

day-schools will be under the efficient direction of Mr. Chas. H. Bushnell, assisted by an able corps of teachers; it is certain that this occasion will be a real union of the Spirits of both worlds.

MRS. CAROLINE CATLIN,  
Sec'y. First Society.





CHAPTER XXVII.

Father Lorenzo Meets His Fate.

Trusting to luck for favorable turn in his affairs, Father Lorenzo started for Pequotting. "God will protect me," he said to himself. "What I intend is the punishment of heretics. They have no rights, and the church demands of me, at all hazards, to destroy them. I can take this Gertrude away to the Indian tribe that has proven friendly, she may be reclaimed to the true faith. It will be an easy affair to watch around the village and at a favorable moment carry her away." He laughed aloud with delight.

The last night before reaching the village he chanced to find a great oak in the body of which fire had burned out a hollow which admirably answered for a tent. He rolled his fur blanket around him, and lay down in the narrow quarters, and was soon sleeping as soundly as though innocent as a guileless child. There came a fearful tempest in the night. The winds howled through the forest, the lightning flashed in the heavens, while thunder responded to thunder until the very earth shook in affright. Lorenzo aroused for a moment to congratulate himself on his good fortune in having found such snug quarters, and fell asleep. Nor did he awake again until the broad daylight streamed from the east. This quickly brought him to his senses. He was now so near Pequotting that to go out in the daylight would be exceedingly dangerous. There was no alternative but to stay where he was until night again brooded the earth. He satisfied his hunger, which began to be keenly felt, on the parched corn which was provided.

His narrow lodgings became uncomfortable, and the sun went down on the longest and most irksome day of his life. When the shadows of evening gathered, he left his hiding-place, and started on his desperate undertaking. He was acquainted with the ground, and knew that an hour's walk would bring him to the village. He went briskly forward, through the long lanes, or openings between the great trees, keeping well in the shadows. The full moon arose, flooding the landscape with silvery light, and revealing the gnarled branches which stretched up against the sky like the arms of Titans. An owl, calling to its mate with demoniac voice, made him start and shiver with affright. But he turned not from his purpose, and no angel voice whispered in his heart of the crime he premeditated. As he approached the village he heard the shouts of the players, and knew thereby that some exciting game was being played on the public ground. He was rejoiced at this fortunate pre-occupation which engaged their attention, and drew still nearer, and paused in the dense shadow of a tree. Should he venture still nearer, and expose himself to greater risks, or wait for a better opportunity? His inborn cowardice restrained him. Presently he heard voices approaching, and he shrank closer in the shadow. They came sufficiently near for him to distinguish their words, and to his unspeakable delight one called the other Gertrude. She was, then, there, with only a woman for escort. If there was a providence it had favored him. She, with her companion, were out strolling along a path leading into the forest. They would come nearer, and he enabled to execute the grand scheme, he had in fancy already many times completed.

Alas for expectations! A dog accompanied them, and an Indian dog is excessively vigilant. He is trained to scent danger to his master, and no sentinel was more ever watchful at his post. The dog began to bark furiously, and a dozen more hearing his warning, rushed pell-mell from no one could say where. They formed a circle around the tree, yelping and snarling encouragement to each other. The Indians came running to the scene, expecting to capture some kind of game. "It's only a hedgehog," cried one. "It's a raccoon," said another. "A bear," called out another. As they came near they were astonished by hearing the voice of the priest shriek with terror: "Call off your dogs!" "The bear has a voice," muttered a brave.

"Who are you?" asked Gertrude. "Lord of mercy, do you not know me—Lorenzo? Oh, have your dogs called off! They will tear me in pieces!" "Good friends," said Gertrude to the Indians, who were laughing, notwithstanding their superstitious fears, "this is a white man and he fears the dogs."

The dogs were restrained with difficulty, and Lorenzo, a pitiable object of abject fear, came into the light. The Indians laughed, and the whole company moved toward the village, the priest in the center.

When they reached the public ground, a council was at once held to determine his fate. Dencke was on the shore of the lake with a fishing party, and Guy was chief in his absence. If he waited Dencke's return, he knew the miscreant would be set free, and hence he would dispose of him himself. The judgment pronounced was, that he should run the

gauntlet. A post was set up on one side of the grounds, and from it, reaching nearly across, were ranged in two lines all the men, women and children, with heavy clubs in their hands. The condemned must run between these rows, everyone giving him a blow as he passed. If he succeeds in gaining the post he is free, and if he have courage to start at once when told to do so, he will receive little injury, but if he falters a single moment by the way, his fate is sealed. Guy brought the culprit to the end of the column and told him that through that lane was the way to liberty, and to run for his life. The miserable wretch fell on his knees and begged pitiously. "Do anything with me, but spare my life."

"It is not worth saving, or troubling about," replied Guy. "It was you who sought by treachery to destroy us at Berthelsdorf. You are here now as a spy, and I propose to put a final stop to your career."

While he continued to plead and implore, Guy called an Indian, who was armed with a thong, and ordered him to apply it, until the miscreant obeyed. He found that he must take the chances, or be beaten to death where he was, and exasperated with the sting of the blows, he sprang up and bounded into the living lane. The movement was so sudden that he went some distance without receiving a stroke, but then they fell thick and fast. He redoubled his speed, and had reached the last of the line, when he received a stunning blow, and fell, grasping the post with his hands.

"Free!" shouted the villagers, and retired for the night. In the morning he was not there. "The evil one has taken him away," said the red men. He did revive and creep into the forest to die, or did he gain strength to reach a friendly tribe? None can say. His fate remains unknown, and he drops out of the current of my story.

CHAPTER XXVIII.

Visit to Pequotting.

Drifting, drifting, drifting, into unknown shadows, into night, hopes blasted sink into the grave; friendships take wings like clouds; dreams go by with the night, I drift, drift, drift, On mysterious currents, Deep unfathomable, eternal, Out of night flowing, onward into night, Into the unknown. Old landmarks vanish; beacons grow dim In the mists behind, Or in the mists before.

The messenger sent by Dencke to invite his superiors to visit his northern mission reached Gnadenhuten in the evening. Louis was conversing with Heloise, and Lady Margery was taking lessons of Pegasowin in the delicate art of embroidery with colored quills of the porcupine on soft deerskin. The arrangements of the room were rude and primitive, yet neat and tasteful.

"You are careworn," said Louis; "you must have change, though what it can be I cannot devise, for here life is a monotonous round of duties."

"I confess to a loss of interest which I prefer to refer to failing health rather than loss of zeal."

"I only fear for your health. Are you not making greater sacrifices than are demanded of you?"

"I fear to stay if you are away," she said. "I will walk; I do not intend to trouble you; but, oh, I pray do not leave me!"

While they hesitated, Webakaso said there was room with his wife and he preferred to draw both than leave her.

Then they began the journey, going almost directly northwest, following well-worn trails over what is now a wealthy and populous country. At noon they were overtaken by an Indian from the Mission, carrying, carefully in his arms, a bundle tightly rolled in deer-skin.

"It is my babe," he answered to inquiries; "you know we came from Pequotting, and when baby died yesterday we wanted to bury it on the banks of the Huron with our fathers." He wept as he spoke, and clasped his lifeless burden with the tenderness he would had it been living.

The light snow did not impede their traveling, and the sleds were easily drawn. Lady Margery could not walk, but the others enjoyed walking the greater portion of the time. At night they reached a sheltered ravine, cleaved away the snow and spreading small boughs on the ground, they made a floor over which poles were bent, skins thrown over and comfortable shelter provided. A fire was started and supper prepared. Fleece snow was falling from the leaden sky, whitening the tree-tops and bending the overladen boughs. Far above they heard the calling of a flock of wild geese winging their way toward the sunny south. The sound heard in the solitude, with the gloom of night falling around them, was deeply suggestive and saddening. As they sat at supper, Heloise remarked: "I never saw a sight or heard a sound which affected me more."

"It flows in measured strains and sets itself to music of the wail of the wild north winds. It is the cry of a spirit going home."

She closed her eyes for a moment, and then raised them to heaven with the beatific expression of one entranced, and in a low monotone chanted, as one in a dream:

Oh, bird of passage down the lowering sky,  
The deep-toned gladness of your heart I hear,  
As with swift wings above the storm you fly  
To seek a home in softer atmosphere.  
In icy chains our rivers fast are bound,  
A glittering surface spreads above our lakes,  
By chilling snows our zone is girt around,  
And life for death the joyless scene forsakes.

The rushes by the stream are crisp and sere,  
The wild rice flaunts no more its emerald plumes,  
The murmuring waves have frozen with the year,  
And winter's king again his reign resumes.

Go bird, oh spirit of the dying year!  
Go to the glime where joy and life abound,  
And leave us with our forests brown and sere,  
Our leaden, sunless sky and snow-clad ground.

My heart rejoices at your clarion note,  
A farewell to us from your lofty height,  
I gaze upon you floating as a mote,  
And cry farewell, oh bird, speed on your flight.

We, too, are birds of passage, and when death  
Congeals our vital streams, our flight will take  
Where we no more shall feel the blighting breath,  
Nor home within our hearts shall sorrow make.

For through the mists we see a gleaming shore  
Beneath whose purple shade the angels stand,  
The sky is golden, and the pearl-line floor  
Melts into azure on the blooming strand.

The angels garbed in robes of woven light,  
We hear their voices echo through the spheres,  
Ecstatic with the sweetness of delight,  
Regret we not the swiftly flying years.

Which bear us to life's changeable autumn bloom,  
The falling snows of winter's early time.

Let all go by! we shall our pinions plume,  
And from the wreck betake our flight sublime.

Go, bird of passage, go! the murky sky,  
Surcharged with tempest, bids you take your flight;  
Go where the scenes are bathed with tropic dye,  
And to the feathery palms sing your delight.

There was silence long continued, for each heart was touched. Louis was first to speak:

"Your words are as sad as the wintry winds, and yet they are burdened with hopes that we all are birds of passage going home at last."

"I know," she replied, "my thoughts are shadowed by the clouds of the day. I ought not to have given voice to this mood. We ought to be happy and light of heart, when we compare our lot with that of the martyrs who have suffered for us. John, have you forgotten the songs by which you once enlivened the old home-castle? Can you not repeat some of the jests with which you used to make the table roar? Come, now, my dear fellow, make us gay."

"I have forgotten my jests since I became a man, my lady, and my voice is like the jay in the fable, although I am not quite as conceited."

"Will you not relate this fable?" he replied.

"A blackbird returning from the city met a jay. 'I suppose you heard all manner of words about us woodland songsters when in the city,' said the jay. 'Yes,' replied the blackbird, 'they were praising the mocking thrush. Ah,' said the jay, rather mortified, 'for he had hoped the blackbird would speak of him, 'what do they say of the starling?' 'They think his song passably sweet.' 'And what of the robin?' 'All admire his rich song.' 'I suppose many love the orioles?' 'A great many.' 'The greater joys they are!'"

"The jay had asked all these questions hoping the blackbird would voluntarily speak of him, but as he did not, and he was determined to know what was said of him, he put the question directly. The blackbird did not wish to offend the jay, but thus forced to speak, he said:

"Indeed, I never heard you mentioned. 'Never mentioned!' replied the jay, who ought to have known that his harsh voice would never be spoken of in connection with the sweet songsters of the wood, 'Never mentioned?' My voice speaks for itself, and it is envy that deprives me of my well-deserved fame."

"Then he raised his blue crest, spread his barred wings and flew away."

"A capital fable, John, and you shall be excused from singing to-night. It is time we rest for the morrow's journey."

Thus the evenings in camp were pleasantly passed, and the days were filled with incidents.

Often when the father was toiling through the snow carrying the body of his child, Sagsowin would say: "Come, you are weary; put the child in the sled and I will care for it."

BURNING.

Death Agonies from Fire.

Not as Great as Generally Supposed.

TO THE EDITOR:—A statement coming through the instrument called "Ouija," at a circle for spirit messages, and published in THE PROGRESSIVE THINKER, No. 223, contains this question, asked of a woman who had been burned alive:

"How long before death did the pain cease?" The answer was delayed for moments, as if in consideration, then came:

"As near as I can judge, some thirty minutes." Another question:

"Did people who were burned alive live so long a time in the agony of burning?"

"Oh! yes," was quickly replied. It seems to me this inquiry was awkwardly conducted, and may have led to incorrect answers.

It is of small consequence to know how long before death the pain ceased. But a great question is, how long did the agony last? Instead of letting the victim, in answer, give the length of time, the question embodies a half an hour, and asks if it was that long. "Oh! yes," was the immediate reply.

Another question was at once needed, namely: Was it longer or shorter than that? As it might have been, according to circumstances.

It is my opinion those spirits on the other side of life are mistaken in their attempts to measure time. Indeed, we have been repeatedly informed they have no means of measuring the passage of time. They estimate time by events. This method is anything but definite. Therefore this thirty minutes anguish in flames is extremely doubtful. No doubt it seemed that long.

A case came under the observation of the writer which affords us a correct means of determining this point, so far as one case can determine.

A little girl four or five years old, in the farm district of the State of Illinois, had her clothes set on fire while standing near the cook stove, which was out of doors near the kitchen. The mother had gone for a bucket of water a few rods away. The screams of her child hastened the mother's steps, and the burning clothes were at once extinguished.

I was immediately called to visit the unfortunate. Thinking she must be in terrible suffering, all reasonable haste was made. Nearing the house I listened to hear the cries of the child, but heard nothing.

