving and he went forward and confessed when he had no intention of that kind. It was a clear case of hypnotism. A second man who had "experienced religion" became crazed, threw knives, yelling and hallooing in a slaughter-house until he fainted. A boy chased his mother about the house with a butcher-knife after he reached home from one of the meetings. Several hundred "converts" are the results of this wave of emotional insanity superinduced by evangelistic hypnotism—overpowering common sense.

H. Pettibone, slate-writer and materializing medium, now located at Waterville, Me., where he can be addressed for engagements. Mr. Pettibone has been doing a most excellent work at Portland, Ore. He will remain at Seattle for several months.

Frank T. Ripley, the noted platform test medium, can be engaged for May and June; also is ready for camp-meeting engagements, for July and August. Address him at 178 W. 10th St., Grand Rapids, Mich., for March. Address for April care of THE PROGRESSIVE THINKER office, Chicago, Ill.

G. M. Williams, president, writes that Dr. Wm. Hall, magnetic healer, and Mrs. Hall, of Romeo, Mich., recently visited Vassar, Mich. Hall is a newly-developed trance speaker, and gave a fine lecture and some good tests.

G. W. Seaton, secretary, writes that the Spiritualists of Sioux City, Iowa, are awakening and the society is growing rapidly. Efforts are being made to view to secure able and honest speakers and mediums, that those who are searching for spiritual truth can secure satisfactory results; and if successful a large society will be formed.

Andrew J. Sweetser assures us that a lively interest is now being taken in Sioux City, Iowa. The society is endeavoring to secure good, able, speakers and reliable, honest mediums; feeling that such will be of great benefit in building up the cause in that place.

Societies desiring the services of A. E. Tisdale for the months of October and November, 1894, and also for the lecture season of 1895, may address him at 547 Paul St., New London, Ct.

A grand union celebration will be given in honor of the forty-sixth anniversary of the advent of modern Spiritualism, by the People's Spiritual Alliance and the Children's Progressive Lyceum, of Cleveland, Ohio, at Army and Navy hall, on Saturday, March 31, and Sunday, April 1, 1894. Order of exercises: Saturday, March 31, 8 P. M., grand anniversary ball; admission, 25 cents. Sunday, April 1, 10:30 A. M., general conference; 2 P. M., anniversary address, Mrs. E. S. Lake, and others; admission 25 cents. 7:30 P. M., grand annual lyceum exhibition; admission, 25 cents.

The Lincoln Spiritual Society of Milwaukee, Wis., will hold anniversary exercises Saturday, March 31 and April 1, at Lincoln hall, 6th street, near Grand avenue. Speakers, Dr. H. T. Stanley, Mrs. Emma Nickerson-Warne, and Mrs. Emma Nutt. Harry Clifton will give platform tests, and will also hold séances for materialization. Good music and a good time generally will be the order of the occasion. The meetings will be free, and a cordial invitation is hereby extended to all friends interested in the cause of Spiritualism. Mary E. Van Horn, vice-president.

We desire to call the especial attention of the Spiritualists of Connecticut to an old-time worker in the cause, Mrs. S. A. Sweet, who is located at 33 Church street, Hartford. She is now 84 years old. One year after the Hydeville rappings she was controlled and brought out as a medium, and the cause has ever since been sacred to her. Age is telling on her physically, but she still gives sittings as a clairvoyant, prophetic and business medium. As is usual with mediums, the "blessing" of being "poor" is hers, and kindly aid rendered in the way of consultations will be gratefully appreciated by her.

Mrs. M. S. Wheeler writes that the good city of Auburn, N. Y., is much stirred up by a very interesting controversy between Priest Mulhern and the secretary of the Junior Order of United American Mechanics. Mulhern first attacked the society, and called them everything mean for expelling one of their members for sending his children to the St. Mary Catholic school; he thought all good people ought to know of the esoteric, oath-bound, dark-lantern society, newly-formed in our midst, and that it was secret for a nefarious purpose and was a branch of the A. P. A. The priest's letter stirred up the people mightily. So many responded that by the third letter published, he said he should say no more, and completely sat down on the Rev. Mr. Patterson who had asked him to affirm or deny some of the oaths that the Romanists have to take.

