

Beaming with Rare Gems of Thought.

being continually renewed. The physical form, however, Spiritualism teaches is preserved for a series of years by the vital and attractive force within. The soul or immortal principle, through law, seizes and appropriates the new material from the food and from the elements, thus supplying the vacuum places of effete particles which are being constantly thrown off, and maintaining by its presence, and engendering in this outer world, through discharges and old ages, the counteracting forces, and so on, to final dissolution because more and more operative, the soul becomes less and less able to preserve continuous vigor in the aggregated particles that make up its external covering, and eventually what is called death.

He attains a resurrection of his material body when he is born into this world, and a resurrection for his spiritual body, his glorious resurrection, when he is born into the world of spirits through the agency of what is called death, the misappreciated but universally benevolent accoucheur of all aspiring souls. Indeed, the creature bespeaks such glorious resurrection, and such hopes and aspirations of the human soul. Under infinite power and infinite will, associated with infinite love and infinite wisdom, we find intelligent force and meat matter waiting, hand in hand, so to speak, throughout the vast halls of the universe, and to-day are as vigorous and active, seemingly, as they have been for

In fine, the spirit world being here, a Spiritualist's recollections and an individual's spiritual life, the human form when the resurrection takes place, where he rises from the body as described, in to the next sphere of existence, stand forth there a complete human being, having left nothing behind him, as I have said, but his former material covering. Your affections, knowledge, experience and memory; your entire character, as intellectual, moral and emotional being, must be preserved, or your identity is lost. Spiritualism further states that the spirits of infants have been provided for the improvement and ultimate happiness of all souls thus born through death into spirit life. It is estimated that thirty-six millions of the human family pass through the changes called death annually. This is three millions per month and one hundred thousand per day. The greater number of these are or have been weak and ignorant, or as some would critics would term them, "born with a silver spoon." Can sufficient goodness to render them fit recipients of the perfect Heaven of which we have heard, and just as surely all have too much goodness to warrant their consignment to the horrible hell of barbaric fabrication. They cannot be changed instantaneously into beings fitted for eternal place (supposedly

the law of individual progress included. And in his philosophic conception of it, individual growth beyond the grave power was not a mere ideal, but a reality. Effort and desire, Spiritualism surpasses in beauty, comfort and consolation a the religious philosophies of the ages that have passed. Death through this law brings no terror to the Spiritualists. It is but the flower encircled door leading to the soul's immediate resurrection into a realm of infinite possibilities, a pathway of unending development, and through which infinite justice and infinitude of mercy are made manifest. It is a career of progress in which the pangs of retribution are inevitable, soothed by the inexpressible joys of legitimate compensation, as successive periods of thought and feeling shall continue to indicate the ascending scale of human happiness forever. Thus, my friends, the religion of Spiritualism is well suited for both time and eternity. The true Spiritualist should have confidence in the law of compensation, knowing that all are alike the children of one common Father. We should learn to pity the innumerable idiosyncrasies of individual character, and to rise above the petty blockings of social life as well as all the sterner experiences of the battle of existence, knowing so well what a beautiful sphere of compensation and of retribution we

To the Editor:—I beg to state an opinion that President Barrett's statement about music are correct. He did not mean that we should have trains

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MARY E. VAN LOVEN.

They that marry ancient people merely in expectation to bury them, hang themselves in hope that one will come and cut the halter.—Fuller.

What Is Best for the Good of All?

Spiritualists should discuss suicide and other similar "merciful" murder from the standpoint of other worlds than this of ours. There can be no unjust mercy, nor unmerciful justice. The suicide is quite apt to be "body-bound" for a time. Burying his remains with a stake driven through the heart is a

SUFFERERS AND HELPERS

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A Humanitarian Proposition.

Here is a great and pressing need—a great, humane work to be done. I should have the earnest aid and prayers of all true men and women. May Heaven and the good angels help us in my heartfelt desire. CHAS. BETTS.
Burr Oak, Mich.

The Progressive Thinker.

Published every Saturday at 40 Leominster Street.

J. R. FRANCIS, Editor and Publisher.

Entered at Chicago Postoffice as second-class matter.

TERMS OF SUBSCRIPTION.

The Progressive Thinker will be furnished until further notice, at the following rates, invariably in advance:

One Year (12 copies) to the one getting up the paper, \$1.00

Five Years (60 copies) to the one getting up the paper, \$5.00

Single Copies, 10 Cents.

Remit by Postoffice Money Order, Registered Letter, or draft on Chicago or New York. It costs from 10 to 25 cents to get checks cashed on local banks, and it costs more to get them cashed on other banks.

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NOT OF GOD BUT OF THE PEOPLE.