To my great surprise, on arriving at the bedside of the patient, she was found lying quietly in bed, without the least sign of physical suffering. The burned surfaces had been covered over with vasoline or some effect whatever. The pain was bearing over 120 a minute. This indicated a profound shock upon vitality. The accident occurred about five o'clock in a windy October afternoon, and the poor child died at 11 o'clock that night, and gave no more evidence of pain.

Here was an instructive case. The length of time of actual suffering of the child, as stated by the mother—that it ceased crying as soon as the flames were extinguished—could not have been over one or two minutes, say three minutes at most.

The girl's hands, arms, face, breast and other places were burned and blistered so the cuticle of the skin peeled off.

Here death followed six hours after the accident. Hence the absorbing question of interest is, how long did the agony of burning last? not how long she lasted after the pain ceased.

Now, why did not the child make any outcry of pain after the flames were extinguished? There is but one reason. It is this. The extensive burning destroyed a great deal of surface or skin integument. From this there followed a profound shock to vitality which overpowered the sensorium. Then all sensation was benumbed. She died in this shock of paralysis.

The brain is the great center of nerve sensation. The skin is the great surface of sensitive nerve expansion. Therefore, it is my conviction that when the great skin surface of nerve expansion had been destroyed, the resulting shock overpowered the brain sensorium and obliterated further sense of feeling. That if she had continued to burn in the flames for a time longer, she would have suffered no more pain.

The disabled skin surface and the disabled brain sensorium were now functionless, and well-nigh dead. Hence it is an immense relief to believe and know that those unfortunate in flames, whether by accident or at the stake, suffered less, and not as long a time as we had supposed.

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Large Sores Broke Out on my body. I then purchased a bottle of Hood's Sarsaparilla, and after using that and a half of another bottle, the sores and humor disappeared. I attended the Christian Endeavor Convention in Montreal and also visited the World's Fair in the hottest weather of the summer. Was on the go all the time, but

Had No Recurrence of the burning and itching sensation which had marred every previous summer's outing. I have reason, therefore, to be enthusiastic in my praise of Hood's Sarsaparilla." SAMUEL S. SCHWELL, pastor of Free Baptist Church, Apalachin, N. Y.

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SATURDAY, MARCH 23, 1895

Conquering for Converts.

The following news item, though quite late in the day, is too good to be lost to the world. It shows the great zeal of the church to save souls; for we would not intimate for a moment that any religious denomination will resort to such worldly methods as the Associated Press dispatches show the preachers resorted to at this Indiana town for any other purpose. The sequel to that holy procedure, as narrated in the last paragraph, is a little out of the common. Read, please, but don't smile, for it is a solemn affair:

CROWN POINT, Ind., March 3.—For the past month every church in this city has been carrying on a revival. Advertisements as large as circus bills were put out by every church all over the city. The Methodists converted about 200 in thirty days, and the Presbyterians and Christians a like number. It has been a general rivalry from start to finish, each trying to outdo the other. The Methodists have gone so far as to go out canvassing, and the Presbyterian pastor has commenced to print a weekly paper in the interest of his church. Mr. and Mrs. Charles Mitchell, who were converted at the Methodist church last week, are now serving two years each in the State's prison for robbing a girl in the church, and John Smith, another of the converted, is in the city jail awaiting his trial in the Circuit Court for stealing an eight-gallon pail of oysters of Restaurant-keeper Englert.

A Favorable Report.

The falling away of half a million of immigrants to this country from Europe, during the last year, has heretofore been noted in these columns. It is a real pleasure to add that the Bureau of Immigration at Washington, in its recent report, shows a further reduction of forty per cent. during the last seven months. It is hopeful this condition of things will continue until our native population find remunerative employment. It is not just to open our ports to the bursting hives of foreign nations, and allow our own people to starve for the necessities only rewarded labor can bring.

An Important Discussion.

The divinity students at the University of Chicago held a discussion recently, in which special favors to ministers were reviewed. Prof. Burton is reported as saying: "If a minister receiving fair support from his congregation, accepts half-fare from railroads, a discount from clothing dealers, he is a sneak." H. O. Fisk said: "The day past when the priesthood can claim special favors." Prof. Johnson: "Society owes only one favor to the man who always holding out his hand—that is, 'kick him.'" Prof. Burton again: "The ministry to-day is as well paid as any other class. I do not believe ministers merit special favors." But Rev. Young said: "I have no replies about taking a free ride, since always remember the free journey Christ took on an ass when he entered Jerusalem." The donkey Jesus rode was jaywalked, according to the Bible narrative; but then, Jesus had a free ride, led to the cross. And Rev. Young, if he will take a "free ride" for similar circumstances which surrounded "Our Lord," will find him in the penitentiary. Let him go in a win.

The Feast of Donkeys.

The important feast day has been dropped out of the Christian calendar, the history should be preserved, as it is an aid in learning the true origin of Christianity itself. It was Feast of Assinorum, otherwise, feast of asses, on the 14th of January, in commemoration of the pretended flight of the infant Jesus and his parents into Egypt. said there are still extant several legends of the festival. One, of Beauvais, France, orders the priest to bray three times, the congregation responding in a like manner. An ass, decorated with garlands, is led to the altar, a session following with hymns and prayers. In the past all the Christian festivals and holy days were prohibited by imperial edicts, during which severe penalties were prohibited. The present sacredness in Catholic eyes.

## That Moabite Stone.

"What is the story of the Moabite Stone, which Prof. Johnson, in his seventh article, says is a forgery?" inquires an interested correspondent. "Please give the readers of THE PROGRESSIVE THINKER the facts."

As that is what all would like to know, we gladly comply with the request, for one party claims it is a find of inestimable value, throwing light on the early history of the Jews, while others represent it a shameful forgery, a modern fabrication, devised by cheats to impose on the credulous, to foster superstition, and for speculative purposes. It was for a long time believed by all scholars to be fraudulent; but the religious element, who are anxious to find some substantial proof that the Jews were an ancient nation, have of late taken kindly to this "find," and cite it as corroborative evidence of the genuineness of a small portion of the Bible narrative. In our limited space only the outlines of the story can be given.

In the summer of 1869, Rev. Mr. Klein, a German, attached to the Jerusalem Missionary Society, claims he was traveling in the region lying east of the Dead Sea, in Palestine, known in Bible literature as Moab. Among the ruins of Dhiban he discovered a stone of black basalt, nearly four feet high, two feet wide and rounded at the top. Across it on one side ran an inscription of thirty-four lines in Phoenician characters. He copied a few words, and set out to secure the monument for the Berlin museum. A year later the Prussian government concluded the purchase of the stone from the Arabs and Turkish government for \$80. The French Consulate at Jerusalem caused squeeze of the inscription to be taken, and offered \$375 for the stone. A quarrel ensued, and the Arabs, indignant at the claims of the Pasha for the money, broke the rock in pieces and scattered the fragments as charms among the different families of the tribe. These fragments were mostly recovered, and with the aid of the squeezes were rejoined, and now adorn the Museum of the Louvre. Such is the story of the find and the removal of the stone to Paris, as related by those who wish it to pass as genuine.

The translation of the inscription, as given by Rev. Dr. Sayce, makes it harmonize with 2 Kings, 24 to end of chapter. Were it genuine, the Bible statement true, and Bishop Usher's chronology trustworthy, then this mural record carries us back some 900 years before our era. But, sad to say, there are earmarks in the inscription which cast a heavy shadow over its authenticity. As we recall the innumerable frauds and the terrible crimes perpetrated by those religionists through whose vile hands the Bible has come to us, and remember their motto, "The end justifies the means," we can put no trust in anything coming from their workshop.

Prof. Sayce says of Messias, the Moabite king, to whom is accredited the inscription: "He uses, in fact, the language of Scripture. The whole inscription reads like a chapter from one of the historical books of the Old Testament. Not only are the phrases the same, but the words and grammatical forms are, with one or two exceptions, all found in Scriptural Hebrew." See Fresh Light from Ancient Monuments, p. 76. He continues: "The covenant name of the God of Israel occurs in the inscription spelled [Y h v h] in exactly the same way as in the Old Testament." Prof. S., in his Fresh Lights, for the use of Sunday-schools, says, p. 79: "Hebrew inscriptions of an early date have long been sought for in vain."

We all know Palestine, not only west of the Jordan and the Dead Sea, but east of it far into the deserts, has been ransacked from end to end in search of some reliable inscriptions in confirmation of the Holy Writ. The Siham stone, heretofore mentioned in these columns, was falsely rendered to gain one corroborating feature. Coin has been forged and imposed on the world in a futile attempt to supply desirable confirmation. All failing, a German missionary, while wandering through an unexplored and uninhabited region—so far as civilized man is concerned—found this inscribed rock; but, mournful to relate, like perjured testimony always, the work was overdone; the imitation was too real. And then, before the critical world could gain access to the stone, it was heated, water was thrown on it, and all evidences of its modern production were obliterated, and only fragments remain from which its true story can be surmised. It is well to charge the destruction of the stone on the wild Arabs of the desert; for they will never appear as witnesses against the missionaries.

Moses, on two occasions, the Bible tells us, sojourned forty days in the wilderness while God was engraving the ten commandments on stone. It would be interesting to know how long Rev. Mr. Klein remained in the vicinity of the ancient ruins of Dhiban while "King Messias" was having this monument engraved. With all these facts, Prof. Johnson, who was sustained in his opinion by a veteran Jewish Rabbi, seems abundantly justified in his statement that this Moabite stone is a clumsy fraud.

MORAL: Don't trust the ox that went to gore with his horns.

An Aroused Volcano.

"Masses are being said in all the churches, to ward off the impending danger," says a dispatch from Cordova, Mex., announcing the outburst of the long-extinct volcano of Orizaba. We are told the priests, in similar emergencies, have gone out and baptized the flaming mount, and in the name of the Father, Son and Holy Ghost, have demanded that it shall do no injury to the people in the vale. If no damage was done the priest had the glory of preventing the desolation; if, otherwise, he lacked the proper faith, and God turned away his ear and rain ensued.

"O, it is a beautiful religion which exerts such kindly influences over the elements," is the voice of the average layman.

## TURNING ON THE SEARCH-LIGHT.

The National Association.

TO THE EDITOR:—In a letter which you published lately, to Mr. W. P. Ball, the Hon. L. V. Moulton admits frankly that the so-called National Society gives out no "incorporation papers" to subordinate societies, but tacitly admits that it grants charters. Now, what is a charter? A contract to hire a ship or a car is a charter. Any contract is in a very restricted sense a charter; but to grant a charter in the legal, ordinarily-accepted sense, is to create a corporation.

I am astonished at this evasion on the part of my brother, learned in the law, as even a child can see the object of that charter was to make the society believe that they were "incorporated," whereas they had only received a certificate of auxiliary membership, securing to them rights which no man could find out. It is a sort of circus device, which says, "You pay your money, and you take your choice!" They should say: "Let us certificate you! Come and certificate with us!"

Now, let us go to the fountain-head. I quote the law from the books of the District of Columbia, under which the National Association of Spiritualists is incorporated.

"CLASS 2."

"Religious Societies."

"Section 533. It shall be lawful for the members of any society or congregation in the District formed for the purpose of religious worship, to receive by gifts, devise or purchase, a quantity of land not exceeding one acre, and to erect thereon such houses and buildings, and to make such other use of the land, and such other improvements thereon, as may be deemed necessary for the purpose named, and for the comfort and convenience of the society or congregation."

"Section 534. Such society or congregation may assume a name, and elect or appoint any number of trustees, not exceeding ten, who shall be styled trustees of such society or congregation by the name so assumed."

"Section 535. The persons elected or appointed as trustees shall immediately thereafter make a certificate under their hands and seals, stating the date of their election or appointment, and the length of time for which they were elected or appointed, which shall be verified by the affidavit of one of the persons making the same, and shall be filed and recorded in the office of the recorder of deeds of the District."

"Section 536. The trustees shall hold office during the period stated in their certificates; and every such society or congregation shall have power to provide for filling vacancies in the office of trustee, and to remove trustees from office, and to adopt such rules and regulations in relation to the duties of trustees, and the management of its estate, as the members may deem proper, not inconsistent with the Constitution of the United States, and laws in force in the District."

"Section 537. At the expiration of the term of service of any trustee, the society or congregation shall elect or appoint successors, who shall continue in office for such period as may be limited by the society or congregation; and a certificate of their appointment or election shall be made by the trustees whose term of service shall have expired, which shall be verified by affidavit, and filed and recorded, as provided in the election of officers in the first instance."

"Section 538. A failure to elect or appoint trustees at the proper time shall not work a dissolution of the society or congregation; but the trustees last elected or appointed shall be considered as officers until another election or appointment shall take place."

"Section 539. Such trustees and their successors shall have perpetual succession and existence, and shall be capable in law to sue and be sued, impleaded and answered unto, defend and be defended, in all courts of law or equity whatsoever, in and by the name and style assumed, as provided in section five hundred and thirty-four."

"Section 540. The title to land authorized to be purchased, and to the buildings and improvements thereon, shall be vested in the trustees by their assumed name, and their successors forever; and the same shall be held for the uses and purposes named, and no other."

"Section 541. The trustees shall have power, under the direction of the society or congregation by whom they were elected or appointed, to execute mortgages, or deeds of trust in the nature of mortgages, upon the estate and property which any society or congregation are authorized to hold, or to lease the same for a term not exceeding ten years. And such mortgages, deeds and conveyances shall have the same effect, and be enforced by the same remedies and proceedings as like mortgages, deeds, leases and conveyances made by natural persons."

"Section 543. Upon the dissolution of any society or congregation, the estate and property of such society or congregation shall revert back to the persons, their heirs and assigns, who may have given or contributed to the purchase of or payment for the same, according to their respective rights."

