



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

VOL 9

CHICAGO, JULY 6, 1895.

NO. 293

## THE LOGIC OF SPIRIT PHENOMENA.

AN ADDRESS BY

HON. A. B. RICHMOND,

The Sage of Cassadaga, at the June Picnic of That Famous Resort.

### WHAT SCIENCE HAS DEMONSTRATED.

Could any but a knowing, prudent cause begin such motions and assign such laws? —SIR R. BLACKMORE.

The fixed unalterable laws, settling the same effect on the same cause. —CREECH.

Science has demonstrated that all phenomena are governed by immutable law; that everything that happens is but a link in the great chain of cause and effect, and that while in the Infinite Mind of the universe there can be no succession of events, all past, present and future being one eternal now, yet with finite beings there must be a series of incidents, all the result of antecedent causes, and the study of these forms the scientific theories of the various schools of philosophic inquiry and research.

Science has also demonstrated that all matter is inert, that it has no power to put itself in motion when at rest, or at rest when in motion. This "way there" can only be overcome by some force external to matter itself, and if it moves in the accomplishment of a design or purpose, it is evident that it must be governed by intelligence. It is certain that an inanimate fragment of stone cannot write an intelligent sentence unless it is moved by a force directed by an intelligent mind. One of the attributes of mind is memory, and when it is manifested by the action of matter, we are as certain of its presence as we are of that of matter itself.

### MARKS OF IDENTIFICATION.

The human mind has certain peculiar characteristics that distinguish it from the minds of the lower order of animate existence. Every individual personality has also mental peculiarities that distinguish it from others; as lawyers would say, every human mind has its "earmarks," by which one mentality can be as readily discerned from another as herdsman by "brand and mark" distinguish their own flocks and herds from their neighbors, and these differences in intellectual powers and attainments are even greater than any that may be or can exist in physical organizations. Every intellect makes its own mark of identification by its mental acquisitions and knowledge of things and events, and they cannot be so successfully counterfeited as to escape detection.

In the celebrated Tichborne case tried in England a few years ago, a number of witnesses testified to the personal identity of the false claimant, and even the mother recognized him as her son, yet when the test of mentality was applied the impostor was manifest. Roger Tichborne could talk French with true Parisian accent, whereas the false claimant, Arthur Orton, could not speak or understand that language. Then was the fraud apparent. He looked and acted like Tichborne, and even had acquired some knowledge of his family history which he related to credulous auditors, who therefrom believed in his identity. But the test of mentality was conclusive; and so it is in the multifarious business transactions and correspondents of life. We recognize the letter of our absent friends by the evidence of their mentality and their memory of mutual secrets or knowledge.

### INDEPENDENT SLATE-WRITING.

Now, the occult phenomena of independent slate-writing is a fact so well established as to defy contradiction. What, then, is its logic? What does it prove? First, that there is a force outside of the pencil and human contact that moves it; second, that force has human intelligence; third, that it has memory of past events; and, fourth, that it has the mental characteristics of persons that have passed away.

Last August I visited a medium at Lily Dale. I took with me two slates hanging together. I had used them in my office for a number of years. My name was stamped with a rubber stamp in several places on the frames. I had cleaned them thoroughly before I visited the medium. I informed the medium that I did not care to write interrogatories to be answered by the unseen force, but desired a phenomena that would be unusual and a test. It was in a room with the windows open and lighted by a noon-day sun. I laid the slates on a table before me. The medium took a soft crayon and marked the slates in diagonal lines across their surface and on the four sides of the pair, numbering them like the pages of a book. I closed the slates and laid them on the table before me, keeping my hands on them. I asked the medium why she had soiled the slates. She replied: "The spirits will clean off one side of them and write you a communication." In a few moments she took a sprig of daisies from a vase on the table and laid it on the slates. Then she requested me to lay my watch by the side of the daisies. I did so, and after ten minutes had passed, she told me to open the slates.

### REMARKABLE RESULTS OBTAINED.

On opening them I found one side of the pair cleaned, and it was a beautiful picture in green and gold of a spirit

of daisies, and across the slate around the drawing was written a communication signed with the name of my old friend, Prof. Wm. Denton. I did not remember his handwriting, but I did recognize his peculiar mentality and characteristic mode of expression. I was not thinking of him at the time, and the medium knew nothing of our former intimacy or of the subject spoken of in the communication. Now, if the fact existed as I know it did, what is the logic of the phenomenon?

### BEYOND THE POWER OF THE MAGICIAN.

But this was not a single, isolated instance. I have experienced scores of like phenomena; have had slates closed, sealed and locked together, written full of answers to interrogatories propounded by myself and others; and that, too, when there was no pencil placed between the slates, and all contact with the medium made absolutely impossible, and all occurring in broad daylight when there was no possible opportunity for deception or the work of magic. I am an expert magician myself, and understand the feats of legerdemain as practiced by the so-called "exposers of spiritual phenomena," and I know that there is no magician living, and that no one ever did live, who could or can make an inanimate fragment of stone perform an intelligent act when it is beyond his physical contact, or that of mechanical devices. What, then, causes this well-known and well-established phenomena? Science has been unable to explain it. The occult force of Reichenbach, the unconscious cerebration of Dr. Carpenter, the mental dynamic of psychic force of lesser scientists afford no explanation. But if there is a Spirit-world and his toric evidence is true; if the soul lives after death, preserving all its knowledge of earth-life, retaining all its loves, friendships and memories of the past, then is the explanation simple and easy, for who dare say, from any knowledge possessed by theologians or savants, that the spirit that goes—if it yet lives—may not return?

If Spirit-life exists, it can only be satisfactorily proven as any other fact is proven; that is, by evidence of its actual existence, and this cannot be done by hope and faith alone; neither can it be accomplished by written or printed page, no matter how much they may be revered as divine revelations. Science recognizes no so-called holy book as evidence in her laboratory. She accepts no theological dogmas or creeds of churches in her investigations, but she worships facts with the ardor of a devotee.

### BRANDS AND EAR-MARKS.

Here then, are the facts incontestably proven by the so-called spirit phenomena of to-day; here are the "brands and ear-marks" of personal identity; a mentality that once lived and loved by our side and has "passed away" when in life we had mutual secrets and affections known to no others.

### THE LOGIC OF OUR PHILOSOPHY.

The earthly organization that once held the soul of our friend has long since been resolved into the dust of its original parentage; it lives no longer, and in this life dependent upon the combination of the thirteen elements that formed its home while here, when those elements had become dissipated by death and decay the mind that emanated from that combination would vanish into nothingness. But if that mentality can come back to us and by any means whatsoever write the history of its past, identify itself by relating mutual memories, loves and incidents of its earth-life of long ago, then do we positively know that the soul we loved so dearly is not dead but lives and communicates with us through the mysterious phenomena of Spirit manifestations. This is the logic of our beautiful philosophy. This the evidence which we call a demonstration, not only of a future life, but a continuance of our mental personality.

The phenomena of spirit return are becoming more and more varied and convincing, and it clearly demonstrates that we are at times in the presence of an unseen intelligence that possesses all the characteristics of the human mind; and a most convincing feature of this evidence is that this intelligence, under all circumstances when and wherever it is manifested, tells the one story, that is: "I am a decarnate spirit. I once lived and loved as you do. I did not die, but only passed into another and more perfect state of existence."

Now, may we not logically conclude that the force that causes these phenomena possesses sufficient intelligence to know its own parentage, from whence it comes and why it so manifests itself to inquiring minds? If, then, this spirit manifestation, when seen by savants and scientists are searching patiently for its origin, is it not passing strange that it does not aid them with at least some slight suggestion of its mundane character. Of course, like all other phenomena, it is governed by nat-

ural laws. Why, then, should nature's laws so persistently fail to honest inquiry by asserting a spirit origin to a force that is only inherent in matter, and is evolved from the chemical combination of the elements of the human organism? If the so-called spirit phenomena are not from the Spirit-world, why is it that when the intelligent force is asked by the investigator, "What are you and from whence do you come?" that it does not point to the crucible, the microscope, the spectroscope or the alambic, and say: "Search for me there, and in time you will find me?" But no, if it belongs to this earth and life alone, then with the tongue of Ananias or Sapphira it persists in repeating a falsehood. "I am a decarnate spirit."

### JUGGLERS CAN ONLY PERFORM FEEBLE IMITATIONS.

No candid inquirer who will honestly and patiently investigate the phenomena within easy reach of his observation, will fail to discover evidence of the operation of an invisible intelligent force. What it is or by what certain and fixed laws it is governed is yet a mystery. It is easy for jugglers and showmen to perform feeble imitations of its wonders but it is impossible for them to produce its actual results. No magician ever lived who could by his art alone write an intelligent sentence on the inner surface of two slates riveted or locked and sealed together. He might as well try to raise the dead or compel the winds and the sea to obey him.

### IMMUTABLE LAWS GOVERN.

Immutable laws govern the realm of mind as well as matter, and those laws never fail to man. We may not understand them, it is true, and for this reason sage and savant may formulate erroneous theories that apparently fit the universe; yet it is soon discovered that they have clipped the universe to fit their theories. The most learned anatomist never sees anything but matter at the end of his scalpel, nor the chemist anything but matter in his crucible, alchemy or retort, and therefore their theories are as circumscribed as their means of knowledge.

The elements of the realm of mind do not exist alone in the physical organizations or material forms, but outside of them, while matter is their obedient servant and moves and acts in accordance with their irresistible demands. No scientist has ever yet discovered the faintest evidence of mind or intelligence existing in matter because of its combinations, while the whole universe is a demonstration of the operation of an Infinite Mind that designs, guides and controls it. If matter is purposeless, it is mind alone that has a purpose and directs matter to perform it.

If we, as individuals, have a personal consciousness, we know that it is ours and that no other can possess it, counterfeit or purloin it. We can give our mental secrets and knowledge to our friends and those we meet it is true, but locked in the impenetrable "safe" of "stronghold" of our personality, they are beyond the reach of the most expert, scientific burglar or magician; and when we "die, if we yet live," we are still the sole custodians of the secrets of our past lives and we alone can tell them.

### WE DO LIVE BEYOND THE GRAVE.

If, then, long after our material forms have crumbled into the dust of the grave, an inanimate fragment of stone writes the secrets of our past lives on slate or tablet, is it not conclusive evidence that it is our living mentality that guides the pen or pencil as it writes the secrets of "this life and the life to come?" What else could tell what we once were and what we are now? All that saint, sage or scientist ever knew cannot account for this phenomena or formulate a theory that will explain it, save one, and that is that we do live beyond the grave and that our spirits can and do return to earth when the conditions of their new being are fulfilled.

How do we know this now exist except through our consciousness?

### IRRESISTIBLE CONCLUSIONS.

Descartes, the French scholar and philosopher, tersely says: "Cogito ergo sum"—"I think, therefore I am." Is not this a self-evident proposition? Does it not state the only evidence that we have of our present existence? And is it more conclusive than its correlative, "Memoria ergo fui"—"I remember, therefore I was." Surely if because I think, therefore I am, now; if I remember the past, therefore I was when the past occurred. Do we not all remember incidents of our childhood, youth and early manhood or womanhood? Are we not as certain that we lived during those periods as we are of our present existence? When, therefore, a present thinking intelligence, though unseen, manifests itself to us and remembers and relates long past events, is it not positive demonstration of the fact of a continuance of existence from the past to the present? If, then, we know that the present intelligence once inhabited an earthly form long since given to the decay of death, are we not certain that the mind has survived the dissolution of the body, and yet lives; and may we not logically infer that it will so continue to live forever?

If our spirits live beyond the grave, of course they are governed by the laws that environ them, and their manifestations would be as varied as the conditions that surround them. "In this life we are governed by natural laws incident to this earth alone, and these laws acting together under such an infinite variety of combinations produce all the different conditions of mankind; plagues, wars, famine and poverty, storm, tempest and sunshine, prosperity, competence and riches, are all the effect of natural

causes, the offspring and result of circumstances often beyond the control of man. We see the finite effects, but not the infinite cause that preceded them, and thus we have been told that "the mysteries of life are before the cradle and not beyond the grave."

Spirit phenomena must, "ex necessitate," be varied in both conditions and results. It is a scientific axiom that like causes must produce like effects, and the investigation of the claims of Spiritualism must consist, first, in determining true phenomena from magic or fraud; second, then by synthesis and analysis determining the true cause of the phenomena that are proven to occur.

### THE IMPORTANCE OF DARKNESS.

The question is often asked by the honest investigator: "Why does so much of so-called spirit phenomena require darkness for their manifestation? or why is it not done in the open light of day?" At first thought this query seems reasonable, yet it is not so. Let me inquire, in answer:

Why does so much of all natural phenomena require darkness to produce evidently natural results? Why do nature's artisans work even more industriously during the night than during the day? Why is it that every embryo that develops into life commences its animal existence in the darkness of the egg or uterus? Why does the seed sown or planted by the husbandman require the darkness of the womb of earth for the first manifestation of its future life, when, if wholly exposed to the sunlight, it would fall to germinate? Why do the vegetables in the dark cellar send forth their tender sprouts, when the sunlight would kill them, or retard their growth? Why is it that all life, either vegetable or animal, commences in the secret recesses of darkness, and is born of the womb of midnight obscurity? Why do the thousands and millions of the delicate organs of our bodies work alone in the darkness of our bodies, and never see the light of day? Why do the night-blooming cereus, the bell de nuit, and kindred flowers, open their beautiful petals only in darkness of midnight, and live only until the break of day? Why does the deadly poison hydrocyanic or prussic acid, preserve its active principle only so long as it is kept in darkness, and become a harmless medicine when exposed to the sunlight? Why does the photographer require the dark camera and darkened room to develop his pictures? Why does the laborer unless it is done in the obscurity of "yellow twilight?"

In the darkness of the ocean's depths are countless millions of coral insects, building the rocks and reefs of the innumerable islands of seas and oceans, while billions of billions of infusoria have in utter darkness laid down the chalk deposits of earth, such as form the foundation of the British Isles? Even one-half of the vegetable phenomena of life and growth require the dark season of midnight to perfect their organization for the benefit of men and animals. What husbandman does not know that his grass and cereals grow more in the night time than during the day? Who does not know that the psychological phenomena of sleep require silence and the darkened room to produce its revivifying effect? And who does not know that it is very easy to ask why phenomena do not occur differently from what they do? But the true investigator takes proven facts as a basis of his inquiry, and then seeks to ascertain why those facts occur as they do, and not why they do not occur in some other way.

Every individual mind has its own peculiar views as to how things and events should be, yet things and events are as they are, without regard to the views of the pessimist or agnostic. It was a pertinent answer that a good, Christian old lady made to her husband, who, as she thought, meddled unnecessarily with her household duties, as he said, reading his Bible, "I wonder why the Creator did not make man the first day of creation instead of the last, so that he could have seen how it was all done?"

"Wall," said she, "Sam, I don't wonder a bit, for if he had, Adam would have just hunched around and bored the life out of the Lord with endless advice as to how he ought to do things different and better than what he was doing." There are a great many theological teachers of press and pulpit to-day who are like the old lady's husband, who wonder why things and phenomena are as they are, and not as they think they ought to be. And, like the old lady, I, too, think that the Creator escaped an annoyance by presiding then during the nineteenth century; instead of on the first day of creation.

### BOUNDARIES OF THE FUTURE.

If the theological saints, savants and agnostics would only accept phenomena as it is proven to exist, by thousands of the highest educated minds of to-day, and seek therefrom to learn the cause, they might discover that the boundaries of the future world were not more impassable to returning spirits than to the souls that go. The apparent inconsistencies and incongruities of spirit phenomena are because we are ignorant of all the surroundings of Spirit-life, and do not understand all the laws that govern the realm beyond the grave.

We have as yet read but a few pages of

### THE BOOK OF ETERNAL LIFE,

and although we now see "as through a glass darkly," yet in the progress of human research, the time will surely come when we shall see Spirit-life face to face.

We are often asked why it is that communications purporting to come from those who in this life were celebrated for intellectual greatness or poetic genius, when delivered through earthly mediums, ARE FAR BELOW THE STANDARD of the intellectuality of their earth-life.

To the student of psychological phenomena the reason is very apparent. Mediums are but human instruments, with nervous organisms peculiar to each, and of different nervousity; that is, of different susceptibility to the vibrations of Spirit-life. If Spirit-life can manifest itself to us, it must be through the agency of mediums whose nerves are sensitive to corresponding vibrations of the spirits who manifest through them; and as Spirit-life must be as varied in mental attributes as earth-life, therefore all mediums are not in perfect harmony, or in rapport with all spirit influences, and all spirits cannot convey their thoughts alike through different mediums.

### AN IMPRESSIVE COMPARISON.

Let us use a familiar illustration, which will explain the idea as well as human language can explain the mental phenomena of this life in its relations to spirit phenomena of the life to come.

We are in a room wherein are two musical instruments; one is an ancient harpsichord, or primitive piano, with a compass of only four octaves, and out of tune; the other is a perfect modern instrument, with all known improvements and attachments, and a musical compass of eight octaves. A stranger enters the room and seats himself at the harpsichord and commences to play. He performs to the best of his ability, and yet to us, the music lacks melody and is full of seeming discord. We conclude that the musician is a tyro in the divine art, and we fail to observe even a rudimentary genius for music in his performance. In a few moments he seats himself at the perfect piano. Instantly, at the touch of his fingers, we observe that a master hand is manipulating the keys. Soon he appears to be the very embodiment of music, which seems to vibrate from the touch of his fingers, as electric sparks leap from a highly-charged electrode. We listen in rapture, and no longer wonder that the music of Orpheus when he touched his harp should have tamed the furies and the three-mouthed dog that guarded the mythological gates of Hades. A few moments more, and the notes of Beethoven's celebrated compositions fill the room with the melody that he alone could evoke. We then recognize the great composer in the same individual that a few moments before shocked our sensitiveness with the discord of the harpsichord; and we then learn that although the inspiration of music may pervade the soul of the performer, yet that it is necessary for him to have a perfect medium to communicate the sublime thoughts of his genius to the listening ears of his hearers.

### VERY IMPORTANT TRUTH.

So it is with spirit manifestation. Some mediums are so nervously constructed that they cannot respond to the vibrations of the spirit of Beethoven, while they might enunciate the oratory of a Webster, or, failing to do that, might be able to respond to the rhythmic word cadence of Burns or Shakespeare, or, failing in that, they might be able to divulge to us mechanical secrets, or the hidden memories of the past. Verily, we should not expect in this world "to gather grapes from thorns, nor figs from thistles," but let us candidly investigate the fruit of both vine and tree, and try to learn the inner life of their being. In our daily intercourse with our fellows, we meet with different mental abilities, and different capacities to communicate the thoughts of individual minds, and true it is in all communications of thought and memories, either in this world alone, or from this world to Spirit-life, where much is given, much may be expected in return, and where little is given, but little can be required of us.

### A LUCID EXPLANATION.

A large audience may listen with enraptured attention to the eloquent words of a great orator, and at their homes but a few hours afterwards each may strive to narrate what the speaker had said. How different would be their relations. How clear and truthful would be some of their narrations, and how widely erroneous others. Now suppose all of the audience were mediums, and the orator was a spirit from "the unseen world." Their narrations as mediums would be affected by their peculiar idiosyncrasies of brain and nervous organization, and each would relate what the spirit said to them through the ether vibrations of communication as they were differently affected by them, and their discrepancies in narration are often strong evidence of their truthfulness. Why, then, theological defenders use this as a logical argument for the truth of incidents related in the New Testament. For instance, in relating the story of the betrayal of the Nazarene and the death of Judas Iscariot, Matthew, 27th chapter, 3d, 4th and 5th verses, says: "Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, "Saying, I have sinned in that I have betrayed innocent blood. And they said, What is that to us? see thou to that." And he cast down the pieces of silver in the temple, and departed and went and hanged himself."

While the "Acts of the Apostles," 1st

chapter, 18th verse, narrates the death of Judas as follows:

"Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out. "And it was known unto all the dwellers at Jerusalem; insomuch as that field is called in their proper tongue, Aceldama, that is to say, the field of blood."

The theologians who, from press and pulpit, denounce the communications of our mediums as fraudulent because of the discrepancies in the narrations from Spirit-life, argue that these two contradictory accounts of the death of Judas are proof that the stories are not the result of conspiracy and related parrot-like as they were taught by fraudulent conspirators. Now apply the logic of this reasoning to our facts and philosophy, and if discrepancies in the Bible are evidence of its truth or inspiration, how can the same rules of logic applied to spiritual phenomena prove that it is all fraudulent? Remember that orthodoxy most positively asserts that all the books of the New Testament are the narration of writers who were inspired, and, therefore, are absolutely true; yet here are two distinctly different accounts of an important event, and there are many others. And if this is evidence of the inspiration of the narrators, pray tell me why a discrepancy in the communications of mediums is evidence of fraud, so clear and conclusive as to justify clerical denunciations from press and pulpit? Let me suggest to the Christian brotherhood the propriety of considering the beam in their own eyes before they make such frantic efforts to pull out the mote from the eye of their neighbors.

