



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

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PEN-FLASHES FROM THE PACIFIC COAST.

BY DR. J. M. PEEBLES.

POSTPONED POSSIBILITIES.

Few things fill me with more dignified disgust than to see a preacher solemnly rise in the pulpit, and putting on a gloomy scowl, draw out the words: "Let us begin the praise of God by reading from his holy word." Does God the Infinite Over-soul, the Infinite Spirit, desire praise? Does the Almighty ask for flattery? Children and sectarians "babes in Christ" may desire praise; and there are the poor undeveloped mortals who feast upon praise and flattery. These are the postponed possibilities of full-orbed human beings. "Why call ye me good?" said Jesus—"I am not good, but one, and that is God." Dr. Livingston, the great African explorer, never it is said, preserved any words of praise, written or spoken concerning himself. The consciousness of having done right according to the dictates of his best judgment was a sufficient reward. A just appreciation, however, is not praise.

It is reported of the brilliant Gen. Gordon, the ideal soldier and statesman, assassinated in the Sudan, that he would not listen to a word of praise. He destroyed an important sketch of his Chinese victories so that his friends might avoid praising him in the future. Praise and flattery become the bane of the race. Great and good souls will have none of it. And then to apply it to God—"let us begin the praise of God by reading from his holy word." Our preachers ought to be preached to until they mend their theological ways. An old orthodox hymn begins thus: "Praise God in conversation, Praise Him in prayer; Praise in the congregation, Praise Him everywhere."

God requires no praise; neither do intelligent men and women. But let the good and the wise be appreciated and encouraged in their works of reform. It will lighten their burdens. It will lift leaden loads from languishing lives, melt away mountains of misery and spread the sunshine of summer over souls that are chilled with disappointment and sorrow for consummation of hope delayed.

LAND GRABBERS.

I am no politician. No party can claim my allegiance. Being an American, I vote for the most honest, upright and conscientious man. And I have a deep conviction that every person born into this world has an original right to air to breathe, to water to drink, and to soil-land for ploughing, sowing and reaping. And yet, America is largely a country of foreign-born landlords, dukes, earls, barons, owning vast millions of our choicest acres. The Arena gives the following:

| Names. | No. of acres. |
|-----------------------------|---------------|
| Duke of Bedford..... | 51,085 |
| Earl of Brownlow..... | 57,700 |
| Earl of Carlisle..... | 78,540 |
| Earl of Crawford..... | 51,638 |
| Earl of Cleveland..... | 106,650 |
| Earl of Derby..... | 56,088 |
| Duke of Devonshire..... | 148,020 |
| Lord of Londonderry..... | 52,635 |
| Duke of Northumberland..... | 191,490 |
| Duke of Portland..... | 56,350 |
| Earls of Powis..... | 46,005 |
| Duke of Rutland..... | 70,030 |
| Lady Willoughby..... | 50,212 |
| Sir W. W. W. W..... | 91,612 |
| Earl of Yarborough..... | 54,570 |
| Baron Tweeddale..... | 1,750,000 |
| Byron H. Evans..... | 700,000 |
| Duke of Sutherland..... | 422,000 |
| W. Whaley, M. P..... | 310,000 |
| Robert Tennant..... | 530,000 |
| Lord Dunmore..... | 130,000 |
| Benjamin Neugass..... | 60,000 |
| Lord Houghton..... | 60,000 |
| Lord Dunraven..... | 60,000 |
| A. Peel, M. P..... | 10,000 |
| M. Ellerhausen..... | 600,000 |
| Alexander Grant..... | 35,000 |
| C. M. Beach..... | 10,000 |
| Marquis Demore..... | 15,000 |

"As if individuals could not acquire our lands fast enough, we find that vast combinations of foreign capital have been formed to accomplish that purpose. In Scotch syndicates, for example, owns 600,000 acres in Florida; an English syndicate owns 1,800,000 acres in Mississippi; another owns 3,000,000 acres in Texas; a Dutch syndicate owns 4,500,000 in New Mexico, etc. There are fifty-six foreign corporations and individuals that together own more than 26,000,000 acres of land in the United States. This is an area larger than the State of Indiana, and would make more than 140,000 farms of 160 acres each." * * * American corporations and individuals own perhaps almost as much land for speculative purposes as is held by Europeans. There seems to be a growing tendency that there should be a limit to land ownership, and that foreign ownership should be prohibited.

A MARKED CONTRAST.

At the Cassadaga camp, J. Clegg Wright is thus reported—I hope falsely: "Of all the rotten things in this world, an invocation is the most rotten. Whenever an invocation is given I want to take to the green earth. It is an insult to human reason. It is deplorable to me to see the wooden-headedness of some people who don't see the robes of darkness and perpetuate the bondage of human intelligence." Such rough ranting assertions may have interested scoffing atheists but at the same time they must have chilled every sensitive, religiously-inclined Spiritualist that heard them. One of the noblest and most scholarly men, as well as a writing and clairvoyant medium, was W. Statton Moses, editor of London Light. Under the automatic control of his exalted spirit teachers, he wrote: "In any case, neglect not to offer earnest and active prayer for blessings which spirits can minister. Did ye know the power of prayer ye would use it more; not as vain, idle prayers for that which he thinks best, but for the min-

istry of those who can soothe his sorrows, alleviate his woes, and bring down blessings upon him richer than any he can picture. Easy, friend, pray!" If Mr. Wright referred to hypocrisy and the abuse of priestly prayers, why did he not so say, rather than to launch a general thunderbolt at all invocations, pronouncing them "rotten." Mrs. Richmond, Mr. Wiggins, Mr. Colville and nearly all of our grandly inspired speakers, prelude their lectures with invocations. Prayers and invocations are human in human nature. They bubble up spontaneously. Looking up to a superior Power, or persons, is divine. Pigs may not look to the oak from whence the acorns fell. It could hardly be expected of pigs! But men are supposed to have developed a long way up from their primal, pig-headed condition. Ancient spirits, the highest angels, pray, so we are taught. Prayer is aspiration. Invocations are thinking of and calling upon loving angels. They best of us need their help. Let us, then, be humble, aspirational, prayerful.

GEMS OF TRUTH FROM JOSEPH.

With an eye on "Christian Scientists," Mental Scientists and other extremists of that ilk who contend that "evil is a lesser good," J. O. Barrett, secretary of the Minnesota State Forestry Association, discourses wisely as follows: "These new doctors of divinity have their rights of opinion, but does their opinion change the facts of evil as a positive condition, or moral quality, or goodness? Was Nero's fiddling while the Christians were burning a lesser good? Was the general massacre of the Huguenots in France a lesser good? Was the Reign of Terror in Paris a lesser good? Was the hanging of the Quakers by the pious Puritans a lesser good? Was the assassination of Abraham Lincoln a lesser good? Are the murderous raids of the 'Bucks' upon the defenseless men, women and children of Armenia a lesser good? Is the Spanish butchery of the Cuban patriots a lesser good? Personal and social robbery, prostitution, inebriety, tyranny, bloody savagery, and the miseries thus endured and entailed upon us—is it all a lesser good?"