We are informed that the Ramayana Theosophical Society of Chicago, of which Dr. W. P. Phelon has been president ever since it was organized, in 1887, has returned its charter to the general secretary of the Theosophical Society and adjourned *et cetera*. Thus dies one of the oldest pioneer branches in this country, and one that has done much effective work on the occult plane. The cause of its action is said to be the position of continued opposition and dogmatic assertion against Spiritualism, assumed by the leaders of the Theosophical Society. Nearly all of the members of the Ramayana were Spiritualists, and the Doctor himself, as our readers know, is both an active and earnest believer in the spiritual doctrines, and a fearless advocate thereof; he says, he supposed from the platform of the Theosophical Society that he could be a Spiritualist and Theosophist also, and every other creed and religion were welcomed by the Theosophical leaders; but Spiritualism is considered off color. When it comes to a choice between Spiritualism and Theosophy, he is a Spiritualist every time.

The North Side Spiritualists' Society will give a basket entertainment Friday evening, March 23. Admission 15 cents. Good talent is expected; among others will be Mrs. Emma Nickerson-Warne. A. T. Dorsey writes: "I wish to say that Prof. Max Hoffman, of Chicago, has been with us in Dubuque, Iowa, for the past eight weeks, working in the hall of the Progressive Spiritualist Society, holding meetings Thursday and Sunday of each week, the hall being packed every night, and many being called to the platform. Address is beginning to wake up to the truth of Spiritualism. Prof. Hoffman has given as high as fifty-four tests in one evening and all recognized; and beside holding these meetings has given private circles (each week) in private residences with the best of success. Prof. Hoffman is a young man and a young medium and deserves great credit for the good work he is doing."

Will C. Hodge, inspirational speaker, whose second engagement of two months at Rochester, Ind., expires with the present month, would be pleased to make engagements for April, May and June, terms reasonable. Address: 11 W. Madison St., Chicago, Ill. Mr. Hodge is one of our brightest lecturers. The forty-sixth anniversary will be observed at the Boston Spiritual Temple, Berkeley Hall, Boston, Mass., on Saturday, March 31, and Sunday, April 1, 1894, at 10 A. M. and 2 to 7 P. M. each day. Talent engaged: Mrs. Colby Luther; Mrs. R. S. Lillie; Mrs. Clara Banks; Dr. H. B. Storcer; Mrs. Eben Colby; A. E. Tisdale; Mrs. Emma Nutt; poet, Mrs. Ada Foye; spiritual messages; clairvoyant, Miss Lucet Webster; the famous Red Nun vocalist, Winifredkurt Neal quartette; also Mr. John Lillie; Mr. Cutler and Miss Amanda Baily. Each evening's session to conclude with spirit messages through the mediumship of Mrs. Ada Foye. Wm. H. Banks, president, F. B. Woodbury, secretary.

Continued on 8th page.

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# RELIGION

AS REVEALED

## By the Material and Spiritual Universe.

By EDWIN D. BABBITT.

Author of "Principles of Light and Color."

This is a most excellent work. Dr. Babbitt is a born artist, a thorough scholar and a comprehensive thinker.

## CONTENTS.

CHAPTER FIRST—Existence and General Character of God—Preliminary thoughts. Is there such a being as God? Is God a Creator? The Argument from Design. Is God a Father? Is God a God of Love? Is God a God of Justice?

CHAPTER SECOND—God as a Spirit—Materialism versus Spiritualism. The Argument from the Existence of the Soul. The Argument from the Existence of the Divine. The Argument from the Existence of the Infinite.

CHAPTER THIRD—The Divine Location and Mode of Working—The Location of Deity. Can Infinitude have a Center? Does God control the universe through Law? How does God control the universe? The Divine Location. The Divine Location. The Divine Location.

CHAPTER FOUR—The Nature of God—Is God a Being of Intelligence? Is God a Personal Being? Is God a Being of Love? Is God a Being of Justice? Is God a Being of Power?