### FRAUD AND THE GENUINE PHENOMENA.

It is true that fraud may be practiced by irresponsible and immoral mediums, yet it does not affect the genuine phenomena. History tells us that for eight hundred years after the Nicene Convention, the priesthood of the only Christian church then in existence, perpetrated hundreds of fraudulent miracles before the credulous people, yet that fact does not disprove the actual spirit manifestations that attended the Nazarene and his disciples. Why, then, should the shameless fraud of itinerant showmen and pretending mediums vitiate the true phenomena of Spirit-life? You might as well attempt to taint a sunbeam with the poisonous miasm that rises from marsh and fen, as to soil truth with fraud and falsehood.

### CREEDS AND SCIENCE.

In the advancement of scientific knowledge, creeds are of less value than the demonstrations of science, while theological bigotry is fast giving way before the force of facts. We care very little to-day what our ancestry believed, and error, though hoary-headed with age, must give place to young discoveries, as the snow of the ending year vanishes before the youthful influence of spring. In the light of the nineteenth century there is no royal lineage attached to past beliefs or theories, either in science or religion. Error can predicate nothing of the pride of ancestry as against the young nobility of modern thought, and must be content to slumber in dust in the tomb of the past. Error of opinion may be tolerated, it is true, but only when error is raised by winning battles; and as far as I can recollect, the battles which gained the civil war for the Union side were won by wicked men. And I assert without fear of successful contradiction, that no battle was ever won in any war by strict observance of the principles enunciated in the Sermon on the Mount.

The same issue from which the above extract is taken (May 16) also contains several excellent articles from male contributors favoring the rights of woman, that she should have all the privileges that man is endowed with or has a grip on. We should think that the above quotation would be quite a stunner for the orthodox brethren who wonder how this nation can exist without God in the Constitution. U. G. FIGLEY, Ney, Ohio.

### VALUE OF THE DEMONSTRATIONS OF A FUTURE LIFE.

And now, in conclusion, let me ask the old veterans of our beautiful religion, you whose hair has whitened under the influence of passing decades, who, with sorrowing hearts, have laid in the tomb those you loved best on earth, and who feel that you must soon follow them, let me ask you the value of our demonstrations of a future life. Would you exchange that for all the wealth of Ophir or the riches of Golconda's fabulous mines? In your declining years do you not rejoice in the proof of a life beyond the end of this weary pilgrimage, and that you can almost see the infinite shore. When you hear the rustle of angels' wings and the whispers of spirit voices, are you not almost impatient for the transition? Would you exchange your positive knowledge for the feeble hope and faith of the Christian, based as it is upon uncertain tradition or the unverifiable pages of ancient history? To me the proof of a future life afforded by spirit manifestations is the greatest comfort of my declining years. All of earth's ambitions are behind me. I have little to accomplish in the brief future of this life. I have passed its allotted period. My work is nearly completed, and I can say with an unknown poet that:

I feel 'tis growing colder Every year,

And my heart, alas grows older Every year,

I can win no new affection; Every year,

I have only recollection, Deeper sorrow and dejection Every year,

Of the loves and sorrows blended Every year,

Of the joys of friendship ended Every year,

Of the ties that still might bind me, Until Time and Death resigned me, My infirmities remind me, Every year,

Ah! how sad to look before us Every year,

When the clouds grow darker o'er us Every year,

When we see the blossoms faded, That to bloom we might have aided, And immortal garlands braided, Every year,

To the past go more dead faces Every year,

As the loved leave vacant places Every year,

Everywhere the sad eyes meet us, In the evening's dusk they greet us, And to come to them entreat us, Every year,

Yes, the shores of life are shifting, Every year,

And we are seaward drifting Every year,

Old pleasures, clinging, fret us, The living more forget us, There are fewer to regret us, Every year,

But the truer life draws nigher Every year,

And its morning star climbs higher, Every year,

Earth's hold on us grows slighter, And the heavy burden lighter, And the dawn immortal brighter, Every year,

In that realm of light supernal, There are no years; As eon follows eon, still eternal, We'll count no years,

With friendship never ceasing And pleasures still increasing, We will live with joy unceasing, Through time's unending years.

Of the joys of friendship ended Every year,

Of the ties that still might bind me, Until Time and Death resigned me, My infirmities remind me, Every year,

Ah! how sad to look before us Every year,

When the clouds grow darker o'er us Every year,

When we see the blossoms faded, That to bloom we might have aided, And immortal garlands braided, Every year,

To the past go more dead faces Every year,

As the loved leave vacant places Every year,

Everywhere the sad eyes meet us, In the evening's dusk they greet us, And to come to them entreat us, Every year,

Yes, the shores of life are shifting, Every year,

And we are seaward drifting Every year,

Old pleasures, clinging, fret us, The living more forget us, There are fewer to regret us, Every year,

But the truer life draws nigher Every year,

And its morning star climbs higher, Every year,

Earth's hold on us grows slighter, And the heavy burden lighter, And the dawn immortal brighter, Every year,

In that realm of light supernal, There are no years; As eon follows eon, still eternal, We'll count no years,

With friendship never ceasing And pleasures still increasing, We will live with joy unceasing, Through time's unending years.

WON BY WICKED MEN.

And the Republic Still Maintained

NO BATTLE EVER WON BY A STRICT OBSERVANCE OF THE SERMON ON THE MOUNT.

A contributor of the National Tribune, a G. A. R. paper published at Washington, D. C., under the nom de plume of The Canonizer, speaks thus plainly and to the proverbial point:

"The history of the human race teaches us that war is often necessary for the enforcement of righteous principles, and to effectuate beneficial doctrines; but, however just the purposes, or howsoever salutary the results of any conflict between nations or sections, the war itself is cruel, its processes are brutal, and all instrumentalities constitute the handiwork of a wicked and savage trade. In our army we had what were termed Christian soldiers. Far be it from me to scoff at anything Christian. But I never knew any of that class of our soldiery to win any battles. As a general thing, they would be found praying when they ought to be fighting, and running when they ought to have been praying. I do not think anybody will dispute that wars are gained by winning battles; and as far as I can recollect, the battles which gained the civil war for the Union side were won by wicked men. And I assert without fear of successful contradiction, that no battle was ever won in any war by strict observance of the principles enunciated in the Sermon on the Mount."

The same issue from which the above extract is taken (May 16) also contains several excellent articles from male contributors favoring the rights of woman, that she should have all the privileges that man is endowed with or has a grip on. We should think that the above quotation would be quite a stunner for the orthodox brethren who wonder how this nation can exist without God in the Constitution. U. G. FIGLEY, Ney, Ohio.

The pleasures of the palate deal with us like Egyptian thieves, who strangle those whom they embrace.—Seneca.

Memory is the primary and fundamental power, without which there could be no other intellectual operation.—Johnson.

A cultivated reader of history is domesticated in all families; he dines with Peasies and sops with Titian.—Willmott.

If the wicked flourish, and thou sufferest, be not discouraged. They are fated for destruction; thou art dictated for health.—Fuller.

Jonadab Almonor, the famous linguist, could converse in twenty-seven different languages.

Beethoven could remember any selection of music he had ever heard and reproduce most of it.

Niebuhr, the historian, read with ease twenty different languages, and could converse in ten or twelve.

Xenophon knew the names of all the soldiers who were with him during the retreat of the Ten Thousand.

Peter the Great, of Russia, is said to have known by name every officer and soldier in his body guard of 1,000 men.

Trajan, the Roman Emperor, knew the names of all the Praetorian Guards in the city, about 10,000 in number.

Learning maketh young men temperate, is the comfort of old age, standing for wealth with poverty, and serving as an ornament to riches.—Cicero.

In matter Nature allows no atom to elude its grasp; in mind, no thought or feeling to perish. It gathers up the fragments that nothing be lost.—Thomas









## BEAUTIFUL ONSET, MASS.

As Portrayed by Mrs. Melissa Miller.

TO THE EDITOR:—Beautiful Onset is a health resort and a camp-ground for Spiritualist meetings. The spirit workers located this place, and the place shows that immortals and mortals were wise in coming here, for all classes can find something to interest and entertain them, bathing, boating, entertainments, giving pleasure, this building up the physical body. There are hotels and restaurants, and sleeping-rooms in the cottages to accommodate those who desire to stay only a short time or the whole season; laundries to accommodate the people; stables, hay and grain, so those who wish to bring their teams can get stable-room, and their carriages under cover.

Onset has improved wonderfully the past four years, and is now providing better accommodations all around. All phases of the phenomena are demonstrated here, and the best talent as speakers and platform test mediums occupy the platform of the association; and a beautiful grove to hold meetings in, with seats so arranged that all the audience can see the speaker; and a large, commodious auditorium, to accommodate mediums and speakers, and music; and right over the auditorium, in front, is printed, in large letters, "Onset Bay."

Then, the best of all, the public meetings held by the association are free, so all who come to Onset can hear the best lecturers and test mediums in the Spiritualist field. It is indeed a great privilege the association is giving the public at large. H. B. Storor, the right man, as he performs his duty in a polite, pleasing manner, and puts a speaker or medium at ease at once.

The first public meetings of this season were held on Sunday, the 16th, at 10:30 a. m. and 2 p. m. There were short and interesting speeches by different parties, and both meetings were well attended, and many old friends met and clasped hands in warm, friendly greeting.

Several materializing mediums are here, occupying their cottages, getting ready for their spiritual work. Among them is Mrs. Bliss, the materializing medium, who, with others, occupied the Boston Spiritual Temple, and gave such good satisfaction to the audience. The wise angels are helping to develop and bring into the spiritual field all phases of mediumship, and the old pioneers rejoice at the rise of every new medium brought into the field. All are needed, and there is plenty of room for all. We are all drops in the ocean of human mortal life, and all children of the great Infinite parent; so let us love each other, and do each other good, by sending out loving thoughts and tender sympathy unto all the earth's inhabitants, thus overcoming evil with good. It pays to do so. Speak as a humble woman, from personal experience, of the fifty years in the missionary field, as a church member twenty-five years, and as a Spiritualist twenty-five years.

I am sixty-six years old, and was one among the pioneers who worked on the Pacific Coast seventeen years. I left San Francisco the 15th of last August, and came to Hartford, Connecticut, to my daughter's home, who, I am rejoiced to say, has developed into a beautiful materializing medium. Many in San Francisco know how long and patiently she sat for the development of her grand and glorious phases of mediumship. She is also a trance and clairvoyant medium.

Sunday evening last, my daughter, Mrs. Jennie Hatch, held her first materializing seance here in her parlors at Onset, with that wonderful and renowned materializing medium, Mrs. H. B. Fay, who has fought the battle for other mediums who came after her into the field. She went under the most crucial test conditions for years, and proved her seances free two long years, to prove and demonstrate the facts of form materialization, thus showing individual life continued beyond the change called death. She is a very powerful medium in that phase. She has not been holding seances the past three years; on account of ill health, she was obliged to take a much-needed rest. She is now much improved, and came here to spend the season, and to occupy one of her cottages. She has sat with Mrs. Hatch since we came here, the 30th day of April last, to witness her powers, and has greatly strengthened Mrs. Hatch's forces and battery, and has kindly consented to manage the seances this season, as she is not holding any seances herself. We as a family feel deeply grateful to her for her kind consideration in assisting a new medium of the same phase into the field. This is as it should be; old, pioneer mediums should assist the new mediums all in their power, and not injure themselves.

My whole heart and soul is in my spiritual work, and I am rejoiced to know that my tree children are all good mediums. My heart was filled with joy on witnessing the manifestations from the cabinet of my youngest child, who bids fair to become one among the best of that phase. Now I

can say, like Simeon, of ancient days, now I am willing to go home, where so many of my darlings await my coming! I know my home is ready, and my precious children are all workers in the Spiritualist field, to help spread our grand and glorious truths, to educate and uplift all mankind to a higher and diviner plane of life.

The dear PROGRESSIVE THINKER comes weekly to our Onset home, laden with rich food for all who wish to learn and progress. We shall do our best to obtain subscribers for your instructive, entertaining, helpful and valuable paper. MRS. MELISSA MILLER.

## Pleasant Grove, Mich.

PROGRAMME OF THE DEVIL'S LAKE SPIRITUAL CAMP-MEETING, COMMENCING JULY 20 AND ENDING AUGUST 12 AT PLEASANT GROVE, MICH., SOUTH SIDE OF DEVIL'S LAKE.

July 27, 10 a. m., address of welcome, by R. B. Champion, president; 2 p. m., address by Dr. C. H. Andrews.

July 28, 10 a. m., address, C. H. Andrews; 2 p. m., address, Dr. Farland.

July 29, 10 a. m., address, Wm. Trim; 2 p. m., address, Dr. Farland; campfire in the evening.

July 31, 10 a. m., annual business meeting; 2 p. m., address, C. H. Andrews.

Aug. 1, 10 a. m., lecture meeting; 2 p. m., address, Mrs. Rowe.

Aug. 2, 10 a. m., mediums' meeting, led by Mrs. Wood; 2 p. m., address, Dr. Farland.

Aug. 3, 10 a. m., address, B. G. Hoag; 2 p. m., address, Dr. Curtis.

Aug. 4, 10 a. m., address, Dr. Farland; 2 p. m., address, Dr. Farland.

Aug. 5, 2 p. m., lecture meeting.

Aug. 6, 10 a. m., song service; 2 p. m., address, Mrs. Palmer.

Aug. 7, 10 a. m., mediums' meeting, led by Joseph King; 2 p. m., address, Mrs. Rowe; campfire in the evening.

Aug. 8, 10 a. m., ten minute talks; 2 p. m., address, Mrs. Hoag.

Aug. 9, 10 a. m., song service and lecture; 2 p. m., address, C. H. Andrews.

Aug. 10, 10 a. m., mediums' meeting, led by C. H. Andrews; 2 p. m., address, Dr. Johnson.

Aug. 11, 10 a. m., address, Hon. L. V. Moulton; 2 p. m., address, Hon. L. V. Moulton.

Good music throughout. Tests after each lecture.

MEDIUMS. Joseph King, materializing; Mrs. Rudick, independent state-writing; Mrs. Wood, test; Dr. Andrews, test; Mrs. Rowe, test. They will give public and private seances during the entire meeting. Public tests will also be given after each lecture.

COMMITTEES. Decoration—Mrs. Shugar, Miss Bernice Shugar, M. Burton Marlatt, Mr. McClouth.

Reception—Mrs. Carter, Miss Belle Rowe, Mrs. Chas. Riley.

Transportation—J. B. Allen.

Membership—Mrs. B. G. Hoag, Mrs. Rowe, Mr. Chas. Riley.

BOARD OF DIRECTORS. R. B. Champion, president.

J. B. Allen, 1st vice-president.

Mrs. L. Palmer, 2d vice-president.

Mrs. Marlatt, 3d vice-president.

F. L. Hughes, secretary.

Mrs. McClouth, treasurer.

Mrs. Rowe.

HOW TO COME BY RAILROAD.

If from the south, buy tickets to Manitowish. If on the Toledo & Allegan line of C. J. & M., buy tickets to Devil's Lake station. Steamboats will meet all trains. Half fare on week days and excursion rates on Sundays.

Board and rooms at very reasonable rates on the grounds.

No entrance fee to grounds.

Good music and dancing Saturday evenings.

Good tenting accommodations at \$1 per week.

"Mediumship and Its Development; and How to Mesmerize." By W. H. Bach, lecturer and demonstrator of psychic phenomena, and mesmerist. A pamphlet of 103 pages, that contains valuable information for all who wish to examine into the mysteries of mediumship or who wish to develop it. It is certainly an excellent work. Price, paper 25 cents. Cloth, 50 cents. For sale at this office.

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

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

## Indiana Camp-Meeting.

The fifth annual Indiana Camp-meeting will be held by the State Association of Spiritualists, near Anderson, Indiana, on the C. C. & St. L. R. R., near Chesterfield.

A beautiful grove with several buildings erected, among which are a lecture auditorium, lodging house, with forty-two bed-rooms, a large dining-hall, seance rooms and many cottages. Natural gas and pure spring water on the grounds.

The camp-meeting will be held July 18th to August 12th.

## SPEAKERS ENGAGED.

E. W. Sprague, of Jamestown, N. Y.; W. M. Lockwood, of Chicago; Prof. H. D. Barrett, Pres. of N. S. A., of Washington, D. C.; Mrs. H. A. Luther, of Muncie, Ind.; W. R. Colby, of Columbus, O.; Mrs. A. E. Thomas, of Dayton, Ohio, and others.

## PLATFORM TEST MEDIUMS.

E. W. Sprague, W. R. Colby, Mrs. Josephine Ropp, Mrs. A. E. Thomas.

Mediums for materialization: A. Willis, of Cincinnati; Mrs. Mendenhall, of Muncie, Ind.

Also mediums for physical manifestations and test mediums of all phases of modern Spiritualism will be on the grounds. We will accommodate the people with board, lodging, the best of mediums and the finest rostrum talent.

Persons receiving programmes please distribute among friends. Persons wishing programmes will please order them of J. W. Westerfield, president, or F. J. Macomber, secretary, both of Anderson, Indiana.

Friends come out and learn more of our glorious philosophy. All Spiritualists in the State should become members of this association and you are requested to send your name and address to F. J. Macomber, secretary, or J. W. Westerfield, president, Anderson, Ind., accompanied by \$1, and your name will be placed on the roll of membership.

F. J. MACOMBER, Sec., J. W. WESTERFIELD, Pres.

## Various Camp-Meetings for 1895.

Mount Pleasant Park, Clinton, Iowa, July 28 to Aug. 28.

Vicksburg, Fraser's Grove, Mich., August 9 to September 1.

Long Beach, Cal., July.

Northwestern, Minneapolis, Minn., June 30 to July 28.

Lake George, New York, July 14 to September 1.

Chesterfield Camp, near Anderson, Indiana, July 18 to August 12.

Cassadaga, New York, lectures commence July 13th with Mrs. Carrie Twine, as speaker and ends with Prof. W. M. Lockwood, September 1.

Derry, Kansas, June 30 to July 15.

Island Lake Camp, Island Lake, Mich., July 24 to August 28.

Queen City Park, July 24 to September 1.

Devil's Lake, Mich., July 28 to August 12.

Maumee Valley, August 3 (six weeks), Clinton, Iowa, July 28 to August 28.

Sumapee, New Hampshire, July 28 to September 1.

Lake Brady, Ohio, June 20 to September 8.

Haslett Park, August 1 to September 1.

Catalpa Park Camp, Liberal, Mo., August 24 to September 8.

Island Lake Camp, Island Lake, Mich., Onset, Mass.

Woolley's Park, June 30.

Lookout Mountain, Tenn., July 7 to July 21.

Santa Monica, the "City by the Sea," opens up July 21.

Tyler's Park, Ft. Worth, Texas, from September 21 to October 1.

Riverside Park, Grand Lodge, Mich., from July 18 to August 19.

"Life Work" of Mrs. Cora L. V. Richmond.

The Miner County Democrat, of Howard, S. D., speaks as follows of the "Life Work" of Mrs. Cora L. V. Richmond:

Here we have a book out of the ordinary, a volume directly opposite of the materialism, and a work in the main intended to help along the Spiritualist movement, so to speak, a 'life work' of one whose mediumship dates back almost to the time of the 'Rochester knockings.' 'Life Work' of Cora L. V. Richmond is the full title of this recently published work of nearly 800 pages, and H. D. Barrett is the author. To some the book will have a certain literary charm, for the wording is copious and the language fluent. From it much can be learned. The history and 'life work' of Mrs. Richmond makes interesting reading, even to one entertaining views directly opposite to the teachings she has advocated through her long, eventful career as a spiritualist worker. The book will doubtless interest those who firmly believe that the spiritual world manifests itself by producing in the physical world effects inexplicable by the known laws of nature. Mrs. Richmond has astonished many an audience in this country and in Europe, and her mediumistic labors have doubtless influenced thousands to believe in the 'modern movement.' She was born in 1840, in Allegheny County, N. Y., and is now a resident of Chicago.

This splendid work is for sale at the office of THE PROGRESSIVE THINKER. Price \$2.00.

THE ARCANES 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 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.

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

## A JOURNALIST'S VIEW.

Some of His Personal Experiences.