"I cannot help the conviction—and do not want to—that 'vice is a monster,' a reality, a positive fact, and that it is our business not to call it pretty names, a 'lesser good'—but an absolute evil." Otherwise expressed, our old friend, J. O. Barrett, does not believe that a malicious lie is a lesser truth, that rape is lesser chastity, and that willful murder is a lesser effort to save human life. Joseph's theology is sound. He is capable of thinking of all sides of great moral problems, and so thinking generally comes to right conclusions. May the Minnesota forests that he seeks to save and cultivate ever wave gracefully in his honor. Wave on, oh, forests.

FRANCIS SCHLATTER.

Rumor has it that this strange mystic healer of healers—is in Mexico, visiting his church and among the miners to San Diego. It is to be hoped that the rumor may prove to be reality. I am inclined to give it credence. Upon his reaching San Diego I shall make him my guest, thus constituting a compound Health-Home battery, a jubilee time for invalids!

Schlatter is certainly a nineteenth century wonder. He is profoundly independent, unswerving in his convictions, and is denominated "Society." He travels through the valleys and over mountains, horseback or muleback; or on foot, bareheaded and barefooted. He prefers to be much of the time alone. Some ask him to heal them he does not even notice. Others he goes out of his way to find and heal without being asked. He is moved by the spirit. In early life he was a Catholic; but now pays no regard to his church or any other religion. He seems to know nothing of Spiritualism; or at least did not seem to a few years ago when in San Antonio, Texas. He was there ten or fifteen days; and he certainly performed some astounding cures. Others he did not help. He is a powerful medium, not knowing it.

What was peculiar with him in San Antonio, he would rush off to a house uninvited, unexpectedly to the family, and curing an invalid, would receive neither thanks nor money. He seemed a complete instrument in invisible yet potent hands. He did not talk good English. I never heard him say, "spirits," or angels. He declared that his power was from the "Father." He came to San Antonio uninvited, and left, no one knew for where. He left, too, in the height of his prosperity. He made no special friends. He did not seem to do as well after an official Mexican seemingly took charge of him and his work. The "Regulars" pronounced him crazy. A spiritual medium declared that he was one of the twelve Messiahs. The Theosophists said he was a Mystic-Mahatma incarnate to finish up some undone Karma work of a previous life.

It is reported through the western press, and I have seen it in the "Light," that Schlatter has been imprisoned as a vagrant, that he has been beaten with lashes on his bare back, that he has been mobbed in the streets, that he commands those he heals to thank God, not him; that he was arraigned in Hot Springs as a lunatic, and accordingly, when he stretched out his hands in Denver to heal a man, he suddenly withdrew them, telling him that he could not heal him. The man wanting to know why, Francis said, "You would not like to have it known?" but the man persisted, and Francis then told him he had been a murderer. After this the man cowered, and slunk away in the crowd.

To the popular mind he is odd, eccentric, a lunatic, a peddler fellow, and mentally weak—weak-minded—all of which reminds me of those words of that ancient medium, the apostle Paul: "For he hath chosen the foolish things

of this world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty."

UNIVERSALISTS PLEASED WITH SPIRITUALISM.

And why should they not be? Universalism is a beautiful faith—faith in the Fatherhood of God, the brotherhood of man, and in the final progression and restoration of mankind to holiness and Heaven. And Spiritualism—a conscious converse with the resurrected souls residing in the Spiritual world, sustains, demonstrates the truth of the above faith; and reaching further, transforms hope into reality, faith into fruition.

"Add to your faith knowledge," said Paul. Spiritualists have done this. No communicating spirits have taught total depravity, election and reprobation, or "eternal Hell torments." They teach evolution and sing the song of progression. And yet there are Universalist preachers who, out of envy and jealousy, preach pogrom sermons against, and hurl theological javelins at Spiritualists. They are bigots fingered around Ballou's outworn button-holes. They live on faith and donations. They yet fight "Partisanship" and quote the old Abrahamic promises to prove that:

"Judas with a cord outstripped his Lord And got to Heaven first."

There are a couple of these old sillarian fossils here in Southern California, and they would best benefit Universalism by getting their carcasses under ground as soon as possible. They have outlived their usefulness, and their superiors, to find fault to growl and grunt. Neptune pity the ship that sails such barnacles!

On the other hand, there are Universalist preachers with young blood in their veins—preachers afire with inspiration, and fully abreast of the times. The spirit never grows old. Souls smile under their crowns of glory. Leigh Hunt at eighty was called the immortal boy.

In 1810 Boston had a population of 33,000. The population covering the same territory now is 100,000—and what has been the increase in Universalism? Let us see! There was then one Universalist Church founded in 1785, and now there are in the same district two—just two, Revs. Robbins and Perkins. At this rate, how long will it take Universalism to turn the crank of the Universe? Universalism is a back chapter. It shows the dry rot. Whittemore's had proved too small for growing young men, and the Rev. Dr. Sawyer's bulls only excited smiles.

The Rev. Holmes Slade, of Elgin, Ill., one of the ablest, most influential and liberal-minded preachers in the Universalist ministry, in writing me of my late pamphlet, "Why They New Spiritualists," says: "Your late publication, doctor, on Spiritualism came duly to hand, and I esteem it very highly, and thank you for it. I may say that with your definition and presentation of Spiritualism I am more than pleased. I have always believed since 1849 or 1850 in the psychological powers of the invisible world and the holy ministries of angels as being among the most wonderful phenomena of this wonderful age. I have remembered you these forty years and with great affection, and it was a rich treat to break bread with you in your California home and freshen up an old friendship."

Beginning with the Rev. Moses Ballou, then a pastor in Philadelphia, down to the Rev. Mr. Parker of the West, more than fifty Universalist clergymen have invited—urged me—to return to the fellowship of the denomination. But, never! Can the ripened wheat return into its envelope of chaff? Can the winged bird again go back into its cast-iron shell? Can—will the well-born child of progress return to its uterine life to dwell in a placid, a prison of darkness? Never.

PRESERVING THE SIMPLE.

Universalists, far behind the Unitarians in liberality and scholarship, have a fixed creed, and the hypocrites and super-sensitized in the sect would like to crush or eliminate all the more liberal elements from the denomination. These are the brakes that check the car of progress. They are the old cadavers that disreputably scent the church of humanity. They are the carmen connected with the angels, to hold their noses as they wing their way above them. Though denying a future Hell, these moss-back bigots in the sect carry around a little peacynish pocket Hell to scorch and smirch those that don't sneeze when they take the genuine brand of Winchester snuff. And yet, rich in hope, and noted in both continents for charity and sympathy, I believe in the final salvation of these men, basing my belief largely upon the Scriptural text—"The Lord preserveth the simple."

AMONG PACIFIC COAST MEDIUMS.

Remembering that Greece gave the world a Socrates, Judea a Jesus, Patmos a John, and rugged Scotland a Duguid, it is generally conceded that mountainous, mountainous, mountainous islands, rather than low fog-lands, are conducive to the highest phases of mediumship. Stars, environments certainly and sometimes seriously affect sensitives.