CHAPTER FIFTH—The Divine Greatness and Glory—The Greatness of God. An Angel's Conception of the Universe.







## SNOWBALL SERMONS.

Dear sorrowing mourners:—While your eyes are still wet with tears for the death of Father Adam and Mother Eve, your parson has concluded to preach another sad and solemn funeral sermon. Another death has taken place in our family—away back.

In order to be pathetic and put on the solemn appearance of real mourners, we will again suppose, for this occasion, that down there is a coffin draped in black, and the name of the corpse is Cain.

The deceased, my brothers and sisters, was the oldest son of Father Adam and Mother Eve, whose funerals we preached but a short time ago. He would have been the lawful heir to the old man's estate, had he been in the country when his father died. Had the deceased been a Norwegian, his name would have been Ole Adamson, but we presume he was not of that nationality, and if there are any Norwegians here to-day, they need not sit with the mourners, or assume to be greatly affected.

Although the deceased was a warrior of some renown, and shed the first blood ever shed in battle on this earth, and in this battle slew his opponent, history has never crowned his name with a big-sounding title, such as, General Cain, Colonel Cain, or Captain Cain. Although he was eminently successful in battle, he was not highly honored, neither was his path strewn with flowers, as is that of the successful warrior of to-day. He never graduated at a military school, or drilled in a company of militia. No, like a gentleman named Cincinnatus, he was a farmer and raised beets and onions.

In order to speak understandingly over the corpse, supposed to lie down there before us, your parson has been looking over the history of the deceased, in order that he may call up some of the virtues of the dead, and offer the consolations of the gospel to the mourners. To do this successfully, we must formulate theory as to whether the deceased is now playing on a golden harp, or floating around on waves of hot brimstone. How old Adam, his father, and Eve, his mother, were at the time of his birth, your parson has no means of knowing; but as they were married, or set up in house-keeping, when but a day or two old, they no doubt began to raise children while quite young and inexperienced, and from this reason it is presumed that he never took castoria or soothing syrup of any kind, or sucked candy when he was cross.

Our poor deceased relative commenced life, from choice, as a farmer—a tiller of the ground, and your parson has no doubt but he was proud of his vegetables, and felt that he was just as good as do the farmers at the present day under the benign influence of a protective tariff, while cursing the banker and bondholder.

Your parson presumes that as his clothes were made out of skins poorly tanned and quite dirty, he did not move in as high society as did a certain Mrs. Astor with her diamonds. Still, we suppose he cared little for this, as there were in his day no religious socials, or modern fashionable parties.

If there was anything he was specially proud of, it was his vegetables, which he, no doubt, claimed to be the best in the market. Although in his day there were no protective tariffs, as we have them now, levied expressly in the interest of farmers, and he had to compete with the whole world, he managed to get along nicely, and as there were no money-changers or national banks, we presume there was no mortgage drawing interest on his farm. Adam and Eve being great eaters, they made for him an excellent home market for his produce—he produced and they consumed.

The deceased had a younger brother named Abel, that kept the old man's sheep—your parson presumes on shares. These sheep were unruly and broke into Cain's garden and browsed off his cabbage, and trampled upon his tomatoes, and from this cause we presume the boys were not the best of friends. This cannot be wondered at much, for this reason: These boys had never attended Sabbath-school—had never been taught, as our boys are at the present day, to "love their enemies"—they had never read the Bible or heard of the saving power of the gospel as expounded by a modern doctor of divinity. But with all these disadvantages, they got up an agricultural fair, each striving for the premium. Need we say that our poor deceased relative was unfortunate in this matter, and his vegetables were entirely ignored?

This made the poor man angry; and he felt about as bad as does a candidate for office after being defeated. As he had never heard a gospel sermon in his life and knew nothing of God's chosen people, the Jews; had never met with a change of heart or been converted, no doubt he swore like Cain, and uttered as many curse-words as his education would admit of.

