

LETTERS FROM SPIRITS.

Written to Brooklynites by Distinguished Spirits.

Some Astonishing Information for the Skeptical.

COMPLETE MAIL FACILITIES BETWEEN THE TWO WORLDS—A SCENE AT A SEANCE IN THIS CITY.

The recent exposures of pretended mediums, says the Brooklyn (N. Y.) Eagle, which have appeared in many newspapers, have excited much interest in the subject of Spiritualism and the opinions of those who regard the reality of spirit phenomena as scientifically established. It will be news to many to be informed that there are more than three million Spiritualists in the United States. It is claimed by those interested in the gospel of the invisible that there are upward of fifty thousand persons in Brooklyn who no longer look upon spirit manifestations with skeptical eyes.

As a matter of fact Brooklyn, N. Y., is one of the most important centers of Spiritualism on this side of the Atlantic. Ex-Surrogate Abraham H. Dalley, of this city, is president of the Spiritualist association which holds camp-meetings every summer at Lake Pleasant, Mass. He is now engaged in the preparation of a life of Mollie Fancher, the Brooklyn

girl whose powers have attracted such wide attention. There are now in Brooklyn eight regularly sustained organizations. The Progressive Spiritual Association meets in the Amphion Theater. A second society is presided over by Mrs. Dr. J. Cole Blake, of 1024 Bedford avenue. The Advance Spiritual Conference assembles at 102 Court street, and the Woman's Progressive Union at 162 Gates avenue. Mr. J. E. Bartlett is the medium of a circle which assembles at the corner of Kingston and Atlantic avenues, while 575 is the meeting-place of still another circle. The Church of the New Dispensation is provided over by Ex-Judge Dalley. The Carrie Miller Circle holds weekly meetings at 2490 Atlantic avenue, under the mediumship of Mr. George Cole. In addition to the above-mentioned societies holding meetings of a public or semi-public character, there are a large number of other circles which do not court publicity, and meet quietly, though regularly, at some chosen place, under the guidance of a regular medium.

PROMINENT BROOKLYN SPIRITUALISTS.

Descending from theory to facts, it is interesting to note what Brooklyn Spiritualists are doing to promote the cause. Accompanied by Mr. George Cole, the medium, and Mr. Charles R. Miller, the father of Carrie Miller, the controlling spirit of the circle bearing the name, an Eagle representative called at the residence of a Brooklyn man well known in business circles, who has for some years been investigating spirit phenomena. Through the mediumship of Mr. Cole the man has received communications from four or five hundred spirits. The list includes Samuel M. and David B. Meeker, David Mauger, President Lincoln, Silas Wright, Mayor Martin Kalbfleisch, Henry Ward Beecher, Dr. E. H. Chapin, General Grant, General Sherman, General Sheridan, Daniel S. Dickinson, Washington, Clay, Webster and others. At Christmas, in 1891, he placed numerous sheets of paper in a sealed envelope and received in return messages that covered every sheet. The ancestors of himself and wife for six generations supplied him their autographs. So successful was the experiment that there were over four hundred signatures in the envelope. Last year Mr. C. paid a visit to his birthplace in Central New York. Before leaving home he informed his deceased uncle of his intention, the latter replying that he would go with him. In a now abandoned cemetery there stood a white marble slab marking the last resting-place of Mrs. Bessie Wilcox, who died many years ago. Mr. Cole noticed that the slab had been broken and part of the cemetery plowed up. He succeeded in finding the broken fragments, from which he copied the inscription. On returning to Brooklyn he reminded his uncle of the promise. In proof that the promise had been kept the uncle complied with Mr. Cole's request and wrote a copy of the inscription on the slab:

MESSAGE FROM GEORGE C. BENNETT.

As a decisive test of spirit powers Mr. Cole addressed a letter to his old friend, the late George C. Bennett, founder of the Brooklyn Times. He placed the letter in a sealed envelope, which was deposited in an iron safe. Mr. Cole unlocked and locking the safe himself. When the envelope was taken out, Mr. Bennett furnished him a list of the various papers and documents which the safe contained. The latest communication from Mr. Bennett, in the safe, was the following:

"Friends, I make this manifestation for the purpose of proving by practical demonstration, under different conditions, not only the continued existence, but the active, intelligent lives of relatives and friends who have passed on your midst and whose mortal remains have been laid away in the silent tomb or narrow grave. Spirit-life, dear friends, is not that indolent, purposeless state of being you have been taught. On the contrary, every spirit has its own peculiar mission, whether in celestial or terrestrial spheres, and all contribute to the accomplishment of one great end. I do not care again to make this manifestation inside of a locked safe, as it partakes too much of a material phase. I thank you all and am cognizant of the motives which have called me here."

"GEORGE C. BENNETT."

"On November 23," explained Mr. C., "as I sat in this room I noticed a funeral passing along the avenue. It occurred to me to address the spirit of the deceased and ascertain if I could get a reply. I did so without mentioning any names and sent the note sealed to Mr. Cole. The reply was from the spirit I had in mind and described the residence, death, funeral and place of interment of the man whose funeral I had noticed passing. All of the signatures which have receded, if of those with whom I have been acquainted, are facsimiles of their hand-writing with living. The signature of my uncle, for example, is so exact that it would be accepted at the bank. This Christmas I shall adopt a new idea. Instead of using detached sheets in an envelope, I will have a blank book in which the spirits may write. Before adopting this plan I asked the spirits if they could write under such conditions and was assured that they would. The communications I have from Generals Grant, Sherman and Sheridan are addresses upon the dedication of the memorial arch in Prospect Park."

MESSAGE FROM STONEWALL JACKSON.

"Recently we received a communication from Stonewall Jackson. I was so interested in what the famous Confederate said that I wrote him and asked if he would give the exact words he used when expiring. The general complied with my request and sent me the following message:

"My good sir—You must excuse my writing on this occasion, as the conditions are somewhat different from what they were when last I manifested. The communication made at that manifestation, which you have in your possession, and from which you have quoted the paragraph I had intended for the subject of discourse, will be found somewhat different in handwriting from that which will characterize this communication. As you are aware, when a mortal, I was deeply imbued with religious sentiments, having been baptized many years since in an Episcopal church at Fort Hamilton, Long Island, while stationed at that post in a military capacity, under the command of Major R. E. Lee,

who during the civil war became famous as the leading general on the Confederate side of the great war. As intimated above, when a mortal, I was deeply imbued with religious sentiments and guided my acts from that standpoint. This spiritual discipline to which I adhered and endeavored to impress on others, gave me the name of "Christian Soldier," and commanded that confidence and respect which few in either army enjoyed. Piety, therefore, had its advantages. Even the savagery of internecine strife and my experiences before and during the period of my mortal career in that war are memories overshadowed by brutality, and the sanguinary passions peculiar to ignorance, vice, and intemperance, and are pleasant memories as I now regard them from the stand of the cause I advocated from Bull Run to Chancellorsville. As mortal life was fast fading, the material would grow indistinct and dim, my spiritual gaze was developing, and the beautiful world beyond growing visible and palpable. The beautiful river of golden waters with silvery banks, the cool, refreshing verdure beyond, with the foliage-clad trees, presented to my awakening spiritual view a rest and refreshment such as language may not describe. Spirits of the fallen, companions in arms, even those on the Federal side, had gathered around me. It is a wonder, then, that my mortal utterance, obeying its last duties, should have been: Let me cross over the river and rest in the shade of the trees? The exact language used was "let us cross, and not 'let me' cross, as I addressed many spirits who had gathered around me, and of whose presence I was already cognizant. We crossed over the river and rested in the shade of the trees, away from the dust and smoke of battle, away from the groans and shrieks of the wounded and dying, and there assembled what were enemies in mortal life, but friends in spiritual life, from both armies, and also the heroes of previous wars, from the War of the Revolution to the Civil War, and the most conspicuous figure among them all was that of General George Washington. All were interested in passing events, and asked many questions regarding the battle in which I had fallen. I will say, however, that it was some time after I had been wounded before I passed, and that it was in the transition state that I made use of the language you have quoted, and which continued for some time. The question is often asked by mortals, "What is Spirit-life?" The answer is very simple and requires no theological science to answer it. It is the evolution of mortal life, the steps of progress from the material to the spiritual, and all so natural that many who lose the mortal suddenly by violence or accident are not conscious of the change until the difference of surroundings is experienced, the meeting of relatives and those who had preceded them on the celestial journey. Then the realization of the great change begins to dawn, and man finds himself that happy, independent being, a perfect master over every want, with time and space brought into subjection to him and all things else given to him. He is a perfect and immortal sovereign, and his realm is unbounded space. Man is here meant to

MESSAGE FROM A VETERAN EDITOR.

"In making this spiritual manifestation I am impressed with a sense of duty in availing myself of this opportunity to make some remarks in reference to American journalism. The profession of a journalist involves a great moral responsibility. Their influence and teachings enter every household of the land. The young whose minds are in process of development, receive from news items and comments of daily journals impressions that contribute greatly to the formation of the mental man or woman. The public press is a great educator. It protects the honest and upright, and exposes the corrupt and fraudulent. It is an element in business transactions that is progressive, and inures largely to the wealth and prosperity of the country. Finally, there is not an element in social, commercial, political or religious development with which the public press is not intimately connected."

"H. J. RAYMOND, New York Times."

In the meantime, all the forms had vanished, and Carrie Miller then appeared to say, through the medium, that no further manifestations would be made that day.

TWO IMPORTANT POINTS.

Spiritually speaking, there are two points which thrust themselves upon the attention of believers in communications from the invisible. Spirits who lived before the dawn of history are now eager to enlighten the modern world about the ages in which they flourished, and planetary spirits, or the souls of departed inhabitants on other members of the solar system, such as Mars, have indicated their desire to inform the dwellers on earth of life as it has been in the worlds which they inhabited. It is now twenty-five years since Anderson, the well-known spirit agent, produced in San Francisco a book of spirit form, under the patronage of General Winchester, an early friend, and associate of Horace Greeley. Spirit art is used to designate a painting or drawing delineating a form visible only to the medium, or a photograph of a visible materialization.

The Carrie Miller picture is of the first-mentioned class. The portrait of Agatha is from the photograph of an oil painting made by Dr. Rogers, of Philadelphia, at the World's Fair in Chicago, in November, 1893. When Mrs. C. Cole, the wife of the Brooklyn medium, saw the picture, she was so much pleased that she became anxious to communicate with the spirit original. This she proceeded to do, and in response to her wish she received the following communication:

MESSAGE FROM AGATHA MENKARA.

"Dear mortal, I am the daughter of Menkara, the great priest of the Nile, who existed before the Pharaohs, gave to the world the wealth and knowledge of times that were before histories were made, and the laws and sciences, and whose mortal remains yet lie in the sarcophagus, in the interior of the eastern pyramid of Egypt, near the ancient city of Cairo. The labyrinthine passages leading from the exterior to my father's tomb cannot be fathomed by mortals of modern times, nor can the entrance on the exterior surface of the pyramid be discovered, so accurately are the joints here and there, hundreds of feet in the interior, and hundreds of feet beneath the surface, through polished granite passages, in

perfect preservation, are these remains of my father, Menkara, with millions of wealth in precious stones surrounding his mummied figure—sufficient wealth to redeem Egypt from the hands of the oppressor, could mortal Egyptians of this day and age but obtain possession of it. I am Agatha, the daughter of that Menkara of whom I have written, and of whose memory all Egypt is proud. I am Agatha, whose spirit picture you have seen, and I have come to this general race of mortals to testify to the greatness of the people of Egypt. I am Agatha, who, when a mortal, was idolized by the brave and hardy sons of Egypt, who were the royal purple of power, and sailed the Nile, attended by many people. I am Agatha, the

spirit now, who comes to earth and earth-life scenes in the interest of humanity and to aid in establishing the truth of immortal life and the facts of spirit presence near every mortal, and that guardian angels hover over the poor and weary, to aid and comfort, and lighten the pathway from one life to the other. This is my mission: I am to teach of the life, so pure, so bright, so celestially sweet, in these regions of balmy ether, perfumed with the spirit of flowers, such as the earth can never know, of that life where the warm sunshine of love never grows cold, where hearts never break, where hopes are never disappointed, but where all is the fruition of every joy. I am Agatha, who will visit you in those darkening hours of trial and care, and will brighten with silver lining those clouds which press upon the soul.