Mrs. Montague is filling a year's engagement with the Psychological Society—otherwise a Spiritualist Society—in Oakland. This lady was born in Paris, France, and her parents were devoted Roman Catholics. She does not know the time when she was not a seer. When a child she saw beautiful scenes, fairy lands, and played with angel children. She wondered why everybody could not see them. Her visions were considered by churchmen dreams and disordered vagaries of the imagination. From early youth—taught from above—she utterly abhorred nobles, kings and priests; and the more so since many of her visions related to the Inquisition, and those old Crusaders that crimsoned the plains of

Europe and portions of the Orient with human blood.

At sixteen she became a Protestant. Though deprived of early school privileges, information and knowledge of books came to her by impressions and inspiration when asleep, or in a dreamy semi-conscious state. Her wisdom was often a puzzle to her companions.

At twenty she had a most astounding spirit test. Her mother, whom she supposed well, several thousand miles distant, came as a spirit and announced to her every detail of her sickness, death, and transition into spirit-life. The spiritual world was from this time on as real to her as this world. Though learning several languages from her spirit-educators, she never heard English spoken till 1873; and yet she now lectures in it eloquently and fluently.

She is clairvoyant and clairaudient, but did not begin to psychometrize until about five years ago. Her platform lectures are of a superior order, and her public tests are marvelous. When she lectures in San Diego, crowds flock to hear her. Such mediumship both demonstrates a future existence and builds up Spiritualism. Much work and many golden days await this truly inspired woman. Mr. Montague, her husband, has mining interests in the vicinity of San Diego.

FREITAG AND HER GIFTS.

Mrs. Maude L. Freitag, with her husband, an excellent, unassuming man—resides in San Diego, only a few miles from San Diego. She is a student of the school. Here she has many warm personal friends who are not Spiritualists. As a woman she is highly esteemed by all who knew her. Her mediumship began early. When at school she would see names invisible to others, written upon the blackboard. And she thus gave tests not knowing the Spiritualism; for she had neither attended school, nor listened to a Spiritualist lecture.

Mrs. Freitag did not go to some psychic "confidence man," or to some traveling troup, to be developed as a slate-writing medium or something else. No. Home development is safest and best.

This lady gives excellent lectures in her trance state. She writes automatically under control. She is clairvoyant and clairaudient. But her phase most astonishing and convincing to skeptics is her ball test, which she gives before a crowded audience. So far as my knowledge, or hearsay, extends, she never fails in her tests. Possibly putting her upon a platform with half a dozen jealous, envious mediums around her, and their different "controls"—their different disturbing wills, thoughts and aural emanations, her controlling intelligence might fail, and so might an archangel under such conditions. Her method of the ball test is similar to that of the "Society." She is a medium of the fact of spirit communion. Often Mrs. Freitag does not touch ballots. Sometimes the ballots, besides being folded tightly, are pinned; others are both folded and sewed together carefully before coming to the hall. But no matter—the spirits read them just the same, and do it every time.

PERSONAL EXPERIENCE IN A CROWDED HALL.

I never ask for a test. I do not wish tests. And it quite disgusts me to see old, bald-headed Spiritualists hunting for tests, signs, and wonders. True, like others I am delighted to receive messages from those who have crossed the crystal river of death. Accordingly (never having met, seen nor spoken with her in San Diego) I stepped into Lafayette hall one evening last month to hear Mrs. Freitag. The services had commenced, and the crowd was taking my seat about halfway back behind a post. When the ballot ballots were passed I wrote on three names, Frederick W. Evans, Rev. J. H. Harter, and S. B. Brittan, folding and rolling them tightly. There were about a peck of these ballots carried up to the table. After giving perhaps a dozen or more communications—she recognized—she saw a star over a ballot, and picking it up, there were three heavy raps; and she said, "I am a Spiritualist."

"And how much paregoric," I inquired, "do you give her at a time?" "Ten drops and sometimes more to make her sleep; and I put this bismuth powder into her milk to keep it from souring."

"Yes, but your babe, I see, continues fretting and crying, crying."

"It is not it does," "the poor thing is sick. Are you a doctor?" "I am."

"Well, what medicines would you give my baby?"

"Nothing—I simply advise less foods, the sipping of hot water, and magnetism. The drugs you are administering are slow poisons. If the child has enough vitality to survive without these drastic drugs, these chemical poisons, it will grow up into a poor, nervous sickly woman."

"But if I don't give her the codine or the paregoric she will cry and scream and kick."

Mediumship is a blessed gift, rightly, religiously used. Genuine mediums are comparable to pure gold. They are gems in any household. They are message-bearers from heaven; and they are also material necessities to convince worldly materialists of a future conscious existence and to bring us into closer relations with those exalted angels that minister to us mortals.

Honor, all honor to mediums. Mediumship is a blessed gift, rightly, religiously used. Genuine mediums are comparable to pure gold. They are gems in any household. They are message-bearers from heaven; and they are also material necessities to convince worldly materialists of a future conscious existence and to bring us into closer relations with those exalted angels that minister to us mortals.

"How beautiful upon the mountains," said the old prophet, "are the feet of those that publish good tidings, good tidings of good things." And how beautiful upon the mountains of progress and truth are the feet and the whole personages of mediums that are unselfish, honest, truthful, modest, candid, conscientious and heaven-inspired! They are bearers of love-messages to earth from the highlands of immortality; they are the golden censers that, swinging buoyant and earth, bring the incense of hope and comfort to mortals; they are the birds of paradise that tell of the golden land of angels, of a sunny summerland when sorrows of earth are o'er; they are the oaks of Olympus and the cedars of Lebanon, that, catching the rising sunbeams, reflect them in radiant light to the lower planes of earth; they are the illumined ladders of the unseen ascending and descending; they are the angel lamps suspended in the mid heavens, lighting the pathway of weary mortals to the many-mansioned house of the Father, eternal in the Heavens. Oh! Spiritualists, treat them tenderly, kindly, giving them the very best and most harmonious conditions. They are God's elect.

Pretenders, impostors, how common! Smooth-tongued women and "confidence men" cute and sleek, a sort of pot-hole mediums tramping through the country trading upon the gullibility of glibble spiritists! They profess to develop mediums for shacks, psychometrists, astrologize destinies, locate gold mines, find Kidd's mine, materialize spirits, utter prophecies—anything called for by their glib dupes. Expose them, and some fine little clique of Spiritualist apologetes will pop up and cry "persecution" and defend them. There are spiritists who would believe in and defend the "Devil" if he could manufacture a rap, read a sealed letter or materialize a ghost. Slime follows in the tracks of these fellows. They ought to go to work and earn the bread they eat; or, dropping their pretended mediumship, improve their time by their invisible guides, have already reached this coast for the winter and perhaps permanently.

