

The Progressive Thinker.

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SATURDAY, NOV. 21, 1896.

A Gross Misrepresentation.

How strange that the average politician is always prating about the good government God has given us, and the means he has provided for its preservation. Rev. E. A. Orr, of this city, in his discourse on the eve of the late election, is reported in the Chronicle to have said:

"God has given the people a peaceful weapon, the ballot, and has, by education and agitation, awakened them to the consciousness of their power and their duty."

Nothing can be more false. For ages the church taught God gave nations kings. They were anointed, or, in Christian language, were christened kings by the priests, under the absurd pretense of being agents of God. The two powers—priest and king—ruled the people, whose province it was to obey. Republics and self-government disappeared with the rise of Christianity, and monarchical governments reigned supreme. The American revolution was commenced with no expectation of arraying itself against the throne. It was the son of Thomas Paine, the author of that revolution, who insisted that the people should cease to rely upon heaven's aristocracy for a government, and set up one of their own wherein the ballot should be king. His "Common Sense," written on drum-heads, by camp-fires, between long marches, was published in January, 1776, and was the first open assault in America, or in the Christian world, upon a monarchical government. Edition after edition followed in rapid succession. It was read, by order of Washington, to the soldiers in the field; it was discussed by them at the mess table; it entered nearly every mansion, farm house and log cabin in all the land, and paved the way for the immortal declaration of July 4th, following which, though contrary to the masterly mind of Thomas Jefferson, was unquestionably drafted by the more brilliant Paine.

God's representatives, the clergy, opposed Paine's positions. They taught that all governments were from God. "The powers that be," they said, "are ordained of God." They resisted the contemplated new government at every step, and the more prominent clergy fled the country, among whom was John Wesley, founder of Methodism, and Rev. Samuel A. Peters, of the Church of England, both of them misrepresenting and falsifying the condition of the country. The priestly hatred of Paine then took root, whose work, says Botta, the Frenchman, in his History of the War of the Revolution, Vol. I, page 343, "was one of the most powerful instruments of American independence." It culminated when his Age of Reason, his legitimate outgrowth of his political writings, was given to the world some two decades later.

No, it was not God who gave freedom the ballot. It was wrested from kings, sustained by priests, on many a gory battlefield, by the strong arms of the people, and is a gross lie to credit it to any other source.

From the very inception of our government, with the ballot at its base, priestcraft has been struggling to crowd God into our fundamental law. Unwilling to concede to the fathers of the Republic the credit of their due, they are trying to make a lie what Rev. Mr. Orr claims; but we trust that period is very distant when a hierarchy shall succeed "a government of the people, by the people and for the people."

A Paleontological Relic.

"The fossil remains of a hog have been recently discovered in the 'Bad Lands' by an expedition led by Professor J. E. Todd, State Geologist of South Dakota, and are said to prove that the animal must have been here long before a medium-sized elephant."—New Item.

Those "Bad Lands" of the Northwest, through their fossil remains, have thrown a world of light on prehistoric history. Some few species, as the horse, seem to have been dwarfs compared with their present size, but the great mass of animals have deteriorated in stature.

Does the general reader comprehend the significance of these fossils, bones metamorphosed into stone? They tell of a long distant age when those Bad Lands were covered with a dense flora and fauna, drawing their nourishment from a rich alluvial soil. They tell of a submergence, when all those now elevated plateaus were depressed, and became the bed of a mighty ocean, over which it rolled its flood, while the monsters of the deep sported on its waves, or crawled along its slimy bed. They tell of an upheaval, after perhaps millions of years; of a receding of the waters; of the adaptation of the country to the support of a new form of life; of man dwelling in the rocks, finding fossilized forests buried in the sand, or encased in stone, and the bones of animals who lived in those forests, and roamed at will undisturbed by man, changed into stone, and those stonemasons with much labor and expense, filling the great museums of the world with a revised and corrected history of creation.

Multitudinous Myths.

The myths of the past were not limited to the false in history, the deceptive in biography, or the errors in philosophy. They were equally misleading in the physical world. Those errors gave rise to false systems of theology. Though myths fade away under the light of true knowledge, the deductions founded on a misconception of facts remain for ages after. The origin of evil, as taught by the church, was built on the conception of an almost infinite Devil. Though belief in the latter has mostly disappeared, as has the empire over which he presided, yet portions of the old faith built on the fictions of ignorance and superstition still survive. The geographical student of two to three generations ago read:

"Norway is remarkable for the maelstrom, a dreadful whirlpool which draws in ships and even whales, from a distance of many miles."—Littell's Living Age.

This gigantic whirlstream is illustrated in the school book from the extract is made, and represents the revolving waters, tunnel-shaped, into which a ship had been drawn, its stern about disappearing in the awful vortex. Long years have passed since the impressions were made on the writer's youthful mind of that depression in the sea. It was recalled by the reading of a recent very interesting pamphlet, wherein this whirlpool was presented to illustrate a point. The author says:

"It is caused by an opening in the floor of the ocean, through which the water runs, and as it runs towards the outlet from all directions, approaching and crowding toward the center, it impinges on itself, and this impingement forces it into a revolving motion in the direction given by the strongest inflow."

We beg to assure our friend, the author, that he was misled by his early teaching regarding this "opening in the floor of the ocean." It was a fiction of the early navigators who visited the Lofodon Islands, a misrepresentation which science has long since disproved. Says the American Cyclopaedia:

"This whirlpool is produced by the current that rushes in and out of the Great Fjord, which lies between the Lofodon Isles and the west coast of Norway."

The facts are: The channels between two islands and the main land are narrow and tortuous, and generally of great depth, giving immense force to the tidal currents, ebbing and flowing every six hours, which the uncultured seamen who ventured to enter these northern seas mistook for a whirlpool. They supposed there was a hole in the flat earth through which the waters of the ocean were discharged to the unknown regions below, a mighty sewer, if the reader pleases, where the excess of water let down from the "windows of heaven" and borne away by the rivers to the ocean, was carried off, preventing the continents from being overflowed. When the earth was proved a globe, and the "windows of heaven" were proved a myth, and the interior of the earth was demonstrated to be a solid mass, the drainage of the ocean, other than is carried on by evaporation, was relegated to the myth-makers, who constructed a flat earth resting on pillars, as the Bible tells it, and as ignorant churchmen still insist is the way it is supported.

In every domain of knowledge he who builds a belief on the teachings of the Bible, or deductions therefrom, finds himself at fault.

Celestial Visitors.

Three comets are reported in the heavens, each advancing on the earth at an enormous speed, estimated at one million miles an hour. Two of these erratic visitors are well known, but the third is a stranger. What devilry he may be up to we can't know till his nearer approach.

Our elderly readers will remember the comet which put in an appearance in the spring of 1843, with a fiery tail of 108,000 miles in length, stretching nearly across the visible heavens. Wm. Miller, the inventor of the Millerites, had predicted several years before a general wind-up of all things terrestrial in April of that year. About the first of March the tail of the dread messenger of heavenly vengeance absolutely entered the earth's orbit. Miller's interpretation of the prophecies was at a premium, but before the day of the grand wind-up Mr. Comet, with his elongated tail probably between his teeth, took his departure, and soon after was no longer a system.

The new visitors come unheralded, and their mission is unknown. Now for another bull from the Pope bidding the comet to keep outside of his dominions, and the Adventists may as well revise their predictions and fix another time in the near future for the general conflagration.

Merited Compliments.

Samuel P. Putnam, Esq., President of the American Secular Union and Free-thought Federation, tells in the New York "Truthseeker" of his having addressed the National Convention of Spiritualists, at Washington. He says: "I enunciated in brief order the 'Demands of Liberalism,' and they were in harmony with the spirit of the meeting. The Spiritualists are our allies in the great battle for human freedom. The question of the length of life is a minor one compared to the question as to the quality of life. Immortal or not, we desire to be free. Modern Spiritualism has been a powerful opponent of priestcraft, and has given hope to man instead of fear. On this side the grave our ranks are together for liberty, for justice, for humanity. I find staunch supporters of secular government in President Harrison D. Barrett, Secretary Francis H. Woodbury, Mrs. Cora L. V. Richmond, Moses Hull, and many others of the rank and file of the Association. In our future contests with ecclesiastical biggry I feel sure these friends will be our co-workers, faithfully to the end, as they were last winter in the halls of Congress."

Coming to Their Senses.

The courts are clearly partaking of the spirit of the age, and are slowly coming to their senses. Charles Benning was prosecuted at Fond du Lac, Wis., for Sabbath-breaking, by threatening grain on Sunday. The defendant claimed it was an absolute necessity, as the grain was over-ripe, and rain was threatened. Both district attorney and court agreed no offence was committed, and the case was dismissed. Churches want God, Jesus Christ and the Bible in the Constitution to cure all such defects in legislation.

THE PROGRESSIVE THINKER.

A Review of the Situation Present and Past.

Election now is over, and people generally can commence thinking about something besides the various vexed questions connected with politics, and the election of a presidential candidate. During this year of intense excitement and hard times, many people have forgotten that THE PROGRESSIVE THINKER has an existence, and that it is the largest paper published to-day in the interests of Spiritualism. Any one who carefully and critically examines its pages can see at once its cosmopolitan character, and the important part it is playing in the great reformatory movements of the day.

In order to fully realize the full extent of THE PROGRESSIVE THINKER's claims to recognition on the part of Spiritualists, place it by the side of any other dollar Spiritualist paper, and then you will see the merit of its claims to being the leading Spiritualist journal in the United States. Without any intention or desire to disparage the work that other papers are doing, THE PROGRESSIVE THINKER has stood forth from the

AN ENTIRELY NEW PROGRAMME.

One of Great Importance to Spiritualists—It Will Be Announced at an Early Date.

start as the one unique representative of sterling, unflinching honesty and integrity in business transactions, built up through untiring industry, without the aid of a "syndicate" or "backer," and without squandering the hard-earned money of stockholders.

THE FALL AND WINTER CAMPAIGN.

The fall and winter campaign of THE PROGRESSIVE THINKER will be especially brilliant; its pages will be check full of matter that every Spiritualist should be familiar with.

A MOST LAMENTABLE FACT.

It is a lamentable fact that not one Spiritualist in three hundred takes a Spiritualist paper of any kind. The prepaid circulation of all the Spiritualist papers combined, outside of THE PROGRESSIVE THINKER does not exceed probably 15,000—a fact to be deeply regretted. Just think of the great mass of ignorance in our ranks in reference to this great movement. Not one out of twenty-five of those who actually attend Spiritualist meetings ever patronize the Spiritualist papers. Ask one of them if he saw the magnificent address of President Barrett to the National Convention, and he will open his mouth, stare around, and will not know what you mean. Ask a few more questions and you will learn his superlative ignorance of what was done at the National Convention at Washington. This is the actual condition of the great majority of Spiritualists, who will patronize no Spiritualist paper, to the extent even of two cents per week.

IS THE STATUS OF SPIRITUALISM CHANGING?

The fact that the Spiritualist dollar press is languishing like sick kittens, outside of THE PROGRESSIVE THINKER (and it has nothing especially to brag of), does not strike a "heathen," (one who rejects Spiritualism) as a very favorable omen, nor does it look well for Spiritualism generally. The Old Better Way, of Cincinnati, flourished along with "bright prospects" continually before it, but never reached. With one magnificent swoop it changed its name to Light of Truth, repudiated the stockholders who aided in building up the subscription list, and with glaring headlines, announced its "bright prospects," which, too, have never been attained, and it went right along losing money, until in order to get other "bright prospects," it moved to Columbus, Ohio, having discharged C. C. Stowell, as unworthy of the position of editor, thus sustaining in all respects the opinion of THE PROGRESSIVE THINKER in regard to that individual. The paper has never been self-sustaining.