Dr. Timothy Dwight, for many years president of Yale College, in the course of his valedictory address, September, 1875, made the following utterances:

"This empire is commencing at a period when every species of knowledge, natural and moral, is arrived to a state of perfection, which the world never saw before. Other kingdoms have had their foundations laid in ignorance, superstition and barbarity. Their constitutions were the offspring of necessity, prejudice, and folly. Even the boasted British constitution is but an uncouth Gothic pile, covered and adorned by the elegance of modern architecture. The entailments of estates, the multitude of their sanguinary laws, the inequality of their elections, with many other arbitrary and unchristian features, are gross traces of a barbarous and ignorant age. American empire is designed for more illustrious scenes, and its birth is attended with more favorable circumstances. Mankind have, in a great degree, learned to despise the shackles of custom and the chains of authority, and claim the privilege of thinking for themselves. Every science is handled with candor, fairness and unalloyed reasoning, of which no other age could ever boast. At this period our existence begins; and from these advantages, what improvements may not be expected?"

Such was the spirit of the fathers of the American Republic. At the very inception of the Revolution they laid a broad and liberal foundation. They had seen the evils of governments built on a religious base, and they resolved to shun the dangers which such a system entailed. Read the Declaration of Independence:

"By the authority of the good PEOPLE of these Colonies, [we do] solemnly publish and declare that these united colonies are, and of right ought to be free and independent states."

The authority invested in the signers of that Declaration did not come from God, or the church, but from a people who deserved freedom. The war closed. On September 17, 1787, the Constitution of the United States was completed and signed with "G. Washington, President of the Convention." In the Preamble, at the very beginning of that Constitution, it was declared:

"We, the PEOPLE of the United States, in order to form a more perfect union, establish justice, insure domestic tranquility, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this Constitution for the United States of America."

For one hundred and nine years this government of the people under that Constitution, has been the grandest success of any other of any age or clime. It owes its greatness, its glory, and its unparalleled prosperity to the fact, it is a government of the people, and not of God.

But churchmen are not content. They want to turn the calendar of time backward a thousand years. We do not suppose they desire to re-enact the scenes of violence and blood which paved the way to that blissful period President Dwight described at the ushering in of the new era; and yet the placing of God, Jesus Christ and the Bible in that Constitution, contemplates the establishment of a hierarchy, a government by ecclesiastics. God the fountain, and the Bible, with priestly interpretation, the supreme law of the land, we are back again to inquisitorial tyranny. We pray the people to stand in their might and resist such aggressions!

As a democratic government is one administered by the people, so an inquisitorial government will be one administered by idiots. Is not that the kind we shall have if the Christian Alliance shall succeed in getting God—in truth the priest—into the Constitution, and at the head of affairs?

WHAT CAUSES THIS GREAT COM-MOTION?

So early as 1620 a Dutch ship brought a cargo of negroes to Virginia and sold them as slaves. Almost simultaneously with this event the Church of England was established in that colony by law. The two institutions, one to enslave the body, the other the mind, ran along together in harmony. The Church of England in America, was converted into the Protestant Episcopal Church of America at the close of the Revolution, by which name it is still known. Like its maternal ancestor it was supposed to be very conservative. Many liberals who wished to whitewash their reputations, or gain political position, have joined them and urged other liberals to do so. The New York Herald shows these people are being converted with a new fervor, which may jar their sensibilities. We copy:

"The most conservative of the religious organizations, the Protestant Episcopal Church, has razed its barriers and come out as an enthusiastic initiator of that most radical of religious organizations, the Salvation Army. This latest order of nineteenth century crusaders is to be called the United States Church Army, and it will operate in the same aggressive manner as does the Salvation Army. Instead of waiting for the outcast and the drunkard to come to its elegant edifices, perhaps to be scared away on the threshold by the sight of the well-dressed worshippers, the Episcopal Church has decided to march into the slums to the music of trumpet and drum and the accompaniment of waving banners and the sound of war and warning."

Comment is unnecessary. The parent church in England has established the confessional, or, at least, is practised by some of the clergy. It has aped its mother church, the Catholic, so far as to establish convents. And now it is organizing in America on a military basis, stepping to the music of the fife and drum, offered by chieftains with military titles, a Salvation Army.

Verily, something must disquiet the humble worshippers of the peaceful Lamb! Can it be that the little stone, cut out of the mountain without hands, in the form of trivial raps, has perturbed their equanimity?

THE LORD A SHIP CARPENTER.

Some fellow, with a superabundance of genius, has made the astonishing discovery that Noah's ark was the model subsequent ship-builders have employed in the construction of their craft. He shows that it was six times as long as wide, with a depth one-tenth its length. And he has furnished the original specifications! Ha, ha!

The pleasure for which we dare not thank God cannot be innocent.—Anon.

AGITATE AND EDUCATE.

The Christian Register, referring to the recent annual meeting of the Liberal Religious Congress, which was organized two years ago, says:

"If the Congress depended upon those who are outside of existing organizations for its support, it would be feeble indeed. Nearly all its prominent speakers were representative men of different denominations. It is thus on a limited scale a small parliament of religions. It has not yet solved the problem which face it when it undertakes to become a missionary body."