There are mediums that no money would tempt me to favorably notice publicly. They may have mediumistic gifts which they frequently grossly abuse. They require watching. Their ways are crooked. They will lie. They do not pay their honest debts. They are speculators in "confidence" men, and to say they are Spiritualists with sufficiently soft spongy craniums to support these frauds—frauds who ought to fly pick, spade and hoe ten hours a day, and so get an honest living.

On my way East recently to Washington, by the Santa Fe, when out of the lemon fields of Riverside and the orange groves of San Bernardino, I awoke in the sleeping-car was noticed to be restless, crying and evidently seriously ill. The mother, so frail, excited the sympathy of all present.

Approaching the mother, at length, I very innocently said: "Your babe is sick. What medicines are you giving it?"

"The doctor," she replied, "before leaving Los Angeles, prepared these medicines, codine, bismuth and paregoric. I've just given her five drops of codine."

"And how much paregoric," I inquired, "do you give her at a time?" "Ten drops and sometimes more to make her sleep; and I put this bismuth powder into her milk to keep it from souring."

"Yes, but your babe, I see, continues fretting and crying, crying."

"It is not it does," "the poor thing is sick. Are you a doctor?" "I am."

"Well, what medicines would you give my baby?"

"Nothing—I simply advise less foods, the sipping of hot water, and magnetism. The drugs you are administering are slow poisons. If the child has enough vitality to survive without these drastic drugs, these chemical poisons, it will grow up into a poor, nervous sickly woman."

And you will save both human lives and doctors' bills.

F. A. WIGGINS, TRANCE AND TEST MEDIUM.

Appointed a delegate from the First Spiritualist Society of San Diego, and a proxy delegate for Mr. F. G. Newman, editor of the Philosophical Journal, to the late National Association of Spiritualists convening in Washington, I purchased my through ticket and started eastward in a sleeper, full of faith; but several inches of snow on the highlands of New Mexico and Colorado gave me a gripe and I was compelled to stop in Indianapolis and go to bed. Taking up a Sunday morning paper in the hotel, I saw the announcement that the Rev. F. A. Wiggins was to speak during the day in the Spiritualist Church. The title "Rev." gave me offense, for I reverence all good men and women; and Church—ecclesia in Greek—means a sympathizing body of believers. And Spiritualists are, or certainly ought to be, a harmonious body of sympathizing believers.

This church edifice purchased of the Lutherans was packed, especially in the evening, to its utmost capacity. The discourses of Mr. Wiggins were instructive, logical and eloquent. He speaks in a semi-conscious trance, and gives tests at the conclusion of his evening lectures, using ballots as do Mr. Foye and Mrs. Freitag, except that he is blindfolded. The spirits controlling him made no mistakes. Every test name was recognized. Skeptics were astonished, and half doubting Spiritualists were confirmed.

This able exponent of Spiritualism graduated from the theological department of Madison University a Baptist preacher. Being a fine scholar and a most exemplary man, the higher spirit-world of intelligences thought him constituted of the right stuff for their use, and so, through a struggle, they took him, and use him for the upbuilding of truth. He is not a destroyer, but a constructor. If his left hand smites the idols of the past, his right hand builds temples of progress.

He is a worker. He sometimes reads sixty and seventy ballots in one evening. Whenever he is in a trance, he puts on his beautiful garments of prosperity. At a private seance with this gentleman, my old friends Luther Colby, H. B. Storer and others came with their greetings. There was no mistaking their identity. Another exalted spirit standing upon a mountain prophesied: I await this prophecy with the deepest interest.

FLOCKING TO CALIFORNIA.

The red-breasted swallows and the orioles, moved by an impulse almost immutable, are flocking to the Pacific Coast and Mexico, lands of sunshine and eternal summer. And so mediums and lecturers, and many Spiritualists, impressed by their invisible guides, have already reached this coast for the winter and perhaps permanently. Among the latter are the Lillies, so highly esteemed in the East. Mr. Lillie called upon me last evening, and by the way, he is a most excellent singer and musician; and Mrs. Lillie is one of the very ablest and most successful lecturers in the field. I bespeak for them a warm and most cordial reception upon this sunset coast.

HOME-MADE SUNSHINE.

What care I—as the days go by—Whether gloomy or bright the sky? What care I what the weather may be? Cold or warm—'tis the same to me. For my dear home skies—they are always blue; And my dear home weather (the glad days thro') Is "beautiful summer" from morn till night. And my feet walk ever in love's true light.

And why? Well, here is my baby sweet, Following me 'round on his restless feet, Smiling on me thro' his soft blue eyes, And gladdening and brightening my indoor skies. And baby's father, with fond, true heart (To baby and me, home's better part)—His face is sunshine and we rejoice In the music heard in his loving voice. So why should we heed—as the days go by—The gloom or the light of the weather and sky Of the outside world, when we're busy all day Manufacturing sunshine which fades not away? With smiles, with kisses, with peace, and with joy, Father and mother, and baby boy—We are living each day in the sunshine we make—And God keep us and guide us for love's dear sake! —Harper's Bazar.

By nature's laws, immutable and just, enjoyment stops when indolence begins.—Pollok.

No one will dare maintain that it is better to do injustice than to bear it.—Aristotle.

I know of no such thing as genius; it is nothing but labor and diligence.—Hogarth.

There is no genius in life like the genius of energy and industry.—D. G. Mitchell.

Justice is the constant desire and effort to render every man his due.—Justinian.

In the meantime our policy is a masterly inactivity.—J. C. Calhoun.

THE MOHAMMEDAN MESSIAH.

His Coming Will Be Foretold by Sixty Forerunners.

According to tradition, says the Contemporary Review, the true mahdi will be preceded by sixty forerunners—John Baptists or Elias—called babs (bab means the door through which enters the messiah).

As a rule those holy personages—ulemas, or descendants of the prophet, who end by setting up themselves as selves with babs, or doors, and if they they then pose as the actual mahdi. As to the babs of recent times, this is its simple origin: About fifty years ago a young native of Shiraz named Mirza Ali Mohammed was the favorite pupil of a celebrated shah, who was looked upon as a sort of bab, or forerunner of the mahdi. After he died his young pupil, Mirza Ali Mohammed, was soon surrounded with disciples. He was soon surrounded with disciples. He was soon surrounded with disciples. He was soon surrounded with disciples.

Now you have the key of the situation. The late shah succumbed at last to one of these assassins, who had unsuccessfully attempted his destruction several times before. The bab, young Mirza, was not a highly educated person, but very proud and of irreproachable life. He was not otherwise remarkable, but possessed of a strange faculty of writing with extreme speed (you would call it mediumistic writing, an accomplishment considered miraculous by our adepts). Still, he wrote little about his doctrine or his person, but after his death his apostles made a mahdi of him, and from that to a divine incarnation was a step easily accomplished, as we have seen illustrated in your own Christian religion. To mahdism were soon joined mysticism and pantheism, which have always dominated the philosophic sects of the Iranian people. If you want to understand present Persian politics you must bear in mind that Irania (Persia) has always been and is now full of sects like babism, which are called soud hahem, sheikh babis, etc.

RELIGIOUSLY INSANE.

A Bangor Man Committed to the Insane Asylum.

