

The Progressive Thinker

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

VOL. 2.

CHICAGO, JUNE, 14, 1890.

NO. 29.



ANSWERS TO QUESTIONS.

DELIVERED BY J. CLEGG WRIGHT

Before the First Society of Spiritualists, at Adelphia Hall, N. Y., May 30.

[Reported especially for The Progressive Thinker.]
"Concerning independent spirit writing on slates."

Independent writing is the direct action of the mind, the totality of all the elements which enter into the spiritual body and the conscious principle itself acting on its sphere. The force of a thought on the magnetism is the outcome of the reservoir of the energy stored in the soul itself, and the expression of it creates vibration in the magnetism, and when the magnetic vibration attains to the maximum to that plane upon which higher phenomena vibrate, atoms leave their mechanical habit of motion to follow the intellectual disturbances which impinge upon them. A man can deftly manipulate the billiard balls. Intelligence knows how certain blows will settle the balls, and the measure of the impact is expressed in the manner in which the balls settle.

All atoms settle there. Conscious will acting on the magnetism disturbs the mechanical molecular action; matter becomes the child of the intellectual will and direct intellectual action is the result. The spirit rap involves direct spirit writing; the movement of a table involves the interference, the possible interference, the capable interference of the soul-force with atoms and aggregations of atoms. It is possible, under certain elevated states of motion for the mind to express itself on matter apart from the brain. Under the normal activities of molecular states this does not occur. It only occurs when the individual magnetism is elevated by grander forces and comes into relation with higher states. It is then that direct writing becomes possible, for bodies to move according to will. It becomes possible to enter those conditions with added continuity to produce visible forms of matter temporarily.

"What is the use of prayer?"

Prayer means this: it means the recognition of a controlling individual, uncreated Creator and Governor of the universe. Prayer involves that; it involves the existence of a created, capable, intelligent being standing in certain relations to the uncreated, as the father stands to the child. God, the fountain of will and power, gives to the dependent personality according to the petitioning spirit of that inferior personality. It recognizes sovereignty, and it recognizes the subject. Prayer would not be prayer without sovereignty residing in the petitioner; prayer would not be prayer unless the personality of the pray-er was a dependent subject. Prayer involves the relationship of the governed and the governor, of the arbitrary ruler—the sovereign—and the subject. In an age of science it can have no use. The recognition of the laws of nature vitiate prayer and it enters then into the realm of the obsolete.

Prayer on another plane becomes this: the aspiration extended or projected to the unknown, or in the direction of the unknown. It can be addressed to those in the spiritual world and known to the one praying, and the aspiration produces a condition of relationship; it produces a tie in the magnetism; it produces a control; it produces sympathy, and to a large extent to most Spiritualists this is what prayer means. Again, prayer can have this meaning; but it should never be used without a definition. It can be used as a process employed by a person to bring himself into harmony with his environments; reconciliation to spiritual states as an aspiration, to physical states as a demand. It can mean these different activities of the mind. When a word passes into a new relation it ought to have a definition, and it becomes obscure in the language of an advanced mind recognizing the persistency of the laws of nature to use the word prayer in the same sense in which it was used by John Wesley and the theologians before his time. Theological prayer is now absurd.

"How does matter in the form of bread and without sensation become as flesh, capable of suffering pain?"

All beings belong to the constitutional habits of the amalgamation among atoms. Atoms and force correlate, and the transmutation is to be aggregations and correlations, mixing communities of atoms, and the process of life in the organism is by the process of mixing. Atoms and force; nothing made. Nature does not create, but it changes the relations of its parts. The body is but an aggregation of parts and is dissolved when the co-partnership of atoms is dissolved. Flesh is a compound, and un-

der the compounded state of force its transmutability is extensive. A pound loaf becomes a sermon; a walk down Broadway, a quarrel with your wife or the admiration of a rose.

Here is a great thing, the convertibility of force and phenomena from one mode to another; from mineral to vegetable; from vegetable to animal; from animal to spirit; this constant, perpetual correlation is a mechanical process, not by will but by constitution; not by contrivance but by essential attributes of the atoms themselves, acting under certain environments. Environments change and with the change of the environment is a new organic expression. It is not a creation but a mechanical manifestation of a new equilibrium, and equilibria are continually moving, and modes of life or hereditary transmission, environment and rapid catalysis change life in its expression. And food and thought, aspiration, genius, civilization, growth, the world of mind and force in the changes of evolution, sometimes goes up, and sometimes goes down, relatively, and each expression of power is the true explanation of force and being, this expression being the only possible, the best that can be—therefore right.

"The continuity of tastes and avocations in the Spirit-world."

Taste is the result of education, organization and habit. Taste is the conscious appreciation of harmony; the standard of beauty is measured on the possible taste in an individual. Its subjective conditions depend upon culture, upon association. The sublime and the beautiful are subjective, ideal states touched by relationship. All this that the mind feels, perceives and knows as beauty is continually passing under modifications. The more refined the magnetism becomes, the more interior or spiritual will become the standard of taste, if environments are favorable, environments ever being the conditioning power of taste. What a great subject the evolution of beauty in literature becomes to me just now! I cannot touch it, but it is continued into the spirit states of those who follow it without a chasm. Like states of taste on earth involves like states in the spiritual world; the singer sings, the artist works, the student reasons and plods. So long as environment remains the same the work is the same. But the spiritual world suddenly acts upon the spirit and modifies its action and there is modification or development of the orders of taste. When the hereditary consciousness has made a strong mark upon the organization, its proclivities of taste are long retained. The statesman retains his love and enthusiasm for statesmanship and his psychic emanations on the mind sphere touch the mental states of men. The mental states of men and the mental states of spirits when they are alike, involve the same phenomena, so that the movement of a political machine in this or any other country is in alliance and sympathy with its environing spiritual states. The moral, mental state acts upon the spiritual state; the spiritual state acts upon the mental state; the action is reciprocal. But this is a kind of spiritual conscious state, when the conscious state has advanced a stage to enter the spiritual world, a stage higher, and forms a link, an aspirational link, to the mind below it in spirit life. The transcendental self always stands related to the transcendental self of another, and this is a sphere of superior consciousness of action, of which I can give you no adequate idea. But the subjective mind is the conscious mind working up on the field of taste, of intellectual culture, of activity, of a surviving force of mind, and the general social concern of the mind itself. I wish I could bestow more time to the discussion of the theme.