Had there been a drug store near at hand where he could have got a pint of alcohol and reduced it, or even smoked a few cigars or an old musty pipe, or have taken a chew of fine-cut, it would not have been so bad for him. But in the absence of all these, he made up his mind to settle the matter in the same manner as do good Christian nations at the present day that love their enemies, settle their disputes—settle by fighting! How long they fought, or whether they used clubs and stones or sparred with their fists only, as do our eminent pugilists, your parson cannot state with certainty; but Abel got the worst of the battle, and was carried off the field a corpse. And here we must moralize some, for a sermon without a moral is worthless.

When the poor man saw what he had done, he was not only surprised, but, mad as he was, he was badly scared. And no wonder—he had never seen a dead man in all his life—there had never been a funeral in the neighborhood, and he had never listened to the words of comfort on such occasions, uttered

by a doctor of divinity to the sad and sorrowing mourners at the grave. So after the Lord had marked him, in order that people would know him when he came around, our poor deceased friend concluded to leave home and travel some for his health, and look at the country, in about the same manner as do the gentlemen called tramps at the present day.

As at that time there was no law making it criminal to do so, he did not fear an arrest at the hands of the town marshal, or having to sleep in the calaboose. As he had such bad luck, he concluded to give up farming. He had lost his farm; but, we are happy to say, he was in no worse condition than is the defendant in our modern courts, when the costs are paid up.

He concluded to go east a short distance and take up a claim for the purpose of speculation. He would have gone to Canada, but at that time he could not find that locality down on the maps of the country. So he thought he would go to the land of Nod and help develop that locality and locate a capital.

Your parson does not know whether he bade his parents a sad farewell or not—or whether there were many tears shed at the parting—or whether he stayed until after the funeral of his brother and took his seat with the mourners. Your parson wishes he did know these facts, for then he could be more pathetic in this discourse. Neither does he know who took care of Abel's sheep from that time on—or where Adam and Eve purchased their nut and vegetables. But Eve said that "God had appointed her to have another seed in the place of Abel," which your parson presumes she did.

Well, my dear mourning friends! Cain liked the country so well in Nod that he concluded to settle there—sprawled up a wife and married her—or "knew her," which amounted to about the same thing, and commenced raising children.

Whether his wife was an entire stranger or one of his cousins, your parson does not know. Neither does he know if she had rings in her ears, wore a bustle and was as pretty as an angel. These are small matters he leaves for the Reverend Doctor Talmage to discover sometime when he is in the Holy Land. All your parson has to say is this: If she suited him and got his meals regular, it is none of our business—which we presume she did. We do not like at a funeral to invade the home circle or retail slander. It is enough for us, to know that in due time Cain had a boy and they named him Enoch—that this boy never died, but after staying on this earth three hundred and sixty-five years God took him to walk with him, he was such a splendid pedestrian.

Our poor deceased relative liked this boy so well that he took some of the money he had made on speculation and with it built a city and called it Enoch in honor of him; but at what time he built this city, your parson does not know, and has many doubts. Whether Cain made much from the sale of lots for business purposes, on Main street—how many church spires there were pointing heavenward—whether the city was incorporated and had a police force, like Chicago, and men ran for office and told lies on each other, we cannot tell now, but presume all these elements of a Christian civilization were found there.

But, dear mourning friends! We presume that Cain is now dead, and we will suppose him lying down there! As nearly all murderers have the benefit of clergy, and repent and go to heaven, and play on golden harps, we will suppose his case no worse than that of the murderers of to-day—whether these murderers are general, killing on a large scale, or private persons who murder without hope of honor or reward.

As Cain killed but one person, he did not become noted as a killer, hence, had no monument erected to his memory, and his body sleeps in an unmarked grave somewhere in the cemetery of the city of Enoch.

As Mr. Abel was defeated in his first battle and his blood called out with a voice from the ground, we presume he went down into that other place where most of the unfortunate victims of murderers generally gravitate, unless they live long enough to repent and have a few prayers, to soften God's heart, said over them by some educated doctor of a sickly divinity.