"Section 544. The provisions of the eleven preceding sections are intended to extend to members of societies formed to establish and maintain private schools for religious purposes, but shall not be construed as conferring privileges or any benefits to such societies, under the school laws of the District."

Having given the law in full, I now give the charter itself:

"Act of Incorporation."

"Know all men by these presents, that we, Harrison D. Barrett, of Lily Dale, State of New York; Cora L. V. Richmond, Chicago, State of Illinois; Robert A. Dimmick, Theodore J. Mayer and Milan C. Edson, of Washington City, in the District of Columbia, a majority of whom are residents of the District of Columbia, do hereby associate ourselves together, and, with our associates and successors, do hereby become a body corporate under and by

earnest, but as it was developed, it was captured and ruined. Like many other weakly children, it will not be likely to survive its second summer.

R. B. WESTBROOK,  
1707 Oxford street, Philadelphia, Pa.

## A NEW RELIGION.

Based on Reason and Common Sense.

A Moral Code Without a Dogma.

Public interest in the "New Religion" as expounded by our townsman, Rev. Samuel Well, is growing apace. Mr. Well preached an eloquent sermon yesterday morning in the W. C. T. U. Hall. His subject was, "The Kingdom of Heaven," and his text Matthew vi., 20—

"For say unto you that except your righteousness shall exceed the righteousness of the scribes and pharisees, ye shall in no case enter into the Kingdom of Heaven."

At the close of the service proper, Rev. Well asked the congregation to tarry awhile, as it was the purpose to complete the proposed organization, which would have for its objects the inaugurating of the Kingdom of God upon earth; to strive to usher in the "new Heaven" so that "the brotherhood of man" will no longer be a mere sentimental phrase, but an actual fact.

Rev. R. B. Stone was chosen chairman of the proposed organization, and Miss B. H. Howe, by request of the chairman of committee, read the following report:

Your committee appointed to suggest a name and form of organization for a school or society for ethical and religious training under the leadership of Rev. Samuel Well, and to nominate candidates for the offices proposed, beg leave to report the following constitution:

First.—The society shall be called the Free Religious Association of Bradford.

Second.—The purposes of the Association shall be the advocacy of a rational religion without a priest, without a dogma, without a theology, a God without an adomistic system; a religion of liberty, recognizing no infallible authority, putting no limit to thought; a religion of conscience, seeking the approval of no other monitor; a religion of reason, submitting all things to its decision; a religion of action, holding the chief good to be man's humanity to man; a religion of equality, acknowledging in its most comprehensive sense human brotherhood; a religion of love, yielding obedience to it as the great fundamental law of moral agency.

Third.—The association will be governed by the will of the majority of its members, and for the purpose of ascertaining that will, and for the proper and orderly management of the business concerns of the association, and for the promotion of its purposes generally, it shall have for its officers a teacher, president, secretary, treasurer and three directors. The directors, president, secretary and treasurer shall together constitute an executive committee and have in charge all the business and interests of the association.

Membership shall be determined by attendance at the public meetings of said association, and by payment of such sum as the members may please to subscribe towards the payment of the teacher's salary and the current expenses of the association. Any member desiring to vote for the officers of said association, or to have a voice in its control otherwise, shall, at each meeting attended, deposit in a box, to be kept by the secretary for the purpose, a slip of paper upon which will be written the date and name of the member, and when it shall appear that any member shall have attended one regular public meeting within one month, and six regular meetings within four months, of any election, such member shall be entitled to vote.

The report was adopted.

The following officers, named by the committee, were elected: President, J. M. McClure; secretary, L. W. Oakes; treasurer, J. L. Cramer; directors, E. D. Foster, M. L. Pomeroy, J. S. L. V. Field, finance committee, J. L. Cramer, D. W. Washburn, Mrs. Laura Brundage, M. L. Pomeroy, Mrs. Frank Irvine.

And thus a new religious society has come into existence, the first of its kind in the world, having for its mission, as we understand it, the promulgation of that new science as outlined by Rev. Well in his book, "The Religion of the Future."

The development of this new factor in the religious world will be watched with interest.—The Bradford (Pa.) Era.

"Charter."

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"The National Spiritualists' Association of the United States of America.

"To the First Association of Spiritualists of Philadelphia, Pa.

"To all whom it may concern:

"Know Ye: That we the National Spiritualists' Association of the United States of America hereby constitute the First Association of Spiritualists of Philadelphia, Pa., an auxiliary association, with all the privileges and benefits that may accrue within the limits of the National Constitution and the Act of Incorporation recorded in the Register's Office of the District of Columbia."

"In testimony whereof, the president and secretary of the National Spiritualists' Association hereto subscribe their names, and affix the National Seal this 15th day of November, 1893."

(Signed) HARRISON D. BARRETT, president.

(Signed) ROBERT A. DIMMICK, secretary.

(Golden Seal)

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We must arrive at the conclusion that the charter of the so-called National Association is of doubtful validity. It does not conform to the law under which it was created, and should have been drawn up by a lawyer understanding the law of corporations. I believe that, for many reasons I could give, it is worthless in the District of Columbia, and equally so in the several States. When Brother Moulton said in open conference that the chartered State Association of Michigan had no jurisdiction outside of that State, why did not the

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I have seriously imposed upon the space of THE PROGRESSIVE THINKER, by printing so much dead matter, in the form of law and charters, but I knew it was the only way to show Spiritualists how much their confidence has been imposed upon. I do not believe that Brother Barrett ever intended to do wrong, but he is only the "clay in the hands of the potter." The original desire for organization was honest and

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"The Night the Light Went Out."

This is a remarkable story; it is sensational; yet it is in all respects true. The lady who figures as the principal character in the story has lived in this city, and is well known. She is still alive, notwithstanding some remarkable episodes in her life. The story exhibits in a marked degree the unparalleled rotteness of some of the Catholic priests—no crime being too great for them to commit. The story is fascinating throughout. The seven chapters which it contains are combined in one paper of THE PROGRESSIVE THINKER. Besides the story, this paper contains the following articles: "The Roman Octopus; It Is Winding Its Poisonous Coils Around Washington, D. C." It is full of startling facts.

This paper also contains that remarkable poem: "Saint Peter at the Gate." There has been an immense demand for this poem. It is amusing and suggestive.

The article, "The Roman Octopus in Offices," contains hints with which every patriotic American should be familiar.

"Nuns Buried Alive—Monasteries and Convents Where Those Alive Are Entombed," is another article in this paper which will excite attention.

Moses Hull's lecture on that remarkable man, Thomas Paine, which is published in connection with the story "The Night the Light Went Out," is replete with suggestions and valuable facts. All should read it.

The last article, however, is the most thrilling, which appears on the 8th page of the paper, and was written by H. Rider Haggard, on the "Immuring of Nuns."

Now comes our extraordinary offer. We will continue to receive New Departure subscribers, but are compelled to change our programme somewhat, on account of not being able to send any more back numbers of Hudson Tuttle's remarkable story, as previously announced. Now, any one who has never taken THE PROGRESSIVE THINKER, or those whose names have not been on our list for several months, can avail themselves of this offer: THE PROGRESSIVE THINKER will be sent to you for three months for FIFTEEN CENTS, and also the remarkable paper alluded to, containing that highly interesting and sensational story, "The Night the Light Went Out." This offer will continue until the first of April.

Those who are now on our list of subscribers, or any one renewing, can have the paper containing the story "The Night the Light Went Out," together with the poem "St. Peter at the Gate," and the other articles mentioned, for a two-cent stamp. There are thousands who will want "St. Peter at the Gate."

This extraordinary offer is made in order to extend the circulation of THE PROGRESSIVE THINKER into places where it is not now read, and thereby make the people familiar with our New Departure. It is made at a sacrifice to the publisher. No one can renew a subscription at this price, but must pay the regular price of the paper, at the rate of one dollar per year.

THE ENCYCLOPEDIA.

Note From a Prominent Physician.

TO THE EDITOR:—I have been intending ever since its reception and perusal to write you a word of praise concerning your inestimable book, "The Encyclopedia of Death, and Life in the Spirit-World." My delay in doing so was occasioned, principally, by my inability to do justice. It is simply grand! What more engrossing and yet more neglected and evaded subject in the whole realm of thought than that of "Death"? Humanity has ever shuddered at the thought of dissolution, and therefore failed to entertain and study the subject in any of its aspects. Why should it be so avoided? Is not death as natural as life? Is not the dark as natural as the light? Thanks be to the great and glorious truths of Spiritualism, we are beginning to look upon death as our friend, and not the "king of terrors" it has hitherto been represented to be. What a boon our Spiritualistic "cranks" have given to the world in the latter half of the nineteenth century! What has ever compared, what will ever compare with it in importance to mankind? No matter how many unanswerable questions may spring from the establishment of the fact of a future existence as a fact, the settlement and universal recognition of the truth of immortality is glory enough for the present. All other questions connected with it will keep for future solution as evolution advances. I will look forward to your next volume of "The Encyclopedia of Death" with



# SHALL SPIRITUALISM OF THIS KIND BE TOLERATED?

## A HIGH KICKER.

### His Opinions Tersely Expressed.

FRAUDS AND FAKES—INCLUDING DOCTORS, PROFESSORS AND REVERENDS.

No intelligent Spiritualist will deny that in the methods adopted in presenting the facts and philosophy of Spiritualism, there are abuses which cry loudly for reform. Without assuming any dictatorship, and realizing that there are many men of many minds, yet we believe it to be the privilege of any person to honestly state his convictions, however much it may disagree with the opinions of others.

Late developments in this city have again brought to the front the fact that different phases of the manifestations are being largely simulated, and that many honest people are being duped by tricksters and charlatans, and have frequently parted with lawful coin of the realm for the ostensible purpose of seeing and conversing with the spirits of their departed friends. While the writer is positive of the fact of form manifestation, the further fact remains, that only a small percentage of so-called materializations is what it claims to be, but properly belongs under the head of personation, transfiguration, and not infrequently is produced bodily by confederates.

The late exposé of Cliftonian mediums has not had the desired effect of putting an end to this nefarious business; on the contrary, it is still flourishing, the marvelous still being in great demand and dupes plentiful. Holding their seances in semi-darkness and under conditions that preclude all honest investigation, they flourish and gather in the shelds, while honest mediums are at a discount and honest mediums are crowded to the wall. Refusing, as they do, to give their seances elsewhere than on their own premises and under conditions that would preclude all idea of confederates, they have only themselves to blame if the great majority of Spiritualists and the general public turn to frauds and fakes. This state of things is largely the fault of Spiritualists themselves, and until we demand better conditions and a better showing for money invested, it will continue.

Right here we wish to present in evidence of the bombastic pretensions of a man who was lately tried in the police court, extracts from his circular:

"The indescribable mystery. The American marvel. The eighth wonder of the world."

PROF. J. PAYNE,

"The world's greatest clairvoyant spirit medium, astrologer and clairvoyant."

"He alone prepares the ancient Mosaic talismans, virgin seals, and the most wonderful sacred virgin seals and tables."

"Professor Payne is the only medium in the world who knows how to prepare these wonderful tables and seals. Positively they will not be sold, but all persons getting a full life reading will receive one, with full directions, free of charge. Through their power you can have what you desire. He is acknowledged the greatest developing medium in the world. All honest clairvoyants acknowledge him as their superior and are guided by his advice. He has developed over two-thirds of the clairvoyants now before the public, and is the only medium in the world who has ever appeared in a press club."

And this man is having crowded seances, and is upheld by a certain class calling themselves Spiritualists.

But the crowning infamy in the name of Spiritualism is the following, which is given verbatim:

**A PRAYER.**

"This prayer was found on the grave of our Lord Jesus Christ, in the year of our Lord 1550, and sent from the Pope to the Emperor Charles, as he was going to battle, for his safety."

"He who shall repeat this prayer every day, or hear it repeated, or keep it about him, shall never die a sudden death, nor be drowned in water, nor shall they fall into the hands of their enemies, nor be burned in fire, nor shall they be overpowered in battle, nor shall any poison take effect on them; and it being read over by any woman in labor, she shall be safely delivered, and be a glad mother, and when the child is born, say this prayer on his or her right side, and him or her shall not be troubled with thirty-two misfortunes; and if you see anyone in fits, lay this prayer on the right side, and him or her shall rise and thank you; and he that shall write this from house to house shall be blessed by the Lord, and he that shall laugh shall suffer."

**THE PRAYER.**

"O, adorable Lord and Savior Jesus Christ, dying on the gallows tree for our sins; O, Holy Cross of Christ, send me in thought; O, Holy Cross of Christ, ward off from me all sharp beating words; O, Holy Cross of Christ, ward off from me all weapons of danger; O, Holy Cross of Christ, ward off from me all things that are evil; O, Holy Cross of Christ, protect me on my right road to happiness; O, Holy Cross of Christ, ward off from me all dangerous deaths, and give me a life always; O, crucified Jesus of Nazareth, have mercy on me, that the bad enemy may keep off from me, now and forever. Amen."

"In honor of Jesus Christ, and in honor of His blessed death and Sacred Passion, and in honor of His Holy Resurrection and Godlike Ascension, to which he liked to bring us to the right way to Heaven; true as Jesus was born Christ-mas day in the stable; true as Jesus was crucified on Good Friday; true as three wise Kings brought three offerings to Jesus on the thirteenth day; true as Jesus ascended into Heaven, so the honor of Jesus will keep me from my enemies, visible and invisible. Amen."