"AGATHA MENKARA."

THE POWER TO RECEIVE MESSAGES COMPLETE.

The case, as it stands, may be summed up thus:

"The power to receive messages from spirits is now claimed to be so complete that mortals are in a position to rewrite history from the beginning, fill up its blank pages, lift the veil which shrouds the past and make us as familiar with the infancy of the race as we are with the occurrences of the nineteenth century. These unseen teachers, who are to make men of all times contemporaries, will also, Spiritualists say, familiarize us with the mysteries of the future life, be our teachers of science, and solve many problems which now perplex the student. The establishment of easy mail facilities, rivaling the service supplied by Uncle Sam in satisfactoriness, and far surpassing it in quickness, is to blot out the dividing line between the mortal and the immortal. When Aeschylus and Sophocles have rewritten their lost tragedies, Pindar has restored to us his lost lyrics, the ancients have written for us complete histories of the races and peoples that have passed away, and we have received treasures upon science viewed from a spirit standpoint, we shall have a collection of works far exceeding the Brooklyn library in magnitude and variety of contents. When thus clearly stated the accepted tenets of Spiritualism as it will appear to plain people like the vapors of madmen. It must be stated, however, that large numbers of those who believe these things to be true are necessarily neither lunatics nor fools, but, on the contrary, are, in this age of dollar-getting, fully alive to all the possibilities of this most popular form of hunting, and are exceptionally successful in its pursuit."

It may be noted here that Mr. Cole has just received a letter from Mr. Edward Shippen, a retired merchant of Louisville, Ky., who is deeply interested in the study of the Atlantean, the inhabitants of the submerged continent. Already a communication has, it is declared, been received from Yermeh, an Atlantean who lived sixteen thousand years ago. An effort is to be made to obtain a series of communications from Yermeh, with a view to securing a history of the people who were the ancestors of the Egyptians. The result will doubtless be awaited by Spiritualists with interest.

At the sequel of the prevalence of spiritualistic ideas, we may expect that mortals will no longer view death with apprehension, and think as lightly of passing over to the silent majority as they would of going on shipboard to make a trip to Europe. To whatever extent such ideas may spread, it is certain that the skeptical majority will view with growing interest the evolution of Spiritualism into the novel and startling phases which it is assuming in these latter days.

The Boston brown bread is made of rye and corn meal, in the proportion of one to two.

Wheat is mentioned in the Scriptures as a well-known grain and under wide cultivation.

THE ORTHODOX.

They Are Peering Into Spirit Manifestations.

MINISTERS VISIT CIRCLES—CHURCH MEMBERS FORM CIRCLES—STARTLING MANIFESTATIONS.

TO THE EDITOR:—In almost every department of life reasoning powers and scientific methods are superseding thoughtless repetition of ancient superstitions, customs or habits. A majority of our beliefs or theories are based upon false premises. Scientific methods have not yet got much foothold in governing our households; but in religious circles the arousing of interest in the phenomenal and spiritual have been entrusted to the thinkers. The sheep who give the least trouble follow the shepherd, or are willingly driven by the shepherd dog. I owe my lead the lambs to higher pastures, beside the cooling waters, but she cannot make them commune with nature until they get ready, or until a desire for purer water is felt physically. The modern doctor of divinity shrinks from the responsibility of advising souls or prescribing for serious cases of spiritual development. A worthy pastor of a Methodist church became interested in the occult power of mind over matter. Being invited to visit a psychological exhibition, and being much pleased, he thoughtlessly wrote a letter praising the performance.

This letter was too good an advertisement for the managers of the entertainment to keep, so it was published. The church board met at once, expressed their disapproval, and the members wanted him removed at once. He was sorry so much trouble had arisen from an "innocent act," but however innocent, he has probably lost his position and reputation among that sect of people.

Two pastors, one from the Methodist Episcopal church, the other from a Baptist church in Detroit, were at one time attending an evangelistic convention in one of our large western cities. Between the religious sessions they visited a medium, "simply to study the psychological phenomena," they said. Why should not the flock go also and think for themselves? These pastors would not dare unite with an investigator's society or a psychological research club, and were horrified because the members of a liberal church talked of having one in their church.

Many professed followers of the Great Spirit come into the dark, which lesser spirits would shrink from, or else do openly.

A few months ago, in one of Michigan's cities, a number of prominent church members were discussing Spiritualism and formed a circle "just for fun." The manifestations were so startling they have been continued twice a week ever since. Two of the church officials have become wonderful "mediums." All of this, however, is carefully kept from the pastor, who may be as silently investigating, if the truth were known.

One well-known Congregational pastor's mother reports seeing spirits often. Her son said he had no reason to doubt his mother's testimony. He also said he hoped the day would come when the word "orthodox" would be dropped from our vocabulary.

A prominent liberal minister and professor of science said he would be willing to spend ten years to prove the fact that spirits return or control mortals.

It would not take ten days, brother, if you could meet the conditions and the people who have seen, heard, felt and talked with the emancipated souls. Another scholar admitted he was a spiritualistic scientist, yet did not believe science and religion could ever harmonize. It does now, my brother, after truth, but theology and science never can; neither can religion and theology. The truth only shall make all free from selfish creeds and endless hells.

The evolutions of earth's heavens were begun ages ago. As we enter new circles containing higher atmospheres of thought, all mysteries are made plain, and are as plain as the nose on your face. To meet departed "spirits of the just made perfect" and to "know each other there," as you sing, without believing or knowing what you are singing, being psychologized with the exciting melody, perhaps.

Why not be more consistent, and know them here—speak to them before they are enabled to enter spheres too far above us to be able to return?

Many believe this is the spiritual era which the earth entered in 1875. We are surely receiving many new manifestations of a spiritual nature, and can prove that we are not living in the last era due before the millennium dawn? Are the leaders of "flocks" preparing the way for spiritual development, or are they sowing tares and gathering thistles, instead of figs? Are the majority of the "flocks" materially orthodox, or spiritually Christ-like? Is the most important question. Why so many immaterial material things are eagerly sought for, and spiritual possibilities neglected, is the question of the age.

MARION SIDNEY COLBY.

Our Joy-Worlds.

There are joy-worlds 'so beautiful in kind, Existing within the mind, That not a death-stroke 'twould ever Could disturb our peaceful dream.

"But," oh, that fateful word, Crash after crash sometimes is heard, G. S. GREEN, M. D.

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A WEATHER PROPHECY.

He Lives in Kansas and Claims Great Things.

HON. D. R. HIGBIE, West Branch, Mich.—Dear Sir:—Yours of recent date to hand. Will say, thirty-one years ago, the first week in September, 1863, I then believed I had found the key to the weather of all future years. Now, I know it. Time has demonstrated it. Then I traced out from my weather record just where each drought would come up to the close of 1908. Nothing has failed to this date, while I have history to refer to, which shows such conditions have existed for 260 years in the past, at regular periods.

Again, on interviewing aged persons in May, 1864, I was able to get evidence of droughts at regular periods, back to 1774. In some correspondence with Lieut. B. F. Maury, in the fifties, I gained more evidence to support my discovery, while meteorological records going back over ninety years in New York, and over sixty in this State, sustain me. Now, sir, if I have made the point that enables me and others, who get my forecasts to learn at the beginning of any year that is coming, to make a daily record of the weather, they will soon find what they have, and what is recorded in them is true, and they will have a foundation by which they may learn what any year in the past has been in weather, etc. It will show to you, in reading history, its correctness.

Now, if we are surrounded with plausible and observable matter, backed up by history, as made by others, covering centuries past, that we are able to forecast seasons for many years to come, and have done so for nearly one-third of a century, and it has proved, and is proving true for each year, far more than Tice, Wiggins, Vennor, Blake, or Rev. Irl Hicks, I ask, why seek after the planetary system? Few men will ever learn astronomy. Hick's answer as to when the planets would occupy the same relative position to each other (say January 1st, 1894), was that "nineteen years hence they would be in the same position. Now, accepting it as true, the planetary movements give us our weather, we will find that 1875 was very wet, east of a line from the west end of Lake Superior to the west end of the Gulf of Mexico, while nineteen years after we have had the wide-spread drought, hot winds, and bugs, about which I wrote in September, 1893. Hence, planetary weather forecasts are a failure, or those men have not been able to verify them; neither can they offer any testimony as proof, except the occasional hits of some storm coming, as reported through the dailies. Still, Foster and Hicks were agreed as to the time and character of predicted storms.

Most sincerely yours, honored sir, in search of nature's arcana.

J. C. H. SWAN.

Whitewater, Kansas.

FORECASTS.

Mr. Swan's forecasts of seasons, wet, dry, cold, fruitful, etc., for the last thirty-one years. Especially valuable to farmers. Read it and write him.

D. R. HIGBIE, M. D.

FOR CHRISTMAS-DAY.

If the words "Glory in the Highest" be sung in an anteroom or choir-gallery, this dialogue may be used as a recitation, with musical accompaniment.

"Where have you come from, Mabel mine,

While the stars still shine, the stars still shine,

With a happy dream in those eyes of thine,

Early this Christmas morning?"

"I've just come back from Slumberland; I've come from the night in Slumberland; I've come from the stars in Slumberland; I've come from the music in Slumberland; Early this Christmas morning."

"What did you see there in the night, Mabel mine, Mabel mine?"

"I saw a stable and star-lamp's light, Early this Christmas morning."

"I saw a stable in Slumberland, And a little Babe with a snow-white hand,

And 'round the Babe the dumb beasts stand,

Early this Christmas morning."

"What did you hear in Slumberland, Mabel mine, Mabel mine?"

"Music, mother, a song divine, Early this Christmas morning."

"What was the song that the voices sung,

When over the stable the low stars hung?"

"I can almost hear it still in the sky. Listen, listen—the strains draw nigh! 'Glory in the highest! Glory!'"

"What else did you see in Slumberland, Mabel mine, Mabel mine?"

"I saw the shepherds listening stand, Early this Christmas morning."

"What said the shepherds there on the plain?"

"They touched their reeds and answered the strain: 'Glory in the highest! Glory!'"

"When the angels ceased the shepherds sang: 'Glory in the highest! Glory!'"

"And the earth and sky with the anthem rung: 'Glory in the highest! Glory!'"

"O Mabel, Mabel, your dream was sweet, And sweet to my soul is your story: Like the shepherd reeds, let our lips repeat: 'Glory in the highest! Glory!'"