The Congress seems to have relaxed all efforts to increase its membership from outside of existing organizations. And as for missionary work in favor of liberal thought, that does not now seem to be the purpose of the Congress. Its leaders seem to be satisfied to come together and praise unity of spirit with diversity of thought, but when the diversity of thought serves to paralyze all effort to diffuse liberal views such as brought the Congress into existence, what is there especially to recommend it to those who are outside of the churches because of their creed? Of course, an association represented in part by orthodox ministers, cannot undertake any work which is opposed to the orthodox theology. The unity of spirit seems to be conditioned by a "masterly inactivity" on the part of its members. But the mass of liberal people, including Spiritualists, believe that there should be unflinching warfare against irrational religious dogmas, that encroachments upon civil government and personal liberty by ecclesiasticalism should be opposed, that the new science and the best thought of these modern times should be diffused among the people to supply them with the mental nutriment which they have been in theology fail to supply. What made the Parliament of Religions possible? The agitation of thought through centuries, the iconoclastic work of critics outside and inside of the churches, constant protests against the Christians' exclusive claim of goodness for their religion and hatred for all others, the spirit of charity and tolerance resulting from discussion, travel, the triumphs of science, commercial intercourse, international relations, etc., etc. Let the work of agitation and education go on, with or without the aid of the Congress.

TO BE CANONIZED.

Late advices from Rome show that the name of Joan of Arc, the heroine of France, whom the English prelates burnt at the stake in 1431 for witchcraft, her offense in fact, she led the forces of her country to victory, has been placed on the list of saints for beatification and canonization. If relicance can be placed in history Joan was inspired of heaven—if such honors are ever bestowed on mortals. It was only 405 years this humble maiden was charged by Catholic priests and bishops with being in league with the Devil, and gaining victories over the enemies of France which the ablest of its military chieftains were unable to accomplish. Now that same church which took her life proposes to place her name, with the probability that thousands of children yet unborn will be named after St. Joan. Chas. Mackey puts it this way:

"To-day abhorred, to-morrow adored. So round and round we run, And ever the truth comes uppermost, And ever is justice done."

DISCOURAGING TO MISSIONS.

The late annual report of the American Board of Foreign Missions complains of the withholding of donations by the American churches to the Turkish missions. Possibly, the members of those churches do not favor an attempted revolution to destroy a peaceful government in the interest of religion. Deny it as much as the missionaries may, the Christians of Armenia attempted to crush out Mohammedanism by armed force. They got more than they bargained for. Both parties employed the methods of barbarians to crush their enemies, and an indiscriminate slaughter followed which was practiced by Kurds or Turks were "massacres of Christians," when perpetrated by the latter it was "Christian violence." The next effect was to put down the insurrection is to tell the world the truth, and even Christians will not contribute the means for protracting such a war.

A NEW ORGANIZATION.

The Colorado State Association Organized at Denver, Colorado.

To the Editor:—When last I addressed you I mentioned the fact of a convention to convene in Denver under the auspices of the First Spiritual Church of Denver. The same did convene on November 10, 11 and 12, with eight hundred and fifty delegates, and with good results spiritually and financially, and with final result in the organizing of a State association to be chartered as "The Colorado State Association of Occult Scientists," with the following officers duly elected: Dr. G. C. B. Ewell, president, Denver; Mrs. M. A. Gentry, first vice-president, Denver; Mrs. L. Agnes Moulton, second vice-president, Leadville; Mrs. E. Louise Teed, secretary, Denver; Mr. A. W. Board, W. B. Rockwell, J. B. Gleason, Dr. S. Hard.

The association feels encouraged that much good work will be accomplished this coming year. It is in way to put to hold meetings in the adjacent cities and towns, to awaken an interest in the higher spiritual philosophy and to assist in establishing subordinate societies, chartering them under State law, thereby to defend and protect our mediums and make it a benefit to all who love the truth.

While in session we learned of the State Association of Massachusetts in session. We at once wired a message of good wishes for their success, which was responded to by J. S. Hatch, secretary, and received by us just at the hour of our organizing.

This dash from across the continent came to us like the glimmer from the Star of the East, their wishes for our success, for which we feel thankful. As the city of mountain and plain can establish the foundation on which a structure shall be built, we trust that one light may be seen after across the plain and the vibration of our love and harmony may do much to spread the truth of Spiritualism.

We are thankful to the several mediums that rendered such valuable service to the cause—Dr. G. C. B. Ewell, Mrs. L. Agnes Moulton, Mrs. M. A. Gentry, Walworth, Mrs. Annie Wagner, Mrs. Galbraith, Mrs. E. L. Teed and Mrs. J. Darrel.

MRS. E. LOUISE TEED.

SAD NEWS.

Two Noted Free-Thinkers Found Dead Together.

The Chicago Evening Journal of Saturday, December 12, contains the following startling news:

Samuel H. Putnam, President of the Free Thought Federation of America, widely known as a lecturer and writer, and Miss Clara L. Collins, the twenty-year-old Kentucky girl, who has been receiving considerable attention as a lecturer and literary critic, were found dead in a Boston hotel this morning, both having died from asphyxiation.

The jets had evidently been turned on with suicidal intent.