ANOTHER DEPLORABLE EXAMPLE.

The grand old Religio Philosophical Journal, which had a circulation under S. S. Jones, of 25,000, dwindled down to a circulation of about 1,500, and eventually fell into the hands of an excellent man, Mr. Newman, and finally drifted to California for recuperation, where its proprietor did not have money enough to move it from San Diego to San Francisco. There are several other little Spiritualist papers, as diminutive in circulation as they are in size.

ANOTHER SPECTACLE IN DEED.

It is sad to think of the pauper-like condition of the patronage of some of the Spiritualist papers—"fair prospects" before each one constantly, but which do not seem to be ever realized. Who is to blame for this sad, deplorable condition of one feature of Spiritualism? Spiritualists themselves? In the case of Light of Truth, however, its loss would have been lighter if it had not been for the grossest mismanagement and incompetency. Each Spiritualist paper should have a circulation of 15,000, and thus strengthened, it could do the work of the angel-wind. But as there is only one Spiritualist in three hundred who will subscribe for a Spiritualist paper, it is amusing to see the competitors of each paper trying to get that subscriber.

THE IMPORTANT QUESTION.

Why has THE PROGRESSIVE THINKER prospered somewhat ever since its first issue? If you will visit 400 La Salle street, you can readily understand that there is a combination of circumstances surrounding it, and which attended its birth, that cannot be found elsewhere in the United States. In the first place, you will see a plant worth \$30,000, all paid for, and all tributary to THE PROGRESSIVE THINKER. But that is not all. There are other circumstances possessed by no others that combine to make the paper what it is. This paper will receive no gifts or donations, and in that respect it is unique, and is the one paper that Spiritualists should take special pride in sustaining.

ANOTHER IMPORTANT FACT.

THE PROGRESSIVE THINKER has always adhered to the prophying system. The plan of sending out a paper after the time paid for has expired is, in every respect, unbusinesslike, and no Spiritualist paper has ever permanently prospered that had adopted that method. Sooner or later it dies. It may have "fine prospects," before it, but never attained. It may print a picture of a rented building, of a Morgenthaler Linotype Machine which it does not own, and in soft, winding words speak again, for the twentieth time, of "fine prospects," which in the end will probably crumble to the dust, as they have heretofore.

A DUTY YOU OWE THE PROGRESSIVE THINKER.

The status, past and present, of THE PROGRESSIVE THINKER, commends itself to every Spiritualist. They should go to work at once to increase its list, and thereby extend its influence for good. Get your neighbor to subscribe for it. See to it that those who do not already take THE PROGRESSIVE THINKER subscribe for it, and thus sustain it on its present prosperous basis. It is the only dollar paper published in the United States that has been self-sustaining. See to it, Spiritualists, that it remains in that fortunate condition.

A SPIRIT USES A TYPE-WRITER.

LAWS GOVERNING SPIRIT MANIFESTATIONS.

INTERCOMMUNION BETWEEN THE FIRST AND SECOND SPHERES.

By Mrs. C. E. Stevens, of San Francisco, Cal.



CHAPTER IV.

Masquerading to represent spirits has been at the bottom of nearly all the criticism of what have been supposed by Spiritualists to be "materializations."

By no means certain that fraud has never been used by money-making mediums, who have learned that conditions are not always to be relied on to procure results, and feeling their business likely to suffer if some method could not be found to supply deficiencies, we must now try to prove that materializations were simple and can take place, and that they are governed by the same law as other manifestations, and can be as to their operation as easily accounted for.

The cabinet being used, the light of earth otherwise in the public seances having been too strong to contend with, attempts have been made to prove the whole thing fraudulent, the medium accused of using the cabinet to serve as a dressing-room in which to change their attire and trap-doors arranged to allow of escape. With this end in view, it has been comparatively easy for dishonest mediums to resort to trickery, which has been declared to have been discovered so often, it is almost compulsory for the protection of the honest that the law be explained, so that protection may be given and the truth understood.

As we have before stated, mediums having a large amount of vital electricity, can gather about them such spirits as have left the world, and are yet interested sufficiently to desire to establish truth on earth in regard to spiritual material things, so to speak; to reinforce with magnetism, so that they can conjointly develop the fact of a possibility of spirits rehabilitating themselves with their own physical, at least momentarily.

For this purpose, the forces are brought together, and the form prepared by laying on, as it were, that of both in such a way as to bring out the medium's own life-force, which assumes the materializing body only so far as to show its natural covering. This covering has been prepared from the life forces of the medium on earth, aided by force of will of the spirit of the medium, whose own magnetism is so blended with that of the spirit to be represented, that it actually takes the spirit forces of three individuals to represent one, or more, should it be desired. The medium in the cabinet is still there spellbound, as it were, and unconscious of what is going on outside of the cabinet as to the shock given by the disturbance or dissolution of the whole body, death to the force which holds the body to earth might easily be the result, as it is, protection is afforded by the upper spirits, who have thus far been able to hold in control the spirits on this side, who surround them and are endeavoring, after their own fashion to destroy manifestations by exposure of the medium, as they believe, and no harm has been done. Exposure after exposure it is claimed has taken place, but not so effectually that there is no reappearance of the fraudulent medium, who evidently takes up the thread of the experiment before the interruption, whether with less effect or none at all, it can hardly fairly be stated.

True it is, a medium knowing anything of the laws that govern manifestation, could hardly dare to trifle with the manifesting of spirits, as the result of the attraction of evil, by desire to accumulate wealth through deception or any wrong thought, would scatter and drive away the protecting spirits who are their only safeguard; and should the trickery be very long continued, a practical proof of personal danger would undoubtedly be the result.

In all demonstrations of spirit manifestation, different combinations of the magnetic and electric fluids produce different results. Experiment brings facts to the surface, till from time to time new phenomena are manifest and the law acts on.

Spirit voices not infrequently heard in rooms where there is a medium adapted to the purpose, are based upon the same laws, the laws of sound being substituted for laws in other phenomena. The fluctuations in the waves of air, which is the cause of sound being acted upon by the electric current of the will power of the medium, added to the magnetic force of the spirit in control in the second sphere supply the magnetic brain power

which combines itself with that of the human medium, till the effect is produced. This being the result, nothing else than clairaudience is the result, though there are independent clairaudients as well as clairvoyants, as voices as well as sweet strains of music have been claimed; often to have been heard by those in the world, especially around death-beds, not only by the dying, but by those in the vicinity.

The Scriptures record its possibility, especially by the voice "from heaven," when it said: "This is my beloved son in whom I am well pleased." These voices have been in the past admitted, qualified by the term religious miracles, but would hardly be admitted in these days, even though one arose from the dead to prove them, not only as manifestations of truth, but taught as to how conducted.

The very simplicity of these explanations as to the action of the laws which direct them, we are aware is likely to be against us, as at an early sitting, a table tipping when the alphabet was called, the response came purporting to be from Swedenborg: "God finds his children emulous of wisdom awfully mysterious." So today the human mind cannot conceive the vastness of the universe, nor the wonders therein contained, yet law after law is open to our view so simple in its action, one almost wonders there was ever any doubt about it, or why an explanation should ever have been needed. But, step by step, life has unfolded and is unfolding, and the time will come when the question of the intercommunication of the spheres will no longer be doubted, but the surprise will be that it has ever been.

New light dawning upon the world has now brought us to that point of inquiry which will show how much of the truly spiritual has been brought into the world through this new knowledge of spirit manifestations. It is not all new, for the Scriptures have long since proclaimed its possibility. The churches, ignoring this, have declared it of evil, claiming its use, moreover, as delegated to them. Even the reading of Holy Writ is not for the laity, is one of the teachings of the Romish Church, and when the laity are permitted to receive it, it is under the dispensation of the church explanations, till what they think is as much of a mystery to the common mind as whether there is any hereafter to the grossest materialist, who neither knows whether there is a hereafter nor cares for one. Quite satisfied with the world as it is, to those who have health and means enough to enjoy it, "how long shall I live?" seems to be only the real question.

Life hereafter, as heaven and hell are by no means desirable—to keep out of them as long as possible, the dearest wish of so-called Christians even—why should any have desire, but take life as it comes, and leave the rest? And so it is that spirit manifestation is thrust to one side, or taken as a means to an end, to gather wealth for the mediums, who are often used as treasure-seekers, for the worldly-minded who have just enough faith in it for worldly purposes, not realizing the danger to ensue from the calling together of lower orders of spirits, who are expiating their worldly love of the carnal, perhaps, by holding themselves still on earth, using both soul and body of the medium for the purpose of sitters as well. This may end in releasing the spirit eventually from its earth trammels.

But, judging from suicidal attempts made often by such as have reaped nothing but disappointment from their search in this way, evil will come while none but the worldly-minded can draw such spirits to them. The attractions on both sides being worldly wealth, or knowledge leading to that, it is easy to be seen that the crowds gathered to worldly entertainments by mediums, too often themselves too purely worldly, to collect around them spirits of the same character, as is likely to be composed of unscrupulous persons, ready for any kind of fun to come out of it, as it is that roughly raiding spirits should break in upon public manifestations, to expose, as they say, the frauds being perpetrated by a person ignorant of the danger which really exists for a medium as well as all engaged in it, notwithstanding the exposure, not only at the moment, but by the attachment of such spirits of the second sphere, who, once drawn towards the medium, are not very likely to leave till all the mischief they can do is accomplished. From this arises the fact, that honest mediums' intentions are sometimes almost destroyed by their work, which has gathered such a force of lower influence about them, there is little hope of getting rid of them altogether till mediums have, by spiritual force of their own desires and prayer for assistance, rendered themselves proof to lower attacks and can come up higher.

This once being understood, the lower classes of public mediumship will be abandoned, and the higher grade looked upon as sufficiently desirable to rouse to work all classes of Spiritualists, who will find themselves well paid for their investigations from a higher standpoint. Thus, then, will the work really begin which will

send forth Christian ministers ready to do battle in their "Lord's work," ready for spiritual combat which will leave the spiritual work of the Master no longer a dead but a living truth.

To this end, in our efforts to explain the law, we have endeavored to show the condition through which the material acts, and shall now try to go up higher with the truth that Spiritualism, as well as Spiritism, may be understood, and with it the law of the Master in such a way that it may leave the impress of truth. This being done, all danger from infestation, or the intrusion from evil influences, will be guarded against, mediums protected and Spiritualism as an exposition or continuance of the doctrine of Christ received, will retrieve its position, and the call to come up higher be accepted as such, and in the end place our religion as the religion above all others, for life and life everlasting, the end of Death.

PART II.

CHAPTER I.

The miracles of Christianity received as an established fact by the churches have not always been received as such by all of Christ's followers. There are times when the heart as well as the mind, becomes desirous to know all the truth in reference to our established doctrines, and too unsatisfactory, at times, has been its response. In regard to the miracles especially, there has been a lack of belief on the part of many who, until the law is understood, will hardly accept them as they should be accepted, not as miracles but as demonstrations in fact of the misunderstood action of law, upon the part of observers as well as narrators of the proper understanding of the law relating to forces, were understood by Christ, at least in part explained.