"What natural laws govern the transmission and reception of magnetic thought and feeling in the spirit life?"

The same parts which characterize magnetism in relation to the phenomenal modes of motion. Now what is a mode of motion? We talk about law. Now what is law? Law is a way that force conducts itself under any given order of circumstances. That is its mode, and in that mode it persists to do that thing, and the persistency of doing a thing we call law. It is not a creator—law—it does not make; it is manner. Law is not a principle, not a force, but it is the way principle and force do. It is the way phenomena are produced. If a wave motion of magnetism be projected from a given centre, the consciousness, the wave of motion near the consciousness is more rapid than when distant from the consciousness, and the more distant wave motion being in another mode of motion, other phenomena appear in it. Let us illustrate it by colors in the solar spectrum. Those phenomena

of color in the solar spectrum are due to hammering motions of the ether atoms on the optic nerve and the different hammerings produce different colors, and the different hammerings in magnetism produce different modes of material phenomena; so that, the motion changed, a correspondingly accurate phenomenon appears, and this accuracy, the persistency of the accuracy, is law. And all phenomena are true to this habit; a corresponding effect from a given cause, the persistency of the cause and effect in the unthinking machine of nature in relation to consciousness made the function of causality; then made the reasoning capacity; first the function, then the faculty, and then the organ; function making the power and the power evolving the organ, so that the persistency of the law under given conditions will make a man like the nineteenth century man whenever that conjunction shall occur. The same states of civilization beget the same thoughts. History repeats itself under the same conditions. On another planet with similar conditions which exist upon the earth, similar mental phenomena and historical facts will come. There is as much law in the development of mind as in the development of the phenomena of the universe. All is law, habit. Law is the persistency of the characteristics of atoms—the universe is one grand totality.

"What truth is there that the ego never had a beginning?"

The ego, the transcendental self, if it had a beginning, it either began by creation out of nothing or it began by creation out of something like unto itself; that is to say, the transcendental ego must either always have existed or it must have had a beginning. If it always existed it is self-existent; it is not indebted to cause for its existence. If it was created, that is, if it had a beginning it was either created from something like itself or from something different from itself. If created from something like unto itself, it is but a continuation of the same thing; if created from something different from itself, it would contradict the postulate of reason that things which have nothing in common can not be the cause of each other. Therefore through the reasonable contradiction I have to affirm as a universal postulate of the domain of reason that elements are uncreated; that they persist in the necessity of existence itself; that is to say, the transcendental ego never had a beginning. The demonstration can only be given *a priori*; a scientific demonstration can not. Nature transcends reason. Reason only deals with phenomena; it is lost in the field of cause; it can not pass into the transcendental realm. The existence of the transcendental ego is the postulate, the most reasonable for the explanation of conscious phenomena. Then we say as a postulate of reason the persistent existence of the transcendental self must be accepted as the beginning of reason.

"Human experience, the lights and shadows, the joys and sorrows, of what go to make up life. Why is it as it is?"

In presenting a picture of human life and experience the painter has to put in many colors. There are mountain peaks; there are the flickering stars, the blue sky, and the meandering flood, the song of birds and the happy springtime, the shadows of night and the icy winds of winter. The earth presents a picture of experimental processes, the greatest, the grandest, the most beautiful and the most tragic. The tender susceptibilities of an awakening consciousness at once start the records of experience. When the transcendental ego comes into relation with ovarian life it develops experience. The actions of the external upon the soul, the varied actions of the world upon the mind, the ups and downs, the joys and sorrows, the triumphs, the defeats, the glories, the shame, enter their records in experiences. And these experiences, when they fall into the planes which lie in the advance of consciousness, they breathe into the soul a harmony.

These experiences are as varied as the qualities of the mind itself. First, we have sensational experience. The artist could never depict the eye of love if he had not felt the flame; the actor cannot delineate the qualities of jealousy who has not been jealous. Man in his sentimental nature is a wonderful creature, and the sentiments come into relationship with life, and they are as faculties of the mind—non-thinking faculties. The sentiment of love, benevolence, aspiration, wonder, hope, caution, all these beautiful sentiments are not thought-creating sentiments; they have little to do in the work of reason. But they act as attributes of consciousness, and the sentiment is a soul-wind which blows—and always blows in the same direction. When a man with the rigidity of iron will stick to an intellectual conviction it is a persistency of the moral temperament. When a man will do wrong when he knows the path of right, it is due to the weakness of the moral persistency. The sticking plaster of justice is sometimes very weak in the mind of the judge and governor. This sentiment makes a bad governor or a bad judge.

The standard of sentiment is the basis upon which the process of individual life is founded. Love is the first and the greatest sentiment. It involves the regularity and harmony of the persistency and perpetuation of the race, and the cultivation of love is as necessary as the cultivation of the perceptive faculties. The study of the quality of love is as necessary as the study of the quality of a ward politician. It is as necessary

for you to analyze yourself in the nature of your love as it is to find out the quality of your intellectual genius or aspiration. Present modes of education do little in regard to the cultivation of modes of love. This love element is the greatest and the highest; it shines out in the greatest perfection in the most cultured, spiritual mind. It is the recognition of the field of mental, aspirational and sensuous harmony; and as a sentiment it beautifies the perceptions, the aspirations of reason, and it fills the field of imagination with glory. It stimulates hope. It is the basis of developing life.