OUT OF THE BAPTIST INTO THE BROAD-ER THEOLOGY—OUT OF DARKNESS INTO SPIRITUAL LIGHT—DR. PEEBLES' SCATHING REVIEW OF THE REV. DR. KIPP'S FIVE SERMONS AGAINST SPIRITUALISM.

TO THE EDITOR:—Though a journalist by profession, I seldom send my cogitations to Spiritualist journals, thinking that they may have an abundance of articles more valuable and probably more spiritually educational than mine.

While editor and proprietor of the Birdsboro (Pa.) Dispatch, later of the San Antonio (Texas) Daily News, and later connected with other periodicals, I was something of a reader in the line of the occult, and I may say further, a student in the school of modern Spiritualism. I was an early initiate, for my stepmother, queer and quaint, to draw it mildly, was a medium. I was a lad then of eight or nine years, and am now on the ragged rim of youthful blushing twenty-five—a quarter of a century's experience in a world that I had no will in coming into.

When a mere lad at the military school in Pennsylvania, something religious was imparted to me. They said I was converted. I was, and I was baptized, immersed, and conscientiously joined the Baptist church. I had—what then seemed mysteries—had visions of the sunburst lands of immortality, heard heavenly music, saw people arrayed in white, saw lovely vales and evergreen mountains, saw celestial cities, saw beautiful crystal fountains, groves, gardens and scenery too magnificent to paint. Others, my companions, could not see these things, and in my boyish innocence I wondered why. They said I was the subject of hallucinations and mental delusions—words that really I did not know the meaning of. All this I retained in my mind, but I was constantly I heard Dr. Peebles give a course of lectures, both in the hall and before the military class of boys and girls in Mansfield, Pa. This was the turning point in my life. I came under the influence—under the social, hygienic and religious wing of Dr. Peebles—an inmate of his home, and the very youthful companion of his travels in this and foreign countries. It was a school that any one might be proud of. In fact, I took the place of Dr. E. C. Dunn, who is now an rockford, and wealthy physician of Rockford, Ill.

The doctor, a nominal member of the head-church, never failed to convert me to Spiritualism; which, from the conduct of some fraudulent mediums and many newspaper squibs and gibes, I absolutely abominated. It is therefore strange that I was prejudiced against this rational philosophy, and a future life?

I remained, and do yet so far as I know, a member of the Baptist church. But the doctor, away back in those past years, asked me such awkward, puzzling and stunning questions about Baptist theology—about how the devil came into existence; about the terrible consequences of everlasting hell-fire; about the narrowness of close communion; about the injustice of the vicarious atonement; about the impossibility of the resurrection of the physical body, that I soon found my Baptist foundation of sand giving way. And yet, I did not like to square my own up; contrariness and a fairly high temper were my besetting sins. I am not a saint yet, all ready for canonization; but am conscious of being on progression's broad road, lined with thorns, brambles and some flowers of different hues. Confession, you know, however humiliating, is better than hypocrisy. The outspoken soul always commands a hearing. Bad habits—tea, coffee, tobacco, gambling, drinking, card-playing and midnight larkings—I had none, except to let slip, now and then, a red-hot oath. No one can live under the genial, hygienic and spiritual atmosphere of the doctor and yet go morally, recklessly astray. And all this time, working with and for the doctor, I was partially clairvoyant. In the darkest night no room was dark to me. Balls of fire, beautiful lights, electric flames would be in my room, and I would see magnetic currents of fire streaming from my fingers' ends, as well as from the doctor's, when treating the sick. Lights of some kinds were ever my companions. But I would not own up to Spiritualism.

It was useless, however, evidences, testimonies, reflections, personal manifestations and lectures that I heard while accompanying Elder Frederick Evans, of Shaker fame, and Dr. Peebles on their missionary pilgrimage through England, Scotland and Ireland, all combined, forced conviction. My Baptist theology went "where the woodbine twines" and I arose up into the higher religious aspects of Spiritualism, which combine phenomena with philosophy, and this satisfied the divinest instincts of my soul.

Only a few weeks since I listened to a series of five sermons by the Rev. Dr. Kipp, in the Presbyterian Church, against Spiritualism. Many Spiritualists besides Dr. Peebles were present. This preacher is rather eloquent and rhetorical, but neither deep, learned nor logical. Dr. Peebles was present taking notes, and two days after the last sermon was delivered, his critical review of these sermons was in type, printed and for sale in the bookstore of the city. It has had a very rapid sale not only among Spiritualists, Unitarians, Universalists and Liberalists, but even Presbyterians have purchased this sixty-page pamphlet for perusal. It has been made a theological text-book in the city. The Rev. Mr. Hartley, pastor of the Methodist church, cannot get Dr. Peebles' house and personally obtained a copy. The following extracts will partly show you the pungency and keen-edged pithiness of this review:

"The fact that a prominent Presbyterian clergyman of this city saw fit to deliver a series of sermons against Spiritualism is a tacit admission that this truth is yearly getting a stronger hold of the public mind. Many churches are honeycombed with it. There are ministers of the Gospel that preach it under the mellifluous accents, 'Oasis of wisdom,' and 'the light that lighteth every man that cometh into the world.'"

"This increase of Spiritualism, as the antithesis of materialism, is comforting to the Christian, because the Christian religion is a spiritual religion, based upon dreams, visions, and spiritual manifestations. The very cornerstone of exoteric Christianity was laid in dream-land—thus 'The angel of the Lord appeared unto Joseph in a dream'—saying she shall bring forth a son and thou shalt call his name Jesus."

"Those listening to the Rev. Mr. Kipp's lectures must have observed that his texts were all taken from the Old Testament books, written in that barbaric period of the world when those rebellious, idolatrous-inclined and semi-civilized Jews were awed by the thunderings of Sinai, and too stiff-necked and wizard-hunting to rise above the Canaanitish cult of that remote era. They knew nothing of Mount Zion, nor that innumerable company of angels that ministered to mortals. Sojourning adjacent to uncivilized and human-sacrificing nations, they drank deeply at the fountain of Babylonian necromancy, Massoretic mythology, and wizard seances for the gain of shekels. 'A wizard,' says Dr. Adam Clark, commenting on Lev. xiv, 13, 'is one who in his commerce with the invisible world becomes lunatic and fits of frenzy.' It is true, therefore, that in the Old Testament—under the law—Spiritualism was both practiced and condemned. But while the law was given by Moses, say the Scriptures, 'grace and truth came by Jesus Christ'—the truth of Spiritualism in its higher aspects.

"This sermon by the reverend gentleman gave great aid and comfort to the scoffing atheists. 'There,' said one of the leading materialists of our city upon leaving the church, 'that's just what we always told you. Kipp is right. Those old Jewish seers, diviners, prophets, visionaries, Poole's flight to the heaven, the spirits of Moses and Elias coming down on to the mountain, Peter knocking at the door of the gate, the angel smiting his side, and the materializations and mediumistic marvels of the present time are all off from a piece. There were no spirits about the matter. There are no spirits. When a man dies he dies and that's the end of him. It is all rationally explained, as Mr. Kipp said, by psychology, psychic force and the wonderful, half-revealed powers of the human mind.'—And so materialism and Presbyterianism clasp hands—tenacious, lovingly clasping hands. In the olden times of Rome and Palestine, Herod and Pilate clasped hands and conspired against Christ—and yet Christianity lives and will live to bless the world long after Presbyterianism, with its abominable, God-dishonoring doctrines of 'election and reprobation,' and the everlasting damnation of 'the non-elect,' is buried in a resurrectionless grave. Its old, uncouth body already scents, hence its presbytery are trying to revise—revise and palatize it—hoping to make it more palatable to the taste and culture of the nineteenth century."

"Such of the phenomena as cannot be accounted for by psychology, or will, or psychic force, the preacher declared to be the work of demons—wicked spirits—the devil! But why should God un-cup hell and flood earth with his demons, and bar away all the saints and angels? That is not fair—not just on the part of God. And then if so—if these entrancing spirits are really demons, why does not the Rev. Mr. Kipp go to work and cast them out as commanded? Jesus declared and promised that those that believed on Him should heal the sick."

Now, as there are two hundred or more mediums in San Diego, the Rev. Mr. Kipp should start right in and cast their demons out, thus proving his belief in Christ. Of old, one kind went out only by fasting and prayer. Our brother must not forget these conditions when he begins the work of demonizing the city mediums.

"The word in Greek Diabolus rendered devil signifies an adversary and is often applied to human beings. In I. Timothy iii, 11, Diabolus is translated 'slandere' in other places, 'false accusers.' And I am quite inclined to believe that these devils have fully as strong a hold of Presbyterians as they have of Unitarians, or Spiritualists. And I am willing to write with Bro. Kipp in the mutual good work of casting them out."

"But really, is there a semi-omnipotent devil? Pagans so teach. The orthodox of Cotton Mather's time so taught. But scientists and thinkers of to-day are in doubt. If there is an absolutely wicked personal devil, as Presbyterians preach, did he make himself; or did God create him? If God, the creator of all things, seeing the end from the beginning, created the devil, and if he exists by the power of God, is not God responsible for his deeds? If 'he repented the Lord that he created man,' should it not repent Him also that he made the devil?—or an angel with the possibilities of becoming a devil? and thus repenting, should he not destroy him? I press the point—should not the Omnipotent, all powerful God of thousands destroy him at once? I see no way for him. Nobody is afraid of him, especially in Anglo-Saxon lands. True; it is said that the devil was once an angel in heaven and fell. Milton poetically describes the length of time he was falling from heaven into hell. But if one angel fell may not others? May not all angels and saints fall?—and what security has either saint or angel of an eternity of bliss?"

"Sneeringly did this minister compare the characters of modern mediums and their messages with those holy men of old, Jacob, Abraham, David and others, through whom, 'as chosen vessels,' God had given revelations of himself to the world. Holy men! Why, if half of the so-called holy men of the Old Testament lived in any enlightened country on earth to-day, they would be put into penitentiaries. Think of them! Jacob deceived his old father and bought his brother's birthright for pottage. Noah was drunken. Abraham and Isaac, Solomon out-manned the Mormons in the number of his wives; and David, one of these 'chosen vessels,' was a warrior-murderer, charging Solomon to not let Jacob's hoary head go down to the grave in peace. He was a falsifier, lying most egregiously to Ahimelech. (I Sam. xvi, 8). He was a hypocrite, pretending to insanity, letting the 'spittle fall down upon his beard' (I Sam. xvi, 13). He was grossly indecent—for he danced unclothed before the Lord (I Sam. xvi, 20). He was a polygamist and an adulterer, being instrumental in killing Uriah, a faithful, brave and mighty warrior, who was the father of the king of the Jews (I Sam. xvi, 8). He was a hypocrite, pretending to insanity, letting the 'spittle fall down upon his beard' (I Sam. xvi, 13). He was grossly indecent—for he danced unclothed before the Lord (I Sam. xvi, 20). He was a polygamist and an adulterer, being instrumental in killing Uriah, a faithful, brave and mighty warrior, who was the father of the king of the Jews (I Sam. xvi, 8). He was a hypocrite, pretending to insanity, letting the 'spittle fall down upon his beard' (I Sam. xvi, 13). He was grossly indecent—for he danced unclothed before the Lord (I Sam. xvi, 20). He was a polygamist and an adulterer, being instrumental in killing Uriah, a faithful, brave and mighty warrior, who was the father of the king of the Jews (I Sam. xvi, 8). He was a hypocrite, pretending to insanity, letting the 'spittle fall down upon his beard' (I Sam. xvi, 13). He was grossly indecent—for he danced unclothed before the Lord (I Sam. xvi, 20). He was a polygamist and an adulterer, being instrumental in killing Uriah, a faithful, brave and mighty warrior, who was the father of the king of the Jews (I Sam. xvi, 8). He was a hypocrite, pretending to insanity, letting the 'spittle fall down upon his beard' (I Sam. xvi, 13). He was grossly indecent—for he danced unclothed before the Lord (I Sam. xvi, 20). He was a polygamist and an adulterer, being instrumental in killing Uriah, a faithful, brave and mighty warrior, who was the father of the king of the Jews (I Sam. xvi, 8). He was a hypocrite, pretending to insanity, letting the 'spittle fall down upon his beard' (I Sam. xvi, 13). He was grossly indecent—for he danced unclothed before the Lord (I Sam. xvi, 20). He was a polygamist and an adulterer, being instrumental in killing Uriah, a faithful, brave and mighty warrior, who was the father of the king of the Jews (I Sam. xvi, 8). He was a hypocrite, pretending to insanity, letting the 'spittle fall down upon his beard' (I Sam. xvi, 13). He was grossly indecent—for he danced unclothed before the Lord (I Sam. xvi, 20). He was a polygamist and an adulterer, being instrumental in killing Uriah, a faithful, brave and mighty warrior, who was the father of the king of the Jews (I Sam. xvi, 8). He was a hypocrite, pretending to insanity, letting the 'spittle fall down upon his beard' (I Sam. xvi, 13). He was grossly indecent—for he danced unclothed before the Lord (I Sam. xvi, 20). He was a polygamist and an adulterer, being instrumental in killing Uriah, a faithful, brave and mighty warrior, who was the father of the king of the Jews (I Sam. xvi, 8). He was a hypocrite, pretending to insanity, letting the 'spittle fall down upon his beard' (I Sam. xvi, 13). He was grossly indecent—for he danced unclothed before the Lord (I Sam. xvi, 20). He was a polygamist and an adulterer, being instrumental in killing Uriah, a faithful, brave and mighty warrior, who was the father of the king of the Jews (I Sam. xvi, 8). He was a hypocrite, pretending to insanity, letting the 'spittle fall down upon his beard' (I Sam. xvi, 13). He was grossly indecent—for he danced unclothed before the Lord (I Sam. xvi, 20). He was a polygamist and an adulterer, being instrumental in killing Uriah, a faithful, brave and mighty warrior, who was the father of the king of the Jews (I Sam. xvi, 8). He was a hypocrite, pretending to insanity, letting the 'spittle fall down upon his beard' (I Sam. xvi, 13). He was grossly indecent—for he danced unclothed before the Lord (I Sam. xvi, 20). He was a polygamist and an adulterer, being instrumental in killing Uriah, a faithful, brave and mighty warrior, who was the father of the king of the Jews (I Sam. xvi, 8). He was a hypocrite, pretending to insanity, letting the 'spittle fall down upon his beard' (I Sam. xvi, 13). He was grossly indecent—for he danced unclothed before the Lord (I Sam. xvi, 20). He was a polygamist and an adulterer, being instrumental in killing Uriah, a faithful, brave and mighty warrior, who was the father of the king of the Jews (I Sam. xvi, 8). He was a hypocrite, pretending to insanity, letting the 'spittle fall down upon his beard' (I Sam. xvi, 13). He was grossly indecent—for he danced unclothed before the Lord (I Sam. xvi, 20). He was a polygamist and an adulterer, being instrumental in killing Uriah, a faithful, brave and mighty warrior, who was the father of the king of the Jews (I Sam. xvi, 8). He was a hypocrite, pretending to insanity, letting the 'spittle fall down upon his beard' (I Sam. xvi, 13). He was grossly indecent—for he danced unclothed before the Lord (I Sam. xvi, 20). He was a polygamist and an adulterer, being instrumental in killing Uriah, a faithful, brave and mighty warrior, who was the father of the king of the Jews (I Sam. xvi, 8). He was a hypocrite, pretending to insanity, letting the 'spittle fall down upon his beard' (I Sam. xvi, 13). He was grossly indecent—for he danced unclothed before the Lord (I Sam. xvi, 20). He was a polygamist and an adulterer, being instrumental in killing Uriah, a faithful, brave and mighty warrior, who was the father of the king of the Jews (I Sam. xvi, 8). He was a hypocrite, pretending to insanity, letting the 'spittle fall down upon his beard' (I Sam. xvi, 13). He was grossly indecent—for he danced unclothed before the Lord (I Sam. xvi, 20). He was a polygamist and an adulterer, being instrumental in killing Uriah, a faithful, brave and mighty warrior, who was the father of the king of the Jews (I Sam. xvi, 8). He was a hypoc



## THE PROGRESSIVE THINKER.

Published every Saturday at No. 40 Loomis Street.

R. Francis, Editor and Publisher.

Entered at Chicago Postoffice as Second-class matter.

Terms of Subscription.

THE PROGRESSIVE THINKER will be furnished until further notice, at the following terms, invariably in advance:

One year (12 copies)	\$1.00
Six months (6 copies)	.50
Three months (3 copies)	.25
Single copy	5c

Remit by Postoffice Money Order, Registered Letter, or by Draft on New York. It costs from 10 to 15 cents to get drafts cashed in local banks, so don't send them unless you wish that amount deducted from the amount of your draft. Direct all letters to R. Francis, No. 40 Loomis St., Chicago, Ill.

## CLUBS: IMPORTANT SUGGESTION!

As there are thousands who will at first venture only a few copies for the Progressive Thinker, we have decided to sell a sample copy to solicit several others to unite with them, and thus be able to remit from 10 to 15, or even more than the latter sum. A large number of little amounts will make a large sum total, and thus extend the field of our labor and usefulness. The same suggestion will apply in all cases of renewal of subscription. Send your order to the publisher, and you will experience no difficulty whatever in inducing spiritualists to subscribe for THE PROGRESSIVE THINKER. For one of them can use the address of the place to which the information imparted therein each week, and at the price of only about two cents per week.

## A Bountiful Harvest for 25 Cents

Do you want a more bountiful harvest than we can give you for 25 cents? Just pass and think for a moment what an intellectual feast that small investment will furnish you. The subscription price of THE PROGRESSIVE THINKER for twelve weeks is only twenty-five cents. For that amount you obtain one hundred and four months of solid, substantial, and elevating reading. Refreshing reading matter, equivalent to a medium-sized book!

## Take Notice.

At expiration of subscription, if not renewed, the paper is discontinued. No bills will be sent for extra numbers.

If you do not receive your paper promptly, write to us and errors in address will be promptly corrected, and missing numbers supplied gratis.

Whenever you desire the address of your paper changed, always give the address of the place to which it is then sent, or the change cannot be made.

SATURDAY, JULY 6, 1895.

## A Religious Trust.

Seven leading Protestant denominations were lately represented at an assemblage of preachers in New York, who organized themselves into a League of Catholic Unity. The object of the movement, as represented by its projectors in a circular letter to the public, was to combine the various religious denominations in one, adopting four leading features common to all, as bonds of union, the more effectually to promote their purpose. These features upon which they agree, are:

"1. The holy scriptures of the Old and the New Testament, as containing all things necessary to salvation, and as being the rule and ultimate standard of faith.

"2. The apostles' creed, as the baptismal symbol, and the Nicene creed, as the sufficient statement of the Christian faith.

"3. The two sacraments ordained by Christ himself, baptism and the supper of the Lord, ministered with unfeigned use of Christ's words of institution and of the elements ordained by him.

"4. The historic episcopate, locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the unity of his church.

"We believe that upon the basis of these four principles as articles of agreement the unification of the Christian denomination of this country may proceed."

This movement to form a religious trust, means that Liberalism in its various forms is making such inroads on the churches a union of these heretofore hostile elements is necessary to save all from a common ruin.

The adventures of the daring navigator of the "raging canawl," whose graphic story is so faithfully told by the poet in the following quotation, seems to express the exact condition of those preachers who are struggling with such earnestness to retard the wheels of progress, that they may perpetuate a few years longer their departing power.

"He hove and sot, and sot and hove, And high and rudder flung, And every time he hove and sot A worse leak he sprung."

A pathetic condition, truly. We commend it to the careful consideration of struggling creed-builders everywhere, as the probable outcome of their combinations.

## There Are No Atheists.

The charge of Atheism is frequently made against independent thinkers, and there are some persons who claim to be such; but are there any educated persons in the wide world who really deny the existence of an original force, acting through natural law, which has given form and motion and life to matter, called worlds into being, directed them in their movements, holds them in their orbits, and will preside over all without change through the eternity that is to be? We think not. They reject the man-god of the Bible. They do not believe an eternity lying behind us that was passed in silence and inaction; that a great being in the form of man came up from nothing, set himself to work world-building, and peopling it with inhabitants, then, wearied of his labor, commenced another rest. They could not believe such a God visited Adam in the garden of Eden; that he instructed Noah to build an ark; that he got mad and deluged the world with water, fired the cities of the plain, and hoodooed the Egyptians. They repulse the story that he leagued with a murderer; accepted a parcel of Egyptian slaves as pets; headed the armies of those pets, and slaughtered their enemies. They don't believe in a God holding incestuous relations with a creature, begetting a son, then requiring the sacrifice of that son on a cross, to appease his own infinite anger. All these they look upon as priestly devices, to deceive and mislead the people. Because of this, they have been appropriaately branded with foul epithets, that of Atheist being the culmination.