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As there are thousands of clubs in this country, and many of them are for the purpose of circulating the PROGRESSIVE THINKER, we suggest that clubs of ten or more should be organized, and that each club should be able to remit from \$1.00 to \$5.00, or more, for the subscription. A large number of little clubs will make a big difference in the circulation of the paper, and will also be a great help to the cause of the field of our labor and usefulness. The same suggestion will apply in all cases of renewal of subscription. Clubs of ten or more should be organized, and that each club should be able to remit from \$1.00 to \$5.00, or more, for the subscription. A large number of little clubs will make a big difference in the circulation of the paper, and will also be a great help to the cause of the field of our labor and usefulness. The same suggestion will apply in all cases of renewal of subscription.

A Bountiful Harvest for 25 Cents.

Do you want a more bountiful harvest than we can give you for 25 cents? Just pause and think for a moment what an intellectual feast that small investment will furnish you. The subscription price of THE PROGRESSIVE THINKER is fifteen cents per copy, and you can get it for 25 cents per copy. For that amount you obtain one hundred and four pages of solid, substantial, soul-elevating and mind-refreshing reading matter, equivalent to a medium-sized book.

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SATURDAY, DEC. 20, 1894.

Looks Like a Religious War.

There is scarce a doubt but that Catholics and Protestants are looking forward to a bloody issue between their creeds during the next twenty years. If not, why all this military training and education of Sunday-school scholars? Why are deadly weapons placed in their hands? Why drills in sword exercise, and in the manual of arms? Press statements say: "There are twenty-seven churches in Detroit—nineteen of Protestants and eight of Catholics—which are armed with real swords and rifles."

What is true of Detroit is true of all the large cities and many of the small ones. All the evangelical denominations seem to be encouraging this war spirit. They must either contemplate a raid on the heretic sects, including Spiritualists and Infidels, else on each other. The probabilities are one party or the other contemplates re-enacting the bloody massacre of St. Bartholomew, commenced on the night of August 22, 1572, and followed for many weeks, when the streets of Paris, and most of the provinces of France, literally flowed with blood. From 40,000 to 70,000 Huguenots were slaughtered in cold blood, and, to crown the damning infamy, the Pope celebrated the event by an imposing procession to the church of St. Louis, followed by a grand Te Deum, and the proclamation of a year of jubilee.

With these records of Christian doings in the past before us, we don't believe the cultivation of the war spirit in the young, and their armament for deadly strife, portends to any good to the Republic. The arming of one side means the arming of both sides. A spark sets the train on fire; thousands rush to the aid of their fellow-zealots; the first man that falls is a signal for general slaughter, and a religious internecine war is inaugurated. No one can see the end. Government should demand instant and complete disarmament. Action cannot be taken too soon. Every suspected place where munitions of war are stored, unless under legal authority, should be subject to a search, and the elements should be seized and confiscated, and this in the interest of peace.

War Upon Physiology.

Physiology treats of the phenomena of organized life. To know one's self, and the laws governing his being—to preserve a healthy mind in a healthy body—a person should be educated in this department of scientific knowledge. In Illinois, and probably in other States, it is taught to the higher classes in the public schools. Teachers, to obtain first-class certificates, must be well educated in this science. It enables a person to guard himself against a thousand ills, and it is very essential to those who are entrusted with the care of the young, as to those who watch at the bedside of the sick and dying.

Churchmen have recently discovered the teachings of physiology are pernicious, yea, heretical. In some school districts public meetings have been held protesting against its being taught, alleging it is inconsistent with the inculcations of the Bible.

The advanced student learns that miracles are incompatible with natural law; that God never intervenes, even in answer to prayer, to protect persons from being burned in furnaces; that life cannot be sustained for three days in a whale's belly; that virgins do not bear children; that the dead cannot rise, clothed in mortal form, and be seen of many.

It is very apparent, with this brief statement, that knowledge must be restricted, else the dogmas of the church must be constructed along new lines. The Catholics saw this, hence the real motive for their warfare on the common school system. For three hundred years the parent church refused to allow the Copernican system of astronomy to be taught in its schools, because it conflicted with Bible teaching. All the sciences, as they have sprung up with advancing knowledge, have met with similar opposition. To be consistent with its past, physiology must be opposed, and suppressed, if possible.

Patapasco, the name of a river in Maryland, means "Black Water."

Oumleuge, the name of a Georgia creek, means the "Boiling Stream."

Wonderland to Be Exposed.

It is questionable if there is any other region for geographical and archaeological research which promises to throw so great light on the early beginnings of civilization, with probably the origin of present religious thought, as that lying along the Indian Ocean, between the Gulf of Aden on the west, and Cape Has el Had on the east, a distance of 1,200 miles. The province of Yemen lies between it and the Red Sea, and that of Oman between it and the Persian Gulf. The country is known as Hadramaut. A low and barren range of mountains, with jagged rocks and deserts of sand, bound it on the north. Great Britain has a port and colony, with a population of some 40,000, on the Gulf of Aden, about one hundred miles east of the Straits of Bab-el-Mandeb. It is a seaport and resting-place for ships passing through the Suez Canal and down the Red Sea to the Indies.

Modern research has shown that Egypt, Nubia and Abyssinia were overrun by Semites long anterior to the historic period; that their first entrance into the country was gained by crossing the Straits of Bab-el-Mandeb, only about twenty miles wide, with numerous islands in its passage, and that they came from countries bounding the Persian Gulf on the north and east. They necessarily passed along this coast region of Hadramaut. Traces of ancient man are now found in this desolate region, and late discoveries have revealed the astonishing fact that the alphabet, which had been supposed original with the Phoenicians, had its real origin, so far as is now known, in Arabia.

Mr. J. T. Bent and wife, between two and three years ago, explored the ancient mines and ruined stone temples of Mashonaland; and last year the ancient sacred cities, mines and temples of Abyssinia. Now, as heretofore, they are in the service of the Royal Geographical and Archaeological Societies, and are making explorations in Arabia, giving special attention to this coast region which has been mentioned.

Their Religion Is Not of God.

Any system of religion built on fraud, and perpetuated by violence, is a false system. Any system which attempts to enlarge its powers by assassinations and slaughter, has its percentage in crime, and cannot be of divine origin. Pagan Rome was tolerant of all religions. She made war on none of them. Temples were erected and dedicated to Mithras, to Isis, to Serapis, and were protected with as sacred care as were those to Jupiter.

It was not until Pagan Rome was lost in Christianity that intolerance reared her hydra head. Then came violence, torture, death. Then came all the complicated machinery of the church for exterminating heresy. Then the fagot completed its damnable work. And then Catholicism was in her glory. She would brook no opposition, no rivalry.

The action of the Greek Church—the Czar of Russia her Supreme Pontiff—in regard to the persecution of the Jews, shows it is as tyrannical as her Catholic sister, and has as little regard for humanity if outside of her church fold. Her records are covered with blood.

Read the professed history of the Jews. If any reliance can be placed on their own story, they were barbarians, as rude, and as much given to violence, as are those who pretend to build their faith on the ancient creed.

If there was no other evidence of the falsity of Mohammedanism than the late slaughter of the Armenians, wherein it is represented full 6,000 were slain by brutish Turks, this would be ample to prove their teachings vile.

Buddhism, the mildest system of religion ever taught, with its five hundred millions of devotees—full one-third the entire population of the earth—has never sacrificed a single life, animal or human. In the propagation of the sublime teachings of its founder.

Spiritualism has never sacrificed one drop of blood on her altars, though she has a following of many millions. The heretical sects, and the Agnostics, and even Atheists, have a proud record in this regard. Reason—not violence, not blood—is the method they have employed to extend their faith. They who employ brute force to influence thought in any direction use the means employed by savages, and demonstrate in their action that their religion is of Pagan origin.

Harp of a Thousand Strings.

Dryden, the great English poet of two hundred years ago, seemed to grasp the real truth in regard to the conflicting teachings of the Bible, when in the preface to a Layman's Faith he wrote:

"It is the observation of Malmboorg, in his History of Calvinism, that wherever that discipline was planted and embraced, rebellion, civil war and misery attended it."

Mr. Dryden then informs his readers: "When the Papists ruled in England, they tyrannized over the people by pretending authority out of the Scriptures to depose princes. When we shook off their authority the Sectaries furnished themselves with the same weapons, and out of the same magazine, the Bible. . . It is but dubbing themselves the people of God, which it is the interest of their preachers to tell them they are, and they cannot dip into the Bible but one text or another will turn up for their purpose."

Mr. Dryden was of the Church of England, but "naturally inclined to skepticism," he tells us. In his last days he became a Catholic. He retained sense enough to see the Bible was employed by bigots of every creed in support of their views, however discordant. In that same preface from which we have quoted he tells his readers in these words:

"It had been better for the English nation had the Bible still remained in the original Greek and Hebrew, or at least in the honest Latin of St. Jerome."

THE ROLLING YEAR.

And Reflections Thereon.

On the eve of a new year, the student may be disposed to stop and inquire, Why does the year commence in winter, when snow and ice cover the land, and all nature seems in the throes of death? Why does it not commence in spring, when the earth is released from its icy grasp; when buds and blossoms decorate the trees; when birds return from their wanderings in more congenial climes; when seed-time comes and gives promise of covering the earth with flowers, followed by a harvest of fruits and cereals to supply food to animals and man through that long period while nature is in repose?

Winter seems the death of the year, and spring the period of its birth. On the 21st of March, when the sun crosses the equator in its journey to the North; when the days and nights are of equal length; when the cold of winter is gone, and spring is ushered in by the robes of green to usher in summer, commencing June 21st, followed by autumn on September 21st, to end with the dawn of winter, December 21st, which closes the fruitful year—then is the true time nature has indicated to commence the calendar.

The ancient names of the Roman months show that originally they who adjusted the division of time into months had a correct idea of the astronomical year; for we find July, before Julius Caesar toyed with the months, bore the name of Quintilis or fifth month; August was Sextilis, or sixth month; as September marked the seventh month; October the eighth; November the ninth; and December the tenth, as their names indicate. February was formerly the eleventh month, and January was twelfth and last, named after Janus, the two-faced god, who looked backward over the old year that was fleeing, and forward to the new one about opening. January and February were transposed by Julius Caesar fifty-six years before our era, when he reconstructed the calendar, and made the year commence with the winter solstice, instead of the vernal equinox, as was the case before that period.

March was named after Mars, the god of war, probably on account of the winds and storms of that month. April comes from the Latin *aperire*, to open—when the earth opens to receive seed for a new harvest. May is derived from Maia, the daughter of Atlas; and June from Juno, the sister, wife of Jupiter. The month was sacred to her.

Quintilis, as before stated, was changed to July by Julius Caesar, in honor of himself; and his nephew, Augustus, wishing to make his own name immortal, and be as big a man as his uncle, converted Sextilis into August.

Pope Gregory XIII, in 1582, remodeled the calendar, and ordered ten days to be dropped out of time, to make the 21st of March the period of the vernal equinox, instead of the 11th as it then was. The British Parliament, in 1751, indorsed this action of the Pope, and counted time thereafter as new style, and dates prior to the change as old style. Had Pope Gregory acted wisely when he was readjusting the calendar he would have commenced the year with the vernal equinox, discarded the puerility of the Caesars, and restored the ancient names to July and August; then commenced all the months on the 21st day of the present month, and given March and each alternate month thirty-one days, to be followed in each case by months of thirty days. February, closing the year, would have had ordinarily twenty-nine days, leap years thirty days.

The months and seasons thus adjusted in harmony with nature, then March would be the windy month; April the planting time; June, with the vernal equinox, the heat of summer; while July would complete the period of burning heat. The summer would close on the 1st day of September, (now the 20th) and bring us to the harvest days of autumn and its golden-rinded fruit.

Publishing House Winter Campaign.