The Great Teacher, the Master, the God, if you so choose to call him, was not unaware of the difficulty arising from a want of faith on the part of his followers, and as much as possible to strengthen them, gave them proof of his own capacity to overcome the obstacles arising from the ignorance of the action of natural law in their midst. The turning water into wine at the wedding feast is easily accounted for by the veriest tyro in spiritual wisdom in the second sphere, and can be as easily explained by them to the satisfaction of most, we trust, who have followed us thus far in our explanation.

The germs of the wine are in the water. All its constituent parts are there. The life of the sun has infused itself resulting in the root, the branches and finally into the grain itself. The action of the sun has brought its fruit to perfection, and is now only waiting to begin to continue its action to decay, that new life be given to the soil for the perfection of other germs which may fall upon its bosom, when it is plucked by the hand of man for his own use.

The natural craving of man for the essence of all things, the very life, prompts him to turn to the grape as possible to their own need, and by crushing from its bosom the watery parts of its earthly existence, he separates its life principles as well, as when further examination proves, by a subtle process called fermentation, he extracted a quality not before known to have been encased in the form of the simple, innocent grape, which for a time increases the rapidity of the action of the vital life-current, and although he is exposing himself to danger he is not at first aware of, brings him to a sense of exhilaration nearer to that of the supposed material heaven than any he had before deemed possible. The action, then, of the sun upon the wine, has produced the water in the grape, extracted its sweetness, and when it is laid open to the action of the air, combines it with unseen forces which, when worked upon, give it the quality of exhilaration sought for so often elsewhere in grain as well as other fruit.

The operation of natural law understood by Christ enabled him to perform what seemed to be miracles, but in reality the effect of causes not understood by the multitude, but which in later days will be. Others followed not to confound the world but to open the eyes of the blind through natural causes, operated upon by the spiritual emanating from Christ himself.

Water having been turned into wine from the action of natural forces acting in harmony, the preparation for a new miracle is made before the coming of Christ, who subjected himself unto forces entirely different from any law then understood, but of as great importance, far greater perhaps, as its consequences, when understood, will be of more use, in the distance of the future, in promulgating the doctrine of good tidings to be proclaimed unto all people, than has yet been accepted.

[To be continued.]

SOMETHING BETTER.

"The well that you be worldly wise, Both in the spirit and the letter. In meeting schemes that rogues devise! But wisdom leads to something better. 'Tis well fair fortune to address, And try your level best to get her, To cheer your seasons of distress; But there is something surely better, 'Tis well Misfortune's wiles to meet, Much as the old magicians met her, With charms to snare her pretty feet; But there is something vastly better, 'Tis well to raise a hue and cry Against Oppression's ruthless fetter, To gain men's plaudits by and by; But there is always something better, Both friend and foe, each one of you, To this great best must be a debtor, The joy of being good and true! And nothing in the world is better, SILAS BOARDMAN."

SOMETHING NEW ABOUT HYPNOTISM.

VARIOUS DEVICES

Which Induce Hypnotism.

Strange Results of Using Powerful Mechanism.

And now we are to be hypnotized by machinery? What a horrid thought! We are innocently and contentedly strolling along the busy streets, our ideas centered on pleasures and successes of life, or upon our happy ones at home, only to find our eyes suddenly transfixed by a little demon of clockwork machinery in the window of an enterprising merchant. It instantly divests us of all rational mental control and holds us spellbound, with a strange fascination, to do the bidding of suggestions, good or evil, from any chance passerby.

Or, still far worse, we may fall prey to the uncanny machinations of the ambitious storekeeper, who has carefully surrounded his machine with such suggestive signs as "You must come in and purchase our great bargains," or "Be sure and leave your money here," and the normally penurious victim, with hypnotic prodigality meekly part with his hard-earned wealth through the aid of nineteenth century science and machine-made mesmerism sleep.

All factiousness aside, Dr. Arthur MacDonald, of the Bureau of Educa-

tion, greatly assist in bringing about the hypnotist.

A very beautiful nickel-plated horse shoe magnet, some six inches in length, carrying upon its poles a keeper of eccentric outline, is sometimes used. This is placed in the extended hands of the subject, who is told to hold it rigidly before him, and the mind of the ignorant is still further worked upon by removing the keeper and permitting him to feel the awesome and subtle force of magnetism.

The last device exhibited by Dr. MacDonald is merely a modification of the magnet conception, thrown into the shape of a tube or finger ring some two inches in length. Curious, but this ring is said to have a much stronger influence upon many of the subjects than has the larger and more brilliant horse shoe magnet. Perhaps the sentimental phase of wearing a ring surcharged with potent mesmeric force is more than many can resist, who place love and mesmericism and rings in the same category.

Somewhat, in the dim and distant future, when man has become a precise automaton, with all his acts of life governed from hour to hour by suggestions from properly timed machinery, he will lie in his luxurious bed, listening to the daily news or the latest novel talked from his phonograph, and will view all the exciting episodes of the day in rapidly moving pictures upon his wall, waiting for the time when his most dearly beloved friend, the somnambulist, or hypnotizing machine will go off, and give him a respite of oblivion for a few sweet hours from the fearful complexity of a machine-made life.

There are a number of other machines which are intended to be used as hypnotizers, and in Dr. MacDonald's extremely interesting laboratory have been seen three other devices which are warranted, with the proper surroundings and the needed mental suggestions, to create an entire absence of personal responsibility.

The instrument of next importance

A GEORGIA GHOST-DEN.

Old-Time Plantation Wholly Abandoned to "Haunts."

Orville Shanks, the Cruel Master of Fifty Years Ago.

HE MADE THE PLACE A HELL UPON EARTH AND DIED IN AWFUL TORMENT—NOBODY HAS SINCE LIVED THERE.

During a recent visit to the piney woods section of Southern Georgia, says a correspondent of the Atlanta Journal, my attention was directed to the strange and uncanny conduct of the "haunts" that infest the old Shanks plantation so that it has remained untenanted for many years. The old mansion has fallen into decay, the fields have grown up in saplings and weeds, and brins have so choked up the roadway leading to the place that a guide is necessary to direct the visitor to an abode given over entirely to its supernatural occupants.

Leaving the main road we picked our way along what was once a stately avenue of oaks, whose sweeping boughs form a natural arch, the gloom of which is intensified by the long streamers of somber gray moss that wave and toss in the breezes. From the distant south, the avenue is flanked on either side by thrown-out fields covered by the sallow sedge, with an occasional clump of bear grass, with its ghostly flower stalk peering above the level of the grass and briars. A retreating palisade of slabs heven from pine trees with broadleaves in the hands of negro slaves surrounds the old house, and across the fragments of the fallen gate we entered the premises.

The house was a single-story structure, built of heavy pine logs of massive proportions, with a roof of heart pine clapboards, and was divided into several departments by board partitions, but time has been busy with the old homestead, the roof has fallen, the gutters are gone and the ancient chimneys of rough bricks molded by hand by the plantation slaves are tottering and ready to tumble down with the slightest shock. Everything about the place indicates desolation, desolation and decay, and no wonder that the negroes, naturally superstitious, should have been driven away from the plantation by the "haunts" with which it is reported to be infested. The memories with which the place is associated are sufficiently gruesome to drive off more courageous people than simple negroes.

In the early 50s there came to that region a French Canadian, one Schenk, who had been a Rocky Mountain trapper, when the gold discoveries in California attracted him to that region and a streak of luck soon made him a millionaire.

Unfortunately, he became involved in difficulty which ended in his shooting a man, and he had to flee the country. He had plenty of money, and was not very closely questioned by the people of that wild region.

The name "Schenk" soon became, in the vernacular of the Georgia cracker "Shanks," the reason for the change being the inability of the cracker to pronounce the name correctly, and by the fact that the bearer of the name was a tall, gaunt personage, whose appearance the name suited exactly. He was taciturn and uncommunicative, and showed from the beginning that he wanted as little to do with his neighbors as possible. He purchased about 1000 acres of land, bounded on one side by the Ocklawaha river, and extending from the river into open pine barrens.

He invested heavily in negroes, attending every sale of slaves that occurred in the country, to the horror and regret of the unfortunate creatures that were likely to become his property, for he soon acquired the reputation of being one of the hardest and cruellest masters in all the country. The laws were very loosely administered at the time, and for the negro there was small protection from the caprice of his master.

Orville Shanks, as he became known, in that region, cleared a plantation of several hundred acres of rich hammock land, along the river, and he was so miserably that he decided he would not permit the cattle of others to forage on his lands, and to that end he proceeded to build a high fence all around his domain. This brought him in conflict with the road overseer, as a public road passed through a corner of his possessions, and he was warned to remove his fence. He refused to comply, and the overseer ordered out his men and tore down that portion of the fence that obstructed the thoroughfare.

Shanks retaliated by ordering his negroes to build a fence that it would take a good deal of trouble and expense to tear down. They cut down large trees and piled them in heaps across the road, and the overseer, in a similar structure for a considerable distance on either side, so that it had the appearance of a barricade, built for defense against some dangerous enemy rather than a fence to keep out a few roving sheep or scrub cattle. The Road Commissioners held a meeting and decided to change the course of the road, but presented Shanks to the Grand Jury the same for obstructing a public road.

He was tried, found guilty and fined, but paid no attention to the mandates

of the Court. A deputy sheriff went to arrest him, but was frightened out of his wits by Shanks, who had been informed of his proposed visit in advance, and meeting him at the fence, threatened to make his negroes ride him on a rail if he set foot on his premises. This increased the unpopularity of the new owner, who was threatened and shunned by his neighbors until he became a veritable recluse.

He was a human-later by nature, and no female ever crossed his threshold except the unfortunate creatures who became his chattels by purchase, and many tales were whispered around about the dark deeds of which he was guilty, and of which the helpless slaves were the victims. There was a law for the protection of slaves, but in such a case as that it was of little avail. Every man felt that he was infringing on his neighbors if he interfered with him in the control of his own affairs, so long as his actions fell short of disturbing the peace of the community or of the acquisition of property.

In the case of Shanks the victims of his cruelties held him in such mortal terror that they were afraid to make public the terrible nature of his doings, for they knew the terrible penalty that awaited the informer afterward.

When Shanks had occasion to go abroad he rode in a close carriage drawn by a pair of mules, and the appearance of being half-starved, and a negro sat astride the horse and kept him going at his best speed. If the gall slave Shanks carried a long reed with a sharp spike in the end of it, with which he prodded the negro until the speed was increased to suit him.

His favorite method of administering punishment to his slaves for minor offenses was by stripping them naked, poking their heads through a crack in the fence and leaving them in that position for half a day at a time. After this ordeal the fence was lifted, the culprit released, given twenty or thirty lashes and sent to work again. He worked his slaves by the task, and woe to the wretch who came up short of his work. The master was merciless, and the prayers of the slave fell to every anear that was absolutely deaf to every sentiment of pity.

In the rear of the moldering ruin I was shown a pit that has been filled with rubbish, but it was with a shudder that I gazed into its depths and thought of the old-time horrors. Shanks called it his "nigger hell," and it came very near filling the measure of an earthly hell. It was about 20 feet deep, and sharp stakes were driven into the clay floor, the points protruding about an inch above the surface, and trimmed to a keen point. When a negro grew refractory and could not be subdued by the ordinary application of the whip, he was consigned to "hell." Bound hand and foot the poor helpless creature was thrown into the pit. After enduring the torture for an hour or two, if the culprit did not show sufficient signs of repentance, small pine poles were laid across the mouth of the pit and pine needles were scattered over them and set on fire, the fine cover upon the naked flesh of the hapless victim of the human monster.