Messages in regard to their death caused a profound sensation among Chicago freethinkers, when they were received to-day, and efforts were at once made to secure more details. According to telegraphic reports the man had accompanied Miss Collins to her hotel last night after the two had filled a lecture engagement in a Boston hall, and had opened a gas jet soon after reaching the room, and their appearance indicated that they had been dead for several hours at least.

At 141 South Water street, which is the headquarters of the Free-Thought Federation, and where Mr. Putnam had his office, the deceased's friends could not believe that the reports were true. Samuel H. Putnam started on a lecture tour soon after the recent freethought convention held in this city, of which he was the presiding officer.

During the convention he met Miss Collins, who had come from her home in Midway, Ky., to attend the meeting. The girl made a favorable impression on those who heard her original paper, read before the delegates, and after introduction to Mr. Putnam the two became intimately acquainted and decided to conduct a lecturing tour together. After filling engagements in the intermediate States they finally reached Boston, and on December 7 Mr. Putnam wrote Secretary Reichard of the Free-Thought Federation, and after introduction to Mr. Putnam the two became intimately acquainted and decided to conduct a lecturing tour together. After filling engagements in the intermediate States they finally reached Boston, and on December 7 Mr. Putnam wrote Secretary Reichard of the Free-Thought Federation, and after introduction to Mr. Putnam the two became intimately acquainted and decided to conduct a lecturing tour together. 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QUESTIONS AND ANSWERS.

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Hudson Tuttle.

Address him at Berlin Heights, Ohio.

Dr. Ross, Clarksville, Ohio: Q. Admitting that genuine materialization can occur—can a pure African spirit incarnate so as to be recognized through the mediumship of a blonde medium?

A. The appearance of a spirit does not depend upon that of the medium, and hence there is no reason why any negro, Indian or Chinese should not appear in the presence of the purest blonde medium if the latter be genuine.

Student, Washington, D. C.: Q. When did Confucius live, and what influence had he on the Western civilization?

A. Confucius was born 551 B. C. according to the Chinese records, but the history of his life must be regarded as a mythical growth of after years, into the extreme type of that people, and thereby served effectively to fix the direction of the Chinese mind. This early tendency was suppressed by the growing arrogance of Papal power, and culminated in the burning of the books of the Chinese, and the suppression of the study of the Chinese. The characters representing ideas cannot change, and as new ones are forbidden by the scholarship which places itself in the exact imitation of the Chinese, new ideas are difficult to express, and there is no advance from the ancient writings or classics.

The disciples of Confucius and those who followed, recorded his sayings, and with them the proverbs and stories which had accumulated before his time. Altogether these form the history of his life and times.

While Confucius was a man of wisdom, proverbs and sayings, like the early chronicles of every people, the analects, and Book of Great Learning, are filled with puerile ceremonialisms, and rules of behavior which have been made imperative, and have served as a compass, hard and unmovable, and held the Chinese in helpless bondage.

The results have been similar to what that of the Bible would have been had no one been able to express an idea without using its terms, and had not the breaking in of the learning of Greece and Rome emancipated the European mind from its influence.

Thus Confucius has been the controlling influence of the Chinese, but he has exerted no influence directly on Western civilization. Perhaps at the present time, when all religions and beliefs are being studied and compared, he is better known, and has some influence in shaping the thought of the West.

He died B. C. 478. He was disappointed that he nor his doctrines had been received by the great world of the Empire and his last words, as recorded, are of bitterness and servile pessimism. He said as he sank on his couch: "No intelligent monarch arises; there is not one in the Empire that will make me his master. My time has come to die."

Previously he had murmured:

"The great mountain must crumble; The strong beam must break; And the wise man wither away like a plant."

"Humanity." Q. We have heard about the "Humane Society," and the "Bureau of Mercy," and desire to know more of them as we think this kind of education needed. Where can we gain this information?

A. Write to George T. Angell, president of the Humane Education Society, 19 Milk street, Boston, Mass., enclosing 25 cents to pay cost, and he will send a large parcel of literature on the subject.

This correspondent is correct in saying that humane education is needed. Animals have rights, and if we are cruel to them we shall be cruel to our fellow men. The loving, kind and gentle are alike loving to all living creatures. Bands of Mercy should be formed in every school and Sunday-school in the land. Humanity is this recommended to the Lyceum, for it is in the direct line of spiritual culture.

"M. R." Sheboygan: Q. Have the conditions of the physical world any marked effect on the spirit?

A. Most assuredly. Individuals who are influenced to an unusual extent by their surroundings are regarded as nervous—a name which signifies a multitude of things for which no other term is at command. A cat entering a room awakens in some the most disagreeable sensations. Another is so sensitive to the electrical state of the weather as to preface the coming change several hours or days in advance. The superstitious observation of the signs rises from the dull understanding or ignorance of this influence. That man is a magnet, and his polarity corresponds to that of the earth, is a plausible conjecture, which receives confirmation by the influence of the earth-currents on many forms of disease. Some patients are so exceedingly sensitive that they can lie at ease in no other position than with their heads to the North.

More especially the influence of physical conditions shown at death after a lingering disease, which by reducing the strength, makes the spirit more susceptible.