These sentimental experiences enlarge the capacities of the sentiment, being instinctive, that is to say, not improving by reason, but by processes of evolution. These sentiments being so immediately identified with the transcendental self, it becomes a matter of supreme importance to the welfare of human life and progress that the nature of what is called love should be better understood. Mere moral approbation, intellectual appreciativeness or magnetic law may come into the experience, but cannot persist. There must be an educational adaptiveness, intellect and habit must control the experiences of sentiment. One of the greatest studies that is still unknown is the temperament study, the recognition of the favorable activities of orders of magnetic action. There are not two persons in this audience magnetically constituted alike. In some the magnetic wave is long, in others it is short, in some angular, in some round and full. We have arterial expression; we have force without the arterial expression; we have the glow of the undefined emotional sentiment combined with imagination and the intellectual faculties, and we have the love element with the rotund magnetism, giving passion. All these modes in which the sentiment blows upon the consciousness should be understood, and will be in due time.

Great are experiences, adverse and favorable, which lie in the consciousness from the activity of sentiment. The incapability and the reaching are in environment, and this incapability adds capability. Incapability is the cause of capability, growing out of incapability. Chaos, or what seems to be disorder, is the cause of order, or the occasion of order coming, so that in the elements of transcendentalism in the experiences of mankind we have the rising forces which lead to the development of growth. The joy which rises from the contemplation of harmonious states, that joy of taste which you feel in the contemplation of the beautiful, that pleasure which you experience in the realization of an ideal, that internal and external sympathy which the soul feels in a state of joy, is the soul breathing with another soul in the harmonious touch of magnetic life.

There is ever the struggle; but if this state were persistent if there were a continuous harmony, a continuous, unalterable state of feeling in the consciousness, there would be no progress. For this very reason the happiness the Christian seeks for is undesirable; for this very reason Nirvana would be a state of unconsciousness. You want consciousness, and if you have consciousness, you must have pleasure and you must have pain. You must have the contrast of sensation; you must have the contrast of perception and the contrast of inference. Without these contrasts there can be no consciousness, and any state of absolute felicity would be the state of an unawakened consciousness; so that there must be the lights and shadows; there must be the picture; there must be the consciousness, and in all states of consciousness, whatever the field of the transcendental ego be, whether it be in matter or in spirit, or sublimated spirit, wherever that certain consciousness of force is, there must be light and shadow. These lights and shadows may be crossed; when they are crossed the experiences are severe; when they are elevated on other modes of being they are finer and more intense. The greater the sensitiveness and the greater the aspiration, the more rapid the progress. The wider the storm and the more hurry to get out of it, the more rapid the process of evolution.

When our primitive forefathers lived upon the banks of rivers, when the food became scarce in those rivers they had to go to the woods and the mountains to seek sustenance, and want is the incentive of progress. Realize the ideal of Bellamy, and you will go back to savagery right away. When poverty and suffering are withdrawn from the world, farewell to progress. It is pain as well as pleasure; it is light and shadow which is to determine this intellectual, spiritual, social and moral friction, which lies at the basis of all revolutionary conscious states.

Intelligent life will always be seeking for harmony. The aspiration to produce better states is wholesome to the human mind. It is wholesome that there is an eternal struggle in the political system. Go into whatever age you like, touch the classic times of Republican Greece in its most progressed periods of patriotism, and you find the governors are jealous of the governed; you will find that the governed are jealous of the governors. For this very reason you have in this great city to-day the outs and the ins. The outs, who say that the ins are thieves and robbers, and the ins cry to the outs that they are plunderers and ballot-stuffers. In olden times the king was a tyrant; he plundered the weak, the weak thought. The successful in the operations of social life are the causes of jealousy in

the unsuccessful, and this jealousy is the stimulation to social life. It is the best possible thing. You would think, when you hear in the confusion of political times, the Democrat with demagogic eloquence shout to the Republican statesman, "You are a thief, a ballot-stuffer, and a robber of public wealth and property," and then the cry is thrown back to him. It is all right; between the struggles the multitude get justice. It is in the intensity of the struggle that progress comes. The point of justice becomes finer by this manipulation, for educational conditions can go on with that friction.

Education is the process by which civilization is to grow; mental improvement, not government. Let your government maintain justice between individuals, maintain the sacredness of life, of labor and its results; justice between the individuals of the community, and in this play of individual freedom, let the educational hopes, enthusiasm, and activities of the people be accelerated. Grow! Develop the individual apart from governmental subjects. Governments absorb too much of the attention of the people; intellectual development is far better. Education, the expansion of the soul, secures its stability. Secure the stability of the one, and you secure the stability of the whole. The progress of the individual is the secret of the development of civilization.

All this comes by friction. And in the great struggle for the development of this power, humanity shows in its history the marks.

Let us for a moment look at the nature of the sentiment of approbation. The sentiment of approbation will ever be the destructive element in the discussion of what I may call the socialistic dream. Absolute fraternity, and political or social equality will be prevented amongst men by the presence in the organism of the individual man of that approbative faculty. The differentiated form in which it appears amongst men is the occasion of the diversity in the imagination's activity. The ambitious activity of the individual is the measure of the power of that force in his consciousness. He who produces the most commotion in the social atmosphere is impelled by the love of honor; he is seeking for the baptismal glory of the fountain of honor; he is seeking for the perpetuation of his name, for the glorification of power, and this instinctive organic condition being present in the activities of social organism, liberty and equality come into active conflict. The man who cares little for the applause of men cannot be stimulated to activity by the applause of men; the man who lives in the atmosphere of the applause of men will be stimulated to triumphant social action by such applause. The fountain of honor being the public, that public must be pleased. This makes the demagogic statesman; when ignorance is allied with fancy, the tickling of the toe of democracy becomes as vile as the tickling of the toe of a monarch by a courtier. It is the same sentiment, love of approbation, so that the constitution of man eternally prohibits the possibility of the attainment of social equality in this world. If it came, humanity would land in barbarism. If it came in the Spirit-world, the soul would land in Nirvana; the dream of the Buddhist would be attained. The religion of Buddhism was thrown to the winds by the aggressive civilization of Europe. Alexander the Great would never have been able to conquer the States of the East, would never have been able to carry away the monuments and the men of learning of the oriental world, had the aggressive spirit of the consciousness been maintained. The doctrinal states of the subjection of the fancy, and the doctrine of humility killed the progressive power of India, and it will kill any civilization.