"To Lord Jesus I offer my spirit; O, Jesus, have mercy on me; Mary and Joseph, pray for me; true Nicodemus and Joseph who took our Lord from the cross and buried Him. O, Lord Jesus, through my bitter anguish, through the sufferings on the Cross—truly then your

soul was parting from this world—have mercy on my poor soul when it is parting its mortal flesh from this sinful world; O, Jesus, give me grace, that I may carry my cross with Thee, and track Thee when that I suffer, and that without complaining, and through suffering I may escape all danger. Amen."

"Believe this for certain which is written here, for it is as true as the Holy Evangelists, that they who shall keep it about them shall not fear lightning nor thunder, and they that repeat it every day shall have three days warning before their death."

Presented by PROF. J. PAYNE,

1031 S. 11th St., Springfield, Ill.

Spiritualists, how do you like it? How any persons having a decent respect for themselves can have anything to do with such a man passes my comprehension.

Again, the crowding of seance-rooms is another fruitful source of complaint. Patrons of seances pay their regular dollar per capita, with the understanding that from fifteen to twenty persons is the limit, and when ready to form the circle are met with an audience containing from twenty-five to forty persons. As a rule, no protest is made, and the swindle is again perpetrated with perfect impunity.

**INDEPENDENT SLATE-WRITING.**

Independent slate-writing, so-called, is another disreputable method of winning dollars faster than honest methods will allow, and it is notorious that this phase is simulated by persons who possess the phase of automatic writing, but who can in no case produce the genuine article.

Such not only palm off the spurious for the genuine, but they are not above ways that are dark in the use of chemicals, and occasionally changing slates. They deserve to learn a lesson in common honesty by paying the penalty for getting money under false pretenses. Such business should not be condoned for the reason that they have genuine phases. We have done this too long, and until we, as Spiritualists, utterly refuse to patronize them in any way, the business will continue.

**THE PLATFORM TEST MEDIUMS.**

Then we have the platform test mediums, many of whom are doing strictly legitimate and honest work, and who are a credit to themselves and the cause they represent; but there are others who do not give a genuine test once in ten times. They reach the same old thing until it becomes a veritable chestnut, and weary at that. Names and events are exchanged by these fakes, who keep lists for that purpose, and they spring them upon their audiences as veritable tests from the spirit side of life. If we can believe the testimony of this class of mediums themselves, then this method is largely indulged in, and to such an extent has it been carried, many are seriously asking whether it would not be better to entirely discontinue the giving of public tests from our rostrums.

**THE DEVELOPING MEDIUM.**

Another class, who are almost ubiquitous, must not be forgotten, and that is the developing medium. Without knowledge of themselves, and frequently entirely destitute of character, they claim to be in rapport with higher realms, have exalted guides, and are ready to develop anything desired; from the rap to full-form materializations; terms, dollar per sitting to fifteen dollars for the full course, and these wonderful results can be obtained whether the victim is present or at a distance. I personally know of two instances where parties paid these charlatans more than one hundred dollars each, and there are no visible results to justify them in their outlay. Such methods are simply criminal, and worse than sandbagging. That certain persons are sometimes thus aided, we have no reason to doubt, but the average developing circle, conducted by such charlatans, is a delusion and a snare, and more injurious than beneficial. Especially is this true where hypnotism is called as an aid, unless your hypnotist thoroughly understands his business, and is a person of strict integrity of character. This power in the hands of an ignorant is a dangerous one, and all persons should be careful about surrendering their own individuality and subjecting themselves to the power of others.

**DEVELOP CHARACTER.**

When will persons who so much desire mediumship be equally anxious to develop character as well? And when will we understand that healthful mediumship cannot be forced, but is emphatically a process of growth. Many persons who have paid money for the development of mediumship have cause to apply to themselves the old adage of a fool and his money who are soon parted, and we have it on their own testimony.

Then there are the doctors—heaven bless them! They are as thick as flies around a molasses cask. Persons who cannot even give correctly the number of bones in the body, and who know no more of the human organism than a pig knows of mathematics, yet they blossom out as doctors, and without preparation of any kind, are ready to undertake the cure of any disease to which a long-suffering humanity is heir. The title often catches the unwary, and thus another element of fakism is added to the general list—and just think of the army of professors; men who do not have even the ghost of scientific attainment in any direction, who announce themselves by card, and through the press, as professors, while in many instances they lack even the rudiments of a common-school education.

In all candor we ask: What are they professors of? Does Spiritualism require professors? As I understand it, Spiritualism is based squarely and solidly upon the principles of nature. It is a natural fact in the universe, and does not require professors—no more than does the law of gravitation. Did any one ever hear of Professor E. V. Wilson, or Charles Foster? Just imagine Prof. Selden J. Finney, A. B. French, Hudson Tuttle, or J. Frank Baxter, and how would this look? Prof. Cora L. V. Richmond, Anna Orvis, Lillie and Jennie Hagen-Jackson, or E. E. Jackson, M. Gladling and Ada Foye? The fact is, as a rule, it is only the small fry who

resort to such claptrap to gain the ear of the public.

The subject of "Reverends" may by some be considered too holy to find place in this article. The fact remains, however, the "reverend" business has been largely overworked, and there are signs that the reaction has set in. To our shame, be it said, societies have ordained speakers simply for the asking, and without due regard to intellectual or moral fitness for the position. Oh, heavens! Think of societies advertising professors and reverends who gravely announce to their audience that the spleen is located between the kidneys and the backbone. Men who have spent a lifetime in scientific research, and have really valuable knowledge to impart, are too often relegated to the background, while the mediocre and too often ignorant "Prof." and "Rev." is brought to the front, while the gaping crowd go into ecstasies over the five hundredth description of the ghost of their grandmothers. When, oh, when will we exercise a little of that common sense called common sense, and put an end to this Punch-and-Judy, dime-museum business? Then we have the inflated speaker, who strongly reminds us of the old song or ditty:

"Up in a balloon, boys, up in a balloon,

All among the little stars, sailing round the moon."

Usually they are under control, and for an hour or more pour forth an endless string of words, without pith or point, and nothing practical, from beginning to end. They claim to possess superior attainments and the most exalted guides, consider themselves quite competent to instruct everybody else, including the guides of other mediums, forgetting the fact that really intelligent people are not slow to discover genuine merit, when apparent, and that it is quite unnecessary for them to tout their hog's so loudly in praise of themselves and their particular controls. There is nothing that this class do not already know, inflated with unbounded egotism, and often ignorant, and with controls as ignorant as themselves, they furnish another element in fakism. It is in this class that so largely indelible jingles upon their long-suffering audiences, and upon every subject, ranging from "My dog" and "My best girl," to any other subject contained on earth, or throughout the universe, under the delusive idea that they are giving impromptu poems. It is true that at times these impromptu efforts possess genuine merit, affording pleasure and instruction to their hearers, and are a credit to the instrument used and to the intelligence who inspire them. It is also a fact that it requires a desperate stretch of the imagination to recognize such as poetry, and that frequently, in point of excellence, it fails to rise to the level of Mother Goose melodies.

Now that

**WE HAVE CHARMS,**

Egyptian and modern, and printed prayers to the mother of God as talismans against the encroachments of evil spirits, christenings, and the blessing of little children—holy Moses—we may, in the near future, reasonably hope for the ordinance of baptism, and the Lord's supper. Why not?

**A NATURAL FACT.**

We repeat that Spiritualism is here as a natural fact, and is based upon the principles of nature. It is here without any reference whatever to the gods, devils and saviors of ancient mythology—in fact, it is here in spite of them, and has come to stay. This being the case, we ask in all candor, what has all this ecclesiastical mummery to do with it?

Far be it from me to impugn the motives of any honest worker, or to decry the manifestations of any honest medium. We do believe, however, that the time has fully come to sift the chaff from the wheat, and to demand honest methods, in consonance with the philosophy of Spiritualism. We need less assumption and more scientific analysis.

When our Spiritualism is founded upon this rock, it will withstand the shock of the ages, and our Spiritualism will not ooze out of our fingers ends when we make the discovery that some so-called medium is simply a charlatan and impostor.

We want less sailing among the clouds and planets, and need to get down to practical business, right here on earth.

Finally, we must demand integrity in mediumship, and character in all our workers, whether in the seance-room or on the rostrum. To this it must come at last, if we would preserve our self-respect and gain the respect of others.

WILL C. HODGE.

**Daisy.**

The echo of bygone kisses—  
By a sweet child given—  
She is now in heaven—  
Comes stealing o'er life's sea,

"That's all I can give you of my tissues."  
The summer sun was sinking in the West,  
Daisy closed her eyes in rest—  
"One, two, three,"

And the angel replied "in Eternity."  
GEO. SPAULDING GREEN, M. D.

**The Popular Science Monthly.**

This monthly magazine is probably the ablest of all the scientific journals now published. It simply searches for the truth, and presents it wherever found, even if it does come in conflict with the various orthodox churches. The articles by Prof. White, wherein he showed the conflict between science and religion, were masterly productions—a mine of information, the value of which could hardly be estimated. Every number of this scientific journal unfolds some new truth that is especially valuable to reflecting minds, leading them on to a higher standard of thought and life. It is furnished at \$5 per year, or 50 cents single copy. Address D. Appleton & Co., New York.

With but little care and no trouble, the beard and mustache can be kept uniform brown or black color by using Buckingham's Dye for the Whiskers.

## THE LIFE WORK

Of Mrs. Cora L. V. Richmond.

LIFE WORK OF CORA L. V. RICHMOND. Edited by H. D. Barrett. (Published by National Spiritual Association, United States, Chicago.) This is a portly volume of 166 pages, giving a brief biography of this remarkable woman, but is mainly devoted to her travels and her public teachings.

Cora L. V. Scott (Mrs. Richmond) was born near Cuba, N. Y., in 1840. Her father was a man of excellent mind, a good business man, and marked for proficiency in mathematics. He was what was called a "philosopher and freethinker," while his mother, an excellent woman, was an ornament to the Presbyterian church.

Her powers as a medium came to Mrs. Richmond at a very early age, and at a time, as she avers, when she knew nothing of Spiritualism. Her first display of power was at the age of 11, when, seated in the arbor, she was reported to her mother as "writing on her slate while asleep."

These conditions were reported time and again. Occasionally they were treated as "fainting spells," and were usually restoratives used. It is scarcely within possibility that her good mother, who, with her daughter, knew nothing of Spiritualism, was in any sense conspiring to deceive. But these conditions could not long continue without attracting public attention. And when they did the case was so remarkable as to create a wide interest everywhere. The young girl appeared both in America and Europe. The wisest and most scholarly men investigated and were baffled and were compelled to acknowledge there are conditions that cannot be explained by our philosophy. She was subjected to the most exacting tests. The young, modest girl, not having any finished or scholarly education, claimed nothing for herself, and even denied all authorship in the lectures she delivered before the most critical audiences in our leading cities.

Here was one of the usual tests: A committee of citizens was selected to choose a subject which she was to discuss. This she knew nothing of until the time to begin. But whether it was a Bible text, a discourse upon astronomy or geology, she handled it with mastery skill, and an elegance of language that called out the applause of even the most skeptical.

The Newburyport Herald, speaking of the tests in that city, says: "The young lady made no failure in anything she undertook; no hesitation in giving answers to any question upon any subject. Her language was perfect."

Many of the most eminent men are on record to mark her work as a most wonderful and unexplained character. It is a common thing among a large class to sneer at Spiritualism; it is questionable whether it would not be much wiser to explain the well-authenticated phenomena before doing so. There are wonderful discoveries being made—and there is nothing unreasonable in Spiritualism. There have doubtless been frauds and charlatans who have worked Spiritualism to make money. But the fact remains there are many things in the so-called Spiritualism unexplained. Those who believe in the theories will find them so profoundly interesting, and it will be a study and not without interest to any thoughtful student.

The above, from the Inter Ocean of this city, gives but a limited view of this most excellent work. It is full to overflowing with valuable information. It will be sent to any address for \$2, postpaid. For sale at the office of THE PROGRESSIVE THINKER, 40 Loomis street.

**Prediction Comes True.**

TO THE EDITOR:—The name of Mrs. Isa Wilson Kayner (daughter of E. V. Wilson) upon the tongue of most all residents of Anderson, Ind., for the past week. Leaving Muncie, Ind., for a successful two weeks' work, she went to Anderson to fill an engagement for two evenings, in giving platform tests and sowing the seeds of Spiritualism. She had a well-filled hall on the evening of the 21st and 22d of February. On the second evening, while giving a character-reading, she suddenly stopped in her work, and turning to the chairman, Mr. R. H. Williams, said: "Mr. Williams, I see a terrible fire, or explosion, on the square of this city, and it looks like a building with three stories in it. I can see shoes flying in the air, and I would advise you to keep heavily insured." Mr. Williams is a prominent shoe dealer in the place.

Mrs. Kayner then told them that it seemed to her that it would take place inside of two weeks, but certainly in the early spring, and that the business men would do well to keep their insurance, as it was sure to occur.

This was on Friday evening, February 22d, and on March 5th the evening paper came out with the following headlines: "Big Explosion—The Terrible Block Levelled to the Street—East Wall Blown Out, and Fire Followed and Cleaned Up the Contents of the Building—Three Big Stores are gone." "This said the Building was on Fire Before the Explosion."

Among the stores destroyed was a large shoe store (though not Mr. Williams'), and shoes truly did fly in the air. Just as soon as people heard of the disaster they spoke of the prophecy of the spirits through the Chicago medium. There are many people in Anderson that have had their attention drawn to Spiritualism by the prediction, and its fulfillment, that had never given it much thought heretofore. Some members of the churches have said that if there is such a thing as the spirits speaking of such things as this and warning people of it in advance, they would become Spiritualists themselves.