One such experience was sufficient to break the most obdurate spirit, and few there were who ever made a second trip to "hell" on Shanks' plantation. Occasionally some poor creature would risk his life in an attempt to escape from the clutches of his cruel master, and, as such, when captured, the most condign punishment was meted out.

An old resident who lived in that part of the country during the infamous career of Shanks told me that he had heard a negro plead with his captors in the most heartrending manner to kill him outright rather than turn him over to his master, to be subjected to the cruellest and most degrading method of dealing with such as complained of being sick was found to be exceedingly efficacious. It was bleeding, Philbotomy was never a very safe and agreeable mode of treating the ailing and the Shanks method was worse than the usual manner of performing the operation. The patient was held fast, while a cleaver, edged peg, with blades pointed, was jabbed in his nostrils till the blood flowed copiously.

This treatment was tried once too often, and the victim, a delicate negro girl, died from loss of blood. The report of the crime became noised around, in spite of the threats of Shanks, and an investigation was conducted, but the result let us hear of Shanks on the charge of having murdered the girl. He was tried and convicted of the homicide, and it cost him several thousand dollars to get out of the scrape.

This resulted indirectly in his death. He never got over the chagrin attending the loss of so much money, and took to lying, revelling in his mind the terrible things that he was so tormented that he had no peace day or night. His body soon wanted to call in a physician, but he was threatened with a trip to "hell" if he repeated the suggestion. Shanks had boasted that no doctor should come nosing around encouraging his negroes in their laziness, and even with the menaces of approaching death he refused to have one on his premises.

At last the end drew near one stormy night in November, and he felt that the hand of death was upon him. Calling his body servant he ordered him to have two mules saddled, and to mount him on them and have them to ride around the house at the top of their speed, whirling and yelling as loudly as they could, so as to divert his mind from the excruciating mental and physical tortures to which he was subjected. Around and around they rode, until both the animals and their riders were exhausted, when others took their places. All night long the terrible din was kept up, and just at dawn he died. His death was reported, and a few of his neighbors gathered to view the body, but that inhospitable threshold, gathered in and assisted in burying the body.

He had left instructions that his body should be buried on a little knoll overlooking the house, and adjacent fields, and his instructions were carried out. "I want to be where I can see after things," he had remarked to the negroes, "and if you do not attend to your business, I'll come back and give you a lesson."

The ignorant slaves held him in such mortal terror that they never doubted for a moment that he was fully capable of carrying out the threat. From that day till this no negro has ever willingly spent a night on that unbalanced ground. Shanks left no will, and his property all went to his creditors, and the place was a Methodist minister of the well-known anti-slavery opinions. But his cupidity got the better of his humanitarian sentiments, and he compromised with his conscience which would not permit him to retain the slaves by instructing his attorney to sell the property of the place of winding up the estate, he took the money and left the negroes to their fate. However, any change was the better for them.

The new owner of the plantation placed a hired overseer in charge of it, but it proved to be most unprofitable investment. The old negroes were removed and fresh ones sent there, but the scheme was of little avail. The slaves would run away if given the slightest opportunity, and the war coming on, the plantation was abandoned.

Since the war a few desultory attempts have been made to reclaim the land and put it in cultivation, but they have proved unsuccessful, and there appears to be a fatality attached to it that makes it a very undesirable possession. Only last year it was sold for the State and county taxes that had accumulated for several years and brought hardly enough to satisfy the cost of sale.

The negroes avoid the premises as if a curse hung over it. They claim that on stormy nights old Shanks can be seen gliding about through the shadowy pine thickets with a long whip in his hand, and that often they have heard horses galloping around the house and back and forth along the avenue that leads to the deserted mansion of the dead.

It is said that the negroes are often haunted by belated travelers, according to the current gossip among the negroes, coming from the direction of the "hell" pit, and one possum hunter who lost his bearings and wandered into the forbidden ground reached his cabin overcome with fear.

He said that he walked right up to the pit before he was aware of its proximity, and as he passed aside the tangle of moss that hangs from the branches of the surrounding trees a slight misty gaze that froze his blood with horror. The place was illuminated with a ghastly glow and what appeared to be the form of a man lay writhing in the bottom of the pit, while near the mouth of it stood a horrid-looking object, half man, half beast, with horns on its head and eyeballs of fire, and that it held a long staff in its claw-like grasp with which it kept stirring the fire. The frightened negro did not wait to take a second look, but fled in terror down the avenue to the big road and stumbled into the door of his cabin, two miles away, in a state of collapse.

Such a story as that, taken from the darkies' tale, but, however much of the evil reputation of the place is attributable to their superstitious fears, one fact remains, and that is that since the day that Dr. Orville Schenk was laid beneath the sod nobody has ever found the property profitable, or a residence on the premises agreeable. M. M. F.

THE FOX HOME.

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Practical Suggestions on the Subject.

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Not only for the sake of the present generation, but for the generations that are to follow should the Fox home be preserved, and unless this is done it must ever be a source of regret to all Spiritualists.

It is a blot on the otherwise fair page of the history of Spiritualism that those whom the angels chose as messengers of light to reveal the glad tidings of a life beyond the grave were allowed to live in almost a destitution, forsaken by friends and scorned by those who were to reap the benefits of their labor of love.

Now that they are gone, let us not remember them by their shortcomings, but for their noble work done for all humanity, for although but human, with the frailties ever associated with our nature, yet let us not forget that they, among thousands, were chosen by the angel world to draw aside the veil that separates the spirit realm from ours, and to dispel the dark clouds of superstition that for ages had shrouded the mystery of so-called death; and that, to them while yet in their childish innocence and purity was intrusted the grand mission of ushering in a new religion of peace, love and love—that was destined to gladden the hearts and make bright the homes of mourning millions.

The lives of the Fox sisters were not lives of ease, and it is any wonder that Margaret Fox, destitute and without friends, persecuted by the Romanish priests, at last in a moment of despair turned against the cause of Spiritualism, and for a time sought to overthrow its teachings? Is it not enough that she repented and strove to undo the wrong she had done before being called to the spirit world?

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Long after those who sought to bring calumny and dishonor upon these three greatest of all earthly mediums shall have been numbered among the forgotten, the names of the Fox sisters will stand out in golden letters upon a record of human greatness, and the lamp of progress trimmed by their loving hands illuminate the pathway of coming ages.

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I deeply feel the importance of this project. Let us hear from others on this plan introduced by Bro. Kates, and so ably seconded by Bro. Cleveland.

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Pope Pius VII., many years after Savonarola's death, is reported to have said: "I shall learn in the next world the mystery of that man. War raged around Savonarola in his life time; it has never ceased since his death. Saint, schismatic, or heretic, ignorant, venal, or Christian martyr, prophet or charlatan, champion of the Roman Church, or apostle of emancipated Italy—which was Savonarola?"

Whether he was saint or heretic, prophet or charlatan, Savonarola and his memory are still honored in Florence; and his relics are never profaned even by political posters. The crucifix before which he is said to have knelt in prayer is still cherished in the Church of St. Michele; his portrait is still religiously kept in the Convent of St. Marco, where one still sees now and then, on the priests in his cloisters, the white Dominican gowns similar to that in which he preached, and in the cells in the Convent occupied by him in later life are carefully preserved not only this portrait, attributed to Fra Bartolommeo—and the best of him ever taken—but some of his manuscripts, portions of his wardrobe, his rosary, and a bit of charred wood, plucked from the fire upon which his body was consumed.

The above sketch, of Savonarola, was the original politico-religious reformer on the continent of Europe. He preceded Martin Luther, who published his first thesis against Rome 1517 A.D. Jerome Savonarola preached in Florence against the abuses of Romanism from 1480 to 1497. His error was in combining attempts at political with religious reform. He, however, effected the overthrow of the Medici, the ruling princely family. He was burned at the stake in Florence in 1498.

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SPIRITUALISM IN DETROIT.
An Excellent Programme of Work Is Given.

To the Editor:—Throughout the length and breadth of our beautiful "City of the Straits" there is a general awakening, and the deepest interest is being manifested pertaining to Spiritualism, if the new movements now on foot, such as family circles and public organizations and a general spirit of inquiry are any indication. Detroit will soon take an advanced place, and become a shining light in the great cause of spiritual advancement.

The Central Spiritual Union, which was kindly notified by you at the time of its birth in June last, although but four months old, has had a phenomenal growth, numbering among its members some of the brightest and most progressive people of our city.

The Union, as its name indicates, has already done a good work, and promises a glorious future. The Gentleness, Best Society, Progress, or Enlightenment, Wisdom.

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DEAFNESS

Of the Encyclopædia of Death, and Life in the Spirit-World.

Vol. II. is now ready for delivery. It is neatly and substantially bound in cloth, and printed in the best style of the printers art. It is furnished on the same terms that the first volume was. When remitting a year's subscription for THE PROGRESSIVE THINKER Vol. II. will be sent you for 50 cents. That is, by remitting \$1.50 you will get THE PROGRESSIVE THINKER for one year and Vol. II. of the Encyclopædia. By remitting \$2.00 you will get THE PROGRESSIVE THINKER one year and Volumes I. and II. of the Encyclopædia.

In ordering one volume of the Encyclopædia, always state whether it is Vol. I. or Vol. II. that you want.

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GENERAL SURVEY

The Spiritualistic Field—Its Workers, Doings, Etc.

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

Communications must always be accompanied by the full name and address of the writer, or no attention will be paid to them.

Farmer Riley writes from Marcellus, Mich.: "I am still in the field giving seances, and many people come from all parts of the country to visit me, and witness the demonstrations of spirit return. The cause is still growing in this part of Michigan."

On November 8 the Spiritual and Religious Association of Massillon, Ohio, commenced a course of Sunday evening meetings at G. A. Hall. This society, founded only last March, is increasing in membership, and is quietly but perseveringly working to spread the knowledge of spiritual truth in this locality. E. J. Bowtell is speaker for the present month, and on Sunday mornings for the remainder of the year he will address meetings at the Assembly Room, City Hall, Canton, O.

On the evening of November 11 there will be a testimonial benefit given to Prof. Sundeen, the mind-reader, at Bricklayers' Hall, 93 S. Peoria street. Admission, 15 cents.

The St. Louis Republic makes an attack upon the manifestations given through Hatfield Pettibone. C. H. Merry writes that there is no truth whatever in the charges made, and endorses Mr. Pettibone, as hundreds of others have done.

P. W. Gear, editor of The Torch of Reason, of Silverton, Ore., was in the city last week. He was a delegate to the Secular Convention.

G. W. Kates and wife are at 16 Greig street, Rochester, N. Y., during November. December address will be 263 Seventh street, Buffalo, N. Y. They have some open time in 1897.

More than four thousand school children and their teachers listened to the sweet tones of the late Ole Bull famous Cremona violin at the City Hall, Boston, Mass., Saturday afternoon, the 14th inst. Prof. J. Jay Watson and his daughter, Miss Annie A. Watson, were the principal artists. This wonderful violin is 280 years old, having been made in 1616. Hon. David I. Robinson, mayor of Gloucester, presided. This is the beginning of a series of annual entertainments to be given under the name of Sawyer Public School Day.

W. H. Burr, of Washington, D. C., writes: "At the last light circle seance of Pierre Keeler, instead of the invariable taking off of his coat, Dr. Hansmann's coat was taken off. He sat next to Mr. Keeler, who clasped his left arm with his two hands, while a gentleman at the other end of the table, with both hands, forming what is called a double battery. The coat was thrown over from behind the screen onto me. A dozen years ago Dr. Hansmann pitied me and others of his friends for being deluded with Spiritualism. Now there is not a more ardent Spiritualist in Washington than Dr. Hansmann. He has a hundred states full of spirit communications and is himself mediumistic."