The municipal officers held a meeting at noon Friday and it was voted to commit Samuel J. Keith, of this city, to the insane asylum at Augusta and he was taken there on the afternoon train by Mr. A. K. Rollins.

Mr. Keith's case is a sad one. A week ago he was gravely religiously insane. He was all right, so his friends say, until he went to a certain series of religious meetings very recently held here, not however the Moody meetings. From that time his mind began to fail and his condition has gone from bad to worse.

He claimed that he had been visited by God and told his family that he must make a sacrifice. Wednesday night he declared to his wife and child that they would be dead before morning. He did not say that he intended to kill them, but his relatives closely watched his movements.

He said he had received a message from heaven that he must preach and stated that he tried to hire the Y. M. C. hall for that purpose, but the authorities would not let him have it.

Mr. Keith was a pleasant agreeable young man with a decided aptitude for business and was well liked by all who knew him. He is the son of J. L. Keith of Old Town and his family is a particularly bright one. Many friends will regret to hear of the misfortune which has overtaken the young man and will hope that he may soon be restored to full health and to his family, as the physicians say there is good reason for believing that he will be.—Bangor Daily Commercial.

THOUGHTS.

When beautiful thoughts unto you are given— Beautiful thoughts from earth to heaven— You should give heed to them, give them expression; They may to some one bring sweet consolation. Weary ones traveling along life's rough highway, Stumbling and falling in some darkened way, May catch the sweet sound of truths that are spoken. As balm to the soul or the heart that is broken. 'Tis better to let the light that's within you shine forth and be seen by those in the dark, Than they may in error no longer continue. But be guided aright by the glimmering spark. Give to each thought the careful attention That you would bestow on some cherished flower— That it may expand to its fullest dimension In beauty, in color, in fragrance and power. 'Tis selfishness only that hides from another The things that we so greatly enjoy; Then keep not those heaven-born thoughts from each other. For selfishness will real pleasure destroy. —Clara Glenford.

"THE WATSEKA WONDER."
To the student of psychic phenomena, this pamphlet is intensely interesting. It gives detailed accounts of two cases of "double consciousness," namely Mary Lurancy Vennum, of Watseka, Ill., and Mary Reynolds, of Venango county, Pa. For sale at this office. Price 15 cents.

The Progressive Thinker.

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SATURDAY, NOV. 28, 1898.

The Autumnal Holiday.

Some facts in regard to Thanksgiving Day, well known to the writer, probably mostly unknown to the great mass of readers, will be interesting at this time.

It is presumed most of those connected with the public press of to-day have no information on the subject. Prior to about 1850 proclamations directing the observance of a Thanksgiving day were only issued by the Governors of the respective States, without any concerted action, hence they were scattered all along through October and November.

Persons passing from one State into another at that season of the year were frequently greatly inconvenienced by finding places of business closed which they had traveled long distances to visit.

E. A. Godsey, Philadelphia, of Godsey's Lady's Book, undertook, about the time mentioned, to correct the evil, and make the day uniform throughout the nation.

To that end, besides calling attention to the fact in a leading article in his magazine, he wrote personal letters to the several Governors, asking each to fix on a certain day in each year, which should be devoted to thanksgiving.

He suggested the last Thursday in November as one which would probably be at the close of the harvest in all the States.

A goodly number of Governors the first year accepted the suggestion in the spirit in which it was offered, and the next year the festival accordingly. By the third year all fell into line, and by universal assent the last Thursday in November is now devoted to general rejoicing.

It appears President Washington issued one or two Thanksgiving proclamations. Jefferson was important, and designated a day of thanksgiving, but declined, giving as a reason: "Ours is a secular government, and it has no business to interfere in religious matters." In 1863 President Lincoln, without any authority of law, issued a Thanksgiving proclamation, and from that subsequent Presidents have followed his example.

By an act making Thanksgiving Day a legal holiday, we believe there has been no legislation by Congress on the subject.

The day seems to have had its origin in New England, though its parallel is found in the harvest-home of olden times.

Theology Unrelated to Veracity.

The London Truth discourses very earnestly in regard to the "stupid questioning" of children who are called upon to tell the truth in courts of justice.

Many is the time the little innocents have been coached before appearing on the witness-stand, and instructed to answer to the question:

"What will become of you if you tell a lie while under oath?"

"I'll go to hell, sir!"

Such a reply always brings down the court with the judicial decision: "The witness is competent; let him besworn."

But here is the real question: "In India a child is allowed to give evidence without any foolish and stupid questioning on the subject of his religious training or belief. The only matter the magistrate considers is whether the child is of sufficient intelligence to observe correctly the facts of the case, and his testimony is accepted. In India children, even without the sanction of an oath, are found to be the most truthful of witnesses. Here, also, the same thing may be said, and it is ridiculous in the extreme that recorders and magistrates should make the admissibility of child evidence dependent upon the question whether his head has been crammed with a certain amount of theological knowledge."

Razed Hell Out of the Creed.

As an earnest indication of evolution in the Christian church, Dr. Withrow's congregation have discarded or dropped hell out of their "apostle's creed," omitting the words, "He descended into hell."

Dr. Withrow, in announcing this, said that it was the wish of the majority of the church, and explained that in this sense the word hell meant the place departed spirits, but his views upon this point were very vague. If the reverend gentleman could devote a little time from his fossilized creed, and investigate the truths of Spiritualism, he might learn more about this abode of the spirits of the departed, and how they continue to progress even after death.

"They have found the blessed islands where earth's toils and sorrows cease; Tho' they wear the sacred robes, and have entered into peace."

Impious Biocles.

The Epworth Leaguers, in session at Kewanee, Ill., the other day, decided it was wrong to ride the bicycle on Sunday.

It is stated one hundred leaguers were in attendance, all of whom will hereafter be on foot.

W. B. B. is a country in that vicinity, on the occasion referred to?

Criticism from Over the Ocean.

Rev. Charles Voysey, we believe, of the Church of England, has just published a work entitled, "The Testimony of the Four Gospels Concerning Jesus Christ." The book has not come into our hands, but the review of it in the Literary Guide, London, for November, is on our table.

Those who do not like criticisms on what passes for the teachings of Jesus, and who are ever lauding what professes to come from that distinguished personage, will be surprised to see what radical views are now tolerated by the leading Protestant church of the world, at the head of which, in fact, is the Queen of England. We reproduce a single paragraph, as quoted by the Guide:

"I have no hesitation in saying that I disbelieve Jesus Christ said certain words ascribed to him in the Gospels; not on the ground that they are merely bad, but on the ground that they are so very bad no ordinary person, much less a professed teacher of religion, could possibly have uttered them. As examples of these outrageously impossible utterances are those wherein Jesus says he speaks to the common people to mislead them, and prevent their repentance and conversion; and that other passage in which he attributes the express purpose of his coming was not to bring peace, but a sword—was to set fathers and mothers against their children, and children against their parents, and to sow strife in the home. I only disbelieve Jesus Christ said such things because they are too bad to impute to any human being."