When you receive this paper, commence what we have seen fit to designate as the Publishing House Winter Campaign—a campaign or work to make the Publishing House a grand success.

Every effort must be accompanied with a campaign: not a war-like campaign; not a hand-to-hand conflict; not the roaring of cannons and the clash of arms. None of the agencies of war are to be employed. Peace, grand, beautiful, sublime, will characterize this effort. See how men respond in war. To try to kill each other seems a pleasure sometimes. Our Winter Campaign is one of peace, of love, of charity, of kindness, of good-will towards every one of God's creatures. We want to establish a Publishing House, and in order to do so we have instituted a Winter Campaign—a genuine Winter Campaign; a campaign among those who take no Spiritualist paper. The field is a large one, as only one Spiritualist out of three hundred takes a Spiritualist paper. Now this Winter Campaign is intended to be a field for our present subscribers to work in. In order to obtain one more additional subscriber. This Winter Campaign involves no hardship of any kind—only a little vigilance is required. Exert that vigilance; keep your eye on the Publishing House.

Ready for the Publisher.

Prof. Johnson, the author of "Rise of Christendom," and many other publications, has just completed a novel, with a historical basis, wherein he exposes the conspiracy of the Benedictine monks to foist the Bible and ancient church history on a credulous world. No person is better qualified to write on the subject. If he shall add notes citing the ancient authorities on which he constructs his narrative, the volume will serve as a general index to those who may wish to verify his representations. We hope the publication will not be long delayed. Those who have read Prof. J's works are eager to see more from his pen.

THE WHOLE HORIZON.

As Analyzed by a Master Mind.

The World's (So-Called Irreverent and Heretical Examination for Itself.

Col. R. T. Van Horn in Kansas City Journal.

PUBLISHED BY SPECIAL PERMISSION.

There seem to be but few who can look at all sides of things or take in the whole mental horizon of the times. The responses that come to us on the current questions of what is called the "occult" are an illustration in exact point. "As a man thinketh so is he," is as true as the law of necessity itself. In a wider sense the rage or fad as to the "occult" is but one form of the awakening of mind—intelligence as never before in the history of humanity have the masses been as able to think as they are now—thanks to cheapened schools.

All the religious, and we may as well say all real, inspiration to knowledge rests primarily on just such things as the whole people are now inquiring about under the name of the occult. In the past their exposition and explanation have been given over to a restricted class—the priest and the professor—but now all who are equipped by a common mind—intelligence as never before in the history of humanity have the masses been as able to think as they are now—thanks to cheapened schools.

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The only thing on earth that inspires man to be what is called religious is the so-called supernatural, and when once the mind can grasp the fact that it is only natural, his ideas of religion change, and instead of a mystery it becomes a simple thing of correct living. To know that a wrong is an offense against ourselves, and will so work out as inevitably as a dose of physic, the incentive to avoid it is far greater than to consider it an offense against a power beyond us, to be settled for at some indefinite time in the future that is called eternity. The whole question is embraced in that nutshell. But as society has been constituted, all these suggestions of the mind have been referred to the expounders of the supernatural. The present is a debate on the question of reconsideration—on parliamentarianism would say—in committee of the whole.

We are inclined to this line of comment from reading an article in the December number of the Arena magazine, from Professor Max Muller, on "The Fair at Chicago." We confess we do so from a partly-mixed feeling of self-congratulation. Readers of those Sunday talks may remember that we characterized it at the time as its lessons the most remarkable event in the history of the human mind—or words to that effect. And now when a year after its close we find the man by learning and special study best equipped among modern scholars to express an opinion, agreeing with us, we must refer to it.

He calls it "one of the most memorable events in the history of the world." He says it is "unique, unprecedented, and could hardly have been conceived before our time." One declaration made by this chief scholar of Christendom will at once attract the attention of an intelligent mind. Speaking of the sacred books and writings of the world, he says: "Mark, first of all, that not one has been written by the founder of a religion; secondly, that nearly all were written hundreds, in some cases thousands, of years after the rise of the religion which they profess to represent; thirdly, that even after they were written, they were exposed to dangers and interpolations; and fourthly, that it requires a very accurate and scholarly knowledge of language and of the thought of the time when they were composed, in order to understand their true meaning."

This is a remarkable declaration, but there is no higher authority in modern scholarship than that which makes it. And when these sacred books themselves tell us from their own history that their authors rest solely and only on happenings that are now outspread before the civilized world in what is called the "occult," we can begin to see what the present "fad" means and why it exists.

As no founder of a religion ever wrote it up, but that task being the work of its professors hundreds or thousands of years subsequent, is all the warrant this age needs for its so-called irreverent and heretical examination for itself. The Parliament of Religion was the laying out the tale of sectarian dogmas, bigotry and proscription. Why? Because no man can pretend to be a scholar any more and deny the common origin of all religions—whether it be that of a Bushman or a Max Muller. And this common origin is a common attribute of humanity, as old as death, as young as birth—part of life, per se.

The fact is one thing—universal and recognizable—the use we make of the fact another thing. The distinguishing difference in the recognition of the fact in this age, and in past ages, is that now it is regarded as a fact in nature, while in the past it has been regarded as supernatural. This difference is only the effect of a wider knowledge. Time and time again we have referred to the fact that the concept of creation governed thought, and we must remember that our religions had their rise when this planet was regarded as the universe. Of course all occurrences that seemed to transcend its laws and phenomena, as that concept looked at them, were supernatural. It was inevitably so, so today to the intellect that sits at the feet of John Jasper.

But when we read these books and their record of certain phenomena on which their teaching was based, and read in the newspapers accounts of the same things occurring to-day, what is the suggestion? Simply that what was a thousand years ago and is to-day is the same thing, and could not be any different. That is all there is to this "occult" matter; but to the mind clouded with the hereditary conception of the supernatural, the wildest vagaries are but natural. One of the most serious obstacles to scientific progress is this thinking in the rut of a supernatural cosmogony. As long as our earth or ourselves are regarded as "made," by a power external to both or either, just so long will we fail to make "occult" things clear. You don't make a potato—the principle of life within makes it—only supply external conditions. That is the way the planet came to be and is the way man came also. When we can once think from that concept, occult things become the a b c of life and all its multifarious development and growth.

The fact referred to by Max Muller is a flood of light to the thought of the modern world, and is the cause of the great mental unrest of the present time. That its greatest development is in America is only natural. Here, for the first time in the history of humanity, we recognize no religion in the structure of civil government. In Europe the head of the State is the head of the church—or the policeman of dogmatic theology. The idea that the creative power, the Infinite, can be represented by what was a schoolboy or a football champion yesterday; is something that will not fit the swelling apparatus of the modern free school man. This is not a sneer, but a fact. But in more dignified phrase, what is the situation?

We can now go around the earth in seventy days. It seems a much smaller planet than when Columbus discovered America, but is a different world altogether. We now see that man is a common noun noun enough, and that he has always thought and must think from a common knowledge—that the Vedie sages saw, felt, lived, and died, and their religion was only their conclusions from the same state of facts. And so we are doing—with the added knowledge of what they thought, and how they read these common facts. They have had to think, looking at the sword of authority all the time. We have only the shadow of their conditions to obscure clear seeing. We know that a common fact and common phenomena may be used by a tyrant, a prophet or an impostor, to control, enlighten or deceive, so we discriminate between the fact and the user of the fact.

A thing we cannot understand is no longer a revelation, or because a person can manifest a force beyond the normal it is not a miracle, but a thing to be studied under some natural condition for the time undiscovered. This age knows there is nothing that may not be known. Once only the stomach could digest or analyze food substance, but today chemistry can do what indigestion shows the stomach cannot master. So with the "occult" and all that the term implies in science, religion or morals. It can be known by those who want to know, and all be explained to the rational comprehension of the human mind.

But this newer knowledge does not mean the exchange of one master for another. The wise man is no longer he who knows more than you do, or something you don't. The learned man is not he who has simply read books or has stuffed his memory with other people's thoughts, and tells you for a salary what they are. But the lesson of all these facts is to help men to stand alone. The teacher has his rights, so has the priest, but so have you—just the same. But you have more—the duty and obligation to exercise that right. Suicide is regarded with greater horror than is murder. Your refusal to use your own mind, to be your own master, is a far graver crime than the attempt to deceive you or use you in an other.

There can be as much crudeness and as complete a yielding of the reason and self-balance in occult things as in any form of mental surrender or insipience—for to give up your own mental guidance to any other authority or control is only a form of intellectual dissipation and demoralization. To live by the prescription of another is to put yourself in a mental and moral hospital. To ask to be guided and helped by superior knowledge and experience is a virtue and an enabling action, but to be dominated, controlled and made to do by authority is slavery and a surrender of the birth-right of the Creator's image. Worship is not the adoration of mystery, but the aspiration of knowledge.

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DECEMBER.

Of holly branch and mistletoe, And Christmas chimes wherever we go, And stockings pinned up in a row! These are thy gifts, December!

And if this year has made thee old, And silvered all thy locks of gold, Thy heart has never been a-cold, Or known a fading ember.

The whole world is a Christmas tree, And stars its many candles be. O sing a carol joyfully, The year's great feast in keeping!

For once, on a December night, An angel held a candle bright, And led three wise men by its light To where a child was sleeping.

HARRIET F. BLODGETT.

Prof. D. C. Seymour writes: "We closed our month's engagement at Victoria, British Columbia, December 8, with the B. Society of Spiritualists. We had full houses every Sunday evening and many callers at our parlors through the week for sittings, tests, and electric magnetic treatments. The society in Victoria is small in numbers but earnest and true in the new Spiritualist gospel of light and news from the spheres eternal." Mrs. Dr. Seymour and myself spoke alternately, giving platform tests, clairvoyant character readings, etc. Victoria is one of the prettiest little cities on the coast, being on the south end of Vancouver Island, B. C., and on a beautiful land-locked harbor that runs in from the straits of San Juan de Fuca, about 50 miles from the Pacific ocean. Thus, away here in this sunset land, nearly 3,000 miles from Chicago, where snowy winter never comes, where the green leaves on the trees and the green grass is always seen, and Christmas is as warm as May, Spiritualism has found a home with an army of believers and workers. We would like to make engagements for the winter months. Home address, Port Angeles, Wash."

There is no such thing as cheapness.—Ruskin.

In the meanest hut is a romance, if you knew but the hearts there.—Van Ense.

What is birth to a man if he be a stain on his dead ancestors to have left such an offspring?—Sir P. Sidney.

WILL YOU BE FAIR

And Not Raise H—II?

E. C. Getsinger's Claims Were Not Comprehended by His Critics.

Beethoven's Claims Were Likewise Not Understood.

It is to be hoped that those who criticize another's remarks, theories, or conclusions, will endeavor to be fair, even at the expense of losing a point. There is nothing so disgusting to a thinker and writer as the misquotation, (favorable) part quotation, twisting and contorting of his ideas and writing. Some do it intentionally in order to maintain their position. Some do it by a single point, and then, without looking or summing up the balance, fly to the pen in a tangent.

Among scientists and thinkers sarcasm is out of place. Insinuations are the weapons of the vulgar, not the learned. My motto is: "Come, let us reason together. I may lose a point, or I may be sustained by you; in either case, let truth be our aim." A writer's grammar may be bad when writing under poor conditions, but that neither detracts from his theories as a thinker, nor makes the grammarian a better scientist. We can teach a parrot to talk, but you cannot teach him to think.