A prominent business man of Chicago, who is a Spiritualist, was shown the Anderson papers wherein the reporter speaks of the prophecy of Mrs. Kayner, and he immediately wrote a letter to Mr. Williams inquiring as to the status of affairs. Mr. Williams was good enough to reply at once, in which he says: "I was the chairman of the meeting at the time Mrs. Kayner was giving her tests, or readings, and was on the platform when she gave the prediction, and I fully believe it has been fulfilled to the letter."

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—London Sun.

"The Religion of the Future." By S. Well. This is a work of far more than ordinary power and value, by a bold, untrammelled thinker. Spiritualists who love deep, clear thought, reverent for truth alone, will be pleased with it, and well repaid by its perusal. For sale at this office. Price, cloth, \$1.25; paper, 50 cents.

"The Missing Link in Modern Spiritualism." By A. Leah Underhill. A deeply interesting volume, of especial interest to all Spiritualists. A. Leah Underhill was one of the Fox Sisters, with whom was the inception of the modern Spiritual movement. She narrates many incidents and spiritual occurrences in the experiences of the Fox family. Price, cloth, \$1.50, postpaid.

"The Influence of the Zodiac Upon Human Life." By Eleanor Kirk, assisted by J. C. Street, A. B. N. This book elucidates the principles of the Zodiac in a manner that adapts it to common comprehension. It indicates the location, characteristics and influence of each sign of the Zodiac, gives the days which each sign governs, etc., and, besides its astrological information, imparts much useful instruction. For sale at this office. Price \$1.50.

"Old Testament Stories Comically Illustrated." Church people are cautioned not to open this book, as its comical pictures, based on Bible texts, tend to induce uncontrollable levity. It is a book for the freethinker who wishes to rest from busy cares, and drive away ennui. Price, in strong board covers, \$1; cloth \$1.50. For sale at this office.

"History of the Inquisition." Every citizen of our country should read this concise history of that Romish churchly institution known as the Inquisition. The animus of Romanism against all institutions, beliefs and parties not in conformity with the ruling powers of the Romish hierarchy is plainly shown in these statements of veritable history. The devilishness and murderous malignity of the "Holy Inquisition" is severely paralleled in all the world's records of inhuman atrocities. It is for sale at this office, and will be mailed postpaid for 25c.

Lines on an Unfortunate Found Dead in the Street.

JOHN VII, 7.

Still is the voice, and the silent dead Retains scarce a mark of the spirit dead; So fair without, but, alas! within The darkness of death and the stains of sin;

Rested the tramp of the weary feet, Found, in the dawning, dead in the street.

The thorns were many, the flowers were few, And the false had effaced every trace of the true;

The poor pale face was bedimmed with care, But the form was one that a saint might wear;

And the last that was heard of this wail of the road Was the verdict of old: "Visitation of God!"

Visitation of God! Oh! mockery sublime! Poor priestess of passion, sad sister of crime!

It is best as it is for the bud-life unborn, Whose birthright, alas! would be suffering and scorn;

Whose childhood of poverty only might claim A future of sinfulness, sorrow, and shame.

Perchance in her past was a happier day, When her footsteps fell gently, like sunshine in May.

And the vigils of angels were over her dreams, While her young life flowed onward in musical streams.

Her home may have been consecrated by prayer, And gladness and peace found a resting-place there.

Did she pray, as she shivered beneath the cold rain, For the home that she dared not approach again?

Did she cry, through that dark and dreary night, To the God whose dwelling is love and light?

Oh, did He accept, in mercy, her moans, As she pillored her head on the pitiless stones?

Wreck of the tempest, without home or friend, Oh, merciful heaven, can this be the end?

The end of a creature that seemed to be given As a link that would lessen our distance from heaven,

And lead us to hope, and soothe us to rest, In the Eden of promise, the paradise blest!

Oh, temple of virtue, defiled and profaned! Oh, altar of innocence, shattered and stained!

Oh, picture of purity, blotted and torn! Oh, sunbeams of life, lost in darkness and scorn!

May the winds wail thy requiem upward to God, And may He give thee rest from thy labor and load!

L'ENVOI.

Was there a home in some distant town On which the storm came as swiftly down?

Where hearts were sore, and where eyes were wet, For the lamb they had lost but could not forget?

Did the dream, as they heard the falling sleets, Is weaving the loved one's winding sheet?

Oh, straight is the gate, and narrow the way, And sad is the fate of the soul astray.

Alas! for those who leave the track, How few of the wandering feet turn back;

And eyes may weep and hearts be sore, But the silver lost is seen no more!

—London Sun.





## GENERAL SURVEY.

## The Spiritualistic Field—Its Workers, Doings, Etc.

Dear in mind, please, that we cannot publish weekly reports of meetings. Whenever a change is made in speaker, or anything of special interest, send brief item, please. A great deal of what is expressed in a dozen lines; but reports will not be used. Meetings of local interest only. We extend a cordial invitation to all speakers to send their appointments to lecture, and general movements, which will be read at least 40,000. We go to press early Monday morning, and items must reach us as early as Friday or Saturday in order to have immediate insertion.

TO CONTRIBUTORS: Were you ever the office of a paper that has a large circulation? If so, you were undoubtedly surprised at the piles of original material that greeted your vision, a large number of which could never possibly get the light, however meritorious it might be. Were THE PROGRESSIVE THINKER ten times larger than its present size, it could not publish all the material that would come to it weekly. There are others who look for the immediate publication of their articles, and are greatly surprised and disgusted when they do not appear, and if not published at all, discontinue their subscription, thus losing the grand light of the paper, and acting very unwisely. The paper, in the office of every first-class newspaper, there are articles on file that have been waiting a place for many days, or even years. They are all fully read, with great attention and interest, and though they may never appear in the paper, yet they have been read, and the editor is cordially grateful for their contributions, and they are necessarily left to the discretion of the editor. But never be offended if your article does not appear in the paper, as above taking the least offense anything of that kind.

W. Osborn writes: "What grand lectures! I have read some of the lectures contained in your paper. We take papers, but in THE PROGRESSIVE THINKER is centered the greatest interest."

Probably the reason is that we have been Spiritualists for more than twenty years, and have had many tests in our family, that when we pass from this earthly temple we continue to exist as our identical selves. So when we speak of the personal experiences of Spiritualists, we are not speaking of course with those who have passed on, but we can at once realize the joy and peace by a knowledge of the conditions necessary for this result."

F. A. Logan writes from Alameda, Cal.: "Suggestions and efforts have been made to organize my meeting (called the 'Harmony'), but when the trances came, the platform, they said, 'no consideration whatever would we have the management changed, for we had developed as speakers upon the platform, open and free to all beliefs. We have crowded halls, at 20 street, to listen to a dozen speakers. Test mediums, and music by instrumental singers and performers on piano, guitar and harmonica. The meetings, three hours, from 11 to 2, every day, is constantly occupied."

A crowded house greeted Frank T. at Fraternity Hall, Milwaukee, Sunday evening. He has been in the city for the month of April, as well as at the Anniversary meetings held at Friday, Saturday and Sunday. They will deliver the address of

Agnes Percy writes from Los Angeles, Cal.: "The Truth-Seekers' Society holds three meetings every Sunday, and our children's meeting will be held on Sunday. We have a good attendance and will incorporate, I believe, this year. We are doing honest, faithful work with a free platform and free address. At the meeting last Sunday, John Briggs gave a fine and interesting address, followed by a solo by Pierce, some excellent remarks by Chairman, Dr. Poulton; a poem by Harwood, tests by Prof. Taylor, and a fine class of investigators. The mediums are unfolding their

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Mrs. A. Martin writes: "I am more than pleased with your handling of the 'Octopus,' and think that the most important subject to all American citizens. I regret that the A. P. A. have any sectarian principles, for if not, probably all liberalists would join them. Many persons think the Protestant 'Anaconda' nearly as vigorous as the Roman octopus."

Levi James writes: "It was my privilege to hear Miss Marguerite St. Omer, last evening, while in Cleveland, and I must say that I heard her nine or ten years ago (although she is now very feeble in health), she has not lost any of her good qualities as a lecturer and psychometrist. Some ten years ago I heard her in Chicago and did not know she had returned to this country until I saw her advertised for the Progressive Lyceum of Cleveland. Her address was full of food for the hungry soul, and her readings and tests gave us evidence of immortality. I was pleased also to learn that she is kept busy—next Sunday in Clyde, Thursday and Friday, the 14th and 15th, in Florence, Ohio, Jr. O. U. A. M.; Sunday, the 24th, in Ida, Mich. What a feast of good things there would be if she was engaged at one of our popular camp-meetings, to demonstrate our beautiful phenomena, as well as its philosophy. She can be addressed in Norwalk, Ohio, for further engagements."

Great efforts are being made to retain the services of W. H. Bach at Aberdeen, S. D., during the coming year. We hope they will be successful, and a good society built up there.

H. E. Martin writes: "Don't be alarmed, my friends, or think that any harm will be done by one C. W. Starr, who styles himself the 'Spiritualistic Exposer.' He is going through central and southern Michigan. On his handbills and in his Sunday evening lectures, he contradicts himself. He says he is a Bible Spiritualist, and so are we all. He calls Bible Spiritualism the true Spiritualism. He ridicules frauds and only exposes frauds. He teaches us Spiritualists the word caution, so he says. As the Salvation Army is to the orthodox church, so are such as he to the Spiritualist philosophy. He throws out a few slurs at our cause, and a few slurs to the prejudiced, thus is drawing in all classes of people to attend his lectures, and thus he is doing his work. Let him win in his way."

Mrs. Emily P. Beebe writes from Jackson, Michigan: "The First National Society Spiritualistic Friends of Progress have held regular services at A. O. U. W. hall, Bennett block, all the fall and winter. We have met with grand success, far beyond our most sanguine expectation, having had full houses of honest, earnest seekers after truth, many having received their first spiritual ideas and tests, and become deeply interested. The last two Sunday evenings we have had that grand, generous medium, Dr. Knowles, of Grand Rapids, occupy our rostrum. He took subjects from the audience, and answered them philosophically, closing the services with tests which were nearly all recognized. Mrs. Adie Weatherax and Mrs. Julia Price are both good test mediums. Mrs. Lipscomb is another generous soul who has assisted us. The writer will very soon leave the city, and it remains for the friends to continue the good work; there is talent enough. Wm. Smith is another willing worker. Our weekly socials have been a success socially and financially. There are other workers too numerous to mention. Jackson will very soon have as good test mediums as there are in the field. We shall observe anniversary day March 24th. Hon. L. V. Moulton speaks here March 31st."

Dr. D. A. DeVroy administers a solid kick to the kickers. He wants organization, the tighter the better, so that we can battle for the cause—organize on the broadest and most liberal platform on earth. We have some of the greatest minds, reasoners and thinkers in our ranks that the sun ever shone upon, but we have not the greatest kickers and fault-finders. Most of our 'mediums' are money-grubbers and nothing else. It is spiritually-developed mediums that Spiritualists need, to lift it to higher planes, and uplift humanity.

Correspondent writes from St. Louis, Mo.: "The Spiritualists who gathered yesterday forenoon in Howard Hall, had a feast of good things. Mr. Wiggins, in his lecture, 'Daylight versus Darkness,' taught true Spiritualism. We as Spiritualists, said he, must unflinchingly stand upon the hilltop of integrity, and unswerving character. If we wish to gather in the hungry thousands who are starving for truth, and let us re-echo the cry that right living leads heavenward, while a sinful life as surely leads to wretchedness and woe. The hall was filled to overflowing in the evening. The tests given through his mediumship were notably direct and accurate. The solos by Mr. Maxham continue to interest and harmonize, as the reality of a life beyond is sweetly portrayed in song."

Wm. Hammond writes: "Being in Chicago, I embraced the opportunity of attending the Band of Harmony which is held every Sunday evening at the Schiller Theater building, under the auspices of the First Society of Spiritualists. After Mrs. Richmond and others had given very interesting and instructive readings and tests, Mrs. Maud Lord-Drake was invited to the rostrum, and I had the pleasure of receiving the best test of my long life and experience of forty years in our beautiful philosophy. This wonderful medium of thought-exchange between the two worlds told me of my father's family, the number of souls in the household and their names, and of occurrences that transpired before she was born, and the number and names of my own family—in short, my people in Spirit-life talked to me through this instrument very much as Jesus talked with the woman at the well. Telling her neighbors, she said: 'He told me of everything I knew.' I cheerfully recommend Mrs. Drake to the friends of the cause."

Prof. Theodore F. Price, of New York, inspirational speaker and platform test medium, is at liberty for the months of April and May. Address him at his residence, 230 East Nineteenth street, New York. Prof. Price has just completed a six weeks' engagement at Springfield, Mass., and one of four weeks at Williamstown, Conn.

Mrs. S. J. Cutter will be in Indianapolis, Ind., stopping with friends at 177 East South street, where she will be ready to receive calls.

Frank T. Ripley can be engaged for camp-meetings for the season of 1895. His address during March and April is 127 Seventh street, Milwaukee, Wis.

Amie Wheeler writes from Atlantic, Iowa: "The cause is advancing and new ones are coming into our ranks very frequently. Many persons here are manifesting a great interest in our cause, and it is only a matter of time until Spiritualism will hold a large sway in this city. Doctors and other well-educated people are also taking great interest. And now a word for Mr. Longley and his dear wife. Their beautiful music received and we are delighted with it, and we have as good a choir as graces the rostrum in any church in this city. Our friend and co-worker, Mr. McCaughin, of Creston, Iowa, is in the city on business, and he graces our rostrum frequently, and aids us with his sweet music, which we admire very much. As my term expires here the last of this month, it would be wise for some good trustee and inspirational medium to communicate with Mrs. C. E. Whitcomb, the vice-president of this society, 705 Elm street."