Without quoting verbatim further Mr. Voysey takes exception to what is called the Lord's Prayer, and says the "Ask, and it shall be given you," if practically true, "no greater calamity could befall us than to be able by prayer to get our own way."

Mr. Voysey alleges with truth that Jesus heartlessly left his parents to seek for him three days; he lived on alms; he threatened reluctant cities with Gehenna; he was egotistical in his references to his own importance; he spoke rudely to persons who treated him politely; he violated the rights of property; he snubbed his kinsfolk; his transfiguration encouraged gross materialism; he needlessly interfered with the temple traders; he favored an abusive style of polemic; he blasphemed, and, says the preacher, extended his gloomy catalogue to a yet greater length.

But the English divine did not stop with these numerous counts in his indictment. He enumerated six meritorious points in the teachings of Jesus, but alleged "five of them are systematically neglected by his professed disciples."

There is hope for the world when the pulpit is free to express its honest thoughts.

Forged Books and Coins.

Robert Hooke, M. D., in his Posthumous Works, published in 1705, writes from a Discourse on Earthquakes, quoted in 1698 by himself, wherein he shows that Prof. Edwin Johnson, and the Frenchman, Hardouin, were not alone in the opinion that forgers have made the old-time books which grace our libraries. Hooke was a great mathematician and natural philosopher. He was discussing on the changes in the organic and the inorganic kingdoms of nature. He says:

"However trivial a thing a rotten shell may appear to some, yet these monuments of nature are more certain tokens of antiquity than coins or medals, since the best of those may be counterfeited, or made by art and design, and may also books, manuscripts, and inscriptions, as all the learned are now sufficiently satisfied has often been actually practiced."—From lecture February 29, 1688.

Another Liberal Paper.

The Liberals of Oregon have just established a new paper, at Silverton, with the title "Torob of Reason."

Through the kindness of our occasional contributor, Dr. S. C. Adams, a copy is before us. It is published under the auspices of the Oregon State Secular Union, and is under the editorial management of Prof. J. E. Hosmer, of the Liberal University. As a means of communication between the thinkers of the State the paper will be invaluable, and should be generously sustained. We wish it success, a long life, and an abundance of advance-paying subscribers.

New University in Oregon.

The Torch of Reason says the Liberals of Oregon have just established the Liberal University at Silverton, with a board of regents, and faculty, wherein a full academic, normal, collegiate and scientific course, including law, will be taught. It is proposed at an early day to add an industrial department. The officers announce that instruction will be nonsectarian, and that only facts will be taught in the university. Such an institution of learning deserves encouragement. It is the first of its class, and it will be a blessing to the race. Long may it wave.

Causes for Thankfulness.

It is said by scholars that there is a manuscript which the Dutch have preserved at Hague, showing that the New Yorkers, in 1644, marched to Greenwich, Conn., where they shot or burned alive from 500 to 600 Indians, including women and children. They then returned back to New York and sat down to a Thanksgiving dinner. This equals the Pope ordering a Te Deum to be sung when he learned of the massacre of St. Bartholomew, wherein from 30,000 to 70,000 Protestants were slaughtered, commencing in Paris, August 22, 1572.

Seen from a more civilized standpoint, the causes of these occasions were causes for grief, not joy; for humiliation, not for praise; and yet they were both Christian acts fully endorsed by the church at the time.

Sunday Fanatics.

The Wisconsin Sunday Rest Association, in annual session at Janesville, on the 13th inst., took high grounds against Sunday desecration. The practice of buying meat on Sunday, reading Sunday newspapers, patronizing the postoffice, and riding and walking for pleasure on Sundays, were denounced in severe terms.

For all that class of saints, quite too good for this wicked earth, translation to a purer and better world is desirable.

When my friends are blind of one eye, I look at them in profile.—Joubert.

To be proud of learning is the greatest ignorance.—Bishop Taylor.

Mrs. Whitney's Gifts.

The Spiritualists and seekers after truth in Boston and vicinity must have been greatly moved by the presence and outspokenness of Mrs. J. J. Whitney, before the Boston Spiritual Temple, at Berkeley Hall, Mr. Saulsbury, her control, refuses to give tests (in any great measure) to the Spiritualists—preferring skeptics and strangers for his work.

Mrs. Whitney gives the name of the spirit in full; the manner of passing out, and who with the spirit in spirit; calls the name of the person the spirit is seeking, and tells incidents in life that it would be impossible for the medium to know. She is dignified, and has a fine stage address; her voice will fill the largest hall.

Among the tests given on the occasion to which we refer, was an intelligence which gave the name of Jane Tilton. Mrs. Whitney saw this lady. The spirit wants to talk to her daughter, Brita. The woman responded. Mrs. W. said: "Your mother passed out suddenly, while doing some needlework, and your father in your place of work, framed." Then she said: "If I was to describe your mother as she is in spirit you would not recognize her. Your mother shows me her hands. She was born with only one hand, but in spirit she has both." The lady was so overcome with surprise that she could scarcely speak. She said she had never seen Mrs. Whitney before, and that every word she said was true. It made her very happy, for she said all doubts of her dear mother's return were settled beyond question, as no one knew of her mother being born with only one hand.

This is only one of the many wonderful tests given. If there were more mediums like Mrs. Whitney, it would not take long to convince all skeptics.

Mrs. Abbie Sheets, of Michigan, was the speaker. She is a fluent orator, and one of the best.

The Conventions are drawing crowds at Ayer's Temple. Says the Boston Herald, and Boston is favored this month with these good workers.—William J. Fields, in Banner of Light, Boston.

The Premium Encyclopedia.

Several weeks ago we withdrew our offer to send the Encyclopedia of Death, and Life in the Spirit-World to new three months' subscribers. We have been at great expense in sending out this premium, knowing that thousands of Spiritualists would want it without any intention whatever of becoming permanent subscribers to THE PROGRESSIVE THINKER, for, as a rule, they take no Spiritualist paper. But the inducement of getting a 400-page book, worth fifty cents, and the paper also for three months, all for twenty-five cents, brought them temporarily to the front. The great good that the thousands of copies distributed will do, compensates us for the great expense we have been to in this direction, in endeavoring to illuminate the minds of those who do not choose to patronize the Spiritualist papers.

We still have a few hundred volumes on hand of this "Vol. I." of the Encyclopedia of Death, and Life in the Spirit-World, in paper cover, which we will send to all new six months' subscribers, and also to each of our present subscribers who renews for not less than six months, and who sends us at the same time one new six months' subscriber.

It is far better for the new subscriber to take the book, and have it for, during that time, he will begin to see the necessity of continuing it.

Take notice that the above offer will be withdrawn after November 28.

Stone Forests.