Is it not a fact that Law governs all matter, is eternal, unchangeable, ever active? Does it not really seem that all

matter is sentient, attracting and repelling its fellows?

The inquiry is frequently made: If man is a chance production, why is not this great parent, nature, still springing on the world new forms of life?

Is any one so silly as to suppose a man, a monkey, or the humblest worm, sprang at once into being, perfect in all its parts? Is it not probable his beginning was in a single cell; that that cell aggregated to itself other cells, and became an animalcule; that these animalcules were of multitudinous forms; that by selections, and the survival of the fittest, the processes favored by environment, and millions on millions of years in which development was going on, these crude, infinitesimal monads have advanced, step by step, ever improving, never retrograding, until all the varieties of life, man crowning the whole, is complete?

The man-God in this process of creation is lost, but the law governing rolling worlds and the minutest atoms remains, and is the God of the thinker and the scientists.

Long discussions have been carried on in the public press, with abstruse arguments which the disputants themselves did not understand, trying to make comprehensible that which is incomprehensible. Why not resolve all queries on this subject into the postulate, God is Law, and law is God, and there rest discussion?

It is hoped the tone of THE PROGRESSIVE THINKER is never equivocal in regard to temperance reform. We believe it a fact that all persons connected with the paper, and writing for it, are, practically, total abstinence advocates. They neither use spirituous or malt liquors themselves, nor supply them to others. At all times and in all places they discourage their use as beverages, and rarely admit of their use for medicinal purposes.

Though the paper is not specially devoted to temperance reform, no word has ever appeared in its columns in defence of the use of intoxicants, save those quoted from the Bible, and those in terms of disapprobation.

So far as our observation has gone, Spiritualists and Liberals of every shade of opinion are models of sobriety and temperance. A few of the older Spiritualists who brought intemperate habits with them from the church have nearly or all passed away.

We know it sounds harshly to hold the church responsible for the drunkenness of the world, but our recollection extends backward through a long period. When just entering life the drinking habit was almost universal. It was common to the clergy as to the laity. Intoxicants with the preacher were "good creatures of the Lord," to be used but not abused. For years while the infidels were organizing total abstinence societies, their work, and in fact their principal opponents were occupants of Christian pulpits. "Reforms," said they, "should originate in the church, and is of the Devil." That a wonderful change in teaching, as in practice, has transpired is well known. But while Christians continue to glean lessons from holy writ; while they continue to cultivate an appetite for wine by doling it out as the blood of Jesus, drinking it as such and quoting his words, whom they worship as a God, for authority, so long the terrible habit will continue.

It seems proper to remark, in passing, it is difficult to conceive how it is possible to reconcile Christianity with total abstinence. During the entire ministry of Jesus, whether of three years, or only of three months, as some learned critics insist, there is not one word from him which can be justly interpreted as hostile to the use of wine; on the contrary, we have his example, on the occasion of a wedding carousal, of his manufacture—John 2:1 to 12; next he blessed the cup, and instructed all to drink of it; but for himself, in contemplation of the generous reception awaiting him by his Father, he said: Matt. 26:29, "I will not drink henceforth of this fruit of the vine until that day when I drink it new with you in my Father's kingdom." Thus showing it was his expectation that this vile wine-gulping habit was to be continued into another life.

Would Rather Go to Hell.

The refusal of Rev. Johnson Myers, of Immanuel Baptist Church, this city, to baptize a colored applicant for membership, is creating considerable interest in church circles. Rev. Townsend, in the Quinn Chapel, colored, claimed that such action might be expected from a "blackleg." We quote from a Times-Herald in continuation:

"Expressing the belief that Immanuel Church was better than its pastor, the speaker said: 'What will Mr. Myers do in heaven? Colored people will be there. I should hate to meet Dr. Myers in heaven. We wouldn't be friends and I couldn't enjoy the singing. A heaven that would admit such a prejudiced man as Johnson Myers I don't want to enjoy. I would rather take my portion in hell, and be respectable along with all the nations that forget God. It is too late in the day for Mr. Myers, of Cincinnati, to come here with a Jesus Christ who has a white and black side. I suggest he go back to where he will be near the Kentucky line.'

"Oh! there will be joy in heaven when we all get home," If we take our creeds and prejudices with us.

A New Accession.

The right to labor on Sunday has a new advocate from an unexpected quarter, and he no less a distinguished personage than Rev. J. W. Kirk, of Philadelphia, a pious Presbyterian, who knows a good thing when he eats it. An assemblage of clergymen of his sect were urging the passage of a resolution denouncing all Sunday labor. Our good brother Kirk wanted bakers excepted from his provisions, because it would deprive him of bake-shop hot rolls for breakfast on that holy day.

In all Spanish America the Indians form the great mass of the population.

## The "New Woman" and the Preachers.

In proof that the orthodox clergy have not let up on their idea and teaching of the inferiority of woman, so strongly insisted upon by that much-quoted pattern of church godliness of all ages, St. Paul, now comes a fellow, name Easton, occupation at present Presbyterian preacher, formerly a missionary to Persia.

He declares that: "All evidence goes to show that emancipated woman, so far from being a purifying and refining element in society, is herself an incarnate demon with nothing womanly in her but the name, a combination of Messalina and Lady Macbeth."

How we pity a man whose mother, sister, friend or wife could have suggested to his weak mind such a terrible picture, and his heart should have allowed him to put it into words. Or perhaps it was an oversight that his original depravity was not sufficiently spangled out by the application of his mother's slipper.

We do not hear that he suggests anything but complete renunciation of all steps toward emancipation from the thralldom of the priests, who, from the dim ages of the past, have sought to enslave woman, body, soul and mind, to the will of an imaginary devil-God, as interpreted by these demon-detrainers of all they could induce to listen to their lying and plausible tale.

It is true that when a boiling spring of pure, fresh water is injected into a noxious, stagnant pool, the exhalations are almost unbearable, but the continued agitation will finally bring out purification, and health. This is exactly the case with the woman of to-day, who is causing an upturning from the very bottom, in that horrid cess-pool, reeking with death-dealing vapors, and called modern society. This is a structure designed and built by the priests, and is a fair sample of their work. The terrible things that ever and anon come to the surface are the devilish conditions of which man is at least the equal author, and for which woman is in no sense the cause, but the innocent sufferer from man's laws, in whose making she had no hand, and justice itself was not present, and from whose oppression there was no shadow of escape for her.

Having bismirched her, as mother, sister, and wife, "bone of his bone, and flesh of his flesh," with his own awful crimes, it cannot be wondered at that now and then there may have been one who, in despair, seeing no recourse but to follow the examples of her myriads of demon-haunted brothers, should have named their names a terror to the world. But it is a far greater wonder that under the stress of man-made circumstances, the long list of male criminals, dripping in blood, and reeking in corruption, are not such and all matched by a woman coadjutor. Prison statistics show that women are criminals because the unescapable conditions thrown around them by man have made them so.

May the great angels forgive our poor, little, orthodox preacher, and give him strength to bear the ordeal, when some time, in a future incarnation, if such a thing is possible, he shall be expiating this crime against his mother, and come under the full weight of this thought and word, which he is now sending out to meet him then, face to face.

Manitoba Is Firm.

The Manitoba government refuses to obey the order of the Governor-General of the Dominion, to restore the Roman Catholic parochial schools. The legislature, by a decisive vote, has sustained Premier Greenway. It is expected the Dominion will take active measures to reinstate the Catholics; but the premier declares: "We shall resist the re-establishment of Roman Catholic schools to the bitter end. Manitoba will never be divided."

This war upon the Manitoba government proves to have been stimulated from Rome. The Prefect of the Propaganda, Cardinal Ledochowski, in a late letter to the Bishops of the Dominion, sets forth that the Roman Catholic schools in Manitoba were in a prosperous condition until interrupted by adverse legislation. It is now proposed to seize the opportunity, without loss of time, furnished by a ruling of the privy council of Great Britain, and press their claim for a restitution of the parochial schools to a happy termination.

Every loyal American sympathizes with the government on our northern border. In case of a collision it is very probable there are many whose prayers, and possibly their actions, will harmonize with their sympathies.

Incorrect.

"There can be no hope of public morality or reform so long as religion has no hold upon the leading men," says a press dispatch, in announcing the pending movement to introduce Jesuitism in Mexico.

Public morals have never been lowered by the opponents of the dominant creeds. It is not the Agnostic, the Materialist or the Spiritualist who is the public defaulter, or the embezzler; but he who counts his beads with greatest zeal, also makes the longest prayers in public to be heard of men, and who assumes the greatest sanctity. The administrations of Washington, of Jefferson, and of Lincoln are pointed to by all as models in executive ability and integrity; their private lives were in every sense moral and exemplary, and yet each of these worthies were what churchmen are pleased to term infidel.

Will A. Sheldon.

Mr. Sheldon informs us that up to June 25th he had received \$157. This is a most excellent showing, but hardly enough to enable him to carry on a vigorous defense. Send him your contributions to 716 Ocean street, Jacksonville, Florida.

Musical and Literary Entertainment.

A musical and literary entertainment will be given by Madam Bourgeois at the residence of THE PROGRESSIVE THINKER, 40 Loomis street, Tuesday evening July 9th at 8 o'clock. A good time is anticipated. Tickets 25 cents.

## AN ABLE EDITOR AND A SPIRIT ARTIST.

## ON BROKEN HEARTS

## And How to Repair Them.

AS SET FORTH BY THE LEADING EDITORIAL WRITER ON THE NEW YORK HERALD.

The Lord is high unto them that are of a broken heart.—Psalms xxxiv, 18.

Certainly no one needs the help of the Lord more than these, and it is a great privilege to know that there is some where an "everlasting arm" upon which they can certainly rely in time of trouble.

The most discouraging fact in life is that when we call loudest for friends they are not often within hearing distance. If we are not in want of them they are more numerous than we can count; but when we are sinking beneath the waters and stretch out imploring hands there is no one near to render assistance.

The great sorrows of life must be borne alone, for no one who has not himself trodden the wine-press of a like experience can say the word we need to have said or do the kindly deed we need to have done. This is a mysterious element in God's Providence which it is hard to understand. You may not have company in your Gethsemane, unless it be the companionship of the angels and of Him who sends them.

Broken hearts? Are there any? Perhaps not many, if the words are used in a literal sense. We may well thank heaven that it is so. There is a certain buoyancy, a certain lifting power in human nature which makes utter hopelessness impossible except in rare instances. A kind of optimism creeps into the soul just as a child creeps into its mother's arms, and as the child draws smiles from the mother, so this dim prophesy that "at eventide it shall be light" sends its ray of hope into the darkness that environs us. We find it very difficult to wholly despair, for heart-beats have a sort of good cheer in them when the shadows are deepest.

But it is strangely true that there is a very serious significance in the words "broken hearts." Life is sprinkled with disappointments from youth to age. The dreams of earlier times have not come true, and hardly one of us is to-day either what or where he expected to be. The wedding march has changed into an echo, and its glad vibrations scarcely reach our ears. The riches we longed for are not come, and our ships are still at sea. The plans we made were somehow gone astray, and the children for whom we have made any sacrifice have come like pitiless tornadoes and torn up by the roots many of our most cherished desires. Sickness, struggle, bereavement, poverty, like malignant fairies, have waved their wand over us and we scarcely recognize ourselves.

These are stern facts, and they cannot be gainsaid. Look back through the corridor of time and see yourself as you were at twenty. What experiences you have passed through! They have left their mark on your face, in your gait and in your conversation. You have been ploughed, and the furrows tell how deep the plough struck.

What shall we say, then? That there is no God? Nay, rather that there must be a God or matters would not turn out as they have done. Is life so full of bitterness that it is not worth living? Nay, rather, life is a painful means to a joyful end. A hard lesson has been set us, and it must be learned. There was never yet a sorrow which was not a stepping-stone to higher things, and never yet a fear which did not bring heaven nearer. It is the evident intention of God that they shall serve these purposes, and the mission of religion is to keep us constantly mindful of that fact.

The sorrowing ones of earth are especially near to the Father, and struggling souls are objects of His special solicitude. It is hard for us to see His face at such times, for our tears are like clouds that hide the sun; but, as the sun is surely behind the clouds, so is His face behind our tears. While it is a solemn and an awful truth that perfect sympathy and efficient helpfulness cannot be found elsewhere, it is a glorious certainty that both can be found in Him.

What consolation to know that the Almighty is not far off; that He is neither a stranger to our miseries nor indifferent while we fight the good fight? Even when it seems as though He had deserted and left us to our fate, the rustling of His angels' wings may be heard, and the prayer of beseeching faith brings a calm into the soul as though He had whispered, "Peace! Be still!"

Broken hearts! Travelers weary and worn! Sailors clinging desperately to a wreck! Soldiers wounded almost unto death! Homes made desolate by the invasions of death! Sighs borne on every breeze and disappointed hopes scattered as thick "as leaves in Vallambrosa!"

Yes, this is all true. It is the burden we bear—the burden we must bear. But be of good cheer. Heaven, the end of the journey, is not far off. The minarets are glistening in the sunshine, and, once there, all will be peace. If we have the courage to say "Thy will be done" in this life, we shall look back in the next life and see, to our surprise, that all was for the best; that God was with us as we toiled along the upward steep, His arm under our feet, His messengers lifting us over the rough places. We must bear our lot bravely, in faith that He is high unto them that are of a broken heart, and by and by there will be great rejoicing.

It was perhaps ordained by Providence, to hinder us from tyrannizing over one another, that no individual should be of such importance as to cause, by his rejection or death, any chasm in the world.—Johnson.

"One of my sick headaches," you will hear people frequently say, as if the complaint was hopelessly incurable. As a matter of fact, Ayer's Pills not only relieve sick headache but effectually remove the cause of this distressing complaint, and so bring about a permanent cure.

## A PROPHECY FULFILLED.

## A Rare, Sweet Glimpse of Heaven

LIVING TO SEE SPIRIT ARTISTS PAINT PICTURES STANDING IN THEIR MATERIALIZED FORMS.

TO THE EDITOR:—Twenty years of waiting for the fulfillment of a spirit prophesy—and now it is fully realized! It was that I should live to see spirit artists paint pictures, standing in their materialized forms.

Those who have spoken their most sacred hopes and holiest aspirations, to be answered with mocking ridicule and stinging sarcasm, will understand how dumbly silent I had grown about this prophesy; how chary about alluding to it, and to others equally sublime, which were so long ago made to me through a dearly-loved friend and medium, long since passed to Spirit-life. Only such tried and tested dear ones can realize the depth of my reverent joy and fervent gratitude on the occasion of which I write.

On June 4th I received a note from Dr. Margaret Mount, of New York City, saying a spirit friend of hers united with her in inviting me to be present with her at a sitting with Dr. Rogers, of that city, on June 6th to receive an expected portrait of her mother, in Spirit-life. I accepted the invitation eagerly, for, although I had not mentioned the prophesy to Dr. Mount, I felt it would be an occasion I could not afford to miss. I had no previous acquaintance with Dr. Rogers, or his wife, and we four were the only mortals present; that there were hosts of interested spirits present was manifest by the great power so plainly perceived by all of us.

I was asked to examine the cabinet, and did so, finding only the usual simple arrangement, and nothing to arouse suspicion in the mind of the most skeptical. The white canvas which was to receive the portrait was also thoroughly inspected, and its frame privately marked, even to chipping out a piece, which bit of wood we held, and which, after the work was done, was found to fit exactly the place from which it had been taken.

Dr. Rogers sat entranced in one end of the cabinet, and the canvas stood upon an easel in the other end of it, and several feet away from him. A simple plate of colors was placed on the floor behind the easel, and a large vase of delicately-tinted flowers just in front of it. Mrs. Rogers sat outside the cabinet.

Spirits and mortals were attuned to sweetest union; not a ripple of disquiet or breath of discord disturbed the harmony or marred the progress of the marvelous proceedings. The spirit entranced Dr. Rogers told us they were delighted with the conditions we had given them, and that the artists felt sure the painting would be successful, and also that they expected to be able to let us see them at their work. This hope of theirs was most generously fulfilled.

The light in the room was excellent, and several times during the painting spirits lifted the curtain and called to us to "come and see." We plainly saw the spirit artist standing at his work before the easel, his beautiful white lace drapery gracefully flowing over his arm, and falling all about him, as he made his magic passes over and toward the canvas. Each time we saw the work grow under his hand; at first there was only the outline of the head and bust, and each succeeding view revealed increasing beauty of development, until, in less than half an hour, the work was announced as finished.

When the easel was brought out we wept with delighted joy and wonder at the surprising beauty of the portrait and the marvelous fineness and finish of the work. What delicacy of contour, what exquisitely graceful pose of head and neck, what intellectual power, what dainty coloring, what tasteful costuming and drapery, what tender loveliness gleaming from those soul-lit eyes! All this as sympathetic friends we felt blest in being permitted to look upon; but, to Dr. Mount, whose mother passed to Spirit-life when she was a young child—only with tender awe could we think and see how far beyond any portrayal by words was her supreme delight, and how far deeper her joy than it was possible for us to share! All the weary years she had been bravely passing through life's battles, winning by heart-agonies and sturdy labor a position of comfort, usefulness and honor, she had constantly been yearning for the sweetly-sustaining, unselfish mother-love—a love which has no counterpart or equal on the earth—as only great natures can.

For three years past she has enjoyed the knowledge of her mother's close presence and companionship; and her constant sympathetic association with her, as revealed through materialization, slate-writing, and various other forms of mediumship; but now, to have that mother's face and figure so beautifully delineated—to have it to take home and keep as the most highly-valued household treasure—to be every day consoled by its wonderful presence, was to her an ecstasy of rapture, which could find no fitting expression but in the most grateful tears!

Some will ask what proofs the daughter had that this portrait was of her mother, since the correctness of the memory of so young a child might be questioned. Her own close resemblance to the portrait, especially to the head and upper part of face, and the beautiful hair, gave to us who shared the exquisite surprise with her the strongest possible proof of identity; added to this were the strings of pearls worn through the dainty curls, and around the neck, which she recognized as having played with, among other jewels in her mother's trunk, after she passed away.

But there were also other proofs. While the painting went on, other wonders were being wrought. Dr. Mount's mother materialized several times, both in company with a gentleman friend, and alone, and she talked at length concerning business things relating to the portrait, especially to the head and upper part of face, and the beautiful hair, gave to us who shared the exquisite surprise with her the strongest possible proof of identity; added to this were the strings of pearls worn through the dainty curls, and around the neck, which she recognized as having played with, among other jewels in her mother's trunk, after she passed away.

Those tests and proofs were most of them too sacred to be mentioned here! My guardian, "Peace," came to me with such reality and power as he has

never before equaled and rarely has approached.

Altogether this was the swiftest, busiest, and most glad half hour which I have ever spent.

A spirit told us, through Dr. Rogers, that the artist used no brush, but precipitated the elements of color upon the canvas, and that each separate particle went to the exact position where his will directed it to go.

I heartily congratulate Dr. Rogers and his wife upon the development of this most precious gift of mediumship. It marks a great advance in the power of spirits to manipulate forces on the material plane of life, and harbinger a great and swiftly-advancing wave of power all along the line of mediumistic work. All friends of spiritual progress must rejoice that Earth's inhabitants are becoming sufficiently and intelligently harmonized to receive these wondrous blessings from the creative spheres of wisdom, love and beauty.

OLIVIA F. SHEPARD.

Yonkers, New York.

## An Interesting Entertainment.

Mrs. M. Florence Johnson, of Boston, a graduate of the Emerson College of Oratory, has been spending a few days with her father, Moses Hull. While here she consented to give an evening's dramatic readings at THE PROGRESSIVE THINKER parlors, which proved to be one of the most interesting entertainments that that select audience had enjoyed in a great while.

Although she is a thoroughly-trained elocutionist, knowing all the ins and outs of the art, she is not by any means a mechanical orator. She has learned that art is only a means to reveal to others what is within the mind of the artist, and must call no attention to the manner of presentation, but take self and mechanics from sight, making self a mirror to reveal to others what is thought and felt by the artist. She never "saws the air" nor raves, yet when occasion requires she rises to the sublimest heights. She seems equally at home in narrative, pathetic, humorous and heroic selections. She has the ability to move the audience to tears and laughter in almost the same breath. Her voice is something marvelous. Its richness is brought out equally in the stern commands of the officer, the plaintive cry of the child, or the pathetic appeal of the down-trodden.

After her readings, at the request of her friends, Mrs. Johnson presented the Emerson system of physical culture as taught at the Emerson College of Oratory, in Boston, and the Columbia School of Oratory, of Chicago, and spoke in high praise of these institutions of training and culture.