The subjection of the ego, the subjection of the enthusiastic effort of one in the community will detract from the progressive power of the whole. All the expression and the development of the ego, the self, the selfishness of man and progress, is in that line, the line of conflict. It is the man who can fight; it is the searching element within that leads to progress. Do you think that humanity would have followed the continuous conflict down these millions of years if in the conflict there lay not the spirit of progress? My friend Thomas Carlyle has said (not very wisely, not with great philosophical foresight; it seems a truism, and apparently in the idealistic plane it is a truism; but it is not philosophically correct, "The oak grows in the forest a thousand years in silence." To this great worshiper of silence it is all right. But it is in the din of conflict, in the war of the elements, in the destructive rage of man, that the errors of man pass away.

If the French revolution had not dawned on France, that corrupt church, aristocracy and king, would have trodden out the lingering life of patriotism, the science and the spirit of the French nation. That Revolution made the new epoch possible. If the great conflicts of Protestantism against Roman Catholicism had not been waged the path of idolatry would have continued, when the thought of Europe was regulated by the Church of Rome. For a thousand years there rested upon the continent of Europe, where civilization dwelt, a night of darkness; uniformity of belief crushed out the light of the intellectual sphere. Man lay in darkness.

When the flicker of the Protestant Reformation dawned on Europe the sci-

entific spirit came into renewed power. When the pall of darkness sat upon Europe, and William the Norman, backed by the feudalistic spirit, thought to force upon Europe feudalism, and when the Roman Catholic Church joined hands with him, it made the possibility of a new civilization.

Stanley is the hero of a new civilization. Great shall be the honor to Stanley! The dawn of a new era, of a new civilization, of a new world on the African continent, has begun. Conflicts, change will arise. Upon that great continent will be conflicts which have a tinge of red, such as those which deluged the pages of American history. The valley of the Congo will be the historic follower of the valley of the Mississippi. Great and grand colonial enterprises will be inaugurated to carry off the surplus of population from the cities of effete civilization. Man must change his locality, mix his blood. The conflict is necessary, that better spiritual states may be produced, and he who seeks for justice, with far-seeing philosophical power to regulate the capabilities of the race is the statesman the world needs to-day. The conservatism of empire sometimes becomes an injury; the lines of national emigration must ever be moving.

What a day will that be when the flag of the United States shall wave from the icy pole of this continent to the sunny south, when there shall be one Congress and one President. In that development there will be great conflict ere it is attained. Its perpetuity would be the destruction of civilization. Where is Babylon? Gone! It was the hammer of civilization that finished this, and when it wore out, another was produced. Where is Greece? Where is Egypt? Where is Rome? They are gone. Their spiritual states survive; they are marching o'er the planes of being, their consciousness evolving in the struggles of life all over Europe, especially where every Britain shall be.

The nations of the present will struggle and will fight for the development of the highest. In the consciousness it is the same. When you look at that tiny telescope of Galileo and compare it with the instruments of to-day you see the world is progressing. The world of the invisible, the animalcule were unknown in his time; the invisible capability added to the constitution of man, and the inspiring spirit of the fountain of honor will roll on, and the world will be brought face to face with the unknown. Into the domain of the unknown the channel will pierce, the unknown phenomena will be studied and brought into visible relation with man. Added facts will be garnered, biological study will carry man nearer to a perception of visible life and its motion. The spiritual nature, the reformatory processes of law will be nearer to man. There will not be always the vulgar soldier to mark the conflict, but it will be on the theatre of mental conflict that progress will occur. Nations will be led into the eternal round of yielding to the convictions of reason. The statesman will be more glorious than the soldier; the monument of the progressive philanthropist will take the place of Lee, of Grant, of Napoleon, of Wellington and of Marlborough.

The spirit of philanthropy, of generosity, of brotherly sympathy for humanity, will raise the soul spiritually and intellectually. The races will grow, the development of life will extend, the scale of elemental combinations of nature will be known, the vast triumphs of science will add to the capabilities of life, but it will be conflict more sweet. It will ever be struggle; never Nirvana, never eternal, undisturbed peace. The vast planes in the phenomena of consciousness, the suffering of the poor, the eternal effort for approbation, the philanthropy, the benevolence, the active imagination, the hope, the experiences of ideality, the glories of love will be the stimulation of progress, as they are to-day.

HAPPY PHILOSOPHY.

Laugh and the world laughs with you;
Weep, and you weep alone;
For this brave old earth must borrow its mirth,
It has trouble enough of its own.
Sing, and the hills will answer;
Sigh, it is lost on the air;
The echoes bound to a joyful sound,
But shrink from voicing care.
Rejoice, and men will seek you;
Grieve, and they turn and go;
They want full measure of all your pleasure,
But they do not need your woe.
Be glad, and your friends are many;
Be sad, and you lose them all;
There are none to decline your nectared wine,
But alone you must drink life's gall.
Feast, and your halls are crowded;
Fast, and the world goes by;
Succeed, and give, and it helps you live,
But no man can help you die.
There is room in the halls of pleasure
For a large and lordly train,
But one by one must all file on
Through the narrow alleys of pain.
—ELLA WHEELER.

Albert Morton, in *Psychic Studies* says: "In many sittings with Dr. Slade, I saw materialized hands, varying in size from those of little children to those of grown people, make their appearance from underneath the table upon which all of our hands rested. There was no chance for fraud and frequently the little hands patted my knees and played with the charms upon my watch chain. The appearance of the hands was natural, and to attribute the manipulations to the movements of the medium's foot, as has been done, is too absurd to be worthy of contradiction. It is useless to reason with or present evidences to the scientists who 'strain at a gnat and swallow a camel,' and they may be left to discover they have a soul superior to its fleshly embodiment after they have 'shuffled off the mortal coil.'"

THE PROGRESSIVE THINKER.