The stone forests of Arizona are wonders to those not versed in geology. Giant trees, many feet in diameter, completely silicified, standing erect as they grew, though mostly buried in sand, are met with by the traveler in certain localities, and always fill him with amazement. Those forests of stone tell their own story. They germinated and grew to their great dimensions as forests are still produced. The regions in which they are found are bare and desolate, and remained for thousands, more probably millions of years; then Nature in some of her great throes uplifted the bed of the ocean and left barren deserts of sand. The rains and floods have gradually washed away the debris and left those tree-shaped monuments of the processes of change which we call fossils. In his wonderful workshop, The Popular Science Monthly, discussing on the stone forest of Florissant, Arizona, says:

"The silicified trees of the Florissant basin are a marked curiosity in the United States. They are the largest and most numerous of any of the kind, and the stone forests of Arizona, and the similar mammoth of the Yellowstone region, but it is only because they have not yet been brought to the attention of the tourist. The trees are at the present time represented only by their stumps, and the sand which covers the green meadow over them, and rests upon a seemingly 'bald spot.' Over it are scattered white and yellow chips, and, for anything the eye can itself distinguish, these could easily be the chips left in the path of work of a recently passing woodman. The deception is so complete, and the contrast so sharp as well. The knots and gnarls and annular rings are perfectly preserved; the bark stands in prominent relief both by ruggedness and color, and all this in wood, but in the monumental substance of stone. The precise manner in which the stumps are arranged, and the fact that they cannot now be learned, but in a general way we know it to have been brought about as a result of slow infiltration into the tree trunks of heated waters containing silica in solution."

"The remains are fairly numerous, but what strikes one with special astonishment is the giant size which some of them attain. Diameters of 6, 7 and 8 feet are by no means uncommon; and we measured three specimens which spanned 10 feet or more. In most instances the stumps hardly rise above the surface, and are covered with a thin layer of sand, without excavation, it is possible to say at what height above the roots the measurements were taken."

An Ironical Fact.

Col. P. Donan, the editor of the "Utahian," published at Salt Lake, says there is a barbarian province where one gentleman kills another on Sunday; that he is fined one dollar for a violation of the ordinance against the discharge of firearms on the holy Sabbath, on the payment of which he is set free. That "barbarian province" is said to be Missouri.

A Worthy Sentiment.

"I shall pass through this life but once. If there is any good I can do my fellows it must be now, for the opportunity will never occur again." is credited to a Quaker, but it is good enough to come from Col. Ingersoll, with whom we think it originated.

A NEW PROGRAMME.

Three Excellent Books Furnished at Cost.

The Progressive Thinker is published not alone to promote the prosperity of its editor and publisher, but it has the welfare of its numerous subscribers at heart. With that end in view we put the price of the paper at one dollar per year, and during these hard times we have been able to maintain it at that price, without begging for assistance or without having debts or obligations to accumulate to harass us. Our main object is to promote the interests of Spiritualism; to make each family feel that its members are enriched in mind and spirituality by the presence of The Progressive Thinker. And in order to continue in a measure that status, we have changed our programme somewhat.

We have just published a remarkable book, the title of which is "The Next World Interviewed." It is intensely interesting and instructive, and should be in every family. Hon. Arthur MacArthur, at one time Judge of the Supreme Court, thus speaks of the work:

"The Next World Interviewed," by Mrs. S. G. Horn, is a book of power and interest to all those who are inclined to the study of spiritual phenomena, or who desire to know something about the sublime teachings that come from supernatural intercourse. The revelations are of such an extraordinary character that the attention is not only attracted by the nature of the communications, but the mind is filled with amazement at the extent of knowledge which the author has obtained from the invisible life."

The communications are 'varied according to the character of the communicator, and each relates an experience of his own. For instance, the poet Longfellow, when the literary, that for a few seconds had enthralled his senses, heard a great chorus of voices singing words taken from his own Psalm of Life. De Quincy finds that the splendors in the visions of an opium eater grow pale before the transcendent realities that open to a spirit's sight in the Land of Souls, and Darwin affirms that could he have lived an hundred years longer he would have been able to demonstrate the evolution of an angel from a man."

The book is composed of communications received through the mediumship of Mrs. Horn, while in a trance condition, and reveals the influence of a high order of spirit intelligence on every page. The scenes described and the vivid spectacle of the Heavenly life are full of grandeur, and recall the highest passages in our best poetry.

Nothing can be finer than the description of the homes of departed friends. The life of usefulness they lead is very different from the life of the material world. Instead of the supposed indifference of Spirit-life, each one is constantly employed in some work of self-improvement, or in some effort for the general good."

Titian paints in his spirit-home among the stars, where he has a studio in the land of love and beauty; the patriot soul of Lincoln loves and watches over the country for which he lost his life, and John Stuart Mill, who could find no proof of any life but this on earth, reveals the undying principle stamped upon his spirit that renders him immortal.

Indeed, throughout all these wonderful sketches, the mind realizes the full grandeur of its own destiny, and the great future in which it is to live forever. Scenes of surpassing loveliness and a boundless prospect of material and spiritual progress are revealed in this new sphere of existence, and one cannot but feel that he is reading messages of plain and honest truth from those who speak, and know and see what they relate."

It is an animating thought that springs up in the mind on the perusal of this book. The realities of life in the land of spirit are laid open to our gaze and the various changes that are wrought in the views and opinions that were entertained on earth by the greatest thinkers, show how far knowledge and science have been from grasping the laws of the spiritual spheres, and how inadequate is the knowledge of the human mind in this new sphere of existence, and one cannot but feel that he is reading messages of plain and honest truth from those who speak, and know and see what they relate."

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There is no phase of philosophical hesitation or indifference but what would be startled by this mighty blazon of the unknown and invisible universe, and if the devotees of science would but turn their eyes to the marvelous pages, their disdain would be turned into awe and admiration at the grand world of life and wisdom which they reveal. The soul who can contemplate these emotions of love and truth without emotion is not in a condition to receive the proof of one who should arise from the grave to testify to the same things, for there is an almighty reality and naturalness that attracts the common feelings of our better self against all the suggestions of prejudice or tradition. The world of sense is confronted with the direct revelation of a higher form of life. Those who have lived great lives here below come back to inform us of their experience there, add to give us the assurance of their great souls that they still live, and that the world of spirit is as real as this one; they give their names, they show their faces, they tell their facts, all in perfect conformity with their individual gifts and peculiarities, and call upon their friends who linger below to read and believe as if they stood with them face to face, after the manner of earthly intercourse, and this transcendent appeal is couched in terms so expressive and appropriate as to show that only the wise, the gifted and the cultured ones are the authors of these divine passages. The philosopher, the poet, the man of letters, the orator, the statesman and the divine, the doubter, the religiousist and the unbeliever, all are here, and the testimony of the eternal existence of the soul."

This is a noble array of genius, learning and character to the greatest and grandest truth that any of them had ever examined or proclaimed, and they now come from their glorious abode to communicate the glad tidings of immortality to all the children of men.

In conclusion we would say that the rare and beautiful gifts of Mrs. Horn are singularly free from every selfish or mercenary motive. She exercises them for the good of her friends, and scarcely ever appears in public work. Her gentle and lovely character is a testimony of the exalted nature of the intelligence that controls her, and of the purity and good faith of whatever appears in this volume.