Etta Pontius writes from Sturgis, Mich.: "The annual election of officers of the Sturgis Harmonical Society occurred September 20, 1896. The following officers will serve the coming year: President, Caspar Cressler; Treasurer, Christian Eber; Secretary, Mrs. E. H. Denslow, a resident of Sturgis, has just closed a splendid series of lectures for our society, which, being inspired, were also very inspiring. Dr. Denslow will continue to lecture, and considering the fact that the society of Sturgis has recently organized, we are glad to recommend him in all our circles, since knowing his worth and admirable speaking qualities we trust others will find him equally satisfactory."

Mrs. Mary G. Peters writes: "The residents of Fall Brook, Cal., and vicinity have enjoyed an intellectual and spiritual treat through the mediumship of Miss Lydia W. Allen, who came to us from the beautiful camp-meeting, where her services as an eloquent lecturer and worker for the cause were highly appreciated by skeptics and Spiritualists alike. The first two meetings were held in a grove of magnificent oaks adjacent to the town. Subjects from the Bible were taken up, and the audience selected three topics for each meeting, the first being 'Antiquity of Man.' 'The Effects of Spiritualism on the Human Race,' and 'How Shall a Skeptic Become Convinced?' Miss Allen proceeded without delay to discuss the topics given her, and in the evening one connected and masterly address which lasted over one hour. The audience, which consisted largely of non-believers, was intensely interested. From the first moment of entrancement a change came over the medium, and the face, girlish in its normal condition, became matured and set in the stern hall, where the next one will be also—the interest continuing unabated. Miss Allen leaves us for Los Angeles, where she will remain for a short time, preparing for a tour through the Southern States, which will begin the latter part of November, stopping in several of the large cities, en route to California. Cassa, campaigning in Florida."

H. P. Tower, of New York, writes: "Dewitt H. Host will hold public circles at 323 West 34th street, New York City. He answers questions in Jodel ballots in writing, and names given in full. Everyone present receives communications from spirit friends."

William E. Donney writes from Kansas City, Mo.: "The work in Kansas City has started out in good shape for the present season. The First Society has been reorganized, and holds regular meetings at Tacoma Hall, 1318 Grand avenue. Mrs. Etta L. Leaman, of Concordia, lectured three Sundays in her usual good style and was well received. Following her came Mr. Roy Sutton, a young worker from St. Joseph, Mo., who gave a lecture, for the purpose of being a good instrument for the spirit world to use in the interest of humanity. The rostrum is at present occupied by the well-known and always welcome worker, Mrs. E. B. Jackson. Mrs. Jackson never fails to interest the people, however skeptical

they may be. Another meeting has been kept going for several weeks in Trope's Hall, by Capt. H. H. Brown, of Kansas City. Mrs. M. H. H. Brown, of Kansas City, gave two lectures there myself in October, in Captain Brown's absence. There are, doubtless, enough Spiritualists in Kansas City and suburban towns to keep two or three balls full, if they would turn out. I shall be pleased to have my friends call and see me, or address 720 East 13th street. Am open for work within easy reach of Kansas City."

November 1st, Mr. Boutell spoke at Canton, Ohio, on the omnipotence of spirit. The brave, noble spirit finds good in everything. If evil, which philosophy teaches us is but undeveloped good, seems to the external consideration to be but unmitigated evil, still the wise spirit grows strong and calm by the contemplation of that dweller on the threshold of all spiritual good. In the evening, at Massillon, Mr. Boutell spoke on the state of those spirits who pass from this life with interests undeveloped in the mortal plane.

Dr. J. N. Macgown, who has been doing very efficient work in Milwaukee, Wis., is now stopping in this city, at 581 North Clark street, where he can be addressed for engagements.

W. L. Lathrop, late of Boston, has removed to Chicago, and is now located at 4253 Cottage Grove avenue. He will hold developing and tests circles there.

The following notice has been sent to us: Mrs. Lora Holton will lecture and give musical psychometric readings and tests at Sigler's Hall, 526 W. 63d street, Englewood (over post-office), Sunday, November 22, at 7:30. Subject: 'The Problem of Life.' Conference and mediums' meeting at 2:30. All are invited. These readings will continue through the winter. Mrs. Holton will hold popular musical test circles by engagement in the city and within a reasonable distance of Chicago, upon moderate terms. She can be seen daily at No. 83 Thirty-first st. She will also hold a circle next Wednesday evening at 285 W. Monroe street."

Dr. Adah Sheehan will serve the Philosophical Society of Lima, Ohio, for December. She will accept engagements for week-night services in adjacent territory. January and February are open dates. March will find this able worker with the society in Kansas City. Engagements on route for week-nights followed by the Sunday in June will be spent with the old Southwest Michigan Association, at their annual meeting to be held at Lake Cora. Engagements solicited in the vicinity for the first three Sundays in June; also for camp work for 1897. Address: Elsinore Gate and Russell street, Cincinnati, O.

Georgina McIntyre writes: "We wish to let you know that we have organized the Sunday-school of Love, which meets at 1910 Washington boulevard every Sunday at 2 o'clock. We shall spare no labor to make this one of the most interesting as well as instructive schools in the city. We are going to give a fine social every Friday evening, Nov. 20, at 8 o'clock, which all are welcome. We will also hold meetings Sunday mornings and evenings at 10:45 and 7:45 until further notice. We extend a cordial invitation to all earnest workers in the vineyard of truth to come and assist us in spreading the Pentecostal message. In a silent way we have been sowing the seed in this part of the city for nearly six years, unaided mainly. Recognizing the truth that in union there is strength, we now throw aside every barrier that those who feel an added inspiration may join us. Song service every Wednesday evening at 8 o'clock. All are welcome."

Col. James Freeman writes from Bloomington, Ill.: "Mrs. J. M. Tripp are guests at my home, and are giving very convincing materializing seances in our city, where they can be addressed for a few weeks in my care. Charles W. Peters is again lecturing before the Bloomington Progressive Spiritualist Association. Address, 402 East Front street, Bloomington, Ill."

E. M. Gilman writes from Milwaukee, Wis.: "I have a speaker here the winter. Quite an interest is being taken here in Spiritualism. Meetings are held in eight different halls every Sunday, of which three are German. The Unit Society holds socials on Thursday night of each week, which are well attended. One was held the evening of November 12th, which, to say the least, was a grand success. The next will be held in the parlors of Dr. and Mrs. Wheeler. The Unit Society meets every Sunday at 7:30 p. m. in the hall, 538 Jefferson street. Lectures and tests by Geo. H. Brown, followed by music by myself and Dr. Robert A. Wheeler, the 'Welsh prophet' of this city, who has given some remarkable tests."

William B. Morrison writes from Grand Rapids, Mich.: "Mrs. Amanda L. Coffman has of late shown increased ability as a speaker. Her public work in spirit descriptions, messages and readings, is of a very remarkable character; fully equaling in clearness, variety and positive identification, any work previously done by the most famed mediums of whom we have had any of the best. She certainly stands today second to none; and we should be faithful to duty, if we neglect to let others know of any medium's growth and unfoldment. Mrs. Coffman's labors are and have been connected with the Grand Rapids Harmonical Society, which is rather a society lately formed here, having for speaker at the present time Dr. Dean Clarke, who is doing a good work in interesting thinking people."

W. R. writes from St. Paul, Minn.: "J. C. F. Grumbeine opened the month of November at Central Hall for the Spiritual Alliance and was greeted with a large and friendly audience. Spiritual forces are rather crippled here, but no better field exists for consecrated and conscientious mediumship than here. St. Paul, like Minneapolis and other cities, suffers from undeveloped mediumship, and those who exploit Spiritualism in the name of mammon. Public halls and saloons are the only places where mediums and what are veritable stage shows and auxiliaries for personal ambitions and aggrandizements, and often are exploited as assignment houses. Any so-called wonder-worker, who can perform, is sought after, whatever may be his moral or medial qualifications. The sum of money and the sum of the labor of these incubated sensitivities and perennial frauds, while genuine mediumship is starved out. The propaganda of the devil goes on unrelentingly and the Spiritualist has no way or power to stem the tide. Fate and retribution will surely bring about a change. All true workers in St. Paul and Minneapolis can afford to wait and trust. Their guidance is not in vain! Solid and permanent work is being done in both cities by old time workers and staunch defenders of Spiritualism who care more for the truth than for popularity and genuineness in character and mediumship. So we have faith in the overthrow of the forces of evil and darkness."

Mrs. Mary C. Lyman, of 189 Park avenue, whose ministrations on the West Side have been quite successful, writes: "The First Society of Spiritual Unity, November 1st, organized a chivalrously, which will meet every Sunday at 7:30 p. m. in Washington Hall, 490

Washington boulevard, corner of Ogden avenue. We desire that this auxiliary of our society may be the means of satisfying a long felt desire in the progressive workers on the West Side. Many have been obliged to keep their children at home, or send them to orthodox Sunday-schools, not feeling able to send them to lectures in other parts of our city. Complaints of paying car-fare, added to other attendant expenses, in the past, could afford scarcely a Sunday after Sunday. Our cause needs your worthy recognition in attending services, and replenishing the treasury. For some time we have only taken a collection, inviting those who were most blest with this world's advantages (materially) to be generous to those who were not, and to pay our former asked donation (10 cents) may have the craving of their spiritual appetites ministered to. We certainly must feel we are indebted to those who leave their bright homes in Spiritland to bring us the instructive lessons not only to the eternally opened to us in a continued existence, but profitable in our present every day affairs of to-day, which will enhance our joys now and make more beautiful our happiness in the future life."

J. M. White writes from Carthage, Mo.: "I am writing to sickness I have been unable to attend the past season, but am now open for engagements for lectures, platform tests and seances. I have been giving seances at Sheldon, Jasper and Golden City, and am now intending to work in Carverville, Webb City and Joplin, Mo. My address for the next work will be Carthage, Mo."

F. E. McKenney writes of the good work done at Shepherd, Mich.: "We have just had Mrs. Annie L. Robinson, of Port Huron, here to give us two lectures. Knowing her reputation as a speaker and test medium we secured the Opera House for the meetings. The first evening, owing to a severe rain-storm, a small but very appreciative audience greeted our speaker. The second evening the Opera House was well filled. Mrs. Robinson's two lectures and the many tests she gave while here, has won for her the admiration of all who listened to her, and I am inclined to believe some of her orthodox friends stayed away for fear they might have admired some of the gems of thought as they fell from the lips of our inspired speaker."

Frank T. Ripley, speaker and platform test medium, is filling the large I. O. O. F. Hall for the Spiritual Alliance Society of Detroit, Mich. It meets at 2:30 and 8:30 every Sunday in the Walker Block, corner of Fort and Griswold streets. Mr. Ripley can be engaged for December, January, February and March, on liberal terms. Address him at 285 Twenty-first street, Detroit, Mich."

Mrs. M. A. Reed, the medium, has moved to 4002 Ellis avenue, where she will be glad to see her friends.

THE N. S. A.

Complimentary Words from a Prominent Ohioan.