J. R. FRANCIS, Editor and Publisher.
Published every Saturday at 251 S. Jefferson Street.
Entered at the Chicago Postoffice as second-class matter.

ANNOUNCEMENT EXTRAORDINARY!

An onward movement against the legions of error, in compliance with a plan long maturing, and believing we can be instrumental in doing a grand work for Spiritualism, Liberalism and Free Thought, and also having faith that within one year we can obtain 50,000 circulation, THE PROGRESSIVE THINKER will be offered until further notice, at the following terms invariably in advance:

One year, in advance	\$1.00
Clubs of ten (a copy to the one getting up the club)	\$7.50
Sixteen weeks (on trial),	25c
Single copy,	5c

REMITTANCES.
Remit by Postoffice Money Order, Registered Letter or draft on Chicago or New York. Postage stamps will not be received hereafter in payment of subscription. Direct all letters to J. R. Francis, 251 S. Jefferson St., Chicago, Ill.

THE AIMS OF THE PROGRESSIVE THINKER.

The paramount design is to publish the ablest Lectures, the most profound Essays, the most interesting Sketches, cultivating the reason as well as the emotions, making each subscriber feel that he has partaken of an intellectual feast that will better fit him for the life here and the one hereafter.

Bear this thought in mind: That while THE PROGRESSIVE THINKER is the cheapest Spiritualist paper in the world, its editor has the laudable ambition to make it the best. The high-priced papers pay nothing for contributions, and it stands to reason that the most eminent minds in the Spiritualist and Free Thought ranks will cheerfully lend their aid and influence in making THE PROGRESSIVE THINKER the brightest and best paper for the friends in the world. For reference as well as study, its columns will prove of great value.

A Bountiful Harvest for Twenty-five Cents.

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

CLUBS! AN IMPORTANT SUGGESTION!

As there are thousands who will at first venture only twenty-five cents for THE PROGRESSIVE THINKER sixteen weeks, we would suggest to those who receive a sample copy, to solicit several others to unite with them, and thus be able to remit from \$1 to \$10, or even more than the latter sum. A large number of little amounts will make a large sum total, and thus extend the field of our labor and usefulness. The same suggestion will apply in all cases of renewal of subscriptions—solicit others to aid in the good work. You will experience no difficulty whatever in inducing Spiritualists to subscribe for THE PROGRESSIVE THINKER; for not one of them can afford to be without the valuable information imparted therein each week, and at the price of only a trifle over one cent per week.

A LARGE PUBLISHING HOUSE.

Without soliciting the wealthy to take "stock," or importing any one for gifts; and without any anticipation of any benefit, we propose to establish in this city the largest Spiritualist Publishing House in the world. If One Hundred Thousand Spiritualists will subscribe for THE PROGRESSIVE THINKER, on trial, sixteen weeks for twenty-five cents, and continue until small contribution, we will have a Publishing House here, of which you may well be proud, inside of five years. Each one who subscribes for THE PROGRESSIVE THINKER will be, as it were, a "brick" in the contemplated structure (don't forget that), and from a spiritual point of view be considered part owner. We believe that ninety-nine out of one hundred who read this, will co-operate with us. The one who will not respond must have the paper free.

SATURDAY, JUNE 14, 1890.

THE GIFTS OF D. D. HOME.

This magnificent volume (by Madame Dunglass Home, 388 octavo pages, London, 1890) is a sequel to "D. D. Home, his Life and Mission," published a year ago by the same author. It completes, as far as the data allow, the presentation of the mission of one of the most remarkable mediums of modern Spiritualism. Honest, fearless, confident in the protecting care of his spirit-friends, his biography reads more like a romance than reality. He became mediumistic when a mere youth, and went to Europe, without wealth or friends. He was courted by the titled, the most wealthy and the learned. He became a companion of nobles, a trusted friend of the Czar, and married into the Imperial family one of the most exclusive in Europe.

He scorned to receive pay for his gift; he did not pretend to command the manifestations. They came sometimes when desired, at others when it appeared of vital importance that they should be given, they came not.

It is written when Mohammed first awoke to the grandeur of his mission, and felt the fervor of inspiration, he turned to Cadijah, the loved wife, and asked expectantly: "And dost thou believe, Cadijah?" And she answered with full faith, "Yes." She was the first and strongest witness to his supernatural power. Who could know better than she, who had passed long years with him, how far beyond his natural powers the new force impelled him?

Madame Home believes in the gifts of her husband. Could Cadijah have written as fervently and eloquently as Madame Home, she could not have written, with all her faith which gave her the first place in Paradise, more tenderly or lovingly.

Mr. Home had, in the two volumes of "Incidents of My Life," presented many remarkable facts. In his "Lights and Shadows of Spiritualism," he exposed frauds and charlatanism, and occasionally presented some personal matters. His health, frail from the beginning, he was unable to give a complete record of his strange career. It remained for Madame Home, who had been a collaborator in the literary field with him, to gather up the fragments and arrange them in related order.

This she has done in the two volumes, which will carry the name of Home to remotest generations. Whatever may be the finality of the spiritual movement, he will remain as a wonderful phenomena, inexplicable at present by any other theory than that of independent spiritual control. Her style is free from ornate effort, clear, plain, and direct; carrying with it the internal evidence of truthfulness, and the absolute knowledge and faith of the author. It has fallen to the lot of few men to have such a biographer, and through her perfectly completed task, the future will know D. D. Home better than even his contemporaries. The volume opens with the views of Home's

mission by such distinguished persons as Buckle, Edwin Arnold, Trollope, William and Mary Howitt, Lord Lytton, etc. It then gives the testimony of American witnesses; seances in Italy; among English society; the scandalous fictions set afloat; his public readings; investigations of Faraday, Tyndall, and the exhaustive researches of Prof. Crookes; the testimony of Russian men of science, concluding with his last years on earth. Every page furnishes startling facts and the whole is an impregnable array of evidence.