But we have this much to say of the poor man as he rolls around on the waves of hot brimstone—he has this to console him:

HIS NUTTON TOOK THE PREMIUM.

The sisters may now go home and wonder whether Cain married his cousin or a strange woman—whether he chewed tobacco and smoked an old pipe or ate Limburger cheese and thus sweetened his breath, as do their husbands and lovers to-day.

As you all pass out the door, if you cannot drop a tear to the memory of the dear departed, please drop a dime into the box for the benefit of your parson, who is still here with you, and cannot, like the wild asses, snuff up the east wind and grow fat.

M. P. ROSEBORNS, Reporter.

### An Important Announcement.

ADDED TEACHINGS ON THE SOUL—THE ENTIRE SERIES TO BE PUBLISHED BY SUBSCRIPTION. Mrs. Cora L. V. Richmond desires to announce, in response to many inquiries, that her guides have now consented to the publication of the entire series of the Soul Teachings, which will make a volume of five or six hundred pages, and will include all the series of lessons given to private classes, up to the present time.

To enable her to publish this work, many members of her classes have already subscribed for, or promised to take copies, thus affording a guarantee fund.

The volume will be \$5.00 in cloth, and will be issued as soon as three hundred names have been subscribed.

### From Mattie E. Hull.

To THE EDITOR:—I am still under the necessity of attending to the correspondence of the Hull firm, business and otherwise, and find my time absolutely crowded, so again I appeal to your widely-read journal to help me out. Within two weeks letters and letters have come to hand thanking me for giving information concerning Mr. Hull's health and our movements, through THE PROGRESSIVE THINKER. These friends have said: "Don't feel you must answer my communication personally, but send a line to Brother Francis' paper, and I will consider it the same as a letter to me."

I am rejoiced to say I have none but a good report to send, either concerning my dear companion or our work. His old-time vigor is returning, and we were never meeting with more satisfactory results in our work than at present. So great is the demand for our services, we almost wish we had the power to lengthen the weeks, before such time as we shall start for the Western field.

Never since I was called into the work have I been conscious of so universal an interest in the cause as at present. In proportion as the opposition comes, the Spirit-world, through its chosen instruments, opens the way for better opportunities for investigation.

Since my last communication to THE PROGRESSIVE THINKER, we have held week-night meetings in the Opera House in Muncie, Ind. Just before Mr. Hull's illness he gave a series of lectures in the Universalist Church in that city, and the house was too small to accommodate all who desired to hear. Of course the ministers could not tamely submit to such success on behalf of Spiritualism, so an attack was made through the papers, and a controversy followed, which was the means of arousing more of an interest than ever. Consequently, arrangements were made for another course of lectures, this time to be held in the Opera House.

About this time excitement was running high in Fort Wayne; Christians and materialists had waged a war against Spiritualism—claimed the whole thing had been exposed, and Mrs. Seery-Hibbitt, the wonderful trumpet medium, was urged to return to the city and give further demonstrations of spirit power through her mediumship. Accordingly she went and held several circles, which were positively convincing. I wish every person who doubts the genuineness of such manifestations could have a sitting with this medium. Not long since she held a circle where forty-two persons were present, and seven different languages were spoken through the trumpet.

Immediately after Mrs. Hibbitt had concluded her work in Fort Wayne, Mr. Hull was urged to go there and deliver a discourse on "Bible Spiritualism." He had no night at his disposal, but if it could be arranged for me to open the course in Muncie, he would respond to the call from Fort Wayne. The matter was satisfactorily settled: so we divided our forces on that night. Upwards of six hundred were out at the opening of our lectures in Muncie, and the audiences steadily increased until the close. Of course the large numbers pouring into the Opera House every night, among whom were many of Muncie's best citizens, after the repeated warnings of the clergy, was too much, and during the week one of the "gentlemen of the cloth" went to Anderson (one of the strongholds of Spiritualism) to warn the good people against the "Spirits of Devils" that were ravaging the country. He had for his subject: "Frogs and Spiritualism." Mr. Hull treated an immense audience in the Spiritual Temple in Anderson, the following Sunday night, to a hash composed of "Frogs and Spiritualism"; the material had been furnished by this denouncer of Spiritualism. According to all reports, the hash was more palatable than the Campbellite's dish of "Frogs."