THE PROGRESSIVE THINKER for November contains the report of President H. D. Barrett to the N. S. A. for the year ending November 17, 1896. It covers twenty columns; is a very comprehensive report, and shows that the cause of Spiritualism is in a very healthy condition. Prof. Barrett had to travel 33,000 miles, three months of the year, crossed the continent four times, by four different railroads, giving 200 lectures, in addition to numerous conference talks; has written more than 1,200 letters and 100 articles for Spiritualist and secular newspapers. His herculean labors for the cause of Spiritualism, and the angel-world and kind friends carried him safely through it all. Too much credit cannot be awarded to Prof. Barrett and all the officers of the N. S. A. for the valuable work accomplished in the past year, which, it is safe to say, eclipses any one year since the "Rocheester knock-out" has convinced the world that we do live hereafter, and that our departed friends, the report should be carefully read by all Spiritualists and Free-thinkers, and a general effort made to procure subscriptions for copies of the official proceedings of the N. S. A. when it appears in pamphlet form. H. H. MATTHEWS, New Philadelphia, Ohio.

Boy Eleven Years Old a Medium.

We have a grandson living with us, eleven years of age, who is giving some of the most startling manifestations for so young a child, without any effort on his part to draw them out. While at a neighbor's house with a few friends, among other tests, he went to the organ and began to touch the keys and acted as if he had been playing for years. The organ was not touched by any of the family. A noble man and true Spiritualist, and a soldier in the late rebellion. There was present a part of the family, and the boy, who was then the piece was sang the boy shook hands with all the old friends of the late Mr. Vance, and gave the Grand Army grip to one man present, who had also been a soldier, with many other tests, and with eyes closed and entranced. Last evening, at home, he manifested his reading and he gave him some of the most wonderful tests of spirit presence that I ever witnessed, and I have seen many and varied manifestations. MR. AND MRS. LEVI WOOD.

Passed to Spirit-Life.

On the 7th inst. the writer of these lines was called to Washington, Pa., to conduct funeral services, occasioned by the departure of Adeline, a beautiful girl of 22 years, the only child of Mr. and Mrs. L. A. Town, former residents of Washington, at present of Montpelier, Ind. Mrs. Town came in the early part of the season on a visit to her mother. About one month since the little boy was taken with a severe cold, which terminated in the outbreak of diphtheria, scarlet fever. He was pronounced out of danger on two occasions (having a relapse after he was considered nearly recovered) but the treacherous disease preyed in secret upon the little body. He sank rapidly and suffered indescribable agony until release by a passing out of the mortal. The parents of the child are Spiritualists, constant readers of THE PROGRESSIVE THINKER, and are in possession of nearly all the leading works on Spiritualism, so they have all the consolation our beautiful philosophy can afford.

At the burial, as the little casket was being lowered into the ground, the mother, overcome for the time with her grief at the physical separation with her little one, cried: "Good bye, my baby darling." Then, after a pause, she said: "I know your spirit is not there." As no Spiritualists were present, except the writer, the only child of Mr. and Mrs. A. and a young lady medium, it is to be hoped that the service, as well as the last words of the mother at the grave, may have made an impression on the minds of those representing the different orthodox beliefs.

MATTHEW E. HULL.

Religion of the Future. By S. Well. Cloth. 81.25; paper, 50 cents.

A Word About Helen Stuart Richings.

To THE EDITOR:—As I know you to be in love with our cause, and with all who honestly and intelligently work for its promotion, and as I know you would not wrong anyone who is putting their life and energy into the work, I know that when such a person is wronged you would be the first one to fly to their rescue.

I say all of this because of a very short talk I have had with Mrs. Helen Stuart Richings. It appears that some time since, when she was taking a hasty dinner in a Buffalo hotel, one of those omnipresent newspaper interviewers attacked her for an interview. She told him that as she had to eat her dinner and catch the train which left in a very few moments, she positively had no time for even the shortest possible interview; but, reporter like, he got down at the table opposite her and plied her with questions as to what kind of a preacher she was, where she was going to preach, and other like questions.

She told him, as plain as language could make it, that she was a Spiritualist, and was going, I think, to Milwaukee, to preach Spiritualism.

Judge of her surprise when an extended interview came out announcing that she had renounced Spiritualism, and that henceforth she was going to devote her energies against it. She was to be the pastor of a church which had no sympathy with Spiritualism, and other like news, which the reporter dug wholly out of his own fertile brain.

Then the Chicago Chronicle took the matter up, and published it with a few emendations. The next thing she knew it was in THE PROGRESSIVE THINKER, with editorial comments. Mrs. Richings seems to think, in her conversation on the subject, that the spiritual papers in this country are published by able newspaper men, and that their experience with the average daily paper should lead them to receive information from that source, especially when it is against a fellow worker, with a "grain of salt."

At least their doubts should be large enough to lead them, before republishing such a thing, to write to the party indicated and ascertain whether they had renounced Spiritualism; if so, why?

Mrs. Richings never renounced Spiritualism—never thought of doing such a thing. On the contrary, she has preached it every Sunday and almost every other day for the last ten years, and hopes to continue to preach it for at least one-third of the coming century.

Of course you, Mr. Editor, like many others, were misled by the report in the daily papers, and had no desire to injure Mrs. Richings.

Though Mrs. Richings has engagements for a year ahead, she occasionally gets word from some one who supposes that she really has forsaken Spiritualism. Please correct the impression; let the world know that Rev. Helen Stuart Richings is yet in the field with her face to the foes of Spiritualism. Yours for the right, MOSES HULL.

Double Personality.

Apparent evidence for the existence of mind in connection with a body of which the consciousness is manifest, and that body has no knowledge in it, not unusual, and I have given some illustrations of it in my recent papers. But the interpretation of such phenomena is not easy. Since our first-hand knowledge of mind is nearly always in the form of a personal consciousness or self, one is at first inclined to assume such manifestations to be a self. But since they are denied by the normal self, it would then be necessary to assume the existence of a second self in order to account for them, and this second self is conceived by some as existing beneath the level of the normal self and as having its own memories, interests, hopes and fears, as acquainted with the existence of the upper self, and as bearing a relation sometimes hostile, sometimes benignant.

The Popular Science Monthly for November, 1896.

No reader of Appleton's Popular Science Monthly will be likely to complain of dryness in the November number. Bashford Dean, of Columbia University, describes the leading "Public Aquarium in Europe" with illustrations, and tells what devices are used to give them a realistic appearance. Prof. A. S. Packard tells about a climb up "The Crater of Mount Shasta." "Notes on Bile, Burmese and Battaks," also illustrated, Dr. R. W. Shufeldt describes the physical and mental characters of three Oriental peoples. Another illustration is a descriptive article by Margaret W. Leighton, has the simple title, "Shells." The opening paper of the number, by Prof. W. H. Hudson, of Stanford University, deals with a more serious subject, "The Moral Standard," its aim being to show the superior reasonableness of scientific ethics. Prof. Edward A. Shufeldt treats of "The Employment of the Motor Activity in Teaching," showing how natural tendencies of the child that are troublesome if repressed, are helpful when properly directed. Prof. W. R. Newbold gives a scientific view of "Double Personality," a somewhat extreme depiction of which is familiar to the public in Dr. Jekyll and Mr. Hyde. Dr. Harrison Allen gives the careers, with portraits, of "Two Scientific Worthies," Sir Thomas Browne and Sir Thomas Stamford Raffles. In lighter vein again are "A Dog's Laugh" (illustrated), by M. le Vicomte d'Aigun, and "Populish Superstitions," by Dr. Walter J. Hoffman. Albert Gaudy calls attention to "The Abundance of Animal Life." Other articles dealing with "Science in Wheat-Growing," "Evolution of Insect Instinct," and the teaching of the "Deaf and Dumb." There is also a "Sketch" with portrait, of William C. Redfield, the American meteorologist. In the "Editor's Table" the "new" woman, vague psychology, and the abuse of franchises receive attention. Prof. Jordan's "Synecdochograph" joke in a recent number is explained for the benefit of those who did not see through it. This magazine leads all others; it is the best scientific magazine in the world. New York: D. Appleton & Company. Fifty cents a number, \$5 a year.

WHAT DID THE BABY SEE?

We had watched for days around him, The youngest of our fold. The little eyes with their gleams of light, But now his lids were closed in gold. And we feared the smile we loved the while Might never return again. It seemed that the baby slumbered, No sleep the watchers knew, For the night of pain had come again, And the hopes that so hopeless grew—When, lo! the little eyes opened, The little face shone with light, And the baby smiled with that sunny smile Which always expressed delight. We watched him with awe and wonder; We watched him with hope and fear; But the smile had fled, and the baby was dead, And we were weeping here. What did that smile betoken? What could the rapture be? In the hour of death, with his latest breath, Oh! what did the baby see?

MISS ELLIS M. WILSON.

Hot shot as well as chain and grape-shot, who first employed were believed to be inventions of the devil, and not to be sanctioned among civilized nations.

Where Was Methuselah During the Deluge.

According to the Literary Digest, this is the question which Dr. Halsey L. Wood raises, and to which he finds no satisfactory answer. He says: "This distinguished patriarch seems to have been forgotten at that time, for no mention is made of him in the chosen few to enter the Ark; and, on the other hand, we are told that 'every living creature perished with the Ark, and every man.'"

"Now, Methuselah lived 'nine hundred and sixty and nine years,' and since he had fully ten months of life left to him at the beginning of the flood, he could have completed his grand total of years nowhere else than inside of the Ark. At Noah's birth, Methuselah had full six hundred years to live. 'In the six hundredth year of Noah's life,' the windows of heaven were opened, and in the fiftieth day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife and the three wives of the sons with them into the Ark. Noah was therefore five hundred and ninety-nine years old when the flood began."

"Methuselah had still ten months to live ere his 960th year was complete. Where was he? The dwellers in the Ark did not issue from it for a year and ten days after their entrance. Methuselah must have therefore died during the interval, and presumably he is buried, but, strange to say, his name is said of this singular circumstance."

H. V. SWERINGEN.

The Great Teacher and Medium, F. A. Wiggins, has Something to Say.

To THE EDITOR:—Your widely circulating paper has a large sale here at our meetings each Sunday, and, as the people of every community like to see something in their paper from their home, I will send you just a word from this place. There are, indeed, only a few societies of which I know in better working condition than the First Spiritualist Church of Indianapolis. It has a church home of its own and all of the members seem to most fully enjoy their new quarters. The seating capacity of the main auditorium is about four hundred and fifty, and the size of all evening attendance is limited only by the seating accommodation of the building. I am doing the best that I can, in my humble way, to minister to the wants of this people for the months of October, November and December. I am certainly gratified at the profound interest that is at all times manifested at our meetings, and am glad to report to your many readers that there is a real live society here in this city. Since the society has become organized, under the church laws of this State, the secular press and the community at large have given us a recognition which we certainly did not enjoy before. I look upon this as a significant fact, which might be well for Spiritualists everywhere to earnestly consider. If the people are so wide-bound by custom that they will not recognize this great truth except it be organized, and if it is really the wish and desire to reach the people, as we pretend, then let us employ the means by which we may secure the end which we so earnestly desire. Let me be one of the most important of all means to this end. But, if on the other hand, it is selfishness that prompts our motives, why, we can go into our retreat and take our light in with us. Selfishness, however, is not a characteristic of any true Spiritualist. It is my opinion, Mr. Editor, that the time has come when Spiritualism should seek, as ever before, to reach the masses, and work of propaganda is needed. We are making a few converts here every week; and all that is required anywhere to do this, is a little honest, earnest work down among the people. Fellow workers in the cause let us all get down off our stilts of self-importance and get to work right among the people. Indianapolis, Ind. F. A. WIGGINS.

"The Philosophy of Spirit, and the Spirit-World." By Hudson Tuttle. A most able and interesting presentation of a most important subject. Every Spiritualist and every inquirer into the proofs and philosophy of Spiritualism should have this excellent book. 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 an succinct form of 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.