"Tom-tit" writes of the efforts of the Boston clergy to close the Sunday-night concerts. The result would be to throw the concert-goers out onto the streets, where they would fall under worse influences than listening to the singing of sentimental songs. Church services have no attraction for them.

G. W. Carpenter writes from Riverside, Cal.: "I was at Los Angeles Sunday, and lectured afternoon and evening to good, attentive audiences. The evening attendance numbered between two and three hundred. The subjects under discussion were, 'Evidences of a future (or, rather, continued) life,' and 'What and where is the soul?' I never throw stones or clubs at people who differ with me in opinion. I learned many years ago to call sheep with salt; and when swine are better coaxed than driven. Even the Bible, though scorned by many Spiritualists, when properly understood, becomes a better witness of spiritual truths in every phase of manifestation, than all phenomena without it, especially to church-going people. The people say: 'Why, you handle the Bible different from anybody else,' etc. There is one mistake made by some of our mediums, namely, getting nervous and angry because their tests are not recognized. The medium and subject may both be honest, and yet the test be true, but not recognized. In such cases, why not pass it over without such dogmatic positivism? only disgust the hearers and hurts the cause. Positive tests in the way of spirit manifestation. Spiritualist mediums should be taught better than to yield to the low, ignorant and vicious spirits, and seek for elevated ones for guides. We must learn to draw low spirits up to us, and not let them draw us down to them."

Frank T. Ripley is to deliver a lecture before the A. P. A.'s, at Milwaukee, Wis.

Milton Taylor writes: "The people of Chilton, the capital of this far-western State, have had a treat that I believe they have never had in the past. Mr. L. Colburn, one of our most gifted speakers from Vermont, has been holding twice-a-week meetings here to large and appreciative audiences. Many of our best people have listened to the philosophy of Spiritualism as it has never been set forth before. As a result, there is quite a deep interest taken, and soon quite a large society will be formed, the only one in the State. Mr. Colburn, we regret to state, leaves for the East this week, leaving a host of warm friends, who wish him God speed in his work for mental and spiritual freedom. He has been assisted by Bernard Holm, a fine young medium from California, who gives platform tests after the lecture. He is a good test and healing medium, and is having about all the work he can attend to. THE PROGRESSIVE THINKER is extensively read here, and is our quiet minister, doing its good work."

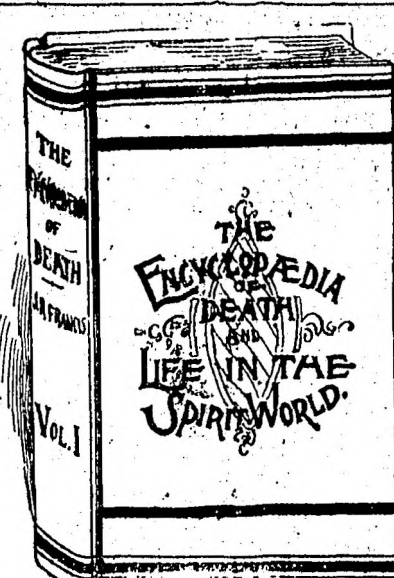
Mrs. Adeline M. Glading is lecturing every Sunday this month in Watertown, N. Y. Address, corner Pearl and Main streets. April she speaks every Sunday in Buffalo, N. Y. Address 248 N. Division street. She will accept calls for week-day engagements in adjacent towns during those months. Address as above. She closes the season in May in Washington D. C.

Dr. O. K. Carr of this city, writes: "That ever welcome visitor, the dear old PROGRESSIVE THINKER, comes in on time every Tuesday morning to be eagerly read by all. The inspired thought, its earnest advocacy of all that tends to make the world better, its editorial comments, general survey, workers' doings, all tend to spur us to renewed efforts to be up and doing. During this month I have been directed by my guides in making an opening for spiritual truth at Newman Hall, 503 63d street, Englewood. As a result we organized and named a society to be known as the Society of Spiritual Progression of Englewood, meetings at 3:30 and 7:30 p. m., every Sunday. Mrs. Isa Wilson-Cayner followed my lecture Sunday evening with evidence by tests of a certainty as to spirit return. The interest taken by the citizens of Englewood gives good assurance as to the permanency, and a grand future through the spiritual truth of the seed sown. I am only engaged for Sundays. I could fill appointments within 100 miles of Chicago during the week. Address me at 3232 Graves Place, Chicago."

G. F. Perkins writes: "We have changed our address to 619 F street, N. W., Washington, D. C. We report an increase of audience each week at our Sunday meetings, 2:30 and 7:45, Scottish Rite hall, 908 Pennsylvania avenue. Last Sunday afternoon we devoted part of the time to memorial services in honor of Brother M. H. Prince. After suitable remarks were made and special songs for the occasion were rendered, the arisen brother made a remarkable demonstration through Mrs. Perkins which was most strikingly convincing."

F. Corden White, who is popular as a platform test medium, is now in New Orleans, La., where he is meeting with great success. He can be addressed for engagements at 372 Duane avenue.

The Aberdeen (S. D.) Daily News says: "The people of the city who are interested in the investigation of Spiritualism have secured the services of W. H. Bach for the ensuing year as lecturer and worker along that line of thought. His compensation has been pledged, and the first public meeting under the new arrangement will be held at the Park Place Hotel on Sunday evening next. The subject for the evening will be an exposition of the belief of Spiritualists. This and all subsequent lectures will be free to all."



Any one who sends us four trial subscribers can have the Encyclopedia of Death, and Life in the Spirit-World sent to him for 50 cents. Every Spiritualist will want the various volumes of this Encyclopedia. Your library will not be complete without it.

Correspondent writes from Rochester, N. Y.: "We have with us at present our old and esteemed friend and medium for physical phenomena and materialization, Dr. A. W. S. Rothermel, who is holding seances at the residence of one of our most prominent attorneys, with marked success. The Spiritualists of this city seem dormant, and only such mediums as Dr. Rothermel can ever revive their interest, which he has already started, as it is felt in every section. His stay here is to be brief, and we regret it, for the phenomena produced through him are most satisfactory in every sense of the word. The forms which appear at these seances are most perfect. So much has been said of the Doctor's mediumship that every Spiritualist and seeker after truth must be familiar with the grand results obtained through his gifts."

C. L. Clark writes: "Dr. Willis Edwards, who lectured for several months for the North Side Spiritual Society, resumed his services at their hall on Sunday. He was enthusiastically received, had a large audience and gave universal satisfaction. Last Thursday, March 7th, he gave a benefit for the society, when a variety of exercises was introduced. The ladies gave coffee and cake, etc., and a goodly sum was netted for the society. Dr. Edwards is winning laurels in Chicago for the versatility of his talents and correctness of his tests."

Mrs. M. Summers writes: "Last Sunday evening, March 10, at their hall, 675 Armitage avenue, Chicago, the 'Students of Nature,' with a large audience present, enjoyed a rich treat from Mr. Hoffman, of this city, who delivered an instructive lecture, and gave many platform tests. All of them were recognized as correct by the parties concerned."

The Spiritualists of Aberdeen, S. D., will celebrate the anniversary of modern Spiritualism, Sunday, March 31st. W. H. Bach will be the speaker of the day, and will be assisted by others connected with the society. He would be pleased to have the Spiritualists of this section join with him in the exercises of the day. For full particulars address him at Aberdeen, S. D.

Dr. P. S. George writes from Lincoln, Neb.: "We are much in need of a trumpet medium in this city. I have mentioned this fact several times through the columns of THE PROGRESSIVE THINKER and other papers, but it seems that mediums having this phase do not respond to my calls, and why it is I do not understand. In case a good trumpet medium will come to Lincoln I will assure them they will be cared for during their stay in this city of 65,000 people, and will have all the business, in the way of circles, that they desire. I trust now that some of these mediums will write to me at last."

Dean Clarke, having finished his work at Seattle, is now lecturing at Anacortes, Wash., with great success. A paper published there says: "Dr. Dean Clarke delivered a lecture at the M. E. church, Friday evening, to a well-filled house, and again addressed our people Sunday evening. On the latter evening the church was literally packed. Dr. Clarke had the close attention of his audience throughout both addresses. He is an able lecturer, and whether you agree with him or not, whether you are well entertained by hearing him speak, he will deliver another lecture next Saturday evening at Skagit Hall."

The "forms" of Prof. Lockwood's "Molecular Hypothesis of Nature" are in the hands of the electrotypes, and is expected the treatise will be ready to deliver to subscribers in about a week. The delays incident to the publication of this work have been numerous and unavoidable; but its readers and thinkers will be rewarded by perusing a line of thoughtful argument, logic and fact, never before presented in the interest of the Spiritual philosophy. Remember that the data brought forward in this pamphlet sustaining the truth of continued existence, and spirit return, can be demonstrated by principles of physical science.

Chas. Blackwell thinks that Ogden, Utah, would be a good field for one or two genuine mediums.

H. Pettibone, medium for physical manifestations, has been on an extensive trip South, and is now on his way to Detroit, Mich.

Dr. P. S. George, of Lincoln, Neb., writes: "I am now gathering statistics for the purpose of compiling a book showing as near as possible the number of people who became insane under religious excitement during the year 1895. I would like to have the aid of not only every Spiritualist, but every liberal-minded person in gathering such information as will be of information to me. I would like to ask the friends to either mail the newspaper giving account of the cause of insanity, or if it be a clipping give name, date, etc., where such paper is published."

Dr. R. Greer writes: "Mrs. J. W. Kratz, of Evansville, Indiana, has recently become the happy possessor of a new and beautiful phase of mediumship, consisting in automatic pendulum drawings, in different delicate tints and shades of color, artistically blended, and representing the most unique and delicate designs, symbolical of the life-work, or future destiny of the individual for whom the allegorical picture is intended, together with inspirational readings interpreting the same. The

harmonious blending of color and fineness of expression (whether by spirit or mortal), make these pictures a marvelous production, and represent a high grade culture, and development in the realm of fine arts. The pictures are produced by the writer in a curious, interesting, and now hangs in frame on his parlor wall, and is pronounced by connoisseurs, a work of superior quality." We are glad to learn that Mrs. Kratz has been blessed with this phase of mediumship. She is an accomplished lady in all respects, and will be of great assistance in the cause of Spiritualism.

Bishop A. Beals writes from Sturgis, Mich.: "I have just perused that very able and instructive lecture by Dr. Dean Clark in a late PROGRESSIVE THINKER, entitled 'Truth for Authority.' For plain, honest statement, or incisive thought-provoking argument and good common-sense reasoning, it has no equal, and in these times, when pseudo Spiritualists are ready to negative the facts of Spiritualism with more popular names and barter the cause of truth for a mess of pottage, it comes in as a timely warning to hold truth as authority, and to work on new lines, ennobling our cause, that Spiritualism may be the light of the world. I have read a great many excellent thoughts from this writer, both in prose and poetry, but nothing to my mind better and more timely than this very able lecture. My work here progresses finely, and we anticipate a grand anniversary of Spiritualism the 31st."

That veteran worker, Lyman C. Howe, writes: "For two long dark weeks we struggled with Lou Gripe as with the giant despair; and the outcome was a debatable question all of that time. Ours was no yankee imitation, but the veritable Russian La Gripe with all its variations. We are not entirely out of it yet; but fairly convalescent. Maude got a little the nearest to the borderland, I think; but I got where I could hear the frogs peep on the shores of the celestial pond! Mrs. Howe was our angel of deliverance, and with almost super-human effort and fortitude, she cared for us and the house, while herself threatened with the same scourge, watching our changes and nursing our needs, bracing us with cheerful words and smiles, when her own heart was struggling with its weight of woe, and her weary form trembling under its load, and looking toward the hidden shore for help, which she certainly received, or she could not have kept up as she did. At different times, tangible demonstrations of angel helpers, were manifested in various ways, and we are all more grateful than words can tell. Letters of sympathy greeted us from friends and strangers, who read your notices of our affliction, and brought strength and courage to us. Such remembrances at such times touch the deepest chords and kindle a glow in a sensitive heart, and those friends who so reached us with kind words, and assurances of interest can never know what their tokens were and are, to us, treasures to hold forever in the album of memory. 'Something sweet to think of.' In affliction we learn the value and interest of friends, and feel more keenly than at any other time. I hope to be able to do public work in a week or two. This sickness has been a severe strain upon us all—physically, mentally, and financially, and I am out at least two months' work, if not more. I expect to be in better condition than before when I get my strength, and these terrible headaches fully conquered."

W. T. G. writes from Unionville, Mo.: "With a beginning of five persons interested in Spiritualism at this place, in twelve months we have increased to nineteen workers, and we are now on a boom, principally through the grand work done through the mediumship of C. W. Mace, a trance speaker, platform tests and impersonations, by which as many as fifteen spirits present themselves in one evening. We expect Prof. Ames here on the 5th of April. Mr. C. W. Mace can be addressed as above for engagements. He is fine."

Moses and Mattie E. Hull speak in Columbus during the month of April, and in Dayton, Ohio, during May. They were to have spoken at Woolley's Summerland Park during June, but Mr. Woolley writes that it will be impossible to get buildings erected, and other preliminary work done in time to commence about July 1st. This throws the period of their stay here increased to four Sundays in June. They will accept engagements for that month, either separately or together. They prefer to always go together; in which case they furnish music. In fact, they together are a whole (Hull) team.