In the George Cole circles, as reported in THE PROGRESSIVE THINKER, some spirit manifestations were suspiciously potent on the part of the spirit communicating, but being unacquainted with the circumstances, I shrink from crying fraud! fraud! Because I sustained the spirit's remarks, is not sustaining the medium; and if the medium devised these remarks, because I sustained them, I am not a fraud. I believe before I will a disclaimer have not been there.

The only grounds Mr. Perry has for his remarks on my defense in behalf of the Beethoven utterances, is the fact that I mentioned my desire to retain my faith in the manifestation, because I understood exactly what the spirit claimed and explained phenomena. I have no other guidance. Consequently, because Mr. Perry did not comprehend them as I did, he said in No. 258:

"It is of no account to me to learn that the communicating intelligence claims to be Beethoven, if he contradicts known facts."

I simply endeavored to show by some fine points in physics, as understood by me, that this communicating intelligence did not contradict facts, only apparently contradicted facts, because I understood exactly what the spirit claimed and explained phenomena. I have no other guidance. Consequently, because Mr. Perry did not comprehend them as I did, he said in No. 258:

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He feels so happy over the contents of 'The Encyclopedia of Death, and Life in the Spirit-World,' that he is writing to all his friends to be sure and obtain a copy. The book is sold for 50 cents, when accompanied with a yearly subscription to the paper, both costing \$1.50. If sold alone, the cost is \$1.50.

Of octaves, we enter the realm of the ethereal elements—the counterpart and multiplication of octave vibrations. When we thus exhaust a receiver, we take from it the elements coming under the head of matter or low forces, but the receiver is full of the higher elementary forces or ethereal matter. Base matter can only express its like in force, and that is a low vibration. As the force, as embodied in the vibration of the gong put into action by exterior force, can only be propelled by like elements.

"Hence, vibrations coming from base force (matter) can only be carried or propelled by base force—gases; and since we exhaust the gases in the receiver, we have deprived the gong of the elements or conductor necessary to propel its action, although our eye perceives a vibratory motion of the gong."

"Hence, when we express a sound, we express many degrees of action. It is sent out into space; there the sound is 'decomposed' as by a prism, each degree of action finding an element which corresponds to its action, and this element conducts this particular vibratory action onward and onward. Where we have had only one sound at first we have a variety now, and yet the unscientific would swear we had one sound before as well as after. Thus each particular vibration as sent out sets into action all the elements corresponding to it, and thus this note has increased in volume and strength." Consequently the sounds go on and on and finally reach the plane which consists of all like sounds, and there it makes up and unites with the great universal force—not as that sound uttered, but as a part of it; while the divided parts make up the whole."

The conductors of the various degrees of action composing an original sound, are the strata of like elementary atoms of force, hence, when an activity of sound is sent out with a certain force, it at once is conducted by this particular strata, hence it floats upon the same, yet to us passes apparently through the air. Hence, 'air is material matter (strata of force) and has extension.'

"Again, heat is heat when the vibratory action is so great that it operates against the air under resisting conditions: when not thus operating it is not great heat, but a temperature slightly above that of man."

Mr. Perry's remarks about a cold wave conducting an electrical current, not visible or sensible, as converted into heat, in Chicago, sustains my remarks about heat, for it must conduct the current to a smaller wave when he desires heat to manifest itself, hence is putting the current under a resisting condition, then the insensible phenomenon becomes sensible. Again

IMPORTANT QUESTION.

Is There Anything Practical in Spiritualism?

Few of us who bear the name of Spiritualist have not been met by the question, "Is there anything practical in Spiritualism?" often asked by those who differ from us, and often also by those who, well convinced of the truth of the phenomena, have not yet come to drink of its inner depths. They say: "Well, admitting all you say of the truth of spirit return, and all that clusters around this; admitting that it is an interesting study from a scientific point of view, what is to be gained by it? Of what advantage is it to us who have to plod our way through this mundane sphere? Is there anything practical in it?"

A casual observer, attending for the first time one of our phenomenal meetings, and listening to the messages and tests as given, would be well to be pardoned if he leaves the meeting with a pretty well defined impression that this one truth forms the essence of Spiritualism, and therefore there is nothing practical in it. Let us for a moment see. Under this name, for forty-five years we have declared to the world our belief in the possibility of spirit-return. Nay, more. We have declared that not only do we believe this, but that we have actual knowledge of it. Naturally, we are at once met by the demand for proof, and it is in and through manifestations of the spirit, as seen under the phenomenal aspect of this great truth, that we seek to establish our claim. But, having succeeded so far, we do not stop here; for we have but taken the first step into that realm which is as broad as the universe and as lasting as eternity.

The tiny rap, the message from the loved one, in order to perform its mission, should be as the first awakening of that inner life, that divine manhood and womanhood, the incentive, in fact, to a higher and a better life. The scientific to those who side of the question; to those who love it best, Spiritualism is their religion, their guide of life, and without fear of contradiction we say, it is the only thing claiming to be this, that can be said to be practical.

For what is religion? Is it not an inward perception of, and love for, that Infinite Intelligence which we call God? causing us to give outward expression to this loving kindness to our fellow-man; that attribute of the mind which develops in us the power to love and long for the good, and enables us in words and deed to reach the heights of self-sacrifice and moral integrity. I know that many of our orthodox friends will differ with me here, and tuck on other issues which we claim are absolutely outside the realm of religion.

What care we for creed, catechism, or dogma, if, under the illuminating power of the spirit, we have been able to perceive these truths and live up to their precepts—and to be a Spiritualist means to do this in the highest sense, and to do it not from fear of punishment or hope of reward, for this is not religion; but to do it because the love of God has illumined our hearts, because we have drunk so deep of the Christ spirit, and have been so imbued with the holy principles of his new commandment, "Love one another," that we as naturally turn to the good as flies to the sun.

Is there anything practical in it? We could almost smile did we not realize that at the question has also its shadowed side, for in it we see one of the misconceptions that have formed a stumbling-block to many a seeker after truth. We may, however, answer the question by asking another: Is there any path in life that its principles do not penetrate?

It is quite true, dear friend of the orthodox faith, we take issue with you on many material points; we think we hold the vantage ground when we declare the very foundations upon which you have erected your fabric of man's moral obligation, to be faulty and insecure; for it rests upon an external compliance with an external law, whilst we believe that "Man's true spiritual growth begins with the inner life, and requires that the spirit be free to work in the knowledge of that which is right," and whilst this added knowledge brings with it a sense of increased spiritual responsibility from man to man, it also brings a clearer perception of these obligations, and a greater desire to fulfill them, from an inward sense of justice and of right.

And it is when we have reached these heights that the new commandment of Olivet will have become the rule of our lives, and we shall breathe its spirit; then it will be that we may safely become to ourselves, "for the spirit will of itself enforce obedience to the law of love."

Surrounded by this precious light, our very Gethsemanes of sorrow are safely passed, and become as the "shadow of a rock in a weary land," enabling us to gather the rich fruits of the spirit, amidst the too brilliant glare of broken earthly happiness could not figure. Pausing on our journey in life amidst this grateful shelter, we can purify with a generous hand the flowers of sympathy and love, and carry out to the world the fragrance of truth, with those who weep and rejoice with those who rejoice. Learning for ourselves that there is no earthly happiness can be compared to that joy which comes of being overjoyed, enabling us, as his gaze upon the sleeping form of the dead, one gone before, even to rejoice to know there indeed is that immortality in which "death has lost its sting, the grave is swallowed up in victory."

his, then, is Spiritualism; and as the representatives of these truths, have we found them practical by being true to ourselves, true to the glorious principles of our cause? As a factor of spiritual power in the world, does Spiritualism stand where with such a standard should it stand? Sadly we answer, No. It is not ours to criticize the reason why we may, however, ask as individuals: Can we do anything to elevate and place it where it ought to be? We answer, Yes. As individuals we are responsible for our own lives, and to this extent are the custodians and responsible for the influence of these truths, and it will be when as individuals we come to a realization of this, and each in our own lives live up to the highest and best there is in us—when absolute purity of life, word and action shall be our watchword—that no longer shall the question be asked: Is there anything practical in it? For then shall the name of Spiritualism stand before the world as the synonym of all that is pure, just and holy.

CAROLINE CATLIN.

MATERIALIZATIONS.

He Doesn't Think Test Conditions Are Proper.

TO THE EDITOR:—Dr. Foreman, in the last number of THE PROGRESSIVE THINKER, demands that mediums for the phase of materialization should sit under test conditions.

Can it be possible the good man knows what he asks? Does he know the effect of test conditions upon the manifestations? I presume not. His opinion is made up from the result of sittings with "rich and like people, who, to be generous, have not proven very satisfactory."

Experience with many mediums, good and bad, honest or the reverse, satisfies me, at least, that if we would keep away from frauds and give our confidence to honest mediums, the former would soon go out of the business and the latter improve wonderfully. We think that with keen observation and fair intelligence, the truth or falsity of a manifestation should be decided without grabbing or violent interference with either spirit or confederate.

Unless you are sure, you certainly ought not to seize a form. And if you are sure, you need not.

For this reason no violence should be attempted. It endangers the life of the medium, and the idea that your doubts must be satisfied at such a risk is wrong.

As a manager of seances for materialization, I have determined never to permit the medium to be humiliated and insulted by submitting to test conditions. An examination of cabinet and surroundings before and after a seance seems reasonable and proper; to ask anything more is insulting, as it implies a doubt as to the honesty of the spirit work looked for.

We hope the good Doctor will not let his unfortunate experience with fakirs influence his better judgment, and we promise him, if we visit Stockton the coming year, to send him a complimentary note to wit with us, and we will try to restore his confidence in himself and other mediums.

A. HATCH.

449 Capitol Ave., Hartford, Conn.

MATERIALIZATIONS.

Should Demand Test Conditions.

TO THE EDITOR:—The great increase of fraudulent manifestations forced upon the earnest searchers after the deep and sublime mysteries of Spiritualism, by many mediums who are genuine in some of their phases, and by the downward, unprincipled, unmitigated frauds, has surely made the needs of the day some kind of honest, fair, unpersecuting and certain test conditions. Such conditions might diminish the number of frauds, and cut down the numerical variety of manifestations, but it certainly would give us only the genuine.

True, there are many eccentric old Spiritualists among the almost unanimous new converts who are easily fooled and ready to rise up in defense of anything and everything that purports to come from the Spirit-World. These are the people upon whom these vultures are feeding, and Spiritualism is now strong enough to call a halt. There have been some very proper suggestions made by others in THE PROGRESSIVE THINKER, in advance of this article, and as many upon the reverse side of the question.

What is to hinder materializing mediums, or fakirs, running a seance without any test conditions, from taking any amount of personating paraphernalia into the cabinet with them. That old chestnut of "grabbing" the spirit would be prevented, or at least the possibility of grabbing the fake would be obviated by the adoption of the wire or mosquito-bar cage. If the medium be genuine there need be no humiliation about absolute test conditions; it would only hold back the fraud and elevate the genuine; and as it is now the frauds, through their feats of legerdemain, can produce a more abundant crop of manifestations and draw the largest crowds. When a fake can stalk boldly into a cabinet that has "been examined," and with lace and other materials secreted about his person can walk out twenty to fifty imitations of spirit-figures to be kissed and danced with by fearful and loving dupes, and when he or she can take a live canary in their pocket, or a bunch of flowers, and make from twenty to fifty dollars a night every night in the week, with no "drawing" from their system except the nervous strain through fear of being "grabbed," there is no show for the limited manifestations of the genuine, truth-loving medium.