"He's going out with the tide," is a common expression of all rough coastwise people. It may be called a superstition, but it is a fact that the old, infirm, and those with lingering sickness frequently die at the ebb-tide. A physician on the New England coast affirms that in critical cases he feels greatest concern at the ebbing of the tide, and if the patient survives the turn of the tide, he is hopeful of recovery. Of a list of twenty-one cases of death of aged persons or those having been long sick, with one exception all died at the ebb of the tide.

Not that the coming of going of the ocean waves as it rolls around the world has special influence; the cause is more profound. Not only is the ocean agitated—the deeper and more elastic aerial sea is more strongly fluctuated and its electric and magnetic conditions change daily with the periodicity. The maximum of positive force is attained at high tide, constantly increasing as the tide comes in, and then recedes to the zero of negativity with its outgoing. With the flood of water, and higher pressure of atmosphere, the forces of life are stimulated by the increasing positiveness. When these stimulants are withdrawn, the tide runs to the negative pole, and the spirit has less hold on physical life.

Man is sensitive to the influence of the sun, the moon and the stars. The influence of the moon in cases of lunacy has been observed from ancient times, and a lunar month measures many of

the physical and spiritual functions of life. During health these subtle changes are not felt, or too feebly to be remarked. It is during sickness, when the physical energies are so enfeebled that slight forces turn the balance for or against, that the most palpable effects are observed. Thus the moods, and tides, and planetary and stellar tides, and at times the magnetic disturbances are greater than others, hence the subject is complicated, but that there is correlation between vital force and its environments there can be no doubt.

A spirit is a lamp attuned to respond to the touch of aetherial forces. It is placed in the center of these multitudinous energies coming in from every direction. It is sensitive to the touch of the sun, the moon, the planets, and to that of the farthest star that twinkles on the verge of the Milky Way. If the magnetic needle trembles because of a slight current in the magnetic currents of the earth are disturbed by the slightest activity on the solar disc, can we for a moment doubt that the more delicately ethereal spiritual perception will feel such disturbances? The sweet influences of the Pleiades has more than poetic meaning, and the silvery light of the moon brings on its beams energies to which the spirit responds.

Inquirer, Beverly: Q. What is meant by ultramaterialism?

A. By the natural processes of evolution, the Pope, as head of the Church, should be more and more under the direction of the Councils. This early tendency was suppressed by the growing arrogance of Papal power, and culminated in the burning of the books of the Chinese, and the suppression of the study of the Chinese. The characters representing ideas cannot change, and as new ones are forbidden by the scholarship which places itself in the exact imitation of the Chinese, new ideas are difficult to express, and there is no advance from the ancient writings or classics.

The Ecumenical Council becomes subordinate to the Pope and voices his supreme will.

H. J. Peterson: Q. Why not start postal distributions and libraries throughout the country like some churches are doing? I am willing to distribute all my papers, and will give all my books for a circulating library.

A. This correspondent has made a noble suggestion, and one directly practical. The reason why there are no distributing centers of books, periodicals and tracts at cost, as some churches possess, is because wealthy Spiritualists thus far have not been sufficiently impressed with the value of the scheme, and donated funds to its furtherance. The donations to even the weaker churches, aggregate hundreds of thousands and millions of dollars, and regretful to state of those who claim Spiritualism as the heaven of their lives, there has not been one who has given to this purpose. Every book, periodical and tract has been published at the expense of the individual, usually by the author, and brought before the public with great sacrifice.

It is not well to wait for large things. Every lover of the cause can do something. When a paper is read it can be mailed to someone else, and one or more extra copies may be taken, or subscribed for, for someone who will be interested. Books may be thus circulated, and would all to engage in this work, there would be a circulation of spiritual literature which could be gained in no other way. I am fully in the faith that if someone would begin this work they would be sustained, for Spiritualists are generous when their attention is gained, and they realize the necessity. There are at the lowest estimate five thousand readers of The Progressive Thinker who will make presents, with the small New York of a dollar's value if all of them would choose some spiritual book, or send The Progressive Thinker for a year, what an immense missionary work would be accomplished! Five thousand homes made to know what Spiritualism really is, that did not know before! To know what Spiritualism is, is to accept it, and the rest is easy. A book sent by a friend is read with a different feeling than one purchased. It comes with almost the personality of a letter and bears the delicate perfume of their thoughtful regard. A paper makes fifty-two such visits, every time recalling the solicitude of the sender.

FACTS ABOUT NEBRASKA.