Mrs. Johnson will not be forgotten; should she visit Chicago again she may depend upon those who listened to her in THE PROGRESSIVE THINKER parlors to be walking advertisements of her ability as a reader and teacher.

## A Significant Donation.

On the first page of THE PROGRESSIVE THINKER, No. 292, there is an impressive letter, written by Annie Lord Chamberlain to Will A. Sheldon, who is in the meshes of the law in Florida, and for whom we are endeavoring to raise sufficient funds to enable him to carry on a vigorous defense. Annie Lord Chamberlain formerly lived in Chicago; she is a most excellent medium, but so environment with unfortunate circumstances that her life is one continuous struggle.

Her father, near to 80 years of age, is helpless; her sister is totally blind, while she can only get around the house with the aid of a crutch, yet she sends her mite—five cents—to assist Will A. Sheldon. What beauty, grandeur and significance in this gift that springs forth spontaneously from one who is carrying a burden already too heavy to be borne.

Musical Therapeutics.

A guild has been formed in London for the purpose of propagating and putting into practice its idea that music has a great mission before it in the curing of certain diseases. The system is being introduced into French hospitals, under the name of "Musico-Therapeutics." According to a Dr. Blackman, who is the leading spirit in the new departure, violin have the highest therapeutic value, the harp coming next, while tenors should sing to female patients, and sopranos to males. It is suggested that Dr. Blackman should pursue the natural development of this new school of the healing art, and classify the composers, as a patient needing the "exhibition" of Haydn might be seriously affected by a course of Wagner.

—St. Louis Globe-Democrat.

## Dr. J. C. Batdori.

A great outrage has been perpetrated against Dr. Batdori, of Grand Rapids, Mich. He is not only an excellent medium, but perfectly honest, and the method adopted to suppress him can be played against every medical medium of the United States. Read what the president of the National Association says.

"There Is No Death," by Florence Murray. An intensely interesting volume, giving an account of her wonderful experiences in her investigation of Spiritualism. She describes the scenes she witnessed with her own eyes, and repeats the words heard with her own ears; making an account more entertaining than any novel, and far more instructive to one who seeks light in Spiritualism. Paper 50 cents. For sale at this office.

"The Occult Forces of Sex." By Lois Waitsbrooker. Three pamphlets are embodied in this volume, in which questions of great importance to the race are discussed from the standpoint of an advanced social reformer. Price 50c.

"Angel Whisperings for the Searcher After Truth." By Hattie J. Ray. A volume of genuine poems, of such fine moral and spiritual tone that all will be pleased and benefited by it. For sale at this office. Price 31c.

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

"After Truth." By Hattie J. Ray. A volume of genuine poems, of such fine moral and spiritual tone that all will be pleased and benefited by it. For sale at this office. Price 31c.

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

"Angel Whisperings for the Searcher After Truth." By Hattie J. Ray. A volume of genuine poems, of such fine moral and spiritual tone that all will be pleased and benefited by it. For sale at this office. Price 31c.

"The Influence of the Zodiac



## THE CHURCH VS. GENUINE MEDIUMSHIP.

### THE GOOD WORK GOES ON.

PITTSBURG, Pa., SENDS MR. SHELDON \$16.40.

THE PROGRESSIVE THINKER has awakened Spiritualists everywhere to the necessity of assisting in the defense of Will A. Sheldon. J. H. Knight, of Pittsburg, Pa., writes:

"On behalf of the First Church of Spiritualists of this city I have this day sent William A. Sheldon, 116 Ocean St., Jacksonville, Fla., \$16.40, the amount of collection taken up for the purpose yesterday morning. Our audience was small, it being our dull season. We felt it our duty to help all we could, and endeavor to have our rights as Spiritualists defined. Go on with the good work! We are with you heart, soul and pocket. If more is needed we may come in again."

### The Cause at Meriden, Ct.

A NOVEL WAY TO STRENGTHEN THE SOCIETY FINANCIALLY.

It may be of interest to the readers of your valuable paper to know of the progress and work of the Meriden (Conn.) Spiritual and Liberal Association. We closed our meetings for the season the last Sunday in May, with Mrs. Carlie Loring as speaker. She gave two fine lectures followed by tests, and the tests given were readily recognized by the audience. As a society we endorse Mrs. Loring as a truthful medium and a woman that any society would find it a pleasure to employ and entertain. We have had the past season some of the best speakers upon our program, and for the coming season of '95 and '96 we have already engaged such speakers as Frank Baxter, P. E. Egger, Ida Whitlock, Rev. E. F. Gremling, Mrs. Loring, Nettie Holt-Harding, Oscar Edgerly, Helen Brigham, and have others under consideration.

The hard times that have prevailed in our city for the two years past have affected us financially, yet our members have rallied nobly to our cause and we have paid all our bills and closed our meetings for the summer with a small surplus to our credit in the bank. There is a plan now being agitated of one hundred members earning or giving \$1 each before we commence our meetings in the fall, to swell the fund in our treasury. We propose to have a grand supper about the 20th of September, to be followed by a social German, when each member will then tell how they have earned their dollar and give it into the hands of our treasurer. In this way we shall secure our fund, each member will have done his or her part for the good cause. One of our lady members has already earned her dollar by making pies and selling them to her neighbors. One of our male members has mowed his lawn, giving the society the dollar he would have paid to have hired it done. In many ways we can earn the dollar which, if earned in this way, we do not miss the giving and to our society it means so much financially. Some of our members expect to attend the camp-meetings this summer.

The Ladies Aid are holding their meetings every two weeks during the summer, so that we shall not lose all interest in our cause while we are not conducting our Sunday meetings.

ELLEN T. HALE.

### GIRARD COLLEGE.

Founded by a Man Hostile to the Clergy.

THE SPIRIT OF HIS WILL BEING CONSTANTLY VIOLATED.

"We have one institution in this country—and only one, I think—from which religious teachers of all kinds are supposed to be excluded, the Girard College, of Philadelphia. Stephen Girard was a man who had been deeply affected by the ideas and impulses that produced the French revolution. He became bitterly hostile to the clergy of all denominations. After he had accumulated his gigantic fortune, for those days, he set his heart upon the creation of a charitable institution which should be administered upon purely secular principles. He disclaimed, in his will, any feeling of enmity against the clergy, or any class of religious teachers or teachings; but he saw so many profound differences of opinion among professed teachers of Christianity, he said, that he wished to keep the growing minds of the boys entrusted to that institution free from the distractions of sectarian contests. Therefore, he provided that no clergyman should ever cross the threshold of the college even as a visitor. I think this is the only institution in this country from which the clergy are formally excluded, on the ground of the unwholesome influence he may exert. But, if the minister is not personally present, he is present by deputy. Philadelphia, being an intensely orthodox city, supplies non-clerical religious teachers for the college, of a kind that could almost make the philanthropic old Frenchman turn in his grave. The spirit of his will is being constantly violated, whatever conformity there may be to its mere letter. Girard has effectively defeated the very end he had in view. In excluding educated and trained teachers of Christianity, he has left the door open for a body of ignorant, bigoted, half-educated, unprofessional evangelists, who are adherents of the very sectarianism which the founder of the institution held in special abhorrence."

The above from the St. Louis Globe-Democrat undoubtedly expresses the ideas of the author, from his standpoint. Girard has not defeated his own plans, but there is a class of religious bigots that would turn heaven and hell wrong side out to further the interest of the denomination they represent, and increase their facilities for accumulating wealth and gaining power over the masses. They are very infectious, and the Girard College has caught them.

DR. T. WILKINS.

Buckingham's Dye for the Whiskers can be applied when at home, and is uniformly successful in coloring a brown or a black. Hence its great popularity.

## MEDIUMS' HOME.

Located at Encinitas, Cal.

A REPORT WHEREIN IT IS SHOWN THAT IT COSTS \$1,023.35 TO COLLECT \$2,139.46.

TO MY MANY FRIENDS, AND THE PUBLIC GENERALLY, GREETING! Herewith I tender the report of my four years' work in the interest of 'The Hammett Villa Park and Mediums' Home at Encinitas, San Diego Co., Cal. The subscriptions and collections for this home from August 10, 1890, to August 10, 1894, all told, amount to \$2,139.46. Traveling and necessary expenses..... 1,023.35

Over and above expenses..... \$1,116.05 A donation has been made of 3,384 shares in some of the best mines in Colorado. It gives me further pleasure to report that our grand, whole-souled Spiritualist has made his will bequeathing to this noble work the sum of \$10,000, and will pay the will off himself as soon as his property can be disposed of. What other good Spiritualist will do likewise to aid the sorrowing and suffering in our ranks and help (through helpful mediumship) our cause generally? We need \$100,000 to complete this work as it should be. Quite a number of people are already interested to give from \$5,000 to \$9,000 whenever they can. Complete business projects, sales, etc. Very many smaller donations are also promised, and the future outlook is most promising, as soon as the treasury contains \$5,000 or \$6,000, the doors of this home will be thrown open to the public for use.

For the benefit of those who have not been fully informed I will state that the property consists of 160 acres of good fruit land, with three small buildings, other improvements and personal property, which has been irrevocably deeded to a board of trustees and their successors forever. The heirs-at-law of this estate have signed a quit-claim deed, thus leaving this estate free from all danger of litigation. Not a foot of this land can ever be sold; it can only be used for the purposes named in the deed. The title to this land was obtained by the grantor, Mrs. Eliza Ann Hammett, from the government of the United States through the commuted homestead law. There is no mortgage, carpenter's lien, or indebtedness of any character whatsoever upon this property, and the taxes are all paid up to this date. There is a clause in the deed which prevents any mortgage or other indebtedness ever being placed upon this property. These deeds were filed for record in the San Diego County Recorder's office, August 7, 1890, and were recorded August 22, 1890.

This home is for the aged and feeble mediums to have a quiet, comfortable home during the balance of their earth-life; and temporarily for the sick and worn-out mediums to recuperate both their spiritual and physical conditions preparatory to again entering the field; also for the bringing up and educating of the orphan children (belonging to Spiritualists) until 21 years of age, but its specialty is the treatment and cure of the obsessed or so-called insane people.

This home is not a State institution; but is for the benefit of the classes named, throughout the United States. It is located in the finest climate, where the thermometer varies but little from seventy degrees the year round, and never freezes, and where the beauty and grandeur of the scenery can hardly be surpassed in the world. It lies between 300 and 400 feet above the level of the sea, and only one and a half miles east of the little town of Encinitas, the grand, old Pacific Ocean, and the Santa Fe R. R. On the east we are also within eight miles of the foot-hills and can see the mountains from San Bernardino to Table Mountain in Mexico. On this land we can raise a winter and a summer garden every year, and all kinds of fruit with irrigation, as has already been tested on adjoining tracts of land. Oranges, lemons, and finest of winter apples, figs, apricots, prunes, grapes and many other varieties of fruit grow and yield well and of excellent quality.

Spiritualists and mediums, this property is yours through a board of trustees; can you well afford to let it lie idle when there are so many that need it? The interest awakened in behalf of this work has paid well for the hardships of four years of incessant traveling and labor in its behalf. I arrived home in the latter part of August weary and worn from such continued application to business, overcoming obstacle after obstacle which came up in my way, with untiring zeal, such as none but those guided and protected by the angel-world could well endure. Only God and the angels know my efforts, my struggles, my tears, my self-sacrifices and my labors now in the evening of my days, to secure this home, not for myself, but for others. Some speak of rewards, etc. I ask no rewards; self is the last save for a mere existence. All I ask is to accomplish this much-needed work and see the rich blessing it conveys to others. I feel to rejoice, and know that you will rejoice with me, in the already attained success which has been gained, starting out with a dollar. The future bright prospects bespeak for its completion a grand success in the not far away future.

Then help it, brothers and sisters; it is your work as well mine. The foundation is laid solidly, and well-defined. No one person alone can complete a work of such great magnitude. I have used the greatest integrity and fidelity possible in all of my work, and I shall continue to work in the same straight line while earth-life lasts.

Right here I wish again to thank the many dear friends inside and outside of the ranks of Spiritualism who gave their sympathetic and generous contributions while traveling on my mission. I now ask the further sympathy and help of all in completing this heaven-inspired work. I should be pleased to correspond with any and all who are interested in it. Mrs. Helen C. Bushyhead is the financial and recording secretary. Your subscriptions can be sent to her, corner of Third and Cedar streets, San Diego, Cal., and she will pass the same to the treasurer, Mr. D. Edson Smith, Santa Anna, California. Mrs. Bushyhead and Mr. Smith are both members of the board of trustees.

This report approved by the committee of the board of trustees: A. S. HUDSON, M. D., president. LYLE F. DUNKLEY, vice-president. HELEN C. BUSHYHEAD, secretary. D. EDSON SMITH, treasurer.

## AN OUTRAGEOUS ACT AGAINST AN HONEST MEDIUM.

### ANOTHER OUTRAGE.

This Time the Victim of Orthodox Intolerance is Dr. J. C. Batdorf.

Fraudulent Letters on the Part of Postoffice Officials.

TO THE EDITOR:—Another outrage upon a medium has been committed by our enemies. This time the victim of orthodox intolerance and medical monopoly is Dr. J. C. Batdorf, of Grand Rapids, Mich. The doctor is a regular medical practitioner, a graduate of one of the Ohio medical schools, a cultured gentleman and a philanthropist. To his knowledge of medicine has been added the gift of clairvoyance of a very high order, by means of which he can diagnose diseases through a look of hair, or keep-sake, at great distances. In his practice, which is outside of Grand Rapids, he has been very successful, much to the regret of the regulars who have long desired to monopolize the medical business in the State of Michigan. During the past winter those ambitious regulars induced the Michigan solons to pass a very stringent medical law. Dr. Batdorf protested vigorously against this measure, and his logical objections, coupled with those of Hon. L. V. Moulton, and the honest work of Dr. Marvin, induced Gov. Rice to veto the bill on the ground that it was fatally defective. It is probable that the chief incentive for the present attack upon the doctor can be found in the opposition of the pet measure of those who sought to control the healing (with them the killing) art in Michigan.

But another motive for this outrage can also be found, if we will but study the case for a few moments, and in order that this may be done I will give a brief account of it. On June 19th Dr. Batdorf was summoned to appear before United States Commissioner McQueenan to answer to the charge of using the United States mails for fraudulent purposes. The evidence showed that Dr. Batdorf has for some years advertised in the various Spiritualist papers that he would give a clairvoyant diagnosis free to any one applying for the same, provided certain conditions were complied with. The doctor has successfully diagnosed thousands of cases to the entire satisfaction of the applicants. Some servant(?) discovered that this advertisement of the doctor's was an attempt to defraud the public, hence the Postoffice Department undertook to settle the question. One of its officials wrote a series of fraudulent letters to the doctor, using a man's name, or a woman's, fictitious, of course, just as fancy prompted him. Not only this, but said official also induced others to write for him these devious letters. In no instance, however, did he and his accomplices comply with the conditions that Dr. Batdorf always requires. This fact should have caused his immediate discharge, the more so when it was shown that the officer had resorted to Jesuitical means in order to gain his end; that is to say, practiced fraud in the hope of making trouble for Dr. Batdorf.

But the doctor was not discharged; he is held under a bond of \$500 to await the action of the United States grand jury in September. The doctor asked the United States District Attorney what he held in the case. "The Government holds," said the official, "that you cannot do what you claim—diagnose diseases through clairvoyance, and it will prove its claim."

Here, then, is a motive for the attack. Clairvoyance is an attribute of Spiritualism, and has incurred the enmity of wiseacres who now seek its destruction. Indeed, a judge, who now occupies a seat upon the bench of the Supreme Court of the United States, recently remarked at the trial of a medium, that clairvoyance must be stamped out at once and forever. Virtually, then, this is an attack upon Spiritualism, through clairvoyant powers, as well as a desire for revenge on the part of those who wish to crush the Doctor because of his success in healing the sick.

Dr. Batdorf, I trust, will be watched with interest by all lovers of justice in this land. He informs me that he intends to put up a strong fight for his rights, and will do his best to vindicate our cause before the law. He asks for no money to assist him in the defense, but he does ask for the sympathy of the friends of the cause wherever they may be, therefore, those in need of medical aid can do no better than to write to Dr. Batdorf at Grand Rapids, assuring him of their sympathy, and asking for a diagnosis of their case. The Doctor's standing at home is such as to insure such and every one that he or she can write to him without a dollar. He is a man who is recognized as one of the social leaders of the city where he resides; he is a philanthropist in the highest sense of the word. He is a member of several secret orders, which indicates also his standing at home.

The medical fraternity of the State of Michigan, and the opponents of the new science have combined to overthrow him and deprive him of his legitimate means of support. It is but right that we should each feel our own good in his good, and see to it by practically sustaining him, and that he is not made to feel that he stands alone in his time of trouble. If this case about Dr. Batdorf is not a warning to all of us, we ought take courage and feel that it has been produced by the prejudice of a few individuals; unfortunately, however, such arrests are multiplying all over the United States, and this fact should lead us, as a people, to unite our forces that we may prevent further encroachments upon our liberties. Organizations, local, State and national, is the sole solution of this problem; united, we can present an array of forces to our opponents, against which bigotry cannot prevail, because we have the risen in Spirit-life to aid us in our struggle for rights.

The National Association should be sustained, and it is endowed with sufficient means, it can be made a "very present friend in time of trouble." To the good doctor and others persecuted as he is, should they wish to appeal to the Supreme Court of the United States for a final hearing. It is our duty to

sustain an institution whose aim it is to secure justice to those unjustly accused. This the National Association is endeavoring to do, and the Humphrey fund, and the proposed fund of twenty-five hundred dollars to be raised in one hundred individual subscriptions of twenty-five dollars each, should be promptly filled.

Friends, send in your pledges to Secretary Woodbury in Washington, of five dollars or twenty-five dollars, as your means may enable you to do, thereby uniting heart to heart, and linking hand in hand in a grand endeavor to defend and protect our own.

Yours truly,

H. D. BARRETT.

### The Soul in Ancient Egypt.

MEN IN ANCIENT TIMES GROPE FOR THE TRUTH.

It was for a long time a subject of wonder that the Egyptians should have devoted so much skill and labor to the production of works of art which they took special pains to conceal from the sight of men. They knew, or rather hoped, that no one would ever gaze upon them, yet they lavished upon them all their best efforts. It is now suggested, as a result of study of their ancient records that they had philosophical reasons for the apparent inconsistency. They believed that every man had a principle of life, differing from his mind and soul, permeating his being, and this they called his Ka. They thought that at death it was not extinguished, but merely left the body, and would reanimate it after the lapse of a long period. The Ka, they supposed, went to the tomb with the body, and waited there with it until the soul returned from long pilgrimages, when the man would be reconstructed and live eternally. If the body were accidentally destroyed the Ka would be homeless. The embalmers did their utmost to prevent the catastrophe, but if all failed, then the statue of the deceased might serve as an abode for the Ka, or it might even occupy it while waiting for the soul to return. In the absence of any more reasonable explanation, this may be accepted as certainly plausible, if not absolutely true. It shows how in that remote time men were groping and searching for the truth, which the Apostle Paul records: "We know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens."—New York Christian Herald.

### THE TIME COMING.

When All Diseases Will Be Cured;

If the remedies be not speedily found for some of the diseases which afflict mankind, and which hitherto have been considered incurable it will not be the fault of the scientific industry and determination of the physicians. There has never been a time in the history of medicine when so many skillful, learned and patient men were engaged in the solution of the problem of remedies for alleged incurable diseases, and there equally has never been a time when investigation has approached so closely to the boundaries of success.

From one of the consular reports comes the intelligence that an American physician is believed to have discovered the means of curing consumption, lupus, and perhaps cancer. The agency in this case is pilocarpine, a crystallized extract from the gaborandi plant of Brazil, which, being injected, has an extraordinary action upon the lymphatic system. The system is said to be so stimulated as to increase the white corpuscles in the blood which overcome and render harmless the poisonous particles in the blood that produce disease. The discoverer is satisfied that pilocarpine forms a trustworthy test for the presence of tuberculosis and that with it he has cured a case of lupus of twenty-two years' duration.

A still more remarkable remedy, which has been well tested, if all reports be true, is nuclien, one of the compounds present in anti-toxins, and the natural food of blood tissues. Nuclien is a fluid in the make-up of the blood, and as it is also an ingredient of anti-toxine it is regarded as the food of the tissues—in a word, nature's own anti-toxine. Its powers are said to be wonderfully restorative. It was tried first upon a girl four years of age who had diphtheria, and was administered hypodermically, as in the case of pilocarpine. In three days there was no trace of disease, and this case was followed by many similar ones. The drug was tested as an antidote against contagious diseases and as a tonic. Of two hundred cases of diphtheria, scarlet fever, measles, and scarlatina only nine patients, it is said, have died. This is certainly a remarkable result.