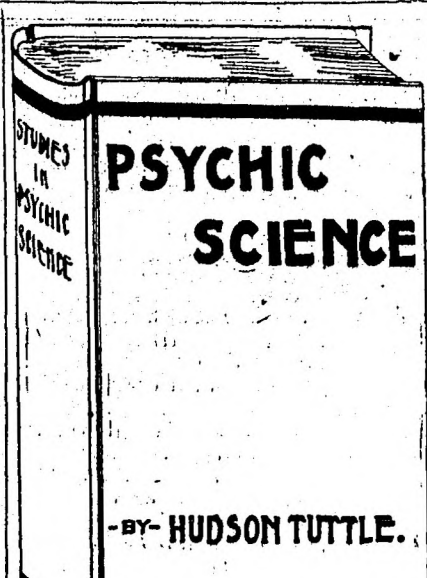
Thos. Lees writes: "The well-known lecturer on Spiritualism and teacher of Spiritual science, Mr. W. S. Colville, will speak in Cleveland, Ohio, on Sunday, March 24th, under the auspices of the C. P. L., in Weisgerber's hall. In connection with this distinguished speaker, the celebrated American virtuoso, Professor Oles, will appear and play several of his choicest violin solos. Mr. Oles is regarded in the musical world as the most celebrated of all the American violinists. During Mr. Colville's short stay in Cleveland, he will give a short course of four week-evening lectures on 'Spirit Science,' commencing Monday evening, March 25-26-27-28."

Rev. Amos Wheeler writes: "I am to lecture in Council Bluffs the 17th, 18th and 19th, and at Unionville, Mo., April 5th, 6th and 7th. I would like to make engagements with any societies within one hundred miles of Unionville. Address me at Atlantic, Iowa."

B. B. Martin, of Troy, N. Y., writes: "Miss Georgia Reynolds, of Lansingburg, N. Y., is having grand success. She is at present under engagement with the Spiritual Society of Saratoga Springs, N. Y. A prominent citizen of that place remarked that she had done more for Spiritualism than any other medium who had ever visited there. Under her direction we are having two meetings a week, Wednesday and Friday evenings, at 2 Vonderheyden street, and we turn away people, having no room for them. She is a grand medium for either platform tests or private work."

Madame Parcells-Dunn has been engaged in doing a good work at Ludington, Mich. Mr. Dunn is said to be a good test medium. They can be addressed for engagements at Pentwater, Mich.

"The Priest, the Woman, and the Confessional." This book, by the well-known Father Chiniquy, reveals the degrading, impure influence and results of the Romish confession, as proved by his sad experience of many wrecked lives. Price, by mail, \$1. For sale at this office.



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The characteristics of children born in different days, and the conditions to be observed in their care and education.

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By Susan H. Wilson. This book gives an admirable course of study in ethics, and supplies a long-felt want of an ethical text-book especially adapted to the comprehension of children, as well as older persons who are in wisely and appropriately designed to interest while teaching them valuable ethical lessons, and could be used to good purpose in lectures, and in families. It is an excellent book and should be widely circulated. Price \$1. For sale at this office.

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This is a work of great value, written by one of the keenest, most powerful and most truly religious minds of the day. It is particularly a work which should be put into the hands of those who have freed themselves from the dogmas of orthodoxy and from the fetters of materialistic science. For it will strengthen the conviction of the free mind that mind and senses are not the whole of life.

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## APOLLONIUS OF TY



## 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. McEntire, Scholl's Ferry, Oregon: Q. How was the New Testament written? A. How and by whom the books of the New Testament were written is answered in *The Progressive Thinker* for January 9th.

Bridley, no one knows. Every book is a patchwork which scheming dogmatists and holy (?) priests constructed by changes, omissions, and large additions, during the ages when the copyist was zealous with the spirit that, to life for the cause of religion was a commendable virtue. The fact is not that the New Testament made the primitive church, but that church evolved a New Testament such as would sustain the dogmas derived from other sources. The councils met and by force of arms silenced the minority, elected such writings as the majority pleased, and condemned and as far as possible destroyed all others. The chapters devoted to Christianity, in Gibbon's "Decline and Fall of the Roman Empire," are the most trustworthy source of information on this subject. For the truthful statements therein made that great historian has received the hatred and anathema of the church, which has reached the contemptible meanness of publishing an expurgated edition of his great work, with this important matter left out.

Christianity was one of the most potent factors in the decline and fall of the Roman Empire, and the night of the Dark Ages, when for a thousand years not a new idea or invention interrupted the horrible theological nightmare.

D. W. Hamilton, N. Dak.: Q. (1) Are the National, State and local Spiritual societies connected? Or is each organization independent of the other? (2) Can you give brief instruction how to form a local society? (3) Is the National Developing Circle reliable? (4) What is the best course for novices in Spiritualism to pursue, in order to develop.

A. (1) The scheme of the National Association is to lead all spiritual societies together. The local societies have been heretofore, and in many instances are now, independent. Thus far the National Association has not offered any very great advantages to be gained by the local societies accepting charters. (2) The best method of forming a local society, according to our judgment, is that given in the "Lycium Guide." By its aid a society may be not only organized, but it contains full directions for its conduct, with music, songs, etc. (3) The answer depends entirely on the meaning of "reliable." (4) To become a member of a circle, as has been often explained.

Inquirer: Q. Were the visions of Jesus seen by the Martyr Stephen, the Apostle Paul, by the many votaries of the Roman Catholic Church, Swedenborg, Blake, Mother Ann Lee, A. J. Davis and multitudes of modern spiritual mediums, objective or subjective appearances?

A. To fully consider this question would require a complete review of phantom-seeing from the earliest times. It also demands a special study of each case, to learn to which class it belongs. To understand this subject requires a comprehensive psychic philosophy, such as has not yet been taught. The mind while in the body is reached by and through the brain, and so far as physiological research leads, every impression through the senses is received by the brain and registered in the memory by means of organic changes.

To illustrate: A musical note is received by the ear, and in transmission to the mind produces certain molecular changes in the substance of the brain. A series of musical notes produces a similar effect, but every note a different change. Every object seen by the eye affects the brain through the optic nerves. An impression thus made can never be forgotten, and the brain by disease or otherwise often assumes the conditions into which it has been previously thrown by impressions of real objects.

When it thus assumes these conditions, the mind has no power to determine whether the impressions thus given are objective or subjective. For instance, the sight of the rainbow produces a certain condition in the optic nerves and changes in the substance of the brain. If the nerve is diseased or disturbed, a similar state may be produced on the brain, and the mind receives visions of the rainbow even more vivid than the real. In passing into trance, beautiful rainbows and prismatic colors are often observed. In these cases the mind is deceived by subjective impressions which it mistakes for realities.

Every subjective phantom is either a resurrected impression or combination of impressions. The blending of many impressions yield as infinite diversity as the bits of colored glass in the kaleidoscope. How shall these subjective phantoms be distinguished from the real and objective spirit which appears to the medium? A most important question, and the more difficult to answer, because of the similarity of causes and conditions in the production of the various phenomena.

Thought itself is accompanied by organic changes in the brain. The mind receives a certain change as representing a certain idea. Now, a spirit wishing to impress a medium with a given thought, causes the structural change accompanying that thought, and the mind takes the impression. The difficulty is thus made apparent, yet careful research is required in this field, and each manifestation must be taken on its merit. If the vision has the elements of reality in it, it is probably objective; if it has not, and is a purposeless panorama moving before the eye, it is probably subjective. How many children have presentations of animals or horrid monsters in their dreams, or when they sleep in their beds, often these are so vivid that they become realities. The phantasms of delirium tremens,

and of fevers, are illustrations of subjective impressions.

It has been exceedingly prejudicial to rational Spiritualism that its enthusiastic supporters claimed too much, leaving little mysterious outside. Nothing is gained, but the cause weakened thereby.

Man is a spirit while in the body, and is amenable to spiritual laws. This fact greatly complicates the question of spiritual influence, for the questions: "How distinguish objective and subjective impressions?" and "How distinguish between our own thoughts and spirit impressions?" have almost identical significance.

As no certain rule can be given, each case must be studied by itself. The character of the phantasms, with the circumstances which evoked them, usually reveal the causes, the form and character of an impression distinguishes it from the normal effort of the mind.

The importance of this subject cannot be too forcibly impressed on the minds of Spiritualists and mediums. It is essential that the latter be able to distinguish the real presence of spirits from the apparitions evoked by the brain.

The Spiritualist can well afford to be skeptical, and winnow so carefully that only the grains of gold remain. Better cast out a few imperfect kernels than garner all the chaff and rubbish. Every phenomenon should be referred to known causes, until the contrary be proven.

Astronomer: Q. What are the limits of the solar system, and its position in space?

The solar system is a type of the universe. If we understand its structure, we can look out on the vast unknown around us with more definite ideas than if unaided by previous observation. The solar system contains the central sun, with the planets and attendant satellites, comets and all other bodies revolving around it. If we avoid grappling with the incomprehensible distances of the stars, we shall find that even the proportions of the solar system are vast beyond our comprehension. The distance of Neptune, the most external planet yet discovered from the sun is thirty-four hundred million of miles. A yet more external planet, would double this distance according to well-known planetary laws, or make the orbit which bounded the system eight thousand millions of miles. Many of the comets go out still farther from the center, and it has been conjectured that many go off in straight lines to other centers, revolving around two systems. Over this vast area the attraction of the sun holds every atom in obedience to its influence. Although decreasing as the square of the distance, the furthest planets manifest no more inclination to desert than the nearest, and the light substance of the comets, trembling like a feather in the regions of space, obey this potential energy.

The imagination fails to grasp the dimensions of the solar system, but may gain assistance by comparison. If a railway track were laid across the orbit of the outermost planet, it would take a locomotive running steadily 500 miles a day more than 70,000 years to traverse from one boundary to the other; and a rifle ball, flying 8,400 miles a day, would be more than 4,000 years. The distance reached by comets is yet greater; the comet of 1860 was calculated to go out twenty-eight times the distance of Neptune. Vast as this distance appears, it is as a span to that of the nearest member of other systems.

The position of the solar system in space has been with probability conjectured as in the barren region of the Milky Way, where it divides, and nearer the Southern Cross than the opposite side, and from the surface of this Cosmic System the distance of a star of the ninth magnitude. This conclusion is derived from the observation that while in every other region of space the view is concealed by stars, in this direction by means of the telescope we can look completely through our star-cluster into the starless regions beyond. A more sublime view nowhere else can be obtained. With awe we gaze from the surfacelike shore on the boundless sea; but how much greater is our awe when, resting on this atom of a world, we gaze directly out by starry continents into the unilluminated void!

This star-cluster of which our solar group is a member swings at its center, and revolves with other clusters around an inconceivably remote central sun.

Its velocity in space is immeasurable, and the duration of a revolution beyond comprehension. Still every rising sun we have traversed millions of miles of the abyss, and what new influences we may reach, what belts of space, of unknown, magnetic heat, or light relations the mighty journey will bring, none may even conjecture. We trust in the supremacy of law, and the intangible forces which reach across the abyss from world to world, and sun to sun, and hold them all in rhythmic harmony.

WHAT IS SPIRITUALISM? How to Investigate—How to Form Circles, Develop and Cultivate Mediumship—Names of Eminent Spiritualists—Their Testimony.

In the exceedingly flattering mention of Captain Brady of the above tract, he states the price of the first edition at 5 cents, or \$2 per 100. As there is no publishing house for the distribution of Spiritual literature, such as all the churches have, with ample donated funds to send out their missionary literature broadcast over the land, to carry out my design I had to act as my own publisher, and the profits allowed me to distribute a large number of tracts free. The task was unexpectedly difficult, for there are no agencies through which to work; but I was relieved by a host of friends, few of whom I have ever met, who, after testing a few copies, ordered from 25 to 100 copies for distribution, and one gentleman ordered 1,000 copies, giving every prominent man in his city a copy.

In order that those who feel inclined to assist in the missionary work of distributing this tract, that the outside world may know what Spiritualism is, and how it may be cultivated, I make the price for single copies 3 cents; 5 copies, 10 cents; 25 copies, 35 cents; 100 copies, \$1.25, all postpaid. Silver can be sent in letter.

Address: HUDSON TUTTLE, Berlin Heights, Ohio.

"Health and Power. A Handbook of Care and Upholding." By E. D. Babbitt, M. D. Full of useful information and wise suggestions. Price 25c.

## GETSINGER.

### An Examination of His New Theory of the Solar System.

#### His Theory of Weight—His Crystalline Spheres.

#### His Chemistry and His Spirit-World.

TO THE EDITOR:—My attention has just been called to an article entitled "Science Reconstructed," by E. C. Getsinger, appearing in the February 16th issue of *THE PROGRESSIVE THINKER*.

Owing to my so frequently changing my address in pursuing my calling as a physical medium, my opportunities for reading your valuable paper depend solely upon copies furnished me by those Spiritualists who are so fortunate as to be subscribers. It is, therefore, no wonder that an occasional number should reach me a little overdue. And so with the issue containing Mr. Getsinger's theory of the solar system, in which he antagonizes the Copernican system of astronomy and re-advocates the old heathen idea of the existence of spherical crystalline shells just beyond the earth's atmosphere.