To the Editor:—We have just returned to the land of sunshine and flowers, from a five months' sojourn in Lincoln, Neb. A few years ago Lincoln was a rapidly growing little city, but it seems to have come to stand still, and bears an air of neglect and decay. Lincoln is the capital of the State of Nebraska; it has a very large lunatic asylum, an immense State prison, and a large number of the finest church edifices to be seen in this country. At a distance of about three miles in every direction the city is surrounded by logical colleges, like outlying forts to protect the city from invasion. Lincoln is really the worst church-cursed community that we have roved in during our travels. It is the hardest locality for a medium to work in that we have ever visited, yet we held numerous meetings during our stay there, and our explanations to make our own treatment, but when we were honest, true, sincere, lady mediums, such as Mrs. Goodrich, and Mrs. Wagner, have to submit to the humiliation of arrest, simply for endeavoring to spread the light of Spiritualism, and not violating any known statute law, but upon a trumped up charge which could not be sustained, then we think it time to draw the line. In this connection, we wish to mention Dr. P. S. George, 349 S. 20th street, Lincoln. He is a well assisted mediums out of their troubles, and today Dr. George holds aloft the banner of Spiritualism in Lincoln, protecting it and its teachers and mediums from the malicious assaults of theological bigotry and ignorance. He is an earnest, sincere worker in the cause; unselfish throughout, and his doors are always open to any mediums who may pass through the place. He never refuses to assist any medium who may call upon him, to the utmost of his power, and he is well and favorably known in Lincoln. Any mediums passing through the city should by all means make the acquaintance of Dr. P. S. George.

Farewell, dear friend, farewell. Though the day is long and dreary, When comes sound of "Curfew Bell," Let it find our faces cheery, And our hearts so filled with gladness, With all the shadows far below, And not a sign of sadness, As we on life's journey go.

OKland, Cal. JAMES E. LITTLE.

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THE CHILDREN'S CORNER.

A True Story, Written Expressly for the Children.

Dear little children, every week as I pick up the ever welcome messenger of love and progression, The Progressive Thinker, I turn its pages in search of something that will interest the children; but often lay it down and wonder what there were so many worthy, talented articles from the pens of so many master minds, all teeming with food for mature minds and not a word to the children that are growing up to fill our places by and by, when our days shall have been numbered and we are gone to augment the company of the higher spheres; so I have concluded that if our dear editor of the ever welcome Progressive Thinker will allow me space, I will try and fill the crying need of the hour. The master (or greatest spiritual teacher) said of the children: "Of such is the Kingdom of Heaven."

My address is 39 West Montclair street, Detroit, Mich. Any of our little readers who wish to write me, will find no need of a stamp for reply, I shall be glad to hear from them and give an early reply.

When I was a very small girl, I saw many spirit children, birds, dogs, and even some ugly beasts, but as I had never heard of the beautiful philosophy of Spiritualism, I did not understand what it meant. My good mother thought I was just a little deranged, and when I saw people and talked with them, she thought I was suffering from hallucination; and when I saw things that frightened me she thought I had fits, and was accordingly sent to bed and given caltrop tea or other soothing drink by the doctor.

One day I fell ill. I told mother I saw two coffins in the room. As the hours flew by, I grew rapidly worse, until a doctor was called, who pronounced me dangerously ill with scarlet fever. A big red card was nailed to the house.

I can remember little that passed for days, but I was constantly surrounded by children and older people with bright happy faces. When I was past danger they came to my bed and carried me into the parlor where were arranged several cots, all occupied with members of our family; and then for the first time I learned that every member of our family, and to parents, was sick with the dreaded disease.

They carried me to the cot where lay my youngest sister, and they told me she was dying. Kindly hands of neighbors gently lifted me that I might watch the frail spark of life as it was slowly but surely burning out; for the messenger of death had come riding by upon its pale horse and had taken my sister, and cast a pall over our once happy home, and was plucking from the family bouquet one of its choicest buds. I shall never forget that hour. While the tears streamed from every eye in the room, I looked on in speechless wonder at what I saw, for many dear children, and older ones, stood by in shining garments, and their faces, their eyes and they gently closed to all earthly scenes, and as they kissed her parched lips, a smile wanted her face and hovered around those lips so rapidly growing cold in death, and a sweet peace filled the whole room.

By and by the doctor said she was dead, and they carried her back to my bed, and although a piteous parting was between me and the death chamber, I saw a woman with a sweet, motherly face advance and tenderly lift the form of my sister and bear her upwards, but, strange indeed, while I had seen her take the small form of my sister in her arms and depart, there she still lay upon the pillow with a smile upon her lips. Some of these strange scenes were accompanied those who floated upward, while some remained in the room.

Long I lay wondering what it all meant and what those strange people were. I thought they must be angels, but if so, where were their wings? While I still lay wondering what it all meant, they came and told me my brother was dying, and took me to his bedside.

Old dear children, just picture being carried into the chamber of death, where only six hours before I had witnessed the transition of my sister; but how different this scene! My brother, only five years old, was tossing in convulsions. He made one mad leap, as if to gain the floor, with his head thrown back and his arms wildly beating the empty air.

All at once a calm settled over him and he lay only a few moments before, distorted with pain, became beautiful as a marble statue, and his little emaciated arms lay folded across his breast. The chariot of the King had halted at his bedside and borne his little spirit to his bright home in the spheres.

That was an eventful day in my young life. Two days later, both lifeless forms were placed in a double coffin and laid away in a double grave. After the mantle of death had been lifted from the home, and we were all able to go to the home and pay our last respects to those dear ones, I often wandered alone down to the spring-house and sat upon the rustic seat where we had so often played together; and as the little brook trickled at my feet, I could hear my dear brother and sister talk to me, and often they came with other children and we played to the end of the world. I often thought about it, she called the doctor and they talked of fits and insanity.