Making all allowances for the operation of nature, for the enthusiasm of discoverers, and for the exaggeration of first reports, there is residuum of truth sufficient for a basis upon which to build the hope that the investigators are on the track of remedies for four or five diseases hitherto considered hopeless. Medical science is making rapid strides as the properties of matter become clearer, and the study of chemistry is extended. These patient, skilled investigators are on the track of nature's secrets and some day they will find them. When that time comes the application of the new knowledge will be comparatively simple, and men will die of age instead of disease, as nature intended they should. The next century, so close upon us, will witness a physical revolution. Whether men will be any happier for living longer, however, is an open question.

The above from the Chicago Tribune, when realized, will tend to overpopulation, and in that respect will be disastrous. To-day there are millions in the United States out of employment, and when the average time of human life is extended, disastrous results will follow. The fact is, human existence is already wrongly adjusted, and that condition should not be extended.

INVESTIGATOR.

The great temple of the sun at Cuzco, in Peru, was attended by 4,000 priests.

**AYER'S Hair Vigor**  
Prevents  
**BALDNESS**  
REMOVES DANDRUFF  
AND  
**Restores Color**  
TO  
Faded and Gray  
**HAIR**  
—THE—  
Best Dressing

**THE LYCEUM GUIDE.**  
For the Home, the Lyceum  
and Societies.  
A Manual of Physical, Intellectual  
and Spiritual Culture.  
COMPILED BY EMMA ROOD  
TUTTLE.

A COLLECTION OF MUSIC AND  
Songs, Golden Chain Recitations, Memory Gems,  
Choral Hymns, General Services, Programs for  
Societies, Parlor Songs, etc. etc. etc. etc. etc.  
Published by the Lyceum, a Spiritual or  
Physical Culture, Culture and Marching. Ban-  
ners, Standards, the Band of Mercy, etc.; a book by  
the aid of which a Progressive Lyceum, a Spiritual  
or Physical Culture, can be organized and con-  
ducted with ease and confidence. It supplies the wants of  
Lyceums, Societies, and other organizations, with  
music free from the usual taint of the old hymn-  
book. It contains a unique selection of choice readings  
and responses, such as no other collection contains. It  
gives a practical system of general callisthenics, every step  
of which is made plain by engravings. It gives in-  
structions how to make the judges and managers and  
instructors in marching. It shows how to establish a  
Band of Mercy as auxiliary to the Lyceum, and has  
all the most beautiful songs which have been gathered  
up by this movement.

The author and compiler of this Guide is eminently  
qualified for the task, having been a member of the  
Lyceum. The book is the result of practical work  
and tested by the interest awakened in the actual  
conduct of the Lyceum.

While intended for the working Lyceum, the guide  
is admirably adapted to the needs of the family,  
giving 75 pages of the spiritual music and words  
found nowhere else, except in sheet form at many  
times the cost. The book is bound in cloth, and is  
remarkably low price of 50 cents, sent postpaid.

For Sale by The Progressive Thinker,

40 Loomis St., Chicago.

And Also by Hudson Tuttle, Berlin

Heights, Ohio.

## MAN

—IN THE—

PAST, PRESENT, AND FUTURE.

A POPULAR ACCOUNT OF

Results of recent scientific research regarding the  
origin, position and future of mankind.

From the German of

DR. LUDWIG BÜCHNER.

Author of "Force and Matter," "Essays on Nature  
and Science," "Physiological Pictures," "Six Lec-  
tures on Darwin," etc.

"The great mystery of existence consists in perpe-  
tual and uninterrupted change. Everything is immor-  
tal and indestructible—the matter and form as well  
as the most enduring of the celestial bodies—the sand  
grain or the water drop as well as the highest being in  
creation, man and his thoughts. Only the forms in  
which being manifests itself are changing; but being  
itself remains eternally the same and imperishable.  
We live in the present, but we are not here for a  
personal consciousness. We live on in nature. In our  
ego, in our children, in our deeds, in our thoughts,  
in short, in the entire and unbroken chain of exist-  
ence which, during our short personal existence, we  
have furnished to the prospect of mankind and of  
nature in general."—Büchner.

One vol., post 8vo., about 300 pages, vellum cloth, \$1.

Not Adapted to Modern Civilization. By Wm. Brown  
Character of Mary Magdalene. By Geo. W. Brown.

M. D. Price, 15 cents.

### HOW TO MESMERIZE.

By Prof. J. W. Caldwell, one of the most successful  
"mesmerists" in America. Ancient and modern meth-  
ods explained by mesmerism. An invaluable work.  
Price, paper, 60 cents.

### THE GODS.

By Col. R. G. Ingersoll. A pamphlet of 40 pages.  
Worth its weight in gold. Price 20 cents.

### THE HISTORICAL JESUS

And Mythical Christ. By Gerald Massey. 130 pages.  
Cloth, Price 50 cents.

### The Science of Spirit Return.

By Charles Dabner. Price 10 cents.

### THE SPIRITUAL ALPS

AND HOW WE ASCEND THEM.

Or a few thoughts upon how to reach that state  
where spirit is supreme and all things are subject to  
it. With portrait. By Moses HULL. Due to the book  
being so long and so full of spiritual being, it is  
shown how to educate your spiritual faculties.  
Price, bound in cloth, 40 cents; in paper cover, 25  
cents. For sale at this office.

### THE SPIRITUAL BIRTH,

OR DEATH AND ITS TO-MORROW.

The Spiritual Idea of Death, Heaven and Hell. By  
Moses HULL. A full and detailed account of the  
Spiritual interpretation of many things in the Bible—  
interpretations never before given, explains the  
parables and truths believed in by Spiritualists. Price,  
10 cents. For sale at this office.

### PAINE'S POLITICAL WORKS.

Common Sense, The Rights of Man, etc. etc. etc.  
Illustrated edition. Post 8vo., 650 pages. Cloth, \$1.00;  
postage, 20 cents.

### AN INTERESTING BOOK.

The Candle From Under the Bushel; or Thirteen  
Hundred and Six Questions to the Clergy. By Wm.  
H. Tree. Price 40 cents.

### TREE AND SERPENT WORSHIP

By A. S. Hudson, M. D. Price 15 cents.

### "THE WATSKA WONDER."

To the student of psychic phenomena, this pamphlet  
is intensely interesting. It is a full and detailed account  
of two cases of "double consciousness," namely Mary  
Lauray Vennum, of Watska, Ill., and Mary Rey-  
nolds, of Yonkers county, Pa. For sale at this office.  
Price 15 cents.

### Romanism and the Republic.

By Rev. Isaac J. Lansing, M. A. Every patriot  
should read it. Price 10 cents.

### DEATH AND THE AFTER LIFE.

By Andrew Jackson Davis. Something you should  
read. Price 75 cents.

### The Religion of Spiritualism.

Its Phenomena and Philosophy. By Rev. Samuel  
Watson. This work was written by a modern Savior,  
grand and noble man. Price \$1.00.

### CHURCH AND STATE.

The Bible in the Public Schools; the New "Ameri-  
can" Party. By "Jefferson." Third edition. This  
beautiful pamphlet of 25 pages is the most thorough  
presentation of the Church and State question that  
has appeared. Price 10 cents.

### A MAN AND HIS SOUL.

By T. C. Crawford, author of "Senator Stanley's  
Story," "The Disappearing Spyglass," etc. Cloth,  
Frontispiece, \$1.00.

### A SEX REVOLUTION,

BY LOIS WAISBROOKER.

Author of "Helen Harlow's Vow," "The Occult  
Powers of the Human Mind," etc. etc. etc. etc. etc.  
other works. Price 25 cents. For sale at this office.

## THE PSYCHOGRAPH

—OR—

DIAL PLANCHETTE.

This instrument is substantially the same as that  
employed by Prof. Hare in his early investigations.  
In its improved form it has been before the public for  
months, and has received the highest commendations of  
persons who have proved its superiority over the Plan-  
chette, and all other instruments which have been  
brought out for sale, both in regard to certainty  
and correctness of the communications received by  
its aid, and as a means of developing mediumship.

Do you wish to develop Mediumship?

Do you wish to receive Communications?

The Psychograph is an invaluable assistant. A  
pamphlet with full directions for the

Formation of Circles and Cultivation

of Mediumship

with every instrument. Many who were not aware of  
their mediumistic gift, have, after a few sittings,  
been able to receive communications. Those who  
might be filled with commendatory letters. Many  
who began with it as an amusing toy, found that the  
intelligence thus received was more than a mere  
trick, and became converts to Spiritualism.  
Capt. D. B. Edwards, Oregon, N. T., writes: "I had  
commenced (by the Psychograph) from many  
other friends, even from old soldiers whose grave-  
stones are marked with the names of those who have  
been highly satisfactory, and proved to me that the  
Psychograph is indeed true, and the communications have  
been most satisfactory. I have had more than a dozen  
cases of it, and have given it to my daughter, and my mother."  
Dr. Eugene Crowell, whose writings have made his  
name famous in the world, writes: "I have used the  
Psychograph. It is very simple in principle and construc-  
tion, and most accurate in its results. It is a most  
valuable power that the one now in use. I believe it will  
generally supersede the latter when its superior  
merits become known."

Securely packed, and sent postage paid from the  
manufacturer, for \$1.00. Address:

HUDSON TUTTLE,

Berlin Heights, Ohio.

## THE ELIMINATOR

—OR—

Skeleton Keys to Sacerdotal

Secrets.

BY DR. R. B. WESTBROOK.







# QUESTIONS AND ANSWERS.

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

**Hudson Tuttle.**

Address him at Berlin Heights, Ohio.

Abram Jewett Hoffman: Q. (1) Do you think Spiritualism draws more from the ancient than modern sources the revelation of reincarnation?

If reincarnation is a fact, why do so few Spiritualists accept the fact?

(2) If the soul is infinite in duration, how could it ever have a commencement?

If never having a commencement, and there is a necessity for experience in earth-life, is it not logical to assume that complete vanquishment requires multiplied experiences?

(3) Assuming Jesus to have been born under conditions of all mortals, what did he mean by his saying he had overcome the world?

(4) What justice is there in the divine economy that would make it possible that one soul could come into mortal life perfect, more or less, while others are born under the most appalling conditions—if reincarnation is not a necessity?

A. (1) Reincarnation was accepted in ancient times to account for the vexed question of the origin of life, and the good and evil of the environment of the individual. It was conceived in an age of ignorance, to account for the question of the origin of life, and as it stands to-day, it has no support from the modern phase of thought, but is sustained by the same arguments that it was 2,000 years ago. As the great majority of Spiritualists accept Spiritualism as a science, which extends law throughout the realm of spirit, they cannot accept reincarnation.

(2) For a full exposition of this question I must, for want of space, refer to "Psychic Science."

The idea that the spirit must have varied experiences in earth-life, is very ancient and grew out of the mistaken notion that the physical body was essentially sinful and corrupt. Yet how the spirit can perfect itself, as a spirit, by the mistakes of earth-life, and be purified by the mistakes of earth-life into incorruptible, is not understandable.

If the spirit has had an infinite past, then it must have already passed through infinite changes, and completely run the gamut of all possible reincarnations, and any present or future embodiments must be useless repetitions of those already passed through infinite times.

(3) Granting such to have been the words of Jesus, he could only have meant the subjugation, by the spirit, of the passions, appetites and desires which are of this life.

(4) In the divine economy, in other words, the universe, in the human sense, justice, mercy, forbearance, sympathy, are unknown; the forces of nature go forward in the physical world with remorseless certainty and we owe to those who get out of harmony therewith, in the realm of spirit, the same is true; except where individual effort sways and changes partially the sweeping tide. Hence this illustration explains nothing, but must be taken as it stands as a fact. For every perfect apple, ripening on the bough in autumn, scores of imperfect ones, gnarled, worm-eaten, dwarfed or blasted fall to the earth. With the imperfect apple, there is the end, and the trial must again begin as at first; but with man, if surroundings are bad, the body diseased, or the burdens heavy, the spirit at separation can go on, carrying with it the full individualization of the forces gained at its birth. There is no necessity for its again entering a mortal body, which, once freed from it, could only enter again at a loss. Having passed out of earth-life to a superior, the highest condition of that first life to which it could return would be at a loss. Its destiny is forward—not backward—and it would be as impossible for it to again clothe itself in flesh as for a butterfly to become a caterpillar.

Henry Leinad, Cal.: You have my thanks for answers in THE PROGRESSIVE THINKER for June last, but I long to learn still more. What prevents such able spirits as Luther, Calvin, Melancthon, Wesley, Baxter, Chalmers, Fisk, Olin, Beecher, Brooks, etc., from organizing forces, moral or police, to absolutely veto the frauds and platitudes which bring ruin to the spiritualist? What hinders these noble spirits, who have access to every land and sea, from giving us knowledge of important facts we seek to know, and especially news that might relieve many anxious hearts as to the safety of the loved and imperiled?

A. These questions have been repeatedly asked and even to Spiritualists are causes of doubt, yet, if the difficulties in the way of communication were known, we would not be astonished at the failure, but that communications were received at all.

In all phases, even to automatic and independent slate-writing, the medium is an important factor, and the phraseology, and breadth of thought, infected by his influence. The spirits have no choice and must use whatever is at hand, if at all. To illustrate: A musician of rare attainments strayed into a cabin where a hardworking colored man lived. The love of music of his race he attempted to gratify by making a banjo. It would have been amusing if it had not been so pitiable and pathetic in its rude workmanship. Only two strings remained, the others being broken. My musical friend took it up from the old chair on which it was lying, and twanged the discordant strings. With patient love, he tied those that were broken, and brought them all into such attunement as was possible. Then he began playing. He did not produce the effects he could have produced on a perfect instrument, but for the instrument the tones were wonderful; in certain passages sweet as the notes of a bird, and then again breaking into discord.

Had the instrument been perfect, the playing would have been perfect; as the instrument was imperfect, the playing only showed how much a master could achieve under the difficulties. Suppose this musician had passed to the next life, and finding the maker of this instrument mediumistic, should attempt to give the world a musical composition through him. Is it not plain that the result would be similar to that of his playing on the imperfect banjo when in this life? The complication of harmonious sounds must become interpreted by the narrow powers of the instrument. Communications are at rare times received fully sustaining their high claims, and these show the possibilities of a cultured mediumship which is cherished for its highest spiritual phase.

It may not be best, as exalted spirits regard it, to have fraud and deception made impossible. Our salvation from ignorance, and acuteness of understanding, come, not from ubiquitous guardianship, but from our own constant effort, and the more exacting our vigilance the stronger our growth.

Whole volumes might be filled with instances recorded where spirits have warned against danger, or revealed the perils of distant friends. But we ought not to complain of the rarity of such instances, while we do so little to establish the essential means of communication. To receive a telegram we must go to the receiving office, and there must be some one at the other end of the line, and we would regard anyone as foolish who would expect a message to come to him, miles away from an office, or if there was no one to send it.

There may be no spirit-friends taking sufficient interest to give personal communications; or, they may find themselves debarred from so doing by imperfection of the means furnished.

Mrs. John Bigelow, Mich.: Q. A clairvoyant described a rainbow over my head, with all the colors. The next morning she saw the same only it was just one color—dark crimson. Why this change?

A. The clairvoyant sees the aura or spiritual sphere emanating from everyone, differing and changing in color. For it is the pulsation of thought-waves, the colors of which are correlated with light-waves, in length and duration. The violet and pale blue are at the spiritual side, graduating toward the physical or earthly side through green, yellow, orange and red in countless shades, the dominant thoughts, feelings, aspirations, etc., giving the dominant color. Thus the color of the aura, or in spiritual beings their garments, is an unmistakable expression of character which allows of no concealment.

I. D. B. Dayton, Ohio: Q. Are Spiritualists in favor of a civil regulation of society by the enforcement of a legal rest-day?

A. While Spiritualists concede that it is best to have a day of rest, with scarcely a dissenting voice, they oppose all laws which would enforce idleness on that day. They would have everyone allowed to do as he pleased so far as not interfering with the rights of others.

The laws are the more objectionable, because though ostensibly for the purpose of giving a rest-day, they are really originated and sustained by dogmatic religionists, for the purpose of enforcing their belief in the holiness of the day, and by cutting off all means of recreation and amusement, compel attendance at the churches.

It is all well to talk about a day of rest for the overworked toiler, but when he is forced to attend meetings and listen to average orthodox sermons, the day becomes the most wearisome of the seven.

C. S. T.: Q. What will become of all decarnated spirits and earth-bound spirits after this earth has passed out of existence—which it certainly will?

A. The zones of the Spirit-world, dependent on the earth, surround it, and are created or rather evolved from and by the sublimation which is the result of the processes of life. The time may come when the material is exhausted, and living beings no longer able to exist on the barren globe, which will remain like a wrinkled husk. Its fate is a matter of speculation. Will it fall to the central sun, uniting with the remains of other dead planets, to again ignite in a conflagration which will disperse the atoms, or will it remain as a necessary center to balance the system of zones?

By that remote age, we feel assured that the most earth-bound spirit will have become emancipated.

J. C. Conner: Q. Is it possible to receive slate-writings from persons who are in earth-life?

A. Such writings have been received, and without expressing an opinion on the possibility of one in the physical body being able to write on a slate through a medium, the most direct answer we can give is that in such instances the probabilities are that a spirit has assumed the name.

"Poems of Progress." By Lizzie Doten. In this volume, this peerless poet of Spiritualism may be read in her varied moods, "from grave to gay, from lively to severe." It is a book to be treasured and richly enjoyed by all who love genuine poetry, and especially by Spiritualists. The volume is tastefully printed and bound. Price \$1. For sale at this office.

"Woman, Church and State." By Matilda Joselyn Gage. A royal volume, of more than common intrinsic value. The subject is treated with masterly ability; showing that the church has and has not done for woman. It is full of information on the subject, and should be read by every one. Price \$2, postpaid.

strument mediumistic, should attempt to give the world a musical composition through him. Is it not plain that the result would be similar to that of his playing on the imperfect banjo when in this life? The complication of harmonious sounds must become interpreted by the narrow powers of the instrument. Communications are at rare times received fully sustaining their high claims, and these show the possibilities of a cultured mediumship which is cherished for its highest spiritual phase.

It may not be best, as exalted spirits regard it, to have fraud and deception made impossible. Our salvation from ignorance, and acuteness of understanding, come, not from ubiquitous guardianship, but from our own constant effort, and the more exacting our vigilance the stronger our growth.

Whole volumes might be filled with instances recorded where spirits have warned against danger, or revealed the perils of distant friends. But we ought not to complain of the rarity of such instances, while we do so little to establish the essential means of communication. To receive a telegram we must go to the receiving office, and there must be some one at the other end of the line, and we would regard anyone as foolish who would expect a message to come to him, miles away from an office, or if there was no one to send it.

There may be no spirit-friends taking sufficient interest to give personal communications; or, they may find themselves debarred from so doing by imperfection of the means furnished.

Mrs. John Bigelow, Mich.: Q. A clairvoyant described a rainbow over my head, with all the colors. The next morning she saw the same only it was just one color—dark crimson. Why this change?

A. The clairvoyant sees the aura or spiritual sphere emanating from everyone, differing and changing in color. For it is the pulsation of thought-waves, the colors of which are correlated with light-waves, in length and duration. The violet and pale blue are at the spiritual side, graduating toward the physical or earthly side through green, yellow, orange and red in countless shades, the dominant thoughts, feelings, aspirations, etc., giving the dominant color. Thus the color of the aura, or in spiritual beings their garments, is an unmistakable expression of character which allows of no concealment.

I. D. B. Dayton, Ohio: Q. Are Spiritualists in favor of a civil regulation of society by the enforcement of a legal rest-day?

A. While Spiritualists concede that it is best to have a day of rest, with scarcely a dissenting voice, they oppose all laws which would enforce idleness on that day. They would have everyone allowed to do as he pleased so far as not interfering with the rights of others.

The laws are the more objectionable, because though ostensibly for the purpose of giving a rest-day, they are really originated and sustained by dogmatic religionists, for the purpose of enforcing their belief in the holiness of the day, and by cutting off all means of recreation and amusement, compel attendance at the churches.

It is all well to talk about a day of rest for the overworked toiler, but when he is forced to attend meetings and listen to average orthodox sermons, the day becomes the most wearisome of the seven.

C. S. T.: Q. What will become of all decarnated spirits and earth-bound spirits after this earth has passed out of existence—which it certainly will?