I have also had handed me those numbers of *THE PROGRESSIVE THINKER* that have appeared subsequent to that of February 16th, and have searched through them in vain, hoping to find a lucid, vigorous and complete refutation of Mr. Getsinger's theories by those scientists who contribute to its columns from time to time—such scholars and profound thinkers as Oliver Richmond, Hudson Tuttle, Hon. A. B. Richmond, or Prof. W. M. Lockwood. Not finding any reply whatever to the article, and thinking that such glaring misconceptions, misstatements and self-contradictions should not go forth before an intelligent reading public at least without a challenge, shall myself, in a brief way, refer to a few points.

First, I will say that I, in common with Mr. Getsinger, have obtained the greater part of what knowledge I may possess from an intuitional and natural source, having been a medium from greater part of my life; and I, like him, possess no reverence for a theory or supposed fact, because it happens to be ancient or popular, be it either in religion or science.

Rational intuition is a great factor in arriving at exact knowledge; but nothing can be more irrational than for the psychic to reject as trivial and unworthy all the great mass of scientific data that represents the ceaseless toil of countless thousands of brilliant minds of all ages. True, the false theory of Ptolemy was rejected, but not so the recorded facts of the earlier astronomers. Mr. Getsinger says that the Copernican system rests upon the nebular hypothesis of Laplace. Nothing could be further from the truth. The system of Copernicus is simply the advocacy of the idea of the sun being the center of our solar system, as opposed to the geocentric system of Ptolemy. It has simply to do with the fact of the sun being the center, and that the planets of the system revolve around it, and has nothing to do with the origin of the sun or the manner in which the planets were evolved.

Certain observed facts were recorded by the earlier astronomers and astronomers, and upon these the system of Ptolemy was built up. But, as observation grew upon observation, and fact piled upon fact, it soon became evident that the old theory was too narrow to fit the facts, and in the light of the new data the Copernican theory was advanced. The theory was made to fit the facts, and not the facts to fit the theory, as Mr. Getsinger would have us believe. As to whether the Copernican theory has stood the test of time, let the accumulated observations of scientific astronomy attest.

And so with the nebular hypothesis that Mr. Getsinger attacks. It was formulated to explain known facts, and it accords with them better than any other measure that has so far been applied. But it is not a question of whether Laplace is right; but is Getsinger wrong? To refute it he brings forward but one supposed error, and upon his interpretation of this he builds his theory. His point is this: "From the center of the earth, or any mass of matter, towards the surface of that body, the weight must decrease as we go towards the surface of the mass." The italics are mine. This is purely an assumption, and upon this he builds his theory. The foundation being false, all the conclusions he bases upon it are without any value whatever. This one assertion is sufficient to show his sophistry.

It is simply dogmatism for him to say "that weight must decrease as we go towards the surface of the earth." This is just what it does not do, as has been proven time and time again by actual experiment; and it has always been found, without a single exception, that the balance shows a decrease in weight at high altitudes, as well as a decrease below the mean surface of the earth. This is also proven by the difference in the vibration of the pendulum. So much for his false foundation.

He states that "space is a 'solid' composed of the sun's thermal emanations." And in speaking of the gaseous belts which he asserts surround the earth, he says that this "solid" space, this ether, presses upon the gaseous belts from without, and that "this pressure would make the gaseous belts more dense near the surface of the earth, because there the resistance is greater." Nothing could be more absurd than this. And why greater resistance on one side than the other? Probably Mr. Getsinger has never heard of such a thing as action and reaction being equal, for he assumes as he "cannot read books on account of a peculiar vibration it causes to the brain."

But supposing that his statement is true that his "solid" ether space is pressing upon our atmosphere from without. This very fact alone would cause that atmosphere to assume equal density throughout, that is, if it were not at once forced into the interior of the earth.

And of his dynamic belts, or stratified reservoirs of energy, he says: "The dynamic spheres reach the surface of the earth through the gaseous belts and into the bowels of the earth, when vibrations of the sun's eruptions, of the stars, etc., reverberate over the whole of the dynamic spheres, the excess of force follows down into the bowels of the earth; there it

causes an earthquake." Pray, Mr. Getsinger, if that be true, what is there, if we should have our mouths open at the time, to prevent it from forcing its way down and blowing us up too?

The dynamic belt idea is absurdly ludicrous. And, further, he would have us believe that "these belts, gaseous and otherwise, are the spirit-worlds of earth." Can anything be more absurd than that? A spirit-world that is liable to a rupture at any moment, and is, according to his statement, constantly being displaced by his dynamic belts. A spirit-world, a portion of which is being continually forced down into the bowels of the earth. It is preposterous!

As to his self-contradictions, I will only take space to note the following: He says in one place: "Rays from the sun never reach the earth or any other superior planet." And again he says: "When opaque bodies are exposed to the light of the sun, or any other luminous center, it casts a shadow in a direction opposite to that from which the light proceeds. The earth being a body of this kind, casts a very large shadow in the direction opposite the sun." These two statements are diametrically opposed to each other. The latter disproves the former, and also his own theory of light, which he says comes from space through his "lens of light," which would necessarily, according to his theory, be just above the equator throughout its entire circuit, because, as he states, the rays find their position according to gravitation, which is at least approximately the same, if not absolutely so, above all the degrees of equatorial longitude. Hence, it would be always day at all points on the equator, which we know is not the case. He says, further, that "the polar lenses give their respective hemispheres both light and heat." Now, in the light of this statement and his other one, that "rays from the sun never reach the earth" (though he tells us that the ether just beyond our atmosphere is composed of the sun's thermal emanations), then this heat must necessarily come from space, and as he has the same kind of lenses constructed at the two poles, they would at the same time throw or transmit to their respective hemispheres the same degree of heat. If it were summer north of the equator, it would be summer south of it, which we know is not the case. And so his theory of the seasons falls to naught.

His hypothesis of the manner in which the solar system was evolved is totally inadequate to explain its observed phenomena. He would have us believe that the planets have all been thrown from the sun by hap-hazard volcanic action alone. If such were the case, how can he account for their uniform axial motion? And what of their satellites and the different phases they undergo?

He asserts that the earth originated from the sun. Granted. But let us see the fallacy of his argument of the retention of the earth's atmosphere. Continuing, he says that the earth was thrown off from the sun in a heated condition; and that through chemical action gases were evolved, and that these "gases which emanated from this heated mass would necessarily envelop the mass and not be diffused in space, for space is a 'solid' composed of the sun's thermal emanations." Now, let us examine this. The earth being born of the sun, is consequently composed of sun materials—a chip off the old block, as it were; and heat or other emanations of the earth are necessarily of the same nature as those of the parent orb. But he would have us believe that the earth's emanations are held back and confined by its ether of space, which he says is the emanation of the sun. How absurd to hold that two things of absolutely identical composition or condition will not mix or blend. He tells us in his article that he has reconstructed the fundamental principles of all the sciences already recorded in the courts of the land, the defense of honest mediums and mediumship, the prominence given our cause in Washington, D. C., by the establishment of commodious and well-located headquarters, which are visited by people from every State in the Union: the founding and sustaining of a library at headquarters, a directory of the mediums of the United States of America, etc., etc.; these achievements and many more should appeal to every true Spiritualist in America, and appeal so earnestly that cash will be gladly given on the anniversary to aid the National Spiritualists' Association. Will you not aid to develop the power that exists in organization? The prominent promoters of the National Spiritualists' Association, every one of them, have been true to its principles, though it has cost them money and time. The devotion and self-sacrifice of our president, H. D. Barrett, who refused flattering offers that he might devote all of his time and exceptional talents to this work; Cora L. V. Richmond, ever eloquent for and faithful to the same cause; Treasurer Theo. J. Mayer, a man of great ability and sterling business integrity, who controls immense business interests and yet gives freely much valuable time to our work; Mrs. Cadwallader, who, without recompense, has gone forth to champion our cause; L. V. Moulton, the intellectual giant of the west, who will not allow his business to interfere with his work to speed the day when fraternal co-operation among Spiritualists shall become universal all over our land for the good of all Spiritualists; B. B. Hill, J. B. Townsend, Milan Edson, men well known to Spiritualists, men who on all occasions have been faithful to the truth. Spiritualists of America, these officials of the National Spiritualists' Association are working, actuated by noble principles, to sustain the National Spiritualists' Association. Rally to their support on anniversary day and give to them your hearty financial endorsement.

P. B. WOODBURY, Secretary.

Is It True?—Who Can Tell?

TO THE EDITOR:—I hear that Grover Cleveland has appointed a Roman Catholic to the position of head chaplain of the United States Navy, and that Corigan, or some high muck-a-muck, had addressed a congratulatory letter to the President.

I also recall the occasion that a gunboat, or some vessel of the United States, was sent to sea to meet a distinguished representative of the Pope.

I would like to see in *THE PROGRESSIVE THINKER* the facts printed concerning these occurrences; also a copy of the letter referred to.

T. E. W.

Every tiny protuberance on a branch of coral represents a living animal, which grows from it like a plant.

## Emerson at Watertown, N. Y.

TO THE EDITOR:—We had with us during February one who, for reliable tests and attractive lectures, is considered by Watertown people far ahead of anything that ever visited this place (and we have had those who were considered at the top as mediums). I allude to that popular and earnest worker, Edgar W. Emerson, of Manchester, N. H., whose name is well known from Maine to California. There never has been such a stir or so much interest in the cause created in this place since Ada Royce was here, or since Etta Roberts was so cleverly exposed. Mr. Emerson, however, has not only created a great interest, but has also made not a few converts through his remarkable tests, which were so accurate and astonishing as to leave no room for doubt as to their genuineness to the thinking mind, and for people who are ready and willing to investigate our philosophy. Of course there are always a few know-it-alls, who attend divine worship in the orthodox churches and never question the theableness of the Bible, which, when held up by the clergy, Sunday after Sunday, to their congregation. But the same ones will come to our temple and want to make all the conditions they choose, and deny us even the right to use their own Bible in defense of our philosophy; and the same ones, when they get a test, are never willing to accept it, or if they do, are sure the medium was told by some of the Spiritualists, while others claim we are in league with the devil. The latter, I am glad to be able to state, is fast giving way in this vicinity. But many explanations concerning the phenomena are constantly arising, and what strikes us as peculiar is the fact that scarcely any two agree. Which is right? However, Mr. Emerson's visit has done a vast amount of good, and I hear his name on nearly every one's lips. His last meeting especially has been the talk of the town. Our daily papers gave him several fine notices.

I could enumerate tests without number which Mr. Emerson gave that were truly wonderful, if I so desired, but one will have to suffice. On Sunday afternoon, at the service held in the temple at 2:30, he told a lady who was a stranger to him, that in a young man who passed to spirit-life in a village, and he saw three letters, which, having forgotten, I will call R. M. S. Although the first lady admitted to be true, the latter she could not place. Imagine her surprise upon arriving at her home, some six miles from this city, to find there a telegram that the husband's mother was dead. This test was published in detail in the secular press.

I have never seen published the names of our present officers, whom we elected the 17th of December. They are as follows: Abel Davis, president; F. R. Mattison, vice-president; C. H. Mattison, second vice-president; C. H. Mattison, corresponding secretary; Miss Chloë Otis, treasurer; Abel Davis, Mrs. Abel Davis, F. R. Mattison, Charles Wilson, G. D. Parsons, Allison Burr, A. B. Burnham, trustees.

Mrs. A. M. Glading officiates at our temple during March. In April Mrs. Kate Stiles will be with us, and that will close our services for this season.

C. H. MATTISON, Secretary.

Attention, Friends of the National Spiritualists' Association.

TO THE EDITOR:—As the time is near at hand when all Spiritualists will celebrate the anniversary of the advent of modern Spiritualism, I appeal to you all to remember the needs of this association financially. The missionary work already accomplished in the face of much opposition, the organization of many societies, the reorganization of many societies in existence but not conducted on business principles, the reconstruction of the National Spiritualists' Association, the defense of honest mediums and mediumship, the prominence given our cause in Washington, D. C., by the establishment of commodious and well-located headquarters, which are visited by people from every State in the Union: the founding and sustaining of a library at headquarters, a directory of the mediums of the United States of America, etc., etc.; these achievements and many more should appeal to every true Spiritualist in America, and appeal so earnestly that cash will be gladly given on the anniversary to aid the National Spiritualists' Association. Will you not aid to develop the power that exists in organization? The prominent promoters of the National Spiritualists' Association, every one of them, have been true to its principles, though it has cost them money and time. The devotion and self-sacrifice of our president, H. D. Barrett, who refused flattering offers that he might devote all of his time and exceptional talents to this work; Cora L. V. Richmond, ever eloquent for and faithful to the same cause; Treasurer Theo. J. Mayer, a man of great ability and sterling business integrity, who controls immense business interests and yet gives freely much valuable time to our work; Mrs. Cadwallader, who, without recompense, has gone forth to champion our cause; L. V. Moulton, the intellectual giant of the west, who will not allow his business to interfere with his work to speed the day when fraternal co-operation among Spiritualists shall become universal all over our land for the good of all Spiritualists; B. B. Hill, J. B. Townsend, Milan Edson, men well known to Spiritualists, men who on all occasions have been faithful to the truth. Spiritualists of America, these officials of the National Spiritualists' Association are working, actuated by noble principles, to sustain the National Spiritualists' Association. Rally to their support on anniversary day and give to them your hearty financial endorsement.

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NICOLAS NOTOVITCH.

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The Myth of the Great Deluge. By James M. McCann. Price 15 cents. It is the most complete and overwhelming refutation of the Bible story of the Deluge that I have ever read. —E. F. Tridwood. To read it is to be astonished at the possibilities of religious credulity. —T. B. Walsman. Mr. McCann's dynamic bomb has blown the fallacy of the Bible story to bits. It ought to meet with a very large sale. —C. P. Farrell.

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## RELIGION OF MAN

AND

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