



Progress, the Universal Law of Nature: Thought, the Solvent of Her Problems.

VOL 9

CHICAGO, JUNE 29, 1895.

NO. 292

THE WATSEKA WONDER.

Some Interesting Reminiscences.

ITEMS OF INTEREST FROM VARIOUS PARTS OF THE COUNTRY.

TO THE EDITOR:—Among the pleasantest meetings in which we have participated the present season, were those in Watseka, Ill. Particularly interesting was our visit to that city, as we were entertained at the home of Dr. and Mrs. Alter, and Mrs. Alter's father and mother, Mr. and Mrs. Asa Roff. It was in their home that many marvelous things occurred in connection with the mediumship of Mary Lurancy Vennum, who was afterwards written up as "The Watseka Wonder." The details of her experiences were published extensively, and afterwards issued in pamphlet form. This little work has probably more readers to-day than at any time since its publication.

Dr. E. W. Stevens, who wrote the report, says:

"Watsseka, Ill., has been swept by a tidal wave of excitement, on account of the presumed insanity of one Lurancy Vennum, a young girl belonging to an unpretentious family in the suburbs of the city. Her insanity, as it was thought to be, dates from July 11th, 1877, and the remarkable phenomena continued until her perfect restoration through the aid of friendly Spiritualists and spirits, on the 21st of May, 1878."

Lurancy was thirteen years of age, and a girl who had enjoyed perfect health; she was suddenly seized with attacks that they called "fits," and in these spells would fall to the floor and lie for hours in a rigid, unconscious state. While in this condition, she described spirits (she called them angels), and gave their names. After a few months from the time she was affected in this manner, she seemed to be in usual health and normal condition. Later she was taken violently ill, and was attended for months by a physician. She frequently passed into trances. These trances seemed like obsession; sometimes she had twelve in a day. The friends of the afflicted girl decided she must go to the asylum, and she undoubtedly would have been taken there had it not been for a few sympathetic observers and thinkers, among whom were Mr. and Mrs. Asa Roff, previously mentioned in this communication. They believed these manifestations were of spiritual origin, and were incensed at the thought of this young, lovely girl being taken from her home and imprisoned with maniacs. They begged that other treatment should be administered for a while, at least.

The pleadings of Mr. Roff and his friends were heeded in the matter, and he, after much persuasion, obtained the consent of the girl's father to visit her and bring with him Dr. Stevens, of Wisconsin, to investigate the case. It was not long until they were thoroughly convinced, notwithstanding the sneers of the ignorant and bigoted people in the community, that the trances were induced by spirit power. The personalities and conversations when she was in these trances were wonderful; sometimes these intelligences gave their names (often of foreign birth) and in these talks evinced a perfect knowledge of the country and its customs, of places they claimed to represent, and seemed to understand perfectly the geography of the world. During one of these trances, when Mr. Roff was present, she said: "One of the angels wants to come," and when asked who it might be, she answered, "Her name is Mary Roff." Mr. R. said, "That is my daughter; Mary Roff is my girl." He assured the medium that Mary would assist her all in her power, and said she was subject to similar conditions when she was in the form.

About February 1, 1878, it was first seen that the spirit Mary Roff had control of Lurancy's body and asked to go home. The family endeavored to convince her that she was at home but it was of no avail. She constantly pleaded to go home and wept like a poor, homesick child.

A few days after Mary Roff took control of Lurancy, Mrs. Roff and her daughter, Mrs. Alter, concluded they would visit the girl; and when she saw them coming far down the street, she cried exultingly: "There comes Ma and Nerve," (this was the name Mary Roff had called her sister in her girlhood). Mary had been in Spirit-life twelve years when this took place.

From this time on she was more homesick than ever, and as the narrative tells it, "was nearly frantic at times to go home." Mrs. Vennum felt it would be an imposition to send the afflicted child among strangers to be cared for, but Mr. and Mrs. Roff, understanding, as they thought, the whole situation, opened their hearts and home to the girl. On entering their home she greeted them as "pa and ma." She met the members of the family with expressions of love and tenderness. In her new home, she seemed perfectly happy and contented. She seemed to know everything that Mary knew when she was in her original body from twelve to twenty-five years before; she called old friends and neighbors of the family by name, and called attention to scores of incidents that had transpired in her natural life. She remained in this home until the 21st of May. During all this time she was in reality a happy daughter and sister, in a borrowed body. During all this time she did not recognize her parents; they were greeted as though they were mere

acquaintances, and some of her relatives she met as strangers.

On the morning of May 21st, Mr. Roff wrote as follows:

"Mary is to leave the body of Rancy to-day, about eleven o'clock, so she says. She is bidding neighbors and friends good-by. Rancy to return home all right to-day. . . . She talked most lovingly about the separation to take place, and most beautiful was her talk about heaven and her home."

It is said that when Lurancy came into full possession of her body "mother and daughter embraced and kissed each other, and wept, until all present shed tears of sympathy; it seemed the very gate of heaven."

The facts I have here written are only a few of many that go to make "The Watseka Wonder" an interesting study. I know I have made this recital lengthy, but after having visited the Roff home, and been made acquainted with the family that has done so much for the Spirit-world and Spiritualism, I could do no less and feel I had done anything like justice to the subject. And these dear people are now as enthusiastic as ever on behalf of the cause.

Our meetings in Watseka, four in all, were well attended, and although the mercury danced up among the nineties, we addressed large audiences. The meetings were well managed; the movement is manipulated by wise heads and careful hands in Watseka. There is no reason why the cause should not succeed when the best wisdom of intelligent men and women are enlisted in its behalf.

We have held one grand meeting in Hardwick at the commodious home of the Hookers, where I am at present entertained. Last night was our first meeting in Academy Hall, where meetings are to be held twice a week during the month.

This is evidently a bigoted and somewhat intolerant community. Mr. Hull was here in the early spring and delivered two lectures. It was deemed important at all once to "dedicate a parsonage," and to hold a "sugar festival." They also felt the need of "gospel meetings," and the Spiritualists had all of these important gatherings to compete with. The lectures were given and the "revivals" were not very successful in gathering in the poor, benighted goats that had strayed away from the Lord's sheep. I am informed that one woman said "the Spiritualists ought to be arrested." How many specimens of "arrested development" we find among the humans. MATTIE E. HULL, Hardwick, Vermont.

THE SOUL'S IDEALS.

There are poems that rise
Like stars in the skies,
And drop as the fresh mountain dew,
By no mortal pen
But the children of men
Hath written it fully and true:
For great as his brain and vision may be,
The soul unfathomed new beauties can see.

"Tis music—not art—
That captures the heart—
Entrancing with rapture the soul;
And the strains of the song
Move mighty and strong
Toward heaven's own mystical goal;
For the soul with genius and melody stirred
Hath grand rhythmic music no mortal hath heard.

The pictures we prize,
Delighting our eyes,
Are paintings we covet with pride;
Tho' the artist excel,
He could verily tell
How sorrow walked close by his side,
And he knows that the canvas can never express
His hidden ideals that his soul would possess.

Though chastened with grief,
Our souls find relief,
As we look to the yet unattained;
And with uplifted eyes,
The morning-lit skies
Show the strength that our spirits have gained,
And we feel on the air the sweet breath
Of prayer.
Lift from our eyes the dark curtain of care.

BISHOP A. BEALS.
Milwaukee, Wis.

A Thought

WHICH IS COMPREHENSIVELY EXPRESSED.

How bright shines the star of truth, illuminating the pathway of the people of the nineteenth century. Each week brings encouraging news of hearts made glad by beautiful messages from dear ones passed on to higher and grander fields of life and labor. How sweet it is to know that the bright Spirit-land is not afar off, but near to us; so near that the spiritual-minded can sense the presence of the angel workers as they come and go, bringing knowledge and truth, comfort and peace to the children of earth. Let each one to whom the light has been given send out a wave of true heart-love to other seekers after truth, and do all in their power to help along the car of progressive thought and work; and thus, with kindly deeds and loving thoughts for the good of those about us, help to bring about the reign of true spiritual living, that the whole world may eventually rest in the sunlight of its heavenly beauty. CLARA MARSH.

A CRITICAL ANALYSIS

Of the Old Heathen, Rev. Mr. Matley.

HE IS NOTORIOUSLY IGNORANT, AND ONLY WISE ENOUGH TO TAKE CARE OF A JUNK-SHOP.

Did you ever read in the Bible of a woman being in heaven? I don't believe there is a woman there now or ever shall be. They will go back into their original state, whence they were taken by the Creator.

When Christ said that there were no marriages in heaven, but that all should be as the angels, I believe he meant that there were no such creatures as women in that world of blessedness and song. Women were made for the glory of man, and man for the glory of God.—Rev. Mr. Matley, of the Concord Baptist Church of Christ, Brooklyn.

TO THE EDITOR:—If it is notorious that our Baptist brother is seeking, he is getting it by showing how notoriously ignorant he is on this line of thought upon which he is presuming to teach his people. From his words we conclude that he is indeed a veritable Adam, "made of the dust of the earth," and therefore never had a mother or sister. We also conclude that he is not married, and, consequently, is in the same condition as Adam was when the Lord decided that he needed a helpmate. Now, in order to be a helper, one has to be above, or superior to, the one in need of help. Finding our Brooklyn Adam in this condition, we believe he has not availed himself of the help of one of these superior beings.

And this modern Adam says "man was made for the glory of God." Well, if all men were like the first Adam, they would not be a glory to even a Choctaw Indian. Listen to him, when asked by the Lord if he had eaten of the forbidden fruit: "The woman that thou gavest to be with me, she gave me of the tree, and I did eat," blaming the Lord and the woman for his failure to be a man. But Paul does not believe that the Lord or woman has anything to do with such failures. He says:

"Every man that is tempted is drawn away of his own lust and enticed."

When Rev. Mr. Matley was preparing to preach the gospel he must have skipped that part of the course that was given to the study of the Bible, or he would have known that the woman was superior to the man, or else it would have been no punishment to put her desire subject to the man's, and it would seem like a silly performance of the Creator to call it punishment, and promise her that after a time she would come who would "restore all," if she was in her proper place when subject to the will of the man.

And then, where has he been that he has not heard that the one promised did come, nearly nineteen hundred years ago, and according to his own words, fulfilled the prophecy concerning his mission, so, for nineteen hundred years woman has been literally restored to her original supremacy, and if she has not been so practically, it is because too many of them have heeded the teachings of such ignoramuses as our Baptist brother.

If he had read the account of creation in the Bible, the book from which he supposed to be teaching the people, he would have learned the fact that each creation excelled the one before it, and as the account brings woman last, she must excel all others in excellence. Now, what "creatures" is our brother going to have "in that world of blessedness and song," if woman, the one created nearest like it, is not to be there?

And then, his ignorance as to what constitutes the kingdom of heaven, according to the Bible teachings, is deplorable. He seems to have the same idea of it that some of our school children have, that it is a ten-acre lot, with a high board fence around it, and the way in, Mr. Matley sees it, is by means of bars that are only let down by the bartender when he sees a man coming. If he had only taken a few moments to have looked up Christ's teachings, and that of his immediate followers, in regard to what the kingdom of heaven is, he would have read that Paul said: "The kingdom of heaven is not meat and drink (material things), but righteousness, peace and joy in the Holy Ghost"—things that are only perceived and enjoyed in thought; which accords with Christ's answer, when inquired of as to when the kingdom of heaven should appear. He said: "The kingdom of heaven is within you."

Now, the "within" of the biggest man in our town would not contain even a five-acre lot with a high wall around it; so we must conclude that to be in the kingdom of heaven means to be in a heavenly state of mind, and that that state of mind may be reached by a person (male or female), in the same room, house or surroundings as that of another person, who may be at the same time in a state of mind resembling what is considered to be had; and on this teaching alone can we account for there not being women in the Rev. Mr. Matley's heaven—no woman, with her high perception of spiritual joys, would enter into his dark and selfish state of mind and call it heaven. RIA B. BARKER.

We are more jealous of frivolous accomplishments with brilliant success than of the most estimable qualities without. Johnson envied Garrison, whom he despised, and ridiculed Goldsmith, whom he loved.—Hazlitt.

THE CHURCH VS.

GENUINE MEDIUMSHIP.

FROM THE SEAT OF WAR

Where Efforts Are Being Made to Suppress Mediumship.

LETTERS WHICH SHOW THAT A GENUINE SPIRIT IS BEING AROUSED EVERYWHERE.

TO THE EDITOR:—Both of your kind favors of June 19th came duly to hand. My pen can but feebly express my gratitude for the noble stand you have taken, and the great assistance you have rendered me in my battle for liberty and truth. Never fear, brother, I shall never retreat. My foes have employed extra counsel to bid them in their hellish work, but I am not at all alarmed; for, with the combined aid of our angel friends and earth ones, I know that victory is ours.

Permit me again to return my most sincere thanks for the great good you have done our grand truth and myself; and also to extend my most sincere thanks to Brother Barrett for the noble stand he has taken. The friends are responding by every mail. I have now to this date, June 16th, a total fund of \$38.75. The donations were from 6 cents to \$5 and up. I secured yesterday from the society at Galveston, Texas, a money order for \$12.15. I enclose several letters which you may use as you deem best. Your drafts received O. K., many thanks. Yours truly in the defence of justice and truth.

WILL A. SHELTON.

716 Ocean street, Jacksonville, Fla.

WILL A. SHELTON, Esq., Dear Sir:—At a meeting of the Spiritual Association of Galveston, Texas, the following members contributed the respective amounts of money to help defray the expenses incurred in defense of our brother, who is being persecuted for daring to display the phenomena of our belief, and we are in full sympathy with our brother in his hour of persecution, and we believe that by such will the truth of our belief be brought out of the darkness, and shown to mankind in the full glare of the noonday sun, and the full glare of numbers accumulating, we believe that the false religion of the persecutors will crumble before the great truth of Spiritualism, as melts the snowdrift under the noonday sun of the tropics. Our attention was attracted to this matter by THE PROGRESSIVE THINKER. Amount remitted is \$12.25 by express order. I am yours in faith, R. P. SARGENT, Sec'y pro tem Galveston Spiritual Association.

MR. SHELTON:—Postal order inclosed for one dollar. Sorry to send so little. I have been quite unfortunate of late; lost my store and goods through fire, and what was much worse, myself, a son and daughter were buried by falling walls while removing goods from the building. My son was killed, and myself and daughter terribly mangled.

I shall watch for the result of the case of persecution against you, concerning Christianity the greatest cause the world ever had. I believe Christianity has caused more wars and bloodshed, and persecutions than anything and everything else put together. Do not get discouraged. Your persecution may in the end turn out for the betterment of the cause.

I was three months in Florida lately, for the benefit of my health, which is not the best—I might say I am nearly worn out; am in my 67th year. I was in Florida during the late freeze. Fraternally, Wm. HART, Kirkville, Mo.

MR. W. A. SHELTON, Dear Sir:—In response to your appeal through THE PROGRESSIVE THINKER, I enclose money order for one dollar, in defense of yourself in particular, and of Spiritualism in general. My earnest prayer and well wishes for success go with this small amount, and accept my deep-felt sympathy for the suffering and trials you have undergone. Consider yourself a medium in the fight for justice and truth, and remember the host of friends invisible and visible back of you.

Push on the glorious banner of Spiritualism and be not dismayed in any way. Sincerely yours, EMILIE ROSENBLATT, New York.

MATTAPAN, Mass., June 7, 1895. MR. W. A. SHELTON—Dear Brother: I have just read the appeal to all Spiritualists in the last number of THE PROGRESSIVE THINKER, and hasten to forward you the small amount of 5 cents. I wish it were five hundred dollars, and I would be happy to make it that, if it were in my power; but if every Spiritualist would send you even 5 cents, you would have plenty of means to use in your fight for the right. I do hope those that have means will come forward and render you all the aid you require. During my long illness, I have had to have some assistance, and am still in debt, but hope to get out some time.