Again, it is often the case that in the examination of the premises and the medium for signs of humbug every wrong person is examined. The confederate is often the "manager" of the seances, who should be examined also. There is no burlesque in Spiritualism. It is either a genuine, demonstrable scientific fact or it is naught. I know it is a fact. I do not care how soon the "fool and his money part," but I do care for the grand and sublime truth of our philosophy and the honest skeptic, who is as often a poor, hard-working man and his wife, as it is one who is able to cast his pearls before swine.

I find that this time I need to say upon this question, this time. If I am compelled to in defense of my proposition I can explain just how most of the fraudulent manifestations are performed.

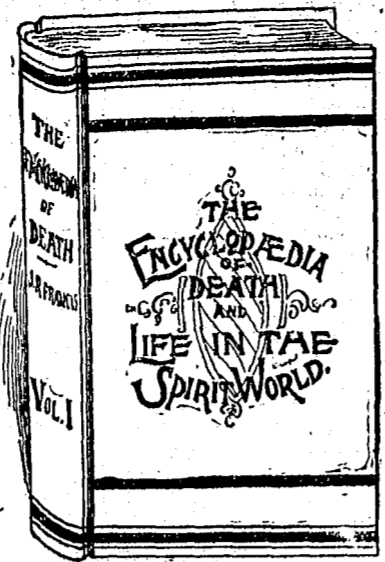
P. O. KERR.

Massachusetts Spiritualists, Attention!

The Annual meeting of the Massachusetts State Association will be held at First Spiritual Temple, corner Exeter and Newbury streets, Boston, Tuesday, January 1, 1895. Business meeting at 10:30 A. M. Mass meetings at 2 and 7 P. M. Addresses by H. D. Barrett, Washington, D. C.; Geo. Fuller, Mrs. R. S. Little, Mrs. Mary Caldwell, Mrs. M. T. Longley, Mrs. Carrie Loring, Rev. S. L. Deal, Dr. Chas. Hidden, Rev. Chas. Edgerly, Dr. Arthur Hodges, Rev. Juliette Yeaw, Mrs. N. J. Willis, Rev. A. Titus, Dr. Chas. Hendings, Thos. Grimshaw, Mrs. Hattie Mason, and, if possible, Edgar W. Emerson, F. A. Wiggins and Miss Abby Judson. Questions of importance to Spiritualists will be discussed. Let every Spiritualist that believes in protecting and aiding honest mediums attend. Let all who believe in medical liberty attend.

FRANCIS B. WOODBURY, Sec'y Mass. State Association.

The peasants of Germany, Sweden and Russia subsist almost wholly on rye bread.



Any one who sends us a new yearly subscriber can have the Encyclopedia of Death, and Life in the Spirit-World, for 50 cents. The subscriber can also have it for 50 cents. Any one who desires the book can easily get a new subscriber. Try it.

HE WAS DELIGHTED.

The Views of a Prominent Journalist.

TO THE EDITOR:—I was delighted beyond measure to receive through the mail a copy of your Encyclopedia of Death, and Life in the Spirit-World. I have glanced at it preparatory to reading the work carefully. It appears to me to be a remarkable volume and one that will open the eyes of the world to many sublime truths in connection with the "Hidden Self." To emancipate the human race from the bondage of superstitious fears in regard to death, I regard as a high mission, and one that you will be likely to accomplish in a high degree by the publication of your great work. Every true Spiritualist in America should have this book and loan it to outsiders from time to time, thus spreading the "glad tidings of great joy" which the book enunciates so forcibly.

A. W. MOORE.

Rochester, N. Y.

A VETERAN SPIRITUALIST.

He Has Read the Encyclopedia with Great Interest.

EXCELLENT TO DO MISSIONARY WORK—DREAD OF DEATH—AN ACT THAT IS WORTHY OF IMITATION.

TO THE EDITOR:—The Encyclopedia of Death came duly to hand. I have read it with great interest, and feel that it is a book well calculated to do missionary work. It ought to have a large circulation. How I wish my father could have read such a book a few years before he died, for he had a great dread of death, notwithstanding the fact that he was a member of the orthodox church. In a communication to me a few years ago he wrote: "I am glad you have not that fearful dread of death, which I had all my life." I am convinced there are many who feel as he did. I shall do all I can to increase the circulation of the paper and book. For this reason I subscribe for two copies of the paper and books and sent them to two of my friends. I hope that many others will do the same.

JOSEPH BEALS.

THE ENCYCLOPEDIA.

Words From a Veteran Worker.

TO THE EDITOR:—The Encyclopedia of Death is at hand. It is a handsome-looking volume, and is just as good as it looks. From a hasty glance at its contents, I judge it to be an exhaustive treatment of the Spiritualistic philosophy of death. It will be a valuable acquisition to any Spiritualistic library, and will, no doubt, meet with a very large sale, not only among pronounced Spiritualists, but investigators, skeptics and all who take any interest along such lines of thought as embodied in this very instructive and interesting book. I think it will double (and, were it not for the distressing state of business and scarcity of money, triple) the subscription list of THE PROGRESSIVE THINKER within six months. Success to the New Departure.

THOMAS LEES.

THE OLD YEAR.

Come closer, friend, the old year dies, The air is tremulous with his sighs; The evening shadows, drear and dim, Fall solemn like a requiem, And specters rise at memory's call, And fill again the silent hall; We count their presence, old and young, And hear again the songs they sung; And pledges given, and friendships won, Come crowding back, one by one. As softly down the shadowed west The old year slowly sinks to rest, Come let us talk of gladness cheer, And welcome in the coming year.

For us to-night I would prepare The fireside hearth and easy chair, With hearts glowing would welcome in The absent ones of friend and kin; They who light our hearts will stay Till early break of New Year's Day. If these dear ones around us glide, We'll have no other guests beside, Come, let us see the old year out, And welcome in with merry shout. The heralds of the New Year's Day, For revelers rare in truth are they.

So let us merry be to-night, With crackling fire and blazing light; We'll talk of duties to be wrought In high and conscientious thought. The old year's sad and grieved face Shall leave no shadows in this place; For bravely, blithely, comes anew The New Year's greeting, warm and true. So let us sing no funeral hymn, Nor chant a solemn requiem; Over the old year's dying breath—The soul shall triumph over death!

BISHOP A. BEALS.

Hall's Hair Renewer contains the natural food and color-matter for the hair, and medicinal herbs for the scalp, curing grayness, baldness, dandruff, and scalp pores.

SPIRITS-ATLANTIS.

CONTINUED FROM PAGE 8.

holiday mood—hence there was never disorder. We had legends and romances, too. But beyond the city there was a deep ravine, spanned by seven arches of the living rock. At the ravine's end there was a deep, pellucid pool, and tradition declared that one might be healed of any malady if he would pick up a clean white pebble upon the seashore, carry it under all the seven arches, throw it into the middle of the pool, and step down into the water just as the outermost ripple touched the shore.

NATURE WAS ATLANTIS' RELIGION.

"Nature was all our religion. Carefully as I was taught, I never heard of God or a Supreme Being until I came into Spirit-life. Yet I recall that as a child I was taken into a great building, which must have been a temple. It stood upon the flat top of a great circular stone pyramid, only the hundred feet high. It was open at the sides and only partially roofed. A tall, long-bearded man stood at one end talking to the people who were gathered there, and pointing occasionally to certain stars. I recall, too, that when the new moon came out the people became excited and flocked to the temple on the pyramid. They wore gala clothes and carried great quantities of flowers, but if they offered sacrifices I do not know it."

"I think their belief was that death did not end everything. The soul, the essence, survived and went on to a superior condition. But I was not taught this, nor any other dogma. Indeed, dogma of any sort was singularly lacking in the Atlantis scheme of life, notwithstanding they had a high scale of morality. What they may have lacked in progressiveness they made up in stanchness for what they held right. Marriages were fewer than at present, since it was the unwritten law that none physically or morally diseased or blemished should be allowed to enter that state. Illegitimate children were unknown; neither was there any grinding poverty. So when a child came into the world was rejoicing in the household. The cultivation of natural right, too, developed a keen sense of honesty. I never saw a lock upon a door, and theft was unknown in all the length and breadth of Cyre."

"Consonant with their simple and natural life, the Atlantians had a magnificent physique. They were tall, perfectly proportioned and commanding, with yet an engaging gentleness of speech and manner. In spite of their rude environment they were truly gentle people—and it is in their behalf more than my own that I have attempted this rambling record of some part of our lost life."

Princess Wynona, even, does not exhaust the category of Mr. Little's marvelous experiences. Here is what he has to say concerning slate-writing:

SOME SLATE-WRITING.

"Slate-writing is at once one of the most startling and the most convincing of occult manifestations. It is also one of those most often fraudulently attempted. Experience has taught me to put no faith in anything coming through a medium who refuses to let you examine and wash the slates, or to keep them in your possession uninterruptedly throughout the sitting, or who insists upon taking the slates into a darkened room, a cabinet, or upon holding them under a table. In other words, have your slates demonstrably clean, let the manifestation come in the light—and do not take your hands or eyes off them until the end."

"In several years' experience I had got satisfactory messages, along with pictures sketched in crayon or colored chalks. Then the idea came to try for pictures in bronze. Acting upon it, I got half a dozen colors of bronze powder; then in company with the medium, I chose two slates from a pile of, perhaps, a hundred, washed them carefully and laid them one above the other on a table in a well-lighted room. No cloth was laid over them. The medium set the phials of bronze powder upon the upper one and put a cup of varnish upon the table beside the slates. Then we two sat down, one on either side of the table, but not touching the slates. After an hour's waiting we found upon the under side of the top slate a picture about seven inches high of a young woman in flowing robes, spangled with stars. It was traced in gold, and had at the foot in gold letters:

"IN SEVERAL YEARS' EXPERIENCE I HAD GOT SATISFACTORY MESSAGES, ALONG WITH PICTURES SKETCHED IN CRAYON OR COLORED CHALKS. THEN THE IDEA CAME TO TRY FOR PICTURES IN BRONZE. ACTING UPON IT, I GOT HALF A DOZEN COLORS OF BRONZE POWDER; THEN IN COMPANY WITH THE MEDIUM, I CHOSE TWO SLATES FROM A PILE OF, PERHAPS, A HUNDRED, WASHED THEM CAREFULLY AND LAID THEM ONE ABOVE THE OTHER ON A TABLE IN A WELL-LIGHTED ROOM. NO CLOTH WAS LAID OVER THEM. THE MEDIUM SET THE PHIALS OF BRONZE POWDER UPON THE UPPER ONE AND PUT A CUP OF VARNISH UPON THE TABLE BESIDE THE SLATES. THEN WE TWO SAT DOWN, ONE ON EITHER SIDE OF THE TABLE, BUT NOT TOUCHING THE SLATES. AFTER AN HOUR'S WAITING WE FOUND UPON THE UNDER SIDE OF THE TOP SLATE A PICTURE ABOUT SEVEN INCHES HIGH OF A YOUNG WOMAN IN FLOWING ROBES, SPANGLED WITH STARS. IT WAS TRACED IN GOLD, AND HAD AT THE FOOT IN GOLD LETTERS:

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QUESTIONS AND ANSWERS.

This Department is under the management of the distinguished author, speaker and medium.

Hudson Tuttle.

Address him at Berlin Heights, Ohio.

H. N., Idaho Springs: Q. What is the explanation of Rev. xi, 8: And their dead bodies shall lie in the street of the great city which spiritually is called Sodom and Egypt, where also our Lord was crucified?