There was never even a pretense of exposure of D. D. Home. He never for a moment by word or deed spoke in disapproval of Spiritualism. He lived all his life, sustained by the confidence in his gifts, in an atmosphere far above selfishness and sordid ambition. He never used his mediumship to forward any business scheme or worldly consideration. To him it was held as sacredly spiritual. In closing Madame Home writes:

"The year 1884 was one of almost constant suffering for Home; but when, in July, he at last found strength to take up his pen again, it was not to dwell on the months of agony through which he had passed, but to relate the constant tokens of spirit-presence by which this slow passage had been brightened. This was his last public utterance: 'I have never been, during my life-time in such a sensitive and mediumistic condition as I have been for the past eight or ten months. I have never been given such indisputable and overwhelming proofs of the continuity of personal identity.'"

The author, in concluding the volume, says:

"His mission was all in all to him and he sought to efface himself. It was with a self-forgetfulness full of grandeur and trust in the divine love that he communicated the love of God to man, raising the veil which hides from us the life of those who have passed from this life before ourselves. The memory of a beautiful life is an unfailing source of consolation; and even when he who is dear to us seems to be taken from us untimely, we ought not to lament, for he whose life has been spent in doing good carries with him into another and better phase of existence the happiness of having chosen the path that leads to God."

Hudson Tuttle.

Legal Prohibition of Mesmeric Exhibitions.

It was not very long ago that the doctors and men of science laughed and sneered at the mesmerism as a delusion. Now they not only accept it as true, but are taking strong measures to hedge it in and make it the exclusive property of the medical profession. In different European countries the medical societies are petitioning the authorities to make stringent laws prohibiting the employment of mesmerism or hypnotism by any person not a physician; and even physicians are distinguished against, for the favored ones must have a special knowledge of nervous diseases, and they must limit its use to curative purposes, and for his own protection the physician should always have a third and reliable person present. The passage of such laws ought to be at once advocated by the physicians of this country. Healing by hypnotic processes is as reprehensible as by administering drugs. The common people are not to be allowed to experiment or receive benefit, because the force is considered dangerous by physicians who before these same common people demonstrated its potency, denied its existence.

Progress.

The Forum says that "the most significant symptom of the day is not the timid and tentative efforts at creed revision in ecclesiastical councils. It is not even the bolder admissions and conversions of an occasional writer of such standing and authority in the church as to have no fear of being brought to book heresy. It is rather the calm acceptance of 'advanced views,' which a few years ago would have caused a decided shock to rooted prejudices, and private evidences that many a preacher of unquestioned orthodoxy would gladly welcome a revived gospel that would free him from the trammels of formal beliefs that had their origin in a more superstitious and less enlightened age. Is it not a noticeable sign that intellectual and educated ministers have almost ceased to preach the doctrines of their theology? It is partly because they have ceased to believe them, and more perhaps because they know that intelligent and educated people in the pews do not believe them. Neither are they any longer effective for the 'conversion' and 'regeneration' of mankind." This regenerative process that has been going on, is simply an illustration of evolution which is gradually raising mankind to a higher standard."

Square, Honest Journalism.

There are a great many ways to increase the circulation of a paper: as advertising, enterprise in news gathering, thrilling tales, etc., but the only legitimate method, and the only way to secure against loss, is to build on the foundation of truthfulness, honesty, courage, and determination to make the paper the best of its class, equal to the demands made by its subscribers.

The Chicago Evening Post, a new afternoon newspaper, which made its appearance in this city lately, keeps the following notice standing at the head of its editorial columns:

"The circulation books of the Chicago Evening Post are open at all times to the inspection of its advertising patrons." That is right. Every paper should keep its subscription list open to the inspection of subscribers. To do otherwise shows conclusively that it is small, or that some fraud against business people will be perpetrated. One paper in this city with 800 circulation, gets advertisements on the basis of 15,000. Another whose list of subscribers numbers about 3,000, receives advertisements on the basis of about 20,000, and so it goes.

The Views of an Eminent Scientist.

Olney H. Richmond, of Grand Rapids, writes: "I think THE PROGRESSIVE THINKER is the finest, neatest and best edited, and withal has the nicest dress of any paper I have seen in the country. Long may it wave."

A Letter from an Eminent Author.

Dr. J. D. Buck, of Cincinnati, Ohio, eminent as an author and Theosophist, writes as follows with reference to the reports we published illustrating the remarkable powers of Olney H. Richmond, of Grand Rapids, Mich:

"I have read these reports. The general tenor of the doctrines is fair, to say the least; but some points are not so satisfactory. Still it is difficult to measure such things from 'reports.' What are Richmond's motives? What does he propose to do with so much knowledge as he claims to possess? After all, *use* is the final test. If knowledge is held only for show, or to astonish the crowd, or to gain ascendancy over the ignorant, it soon comes to naught. Just here lies the partition wall between black and white magic. Magic brings a generic term for *real knowledge* of the laws and processes of nature. Such things are going to be very common during the coming decades of the new century. Hypnotism is a terrible power, and as open to the evil disposed as to any. Aside from the establishment of a nucleus of Universal Brotherhood, it has been the purpose of the T. S. from the first to teach a correct and demonstrable knowledge of these arcane mysteries. But the great majority of people prefer their own creeds, their own conceits; that is, their own ignorance, to real knowledge. At first the existence of arcane knowledge was flatly denied, and even hooted, but as soon as a little of it comes to the surface the same crowd rush after it pell-mell. Only the sober-viewed, evenly balanced, will keep their feet and weigh carefully with conscientious discrimination."

"I like the vim and fairness of THE PROGRESSIVE THINKER. I have seen nothing of the jackal or hyena in it, and I look it over every week carefully. I wish you every possible success; indeed, you have it already, and will find plenty more of it."

Faith.