I am still weak. I cannot walk or stand without my crutches, but that is much better than being helpless in bed, as I was, over six months under care of a nurse. My dear aged father is still confined to his bed, entirely helpless. He has not sat up since December 29. I have a sister here that is blind; but we shall get through somehow. I shall watch your case with interest. Wishing you success, believe me truly your sister, ANNIE LORD CHAMBERLAIN.

DEAR SIR AND BROTHER:—Permit me to give you a few words of encouragement in your present trial against religious bigotry and persecution. Your cause is a matter of vital importance to all who wish to worship God according to the dictates of their own conscience. The time is at hand when the citizens of this country—the land of the free—will have to demand their constitutional right of religious liberty. The priesthood and the money power are making strenuous efforts to crush the rising giant, who is a deadly foe to all human oppression of whatsoever form. But all attempts to stem the onward rushing tide of spiritual revelations will be in vain, and the assaults of truth and freedom will be swept down into the whirlpool of shame and disgrace. Hence, dear brother, fear not, "truth is mighty, and must prevail."

I trust you will receive financial aid from all Spiritualists who feel disposed to contribute their mite for the defense of truth against the attacks of priestcraft.

REFLECTIONS

On Some Items of the Day.

THE MICROBE OF DEATH.

Dr. Lloyd Parker, of New York, has discovered what he calls the "Microbe of Death." He finds that a certain kind of microbe found in vegetable and animal life is especially the microbe of death, because when this is killed, in some dying animals and vegetables, they spring into a new and active life. From this fact some people are actually adopting the crazy theory that a human being can become immortal in this world. There are, of course, pathogenic microbes, some of which are more virulent than others, but the human machinery is bound to wear out, and the spirit growing more mighty as it becomes developed, will burst its bonds of flesh and emerge into a diviner life. These transitions or death of the old continue at certain periods through all the endless life of the spirit. It is a fearfully materialistic conception of life to wish to live forever on this earth in one's own body or in some other person's body in the form of a reincarnation. A single glimpse of the ineffable glories of the higher life should lead one to higher aspirations.

THE CHRISTIAN SCIENTISTS of Burlington, Iowa, have petitioned the school board to excuse their children from attendance during the hours when physiology is taught, as they declare there is no material body, no stomach, or liver, or lungs, etc. This they call science. The truth is that thousands of systems are wrecked from ignorance of their stomach, liver, heart, nerves and other parts of their system. There should be a hundred times as much physiology, hygiene, anatomy and the processes of human upbuilding, including the best features of Christian science and mental science, etc.

MORE MOONSHINE. That greatest and best of magazines, the Arena, has one article by Dr. Hensoldt concerning the philosophy of the ancient Hindus which is so weak and absurd that any healthy child should be able to see the folly of it. It says: "The entire external world can have no independent existence, viz., cannot be real except as a mental phenomenon, and that if mind should ever be destroyed or cease to exist, the world, as a matter of course, would cease to exist also." This conception which confounds the perception of a thing with the thing itself, is called "one of the greatest triumphs of the human mind . . . in comparison with which the logic of our foremost modern luminaries sounds like the veriest child's prattle." He goes on to state that "matter is an illusion; mind alone is real." This doctor, thus standing on his head, sees everything upside down and denounces them accordingly. He is ignorant of what the mind is and knows nothing of the process of mental action or he would perceive that the external world in the form of a brain and the outward senses must act with the interior being in the form of spirit to develop consciousness and mental force. Far back in the ignorant ages of the world some people discovered that the pictures of trees and other objects are thrown into the eye upon the retina and thus perceived by the mind, and straightway they concluded that the trees themselves instead of their images were in the mind. In this way they started a rut into which many of the so-called philosophers all along down the line of ages got fouled and had not sufficient common sense to get out of, although they were well stocked with uncommon sense which led the people to think they were great. In this present practical era, we should have outgrown such superficial, mystical ideas, and yet the German idealists and numbers of our own people are still belogged by them.

THE RIGHTS OF THE PEOPLE. The United States, supposed to be pre-eminence the land of liberty, and true to the rights of the people, is not keeping up with the progress of the world in some respects. Sixty-eight governments own their own telegraph lines instead of letting private corporations have the privilege of controlling them and gouging the people. Germany sends ten-word telegrams to all parts of the empire for 5 cents. Fifty-four governments own their own railroads in whole or in part, while only nineteen, the United States among them, do not. On the government-owned railways of Germany one can ride four miles for a cent, and yet that government has more than doubled the wages of its employees and has cleared \$25,000,000 during the last year. Some remarkable statistics could be given to show how several other nations are giving the people wonderfully low rates of travel and making enormous money out of it to pay a part of the whole of the taxes. How long shall we be ruled by corporations and trusts that sap the life of the people by their unreasonable prices? Co-operation must be the watchword of the future.

OUR LIBERAL INSTITUTIONS should be sustained. The most of our academies and colleges seem to be run in the interests of old theology and are very apt to lead their students into old ruts and fill them with prejudice concerning the new and the true. One of these institutions now in my mind is that of Miss Belle Bush, of Belvidere, New Jersey. Miss Bush is a refined and conscientious lady and a fine educator, who has for years been sowing the good seed in soil that is not always responsive to her faithful efforts. Her fine building,

DONATIONS.

A Suggestion to Assist the National Spiritualists' Association.

TO THE EDITOR:—Brothers O. W. Humphrey of Washington, D. C., and G. Patton of Towanda, Pa., offer to be one of one hundred to give five dollars each to the N. S. A. A stranger friend in Washington sends word that he will be one of one hundred persons to give twenty-five dollars each, to the same institution. These funds are to be used in the defense of worthy mediums, like Brother W. A. Sheldon, and P. L. O. A. Keeler, when arrested for the crime of genuine mediumship; and to further the other purposes for which the N. S. A. was organized. These good brothers wish to see the light of Spiritualism shining over every hamlet in this Republic, and are willing to aid in the noble work of feeding the multitudes that are spiritually hungry.

There are many others, no doubt, who are anxious to co-operate with them in their good work; therefore, all who are willing to contribute to the Humphrey fund five dollars or more, or to the other fund of twenty-five dollars each, will kindly send their pledges, together with their names and correct post office addresses, to Francis B. Woodbury, secretary of the N. S. A., 600 Pennsylvania avenue, S. E. Washington, D. C., who has been authorized to register each pledge and to receipt for contributions received.

The recent arrests of so many of our most reliable mediums furnish us with evidence sufficient to prove that our opponents are determined to crush us, first by imprisoning our mediums, then by taking away the right of free speech, as has already been attempted in the case of Dr. P. P. Babcock, in Greenville, North Carolina, who was recently assaulted for giving a lecture on Spiritualism, and warned to leave the town between two days at the peril of his life. Dr. Babcock was not a coward, hence he staid, and is fighting his enemies on the ground, man fashion.

If these two funds, mentioned above, are filled, each to its full quota, the N. S. A. will be in position to do something for such mediums as Keeler, Lundford and Sheldon, as well as for such faithful workers as Dr. Babcock. Recent judicial decisions go to show that our nation is now under a judicial tyranny. The next logical step is a military despotism, with a plutocratic oligarchy in control of every department of the Government. In only one case, that of Ma Bee, of Lansing, Michigan, has a medium received fair or considerate treatment at the hands of a court, in the knowledge of the writer, for the past two years. The judges have assumed that all mediums were frauds, and have done their utmost to secure their conviction. Mrs. Maud Lord-Drake, one of the best mediums in the ranks to-day, secured partial justice in Kansas City, only to be humiliated by Federal judges in her praiseworthy attempt to secure full redress for her wrongs. Prejudiced judges will sway juries, which fact jeopardizes the liberty of every medium in our ranks. But even if a trial by a jury is demanded, the courts now have power, under a recent decision, to refuse the request, and to send a man to prison without a trial, at the dictation of a judge who wants the man punished, despite the pleadings of right and justice.

In view of these facts, the N. S. A. asks the Spiritualists of the nation to unite in one solid body to defend our mediums, and to put our religion and philosophy before the world in such a way as to demand and command the respect of all classes of people. This can be done through the instrumentality of the N. S. A. Let us sustain it loyally. Yours for the right, H. D. BARRETT.

The Rustic Park Meeting. We have closed a successful two weeks' meeting at Rustic Park, two miles west of Montpelier, Ind., which has been the means of bringing many investigators into the light. This was the ninth annual camp-meeting, and the most successful of all. Mrs. Zela Stevens lectured and gave tests on Sunday, June 8th, and Sunday, June 16th. Her tests were of the highest order and her tests beyond the comprehension of skeptics.

Mr. C. E. Winans, the materializing medium, was with us the entire time, and gave good satisfaction to Spiritualists and skeptics. Mrs. Jacobs, the trumpet medium, of Indianapolis, was also with us. Mr. Oren Stevens, the materializing and slate-writing medium, gave us several seances, which gave entire satisfaction to all who attended them, and his slate-writing is enough to convince the most skeptical.

The meeting was of the most harmonious order all through, showing us that the bright sunlight of Spiritualism is peeping out from under every cloud. We only hope and expect to have as bright an array of mediumship and truth upon our grounds next season as this. JAMES WAUGH.

with its high, healthful and beautiful location overlooking the Delaware river, is, at this season, turned into a Villa Rest for summer quarters. E. D. BARRETT, M. D. College of Fine Forces, East Orange, New Jersey.

A COMPREHENSIVE STUDY OF THE MYSTERY OF THE DOUBLE LIFE.

BY PROF. ANDREW CROSS, OF PORTLAND, ME.

CHAPTER II.

THE DEEPER MYSTERY OF THE DOUBLE LIFE-HYPNOTISM.

Briefly in our last article we pointed out a few of the reasons which we apprehend cause some of the eccentricities—the word is used for convenience—of conduct to be found in individuals; we made effort to show that alcohol, cannabis, opium, mesmerism, etc., seemed to open up to an abnormal extent the physical senses—as the telescope to the eye—until there appears to the uninitiated, but sentient being, with his enlarged perceptive powers, incomprehensible and fantastic scenes, fantastic because his contracted and undeveloped mental nature is incapable of setting in lawful order the advanced phenomena which his abnormally enlarged perceptions have brought before him; fantastic again, because neither they nor the laws that govern them appear to him to belong to that realm which he considers all of the universe—the realm of matter. Therefore to him being unnatural they are irregular, illogical, impossible, and indeed non-existent, en passant, can you imagine, think or conceive, of the absolutely impossible?

COMPREHENSION OF THE CHILD.

You show to a child the intricate works and movements of a watch, it sees the movements, is conscious of motion, and yet understands that it is without life; it is incomprehensible witchery to the child, but to the developed child—the man—it is natural, plain, and in law and in natural order. We are the child who "rush in where angels fear to tread" and by our actions, or those of others, we close the doors of our normal existence, and entering with temerity the abnormal, we are suddenly surrounded by sights, sounds, and feelings, dreamed of by few, and probably as yet realized by none.

PATHWAYS AND BYPATHS.

The pathways and bypaths to that state, place, or condition, so numerous; some of these have been indicated above; one, and that to which we wish to devote some little attention now, is that subtle, psychical force, termed variously, od, oyl, mesmerism, magnetism, hypnotism, etc., and whose influence is potent and powerful; probably the bulk of the phenomena coming under the heads referred to above, might be classed as mesmeric, or hypnotic, and doubtless they have a more wide and far-reaching influence than is generally supposed.

MESMERISM AND HYPNOTISM.

The systems of mesmerism and hypnotism are not identical, though often claimed to be so; the theories as to the production of mesmeric phenomena and those of hypnotism, are quite distinct from each other. The phenomena are the same, the difference being chiefly as to the supposed mode of production. Mesmer, and almost, if not all, his followers, claimed, in brief, that the state of coma, and the varied phenomena that attended mesmerization, were induced by the passage of a subtle magnetic fluid from the person of the operator to the subject, and this error, for error it undoubtedly is, would have been discovered long ago it was, but for the advent of that prince of charlatans, Joseph Balmes, alias Count Cagliostro, and other adventurers, whose tricky pretensions and ridiculous experiments brought the subject into such disrepute that its study was tabooed for many years.

At the very threshold of my own inquiries on the subject, experiments convinced me that the current mesmeric theory referred to was not the correct one. At that time I had never even heard of Dr. Braid, of Manchester, a Scotchman, who is credited with originating the new word hypnotism—but here let me remark that the word hypnotism is now applied to many phenomena where psychology would be the most fitting term, hypnotism having strictly reference to sleep phenomena, though in these remarks we accept the popular application for the convenience of all concerned.

THESE FORCES OF ANCIENT ORIGIN.

Perhaps right here, to be in order, we should state that all ancient races, so far as we can discover, seem to have been more or less acquainted with these phenomena: among the Jews, say, even back amongst the ancient Egyptians, we find traces of it; Hypocrites, four hundred years B. C., mentions the power of the human hand to remove pain, and Christ himself, in cases innumerable, utilized the same power in a beneficent manner. But without reference to the first modern appearance was in 1778, when Mosner brought the subject into prominence.

We will not take up time by further reference to his system nor its history, which can easily be obtained by those who desire it; suffice it to say, it partook too much of charlatanism to have permanent success.

About this time a Royal Commission was issued by Louis XVI, upon this commission was Dr. Guillotin, the inventor of the murderous instrument of that name, and also Benjamin Franklin of electric fame.

Next, Dr. Wolfart, a Prussian, investigated the subject, under a commission from the Prussian court, and reported favorably; then a law was passed, restricting its use to those legalized quacks, the M. D.'s of the time.

In 1824, the French Academy of Medicine appointed still another commission, whose report was also favorable, stating that "they considered magnetism must take its place in the scheme of medical science."

act was the signal for one of the most villainous and atrociously scandalous attacks ever known among gentlemen; his stupid, and ignorant, though respectable, confederates, and the free and independent press of that day, subjected one of the most honorable of gentlemen to absolute ostracism, and the greatest of all authorities in medical science, the "Lancet," with arrogant assumption, said, "Its abettors are quacks and impostors, and ought to be hooted out of professional society." Professional society, forsooth! Thank God that now professional society can afford to smile at the absurd professions of the old and effete professors.

Since that day the "London Lancet" has not been regarded as absolutely infallible; at this time Dr. Ashburner also suffered professional martyrdom in this cause.

Dr. J. Esdaile, in 1841, is said to have left a record of two hundred and fifty surgical operations, painlessly performed, by the use of magnetism as an anesthetic. Also, at this same time came the recorded experiments of Dr. J. Braid already referred to. Those who have followed and enlarged on Braid's suggestions have doubtless done much to elucidate the subject, but it still remains surrounded by a vast amount of mystery which may not be entirely cleared away until Spiritualism and psychology take their proper place, and purify the scientific air of the smoke and darkness that at present prevails.

Suffice it to say here, that twenty years before my day, Braid had discovered and pointed out some of the fallacies in the mesmeric theory. The phenomena are now frequently attributed to psychological suggestion, but all theories yet offered, in my humble opinion, have failed to cover the large field of phenomena presented, and at present we can but search and suggest while the world waits.

IS NOT ALL NATURE SENTIENT?

Let the phenomena, then, be termed either mesmeric or hypnotic, they seem the same, and at our present point, it is chiefly with these and their consequences that we have to deal. Well, this mysterious psychological force is evidently felt to some extent by all individuals, and, indeed, is apparently present through all sentient nature, and here we beg to offer the pertinent query: Is not all nature sentient?