"Principles of Light and Color." By E. D. Babbitt, M. D., LL.D. A truly great work of a master mind, and one whom Spiritualists should delight to know. The result of a deep thought and patient research into Nature's finer forces are here gathered and made amenable to the well-being of humanity. Medical men especially and scientists, general readers and students of occult forces will find instruction of great value and interest. A large, four-bound book, strongly bound, and containing beautiful illustrative plates. For sale at this office. Price, postpaid, \$5. It is a wonderful work and you will be delighted with it.

"Human Culture and Cure. Part First. The Philosophy of Cure. (Including Methods and Instruments)." By E. D. Babbitt, M. D., LL.D. A very instructive and valuable work. It should have a wide circulation, and it was the promise of its title. For sale at this office. Price, 75 cents.

"Angel Whispers 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 \$1.

"Encyclopedia of Biblical Spiritualism: or a Concordance of the Principal Passages of the Old and New Testament Scriptures which relate to 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 the title denotes, it is a veritable encyclopedia of information on the subject. Price \$1. For sale at this office.

"The Dead Man's Message," an occult romance, or 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. Price \$1.

"Talleyrand's Letter to the Pope" will be found especially interesting to all who would desire to make a study of Romanism and the Bible. The historic facts he states, and his keen, scathing review of Romish ideas and practices should be read by all. Sold at this office. Price 25 cents.

"Mahomet, the Illustrious." By Godfrey Higgins, Esq. (Library of Liberal Classics). No author was better qualified to write an impartial and honest life of Mahomet than Godfrey Higgins, and this volume is intensely interesting. It should be read in conjunction with Gibbon's work. For sale at this office. Price, 25 cents.

"Mediumship and Its Development, and How to Memorize 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.

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FINE STANZA OF POETRY.

It is Accompanied by a Portrait.

To THE EDITOR:—For the benefit of your many readers, I will state that I made the acquaintance of Mr. Jacob Ita and his wife, Mrs. S. Ita, of 1522 Brady street, Davenport, Iowa, who are mediums possessing rare spiritual gifts, and Mr. Ita has developed independent slate-writing equal to any that I have seen.

I have a slate that Mr. Ita gave me the use of, that contains a spiritual message produced through him last summer at Moline, Ill. This message, which I herewith copy, is of vital importance to the skeptic, etc. It was done under satisfactory test conditions, between slates fastened by rubber bands, in the presence of the sifter. There was no pencil used, and the writing is in pink:

The insect bursting from its tomb-like bed—
The grain that in a thousand grains
revives—
The trees that seem in wintry torpor dead—
Yet each new year renewing their
green lives;
All teach, without the added aid of faith,
That life still triumphs o'er apparent
death. Signed, DAVID SWING.

A bust portrait of this noted medium, which is a correct likeness of the author of the message, appears at the bottom of the slate. What more proof can be given to convince the investigator of its genuineness, and of Mr. Ita's grand mediumship? G. W. VAN HORN.

A New Worker in Denver.

To THE EDITOR:—After my sojourn in my native State, New-York, and closing my business there, I have again returned to this beautiful city of Denver, where the sun shines in brightness; and those alighting, in air and sun are blessings that Dame Nature bestows so gratuitously.

Again I find Denver alive in Spiritualism, and many mediums here. Assisting Dr. G. C. B. Ewell, of

QUESTIONS AND ANSWERS.

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

Hudson Tuttle.

Address him at Berlin Heights, Ohio.

S. E. F. Sloux Falls, O. An aged person, nearly blind, dependent on charity. Would it be wrong to open the door and let the spirit force? What would be the condition that had lost mind and memory here?

A. It is best to bear the misfortunes of this life to the end. The spirit, that was embodied by its contact with the physical body will not be permanently affected by the failure of the latter. It is not to be supposed that the spirit at once recovers its full activity. The faculties of the body are reflected, for a time, but the new life will be glorious by comparison. When the spiritual perceptions awaken to the new life they will carry with them an unspeakable joy.

A. T. Waterman, O. Will you kindly answer in "The Progressive Thinker" the following question: Webster defines Providence as "the foreknowledge of God and care which God exercises over his creatures." "3. (Theological sense) A manifestation of the care and superintendence which God exercises over his creatures; an event in which the care or design of God is directly seen and shown."

The latter definition is the equivalent, I apprehend, of what the questioner in philosophy means by "providence." In fact, it is there anything which answers to "providence?"

A. In the absolute control of the universe, material and spiritual, by law we have the perfect expression of providence. When appeals are made, as by prayer, or earnest desire, to a higher power, there may come a manifestation of spirit force, and there is a manifestation of spirit force in the answer to prayer. In such cases there is no suspension of law, but forces are brought to bear on other lines. The answering of such prayers, and the interposition of spiritual powers, depends on the "environmental conditions" which make this possible.

Although the Divine Spirit may not directly answer in laws and conditions through and by which the earnest spirit is granted the assistance it desires. It is a mistake to refer the answer directly to God, as it would be to say he supports the world in space by his extended arm. The Protestant churches hold as sacrilege the appeal to any being but God. The Catholics are more wise, and offer their prayers to their patron saints, by which comforting love and assuring affection are awakened by direct contact.

W. B. Picken, England. Q. Recently it was my great pleasure to read your profound and comprehensive work, "Psychic Science." In it you say, "If a certain vessel be closed, and the air exhausted, until only one hundred atoms remain, that vessel would leave no space, but occupy the entire vessel. If the vacuum be broken up, perfect, and only ten atoms remain, the ten still occupy the whole space; and if the process could be carried so far that only one remained, it would still fill the space." In short, there will still be atoms in the universe, that atom would fill all space.

Than that I have not read anything more interesting for many years. What concerns me about it is the data. If our stupendous affirmations be based on adequate philosophical and scientific data, I would be deeply indebted to you for directions as to where to see it. A. I am always at a great disadvantage when called on to explain passages in the books I have published. Writing as the amanuensis of intelligence, beyond and above the ordinary mind, I cannot give more than my own understanding of such passages, unless I am able to recall their authors and allow them to explain and enlarge; and this I am not often able to do. I infer that Prof. Crookes in the series of researches where he employed the "tube" which has given his name world-wide renown, and opened a new field of discovery, is the authority on which the statement rests.

John Molloy, O. Q. Is it possible that an individual's oath can be impeached and made void according to the Constitution of the United States?

A. The framers of the Constitution carefully preserved that wonderful instrument from religious bias. The word God does not occur in the Constitution, nor is it prescribed for the President to be sworn; and he is allowed to affirm if he desires. The first article in the amendments, to make the matter irrevocable, says: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech or of the press." This absolute separation of the government from religion, placing all religions, and no religion, on the same basis. They all must take care of themselves, and stand before the law as equals. No officer, even the President, is required to take an oath on the Bible or in the name of God, for if they prefer, they can affirm, and this is true of every oath under the supreme Constitution. Any State law to the contrary would be a gross violation of the highest principle of the Constitution, as well as the oath of a Calvinist in the cognizance of this supreme authority.

A. Reider, Texas. Q. (1) What is the difference between psychometry and clairvoyance, and have they sufficient foundation to be denominated a science? (2) Can future events be foretold by either, when no thought of such events has been in the mind of the subject? (3) I have on rare occasions, in a state half-waking, been able to read, as from a tablet, poetry of a high order. How shall I understand or explain this?

A. (1) Psychometry and clairvoyance both begin with the impressibility of the mind. All things have their aura, or spirit atmosphere, and the influence this exerts on the sensitive psychist is called psychometry. A person, a place, a mineral specimen, a letter, each gives impressions of all the influences they have received. The mind of the subject simply receives. Clairvoyance goes further and sees beyond these impressions. It is true that the two blend most inextricably at times. Both are small divisions of spiritual or psychic science.

(2) Prophecy of future events in the life of an individual, with sufficient knowledge as to the time, the place, the nature of the event, is as possible as the coming of an eclipse or occultation of a planet in astronomy. If this were not so, the

then we could not believe the "reign of law." (3) Such visions presage the dawning of clairvoyant powers, and, if desired, should be earnestly desired, and cultivated.

A. "Mother," St. Paul, Minn. Q. I had a little boy die four years ago. I now hear rappings, and sometimes the sound of a distant bell. Is it possible that he comes back to me?

A. Let this mother be assured that these sounds are results of attempts made by her darling boy to attract her attention, and that there is no place so attractive to him as his mother's side, and that although borne by attendant spirits far away, yet will he be connected with the strands of love over which will be transmitted to him your thoughts. He is tied like the fabled stork, that even when taking its longest flights to distant countries, bore away one end of the thread, the other of which is fastened in the home nest—wherever it went it felt the pull of the cord. So is it with your child, with all the dear children, who stand just on the other side of the thin veil which conceals our mortal vision.

T. M., Blue Mound, Ill. Q. I wish to know what Spiritualism teaches concerning epilepsy and cataplexy. The cause does not seem to be understood in many cases. This condition is the result of it, and, if so, how could it be determined, and what means taken to relieve the afflicted person?

A. Epilepsy, a "falling sickness," has no special psychological significance. Its name descends from Hippocrates, and is intended to mean the sudden loss of sensation and spasms. It is strictly an organic disease, referable to defects of bodily functions, the result of many diverse causes reflected on the brain. It is difficult to diagnose and perhaps entirely beyond the control of the most skillful physician, who can only hope to palliate the symptoms, trusting to the vital process to bring restoration, which they sometimes do. Excessive nervousness is the first cause, intensified often by excesses in the subject.

Cataplexy is entirely distinct, although a state of suspended powers of motion, and as the symptoms are similar in the hypnotic patient, the term "Cataplexy state," has been used as synonymous, and "cataplexy," as the same as "hypnotic." This is not advisable as it is misleading. In ancient times the epileptic, like all others seized with violent disease, was regarded as obsessed, and exorcism was a most lucrative profession. We do not desire to return to these absurd claims of the priesthood, although admitting the possibility of obsession. It would be equivalent to denying the claims of mesmerism or hypnotism to do that, for if a hypnotist is able to control a subject, doing so not by any powers conferred by the body, but by spiritual force, if the same hypnotist freed from his body came to this subject as a spirit, it would be possible for him to influence him in the same manner, and such influence might be extended to a complete control, which would be known as obsession. Lynette C. Howe made some very valuable suggestions on this subject in a late number of The Progressive Thinker, which, although apparently in criticism of the position maintained in this department, really expressed the exact thoughts I would have set forth.

TO THE EDITOR:—The days pass so swiftly that I hardly realize that I have not sent you a letter, until someone by letter inquires why I do not write THE PROGRESSIVE THINKER. I have been so busy with the N. S. A. convention, I found New York alive, as it always is, but, for the size of the city, little interest is manifested in our cause. The First Society is doing good work under the leadership of Mrs. Newton, but comparatively small audiences are to be found for the meetings. In Boston, where I cannot give more than my own understanding of such passages, unless I am able to recall their authors and allow them to explain and enlarge; and this I am not often able to do. I infer that Prof. Crookes in the series of researches where he employed the "tube" which has given his name world-wide renown, and opened a new field of discovery, is the authority on which the statement rests.

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A. Reider, Texas. Q. (1) What is the difference between psychometry and clairvoyance, and have they sufficient foundation to be denominated a science? (2) Can future events be foretold by either, when no thought of such events has been in the mind of the subject? (3) I have on rare occasions, in a state half-waking, been able to read, as from a tablet, poetry of a high order. How shall I understand or explain this?