The Chicago Tribune states that the doctrine of faith cure is receiving a sad illustration in the case of Rev. J. C. Johnson, until recently the pastor of the Humboldt Park Baptist Church. Mr. Johnson, whose health has suffered from pulmonary consumption for a long while, has been confined to his bed for the last two or three weeks, and is supposed to be past recovery. He has, however, steadfastly refused to take medicine or to be attended by any physician. He believes firmly that he will be restored to health, and will again be able to preach. He is encouraged in his faith by that of Rev. Mr. Smook, who shares it, and who prays with him daily for his recovery. To all appearances he grows worse from day to day, and some of his friends expect his death at any time. Under these circumstances—the distinguished gentleman growing weaker each day—his "faith" becomes stupidity of the worst kind, a privilege which he has a right to enjoy in this free country.

Bible Teachings.

Gen. F. E. Spinner says that his father, a clergyman, protested against the use of the Old Testament in schools in his neighborhood, and it was thrown out as a book unfit for youth to read. The routine of the school exercises of that day was to commit to memory passages from the books, the meaning of which the pupils had no more conception of than Nicodemus had of the second birth. The General recollects this was read at a school examination: "As wise as a serpent and as harmless as a dove." The question was asked: "What is a serpent and what is a dove?" No one in the class could answer either question. The little fellows were delighted when told that one was a snake and the other a pigeon. They were taught only to read, not to understand.

The Arena for June.

This magazine under the management of B. O. Flower, has at once taken the front rank, and becomes a power in liberalizing public thought. It fairly and honestly presents the vital questions of the day by the pens of representative men and women. The July number will contain contributions from Dr. Buchanan, Dr. Savage, Judge Richmond and Hudson Tuttle, on the Reid Case, which will be of profound interest to Spiritualists.

Tested his Powers.

I was in Grand Rapids and called on Olney H. Richmond and tested his powers. I found him to be reliable in his operations, and would recommend him to others. Try him, and you will be satisfied of his reliability. He told me he was going to take the field and lecture and demonstrate his science to the people. Your report of his powers in a late PROGRESSIVE THINKER has stirred up quite an excitement in this direction. W. Hicks, M. D.

Rockford, Mich.

A Positive Gospel.

J. J. Morse well says: "Spiritualism is a positive gospel. It takes nothing for granted. Prove all things, is its motto. It rests upon facts, and in so far, is a science. Its facts are reproducible under proper conditions. Its great efforts are to bring evidence before the world, to prove that there is a persistent Ego in man, which in this stage has a demonstrable existence; that 'death' is but a phenomenon in the conditioning of that Ego, an incident in its career. Cheerfully admitting the good that Agnosticism and materialism have done and are doing, it has no quarrel with either, since, like them both, it waits the 'truth,' the whole truth, and nothing but the truth, at all times. It, Spiritualism, must be accepted as a breaking away from the mystical and supernatural, from the ignorance and fanaticism of past efforts to deal with the old-time question: 'If a man die, shall he live again?' by bringing 'immortality,' the spiritual world, and man's relation thereto, into the region of practical science and positive philosophy, and the placing of the questions concerned where they can never again become involved in the puerile speculations of the ignorant, the superstitious opinions of priestcraft, or the unscientific assertions of the believers in the miraculous."

A General Survey.

The Spiritualistic Field—its Workers, Doings, etc.

The People's Spiritual Society met at its hall, 93 South Peoria street, June 1st, at the usual hour. A very large audience was in attendance, and listened to Mrs. Anna Orvis on "What is the Duty of Spiritualists at the Present Time?" She answered questions very satisfactorily. This lady is one of the finest inspirational speakers of the day. The guides spoke of the Catholic and Lutheran churches trying to overthrow our public schools. Dr. J. H. Randall followed in the same manner, which brought forth applause after applause. Dr. J. C. Phillips sang, by request, "I am Going Home," and gave some very fine tests. On the 15th of this month the Society will have a musical service. J.

Lizzie Bangs, the slate-writing and materializing medium, is now located at No. 47 Campbell Park.

The Spiritualists of Rockford, Mich., will hold their quarterly meeting on the 14th and 15th of this month, at their hall. The Hon. Mr. Moulton will be the principal speaker.

A Universalist Grove Meeting will be held at Willoughby Lake, near West Burke, Vt. The dates are June 27, 28 and 29, the closing day coming on Sunday, which all Spiritualists are invited to attend. It is a beautiful locality, and has many attractions to those who would spend a few days in tents or houses. Good accommodations may be secured at the Willoughby Lake House. Full particulars may be had by addressing Rev. F. Millar, West Burke, Vt. Mrs. Paul, of Morrisville, Vt., the well-known Spiritualist speaker, is expected to be present. The Rev. Mr. Millar will receive subscriptions for THE PROGRESSIVE THINKER. Most excellent results will flow from such a gathering. It augurs well, when a prominent Universalist minister offers to receive subscriptions for a Spiritualist paper.

Speaking of "spirit music," a writer in Light says: "This instrument was something like an organ; very soft, and at first weak, but growing stronger as time went on. Once I heard a very curious sound, as though some one was filling the instrument full of air; after that operation, whatever it was, ceased, the sounds were louder and clearer. Generally one part only was played, the treble, somewhat like a cornet, which instrument was also represented; altogether, the mechanical music was not of the same quality as that produced by the instruments we are familiar with, but seemed on the whole, most like the organ and cornet."

C. C. Wakefield, of New York, writes: "I feel that your good paper should have a large circulation and a generous support from all liberals; it should be able to publish more of the serpent's plot to rule and oppress the people of this country. We have had quite enough of that blarney, promises of forgiveness and a final salvation through the church. I say all liberals should talk more and pay well for printing liberal and radical speeches and utterances in your paper. The majority of Spiritualists as such are too tame and easy."

Dr. A. W. S. Rothermel has been holding seances in Rochester, N. Y., at 9 Columbia Ave. For engagements he can be addressed in care of this office. Those who have attended his seances speak well of them.

Mrs. Margaret Fox-Kane is now pleasantly located for business at 788 9 Ave., near 52d street, one flight up.

Mrs. Mary A. Fisher of South Deerfield, Mass., writes: "Mrs. Nellie Temple Brigham spoke here for the Spiritualists May 21st, the first ever given in this town. I have engaged Mrs. Banks for June 11th."