I overheard the doctor say: "If she imagines she sees anything more, we will take her to the asylum; but it seems such a pity, for she is such a bright child otherwise."

So, dear children, I did not dare tell anything more I saw, but every day until the days were too cold I would go and sit on the bench in the old spring-house, and play with the children who came to visit me.

Now, as my story is getting too long, I will close, and tell you more next time. Our story is a true one, occurring in my own life.

MADAME PARCELLS.

VISITS FROM LOVED ONES.

Oh, you come at night, my darling, When I lay upon my bed, Touching brow and cheeks and eyelids, Whispering: "Ma, we are not dead."

"Though you laid our forms away In the ground, so cold and hard, Yet about the home we play Gay as any music band."

"And we look upon you there, Father, Mother, both so dear, And rejoice to know that you Very soon will meet us here."

"Oh, the grave, it has no terrors— Nothing there, but silent dust; And while the flowers bloom above it, We are in the old home nest."

"Mother, dear, we hear you pleading For your loved ones, gone from view, Yet remember we are with you true, And will always prove you true."

MRS. MIRZAH B. MILLER.

WHAT WILL COME NEXT?

THE LUMINOUS SOUL.

Surprising Discovery of a French Scientist in Electrical Fields.

Aided by a Bath He Makes the Spirit Visible to the Eye.

CURIOUS EXPERIMENTS BY WHICH THE PHENOMENON WAS FULLY DEMONSTRATED—MANY OF THE MYSTERIES OF LIFE AND DEATH MAY BE REVEALED.

To the Editor:—A late announcement from Paris, France, to the Chicago Chronicle, is most remarkable, but not wholly unexpected. It appears from the account given that the scientific world there is greatly interested in the claims made by Dr. Baraduc that he has solved the mystery of the human soul, and can, by the aid of an electro-luminous bath, render it visible to the naked eye. He makes this claim with all the assurance that characterizes the announcement of the discovery of a new physical element or a hitherto undiscovered planet in the world of space. "The human soul moves and is luminous," declares the doctor. "The movement of the soul is proved by the action of the effluvia which escapes from the hands, and which are able, after passing through bodies on which neither heat nor light nor electricity produces any effect, to influence the needle of an instrument known as the biometer."

"The influence is shown in the manner in which they attract or repel this needle, according to the moral or physical state of the person upon whom the operation is performed. The luminosity of the soul is proved by the action of these same effluvia upon photographic plates, this action being the more evident according as the deviation of the biometer needle betrays a more pronounced movement."

"What is most curious is the fact that when the needle is attracted the effluvia leave on the photographic plate an image representing masses of light, which look like long stretches of thick network. On the other hand, when the needle is repelled small white spots are formed, which look like flakes of ice. These spots can be made to come together into any figure desired by the operator."

CAPABLE OF DEMONSTRATION. "If we place a plate, not under the hand, but on the forehead or chest, we obtain these wraith-like spots whenever these states of mind prevail which repel the needle, such as anger, joy, terror, physical activity, but when those conditions prevail which attract the needle, such as meditation, gentleness, sadness, convalescence, or the like, the white spots but little masses of light in the former case the vital force takes outward form under the influence of the vibrations of the soul and the accelerated beats of the heart; in the latter case the vital force surges back into the human soul in order to give it new strength and courage."

In order to test the truth of these statements, Dr. Baraduc, assisted by Dr. Maurice Adam, made a very curious experiment recently on a pigeon. The experiment was cruel and will shock all anti-vivisectionists, but the results obtained were so wonderful that no one who has any faith in modern science can blame Dr. Baraduc for testing his strange theories in this way.

The object of Dr. Baraduc and Dr. Adam was to find out whether an animal, when under the influence of violent emotions, could make an impression on a photographic plate, and if so, in what manner. The pigeon was fastened on a table with its wings spread out and its feet tied. A plate was then placed over its breast, and the bird was darkened. Naturally the poor bird was terrified. A minute later the plate was developed and the two doctors noted with satisfaction that a great quantity of vital force had escaped and had covered the plate with a multitude of luminous spots. The experiment was repeated four times and the result was that the bird was gradually exhausted, and finally disappeared altogether at the moment when the pigeon, having become accustomed to this extraordinary treatment, ceased to even feel the slightest emotion.

PHOTOGRAPHING DEATH.

The next step was to take the bird's life with the object of photographing the different phases of its death. The light from a large red lamp filled the laboratory at this moment and gave it a rather diabolical aspect. The bird was killed and four photographs were taken.

One was taken when the blood began to flow, another at the moment when syncope took place, a third at the moment when the bird drew the last breath and a fourth immediately after death. Of these the first showed fakes of vital force, which had taken an outward form; the second showed a vital force of vital force permeating into the body; the third showed this clouds of vital force, analogous to the astral photographs of the bodies of dead persons, and the fourth, taken after death, showed absolutely nothing. There is no doubt that the same experiment, if tried on a human being, would give the same results.