We would appeal to an almost universal consciousness on behalf of our position so far. You have stood in the presence of your sleeping friend whilst he was all unaware even of your existence. You gently move up the eyelid, but he sees you not. You speak, but his ear refuses to respond to its functions, and when you touch his hand he feels nothing; he is, as Prof. Drummond would say, "Out of correspondence with this world." The ego is not there; perhaps it is away enjoying other scenes, inconceivable and indescribable to you. You gently shake the body, and the physical senses, now relaxed and open, begin to contract and assert their power. They then draw back the errant soul to its earthly prison. The unlimited perceptible powers, only realized in his dreams, are again abridged, as he gradually assumes what is called his normal condition (though truly, all our earthly life seems but one abnormal state, the normal being the spiritual, the free and unfettered), and then when he returns to his bodily cage, the strange and incomprehensible sensations, the wonderful sights and marvelous sounds, appear to him, perhaps, faint and far away, or it may be vivid, but fantastic, because he cannot put them under any law, or into any order.

Superficial thinkers, as well as prejudiced scientists, bunch these phenomena together and call them illusions. Thus, facts, truths, too, of the greatest moment, are pushed aside, and ignored, and left to rot at the closed gates of our imprisoned intellects for recognition. For heaven's sake, let us struggle, at least for mental and spiritual freedom, whatever our fate physically.

A DOUBLE CONSCIOUSNESS.

Now, here we would ask, what do these surface features of this subject seem to betoken? One able writer (Prof. Ribot) answers, "A double consciousness," but I think not, for that would involve a double personality, which, though perhaps not impossible, would, like the Siamese twins, be a (psychological) monstrosity. They do seem to denote, however, a duality or trinity in man, of some kind. Might it not be that of "body, mind, and spirit"? But, after all, we do know that atoms are, we are individual parts of the universe, which is itself a unit. We are a fraction of that which is the whole, and are proudly conscious that the universe itself would be incomplete without us.

And now, one step further—the elaborately intricate reasoning of Prof. Ribot, advanced with much suavity, though not sophistry, would tend to show that the sentient ego, like the physical organism, may not only be changed or altered but may become the subject of complete metamorphosis. Against this position let me enter here a humble but earnest protest. In his able though astute work on the "Disappearance of Personality" he says: "The ego is inseparable; it forms in itself a complete and perfectly circumscribed whole, the which is a proof of its essential unity. This assertion, as a matter of fact, is incontestable." We contend, however, that the individuality or ego can never be metamorphosed, and yet, strange as it may appear, that the ego is not "in itself complete and a perfectly circumscribed whole." Relatively, as an atom, it is complete in itself, yet, like an atom, it is only a part of the body to which it belongs. As an atom is an individual part of the material universe, so also is the ego of the psychologic "Soul of Things." This phase of the subject may separately be studied at leisure, but it is well to bear in mind these conclusions as we proceed.

THE EXCHANGE OF PROPERTIES.

Returning more closely to our subject, I conceive it must have been a matter of observation to every student, that contact of material substances always tends to assimilation. Their contiguity creates an environment which naturally results in mutual sympathy. Two pieces of iron rubbed together for some time, invariably in one direction, soon come to have this affinity for each other, and are attracted to each other (may be by environment created). Warm and cold bodies in contiguity exchange properties with each other, and so is it, we urge, in the psychological world.

ASTOUNDING CHANGES IN PERSONALITY.

The word sympathy is often used to express this very idea. Spirits, souls, embodied and disembodied, give off, each other whatever qualities, mental, moral or emotional, they may possess in excess of the other. These subtle influences do produce astounding changes in the personality, seemingly swaying us from one extreme to another, with a pendulous motion, between atrophy and hypertrophy, vertigo and intoxication; but as "Nature abhors a vacuum," so it also always tends towards an equilibrium, that is, towards a state of peace, calm and universal harmony. The swaying seems a perpetual chaos of discord, but appears necessary, under the law of progression, to bring us to that great

"Far off, Divine Event,
To which the whole Creation moves."

THE INDIVIDUAL ATOMS.

The man for the hour has always arisen in the past, doubtless always will, and lifted the intellectual standard one step higher, and if the wave at that moment receded and he appeared to be lost, his noble deed still stands, and when the returning wave comes, carrying the struggling masses on its crest, they will intuitively (or rather instinctively) ascend to that standard and place it still higher. Thus history will repeat itself, again and again, until the discordant sounds of a disorganized universe will be silent, chaos vanquished, harmony triumphant, and we, the individual atoms, that we have swayed hither and thither, shall have found peace and calm in a perpetual and finished creation—the Christian heaven, the pagan nirvana.

The facts, however, upon which we build, are of such a varied and extraordinary character, for the reasons suggested above, that the platform on which we place them must be both broad and long, and as the difficulty of classifying them is almost insurmountable, the reader will excuse seeming incongruity or confusion in their presentation.

Prof. Moll, on this point, aptly says: "It is true that some trustworthy investigators such as Bleuler, Forel, Obersteiner, North, Eichenbaum and others, have helped a little by their accounts of their personal experiences in the hypnotic state; but such observations should be made often by intelligent people; they would be valuable to investigators. An explanation of hypothesis drawn from the material already accumulated cannot be given in a few words, since the symptoms alone are so complex. Besides, I think it probable (and Braid was of the same opinion) that a great number of different states are included in the concept 'hypnosis,' and that an exact classification of them is not possible at present, though it surely will be later. Under these circumstances I think it best to discuss the most commonly observed and best established phenomena of hypnosis singly, and to explain them when possible. I must give up any attempt at completeness and detail in order not to make the theoretical explanation too long."

HYPNOTIC FORCE FOR GOOD OR EVIL.

Now, I know nature always begins to build at the base and, though slowly, builds to perfection, gradually evolving cosmos from chaos; vain would we try to follow, but limited time, space and ability forbid, so we proceed as we can.

This mental influence, then, under whatever name, is doubtless due to what we call popularly, if erroneously, hypnotic force. I induce you to do an act you did not intend to do. To that extent I have influenced or hypnotized you into action to do my will, and this strangely potent influence can be exercised either for good or for evil. The experiments of Drs. Braid of Manchester, Elliotson and Ashburner of London, Gregory of Edinburgh, Prof. Jackson of Glasgow, Binet, Bernheim, Lays, Heidensheim, Liebau and others, all show such to be the case; but these being so numerous, and already published in such detail, I can only refer to them to the various works of these authors as it is out of the question to try to recapitulate them here; it has, however, been, in my judgment, undoubtedly established, that many diseases have been cured, much bodily, as well as mental, suffering alleviated, by its use in the hands of skillful and benevolent hypnotists, while (and here we enter a realm of most serious inquiry), on the other hand, by its power incalculable mischief can be done; physical, mental and moral crime may be committed, and pain, yea, agony, inflicted by its exercise in the hands of an unprincipled person. Here, too, it should be noted that a medical diploma does not confer upon its possessor either unblemished honor or pure morality, characteristics very desirable in a hypnotist.

The difference between the schools of Nancy and the system of Dr. Charcot might be profitably discussed here, had we space or time to devote to it; but it will be readily gathered by a perusal of one or two of a list of books which will be recommended to the student at the end of this series of articles, and if a sufficient interest be aroused in the minds of my readers, to entice them to read these books, and study this subject, I shall be satisfied, for it is from among

the investigators yet to come must arise the man who, with his magic wand, will touch those astounding and mysterious phenomena and put them under regular law and order. To do this needs an abler brain, a more facile pen, than mine; not a more willing student, but one with more leisure from other business than I.

At present we but peep at the fringes of the curtain, which must yet be drawn up to reveal to the world the effulgent glory of other intellectual worlds yet to conquer, though now unrealized and unrealizable by us. Let us do our best to get a glimpse behind this curtain.

THE PHYSICAL LAW OF ATTRACTION

has its analogous counterpart in psychics and is expressed popularly in the proverb—"Like clings to like." "Birds of a feather," etc. You shake the hand of a friend and you are instantly drawn to him. You like him and, if pressed for the reason, you cannot tell why, and you like him more or less according to the fullness of his correspondence with your spiritual environment. On this everyday plane we perhaps find one of the commonest, though slightest, phases of hypnotic influence. You walk on the street and suddenly think of a friend you have not seen for an age. When you reach the corner you meet him. His psychic, or what is now popularly called hypnotic influence, was drawn to you, unconsciously on the part of either; his spiritual aura impinged on yours, hence the phenomenon.

How often when a friend is under great mental strain through accident or death, his psychologic aura meets yours, or, as some would say, his "soul goes out to you," you suddenly think of him, may get anxious about him, dream of him, or in some intense cases, his apparition appears to you at the moment of death. Strange again.

By what subtle power is it, too, that the orator aways his audience, thrills their souls and makes their intellects surge and roll from calm to storm, according to the dictates of his own will? Or whence the inspiration that fills the soldier's heart in the battlefield, when he sees the glancing eye, the encouraging smile, and hears the entrancing tones of the order from the lips of his general, coming as they do from a soul surcharged with potent energy? These are all simple, commonplace instances of influence, sympathy, or hypnotic phenomena, on the very surface of our subject; but, like the exhausted steam from the boiler, they tell of a great power, a terrible energy held in check; indeed, they tell that in our every act—shall I not say to our every thought?—we send out this active swaying influence, and with every breath we draw we are, every one, acting more or less upon the other, through this subtle power, for good or for evil, for the better or the worse of this whole universe, to which we all, good or bad, belong.

THE GRANDEUR OF THE FORCES OF NATURE.

We stand on solid rock—gazing on the ocean we say, "All matter is matter, earth and sea alike." Very well, the water is a fluid permeated with energy, force, life, which is even now being utilized in the case of Niagara Falls. Steam is an illustration of its potency; air, too, is now utilized, for it also is packed full of energy; but there are other fluids still more refined, electricity for example, which potent living liquid, Wizard Edison and others are rapidly putting into harness. Higher still we come upon this great, mysterious, as yet incomprehensible force, which caps all yet known forces—this ether, this spirit, rare and refined, which regulates and governs all laws, controls the molecule and the universe, guides the starry worlds and lustrous suns, as they wind their way in an unending procession, through the cycles of infinite space. "Who, by searching, can find out God?" Can we not try?

When the conditions are all favorable, and this God-like power has full sway, and is guided by an adept, there is scarcely a conceivable limit to its possibilities for good, or if misguided, for evil.

WHAT MENTAL SUGGESTION DOES.

If we leave the common phenomena of every day, the next phase to take our attention is more prominent, because of less frequent occurrence. The great revival movement of thirty years ago, which seemed to rise in America, and, unlike most movements, traveled East. Having crossed the Atlantic it first struck Ireland. A huge wave of spirit water, it dashed over the whole country in its effort to wash out and purify churches, both Catholic and Protestant. It next visited England, then Scotland, and when this great sea of psychic force was flooding the land like a ghostly ocean in a storm, the scenes enacted by those inhabitants who came under its control, were, many of them, disreputable and disorderly in the extreme. I have seen young women who were afterwards doubtless ashamed of themselves, spring from their seats, hug and kiss young men, crying out in the exuberance of their joy, while they tore the ornaments from their dresses, that they had "found the Lord," and were now "heirs of salvation." Only last year, at Old Orchard, Maine, what happened? This extraordinary, more subtle and more potent than electricity, charged a religious and emotional audience, till they gave their money, their striped ties, and already published in such detail, I can only refer to them to the various works of these authors as it is out of the question to try to recapitulate them here; it has, however, been, in my judgment, undoubtedly established, that many diseases have been cured, much bodily, as well as mental, suffering alleviated, by its use in the hands of skillful and benevolent hypnotists, while (and here we enter a realm of most serious inquiry), on the other hand, by its power incalculable mischief can be done; physical, mental and moral crime may be committed, and pain, yea, agony, inflicted by its exercise in the hands of an unprincipled person. Here, too, it should be noted that a medical diploma does not confer upon its possessor either unblemished honor or pure morality, characteristics very desirable in a hypnotist.

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THE "POWER" IN CHURCH.

Again, at Newfane, near Lockport, New York, December 5, 1892, the Free Methodists held a great revival, where, amid cries and prayers for salvation, frantic women ran up the aisle and, throwing their ribbons and jewelry on the altar, pleaded with God for forgiveness, while others, who received what they called the "power," rushed about the church "saluting one another with an holy kiss."

OLD MICHIGAN SINNERS.

Still the wave rolls on, for who does not remember how, in January, 1893, Miss Eva Caisick, psychologized the old Michigan sinners until thieves and robbers restored their plunder; and the climax was reached when Wm. Coulter stood up and, acknowledging the murder of his father, recited the details of his deed of blood. Henry Jordan returned to P. L. Newton a tent he had stolen from him three years before. J. A. Pringle made restitution of a sack of flour to T. Thompson. L. Matthews, a chain to P. T. Moran. Peter Felton to Jas. Stewart whom he had cheated at cards two years before, etc., etc. All

this took place at Sault St. Marie, Michigan.

MANY REMARKABLE CASES OF HYPNOTIC INFLUENCE.

On the 23d of April, 1893, Edward Smith of Rutland, Vt., and representative of Pittsford, in the legislature, mysteriously dropped out of sight, and could not be found till he walked quietly home, on the 10th of June, after six weeks' crazy wanderings in the South. He remembered being at White Sulphur Springs, Natural Springs, Rancevort, North and South Carolina, Georgia, etc., and also sailing a long way among orange groves; then he found himself at Lake Worth, but does not know what he did, or how long he stayed there, and thinks he took the same road home. He set out with \$500 in his possession, and on his return had \$300. Only glimpses of the time during his absence can be recalled. The narrative, though romantic, is evidently truthful, so far as he can recollect. He was apparently psychologized by some more potent will than his own, "whether in the body or out of the body I cannot tell."

On July 7th, 1893, Mrs. Hamburger renounced father, husband, home, to live under the protection of a Mrs. Coleman, manager of third-rate theatricals, who was reputed to have hypnotic influence over her. She refuses to have anything to do with any person outside of Mrs. Coleman. If the paper report be true, she is undoubtedly psychologized by the Southern woman.

At the October term, 1893, of Suffolk (Massachusetts) Divorce Court, Emma L. Hopkins claimed that Erastus Hopkins, her husband, was a Christian Scientist, and hypnotized her on the day of her marriage, and that during the ceremony she was nothing more than the passive instrument of his will. "I had a few dollars when we were married, which he used mainly for himself," she said, and a decree as prayed for was granted, as a right.

In April, 1893, Mr. L. J. Hill, who was in business in Boston, while his family resided in Saco, Maine, was arrested and tried, on a charge brought by his wife, of attempting to poison her. He was acquitted. A confession was subsequently written out by his wife, and sent to him, from which the following extract is taken: "I should never have done this terrible deed, only that I was under the influence of B—. He was a single man and I fairly fell in love with him, and promised to do whatever he wished. I was entirely under his control, and thought every word and deed of his just right. I was under such influence that I was possessed of evil; he has now discontinued his affliction, though I still feel kindly towards him."

A classic case of hypnotic power. On August 20, 1893, at Rocky Point, Rhode Island, the Rev. F. Sheffield, a Methodist minister and temperance orator, took his little daughter, Margaret, after they had dinner in a restaurant, to a secluded spot and crushed the little innocent's head with a stone. He then made his way to the excursion grounds, and going up to Superintendent Boldue, said: "I have just killed my little girl, and I don't know what I did it for." Doubtless psychologic influence from outside himself, whether from incarnated, or exorcised beings, it is hard to say.