A. The meaning is involved with that of the whole book, which has been an unsolvable riddle to theologians. It would be as profitable to attempt to gather the meaning from the incoherent vent of insanity, as from this lurid fancy of a mind overpowered by religious zeal. The famous writer of Revelations seems to have had a smattering of the solar worship and a knowledge of the wild utterances of the unkept Hebrew prophets, and like all ignorant persons with vague and ill-defined ideas, mingled all together in a witches' pot, around which the theologians have gathered, and with devout attention sought to penetrate into its muddy depths. Commentaries have grown like mushrooms, each cancelling the other, and the enigma remains unsolved—unsolved because it is nothing but a shadow!

Let us stop reaching after this old and mouldy fruit. Whatever savor of life it may once have had is lost, and it is now dead. The whole Bible is a dead book written in a dead tongue. Whenever it attempts to give an explanation of a fact of nature it is false—in its geography, in its cosmology, in its geology, in its astronomy, in its ethnology. In its history it is mainly a moral, but in its illustrations characters, in its political ethics, it is immoral and reprehensible to the last degree. There is scarcely a noted character, from Genesis to Revelations, that if living in the present age, would not be sentenced to the penitentiary or kept in an asylum.

To attempt the interpretation of Bible texts is a waste of time and energy, which would better be given to the living questions of the day.

E. S., Long Island: Q. Not being able to see or hear the leading speakers and writers in the cause, the next best thing is to have their pictures; are their photographs for sale, and where can I procure them?

A. Photographs are for sale of many of the most noted, but nothing like the number that ought to be. Feeling this want, Mr. B. D. Jackson and Mrs. A. H. Jackson are preparing an album that will include as far as possible photo-engravings of all the best-known workers. Those wishing to do so will thus be able to secure at a nominal price an interesting portrait gallery.

D. G., Thorndyke, Me.: Q. I am a genetic healer, but take on the face of those I treat, and am now almost disabled by doing so. Is there a remedy?

A. This is a quite common occurrence, and may be prevented by strengthening the will against it. Constant treatment of the sick, or use of the magnetic force, is the best corrective.

"R." Melbourne, Australia: Q. Are any faculties of the mind depraved?

A. As every faculty has a function to perform, else it would not exist, any more than a superfluous organ, the natural activity of all faculties is essential to well-being. What is this natural activity? It is activity within the sphere of each, to the point where the superior receives only benefit. The body being created for the mind, its appetites were given for its proper growth and sustenance, and are for this end productive of food. But if they seek gratification beyond that sphere, they are destructive of the purpose of their being. We at once say this is unnatural, wrong and depraved. The ideal man is a reasoning, moral being, and every faculty and function promises that result. Whatever interferes with growth in that direction is wrong—depraved.

Hunger is the demand of the body for food. To answer such demand is the first duty of being, as life itself depends on it. To partake of food of such quality and in such quantity as is demanded, is right and is happiness. If, however, we eat for the gratification of this appetite when the body makes no demand, and of deleterious food, we defeat its purpose and bring pain and disease. The same is true of all other faculties. Each has an appropriate sphere, in which it is useful and productive of good. This sphere is bounded on one side by the body, on the other it reaches to the mental qualities, which depend on and grow out of it. The gourmand destroys his intellect and moral sensibilities by his white hunger should be by the body wants of the body, which stimulate and do not interfere with mentality, same is true of the desires and in their relations to the intellect. To present this subject in its broadest sense, as immortal spirits we have an infinite future of development before us. But development must come through spiritual faculties. Hence the gratification of physical desires should only reach that point where they conduce to our spiritual welfare. Our progress dates to the beginning of being. The physical body is an incident of earth-life, to be cast aside at death. Its use and purpose is to bring the spirit in contact with the physical world for its development. While this earth-side of our nature is of primal consequence, it sinks into utter insignificance when compared with the infinite life beyond. It should be conducted in strictest reference to future well-being and happiness, and the pleasures of the moment yield to those of the future; the mortal to the immortal.

A. M. B., Dayton: Q. (1) What is the testimony of departed spirits as to the best method of disposing of bodies of the dead—cremation or interment?

(2) What are their reasons for preference; and has either any influence on their return after death?

(3) The testimony is tinged with views entertained in this life, but I think the majority testify to their preference for cremation. There can be no objection except what comes from the old idea of the resurrection of the body, which is the result of heredity, coming down from the remote time when the body was mummified. It makes no difference to the departed spirit what disposition is made of the body. Often not realizing death, or as in a dream, expecting to return to the physical form, the spirit lingers until it is disintegrated, and in such cases it would be fortunate if the body could be suddenly resolved into its elements. On the living, the effect is to be most considered. Cities and densely-populated districts have the question to meet, and to them it means pestilence or health. In this light all well-informed spirits have testified in favor of the sudden diffusion of the body by the flame.

The character or ability of the freed spirit is not permanently affected by the body it once inhabited.

S. W., Manchester, Eng.: Q. How shall we account for the writing by living persons automatically through the hand of Mr. Stead?

A. Mr. Stead, who began with running down Spiritualism, finding it paid better to run it up, suddenly became a medium with claims no medium ever made before, and with the assurance of new converts to any cause, he considered that with him the new light dawned on the world, and before him there had been no investigation, and no mediums worthy of mention. It was not enough for his hand to "automatically" write messages from the dead; but it could be used by the living also. All he has to do is to mentally request a friend hundreds of miles away to write, and he obediently does so, although unconscious of the act. This, the most wonderful of all the new order of psychic phenomena, and perhaps there is not a Spiritualist in the world who believes it. How can Mr. Stead distinguish between a spirit in the body or out of it? How does he know, or can he know, that it is not a spirit, using the name of a person on earth? That a person may appear at a distance from their physical bodies has been quite well established by facts, and the possibility of writing "automatically" may be granted, but not without the consciousness and will of the actor. It is such a "bull" story which has been discredited all that Mr. Stead has said or may say of Spiritualism. It may well be said that the man who will so easily set up such claims is unreliable in all the other statements he may make.

He is hypocritical as to terms, yet uses "automatic" in a sense that is entirely unwarranted, if he would have believed that spirits write with his hand. Automatic, as applied to an instrument or machine, means that such machine is so planned that it will do what it is designed without further assistance. The intelligent it manifests has gone into its construction, and its running requires nothing but the power applied. How does this apply to "automatic writing"? It would convey the meaning that the hand was so planned that the application of muscular force caused it to write of itself. When one wishes to avoid the plain statement that the spirits used his hand to write, he can euphemistically say, with a touch of scientific jargon: "My hand wrote automatically," that is, of itself.

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As the hand cannot write intelligently without being moved by intelligence, "automatic" thus applied is a misnomer and misleading. There can be no automatic writing by the hand.

When a medium says he writes or speaks automatically, he means that he does so unconsciously, and by the force of a spirit other than his own.

W. P., Guilford: Q. Are mind-reading and thought-transference done without aid from the Spirit-world?

A. They depend on the same law by which spirit-communications are made, for man is a spirit before the death of the physical body, the same as after. Thought-transference when it takes place between a spirit and a mortal is called a spirit-communication. It may take place between a mortal and a spirit, for spirits may know of their earthly friends by their means at a great distance, because of their exceeding sensitiveness. In investigations it is always best to make a clear distinction, and not unduly refer phenomena to a purely spiritual source.

Edna Dean Proctor.

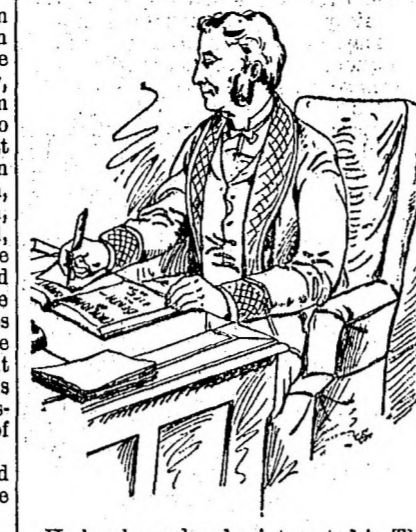
The gifted New England poet contributes this exquisite little Christmas poem:

The maiden months are a stately train—
Veiled in the spotless snow,
Or decked with the bloom of Paradise
What time the roses bloom,
Or wreathed with the vine and the yew,
When the notes of harvest glow.
But O the joy of the rolling year,
The queen with peerless charms,
Is she who comes through the waning light.

To keep the world from harm—
December, fair and holly-crowned,
With the Christ-Child in her arms.
EDNA DEAN PROCTOR.

The Old Ship, Superstition.

Is it any wonder that the so-called Christian world stands aghast on the deck of the old ship, Superstition, largely freighted, as it is, with tyranny, bigotry and prejudice?



He has been deeply interested in The Encyclopedia of Death, and Life in the Spirit-World, and is now writing to all his friends to send \$1.50 to THE PROGRESSIVE THINKER OFFICE, and obtain it and a year's subscription to the paper. If not sold in connection with the paper the price is \$1.50.

SPIRITS SAY IT'S BEN.

They Declare Harrison Will Be Elected in 1896.

KATE FIELD ATTENDS A SEANCE AND THE MEDIUM DECLARES THAT THE HOOSIER EX-PRESIDENT IS THE COMING OCCUPANT OF THE WHITE HOUSE.

I attended a very remarkable seance recently, at which a clairvoyant, Mrs. Baldwin, answered questions that had been written on slips of paper and held in the writers' hands, says Kate Field in her Washington. The audience was promiscuous.

After being blindfolded Mrs. Baldwin called out name after name, told what each person had written, and answered each question. Every person so called stated that Mrs. Baldwin was correct. Mr. Baldwin proved this assurance by securing the slips of paper and reading them aloud. As some of my friends were answered truthfully I have no reason to believe that the rest were not equally so.

Clairvoyance is a fact, and Mrs. Baldwin is the most remarkable public performer I have yet seen. Whether she is a true prophetess quite another matter. If she is, the republican has reason to rejoice. One well-known gentleman asked, "Will the democratic party win in 1896?" "Toll Mr. W.," said Mrs. Baldwin, while Mr. W.'s bit of paper still remained in his possession, "that the democratic party will be defeated in 1896." Mr. W. was a very much surprised man, and laughingly admitted that his question had been answered.

"Toll Mr. Blank," continued Mrs. Baldwin, "that Benjamin Harrison will be the next president." Mr. Blank had asked who would be the next president. Mr. Baldwin has such faith in his wife's prophecies that he offered to bet on Harrison then and there, though he is a Cleveland man.

This announcement was received with great applause, and led to a side remark by a very clever man that surprised me very much. "Now, that woman's prophecy is very likely to come true."

The above from a Chicago daily, and it might be well for Spiritualists generally to remember the prophecy made.

A Rare Musical Treat.

The piano and song recital at "Kimball Rehearsal Hall" on Wednesday afternoon of last week, by pupils of Mme. Anna Migliara, teacher of singing, and Mrs. Rosalie Magnusson-Lancaster, teacher of piano, assisted by Miss D'Unger, reader, was indeed a rare musical and literary treat to a large and appreciative audience. The duet, "Dusky Night," by Mrs. Fallis, soprano, and Mrs. Clason, contralto, was rendered in a very pleasing and artistic manner. Both of these ladies have sweet and powerful voices of high cultivation.

Miss Tinker's piano solo, "Hungarian Dance,"—Rubenstein—was most acceptably rendered.