A. The zones of the Spirit-world, dependent on the earth, surround it, and are created or rather evolved from and by the sublimation which is the result of the processes of life. The time may come when the material is exhausted, and living beings no longer able to exist on the barren globe, which will remain like a wrinkled husk. Its fate is a matter of speculation. Will it fall to the central sun, uniting with the remains of other dead planets, to again ignite in a conflagration which will disperse the atoms, or will it remain as a necessary center to balance the system of zones?

By that remote age, we feel assured that the most earth-bound spirit will have become emancipated.

J. C. Conner: Q. Is it possible to receive slate-writings from persons who are in earth-life?

A. Such writings have been received, and without expressing an opinion on the possibility of one in the physical body being able to write on a slate through a medium, the most direct answer we can give is that in such instances the probabilities are that a spirit has assumed the name.

"Poems of Progress." By Lizzie Doten. In this volume, this peerless poet of Spiritualism may be read in her varied moods, "from grave to gay, from lively to severe." It is a book to be treasured and richly enjoyed by all who love genuine poetry, and especially by Spiritualists. The volume is tastefully printed and bound. Price \$1. For sale at this office.

"Woman, Church and State." By Matilda Joselyn Gage. A royal volume, of more than common intrinsic value. The subject is treated with masterly ability; showing that the church has and has not done for woman. It is full of information on the subject, and should be read by every one. Price \$2, postpaid.

Right Living." By Susan H. Wixon. The author shows a wise practicality in her method of teaching the principle of ethics. She illustrates her subject with many brief narratives and anecdotes, which render the book more interesting and more easily comprehended. It is especially adapted for use in Children's Lyceum. In the hands of mothers and teachers it may be made very useful. Young and old will be benefited by it. Cloth \$1. For sale at this office.

"The Molecular Hypothesis of Nature." By Prof. W. M. Lockwood. Prof. Lockwood is recognized as one of the ablest lecturers on the spiritual realm. In this little volume he presents in succinct form the substance of his lectures on the Molecular Hypothesis of Nature; and presents his views as demonstrating a scientific basis of Spiritualism. The book is commended to all who love to study and think. For sale at this office. Price 25 cents.

Mansill's Almanac and Planetary Meteorology is now ready. Every farmer, every mystic, and every advanced thinker should have it. Price 25 cents. For sale at this office.

## An Editor's Testimony.

Another Editor Relates His Experiences.

ILLUSTRATING THE TRUTH THAT SPIRITUALISM IS ADVANCING.

I wish to add my testimony to the value of your magnificent paper as a missionary of the truth. I don't know whether you allow the relation of "experiences" as in an orthodox prayer-meeting, but I am mightily moved to give you a few facts.

I have lived for almost thirty-seven years, and up to three months ago, was a member of that great army of humanity which, utterly refusing to assent to the absurdities of the churches, had to be content in saying, "I don't know." Men and women are thinking more to-day than ever before, and consequently are compelled to reject the doctrines prepared for them by so-called Christianity. It is glaringly evident that the Bible as interpreted by the churches is a failure. Doctrines founded on proven error and with an only basis of evident fraud cannot suffice. Therefore, free minds are thinking and groping for the truth. This leads in too many cases to materialism and entire infidelity. Better this condition of a free and honest mind, however, than the slavery of a Christian falsehood based on "faith" in something preposterous and improbable, faith in something contrary to reason and common sense.

Early in the season Moses Hull gave two lectures here, and created a profound sensation and deep interest. The people here, as elsewhere, are ripe for revolt against demonstrated religious error. But Mr. Hull was compelled to leave when the harvest was just ripe for the sickle. The interest awakened, however, has brought about an engagement with Mrs. Mattie Hull, who begins a month's work here next Saturday. Near the end of her stay she will be joined by Mr. Hull, who will deliver at least two lectures before they go to Ontario.

Several of the prominent families of the town have been devoted Spiritualists, and there is an excellent leaven for a large loaf. We look forward to grand results.

Now a word personal. Up to the coming of Mr. Hull, neither Mrs. Harris nor myself had investigated the subject or given it special thought. We have never attended a seance, either public or private, or sat in a circle. Nevertheless Mrs. Harris has developed into a medium for communications of extraordinary power, and through her I have enjoyed numerous visits from several departed friends. She is a woman of frail physical health and frame, and for many years has had experiences for which she could not account. In a word, she "did not know what the matter was."

Since the communications began, however, all this is made plain. For months and years our spirit-friends have surrounded her with their influence, and at last they have opened a means of communication, much to their delight and joy.

Now, this is all we know of the Spiritualistic faith. We know nothing about it except these things that have come to us in our home; but it has given us happiness and spiritual rest and peace. Was ever a revelation on earth more substantial or comforting? I never believed a thing that was not proven, that I did not know. These things, so far as I have stated, are proven, and to that extent I believe. What the future has in reserve for our understanding I cannot say. We would be glad to correspond with enquiring friends anywhere for mutual education and advancement.

I hope I have not taken too much of your valued time. If so, you must pardon "the enthusiasm of a young convert." May the all-pervasive being permit the light to shine as to bring the masses of deluded humanity to the truth. I am, earnestly yours,

J. E. HARRIS,

Hardwick, Vt. Editor Gazette.

"We believe it was the Universalists, some fifty years ago, who made a place for her (woman) in the pulpit, the Unitarians afterwards extending to her similar privileges."—Part of an editorial about women under "A False Claim," in your issue of June 22.

Brother Francis, my Quaker ancestry or something else, urges me irresistibly to take issue with you in this statement, and to most decidedly lay claim to that high honor for the Quakers or Friends.

Although amongst the last, in their religious gatherings, to yield to promiscuous sittings in their religious worship, I think I am correct in asserting that, dating with the advent of George Fox—the founder of Quakerism—the women of the society were admitted to the pulpit and to talk and exhort in their religious assemblies, on an entire and equal footing with their brothers and fathers.

While I would give due credit to our Universalist and Unitarian friends for moving early in this matter, I cannot sit idly by and see the "meed of praise" taken from the people to whom it rightfully belongs.

Another thing: Many are claiming for their denominations the credit of pioneer efforts in the anti-slavery reform. This, also, belongs to the Friends. "Ever let the truth come uppermost, And ever let justice be done."

Nashville, Tenn. V. FELL, M. D.

"The Watseka Wonder." To the student of psychic phenomena, this pamphlet is intensely interesting. It gives a detailed account of two cases of "double consciousness," namely Mary Lurana Vennum of Watseka, Ill., and Mary Reynolds of Vennago county, Pa. For sale at this office. Price 15c.

"Religious and Theological Works of Thomas Paine." Contains his celebrated "Age of Reason," and a number of letters and discourses on religious and theological subjects. Cloth binding, 432 pages. Price \$1. For sale at this office.

"From Soul to Soul." By Emma Rood Tuttle. Lovers of poetry will find gems of thought in poetic diction in this handsome volume, where with to sweeten hours of leisure and enjoyment. Price \$1.50. For sale at this office.

"Mediumship and Its Development, and How to Mesmerize to Assist Development." By W. H. Bach. Especially useful to learners who seek to know and utilize the laws of mediumship and development, and avoid errors. Price, cloth, 50 cents; paper, 25 cents.

"The Ruins, or Meditations on the Revolutions of Empires; and the Law of Nature." By C. F. Volney. An old French classic, well worthy of the study of the philosophic and modern thinkers. Price, cloth, 75 cents; paper, 50 cents. For sale at this office.

"The Dead Man's Message," an occult romance, by Florence Maryatt. 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 Fountain of Life, or The Three-fold Power of Sex." By Lois Wais, broker. One of the author's most useful books. It should be read by every man and woman. Price 50c.

THE VERY STRANGE EXPERIENCE OF A MINISTER OF THE GOSPEL WHEN PREACHING TO TOWNS.

There was once a lonely village on a river in Ohio. The people were good and gentle, much owing to the influence of an excellent old clergyman—who had long lived amongst them. On the opposite bank of the river was a logging camp. The men who lived in this logging camp were as desperate, dissolute and savage as it is possible for hardened humanity to be. Sheer physical timidity on the one hand, contempt on the other, had prevented any intercourse between the village and the camp. A sense of the hopelessness of the task had kept the clergyman from trying the power of religion on the loggers, until a new saloon-keeper from the logging camp met the clergyman and persuaded him to preach to the desperadoes across the river, guaranteeing his bodily safety on the strength of the saloon-keeper's popularity.

When the clergyman reached the hall secured for the religious service in the camp he found a large but hostile congregation. As soon as the clergyman began his prayer, catcalls, hootings and profanity were heard on all sides. When these noises rose to a hubbub the clergyman exerted his voice and said firmly: "It will be impossible for me to proceed with this service unless order is restored." Instantly a sort of electric shock seemed to startle the men. The front bench, full of some particularly obstreperous men, seemed specially agitated and horrified. The men fell into groups, talking eagerly and breathlessly, and just as the crisis in their mood seemed about to be reached and they were about to fall upon the clergyman, the saloon-keeper hurried him away, got him into a conveyance in waiting and drove at all speed into the country.

When they could speak, the saloon-keeper said: "What tempted you to say that? Your life was in danger!" "It was what I meant to say," answered the clergyman. "I had anticipated this, and determined in advance to say what I did say. It will be impossible for me to proceed with this service unless order is restored." "What a statement should have made the kind of effect it did I cannot imagine." That is not what you said," exclaimed the saloon-keeper in amazement. "What you said was: 'James Owen, in two weeks' time your body will be taken from the river a drowned man!' and I heard it, and Jim Owen heard it, and all the boys heard it, for they all began talking about it at once." "Who is James Owen?" demanded the clergyman. "I said no such thing; and, furthermore, I do not know the name of one of the men in the congregation to-day." "James Owen is the ringleader of the whole gang, headed the disturbance to-day and sat with the toughest in the front row," was the dazed saloon-keeper's comment. A fortnight from that day a drowned logger was taken from the river, and the body was identified as that of James Owen.

I select the above from the New York Sun as an abstruse problem in psychics which will interest the readers of THE PROGRESSIVE THINKER.

—DIVINE WRIGHT.

SOME SENSIBLE TALK.

From an Unexplored Source.

THE TAMPA DAILY NEWS, FLORIDA, CONDEMNES THE ARREST OF WILL A. SHELTON.

The finger of scorn has been pointed at New Jersey, Tennessee and Arkansas for imprisoning Seventh Day Adventists for exercising their constitutional freedom in matters of conscience, but now Florida must hang her head in shame for an act of intolerance that will leave an indelible stain upon her fair escutcheon. By last night's mail the News received in pamphlet form the proceedings in a case instituted before the County Judge of Citrus County, C. M. Du Pree, against a spiritual medium of communication between the quick and the dead, Mr. W. A. Sheldon, and the dead, who is known as "The Spirit of Jacksonville," and who, by occupation, went down to Inverness, Citrus County, to take employment with the C. W. Snowden Manufacturing Co., whose mill is near that place. He failed to obtain the position, but his reputation as a medium had preceded him, and he was prevailed upon by a few citizens of Inverness and vicinity to remain a few days and give tests of his mediumistic powers in the furtherance of what they have a guaranteed right to believe to be the truth. And herein lies the gist of Mr. Sheldon's offending. The seances were so successful as to awaken a deep interest in them and to arouse the jealousy of the orthodox ministers and they set about concocting a scheme to break them up. After a ransacking of the papers, they found one in which to prosecute Mr. Sheldon, the most heinous charge they could bring against him was that he was doing the sleight-of-hand business without a license. The evidence showed that no admission fee was charged, that the business was done in a closed cabinet, and that the witnesses did not know a thing about it. Upon that overwhelming evidence Judge Du Pree committed Mr. Sheldon to the county jail, awaiting bonds for his appearance for trial. The trial will take place on the 1st of July, and Mr. Sheldon, who is a poor man, asks his brother and sister Spiritualists to aid him in his defense. The News has a constitutional right to believe Spiritualism to be humbuggery, and it exercises that right. But the full, but its sympathies go out strongly to any man who braves the ill-will and persecution of orthodoxy."—The Tampa Daily News, Florida, June 10.

"The Ruins, or Meditations on the Revolutions of Empires; and the Law of Nature." By C. F. Volney. An old French classic, well worthy of the study of the philosophic and modern thinkers. Price, cloth, 75 cents; paper, 50 cents. For sale at this office.

"The Dead Man's Message," an occult romance, by Florence Maryatt. 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 Fountain of Life, or The Three-fold Power of Sex." By Lois Wais, broker. One of the author's most useful books. It should be read by every man and woman. Price 50c.

## Did Not Know He Prophesied

THE VERY STRANGE EXPERIENCE OF A MINISTER OF THE GOSPEL WHEN PREACHING TO TOWNS.

There was once a lonely village on a river in Ohio. The people were good and gentle, much owing to the influence of an excellent old clergyman—who had long lived amongst them. On the opposite bank of the river was a logging camp. The men who lived in this logging camp were as desperate, dissolute and savage as it is possible for hardened humanity to be. Sheer physical timidity on the one hand, contempt on the other, had prevented any intercourse between the village and the camp. A sense of the hopelessness of the task had kept the clergyman from trying the power of religion on the loggers, until a new saloon-keeper from the logging camp met the clergyman and persuaded him to preach to the desperadoes across the river, guaranteeing his bodily safety on the strength of the saloon-keeper's popularity.

When the clergyman reached the hall secured for the religious service in the camp he found a large but hostile congregation. As soon as the clergyman began his prayer, catcalls, hootings and profanity were heard on all sides. When these noises rose to a hubbub the clergyman exerted his voice and said firmly: "It will be impossible for me to proceed with this service unless order is restored." Instantly a sort of electric shock seemed to startle the men. The front bench, full of some particularly obstreperous men, seemed specially agitated and horrified. The men fell into groups, talking eagerly and breathlessly, and just as the crisis in their mood seemed about to be reached and they were about to fall upon the clergyman, the saloon-keeper hurried him away, got him into a conveyance in waiting and drove at all speed into the country.

When they could speak, the saloon-keeper said: "What tempted you to say that? Your life was in danger!" "It was what I meant to say," answered the clergyman. "I had anticipated this, and determined in advance to say what I did say. It will be impossible for me to proceed with this service unless order is restored." "What a statement should have made the kind of effect it did I cannot imagine." That is not what you said," exclaimed the saloon-keeper in amazement. "What you said was: 'James Owen, in two weeks' time your body will be taken from the river a drowned man!' and I heard it, and Jim Owen heard it, and all the boys heard it, for they all began talking about it at once." "Who is James Owen?" demanded the clergyman. "I said no such thing; and, furthermore, I do not know the name of one of the men in the congregation to-day." "James Owen is the ringleader of the whole gang, headed the disturbance to-day and sat with the toughest in the front row," was the dazed saloon-keeper's comment. A fortnight from that day a drowned logger was taken from the river, and the body was identified as that of James Owen.

I select the above from the New York Sun as an abstruse problem in psychics which will interest the readers of THE PROGRESSIVE THINKER.

—DIVINE WRIGHT.

SOME SENSIBLE TALK.

From an Unexplored Source.

THE TAMPA DAILY NEWS, FLORIDA, CONDEMNES THE ARREST OF WILL A. SHELTON.

The finger of scorn has been pointed at New Jersey, Tennessee and Arkansas for imprisoning Seventh Day Adventists for exercising their constitutional freedom in matters of conscience, but now Florida must hang her head in shame for an act of intolerance that will leave an indelible stain upon her fair escutcheon. By last night's mail the News received in pamphlet form the proceedings in a case instituted before the County Judge of Citrus County, C. M. Du Pree, against a spiritual medium of communication between the quick and the dead, Mr. W. A. Sheldon, and the dead, who is known as "The Spirit of Jacksonville," and who, by occupation, went down to Inverness, Citrus County, to take employment with the C. W. Snowden Manufacturing Co., whose mill is near that place. He failed to obtain the position, but his reputation as a medium had preceded him, and he was prevailed upon by a few citizens of Inverness and vicinity to remain a few days and give tests of his mediumistic powers in the furtherance of what they have a guaranteed right to believe to be the truth. And herein lies the gist of Mr. Sheldon's offending. The seances were so successful as to awaken a deep interest in them and to arouse the jealousy of the orthodox ministers and they set about concocting a scheme to break them up. After a ransacking of the papers, they found one in which to prosecute Mr. Sheldon, the most heinous charge they could bring against him was that he was doing the sleight-of-hand business without a license. The evidence showed that no admission fee was charged, that the business was done in a closed cabinet, and that the witnesses did not know a thing about it. Upon that overwhelming evidence Judge Du Pree committed Mr. Sheldon to the county jail, awaiting bonds for his appearance for trial. The trial will take place on the 1st of July, and Mr. Sheldon, who is a poor man, asks his brother and sister Spiritualists to aid him in his defense. The News has a constitutional right to believe Spiritualism to be humbuggery, and it exercises that right. But the full, but its sympathies go out strongly to any man who braves the ill-will and persecution of orthodoxy."—The Tampa Daily News, Florida, June 10.

"The Ruins, or Meditations on the Revolutions of Empires; and the Law of Nature." By C. F. Volney. An old French classic, well worthy of the study of the philosophic and modern thinkers. Price, cloth, 75 cents; paper, 50 cents. For sale at this office.

"The Dead Man's Message," an occult romance, by Florence Maryatt. 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 Fountain of Life, or The Three-fold Power of Sex." By Lois Wais, broker. One of the author's most useful books. It should be read by every man and woman. Price 50c.

THE VERY STRANGE EXPERIENCE OF A MINISTER OF THE GOSPEL WHEN PREACHING TO TOWNS.

There was once a lonely village on a river in Ohio. The people were good and gentle, much owing to the influence of an excellent old clergyman—who had long lived amongst them. On the opposite bank of the river was a logging camp. The men who lived in this logging camp were as desperate, dissolute and savage as it is possible for hardened humanity to be. Sheer physical timidity on the one hand, contempt on the other, had prevented any intercourse between the village and the camp. A sense of the hopelessness of the task had kept the clergyman from trying the power of religion on the loggers, until a new saloon-keeper from the logging camp met the clergyman and persuaded him to preach to the desperadoes across the river, guaranteeing his bodily safety on the strength of the saloon-keeper's popularity.

When the clergyman reached the hall secured for the religious service in the camp he found a large but hostile congregation. As soon as the clergyman began his prayer, catcalls, hootings and profanity were heard on all sides. When these noises rose to a hubbub the clergyman exerted his voice and said firmly: "It will be impossible for me to proceed with this service unless order is restored." Instantly a sort of electric shock seemed to startle the men. The front bench, full of some particularly obstreperous men, seemed specially agitated and horrified. The men fell into groups, talking eagerly and breathlessly, and just as the crisis in their mood seemed about to be reached and they were about to fall upon the clergyman, the saloon-keeper hurried him away, got him into a conveyance in waiting and drove at all speed into the country.

When they could speak, the sal



## SEEKING LIGHT.

## To illuminate His Pathway.

IN WHICH HE ASKS SOME PERTINENT QUESTIONS WHICH HAVE ARISEN IN THE MINDS OF THOUSANDS.

TO THE EDITOR:—February 23rd, THE PROGRESSIVE THINKER contained an article by E. Bach, the caption of which was: "What Jesus Meant." Having read his article three times, I am constrained to ask Bro. Bach what he means? In his first paragraph, he tells us of people—he gives no names—who have burned midnight oil in search of truth concerning Jesus, and have arrived at the irrefutable conclusion that no such person ever existed. Further on he enlarges advanced Spiritualists. Will Bro. Bach please tell us what he means by advanced Spiritualists, and who they are?

Will Brother Bach admit that A. J. Davis, Cora L. V. Richmond, Hudson Tuttle and Dr. J. M. Peebles are among the advanced Spiritualists? Will he pronounce A. J. Davis a superstitious bigot? Davis is on record as a firm believer in Jesus Christ as the Savior of the world. Perhaps Davis ran out of midnight oil, or he might have arrived at other conclusions, in which case he would stand side by side with Brother Bach and the Statue of Liberty illuminating the world.

Dr. J. M. Peebles is another investigator who ran out of oil before reaching the conclusion that Jesus was a myth. What a pity! Had his spiritual brethren who boast so much of their honor and their magnanimity paid him for his lectures according to contract, he might have bought a few gallons of oil and thereby pursued his midnight delving into ancient lore, and shown that such men as Butler, Paley, Dick, Wesley, Channing, Edwards, Fox, Chalmers, Clark, Benson, Scott, Campbell, McKnight, Barnes, Mollvaine, and nearly everybody else—except Col. Ingersoll—were bigoted dupes believing in a nonentity.