At Bridgeport, Connecticut, in July, 1893, Aaron Mallett, 74 years of age, owning a farm of 200 acres, and regarded as one of the solid men of that section, was called upon by a well-dressed stranger, who said he was the agent of an agricultural journal, and enquired as to the financial standing of his neighbors, and what banks they dealt in. He also incidentally ascertained that Mr. Mallett's wealth, outside real estate, was all in good paying stock, etc. The old gentleman also told him (he was such a nice person) that he usually had from \$500 to \$1,000 in the bank of Staples & Co., Bridgeport, Conn., and the same with Watson & Co. He also confidently told him that his daughter, Lillie, attended to all his business generally, and kept track of his business. Not many days after another stranger, "tall and distinguished-looking," Mallett said, called, saying he was Sam Baldwin, that is, the president of the Connecticut National Bank. "Why, to be sure, you are," said Mallett, "but there is a change in your appearance." He informed Mallett that he proposed to buy his farm, and was invited to look over the broad acres. As Mr. Mallett did not return at six as usual, his daughter sent to look for him, but he returned home during the search. He was very reticent about what had happened, but admitted that he had been hypnotized, and suddenly came to his senses again. His daughter might have given him a good scolding, but she failed in their effort to convince Mr. Mallett (who was lucky to escape, seeing he was evidently thoroughly psychologized).

In October, 1892, D. S. Ruiz, Consul General from Ecuador, is arrested in New York, on a charge of forgery, admits the crime, and latterly his adopted daughter is also arrested. Edward E. Price, his lawyer, alleges that he, the Consul, has been hypnotized by this woman, Mrs. Bertha Laws, and that she and a band of thieves had conspired and robbed him of \$30,000. She is a woman of 30 years of age, and with her friends, succeeded in robbing the old man, estranged him from his family, and, he said, she will act accordingly; and afterwards she will have no recollection, excepting such as the operator pleases; it is my opinion, founded upon experience, that one person in twenty is susceptible to this peculiar influence.

"It may be said that this is a dangerous knowledge, and had better not be communicated publicly. I confess that it would be safer if it could be confined to the medical profession, but this is impossible. It will be necessary to be known to a sufficient number to render the knowledge dangerous. Nothing can prevent unprincipled and dishonest persons from gradually learning to avail themselves of this power, to the injury of the unsuspecting. The only remedy is, to let the public know at once."

THE REAL NATURE OF THE POWER

which the operator wields, and then every one will be upon his guard." Again the same writer says (page 311): "I have in several instances seen persons whose organization indicated honesty, sobriety and virtue, but who were, notwithstanding, reputed to be the very reverse. These persons were highly susceptible to Etheropathic influence, and having fallen into vicious society, were unfortunately induced and vitiated, so as to conform to the will of their vicious companions. It is true that neither the subject nor the companions intended to produce this result, nor even suspected the nature of the agent which was active in them; they were neither of them ever heard of mesmerism, nor Etheropathy, nor animal magnetism, yet they unconsciously employed it, and the subject was innocently induced and seduced by its agency. I would, therefore, advise those who are aware of their susceptibility, or that of their friends, especially the young, to avoid the society of those whose examples or conversation are of an immoral character. Vice and virtue are capable of being imbibed with wonderful facility by persons susceptible of etheric induction, and this fact being known, may be of infinite service to some who would otherwise be ruined."

On the 31st of October, 1892, at Cambridge, Mass., Mrs. Moreau, a widow about fifty, with whom resided Annie L. Brownlie, her mother, also a widow, aged eighty. Mrs. Moreau, who was arrested for the murder of her mother, was a well-educated woman, and spent much of her time in study. She stated in explanation, that she felt her head sore and was all wrong here, placing her hands on her head. She felt very agitated, and said that it was her intention to have killed her mother while she was yet in bed. She went down to the cellar early in the morning and secured the furnace-shaker, and laid it on the table; then went upstairs and found the feeble old lady awake. She then assisted her to dress, and when they reached the top of the stairs, an irresistible impulse came over her to throw her mother downstairs, which she did, and while her mother lay stunned, she ran for the shaker, with which she gave her the death-blow on the head. Then, pacing the room excitedly she kept repeating: "Oh! Why did I do it?" She and her mother were members of the Unitarian church in Austin street, and have lived together alone since the

death of Mrs. Moreau's husband. The daughter was known to be very affectionate and devoted to her mother. What fiend "in the body or out of the body" "possessed" or psychologized her?

"The control of an operator over a subject seems at times to be absolute," says a writer in the Pittsburgh Dispatch, and relates the following (most hypnotic instance): "I saw a young German girl hypnotized toward the close of the experiment. The professor told the girl that in half an hour he wanted her to strike the tallest man in the room with a glass rod, and that she must get the watch of Dr. B—, one of the assistants, without fail. In a few minutes the girl was restored to her normal state, and asked us a number of questions about what she had done. Then we began to chat on other matters. Just thirty minutes after the command of the professor the girl became restless, and walked quickly to a table on which lay a glass rod. She then struck me with it sharply several times. 'Why do you do that, Fraulein?' I asked. 'Oh, I don't know, I don't know,' she answered, in a much distressed tone, 'but I have to do it; something tells me to do it.' She went to Dr. B— and asked for his watch. At first he refused to give it to her, and she became frantic in her pleading, saying that she must have it at once, and she seized him and tried to take it from him. That is but one of many instances I have seen where commands given to a hypnotized person were carried out later, when they were in (apparently) a normal condition. Once this same girl did what she was told a week after the experiment, that being the time fixed by the professor."

Had this girl fallen into the hands of irresponsible, immoral men, instead of those who sought only the extension of scientific knowledge, there can be no doubt that she would have been led astray by them. So many disreputable acts have been committed by means of hypnotism that in Italy, Austria, Hungary, Switzerland, and many municipalities, laws have been enacted prohibiting the practice, except by physicians. Two most notorious hypnotists have been expelled, and notified never to return: Donato from Italy, and Hansen from Austria. The offense of Donato, however, was more from ignorance of the force with which he dealt than vicious inclination.

Mesmerists have, by insinuation or open dictation, lent their aid to throwing out disreputable ideas concerning their practices. The army of fakirs, "massage hypnotists," "magnetizers," "fasciators," and other professors, who represent hypnotism to the public, some sincere and honest, others unscrupulous wretches, is not calculated to give prestige to the cause.

THE TWO ASPECTS OF HYPNOTISM.

There can be no doubt but hypnotism has two aspects. That while it is capable of grandest service in the higher walks of usefulness, it is also capable of perversion, and the only means whereby its application in the wrong direction can be avoided is by a thorough knowledge of its laws. Some writers think that the practice of hypnotism should be limited to physicians, but I would like to ask if the hypnotized subject would be any safer in the hands of an ignorant and perhaps vicious man who had been authorized by some of his confederates to mark M. D. at the end of his name, than he would be in the hands of any fair, upright man who was honestly pursuing an investigation of the subject, but was too busy with his work to do more than write his plain name, dispensing with flourishes, or any extra letters beyond what were in it at his christening?

On this point experts differ, however. Prof. Grimes, in his able work on "Etherology" (page 210), says: "Others can just as well as I show that the power will in future be abused; but I perform my duty in giving a warning to susceptible subjects. Let them not lightly disregard it. They should know that when once thoroughly induced by one person they can easily be induced by any person who is permitted to attempt it. They should know that they may be made to perform very improper actions without being aware of it, and without afterwards recollecting it. They should know that they may be made to commit actions which in the eye of the law are criminal, without really intending to do any wrong whatever. A woman may be made to believe that the operator is her father, or brother, or sister, or husband, and she will act accordingly; and afterwards she will have no recollection, excepting such as the operator pleases; it is my opinion, founded upon experience, that one person in twenty is susceptible to this peculiar influence."

"It may be said that this is a dangerous knowledge, and had better not be communicated publicly. I confess that it would be safer if it could be confined to the medical profession, but this is impossible. It will be necessary to be known to a sufficient number to render the knowledge dangerous. Nothing can prevent unprincipled and dishonest persons from gradually learning to avail themselves of this power, to the injury of the unsuspecting. The only remedy is, to let the public know at once."

ROSES BETWEEN SLATES.

TO THE EDITOR:—I wrote a short article some time ago for your paper in relation to a sitting that a gentleman had with H. Pettibone, where a full-blown rose was produced by spirit-power between closed slates, and as I have had a similar experience with the same medium, I feel in duty bound to relate it, in order that investigators may know that these wonderful things do really occur.

The last day Brother and Sister Pettibone were in the city I had a private sitting with them about 2 p. m. The slates were bound together by four rubber-bands, and never left my hands, or one moment; but after listening to the writing going on between them, I carefully opened them, and to my great astonishment I found a beautiful carnation with two buds, and a message from one of the guides. To say that I was delighted is a mild way of expressing my gratitude to the spirits and medium for these tokens.

The same day Sister Pettibone held the slates with Mr. Hunt, editor of the Sun, when several messages appeared, with the names of his relatives in full. It did seem as if their guides, who have done so much for Spiritualism during the past year, were determined to outdo all former mediums, and upon the last day with us; and when, in company with the friends who remained with them until midnight at the boat which was to bear them away to another city, to take up their work there, it was with tearful eyes and sad hearts we bade them Good-speed, and we know that when they come to gather in the sheaves, it will be with rejoicing because of a life well spent in good works. At our Sunday meetings they were an inspiration for good, and Mrs. Pettibone's public tests were grand indeed.

We shall continue our public meetings during this month, then shall adjourn until September, when we hope to be able to take up the work again with renewed energy. Dr. Kergan, our presiding officer, has given several scientific lectures for Island Lake Auxiliary, which were instructive and highly entertaining; and with Brother Cole, the telegraph, test and trumpet medium, the people are having a feast of good things.

Of my own work I will simply say I have spoken regularly, when well, for three years for the same society, and commence upon my fourth year in September. I am a trance and inspirational lecturer and test medium, and in my humble way do the best I can. That all sincere workers in the spiritual vineyard may be crowned with success is my earnest desire. NELLIE S. BADE.

Delroit, Mich.

Happiness is like the statue of Isis, whose veil no mortal ever raised.—L. E. London.

The happiness and misery of men depend no less upon temper than on fortune.—Rochefoucauld.

We should live for the future, and yet should find our life in the fidelities of the present.—Beecher.

If fun is good, truth is still better, and love best of all.—Thackeray.

All powerful souls have kindred with each other.—Coleridge.

CASSADAGA.

The Annual June Picnic.

THE MOST SUCCESSFUL AND THE LARGEST ATTENDED IN THE CAMP'S HISTORY—SHIRLEY BELLE'S REPORT.

Cassadaga's Annual June Picnic, the most successful and largest attended in the camp's history, has, after a three days' delightful session, reached its closing hours; and if it be prophetic—which we believe it is—of the midsummer meetings a little later on, a season of unparalleled interest and financial prosperity is assured, in anticipation of which more extensive accommodations are being provided, with an increased number of attractions, and a programme exceeding in quality any ever before presented by the C. L. F. A.

Friday afternoon the exercises were formally opened in a speech of welcome by the president, Hon. A. Gaston, followed by Mrs. Clara Watson, of Jamestown, N. Y., who entertained the large audience with a fine discourse on the "Practicality of Spiritualism; its Position and Evolutionary Effects on the Political, Religious and Social World," touching the labor, suffrage and other reforms.

Mrs. Watson possesses sufficient courage to publicly voice her convictions regardless of popular sentiment and favoritism, condemning as deficient in courage or intelligence anyone who would worship and be dictated to by a spirit simply because it had laid aside the physical body; and the Spiritualist who was so spiritual that he or she could not listen to the discussion of labor and other reforms had better take passage for the Desert of Sahara, and there abide. Spiritualism came not to simply prove immortality, but to make life more perfect and to lead us on, no movement to popularize it, for already it had spread its wings over land and sea.

Saturday afternoon the attraction was Lyman C. Howe, of Fredonia, N. Y., whose eloquence and poetic inspiration took for their theme "True Happiness," showing the more happiness we create for others the greater will be ours.

Mrs. R. S. Lillie, of Cincinnati, Ohio, delivered an inspirational address Sunday morning, considered by many to be one of her finest efforts.

In the afternoon, Hon. A. B. Richmond, of Meadville, Pa., treated from a scientific standpoint, "Spiritual Phenomena, and What Does It Prove?" It consisted of a well-constructed and conclusive argument, intended for the investigator or unbeliever, rather than the old Spiritualist. Mr. Richmond held the wraps attention of the audience throughout the entire discourse, closing with a beautiful poem partially inspirational.

"The Convict's Daughter," under the management of Jon Carroll, assisted by local talent, was presented at the auditorium Friday evening, to the manifest appreciation of filled seats. Mrs. Harding and daughters, of Jamestown, N. Y., constituted the orchestra, rendering some very acceptable music.

The celebrated North-Western Orchestra were in attendance for the Saturday evening dance, besides giving open-air concerts, that are always among the date's principal charms.

A local amateur mandolin and guitar club, together with a vocal quartette, proved a refreshing innovation.

The date, always pretty, seems to have reached the superlative degree, so many have been the improvements during the past year. That most important factor in human happiness, the weather, has been ideal, the gods supposed to control the same having smiled benignly.

The regular season's programme, which is nearly completed, offers many now attractions—lectures of wide reputation, besides a list of older speakers well-known in the Spiritualist ranks. Evening entertainments will be of the highest order, several artists having been engaged who were never before at the Cassadaga footlights.

There will be classes in spiritual and mental science; classes in elocution and physical culture; instruction in music, voice culture and dancing.

A moving picture for the children, and a kindergarten, all under the direction of experienced and competent instructors.

Thus we can assure all, either old or young, that enjoyment and entertainment awaits them at fair Cassadaga during the season of 1896.

SHIRLEY BELLE.

A New Association.

TO THE EDITOR:—Last Sunday in the afternoon I completed the organization of the Lincoln Grove Spiritual Association, of Cowlitz county, Wash., with twenty-five members, with officers as follows:

President, L. P. Smith; vice-president, Mrs. J. Fletcher; secretary, N. C. Salisbury; treasurer, Mrs. A. B. Root; Trustees: Laurinda, A. B. Root, and A. Dallquist. Post Office address of these officers, Ostrander, Cowlitz county, Washington.

They will meet on the camp-ground at Lincoln Grove, the first Sunday in each month, at 3 o'clock, where I have been holding meetings for several months past. Arrangements are such that hereafter this association will take an active interest in the camp-meetings that are to be held in this grove. The several camp-meetings that have been held at this place have been held under the auspices of Brother L. P. Smith and have cost him large sums of money, he having built a large hall, two cottages and other conveniences of considerable expense.

But, while whole, earnest man that he is, he does not know when he has done enough; and the association has honored him by electing him president. The camp-meeting begins the last Saturday of July, continuing three Sundays. It is expected that Mrs. Georgia Cooley will be at the meeting. As a lecturer and medium she ranks among the best. It is also expected that other mediums and speakers will be in attendance.

With good prospects before this association and a harmonious membership I predict for it a glorious future. Even those who do not espouse the cause we represent have been patient and attentive to all my discourses, and on my return they receive the greetings of a host of friends.

G. C. LOVE.

Portland, Ore.

AN EARNEST APPEAL.

For Will A. Sheldon.

PERTINENT QUESTIONS IN REGARD TO THE CHURCH—MR. SHELDON AS A MEDIUM.

TO THE EDITOR:—Please allow me to congratulate you for the grand stand you have taken in the defense of truth, justice and liberty. The low, groveling vassals of a heathenish "priesthood" have always tried to throttle and hold in check any and all advancement toward a higher education of the people in order to keep them, through their ignorance, in such a position as best suited to bring from the masses their hard-earned money to support an arrogant and intolerant "priesthood" in a life of luxury and indolence. I feel that the morning light is breaking, and with a few more men like yourself at the wheel it will open such a rift in the cloud of superstition and intolerance that they will be swept from the face of the earth with the same speed that the morning dew is scattered by a July's sun. In the name of all common honesty, why will the "clergy" and "church" try to fight us when we prove through our mediums in a single hour that there is an immortal life after the so-called death, a fact that they have tried to prove for the last eighteen hundred years, and have ignominiously failed. Why do they raise the cry of fraud against us without first trying to investigate for themselves, and by this means know whether we are practicing fraud or not. Simply this: They know that just as soon as light and knowledge is sent broadcast over this fair land of America their priestly calling is at an end; that they can no longer

Pick out the soft pine wood
And saw with easy stroke,
To saw the knotty oak.