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LITTLE GIRL'S LETTER.

Her Mama's Birthday, and What Was Done.

Her Spirit Band Arranged a Nice Programme.

DEAR MR. FRANCIS—I am a little girl, twelve years of age, and have been a medium one year and a half. Last Saturday was my mama's birthday, and my spirit band arranged a programme for the evening to surprise her. Six of my comrades played solos on the piano; one sang an Indian song, and a papoose came and sang a comic song. My papa wrote the enclosed story for the occasion, and I think it would be pleasant reading for your many subscribers, if you have room to print it. We took for Tuesday morning's mail of conversation, that probably would have been suppressed, if the parties engaged had known my identity. There were some things said in that fragmentary talk that set me to thinking, and that thinking has caused me to jot down from the typewriter, the following lines.

Your friend,
GERTIE E. MILLS.
79 Hammond St., Chicago, Ill.

[We have not room for the entire story, but give the Spiritualist part, as of most interest to Spiritualist readers.—Ed.]

*** As I glanced back over my past life, there was no spot or place or act which I would have altered. My wife's life was as pure as the snow on a mountain peak, and our home life was guided in a spirit of love and truth. Had we sinned by loving our darling child too much? Such thoughts as these took possession of me and threatened my reason. I paced the floor continually, watching the door of the sick room for a shipwrecked sailor for the sight of land.

After many sleepless nights, and days of torturing anxiety, my wife told me the crisis approached. Our darling had put up a good fight for life, and with youth and a good constitution on her side, might yet stay on earth to bless our declining years. The doctor approached and asked me to enter the room. As I stepped in and beheld my once beautiful child lying on the bed gazing at me with tender eyes from which the fever had not entirely left, I suppressed a scream. Her face had lost its contour, and the flesh from her shapely arms, limbs and body had gone to feed the fever. I reached out my hand to her forehead, and doctor and I advanced towards the bedside, and as our darling attempted to hold out her arms to me, I sank on my knees, unable to stand and realize the great change.

As my wife came in and knelt beside me she took our hands in hers and said: "Dear mama and papa, I have been away for a while, but I am here now, and I am very happy. I think I have been in spirit-land, and wish you could see it. I cannot describe it to you, as everything is so beautiful. Happy children greeted me, and a spirit child in white, whose face beamed with love, took me by the hand and led me to a beautiful garden, walks bordered by banks of flowers more beautiful than any you ever saw or imagined. Groups of happy children romped on the greenest of grass; all seemed so happy singing the most beautiful airs that I longed to join them. My dear spirit guide, anticipating my thought, said: 'My dear child, must not you have been in a very short time I will come for you, and then you will have these children for your playmates, and forever be happy in spirit-land.' Now my dear parents, you must not grieve for me if I go, for if you could see it as I have, you would not wish me to remain in this world of pain and sorrow, but go where there is joy and peace."

My dear mama and papa, I have been very happy. I think I have been in spirit-land, and wish you could see it. I cannot describe it to you, as everything is so beautiful. Happy children greeted me, and a spirit child in white, whose face beamed with love, took me by the hand and led me to a beautiful garden, walks bordered by banks of flowers more beautiful than any you ever saw or imagined. Groups of happy children romped on the greenest of grass; all seemed so happy singing the most beautiful airs that I longed to join them. My dear spirit guide, anticipating my thought, said: 'My dear child, must not you have been in a very short time I will come for you, and then you will have these children for your playmates, and forever be happy in spirit-land.' Now my dear parents, you must not grieve for me if I go, for if you could see it as I have, you would not wish me to remain in this world of pain and sorrow, but go where there is joy and peace."

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oved ones on the other side. I sit patiently waiting for my summons to go, feeling that my reward will be commensurate with the good my example has done by strictly upholding Love and Truth.

IMPORTANT FACTS.

They Are Plainly Told by Mrs. Mattie E. Hull.

Incidents Which Illustrate Conditions in Real Life.

To the Editor:—Sometime since, while I was filling an engagement in a town, (not necessary to name here,) I reached the hall quite a little while before it was time to open the meeting, and took my seat in the front row of chairs designed for the audience, until such time as the chairman should come to accompany me to the platform. As the people came in, and the chairs on each side and behind me filled, I overheard bits of conversation that probably would have been suppressed, if the parties engaged had known my identity. There were some things said in that fragmentary talk that set me to thinking, and that thinking has caused me to jot down from the typewriter, the following lines.

One lady addressed another thus: "I never come here to listen to the lectures, I wouldn't give a dime to hear anybody speak. I come here for the tests." "Do you often get one?" was the response of the lady to whom the conversation was addressed. "Oh, my! no!" was the answer. "But I stand just as good a chance as any one, and I had rather come here and pay ten cents, and run my chances, than to go to a medium and pay for a sitting. I would be more sure of getting tests than I am when I come here, and I have no dollars to throw away on mediums."

"Are you a Spiritualist?" interrogated the lady to whom the question was first addressed. "I don't know much about it. All I know is what I have seen here. I never read a Spiritualist book or paper in my life, but I guess an as much as I know, I know that the medium told me once that I was going to lose some money, and I lost some, so there must be something in it."

In a few moments I heard another lady say: "I know there is something in it, for we have circles in our house, but we have them on the sly" (the words, "on the sly," were said in a lower tone than the preceding sentence). "All the same, I don't know what it is, but I have a deep impression on my mind. 'Even our children' she went on to say, "know nothing about it." The lady to whom these words were addressed asked: "Do you get any manifestations?" "Yes," was the response. "We get lovely messages from our little girl. She gives beautiful descriptions of her spirit-land. She says she has teachers, and that she will tell us when they are away from her. She says she often sees the children, and she wishes they would not cry so much for her."

The woman who was receiving this precious bit of information said: "I should think you would tell them. I remember how they look on when she died." "Yes I know," was the answer, "but they couldn't understand it, and it would be just like them to tell the school the other pupils would make fun of them. There is time enough yet, I prefer to wait until they are old enough to fight their own battles." As the numbers in the hall increased, and the hum of voices was heard from every part of the room, I wondered if the dialogues to which I had been a listener were a sample of the chit-chat that was going on all about me. I knew I did not know of a lecturer in the room, but I observed many familiar faces—faces of friends who I knew had been in Spiritualism a long time, and who desired the best there was in its glorious philosophy. Notwithstanding this, the ardor I had taken to the hall on behalf of my work had suddenly chilled, and after my introduction to the audience, I felt to say, "What have I come out for?"

I have schooled myself as much as possible during my many years of public work to be as positive as possible to disagreeable conditions that I may feel from one or many in the audience, and to rise to an altitude where my spirit may become receptive to the higher influences; but there are occasions where it requires all the will and soul-force I possess to command, to control, to subdue, and to feel thus on this occasion.

What a fine inspiration? One might be expected to gather from an audience, made up mostly of such individuals. What a compliment is paid to our mediums when those who rush for the front seats feel they "stand as good a chance to get a test as any one, and have no more to say about it." I have heard comment upon our earnest, faithful lecturers, to know there is even one in the audience who has listened to lectures and lectures, and yet "doesn't" understand anything about Spiritualism. What an incentive there is to writers of books and and publishers of papers, when halls are crowded, and emptied, and not a dozen out of the hundreds who pass the table offering Spiritualistic literature, even look at books and papers treating on these subjects.

What avails it, as far as the good of the cause is concerned, though a so-called Spiritualist preaches his lectures and promises to defend mediums? Is that father or mother a true Spiritualist who, when he comes to his home, and holds circles "on the sly," not even allowing their children to participate in the joy when a departed member of the family comes with messages of love from the Spirit-world? Would a mother—a true Spiritualist—put a child to bed sobbing for her dead sister, when she had reason to suppose that little girl would shortly appear in another room, and tell her that the little girl was sleeping? If so, all I have to say is, Spiritualism has not touched the depths of her soul and done its work there.

I would not in any way, either with voice or pen, say anything to induce people to discount mediums. All we know of the sublime teachings of Spiritualism, is due entirely to the work of those who have passed to the other side, and to the readers of your widely circulated journal, has not the method of the past few years relative to the management of a large per cent of the local meetings, relegated the most spiritual work to the rear?

Some of the readers of these lines were identified with the work of Spiritualism in its early days. They would have been the first to grander work achieved than in these times when Prof. Denton, Thos. Gales Forster, Achsah Sprague, Mrs. S. Townsend Wood, Lizzie Doten, N. S. and I. P. Greenleaf, Warren Chase, Dr. Storor and a host of others whose names shine like stars in the galaxy of Spiritualism, grace its rostrum? Those who heard those grand advocates of our philosophy in those days when Spiritualism was one brotherhood, know the inspiration through their organisms felt like holy baptisms upon those who listened. Skeptics crowded the audience rooms

and went away to investigate, and as certain if their statements were true. Where did they go? To the home circles; they were held in every community. Boys and girls were touched by the power of the spirit, and related wonderful visions and many of them spoke of a most never before. Who does not hold tender memories of those days who experienced those things? There was no spirit of rivalry or jealousy felt on those hallowed occasions, hearts were softened and made tender as the dear messages from our arisen friends were voiced by human lips. From the circle-room the newly converted, went to the public meetings to hear explained the things they had seen and heard. There was a strength in the work of that day, because the thalabourers in the vineyard of Spiritualism, were working on spiritual lines.

I believe in, and thoroughly endorse the idea of co-operation between the phenomenal and philosophical in Spiritualism, to the public, whenever it seems the most practical, if satisfactory work can be done. But it is not the matter of Spiritualism put in a peculiar and false light when it is proclaimed emphatically by those most interested in phenomenal work, that "audiences will not gather to hear a lecture unless supplemented with a test sequence," but it is not the case of the world over, and is not such a statement a libel on the intelligence and integrity of the rank and file of Spiritualists?

I have met many of our grand workers the past year, have learned from them, that they continue to be successful though they conduct their meetings in the old way. Sometimes I follow them in their work and I learn by those who have been favored with their services that they "fill the bill."

There are but few mediums, comparatively speaking, who can do as good work in the presence of an audience of hundreds as in a quiet parlor meeting. One failure by a medium is heralded as a hundred times more than a half dozen successful readings, and in numerous instances, public work taken up at an early stage in a medium's career has proven disastrous, not only to the health of the medium but the mediumship itself.

There are occasions, especially at the large gatherings such as one meets at the campmeetings, where it seems absolutely necessary for phenomenal work to be done. Those who are called to do this are as a general rule, satisfactory in their work. The manifestations given, strengthen and clinch the arguments. Tests of wonderful accuracy, and magnificent readings are given. While these grand mediums are numerous, they are not to be found in every community where there are Spiritualists, or where spiritual mediums are held. In the field that objects to co-operating occasionally with a first-class medium, do, however, know of many who protest to sitting an hour after giving a lecture, and listening to so-called readings, advice in business schemes, the talking over domestic troubles, and hunting of "lost papers," under the pretence of giving tests.

Do not wonder that many of the older and more thoughtful ones among our adherents are conspicuous in the meetings in some localities for their absence. If they were furnished food for thought, and felt an effort was being made to get into the soul of Spiritualism, many who have gone to different churches would return to their homes, and be as ready as in former times to help best of the standard of Spiritualism. There are glorious exceptions, to the conditions mentioned in this communication, and I believe that the time is not far distant, when the majority of our good people will be led to see that Spiritualism, to every individual means unfoldment, education—a rising into higher life, a knowledge that we are spirits here and now, and as such, must take up its Great Work.

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