Proof of this statement, however, is not forthcoming. Eager as we are not to fathom the mysteries of life and death, we cannot very well commit murder for the purpose of attaining our object.

To the question as to what real use are such strange experiments the answer is obvious. One fact is clearly proved by them, the permanent relations which exist between the attraction and repulsion of the biometer's needle and the forms which are registered by the photographic plates prove conclusively the existence of a fluid current in the human body.

THE SOUL IN HEALTH.

When a man is in perfect health this current is in play from right to left, the right hand attracting the needle of the biometer about fifteen degrees, while the left hand repels it an equal or slightly less distance. When a man is under the strain of prolonged physical or intellectual work both hands repel the needle; there is a loss of vital force, which is shown by fatigue.

During sleep, convalescence and rest both hands attract the needle. An increase of vital force comes to replace that which has been expended. But a current of vital force cannot be reversed at will. Very often the waste of vital force continues a long time after the physical or cerebral effort is over, of course to the great detriment of the body. There is, as it were, a "light" of vital force, which is quite as depressing in its way as an actual loss of blood.

Dr. Baraduc set himself to find a way out of this difficulty; in other words, he saw that what was wanted was an

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"The influence is shown in the manner in which they attract or repel this needle, according to the moral or physical state of the person upon whom the operation is performed. The luminosity of the soul is proved by the action of these same effluvia upon photographic plates, this action being the more evident according as the deviation of the biometer needle betrays a more pronounced movement."

"What is most curious is the fact that when the needle is attracted the effluvia leave on the photographic plate an image representing masses of light, which look like long stretches of thick network. On the other hand, when the needle is repelled small white spots are formed, which look like flakes of ice. These spots can be made to come together into any figure desired by the operator."

CAPABLE OF DEMONSTRATION. "If we place a plate, not under the hand, but on the forehead or chest, we obtain these wraith-like spots whenever these states of mind prevail which repel the needle, such as anger, joy, terror, physical activity, but when those conditions prevail which attract the needle, such as meditation, gentleness, sadness, convalescence, or the like, the white spots but little masses of light in the former case the vital force takes outward form under the influence of the vibrations of the soul and the accelerated beats of the heart; in the latter case the vital force surges back into the human soul in order to give it new strength and courage."

In order to test the truth of these statements, Dr. Baraduc, assisted by Dr. Maurice Adam, made a very curious experiment recently on a pigeon. The experiment was cruel and will shock all anti-vivisectionists, but the results obtained were so wonderful that no one who has any faith in modern science can blame Dr. Baraduc for testing his strange theories in this way.

The object of Dr. Baraduc and Dr. Adam was to find out whether an animal, when under the influence of violent emotions, could make an impression on a photographic plate, and if so, in what manner. The pigeon was fastened on a table with its wings spread out and its feet tied. A plate was then placed over its breast, and the bird was darkened. Naturally the poor bird was terrified. A minute later the plate was developed and the two doctors noted with satisfaction that a great quantity of vital force had escaped and had covered the plate with a multitude of luminous spots. The experiment was repeated four times and the result was that the bird was gradually exhausted, and finally disappeared altogether at the moment when the pigeon, having become accustomed to this extraordinary treatment, ceased to even feel the slightest emotion.

PHOTOGRAPHING DEATH.

The next step was to take the bird's life with the object of photographing the different phases of its death. The light from a large red lamp filled the laboratory at this moment and gave it a rather diabolical aspect. The bird was killed and four photographs were taken.

One was taken when the blood began to flow, another at the moment when syncope took place, a third at the moment when the bird drew the last breath and a fourth immediately after death. Of these the first showed fakes of vital force, which had taken an outward form; the second showed a vital force of vital force permeating into the body; the third showed this clouds of vital force, analogous to the astral photographs of the bodies of dead persons, and the fourth, taken after death, showed absolutely nothing. There is no doubt that the same experiment, if tried on a human being, would give the same results.

Proof of this statement, however, is not forthcoming. Eager as we are not to fathom the mysteries of life and death, we cannot very well commit murder for the purpose of attaining our object.

To the question as to what real use are such strange experiments the answer is obvious. One fact is clearly proved by them, the permanent relations which exist between the attraction and repulsion of the biometer's needle and the forms which are registered by the photographic plates prove conclusively the existence of a fluid current in the human body.

THE SOUL IN HEALTH.

When a man is in perfect health this current is in play from right to left, the right hand attracting the needle of the biometer about fifteen degrees, while the left hand repels it an equal or slightly less distance. When a man is under the strain of prolonged physical or intellectual work both hands repel the needle; there is a loss of vital force, which is shown by fatigue.

During sleep, convalescence and rest both hands attract the needle. An increase of vital force comes to replace that which has been expended. But a current of vital force cannot be reversed at will. Very often the waste of vital force continues a long time after the physical or cerebral effort is over, of course to the great detriment of the body. There is, as it were, a "light" of vital force, which is quite as depressing in its way as an actual loss of blood.

Dr. Baraduc set himself to find a way out of this difficulty; in other words, he saw that what was wanted was an

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