And for the sake of a life of ease for themselves they will still strive to keep their followers in doubt and blindness, and by these means will bring themselves under the ban of all true-thinking men. They are

Blind as bats in noonday sun,
Or moles beneath the ground,
They talk of hell they never saw
And heaven not yet found.

Now, I will say that I am an old man. Sixty winters have passed over my head. I am what is termed a veteran Spiritualist and wish to speak a word in regard to Will A. Sheldon, who resides at 716 Ocean St., Jacksonville, Fla. I have known him for quite a long time. He is a quiet, unassuming man, about 35 years of age; gentlemanly in his deportment at all times; an instrument in the hands of the Spirit-world, and is the peer of any man or woman, be they old or young. He is ready at all times to be put under the strictest test conditions for the good of the cause. He is one of our best mediums, and I predict for him that in the future he will be as he has been in the past, the grandest instrument in the hands of the Spirit-world that America has ever produced. We must look to it and see that the "clergy and church" do not strangle this young giant, which they surely will do if the Spiritualists do not come forward immediately and furnish him with the means to carry on his suit. We cannot afford to stand idly by and see him slaughtered for the sake of saving a few dimes or dollars for our own pleasure. Every cent that is donated to him will be strictly accounted for and will be applied to the purpose for which it is given. Again I thank you, Mr. Editor, for the noble stand you have taken, for well do I know that when the time comes for you to lay your mortal body in the tomb, your spirit will arise to a sphere of love, peace and harmony. Ever your brother for justice and truth,
H. A. LONGSHORE.

SOWING AND REAPING.

I see in the distance a vision fair,
In the border-land of light,
There stands a host of black-veiled nuns.

Now robed in the purest white,
Waiting in hope—they seem to be—
In hope for something better,
Yet, waiting for priest to guide them on,
With the sign of the brazen fetter.

The fetter that bound their mortal life,
And makes our blood run cold:
The fetter that grants the priest's desire,
And fills his coffers with gold;
The fetter that binds both body and mind—

As ever such fetter must—
That broke their hearts, 'e'en took their life.

And trampled them in the dust.
It seems they have crossed the river dark;
In the border-lands they roam,
And drink the waters and breathe the air

More free than in former home.
But now a spirit bright and fair
Steps down from a higher sphere,
And calling them round, in kindness says:

"Why stand you idly here?
Oh, come with me—I'll point the way;
No priest may ever go,
And you may have the freedom now
You needed long ago.

Oh, freedom few have ever known
Who took the robe and veil;
But anguish deep, and many a heart
Sent up a bitter wail.

And, oh! what sorrow there has been!
And oh, what depths of sin
Behind the dismal convent walls,
Where God hath never been.

And now I see the vision change,
And darkness as of night
Seemeth to be on every hand,
Without one ray of light.

And now I see the white-robed priest
Has changed to deepest black,
And oh! the dreadful load he bears,
Of sin, upon his back.

Ah, now I see him try to rise,
And now I see him fall,
And strike upon a mass of rocks
From his ruined convent wall.

Bleeding and sore on the rocks he lies,
Dying without a friend—
He reaps in justice what he sowed,
By Nature's great command.

As God cannot his burden bear,
Nor Pope relieve his load,
Self-made burdens each must bear—
He reapeth what he sowed.

H. L. CHAPMAN.

Beauty, devoid of grace, is a mere hook without the bait—Tallyrand.
Good is positive. All evil is so much death or nonentity.—Emerson.

MYSTIC PHILOSOPHY.

The Religion of Mysticism.

Records of the Past—Chaldean Astronomy—Eminent Masters in the Past—The Secret of Matter.

A LECTURE DELIVERED IN BROOKLYN, NEW YORK, BY PROF. O. H. RICHMOND, GRAND MAGE OF THE TEMPLE OF THE O. M., CHICAGO, ILL.

LADIES AND GENTLEMEN:—"Mystic" means secret rites and ceremonies; occult or hidden qualities. "Philosophy" means, says Webster: The love of wisdom. The search for or pursuit of knowledge. The study of laws and phenomena. To say that Mystic Philosophy has made a deep and lasting impression upon the minds of men in the latter part of this nineteenth century, even greater than that which prevailed in the days when the wise philosophers of ancient Greece flourished, is but reiterating what has been said from the platform and by the press many, many times. The entire civilized world seems to be awakening to the sublime truth that the unseen far transcends the seen, and that he who only comprehends that which appears upon the outside of nature is like the man who lives in a cave and never comes to the outer light. Connected closely with general mystic philosophy we find that the study of the stars has been in past ages a very important part of mysticism.

THE GRANDEST SCIENCE. Astronomy—the grandest science in all the universe, the oldest science upon this globe, the mother of all religious systems; the God-written knowledge, superior to all and every possible invention of priests and ministers; the "religion of the stars"—is as old as man himself. Many of the discoveries of astronomy date back of authentic records, far, far into the dim and mysterious traditions of the past; but its progress and glorious achievements can be traced downward through all the ages as a bright line of light, forever ennobling man and lifting them above the sordid cares of life and the follies of ignorant superstition.

THE TRIDENT BLAZING IN THE HEAVENS.

The study of the stars, which has usually been correlated with that deeper study denominated astrology, was the first and most natural mystic philosophy which man could comprehend and appropriate to his use. The stary heaves in which the sun, moon and planets were ever gliding above him, he had looked at was when a trident, blazing in the heavens, for thousands of years, and he had observed the effects upon man apparently attributable to the movements of the heavenly bodies nearest the earth, and after ages upon men had passed the wisest among men had formulated a mass of knowledge which was guarded jealously in temples, and constituted the religion of mankind. The Chinese made many astronomical discoveries, and their records extend back many thousands of years. They recorded the conjunction of four planets and the moon twenty-five centuries before Christ. They recorded an eclipse of the sun in 2125 B. C. The Chaldean shepherds, while watching their flocks by night, under a clear and beautiful sky, became familiar with the heavenly bodies and their movements.

The Chaldean priests were all astronomers, and their temples were observatories, wherein the brotherhood of celestial magic held their nightly convocations.

ANCIENT VOLUMES DEVOTED TO ASTRONOMY.

When Alexander took Babylon, 331 B. C., he found a record of their observations extending back nineteen centuries. They discovered the Saros, or lunar cycle. The ruins of Nineveh are full of astronomical inscriptions, and the public library of that city contained a series of seventy-two volumes devoted to astronomy, and called the "Observations of Bel," a high dignitary of the ancient empire. These records date back forty-five centuries, to that far-off time when Alpha, of the constellation of the Dragon, was the pole star of our earth.

The illustrious names that are found upon the roll of honor as we pass down the ages, would fill a volume. Thales, one of the seven sages of Greece; Anaximander, the astronomer; Pythagoras, the illustrious founder of an astronomical school at Crotona, Italy, where hundreds of enthusiastic scholars were educated in the mysteries of the universe, both physical and spiritual. Pythagoras possessed the full secret knowledge of a Grand Master of the outer circle. He taught the harmonies of the planetary scale and the correlations of the vibratory scale of music and light. He knew that there were "other worlds than ours," containing intelligent human beings; yet he lived more than five hundred years before the birth of Christ. But if we wonder at all this knowledge in possession of Pythagoras and his contemporaries, what must we think when we have evidence that these splendid philosophers understood the grand principles of evolution and progression of the human soul? They most certainly did.

Anaxagoras, 500 B. C., taught that there was no such thing as chance or accident, these being only names for unknown laws. For his grand knowledge and teachings he was rewarded by his countrymen by banishment of himself and entire family, perpetually. The Egyptians were noted for their knowledge of astronomy long ages before the science was known in Greece. It was the practice of the philosophers of other countries, before aspiring to the rank of teachers, to visit the Temples of the Magi in Egypt, Chaldea and Persia, for the purpose of taking degrees and sipping wisdom at the fountain head. Pythagoras spent thirty years in this kind of study.

In one library and temple school at Alexandria, even as late as 280 B. C., was concentrated the wisdom and learning of the world, flourishing under the patronage of munificent kings.

THE WORLD'S RETROGRESSION.

Would you believe it possible that after the world had tasted of these divine fruits of the tree of knowledge, it could again be hurled downward into the abysses of theological clap-net and ignorance? But it was. Priestcraft had been used, and used it unmercifully, to bind the souls of men in the iron shackles of bigotry, intolerance and religious stupidity, giving us the Dark Ages, that have been

a foul blot upon the fair record of poor Tora for more than a thousand years. But as we glance at the pages of history we see glorious and illustrious names standing out like sparkling gems from the black background of that soul-blighting time.

All honor to those noble brothers who preserved the

RELIGION OF THE STARS while the practice or teaching of it meant the dungeon, the rack, the thumbscrew, starvation or banishment. Let the names of Bruno, Bacon, Kepler, Brahe, Lillie, Newton, Copernicus and Galileo be inscribed in letters of gold upon the banner of light, for future generations of mystics to read.

But light has come back to poor, deserted Terra, and the slaves of superstition can no longer dictate to her children, from ten thousand coward's castles, what they shall or shall not believe. The stake has lost its most poisonous fangs, but his lies is yet heard over our fair land, as he attempts to impose, by the aid of law, what he cannot longer hope to impose upon the children of men by reason.

One thing, however, must not be forgotten; that is, that these persons who are ready to turn heaven and earth to accomplish their ends, in the way of forcing others to believe their absurd dogmas, are mostly sincere in their efforts. They are so blinded by ignorance that black appears white to them. A light seems darkness. Their spiritual development is so low that they cannot comprehend anything in a cave and never comes to the outer light. Connected closely with general mystic philosophy we find that the study of the stars has been in past ages a very important part of mysticism. Astronomy—the grandest science in all the universe, the oldest science upon this globe, the mother of all religious systems; the God-written knowledge, superior to all and every possible invention of priests and ministers; the "religion of the stars"—is as old as man himself. Many of the discoveries of astronomy date back of authentic records, far, far into the dim and mysterious traditions of the past; but its progress and glorious achievements can be traced downward through all the ages as a bright line of light, forever ennobling man and lifting them above the sordid cares of life and the follies of ignorant superstition.

MYSTIC PHILOSOPHY COME TO THE WORLD TO STAY.

As Col. Ingersoll says: "You might as well think of space or a vacuum as holy, as to think of a day as such." But I believe, my dear friends, that mystic philosophy has come to the world to stay and to advance mankind to a higher plane. The dogmas of the theological world have received their death-blow, from which recovery is impossible. This fact is patent to all thinking persons. It is in vain that church edifices are multiplied in number and wealth. It is in vain that men who have wronged millions out of the public by trusts and monopolies donate part of their ill-gotten gains to found theological seminaries. It is in vain, because the fiat has gone forth, and men have dared to think. They have dared to question the God of Nature. Ten thousand newspapers are echoing public sentiment by telling from day to day what is going on in the heavens.

My mystic friends, mark my words, inside of sixteen years the whole world will know what we know now about the planet Mars. News from

OTHER WORLDS THAN OURS will forever set at rest the claims of theology, and set free the minds of men, and give them liberty to revel in the grand and eternal truths of the universe.

OLDEST TRUTH ORDER.

This philosophy has workers in many different branches and fields, and we believe that all such should work together harmoniously for the common good. Let us all pull together. The order of the Magi, the oldest secret order on earth, has performed its part in the past in its own peculiar field, and is now re-instated upon this planet under conditions which it is hoped will enable it to achieve a great success in the future. Perhaps not its greatest within the present generation. It is seldom that a religion gains a great following within the lifetime of one who is chosen to first bring it forward from obscurity.

The secret brotherhood have increased most wonderfully within five years, and a number of temples of the order have been and are running in various cities of our country.

MYSTIC PROPERTIES OF NUMBERS, ETC.

The aim of the order and its teaching is to inculcate the principles of mystic truth and philosophy—to exploit, to prove and to demonstrate the mystic properties of numbers, of matter, of spirit, and all the unseen potencies and forces of nature. But few of the most potent factors in the government of the universe can be seen. They can only be understood or known to exist through observation of phenomena connected with them.

Thus, the much talked of "ultimate atom" can be reasoned on and examined theoreti- cally. We can even tell many of its mystic or hidden properties, but no man can see an atom. No microscope reveals it. Were it too small to be seen, it would be wholly invisible, from its tremendous rate of vibration alone. But, friends, all things in the universe are made up, wholly of those little invisible, unmeasurable, vibrating, transparent atoms. World or its satellite, sun or comet, nebula or clusters of suns, all are made from such insignificant things as atoms. Oh! what a marvelous universe it is! So complicated yet so simple. So grand, so great, so infinite and so beyond our comprehension. We poor mortals can but lift up our hearts and souls in silent contemplation of the Infinite, Soul, the Infinite Spirit which permeates the universe, and behold our Deity, omnipotent, omnipresent OM.

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In temperance there is ever cleanliness and elegance.—Joubert.

South Haven, Michigan.

The Coloma Spiritual Association invited the Spiritualists of South Haven and surrounding country to meet with them in Captain Bunnell's Grove, near the village of Covert, on Sunday the 16th ult., when about one hundred people assembled, some going ten and more miles—and ten miles in the country means the whole distance, in this extreme hot weather, with heavy, sandy roads.

On arriving at the grove all found Mr. Dolan—an old soldier, and a veteran Spiritualist of the liberal kind—with his doors wide open and hospitality assured, waiting at his house, which is situated close to the grove to give welcome to all who came. To say that we enjoyed the day, does not half express the minds of the people there, but as all said, "let's have another," it shows how those of one mind can dwell together in unity.

The meeting was called to order at 10:30 a. m., by another old veteran Spiritualist, Dr. Wigent of Watervliet, who called to the stand first, to speak, one of the oldest Spiritualists in Michigan—Mr. Samuel Sheffer, of South Haven, who, with a few well-chosen words, welcomed all to the temple of the spirit.

He was followed in the forenoon session by Dr. Hammond, who, as a missionary, has done some good work in this part of the State, and Mrs. Clark, an old worker, and Messrs. Ludwig and Wright, of South Haven. The meeting was made extra-pleasing by the choir from the South Haven Association singing beautiful words in the "Echoes from the World of Song" by that master of harmony, C. Payson Longley. And by the way, it is a pity our Spiritual societies do not have more organized choirs, for it helps the speakers and the spirits, and would be more of an attraction to the strangers who often visit our meetings out of curiosity. Congregational singing is good, but we should use an extra effort if we want our societies to grow. The singing was complicated at this meeting on all sides.

The afternoon session was called to order at 2:30 by the chairman, and after a song by the choir, the regular address was given by an old-time advocate of reform, Dr. J. L. Arnold. The Doctor's hair, grown gray in the work for humanity, he had commenced his career with Parker Pillsbury, Wendell Phillips, and those other veterans of reform, and has now found himself on the crest of the wave of reform, being ever ready to lift up his voice upon any subject that will better his fellow-men, be it the labor question, politics or religion. This day his theme was on the line of the growth of the spirit.