The plates of the above remarkable book have been presented to us by Henry J. Horn, of Washington, D. C. One edition only had been issued, and it sold for \$1.50 per copy. This book is published as "The Progressive Thinker Library," and is only one of a series to be published, to be furnished to our subscribers at a nominal cost. Just think, Spiritualists, of the great good that can be accomplished through the instrumentality of the plan!

"The Next World Interviewed" contains communications from many distinguished individuals, and they are, indeed, highly interesting and instructive. It is neatly bound in cloth, and printed on fine paper, and will be furnished to our patrons, post paid, for 35 cents a copy. That is, anyone sending a year's subscription for The Progressive Thinker can have the book at that price, 35 cents, postage paid.

We now have three books which we send out at a nominal cost to our subscribers: The two volumes of the Encyclopedia of Death, and Life in the Spirit-World, and The Next World Interviewed. The three volumes, containing an aggregate of 1050 pages, will be sent out to those who remit a year's subscription, on the following terms:

The Encyclopedia of Death, and Life in the Spirit-World, when ordered singly, will be sold at 50 cents per copy. Those who order the three books at one time will get them as follows:

Vol. I. of the Encyclopedia..... \$45
Vol. II. of the Encyclopedia..... 45
The Next World Interviewed..... 35

Total..... \$125

Bear in mind that this Library is being formed for the exclusive benefit of our subscribers, and all orders for one or more of these books must be accompanied with a year's subscription to THE PROGRESSIVE THINKER. To all others the price will be one dollar per copy.

Just think of the great good that will be accomplished by this plan which we have outlined. Tell your neighbors about it, and get them to subscribe for THE PROGRESSIVE THINKER.

The Freethinkers.

They have been in session at Indianapolis, Ind., and have done a most excellent work there. The spiritual side of the side of positive knowledge—recognized as spirit return—was ably represented by Mr. Woodbury, secretary of the National Association, and Mrs. Cora L. V. Richmond, of this city. They constituted the spiritual heaven which had a most excellent effect on the "don't knowers" who had congregated there.

Epigrammatic.

Somehow THE PROGRESSIVE THINKER cannot avoid the conviction that it is more important to know what is Truth, than to know what is popular. We live to know. When we cease to know we should cease to live.

A Word of Warning.

To the Editor:—I read in The Progressive Thinker, of November 14, of one Madam Forester, an exponent of the fourteenth century, platform test psychometrist, hypnotist and mind-reading, writing from Atlantic Iowa, wanting to make engagements with societies. She is none other than Mrs. L. C. Carter, alias Anna Barton, M. D., spirit-artist, of Council Bluffs, Iowa, taking pictures from look of hair, and who recently figured so conspicuously in the case of Dr. F. Coulton, of California, who once resided in Council Bluffs.

This madam has been pronounced by several societies as being demented. Our local society here in Lincoln would not care to be befriended with her presence again. All Spiritualists should avoid this madam, as I consider her a dangerous one to have any dealings with whatever. She is of light complexion, sandy, faded hair, parted on side; age about 50 years old; not good dresser. Look out for her—fair warning. She "biteth like a serpent and stingeth like an adder." For further information address Lincoln, Neb. Dr. P. S. George.

"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 honor. The result of years of deep thought and patient research into the nature of light and color, and the laws of the human mind, and the relation of the two, 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-pound book, strongly bound, and containing beautiful and 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 will have a wide circulation, as it well fulfills the promise of its title. For sale at this office. Price, 75 cents.

"Social Uplifting, Including Co-operative Systems and the Happiness and Ennoblement of Humanity." By E. D. Babbitt, LL. D., M. D. This comprises the last part of Human Culture and Cure. Paper cover, 15c. For sale at this office.

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

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.

harmony as well. This law of harmony must first be sought for in order that no disturbing element shall bring that element of all evil, inharmonious, before described, in the formation of circles, with disorderly results. This, then, in the first place, each individual must forego personal desire, and look to the general result. Any spirit in this world may attract towards the circle any spirit he desires by the law of attraction, according to his thought, the quality of the spirits in the second sphere being attracted by the desire of the one seeking for its influence. The custom of singing, as well as invocation, with many is supposed to assist in establishing harmony. Still, if there is but one person selfishly inclined, though not a word is said upon the subject, it helps to an inharmonious element, and confusion at least becomes the result. Let the law of love to the neighbor, the desire that equal rights prevail, and entire passivity be the result, disturbing forces are dispelled, and unless the group gathered are not balanced in physical magnetic strength, if a medium is present—and it rarely happens that among several, at least, not one is to be found responsive to the attraction called for—success follows. These laws in full action, there can be no disturbing, rebellious or discordant spirits to prevent success, though even through slight variation difficulties may occur which might, and probably would come under the head of disorderly manifestations, very likely to be thought attributable to evil spirits. The character of the manifestations, when brought to such a condition as to be recognized as such, if of an intelligent character, must be used by the sitters with judgment.

Weighed in the balance of intelligence, and not found wanting, treated with the respect that each desire for themselves, never forgetting that equal courtesy should be used toward the unseen as are extended on this side to persons, however ignorant they may be in any polite society, all come under the power of "Whatever you do unto men so do unto you, do ye even so to them." There is a spiritual harmony in this which grows with its growth, and strengthens with its strength, and with such a nucleus for circles, there is little invitation for lower orders to infest the seance-room, and truth in the end must be the result. For the most part, influence is attracted to a circle according to the strength of that circle intellectually and spiritually.

Often, however, manifestations are the result of physical causes from physical conditions. Should an electric current be wanted, or an animal magnetism one, there could be no result. Vibration might ensue, and rocking of the table magnetism wanting when the end would be senseless, till magnetic force is added with the aid of the spirit-sphere, there would be less erratic results.

For the most part, vital magnetism is needed from the second sphere, to produce trance conditions and all of the higher class phenomena by highly intellectual spirits, not necessarily spiritually magnetic, or rather, higher developed spirituality, for such, unless there is very superior work demanded, do not reach immediately to earth, but through the intervention of other spirits who may desire to be brought to the level of earthly spirituality, or so near as to be able to give such assistance as the suppliant requires. In the Roman Catholic churches, where masses are said, and persons prostrate themselves before the altar, to offer supplications to the Virgin and saints, the whole is illustrated. In the fullness of their faith and in humble belief that their prayers are ascending to the throne of grace, the humble Protestant bows the head and bends his knee, and the incense of the heart, as well as the very desire of the soul, brings the applicant into connection with the links of ascension, till the highest is reached and the prayer answered.

A soulless form of words, prayer may be a substitute better than none, but the real workings of the miracles of prayer in our civilization have been so badly understood that the truth has been lost, and the cry of idolatry, or the worship of images, has followed, the devotion of those who have chosen pictures or images as objects for the concentration of thought, in its desire to uplift the soul into the divine magnetism, which might thereby reach and help to strengthen that which the love of the world or life in the world so completely exhausts.

Natural hypnotism—in other words, magnetism—which produces trance or catalepsy, is caused very often by the aid of the concentration of sight upon a crystal or some other substance, as well as the

[illegible]