After Mr. Hull's attack of nervous prostration, ministers in various parts of the country made a great amount of capital out of it, and said over and over again that "Moses Hull was stricken down because of his blasphemy." How little they thought he would be raised up and permitted to "talk back." Thus these ministers have proved themselves falseifiers, and slandered their "Great and Just God."

Mr. Hull is having a comparative rest between his discourses, is doing no writing to speak of, and is in good condition for platform work; in fact, he seems to be more inspired than ever with an added faith and knowledge, if possible, in the power of the Spirit-world. An esteemed co-worker in the East wrote him concerning his affliction: "It was Heaven's gentle love-tap, to warn you to go slower in your work." Be it so.

At present writing we are conducting week-night meetings in Pennville, Ind. In former times this was a field of Spiritualistic activity. Most of the old pioneers have passed "beyond the gates." A few remain, grounded in the faith, desirous once more that the ball shall be set rolling in this part of the country. The Spiritualists own a fine building which was put up in the early days of Spiritualism.

The PROGRESSIVE THINKER is generally taken through this section; we find the Spiritualists wide awake to the issues discussed in the Spiritual papers; so have courage, Brother Francis, your work is appreciated by thousands whom you may never know.

I omitted to say that I went to Upland last Saturday and delivered addresses in the Universalist church Saturday night and Sunday. A Spiritual wave is passing over the country, such as I have never seen before. It is not alone the lecturer and medium that is interesting the world in Spiritualism, the Spiritual papers and other publications are helping to convert the world and lift it out of ignorance and superstition. More anon.

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.

### Spiritualism in San Francisco.

To THE EDITOR:—I was able to fill only a part of my month's engagement at Oakland, owing to illness, and do not get well very fast, but shall recover as the spring weather sets in, and I again set my face eastward with the anticipation of meeting friends and dear ones; and the old familiar scenes and home resorts will put new life in me and the glow of returning health. "Home is where the heart is," is a familiar saying, and however bright and fascinating the scenes may be we visit in our travels, yet all pales when contrasted with that held familiar and dear by long associations. THE PROGRESSIVE THINKER was sold at my place of meeting in Oakland and a goodly number of copies were taken each Sunday, and there is a general expression of praise and commendation for its course and the excellent reading matter it presents at the price of one one dollar a year.

I go to St. Louis, Mo., and can be addressed at 212 Olive street for engagements April, May and June.

It was my pleasure to meet here the wonderful spirit artist Campbell, and witness some of his phenomena, and can say the half had not been told. He and his brother are gentlemen and dignify the calling of mediumship. Mrs. Kate Haskins, of St. Paul, Minn., is here visiting her daughters and family, and during her brief stay has rendered good service with her mediumship and also emphasized it with her true dignity as a woman. Brother Howell and wife, of St. Paul, and recently of your city, are here full of business and ardent workers in the cause.

The cause of Spiritualism in general is on the increase here, and the halls are well filled to hear the subject discussed; especially is the attendance large whenever there are tests of spirit-life to be given and demonstration of the life beyond. The mediums that can give evidence of spirit identity are in demand, and the demand has been met through the larger and finer development of growing mediumship.

The world is waking from its long Rip Van Winkle sleep and throwing off its lethargy of doubt to welcome in the golden era of good will and glad tidings to all men. One wishes to live in the next generation, for to die now while these things are happening is to leave the theater when the play is half out. The observer of the times cannot fail to see that there is going on a revolution in the religious world and a radical change in opinions pertaining to the laws of life and the destiny of man. Skepticism veils its face before the rapidly accumulating evidence of psychic powers now manifest through its mediums, and the sharp criticism or sneer of contempt is no longer indulged in by minds cultured and refined. Spiritualism is yet destined to triumph over error and ignorance and the sun of truth be brought in, and the dawn of its morning is here crimsoning the West with a radiance far surpassing the dreams of the most gifted seer and prophet.