Such a speaker should be kept busy, and that is not all, such grand speakers should be better paid. This man told the writer, "that he had spent \$2500, and forty years of his life, and he was a poor man." Alas, he is not alone. The Doctor was followed by a short inspirational address to those who had come to see what kind of people the Spiritualists are, by Dr. Hammond on, "What is Spiritualism? What are its teachings?" After his address some expressed their opinion that they did not see but the Spiritualists taught as good things as the other fellows, and if anything, a little better. The meeting closed with another soul-lifting song by the choir, and an appeal by the chairman, Dr. Wigent, in behalf of the committee, which has been working against the nefarious doctors' plot law that has been before the legislature at Lansing. This bill has been successfully fought by able men throughout the State, and they find, now that victory crowns their efforts, that their funds are not sufficient to pay expenses. Dr. Wigent has been an active worker at home, well knows what the regulars would do if in their jealous rage they could; so for this reason he made an earnest request for a contribution, with what success the writer of this does not know, but we think it was good, for the Doctor heartily thanked all for their liberality.

It would not look well, in passing, to forget to show our appreciation of his summary way in which this damnable bill was killed. This shows the whole story: The pen of Gov. Rich. He became convinced, as all good and true citizens must, by the strong argument of sound minds and progressive men, some of them bearing the title of M. D.; and all ready to testify to the bad effect on the liberty of the citizens of the commonwealth. Gov. Rich. showed that he has the good of the people at heart; and also showed the staunch stuff he is made of, by vetoing the bill in the face of the strong force of the "unkillable" of the State brought against him. It is pity there are not more "Rich's" in the gubernatorial chairs of the country. If there were, perhaps the tyranny of monopolies, and the combinations of professors of therapeutics and theology for the oppression of the masses, would be less. Let all magnetic healers hurrah for Gov. Rich, of Mich. A WORKER FOR LIBERTY.

SABBATH MORNING PRAYER.

(Air—"The Maiden's Prayer.") The Sabbath sun its light around us throws,
In angels' smiles our happy souls repose,
Into Thy hands our spirits we commend;
Father, watch o'er us, guide and defend.

Oh, may the inspirations to us given
Fill now our minds with holy thoughts—
With thoughts of heaven.

Behold our children roving 'mong the flowers!
Time's plummy wings swiftly fly with the hours;
Oh, may their pleasures never, never flee,
Nor sorrows come because they stray from Thee.

Keep us all worthy of Thy great good grace!
Angels instruct us for our home—
Our home in heaven.

Oh, may our lives be such as honor Thee,
Safe in Thy love from sin's dark sorrows free;
In Thy protection grief and fear have flown;
Father in heaven make us Thine own!

And when is broken life's golden circle,
Oh, give us escort to our home—
Our home in heaven.

EMMA ROOD TUTTLE.

Knights Templar and their friends should not decide on their route to the Tenebral Conclave at Boreas, N. Y., until they have read the beautifully illustrated itinerary issued by the Michigan Central, "The Niagara Falls Route." Address for copy, O. W. RUGGLES, G. P. & T. Ag't, Chicago.

MENTAL ALERTNESS

depends very largely on the physical condition. Sluggish bloods dulls the brain.

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SATURDAY, JUNE 29, 1895.

Presbyterianism.

The Reformed Presbyterian Church

of North America, in session at Denver,

Colorado, adopted a resolution favor-

able to an amendment to the Constitution

of the United States, by inserting:

"A clear and explicit acknowl-

edgment of Almighty God as the source of

all power; of Jesus Christ as the prince

of kings of the earth, and the Bible as

the supreme rule in all affairs."

Several clergymen declared the

financial troubles of the country are due

to the want of this acknowledgment.

There was a time in English history

when Presbyterianism had full control

in that country. Macaulay, in Vol. I,

2d chapter, History of England, gives a

good idea of what may be expected in

this country if ever that sect, or those

with whom they affiliate, gains control

here. We abridge, to economize space:

"Severe punishments were denounced

against such as should presume to

blame the Calvinistic mode of worship.

Churches and pulpits, fine works of

art, and curious remains of antiquity,

were brutally defaced. Sculpture fared

as ill as painting. Nymphs and Graces,

the work of Ionian chisels, were deliv-

ered over to Puritan stonemasons to be

made decent. Against the lighter vices

the ruling faction waged war with a

zeal little tempered by humanity or by

common sense. Sharp laws were passed

against betting. It was enacted that

adultery should be punished with death.

Public amusements, from the masques

which were exhibited at the mansions

of the great, down to wrestling and

grinning matches on village greens,

were vigorously attacked. One ordi-

nance directed all the Maypoles in En-

gland should forthwith be hewn down.

Another proscribed all theatrical di-

versions. The playhouses were to be

dismantled, the spectators fined, the

actors whipped at the cart-tail. Rope-

dancing, puppet-shows, bowls, horse-rac-

ing, were regarded with no friendly

eye. But bear-baiting, then a favorite

diversion, was the abomination which

skirts, with good kicking ability, as shown by your exercise on the wheel, and though it is proper to vindicate your natural rights, yet we pray you do not display your ability on this ill-mannered, unmanly, undignified and contemptible dominion, who disgraces his profession by maligning you. Let your brothers vindicate your honor, if the toe of the boot is called into service.

Rev. E. D. Cooper, of Astoria, showed the animus of his hostility to bicycle riding, the same as with all preachers, when he said in his next Sunday discourse, after a bitter attack on them:

"There are accommodations in the Sunday-school room for 300 wheels. I do not know what fruit my remarks of last Sunday will bear, but if the young people must go bicycling on Sunday, I hope the inducement will bring them to church."

This is the gist of the bicyclist's offending. They prefer the pleasant rides in the open air and the sunshine, in close communion with nature in her kindest mood, to the drowsy discourse of some old drone who has failed to interest his auditors, and he is angry because of it. The girls may "kick up their heels down Broad street" to their heart's content, and no exceptions will be taken, so they end up at the church, and place a dime on the contribution plate for the support of the priesthood.

A Merited Compliment.

Kenneth F. Loring Bellairs, for many years the editor of the London Bulletin, and the author of numerous books, has just published a small brochure entitled, "Is Christianity a Forgery? Is English History a Fraud?" He tells his readers he groped in darkness for many years in pursuit of knowledge on both these subjects, but he says:

"I came across Professor Johnson's 'Rise of Christendom,' which extraordinary work I look upon as the most instructive book ever written. There is no man in the world who possesses such knowledge on these subjects as does the Professor, nor has any one ever enjoyed the opportunity he has had for collecting his data. He is, according to my opinion, the very ablest scholar of the modern school."

The numerous American readers of Prof. Johnson's books will fully endorse Mr. Bellairs' high estimate of their literary value, and of the great learning of their author.

A Crown of Thorns.

It is interesting to note the ease men say: "I can't accept his theory altogether; still there are some good points, and the student should become acquainted with them." Take the works of Prof. Johnson; all admit him an honest man and a profound scholar. He has devoted long years in zealous research to know the truth, in great libraries examining old books to which few have access. He has gone to original sources of knowledge the subjects he has investigated. A stranger with limited information on the subject of inquiry, who has never investigated the facts Prof. Johnson has marshaled into his service, nor seen one of the authorities he cites, "can't quite agree with his conclusions." Is that the way to gain the truth? Is that the reception awarded "a man of marvelous erudition"? Saint Hiltaire well said: "The crown of the innovator is a crown of thorns." We commend these words to Prof. Johnson; but they are too real to him to need any facts in their defense. It is well to remember: science is bound to no philosophy. The true scholar approaches a subject with an opinion unformed, and engages in its study only to gain the truth, without regard to its effect on early education.

Refreshing.

This is the way Bishop Doane, of the Episcopal church, Albany, talked of woman's enfranchisement the other day. In his next breath it may be expected he will tell how woman is indebted to the church for her advancement:

"One gets sick and tired of the way in which the talk of woman's vocation fills the air, not merely in the wild vagaries of its blatant assumption, but in the parade and push of its claims for recognition of what are called its rights. I believe God will yet save this State and nation from the aggravated miseries of an enlarged and unqualified suffrage, which, in its universality of male voters is our most threatening danger to-day. But if we are to be visited with the other afflictions as a well-earned punishment for national sins, then I believe when we have tasted its bitterness we shall be brought back, perhaps through anarchy and revolution, to democracy, which shall demand for its existence a government by men whom education and actual Americanism qualify to govern."

At Rest.

We are pained to learn that our long-time patron, occasional contributor, and faithful friend, James P. Cowles, M. D., of Hartford, Conn., bade adieu to earth-life on the night of the 9th inst., near 70 years of age. Dr. Cowles had been a severe sufferer for several months from a complication of ills, and death must have been a great relief to him. He was a brilliant thinker, a vigorous writer, and a zealous defender of advanced thought. His life was blameless, and his example worthy of imitation. In his death we mourn the loss of one of heaven's noble men.

No Wonder.

A dispatch from Memphis says: "The Rev. Greenleaf Lee, a young man, strong and healthy, in the Baptist church at Double Springs, Alabama, on the 9th inst., was preaching on death. He worked himself into a great fervor describing the torments of hell. Quoting from Scripture he said, 'There shall be weeping and wailing and gnashing of teeth.' As the words issued from his lips he fell to the floor, and in a few moments was dead."

Poor fellow! He overdid the hell business. Are there not other chaps in equal danger?

What orators want in depth, they give you in length.—Montesquieu.

Came Down From Heaven.

The Times-Herald says, during a rain-storm in this city on the 11th inst., a healthy, wriggling snake came down from the clouds. A burly Irishman who saw the wonder, exclaimed: "Falth, I've heard tell uv angels a comin' from beyant, but niver a snake afore."

That snake is probably the one that tempted the good Eve. He was told he should crawl in the dust all his days, for meddling with God's plan; yet it seems he made an ascension, when or where, we can't guess, but the old serpent has fallen! He came down with lightning and smoke, and his fate at the hands of Chicagoans—they killed him.

WILL A. SHELDON.

Whom the Churches Are Trying to Suppress.

HE THANKS H. D. BARRETT FOR HIS KINDLY INTEREST, AND THINKS THAT HE WILL BE SUCCESSFUL IN GETTING OUT OF THE MESSES OF THE LAW.

MR. EDITOR:—I beg space in the columns of your most valuable paper to reply to Brother Barrett's letter that appeared in your issue of June 15. I wish to express my sincere thanks for the grand and noble manner he defended my appeal and a protection for all mediums. I heartily concur with him in regard to organization, for "In unity there is power."

I began my battle for truth, justice and liberty against the persecution and bigotry of the "Christian Church" without one dollar.

When I first encountered the "enemy" some of the friends here thought best for me to give it up; that, as I had no means, it looked like a fruitless effort against the "might" of the "clergy and church," but my spirit guides advised me to make the appeal in the way I did, and now I know we will score a great victory for our grand truth in the end.

The friends from the North, South, East and West, upon the most respectable of our land, are responding liberally to my appeal, and in my battle against the "piratical priestly crew" who are bent on either driving me from the State or confining me in their prison. Ever since the Pilgrims erected their first log meeting-house at Plymouth Rock, they, the "Christians," have persecuted all who did not bow down and worship the revengeful and murderous God of the Jewish scriptures.

The mediums of the present day have demonstrated beyond the possibility of doubt, the immortality of man, and it does seem strange that "Christians," of all others, should try to crush the mediums in particular, for demonstrating what they have failed to do in eighteen centuries. It seems to me that the ignorance of the orthodox double-dealers would have dawned on their followers before this; but their ignorance is so dense that any "Baalam's ass" that brays from the pulpit can lead some of them deeper into the woods, thinking they are following the voice of the "Lord."

I have been an instrument in the hands of the Spirit-world for sixteen years. I have been persecuted, defamed and lied about by "Christians" for "Christ's sake," but I believe my friends here, upon the most respectable of our land, will forever settle the question of our rights and our liberty.

Brother Barrett, I am in the battle to stay, and I know that with the combined aid of our spirit and earth friends, we will achieve a great victory for our cause, and make it a precedent for all others. I hope all spiritual societies throughout our broad land will heed the good advice of Brother Barrett and organize and enter the fold of that grand body, the N. S. A. Again thanking Brother Barrett and all friends who have boldly come to the front in defense to my appeal, I am yours for justice and truth.

WILL A. SHELDON.

716 Ocean St., Jacksonville, Fla.

TO THE RESCUE.

Each One Should Send in His Mite.

AN EARNEST APPEAL THAT SHOULD STIR THE HEART OF EACH ONE TO AID WILL A. SHELDON.

I have read with burning cheeks and tingling ears your notice of the high-banded arrest of Will A. Sheldon, a highly-recommended medium, at Jacksonville, Florida, for the perpetration of no crime whatever, but in the performance of the most noble and unselfish work possible for anyone to engage in.

This most unjust arrest is only another reminder of what is so plainly staring the exponents of the beautiful, soul-elevating Spiritual philosophy in the face, as well as every one who desires to hear from loved ones beyond the portals of the tomb, namely, that we must each one stand ready to put up our mite, or very soon we shall have to shut up our given rights to reason and search for the hidden attributes of the soul. If each one will send in his mite as I gladly do, it will be easy to raise a fund of several thousand dollars, if necessary, with which to do the horrible injustice so plainly exhibited in this case.

It should not be necessary to cry, "To the rescue," but once in any such case, let us act promptly. Do not say, there will be plenty without my help. It does not involve us every one, but the soul to promptly rally to the defense of our honest media wherever the slimy serpent of persecution and injustice dares to show its head, and thereby serve notice to the world that we are not asleep, but that we can act as well as preach, and are both ready, able and willing to work in unison, promptly to defend the right against all such contemptible injustice, that is ever busy in its arrogant ignorance, trying to throttle and hamper by every means possible all search for the truth. All honor and thanks to THE PROGRESSIVE THINKER for the space and thought devoted to our noble cause. Yours for truth and justice, now and forever,

L. PETERSON.

Seattle, Washington.

The great popularity of Ayer's Cherry Pectoral as a cough cure is easily explained. It is soothing, healing, agreeable to the taste, does not interfere with digestion, and is the most economical of all similar preparations. It is prompt to act and sure to cure.

THE NATIONAL ASSOCIATION.

THE SKIMMING UP BY DR. R. B. WESTBROOK.

TO THE EDITOR:—After months have passed away, the National Spiritualists' Association has at length spoken. It seems to have ignored its president, and officially chosen as its authorized mouth-piece a person from the West who is said to have signally failed to carry his state into the "National" ranks. But, then, it must be remembered that "a prophet is not without honor, save in his own country." This chosen one seems very profuse in the use of terms which do not sound well among well-bred people. He speaks of false statements, misrepresentation of law, and play upon the meaning of words, intended to mislead; "another misleading trick," "descends to blackguardism," etc., etc. And yet he complains of my language and spirit!

It was entirely unnecessary for the amiable president to apologize for facilities calling me to foot an apology which I cordially accept. I will not be outdone in politeness by any one, so I hereby apologize to all persons concerned for any offensive words I may have used in the excitement of newspaper controversy, or that I may hereafter use, not justified, under the circumstances.

I admit that the Chicago Convention had a right to do almost anything that was not unlawful, but it had no right to claim that it was a delegated body, except to a very limited extent. Much the larger portion of the United States had no representation, and the great cities of the East, like Baltimore, Philadelphia, New York and Boston, were only nominally represented, if at all. I call upon the directors of the N. S. A. to bring out those carefully-preserved papers, and prove what they claim. If the N. S. A. had never professed to be anything but a voluntary society, acting on their natural rights, there never would have been any criticism of their action in this regard. Like the dog in the table, they jumped after the shadow and lost the substance. I think my arguments in former articles on this subject are absolutely conclusive. I do not think it necessary to repeat. Let me summarize:

1. No charter, in the legal sense, can be created without authority of law, and must conform to the law.

2. The general law of the District of Columbia (under which the charter of the N. S. A. was made) never contemplated anything but the incorporation of religious societies or congregations within the District of Columbia. The N. S. A. is not such a society or congregation, and therefore it is not incorporated for the purpose for which it is used. Moreover, the interpolation of the word "elsewhere" changed the whole character of the instrument.