Brother Bach wants us to go forward and leave the old book behind. Has he a substitute for the Ten Commandments? We have substituted the self-binder for the old-fashioned scribe, and the railway passenger-car for the stage coach of former times, but will Brother Bach provide for the world a substitute for the Ten Commandments? The reason I have for this, is the fact—and fact is what Brother Bach wants all of us to hold to—not long since an advanced spiritual investigator stated in THE PROGRESSIVE THINKER that not more than two out of one hundred spirit communications could be relied on as being true. That is what he says after thirty years of close investigation; he is not a church bigot, but calls himself a Spiritualist.

Brother Bach, please tell us how we are to arrive at the truth. Mrs. Richmond teaches reincarnation; Mr. Tuttle repudiates the doctrine. They are both advanced Spiritualists, and stand high as teachers. Which of the twins is right? One of them is in error. Tell me, dear Brother Bach, which one it is; I want to know so I can join with you in your little, but pertinent prayer found in your last article; which prayer begets and ends as follows: "Woe unto one who is instrumental in spreading falsehood or suppressing truth. There will be a day of reckoning, and may God have pity on such."

Did you intend that prayer for Cora or Hudson? It cannot include both their teachings on the subject of reincarnation. But as they both speak and write as the spirits control them, the prayer applies to the spirits out of the flesh, in which you remind me of the Catholic priests asking God to pity the souls in purgatory.

Circles are now formed and seams held to assist wicked spirits to escape their torments. The late Judge Edmunds engaged much in work of that kind. I am glad to see my Catholic and Spiritualist brethren getting so near together. The Psalmist says: "Behold how good and how pleasant it is for brethren to dwell together in unity."

But what does Brother Bach mean by his prayer? Does he mean to say there is a God who hears prayer, and answers prayer? God who exercises pity for those who happen to be in error—like Davis and Swedenborg, who taught the existence of Jesus, and that he was the Savior of the world? Do tell us, Brother Bach, whether or not you believe in a prayer-hearing and a prayer-answering God.

If you do believe in the existence of such a being, wherein do you differ from the orthodox church? If you do not believe in him, why did you make that little prayer? For mine you, that prayer recognizes a God who hears and answers prayer. Here again you are orthodox. But how came you to call on God to pity the erring? How came you to know that there is a God? Have you seen him at any time? or have you demonstrated his existence by mathematics or other science? Do you walk by faith?

The doctors declared mesmerism a humbug; but when they could hold out no longer they called it "Hypnotism." But they have never been able to show wherein hypnotism differs from mesmerism.

Spiritualists generally deny the existence of a personal devil that goes up and down the earth like a roving lion seeking whom he may devour. But mark you, they all teach that there is an innumerable host of wicked spirits who are seeking to drag you down—not to hell, for they don't believe in such a place—but to some other place of torment, nowhere laid down on the maps of earth or heaven.

This Diakka country described by A. J. Davis—who seems to have visited it—is a large country where the spirits of brainy bad men go when they shuffle off their mortal coil. It would not do to call this Diakka country hell, for that would sound orthodox. Neither will it do to call it purgatory, and its wretched inhabitants prayer for such words as all sound orthodox. We must keep away from orthodox as the doctors keep away from mesmerism, but uphold hypnotism.

It is sinful to play on the fiddle, but it is all right to play on a violin. Now, who says there is nothing in a name? Finally, I congratulate Brother Bach on the rapid progress he is making towards good old John Calvin orthodoxy. He don't believe in prayers, but in invocations; nor in hell, but in Diakka; nor in heaven, but in spheres where those who were good on earth go when they die. When a man knows or believes there is a God, and he believes Him to be a prayer-hearing and a pitying God—and in

view of a time of reckoning begins to call on him to pity his erring brethren, he is nearly up with Dr. Peebles, and will soon be ready to take membership in all the orthodox churches in the land, not excepting the Hardshell Baptist.

Let me say that I have been a church-member for more than forty years, and all that time have been a close investigator of the phenomena of Spiritualism. A visit to May Bangs, over a year ago, convinced me that there are invisible intelligences around and about us. But how am I to know for a certainty that the spirits communicating with me in Miss Bangs' parlor were those whom they claim to be, for all admit the world is full of lying spirits. With all the frauds and exposures known to exist, I cannot be made to believe that May Bangs practiced a fraud on me. Of the phenomena I am convinced; but the teachings of so-called "advanced Spiritualists" are so contradictory that no rational man can accept all, or even half of them.

Many Spiritualists have denied the existence of God and Christ, their phrenological bump of veneration has led them to deny Col. Ingersoll. The Colonel takes more stock in Spiritualism than he does the God of the Bible; and why it is that Spiritualists are everlastingly eulogizing the old ex-demonstrator who upheld human slavery as long as it had an existence in this country, is a mystery that I cannot understand.

Even THE PROGRESSIVE THINKER keeps a number of wood-cuts which it prints periodically, exhibiting the Colonel in his most striking attitudes when throwing mud at the Bible. What has Ingersoll done for humanity? Why, says a Spiritualist, he has done more to break the bonds of superstition and ignorance than all the preachers in the land. "He has kicked hell clear out of existence, and given unbounded freedom to millions of his fellow-men." Yes, and if he could succeed in kicking all the policemen, sheriffs, United States marshals, Pinkerton detectives, and jailors out of existence, he would give unbounded freedom to millions more. When Ingersoll commenced his writing and lecturing there was—according to a late editorial in THE PROGRESSIVE THINKER—about one person in prison for each three thousand inhabitants. There is now one for each eight hundred of our population. Now, if Ingersoll and Spiritualism are overturning the Bible superstition, and giving freedom to the world, how is it that crime vice so rapidly on the increase? Will Brother Bach, Brother Francis or Col. Ingersoll please answer?

JACOB BECK.

## A Bigoted Preacher.

HE THINKS THAT SOME EMINENT DIVINES ARE INCARNATE DEMONS, AND WISHES THEM A HOT BERTH.

Rev. W. Earle, an Anglican clergyman, recently wrote a book, in which he spoke very harshly of dissenters. The Greenock (Scotland), Telegraph having criticised his views, Mr. Earle writes as follows to the editor:

"Luther and Knox and Wesley, and all men like them, who opened the door for the sheep to leave the fold, must now have a hot corner. I could not believe that such incarnate demons are in heaven. All who oppose my book are enemies to the happiness of Christendom. Woe betide the papers which go against my book. In doing so they are going against God. I can hardly help wishing a hot berth to all nonconformists, after they leave this world; if they persistently refuse him that preacheth. Let the Scottish people burn the effigy of Knox—from north to south, from east to west."

The above item from the Sunday Inter Ocean, shows more wicked and venomous clerical egotism and intolerance than anything we have seen for some time. Luther opened the door to let the sheep leave the Catholic fold. Why should an Anglican Protestant complain of that?

Knox was a lion of the Scotch covenanters, and if he were in the position he once occupied he would make but one mouthful of Mr. Earle.

Wesley was a medium, and one of the best men that ever lived. He was the Moses of Methodism, and opened the door for the sheep to leave the fold of the established "Anglican" church, and enjoy the freedom of truth, as taught by their spiritual leader. We do not wonder that Mr. Earle's wrath is kindled against Wesley; but what is he going to do about it? He can never provoke the Scottish people to burn in effigy, the hero of the Scottish reformation; and as for Wesley, and all the rest of the nonconformists whose lives he relegates to a hot berth after they leave this world, it will be to Mr. Earle the surprise spoken of by his more spiritual discerning Anglican brother, Dr. Motterley, at the World's Parliament of Religions, when he shall see the objects of his bitter hatred so far advanced in Spirit-life that he cannot approach them, and himself compelled, by inexorable law, to begin and work out his own salvation.

Could anything exceed the human (inhuman) monstrosity that calls such men as Luther, Knox and Wesley, incarnate demons? It is the same spirit that treated the man of Nazareth in a similar manner, and who entered "The publicans and harlots enter into the kingdom of heaven before you."

THE ARABIA OF NATURE; OR LAWS AND HISTORY OF CREATION.

A few copies of the English revised edition remain. Price \$1 postpaid.

WHAT IS SPIRITUALISM, HOW TO DEVELOP MEDIUMSHIP, FORM CIRCLES, etc. (2,700 sold).

Price, single copy 5 cents; \$1.25 per 100.

SECRETS OF THE CONVENT. Beautifully bound. Price 30 cents, postpaid.

Address HUDSON TUTTLE, Berlin Heights, Ohio.

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

"Voltaire's Romances," translated from the French. With numerous illustrations. These lighter works of the brilliant Frenchman, and invincible enemy of the Catholic Church, are worthy of wide reading. Wit, philosophy and romance are combined, with the skill of a master mind. Price \$1.50. For sale at this office.

## A JOURNALIST'S VIEW.

CONTINUED FROM PAGE 8.

through brick-kills (II. Sam., xvi-21). I have never met, nor become acquainted with any such mediumistic characters as the above-described "chosen vessels" for the revelations of God to man. True, I never hunt for thorns, but rather for roses, and I prefer contemplating the good, the beautiful and the true of to-day, rather than the characters of those ancient "chosen vessels" for divine revelations.

"Another objection" urged against Spiritualism was that there were misstatements, by spirits, and there were returning "lying spirits." Quite likely, and I know of only one way to stop it, and that is for this world to stop sending so many liars over there into spirit-life. The leopard cannot change his spots at once. Habits linger for a time. It is barely possible that if Brother Kipp, the eloquent, should go into spirit-life right now, he might return as an accusing spirit, for again last night, making his pulpit a safe arena against correction, he falsely accused Andrew Jackson Davis of being "the apostle of free love."

In consonance with the law that like attracts like, honest, conscientious and truthful persons generally get truthful communications. All messages must be tested, however, by reason and man's highest judgment. There's but one infallibility in the universe, that is God. Those who wish to know about "lying spirits" in Bible times should read I Kings, xvi-21, 22, 23, and get Brother Kipp to explain why the Lord put a "lying spirit into the mouth of all his prophets."

"Great stress was laid upon the fact, the admitted fact, that there were contradictions in spirit communications—and how could it be otherwise, they occupying as they do, higher and lower spheres of existence. Dying does not make a semi-idiot a philosopher; nor a bigot a broad-minded, royal-souled saint. Spirit life agrees to the fact that they are spirits, once they are in spirit-land—agree that they know each other over there—agree that progress is a law of Spirit-life—agree that sin brings punishment—agree that happiness is based upon holiness—that immortality is a blessed truth—that love is immortal and memory undying."—Page 41.

"Spiritualism—the higher Spiritualism with its one Father in Heaven; with its brotherhood of man; its living ministry of spirits; its paternal chastisements for wrong-doing; its open heart to all reformers; its comforting words to the disheartened; its cheering voice to the mourner; its backward glances and musical whisperings of love from those who have crossed the crystal river and put on immortality—this Spiritualism I repeat, is one with absolute truth. Choose ye this day therefore which you will accept, Presbyterianism or Spiritualism—which?"—Page 51.

The Doctor is receiving quite a flood of letters from along the Pacific coast in appreciation of his review of this Presbyterian priest, and here is an extract from a letter just received from that eminent attorney and scholar of Hyde Park, near Boston, Alfred E. Giles. He says:

"I have received the Prologue, and glanced through the first and second lectures. My sympathies are awakened for Rev. Dr. Kipp! Is he alive? If not, is there to be an inquiry? The next time (if that ever occurs) that he shall lay himself out to lecture against Spiritualism, I surmise that he will carefully and cautiously look around, and make sure that no one by the name of Peebles be likely to hear of or to answer it. When an honest brave man is thoroughly whipped, he is not ashamed to own up and admit the fact. But a mean man will lay low till his victor has departed."

The Spiritualists Lyceum in this city has adjourned over the summer season. San Diego prints a weekly Spiritualist newspaper, edited and published by Mr. E. S. Green. It is called the "Herald of Light." There are three papers of this kind printed on the Pacific Coast, now, in my opinion, from my experience in the newspaper business, will find early graves, although I hope to the contrary.

JOHN A. BURROUGHS.

San Diego, Cal.

"Encyclopedia of Biblical Spiritualism; or a Concordance of the Principal Passages of the Old and New Testament Scriptures which prove or imply Spiritualism; together with a brief history of the origin of many of the important books of the Bible." By Moses Hull. The well-known talented and scholarly author has here embodied the results of his many years' study of the Bible in its relations to Spiritualism. As its title denotes, it is a veritable encyclopedia of information on the subject. Price \$1. For sale at this office.

A new edition of "Three Sevens," by the Phelon's, is just issued. The May Arena says: "The gist of such books as Dr. Phelon's 'Three Sevens,' and other works descriptive of or alluding to the various occult societies, which seem to have existed for ages, has never, until recently, been said so openly and plainly that 'he who runs may read.'" Cloth, \$1.25, postpaid. For sale at this office.

"Temple Talks," by one of the Magi, Vol. 1, are a series of lectures, delivered through trance, by an ancient Egyptian Master of Wisdom, who is a member of the Hermetic Brotherhood. They are the most able and earnest presentation of the higher spiritual philosophy on such topics as "Power of the Will," "Mesmerism," "How to Control the Elements," "Man Thinks He is," "What Man Really is," etc. The book is really a text-book for suggestion, meditation and spiritual growth. Price in stiff cover \$1.25. For sale at this office.

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

True friends visit us in prosperity only when invited, but in adversity they come without invitation.—Theophrastus.

## SPECIAL ADVERTISEMENTS.

Do you see the testimonials written by people who have been cured of various diseases by Hood's Sarsaparilla? They point the way for you! You need a good medicine.

Hood's Pills cure all liver ills, relieve constipation and assist digestion. 25c.

**A Good Offer.**  
Dr. J. R. Craig, California's well-known and successful clairvoyant physician, will diagnose the most difficult and complicated diseases without leading symptom, age, or sex. Address in own handwriting, with 4 stamps for reply, Dr. J. R. Craig, 1525 Market street, San Francisco, Cal.

**What Those Say Who Have Used Melted Pebble Spectacles and Remedies.**  
Received your spectacles. They fit my eyes perfectly. The Magnitized Compound and Spectacles have strengthened and improved my eyesight. Sincerely yours, MRS. M. G. PETERS, Fall Brook, Cal.

Additional testimony: Moses and Mattie E. Hull, 29 Chicago Terrace, Chicago, Ill.; M. Washburn, Boulder, Colo.; B. Hecker, 2223 S. Broad street, Philadelphia, Pa.; T. P. McVain, Grand Blanc, Mich.; Jennie B. Hagan Jackson, Grand Rapids, Mich.; Mary D. Bell, 105 3rd ave., Newark, N. J.

Mothers will find "Mrs. Winslow's Soothing Syrup" the best use for children while teething. An old and well tried remedy.

## A WONDERFUL OFFER.

BY—  
**DR. W. F. LAY,**  
CLAIRVOYANT.

One of the most successful healers and diagnosticians living. The doctor has letters from all over the United States, Canada, Australia and Europe, telling of the marvelous results, after all hope is exhausted, has been accomplished by his treatment. Nervous and chronic diseases of every kind, and all ailments of men and women, are cured by the aid of his wonderful and extraordinary power.

The doctor has never failed in a correct diagnosis of any case, many times it being cases that had baffled the most renowned physicians, but was readily cured through his wonderful clairvoyant and clair-audient powers.

Each case receives the attention of himself and hand, and remedies for each individual case. Send three 2-cent stamps, look of hair, age, sex and one symptom and by return mail you will receive a full and accurate diagnosis of your case and any advice regarding it. Through personal account of his marvelous success the doctor graduated in a regular school, therefore being an M. D.

Senders who have failed to find relief try once and be convinced of Dr. Lay's power and ability. Address DR. W. F. LAY, Box 66, Louisville, 1901.

## A TEST FOR YOU

By Michigan's Most Successful Clairvoyant

If sick, send a cent in postage, a lock of your hair, name, age and sex, one leading symptom and I will give you a Clairvoyant diagnosis of your disease FREE. If you desire a full and complete diagnosis, send me three 2-cent stamps, 12 years as a successful Clairvoyant. Address, J. C. BARNETT, Box 20, Grand Rapids, Mich.

29

## TWO IN ONE

A COMBINATION OF  
"The Question Settled" and "The Contrast" into one Volume.

BY MOSES HULL.

This highly instructive and interesting work is a combination into one volume of two of Mr. Hull's splendid works. By this arrangement the cost is reduced, and the reader is enabled to secure the two books separately, or together, as he may prefer. The books are bound in cloth, and contain a full and complete diagnosis of your case and any advice regarding it. Through personal account of his marvelous success the doctor graduated in a regular school, therefore being an M. D.

Senders who have failed to find relief try once and be convinced of Dr. Lay's power and ability. Address DR. W. F. LAY, Box 66, Louisville, 1901.

29

## TO-MORROW OF DEATH.

BY LOUIS FIGUIER.

Translated from the French.

THE TOMORROW OF DEATH was written to develop the idea of the principle of the permanence of the human soul after death, and its reincarnation in a new body, or being, which is the subject of the book. The author, Louis Figuiere, is a Frenchman, and his work is a masterpiece of logic and reasoning. It is a book that every one should read, and it is a book that every one should have on their shelves. It is a book that every one should read, and it is a book that every one should have on their shelves. It is a book that every one should read, and it is a book that every one should have on their shelves.

Price \$1. For sale at this office.

Price \$1. For sale at this office.

Price \$1. For sale at this office.

Price \$1. For sale at this office.

Price \$1. For sale at this office.

Price \$1. For sale at this office.

Price \$1. For sale at this office.

Price \$1. For sale at this office.

Price \$1. For sale at this office.

Price \$1. For sale at this office.

## SPECIAL ADVERTISEMENTS.

Do you see the testimonials written by people who have been cured of various diseases by Hood's Sarsaparilla? They point the way for you! You need a good medicine.

Hood's Pills cure all liver ills, relieve constipation and assist digestion. 25c.

**A Good Offer.**  
Dr. J. R. Craig, California's well-known and successful clairvoyant physician, will diagnose the most difficult and complicated diseases without leading symptom, age, or sex. Address in own handwriting, with 4 stamps for reply, Dr. J. R. Craig, 1525 Market street, San Francisco, Cal.

**What Those Say Who Have Used Melted Pebble Spectacles and Remedies.**  
Received your spectacles. They fit my eyes perfectly. The Magnitized Compound and Spectacles have strengthened and improved my eyesight. Sincerely yours, MRS. M. G. PETERS, Fall Brook, Cal.

Additional testimony: Moses and Mattie E. Hull, 29 Chicago Terrace, Chicago, Ill.; M. Washburn, Boulder, Colo.; B. Hecker, 2223 S. Broad street, Philadelphia, Pa.; T. P. McVain, Grand Blanc, Mich.; Jennie B. Hagan Jackson, Grand Rapids, Mich.; Mary D. Bell, 105 3rd ave., Newark, N. J.

Mothers will find "Mrs. Winslow's Soothing Syrup" the best use for children while teething. An old and well tried remedy.

29

29

29

29

29

29

29

29

29

29

29

29

29

29

29

29

29

29

29

29

29

29

29

29

29

29

29

29

29

29

29

29

29

29

29

29

29

29

29

29

29

29

29

29

## SPECIAL ADVERTISEMENTS.

Do you see the testimonials written by people who have been cured of various diseases by Hood's Sarsaparilla? They point the way for you! You need a good medicine.

Hood's Pills cure all liver ills, relieve constipation and assist digestion. 25c.

**A Good Offer.**  
Dr. J. R. Craig, California's well-known and successful clairvoyant physician, will diagnose the most difficult and complicated diseases without leading symptom, age, or sex. Address in own handwriting, with 4 stamps for reply, Dr. J. R. Craig, 1525 Market street, San Francisco, Cal.

**What Those Say Who Have Used Melted Pebble Spectacles and Remedies.**  
Received your spectacles. They fit my eyes perfectly. The Magnitized Compound and Spectacles have strengthened and improved my eyesight. Sincerely yours, MRS. M. G. PETERS, Fall Brook, Cal.

Additional testimony: Moses and Mattie E. Hull, 29 Chicago Terrace, Chicago, Ill.; M. Washburn, Boulder, Colo.; B. Hecker, 2223 S. Broad street, Philadelphia, Pa.; T. P. McVain, Grand Blanc, Mich.; Jennie B. Hagan Jackson, Grand Rapids, Mich.; Mary D. Bell, 105 3rd ave., Newark, N. J.

Mothers will find "Mrs. Winslow's Soothing Syrup" the best use for children while teething. An old and well tried remedy.

29

29

29

29

29

29

29

29

29

29

29

29

29

29

29

29

29

29

29

29

29

29

29