Mrs. Fallis's two songs, "This Love That Makes the World go Round," and "The Carnival were highly artistic renditions of two lovely songs, which showed her sweet, powerful and cultivated voice in its real excellence, and brought forth rounds of applause from the audience, and a beautiful floral tribute (a star surrounded by laurel and tied with a bright red ribbon) from her admiring friends.

Miss Brown's piano solo, "Polonaise," opus 26, No. 1.—Chopin—was one of much merit.

Miss D'Unger's monologue recitation, "Reconnoitering, Skirmishing, the Duel, Reconnoitering," was a strong example of her ease, grace, and elocutionary powers, which brought forth a hearty encore, to which she responded with "The Love Back Car."

Mrs. Clason's two songs, "Flower Song," (Faust), and "Good-Bye, Sweet Day," were exemplifications of her magnificent contralto voice and exquisite method, which elicited an enthusiastic encore, to which she responded with "Mamma's Love Song."

Miss Edwards' piano solo, "Rhapsodie Hungroise, No. 2," was one of artistic merit and showed careful and studious training.

Mrs. Lancaster's piano solo, selected, was given in a manner which only a true artist can portray. Her delicate touch, rapid runs and powerful "forte," were so artistically and feelingly rendered as to arouse her hearers to an enthusiastic encore, which was responded to with another beautiful selection. Mrs. Lancaster is a new-comer to Chicago, and certainly deserves a prominent place among the best pianists in our midst.

The pupils of Mme. Migliara and Mrs. Lancaster may well be proud of their teachers, and in turn these two noted teachers may justly be proud of the pupils, and the appreciative public good of both.

There were several Spiritualists among those who took part.

ALL SUFFICIENT.

The Encyclopedia of Death.

INTERESTING INCIDENT.

Instantaneous Spirit-Painting.

We have had some unpleasant, dull weather this fall—not only some, but a good deal; but when THE PROGRESSIVE THINKER comes it always brings sunshine, at least in one's mind, even on a rainy day. It came this week in very pleasant weather, and it was so full of good things that it made the pleasant day pleasanter; it "gilded refined gold and painted the lily," there was so much good reading. I do not wonder that it has the largest circulation of any of our papers, and it is bound to increase on its merits; and your "New Departure" offers a valuable and readable book at a nominally low price, which every Spiritualist and thoughtful person will want to have.

I have never met a man who has paid his dollar for it, that did not say it was worth as much or more than any other spiritual paper, and ought to be \$3 instead of \$1. With 50 cents additional, to have this valuable and interesting book sent with it, it seems to me a rare chance, and I feel sure Spiritualists and all thoughtful people will want to read "Death, and Life in the Spirit-World." Certainly do not agree with Mr. Savage when he says: "What people want to know to-day more than anything else, is whether death is the end." I am sure it is not. I have never seen the Spirit-world, nor have I seen Europe, but I am as sure of the one as I am of the other.

In this week's paper, as I have said, were many good things. I was glad to read Mr. Dabner's letter from Honolulu. I knew he was going there, and I often do autographically. Then, your article on the "Grandmother" was real good reading. I will not review the paper and occupy space, for others can see beauties as well as I; but I lingered long over the article on the last page, on "The Mysteries of Mediumship," or Oxley's experience with David Duguid of Glasgow. I am a veteran myself, of wide experience, but I like to read relations of such experiences, for I know they are reliable, for I have had the same, and liking to hear such accounts, I presume others do too, and I will write one which has not been published before. I am, as I said on my friend Mrs. Sargent.

Mr. Colchester, who died some fifteen or twenty years ago, was one of the most remarkable mediums I ever saw. His phases were something like Charles Foster's; he had writing on his arms, and independent writing on cards, which were tests, and independent pictures and drawing. He seemed to interest Mr. Sargent, and we went together to his seances quite often. On one occasion when we were going to a seance at the house of Daniel Farrar, he said to me: "Look at this! My hand is writing on a diamond pin, the stones set in platinum, and rings of the same precious stones, set in different shades of gold. So poor am I in worldly treasures, that all my meagre belongings, if sold, would scarcely bring so much rare metal as this precious picture holds, and yet so rich am I in its possession, and in the knowledge which it teaches of the wondrous possibilities of spirit power, that I assure you earth does not hold money enough to buy it from me!"

The slate-writing was satisfactory in every particular—all our questions answered with minuteness and strongly marked individuality of the person questioned, and in every case the name signed as we had written it. As most of our questions were of personal interest only, I will not transcribe them; but I received one which I feel ought to be read everywhere by Spiritualists and the public who know of the outrageous treatment received by Mrs. M. E. Williams recently in Paris. I know my spirit guardian, "Peace," felt great interest in all mediumship and especially in the work of Mrs. Williams, from the fact that he had first and often manifested to me in her cabinet, and from having been intimately associated with her in her work during the sixteen months I resided with her and took charge of her seances. I therefore asked him for his word in regard to her persecution in Paris. I gave his answer verbatim:

"My Dear One—I will say in regard to Mrs. W. that every medium is liable to persecution, especially in the U. S., where we have Catholicism rules. Mrs. W., through the influence, has made a step that will eventually benefit the whole world. When she made the step she expected all this, but like Hypatia, boldly faced it, and risked her life and reputation that the truth should be known. Do not worry, she will be victorious, and in the years to come Spiritualism will thank the noble medium for following the instructions of her spirit guides. Lovingly yours. PEACE."

I wish to add nothing to this strong and reasonable testimony from one who was persecuted and driven from the spirit side of life, but in confirmation of the words, "she expected all this," I will testify, as many others I am sure can also do, that Mrs. Williams did have foreshadowings of the trouble before her—that she often expressed them, and that the cheerful send-off which friends gave her, with tokens of flowers and words of good will and God-speed (in spite of all her efforts to be cheerful for the friends' sake), were shown to her in vision in funeral sitting.

I must not close my brief account of this slate-writing seance without saying that one pair of slates was laid on top of the table, just before the sitting ended, and was in full sight every moment, with the strong daylight pouring directly on it from the window. We could plainly hear the writing going on, as if a whole long, strong slate-pencil were being used, industriously scratching, and crossing all the t's and dotting the i's.

OLIVIA F. SHEPARD.

The baldric, so often mentioned in early dramas, was an ornamental belt passed diagonally across the body.

Wheel farthings were the enormous supports to petticoats worn in the days of James and Charles I.

The earliest shoes were simply pieces of hide or skin drawn in purse-fashion around the ankle with a string.

The Greeks, when traveling, wore hats in winter of cloth or felt; in summer of plaited straw, with broad brims.

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A Little Boy.

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"Come with me to my garden and play—
To my garden in the sky."

The angel's face was bright and kind,
Her voice was sweet and bland,
And the little boy, with expectant joy,
Eagerly grasped her hand.

And that is why, as the days go by,
There is nothing but sorrow for me,
For my only joy that little boy,
With his happy, noisy glee.

WILLIAM WEST.

MRS. ABER IN NEW YORK.

A Good Word for Mrs. Williams.

TO THE EDITOR:—The wonderful concentration of mediumistic power in New York City, at the present time, makes glad the hearts of all true Spiritualists in that city and vicinity. Among the latest and rarest acquisitions to the ranks of brave and earnest workers, Mrs. Mabel Aber has taken a high place. Quietly dignified, and unpretentious in manner, she wins at once the hearts of all spiritually-unfolded persons who are privileged to know her; they sense immediately her candor and devotion to her work.

I propose in this letter to relate only my sitting with her for independent slate-writing and porcelain painting, during the afternoon of a materializing seance I enjoyed until another time. My sitting was on Friday, November 23d, at 3 P. M. A lady friend accompanied me, and we saw the little camp-table placed in the light corner, by the window, with its blinds thrown back, so that daylight had full swing. A simple and very thin blue cambric curtain was placed across the table, to form the cabinet. I thoroughly examined the slates and porcelain, and put my private mark upon them. We wrote our questions (the medium insisting on leaving the room while we did), addressing by name the spirit friends from whom we wished most to hear, folded and placed them between the slates. The clean piece of porcelain was tied tightly with strong twine between two of the slates. No bit of pencil was used, and only a small piece of porcelain, with tiny deposits of oil colors fresh from the tubes upon it, was laid out on top of the slates. Mrs. Aber held one end of the slates and I the other. The spirit friends were constantly communicating with us by the raps, and in fifteen minutes told us their work was finished. The slates were eagerly unbound, and were both written full; while on the porcelain, with paint all fresh and wet, was an exquisitely designed and elaborately shaded picture, of the loveliness of which my pen can only suggest the faintest hint. Pansies, forget-me-nots and carnations were closely grouped in the center, with two side flowers with which I am not acquainted, and most wonderful of all, the whole topped and backed by sprays of gold and platinum. A spray of golden rod, two inches long, in one shade of gold, is at the top; the spray, ripened green, at the sides in another shade of gold, and one spray in platinum.

That through the slates elements of paint were carried, and reproduced as heavily as if they had been laid on by a mortal painter in the ordinary way, was greatly astonishing; but where did they find gold and platinum to draw from? My eager question was soon answered as to where they came from, but as to how they came I shall not know until I too am a chemist artist working from the spirit side of life. My lady friend wore a diamond pin, the stones set in platinum, and rings of the same precious stones, set in different shades of gold. So poor am I in worldly treasures, that all my meagre belongings, if sold, would scarcely bring so much rare metal as this precious picture holds, and yet so rich am I in its possession, and in the knowledge which it teaches of the wondrous possibilities of spirit power, that I assure you earth does not hold money enough to buy it from me!

The slate-writing was satisfactory in every particular—all our questions answered with minuteness and strongly marked individuality of the person questioned, and in every case the name signed as we had written it. As most of our questions were of personal interest only, I will not transcribe them; but I received one which I feel ought to be read everywhere by Spiritualists and the public who know of the outrageous treatment received by Mrs. M. E. Williams recently in Paris. I know my spirit guardian, "Peace," felt great interest in all mediumship and especially in the work of Mrs. Williams, from the fact that he had first and often manifested to me in her cabinet, and from having been intimately associated with her in her work during the sixteen months I resided with her and took charge of her seances. I therefore asked him for his word in regard to her persecution in Paris. I gave his answer verbatim:

"My Dear One—I will say in regard to Mrs. W. that every medium is liable to persecution, especially in the U. S., where we have Catholicism rules. Mrs. W., through the influence, has made a step that will eventually benefit the whole world. When she made the step she expected all this, but like Hypatia, boldly faced it, and risked her life and reputation that the truth should be known. Do not worry, she will be victorious, and in the years to come Spiritualism will thank the noble medium for following the instructions of her spirit guides. Lovingly yours. PEACE."

I wish to add nothing to this strong and reasonable testimony from one who was persecuted and driven from the spirit side of life, but in confirmation of the words, "she expected all this," I will testify, as many others I am sure can also do, that Mrs. Williams did have foreshadowings of the trouble before her—that she often expressed them, and that the cheerful send-off which friends gave her, with tokens of flowers and words of good will and God-speed (in spite of all her efforts to be cheerful for the friends' sake), were shown to her in vision in funeral sitting.

I must not close my brief account of this slate-writing seance without saying that one pair of slates was laid on top of the table, just before the sitting ended, and was in full sight every moment, with the strong daylight pouring directly on it from the window. We could plainly hear the writing going on, as if a whole long, strong slate-pencil were being used, industriously scratching, and crossing all the t's and dotting the i's.

OLIVIA F. SHEPARD.

The baldric, so often mentioned in early dramas, was an ornamental belt passed diagonally across the body.

Wheel farthings were the enormous supports to petticoats worn in the days of James and Charles I.

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THOMAS PAINE.

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