3. The little charter issued to auxiliary societies by the N. S. A. (which states that the authority to do so is, at least in part, received from a charter issued to it by the District of Columbia) is a big blunder, and Hudibras has well said that "a mistake is sometimes worse than a crime."

Ladies and gentlemen of the N. S. A., you have made a great mistake, and you will make a greater one if you persist in attempting to justify it. If my legal views are not sound, why have not the "three able jurists," all residing in the District of Columbia, made an attempt to show to the contrary? I am willing to stand upon my record, and to allow the friends of the law to go to the aid of intelligent Spiritualists without further argument. Until you can get a legal incorporation you had better follow the example of the Banner of Light—by having trustees for your legacies—if you get any.

HISTORY OF THE CONTROVERSY.

I now give a brief history of my controversy with the N. S. A., to show whether I am an enemy and a persecutor or not, and "untrue or malicious." When first I became acquainted with the movement for a national organization I was deeply interested in it, and gave in my adherent to it. I felt that the plan could not succeed, but I hoped to the contrary. In the first speech I heard the president make he advised the ordination of ministers of the gospel—sometimes adding "gospel of Spiritualism," and assigned as a reason the sole fact that clerical railroad tickets could thus be obtained at half-fare rates. I arose on the spot and in a kindly way "withstood him to the face," and assigned reasons against his policy. The clamor for the ordination of ministers was kept up in nearly all of our Spiritual papers, the president of the N. S. A. taking the lead, and calling on all local societies to ordain lecturers and mediums as ministers, and the calling on the ministers to record themselves with the N. S. A., paying one dollar each, and promising that the N. S. A. would do many things for them—especially with the railroads. I wrote the president, kindly and respectfully protesting against his policy—asking him for an interview when in Philadelphia, and to bring a number of Spiritualists with him, to "talk this ordination question over." He promised to call at my house—having previously been there. He afterwards spent a Sunday in Philadelphia, but did not call—and still later he passed through the city without stopping, but did not stop—though he had again and again promised to do so. The ordination excitement was kept up in the papers, and the public was threatened with a swarm of Spiritualistic "ministers." I wrote several letters for the papers, in opposition to this movement, and some of my communications received replies, but none of them were answered. I continued to write the president for an interview, and frankly warned him that if no effort was made to harmonize our views, I should feel constrained to attack his society, as it was the principal promoter of these erroneous and dangerous ordination doctrines. I waited five months, and could get no conference with him, and in February I wrote my first "Open Letter" to him, through THE PROGRESSIVE THINKER. This is the true history of the controversy. Does this look like the action of an "enemy"? "Am I therefore become your enemy because I tell you the truth?"

PERSONAL HISTORY.

More than fifty years ago I was ordained a minister of the gospel, by the regular ecclesiastical authorities of one of the most wealthy and powerful denom-

inatory, and all true Spiritualists are under the deepest obligations to you. But I think you err in proposing to give the defendants the last word. The courts of justice pursue just the opposite course.

Now, ladies and gentlemen, "let us have peace." I am quite indifferent as to all the questions involved in this controversy, except the one great question of ordaining ministers. I must fight to the very death the views which have been advocated by your president and some of his coadjutors, because I believe them most dangerous to the best interests of Spiritualism. Do not curse the cause with the diabolical evil of sacerdotalism. The more you make our people like the sects, in just that proportion you destroy their influence for good. Every Sunday our lecturers denounce priests and ministers as hypocrites and deceivers—and yet it is proposed to make ministers by the hundred! I am ready to drop the contention, everything but the ordination question, and I do not give up my conclusions on the subject of ordination. I do not consider the latter question of any great importance, as compared with ordaining ministers. I will spend \$10,000, and more, if necessary, to show up this heresy in its true light among Spiritualists.

Pascago, R. I. R. B. WESTBROOK.

SOUL CULTURE.

How to Attain Spiritual Strength.

THE GREATEST THING ON EARTH IS THE SOUL OF MAN.

It is the pearl of greatest price; the instrument of revealing divine truths. The age of materialism is passing away. Spiritual truths cannot be suppressed. Many who were awakened in past ages endeavored to keep their knowledge to themselves, thinking it would not be credited, and would result in persecution from friends and enemies.

The age when truth and spiritual individuality shall assert itself and triumph over selfish materialism has commenced in reality. Many minds (or spirits) are ready to receive these truths, and those who do receive them must be fearless to send them out to the masses.

In becoming able to control the physical by the mental powers, and subdue the forces that break down and destroy both, is to be born again spiritually. Those souls who have suffered in the depths, and aspired to reach the heights, will finally succeed.

Our individual souls are seeking, as never before, to understand the laws of cause and effect, live more in harmony with nature, and receive a higher conception of spiritual force.

Our thoughts are becoming concentrated upon cultivation of the inner consciousness. Through the evolution of the spiritual forces of nature the physical will become subservient to the higher.

Paul said: "Let every soul be subject to the higher powers, for there is no power but of God."

This eternal power, or great spirit we call our father, has chosen his human teachers for every age—as revealed to many the so-called hidden mysteries, as they were able to comprehend and make practical and profitable use of divine knowledge.

Swedenborg was in close relationship with the unseen forces, and, like Paul, speaks of being caught up to the third heaven, and seeing "unutterable things." There is no limit to the supply of spiritual food or knowledge. If we ask, seek, knock, we have the promise of receiving. But we must fulfill the conditions required. Be pure in heart, persist, believe in God and worship him; for all things give thanks, and do not doubt that all things work together for good to those who love God and their neighbor.

Some accuse liberal Christians of not believing all the Bible. Yet it seems as if the majority of the orthodox do not act as if they believed the simplest statements of Jesus or of his chosen disciples.

The Greek scholar may drudge with his brain for higher criticisms, while the illiterate may be gaining greater spiritual power, and sending out a force influencing many more, reaching the masses by a magnetic individuality which attracts to itself the indifferent or negative conditions of mind.

Through cultivation and use of these powers wonderful results are accomplished. Psychological research is destined to develop truths which will lead humanity to greater possibilities than many dare hope for.

Oculism is an outgrowth of science, while Theosophy is rapidly becoming a theology, or more doctrine. No one who has thoroughly investigated the subject denies the fact that under certain conditions we are surrounded by invisible intelligences which are capable of communication with souls yet in the body.

Such minds as Emerson, Parker, Longfellow, and Whitier, who were capable of receiving the highest thought, have testified to this; also many honest souls now living the unhidden wisdom of our day.

Solomon said: "I have sought and found and become master of the powers of the air, and am king of spirits, because I possess the key to the secret gates of light." Learn thyself to triumph over fear by wisdom, and spirits will come down out of heaven to serve thee. Moses and Elijah saw and talked with them; Jesus was surrounded by them, and said he could call them at any time.

Many inspired authors, poets and orators recognize a power not their own intelligence which enables them to speak with unknown wisdom, to prophesy, and reveal truths which science afterwards proves as possible. Those once possessing spiritual enlightenment realize that the kingdom of heaven is within them—the first heaven, which is manifest in the material around and within all, as we desire.

We can reach a condition of perfect health and perpetual enjoyment, if we know ourselves and nature's laws; triumph over adversity, and never fall into wretchedness; conquer selfish love and hate, become the master of all emotion, and enjoy all things within the limit of permission and without sin—making the lower the higher.

Love each other as we love music, art and flowers, never feeling that any person is indispensable to our happiness while there is a God to worship and nature to console. Never become slaves to human love or passion; capable of transforming pain into pleasure. "As

he only is fit for the pleasures of love who has conquered the love of selfish pleasure."

The strength is given to know, to will, to dare, to keep silence, which is not absence of expression, and concealing secrets from the unworthy, but not to boast of the knowledge or results, always giving the honor to the eternal Creator of all humanity and nature, of which we are only instruments used to demonstrate his power.

We are only human beings with animal functions, desires and instincts, until we begin to cultivate the divine spirit inherent in all.

All experiences should be lessons to teach us to become stronger in our desire to do the will of God, be true to our convictions and principles, thus in the fullness of time building strong moral characters, and developing our Spiritual individuality.

A firm faith is the best divinity; a good life the best philosophy; a clear conscience the best law.

Carlyle says: "The philosopher is he to whom the highest has descended, and to whom the lowest has mounted, who is the equal and kindly brother of all." It is hardly dawned upon the individual understanding that philosophers and scientists, and the human brotherhood of man, may all be possessors of an infinite spiritual knowledge to shape external expression, and refine, purify and mould public sentiment toward a spiritual religion, manifest in the natural body, conversant with the ministering spirits who protect and counsel us with their superior knowledge of the eternal law of progression and the evolution of immortality.

QUESTIONS AND ANSWERS.

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

Hudson Tuttle.

Address him at Berlin Heights, Ohio.

J. Q. Metz, Cal.: Q. Who was the person who aided the police in catching the Whitechapel murderer, and was he a medium?

A. There is no evidence that the murderer was caught, and the mystery which enshrouded the series of awful crimes has never been cleared up. The surveillance which the police now maintain over the district, makes the reputation of such crimes more difficult, if not impossible.

R. N., Chicago: Q. What is God?

A. This question has been asked by the wondering mind since the first human being came on the earth, and is probably no nearer being answered than at first. Every one has an answer, an explanation, and really an answer, however profound, can be only an expression of personal opinion, without demonstrative support, and as one opinion is as good as another, the subject remains clouded with uncertainty. Every one has his own ideal of God depending on early education, time and place of birth, and environment.

The absolute answer is impossible, else there would not be the conflict of opinion, and yet no question has engaged a title of the attention bestowed on this. Millions on millions of human beings have fought to the death or died under terrible torture to maintain their ideas of God, and down to the present day, the reconciliation of God has been the chief care of life. The subject is barren and futile. Let us, in the new light of the spiritual philosophy of life here and hereafter, learn the needs, the demands, the necessities for the advancement of man, and leave the unsolvable problems of theology, with its chimeras and darkness. We must learn the laws of our physical and spiritual being, and place ourselves in harmony therewith. Then we may rest assured that from whatever source, near or remote, the impelling force of nature comes, we are one therewith, and need have no fear of the final results.

S. G. Morgan, C. (I) Mr. Thompson Jay Hudson claims, in his book, "The Law of Psychic Phenomena," that he has discovered a working hypothesis that satisfactorily accounts for all psychological phenomena, on the basis of the duality of man's nature. To what extent is he correct?

(2) When he repudiates all mediums, but at the same time offers those who have based their belief in a future life on spirit return, on the teaching of the medium Jesus as proof of immortality, is that a case of power suggestion, such as he describes, or does he do it to insult Spiritualists?

(3) The author of "The Law of Psychic Phenomena" is a logical writer, and presents many truths, but by the time I got through with the book I was strongly impressed with the idea that it was written in the interest of Christianity, instead of in the interest of the whole truth; or on what theory can you account for the fact that he swallows the stupendous system of superstition called Christianity, after talk against all kinds of superstition?

A. It is very easy to fashion an hypothesis as a working basis for research. We believe that in the wide range of psychic phenomena the most available theory, to say nothing of its truthfulness, to classify results in every branch of the study, is the spiritual explanation. The hypothesis of T. J. Hudson fails even as an hypothesis, for it does not account for even a limited number of facts.

(2) Man has a dual nature—a physical and a spiritual—and it is true the spiritual nature, by its relations to the world of spirits, furnishes the key to the psychic domain. Yet all explanation depends on and is made vital by the admission of independent spiritual beings.

T. J. Hudson writes without investigation or a knowledge of facts, and hence, however logical he may write, his book is not worthy the attention of the Spiritualist. The author really has presented no argument calling for refutation.

This correspondent pronounces a just and incisive criticism, when he asks if Mr. Hudson wrote in the interests of Christianity instead of truth.

The sub-conscious self accounts for a certain well-defined class of phenomena, which have been and may be appropriately defined as instructive. Thus a turtle will escape from annoyance after its head is cut off. The reason for this is that the ganglia of the spinal cord act independent of the brain. The same to a limited extent is true in man. Thus the limbs become so accustomed to walking, the motor force of which comes from the spinal cord, the brain takes no cognizance of the act. The same is true of fingers of musicians, writing by the penman, and many other like mechanical efforts which become automatic. But in no case do these sub-conscious actions rise superior to those under dictation of the brain. The brute nature never transcends the spiritual. Hence it is absurd to suppose that in any state when the sub-conscious nature is most active, an intelligence superior to the normal will be manifested. Such a manifestation must proceed from an adequate intelligence. And here it must be observed that this sub-conscious nature is problematical, and its limitations and character are unknown.

That the theorist receives the teachings of Jesus Christ, while repudiating all mediumship, does not show dishonesty, but the blighting effect of educational prejudice.

G. W. Yarnor: Q. (1) If all things are the word of God, are they not the only means we have of understanding Him?

(2) You stated in your answer, they were an expression of His will. It has been argued in THE PROGRESSIVE THINKER that God was not a designer. What are some of the strongest evidences that he is a designer?

(3) I belong to the Christian, denom-

ination—I said I would pay no more money for a minister to preach the Bible to be the word of God. We have no minister this year so far. Have I done right?

A. (1) It is true that the only means at our command to understand God is the creation around us. This stands like a wall between us and the forces beyond. Only by the study of nature can we arise to causes. By the very necessities of his being a Supreme God could not be confined in utterance to a book, or an age, or a few prophets. He must breathe through all nature, and find the highest expression in the intelligence of man. Beyond this limitation of the human mind cannot go.

(2) Our correspondent misunderstands when he says I have answered that God was a designer in the sense of a personal being. What is called a designer is the equilibrium of forces brought about by countless failures. Yet in appearance there is a wonderful approach to plans, as wonderfully conceived and wrought out in living tissue. Of the many instances that arise, perhaps none are more evident than the accretion of the battery of the gyno, with muscular fibre and nerve tissue; a series of many thousand cells are formed into a battery which is able to give a charge strong enough to stun a man, or even a horse. Undoubtedly its antecedents and the steps by which, through ancestral growth, it attained its perfection, will be discovered, but at present it stands as the most formidable difficulty Darwinian evolution has met. Even Romanes, in his great work on "Darwinism and After Darwin," confesses that evolution thus far fails to account for the structure. Yet every muscular tissue with its related nerve fibre, is an incipient battery, in principle of its action, the same as the especially equipped apparatus in the gyno.

Here limited by the necessities of the most difficult elements to use in electric appliances, a battery of great intensity is created, in perfection, and after a design which no electrician in the world can improve. Those who stand for design in creation hold many strong arguments lying along the border which evolution has not fully explored. Even after that theory has explained these all away comes the inquiry: What is the force which pushes forward this evolution?

It is in its infinite scope something that the human mind cannot fathom; for the intellect of man can neither scale its height nor send the plummet-line to its depths.

(3) You ought to be congratulated by all freethinking people in the stand you have taken. If all who believe as you would as bravely assert their independence, one-half of the churches would renege their report: "No minister thus far!" and it would then take another step and unite in a society to promote culture, they might secure living speakers who would talk on living issues instead of the poor preachers who deal out the mouldy fruit gathered 2,000 years ago.

G. H. S., Maine: Q. Is it possible for a medium to lose money that has been buried, and if so, where could I get the right money?

A. It is possible, and in rare instances has been done, but only when there was great necessity, and a dear friend on the spirit side was interested. If the seeker for buried treasure sets out with greedy desire, he at once attracts selfish and deceiving spirits and will soon learn that there is no reliance to be placed in their communications. All such messages and information should be received with great caution, and to take risks on them would be most unwise.

If the desire of the investigator is for wealth that he may make exemplary use of it in good works, a beneficent influence might impart the knowledge of buried treasures; but if it forswear selfish motives the knowledge would be withheld.