BISHOP A. BEALS.

### Mrs. Cora L. V. Richmond.

HER LABORS IN WASHINGTON APPRECIATED.

To THE EDITOR:—The First National Association of Spiritualists of Washington have been enjoying the ministrations of your gifted and eloquent lecturer, Mrs. Cora L. V. Richmond, since the first Sunday in February, and she will be with us during the balance of this month. The advent of Mrs. Richmond in our midst was hailed with joy by those who had had the pleasure of hearing her before, and to those who have listened to her for the first time it was a surprise and a feast. Her lectures have been of the highest order, and the large and attentive audiences attest to the popularity of your fellow-townswoman. The masterly manner in which her guides answer questions from the audience before each lecture, is simply grand and wonderful. Her poems are gems, and the universal verdict is that Mrs. Richmond is a bright and shining star in the ranks of Spiritualism. She will go hence with our love and admiration, for we have enjoyed a feast of the good things so beautifully expressed.

Spiritualism is advancing steadily in this city, and many of the greatest of our statesmen are quietly investigating its beauties. I am glad to note that Spiritualism is commanding the respect of the intelligent and thoughtful, and to be known as being a Spiritualist is no longer unfavorably commented upon. It is only the most ignorant and bigoted that criticize Spiritualism unfairly, and the more ignorant and intolerant the more foolish and absurd the criticism. Our society has been fortunate enough to secure the services of Mrs. Richmond for next October and November, which is an acknowledgment of our high appreciation of her great worth. I wish I had the ability to satisfactorily set forth our esteem and regard for her and her guides.

GOFF A. HALL.

### Two Babies.

I listen—and hear through the open door Of the room that lies just across the hall, The sound of rocking upon the floor, Always at eve when the shadows fall.

And the voice of a woman, soft and low, As she sings to the baby on her knee, Sweet, tender strains from the long ago, 'Till it coos and laughs in childish glee.

And later on in the gloaming gray, There's a tiny form to my bosom pressed: Bright curls of gold on my shoulder lay—Red lips meet mine with a fond caress.

Out from the shores of that borderland My baby comes for a good-night kiss: And the very touch of her little hands Thrills with a joy I sadly miss.

O, life! you are not unequal quite, In distribution of sun and rain; Some find content on the hills of light, And others peace in the vale of pain. Proctorville, Vt. ALICE M. WARREN.

## GRANULA:

The Best Food, The Best Medicine. GRANULA, originated by Dr. James O. Jackson, over 20 years ago, is a scientifically prepared and twice-cooked food containing all the nutritious properties of the unadulterated Grouse Valley winter wheat in such form and proportion as to be quickly digested and readily assimilated. It has been called "The Perfect Food." As such it is a remarkable remedy for certain diseases, and is particularly used to remove dyspepsia, indigestion, constipation and kindred ailments. Granula has been eaten and enjoyed by children, as it builds up the tissues rapidly and clears the system of impurities. Manufactured by OUR HOME GRANULA CO., Danville, N. Y. Trial Box, prepaid, 2c. Pamphlet free.

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The illustrations are classified as follows: 1. The Church Robbing the People; 2. The Church and the State; 3. The Church and the Poor; 4. The Church and the Rich; 5. The Church and the World; 6. The Church and the Devil; 7. The Church and the Angels; 8. The Church and the Saints; 9. The Church and the Sinners; 10. The Church and the Lost; 11. The Church and the Saved; 12. The Church and the Damned; 13. The Church and the Heavens; 14. The Church and the Hells; 15. The Church and the Universe; 16. The Church and the Cosmos; 17. The Church and the Earth; 18. The Church and the Air; 19. The Church and the Water; 20. The Church and the Fire; 21. The Church and the Earth; 22. The Church and the Air; 23. The Church and the Water; 24. The Church and the Fire; 25. The Church and the Earth; 26. The Church and the Air; 27. The Church and the Water; 28. The Church and the Fire; 29. The Church and the Earth; 30. The Church and the Air; 31. The Church and the Water; 32. 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