They who seek for such knowledge through mediums, should search first their own minds for the motives which lead them to them. They can, thereby, with infallible certainty know what order of intelligences they will attract and communicate with, and their reliability. If there are motives of selfishness, they will be made the sport of untruthful intelligences.

Investigators of Spiritualism, New Brighton: Q. Would you explain the following: May 19, while holding a little circle at a friend's house, five in circle, our medium commenced playing on the table, and at the same time one member of the circle had her piano commence playing at home seven miles from where the circle was held.

A. When conditions are favorable, distance is of no consideration, and the piano seven miles away would be as accessible as though in the midst of the circle. A spirit is not necessarily present because communicating, any more than a person sending a message by telephone is present at the receiver. If the means of transmission are available, and there is a sensitive receiver, distance is not to be taken into account.

Such facts, authenticated, are invincible evidence of spirit presence and power.

Money Made in One Half Minute.

I have not made less than \$16 a day since I began selling the Centrifugal Ice Cream Freezers. It is such a wonder. I always have a crowd waiting ice cream. I make from \$5 to \$8 a day selling ice cream and from \$7 to \$10 a day selling freezers. I can freeze cream elegantly in one half minute and that astonishes people so they all want to sample the cream and then many of them buy freezers as the cream is smooth and contains no lumps. Every freezer is guaranteed to freeze the cream in one half minute. Anyone can sell ice cream and the freezer sells itself. My sister is making from \$10 to \$15 a day. Write to W. H. Baird & Co., Sta. A., Pittsburg, Pa., and they will mail you circulars and full particulars free so anyone can go right to work and make lots of money all summer.

Christian Endeavorers

and their friends should not decide on their route to the great convention at Boston, in July until they have read the beautifully illustrated Itinerary issued by the Michigan Central, "The Niagara Falls Route." Address for copy, O. W. ROGERS, G. P. & T. Ag't, Chicago.

LETTER FROM PHILADELPHIA

Mrs. M. E. Cadwallader on the Rostrum.

THE SECULAR PRESS ARRANGING FOR NOT TREATING RESPECTABLE SPIRITUALISTS FAIRLY.

No doubt many of my friends have wondered why they have not heard from me lately through the columns of the spiritual papers. I can assure them that since my return from the trip in the interest of the N. S. A. I have not been idle.

During the months of April and May, I have been speaking for the First Association of Spiritualists of this city, and will continue my ministrations until the close of the season, which will be the last Sunday of June. We have had good meetings, and the secular papers have been interesting themselves in our welfare, (?) having sent reporters at various times to take note of the services.

During June, readings are given every Sunday from flowers presented to spirit friends, and much interest has been the result. Mrs. Minnie Brown, Mrs. Wheeler Brown, and Mrs. Albright having officiated, on such occasions. For some time our Sunday morning meetings have been devoted to the mediums, Mrs. Leidy, Mrs. Anthony, and others taking part.

The North American, which claims to be the oldest daily paper in America, felt called upon during the last week to make an onslaught against what they please to term spiritual mediums. They sent reporters to interview several who advertised themselves as capable of doing all manner of things, such as changing luck, giving charms, etc. These reporters, under the guise of having their fortunes told, spun some yarns for the purpose of misleading, and afterwards published the most obnoxious articles claiming that they had been deceived from the fortune-tellers. How much of the published stuff was true, we have no method of knowing; but knowing that the average reporter who is not interested in Spiritualism is disposed to ridicule it because he does not understand it, we do not think it will hurt any true medium.

The matter being called to the attention of the First Association, a letter was written to the editor of the North American, informing him that he was doing a great injustice to a large body of sincere and earnest people by making no distinction between those who claimed to be fortune-tellers and those who are Spiritualists. He was reminded that our Association was under the protection of the State of Pennsylvania, by virtue of its charter, and that he had no right to willfully or ignorantly mislead the people.

We hardly expected him to notice the letter, but on Sunday evening, June 18, a reporter was sent to our hall, with instructions to report the services.

The subject of the address delivered by the writer was: "The Attitude of the Press and Clergy Towards Spiritualism." While only a fragment of the address is given, it will show that they were willing to acknowledge our right to object to the course they had taken and attempt to make amends.

The following is clipped from the North American, of June 17:

MRS. M. E. CADWALLADER LECTURES ON SPIRITUALISM VS. PRESS.

The First Association of Spiritualists met last evening at Eighth and Callowhill streets, after the opening exercises were conducted by Mrs. M. E. Cadwallader, honorary vice-president of the National Association of Spiritualists. Received an address on "The Attitude of the Press and Clergy Towards Spiritualism." She said in part: "That the press and the pulpit exert a wonderful influence for evil over the education of the masses no close observer will deny. While the pulpit, to some extent, moulds the opinion of the people, it is none the less true that the press is the greatest factor in the education of the human race. The time was when the pulpit reigned supreme in this direction, when the people in the pews looked upon the clergy as the mediators between God and man. This has changed. With the invention of printing, and the consequent wider dissemination of knowledge, the pulpit has been forced to yield its authority over the minds of the people, and the press has forged its way to the front, until at the present time the pulpit itself pays deference to the power of the press. The possibilities of the press for good or ill cannot be overestimated. If its influence is directed towards the elevation of the people, it is well."

What is the attitude of the press, the church and the lawmakers toward Spiritualism? Abuse and ridicule were brought to bear upon those who advocated the doctrines of Spiritualism. The clergy said it was of the devil, the press came to the assistance of the clergy, and the Bible was declared to be against Spiritualism from first to last. Among the adherents of Spiritualism are found such men as Alfred Russell Wallace, Camille Flammarion, Zollner, Alcott, Varley, Judge J. W. Edmunds, Rev. Minot J. Savage.

But the attitude of the press is to be deplored. When the press speaks out boldly in the line of needed reforms in the right spirit, and on the basis of our own national Constitution, then our people are ready to follow them.

"Spiritualism has no affiliation with those who seek to counterfeit its phenomena. There is no doubt that many people to imitate the real in the spirit phenomena for the purpose of gain. So all true Spiritualists protest against such prostitution of spirit phenomena and repudiate the counterfeit mediums. And what all true Spiritualists object to is being placed in the same category with those who are seeking to deceive their fellow-men for the purpose of getting money."

At the close of the address, the reporter asked to be introduced to me, and in the name of the paper he represented discovered an intention of making an attack upon Spiritualists as a body. He said that the intention of his paper was only to expose those who were attempting to impose upon the credulous for gain. He assured the writer that he did not class Spiritualists as a body in the same category as those who were visited and written about in his paper.

In reply to his assertion I told him that Spiritualism did not object to honest criticism on the part of the press and the pulpit; that its philosophy commanded the respect of many of the greatest scholars of the age, and that

its phenomena had already stood the test of the scientific tests of the world.

The result was that the reporter has been invited to be present at our next Sunday's services. This he has promised to do, and I have no doubt but that he will hesitate no time he is asked to make an attack upon Spiritualism, or at least will be careful to make a distinction between mediums and so-called fortune-tellers. J. W.

What promised to be an exciting affair has already subsided, but short as the time of attack had been, we were in receipt of assurance that the N. S. A. stood ready to assist any reputable medium who was thus attacked. Once we are honorably organized, we will be prepared to meet such onslaughts of the enemy who would seek to deprive us of our rights to hold seances when and where we pleased. The First Association desires to thank the N. S. A. for their prompt offer of any assistance it could render, though in this case it was not needed.

Ignorance may attempt to crush our mediums, but in vain; those who hold the reins of power will see to it that truth will rise triumphant.

SOME PROGRESS.

It is Being Made by Lyman Abbott on Evolution.

AND ILLUSTRATES THE FACT THAT THE CHURCHES ARE COMING TO THE FRONT.

No man or woman who heard the Rev. Dr. Lyman Abbott's manly and frank address on evolution at the Auditorium Thursday night can ever believe quite the same as before on the relation between evolution and religion. The address was pitched to the keynote of the age, and the style in which it is received by the Northwestern University authorities will be the measure of that institution's advancement.

"I believe in the development of all life from one primordial germ," said Dr. Abbott. "I believe that all vegetable life, all animal life, all men, all human institutions, sprang from that early germ as the trees of an oak forest spring from an acorn. And yet I also believe in the Christian faith of my father." Then he went on most lucidly to explain evolution, and the proof of it to be found in every college museum. "It is there," the scholar sees it. It is idle to tell him he must shut his eyes to the things which your Christian mission has helped to set there. You and I were evolved from the lower animal order. I know what you would say: 'Then you acknowledge your grandfather was an ape?' I would as soon have an ape for an ancestor as a mud man. And that is the choice."

The speaker's words on sin and on the inspiration of the Bible were no less frank and pointed. He showed that a sin lies not in the deed but in the direction in which the deed is facing. What may be a sin for one man is none for another. "A peacock is not a sin; a duke is." Dr. Abbott boldly told his hearers not only that the Bible was not an infallible book, but that such a thing was an unthinkable proposition. He plainly stated what all the world save the churches long ago realized, that the Bible is the accumulated results of the experiences of men in past ages; that it is evolutionary in its inspiration, and that the process by which it was written is going on to-day just as it was in the days of the prophets. Continuing, he said: "We have left behind, many of us, already, the more standard of the ten commandments. Wherever there is a young man in this great assemblage that is going out into politics and is going to stand in politics for principle, though it cost him votes and office; wherever there is a young woman that is going into a hospital and is going to serve as a physician or nurse, though it cost her her life; wherever there is a young man who looks out into the city and says: 'I will go down in the college settlement and into the slums that I may carry my life to them;' every one such is over and above the ten commandments."

In getting around the Bible theory of the fall of man Dr. Abbott coolly ignores the chapter containing it, on the plea that "an incident that occurs only in one chapter of the Old Testament and is only incidentally referred to once or twice in the New, can not be biblical." This is a bold and brave, but hardly convincing when coming from one who believes so many other things in the Christian theory. But it is plain that with Dr. Abbott everything must go by the board that can not be reconciled with evolution. It has always been the other way before. To the world at large one belief is as full of difficulties as the other. Dr. Abbott's service is in showing that there is truth in both.

The above is from the Chicago Evening Journal, and is another one of those many straws that tend to show which way the theological atmosphere current is blowing. In former days it was the days of his father—if science—if philosophy did not apprehend the truth of those old fables and conform to their teachings it was immediately stamped out of sight; but things have changed, and the philosophy of evolution is appealing to the reason of man, and he is awakening into a new world—a new realm of life and light that has long been dawning upon this world of mental and spiritual existence.

THE ARCADE OF NATURE: HISTORY AND LAWS OF CREATION. From Dr. J. R. Buchanan.

"I have just read this book, and it more than fulfills my expectations. It is a most interesting and valuable work of which the author may well be proud. I appreciate the value of the mediumship which can give such a book to the world. A few copies of the revised English edition for sale at this office. Price \$1 postpaid."

THE RUINS OF MEDITATIONS ON THE REVOLUTIONS OF EMPIRES; AND THE LAWS OF NATURE. By C. F. Volney. An old freethought classic, well worthy of the study of the philosophical modern thinkers. Price, 75 cents; paper, 50 cents. For sale at this office.

"The Dead Man's Message," an occult romance, by Florence Marryat. The author's wide experience in Spiritualism and her study of occult science have prepared her to write this romance, which will be found laden with gems picked up in the course of her investigation and studies. Cloth \$1. For sale at this office.

"The Gospel of Buddha," According to Old Records. Told by Paul Carus. This book is heartily commended to students of the science of religions, and to all who would gain a fair conception of Buddhism in its spirit and living principles. Spiritualist or Christian can scarcely read it without spiritual profit. Price \$1. For sale at this office.

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THE BANNER OF THE BRAVE.

The following is that portion of a decorative poem that our limited space will permit the publication of:

For many a year a loyal banner,
Spangled with glittering stars of light,
Has waved o'er the loved land of our fathers,
Through days of peace and war's dark night.

From the rocky shore by the wild Atlantic,
To the Golden Gate on the west,
Floated the breeze that blows from the Northland,
Waved on winds from the southern nest;

Ever winning the hearts of all people
Coming to dwell on our glad shores,
Gaining glorious honors from all nations,
And love of children even more.

Methinks the phantom barque of Union
Now is at anchor, on time's broad beach,
With folded sail, but the flag out floating—
To learn if our children yet we teach

The stories true of soldiers who fought
That our Stars and Stripes they might save.
Ere its helmsman guide it out yonder,
O'er the mad, tumultuous wave.

This waiting phantom barque of Union,
Is the soul of our loved 'ship of state';
And may he who is steersman, guide it,
For we but follow to its fate.

And methinks that the watching helmsman,
Looking o'er our sunny land,
On every silent and steep hillside,
In each vale where slept the soldier band,

See the flags for our heroes waving,
And the children bringing their flowers
To weave in wreaths and to twine in garlands,
And lay in peace on these graves of ours.

And he knows when we twine the standards
Raised to the memory of unknown dead,
With the tears and songs of our people,
Freedom and Union here are wed.

And while we listen to their voices,
As they are wafted to us to-day,
From the far phantom barque of Union,
That is at anchor in the bay,

We can hear their tones so sweetly,
Lowly,
Lisp their thoughts to earthly life,
Sending some word to their dear ones,
Slowly,

To their sister, mother or wife,
How they fought for the flag in the battle,
And lay writhing upon the green glade,
Till silent, by some sad, sorrowing soldier.

In their hard-earned beds they were laid,
And this message of sorrow comes faintly,
Floated o'er on ethereal waves,
From the soul of a soldier most saintly,

Till on our mortal shores it lavas,
"When hands on my still breast were folded
By my soldier brothers brave,
No loving lips on their cold clasp lingered,

Nor wife, nor child to weep o'er my grave,
Nor a friend whom I'd known and cherished,
No pillow was woven of bloom and moss,
And none o'er our graves, these tokens tender.

Are placed in return for every loss." And then the thoughts of another—
Stealing

O'er the sea to our own sweet shore,
As faint as old sounds some bell appealing—
In the dear distant days of yore;
"Ah, we had no glad tokens of flowers
When we were laid away to our rest,
But those loyal, loving comrades of ours,
Whom we through war had learned to love best,

Placed us beneath some willows weeping,
Near by a southern running stream,
Where, at night, when we were calmly sleeping,
The moon and the stars could o'er us beam."

See the soldier by the campfire bending
With sorrowful soul and head bent low,
While, prayers from his heart he's heavenward sending
As pictures of home will come and go;
While the signal sounds to leave thro' for duty.

How he heave his head the death call,
Though pale be the brow that is all of beauty,
Knowing not how soon he must fall;
And now see him when the fight is finished,
Slow dying, bleeding where he fell,
All alone, no home heart his head to pillow,
No fond ones by, their love to tell.

Let us visit the graves with the mothers
And the fathers who gave them in tears,
And try to feel all their hearts suffered,
And the long loneliness of years,
And watch the cradle the wife wept o'er.

Left with babes in want all alone,
Mourning that father would come never more.
And through life she must earn for their own,
Let us fashion with flowers these fancies,
Let us fall the falling of teardrops below,
That by all our hearts their graves will be cherished,
And thanks o'er our land be kindled anew.

MRS. HIRAM JAY FOX.

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Programme of Lake Brady Spiritual Association.

We offer the following programme for the session of 1895:

JUNE.
Sunday, 30th, A. M., Rev. Dr. W. W. Hicks, of New York City; P. M., Mrs. R. Shepard Lillie, Melrose, Mass.

JULY.
Tuesday, 2d, J. Clegg Wright, England. Wednesday, 3d, Mrs. R. Shepard Lillie. Thursday, 4th, will be celebrated in an appropriate manner. J. Clegg Wright will deliver the oration, Miss Maggie Gaule, of Baltimore, will give tests. The finest music in the State. Amusements and attractions on the lake and in the parks. Friday, 5th, Rev. Dr. W. W. Hicks,