Dr. U. D. Thomers, of Grand Rapids, Mich., is an inspirational speaker, gives platform tests, delineates character, diagnoses disease, heals the sick. He would be glad to correspond with Spiritualists in Indiana, Ohio and the East relative to engagements. The doctor can be addressed at 343 North Lafayette St., Grand Rapids, Mich.

Mrs. Carrie Pirth has been lecturing at Coldwater, Mich. She has engagements at Orion Lake, Marengo, Ohio, and Hartford, Iowa.

E. S. Crawford, of Grand Rapids, Mich., writes: "The article with reference to Olney H. Richmond, of this city and which you published May 31, has created considerable comment in this vicinity, where he is well known as a scientist and lecturer on problems akin to this absorbing topic. I have met many quasi-instructors upon scientific subjects, and especially astronomy, since my college career, but none with a keener appreciation of the vast scope of the subject and its intrinsic worth in these latter days of remarkable strides, more capable than Mr. Richmond."

Henry Kiddle writes as follows to the Banner of Light in reference to the "Daley Bill" in New York: "I wish to inform all those who took an interest in opposing the Daley Bill, entitled 'An Act to Suppress Fraud and Deceit in Alleged Spiritual Manifestations,' that the committee to which it was referred by the New York Senate, at its late session, did not think it proper to report it for further action by the Legislature. In this the committee showed more wisdom, as it appears to me, than was exhibited in the presentation of so unnecessary and so mischievous a measure. Had this bill passed, it would have invited and encouraged efforts of the same kind in other States, and thus, perhaps, led to a general persecution of mediums and their friends. It is to be hoped great care will be exercised that there may be no more incidents calculated to incite such efforts to obtain legislative interference, or to furnish an excuse for the same. Mediums and Spiritualists should study and carefully put in practice, the laws that control spiritual manifestations, and hold no circles in which or by which, in any way, these laws would be violated. Then, purity and the love of truth prevailing, our Cause will soon rise in power and respectability before the public."

Mediums and healers are administering medicines. Doctors, who are supposed to rely upon drugs, are employing mesmerism

(hypnotism for respectability) to magnetically cure their patients, and aid in surgical operations. Is this a sign of the times of the way in which preachers and doctors "steal our thunder," and try to get ahead of us?—Two Worlds.

Vain or conceited mediums attract spirits who would like to palm themselves off as ancient or wise. We know of several, who live hundreds of miles apart; do not know of each others' existence as mortals or mediums, yet all claim most positively the same ancient (?) spirits as their especial guides and controls, and always present, and to crown this, their natural conditions or callings do not warrant any such attractions, controls or guides, while really great mediums make no such pretensions or claims, and bring forth more wisdom through little insignificant (?) Indian maidens or unpretentious relatives and friends of the near past. Let nineteenth century mediums rest, and let those who claim to be ancient prove their age by the wisdom which naturally accompanies age or experience.—The Better Way.

An old soldier and army reserve man, named Needham, was assisting to pull down some houses at Sheffield, when a gable end fell upon him. When taken out he was terribly crushed and mutilated, his features being entirely unrecognizable, and he was quite dead. His father, about 70 years of age, had a presentiment that his son was not well, and hurried to the building just as the body was being extracted.—Two Worlds.

PROPHETIC FORECASTS.

THE SCIENCE OF PERIODICITY—GLIMPSES OF THE FUTURE—THE GIANT FORCES OF NATURE.

Under this title I propose to speak to my readers of future incidents of great importance. They recollect that I have long inculcated the existence of the prophetic power in the human mind, of which I have given illustrations in the "Manual of Psychometry."

In addition to the intuitive method there is also a scientific method, which is my original discovery, constituting a science of Periodicity known only to myself. There are also other resources to aid in our forecast.

Qualified thus to speak to the world of future events, I shall unfold to the readers of the ANTHROPOLOGIST a glimpse of the future, reaching into the early portion of the coming century, and embracing more important events than have ever before been revealed by prophetic agency.

The future will bring a terrific crisis. War and other calamities on a scale of magnitude which would seem incredible to the common mind are coming—coming to the old world as well as the new.

The period of peace so happily foretold by Mrs. Buchanan is declining. The period of revolution is approaching, and the loss of life will be immense.

I speak in general terms at present. In July I shall speak more fully of the times and places in which the grand tragedy of nations shall be seen.

It will begin in the latter part of my life and extend beyond it. The young men of to-day will constitute the great mass of the warring multitude.

But war is not the all of our calamities—far from it. The giant forces of nature will play upon the nations with pitiless power.—Prof. J. R. Buchanan, in Anthropologist.

THE MEANING OF SPIRITUALISM.

BY E. W. WALLIS, ENGLAND.

It stands for honesty as against shams; it stands for purity and personal righteousness as against cant and hypocrisy. It stands for virtue as its own reward, and vice its own punishment, as against heaven as a sugar-plum to the credulous believer and white-washed convert, and hell as the black-bogey to frighten men into acceptance of dogmas they cannot understand or conscientiously and rationally accept. It stands for health of body, mind, and spirit, the dignity of labor, the beauty of this world as well as the next, and the love of an All Supreme of Wisdom, Beauty, and Truth, as against the nightmare dogmas of innate and total depravity, the curse of God on toil, the miserable sinfulness of man in this wretched world, an angry and offended God, who required bloodshed to appease His wrath and offended majesty, and (because of His own failure) to reconcile Him to us.

It stands for the doing of right because it is right, the love of truth, because it is true, and the growth in grace and happiness by love, sympathy and usefulness. It stands for reform; for progress here and hereafter; for the brotherhood of man; for justice, for temperance and social purity; political honesty and equality; and is against commercial greed and the cut-throat competition where the one becomes the millionaire while the many toil in poverty and distress. It stands for the right use of this life, personal culture and control; the subordination of appetites and passions to reasonable control, not gloomy asceticism and unnatural self-torture. It stands for the beautiful, the love of it, and the growth in it in beauty of form, bodily development, beautiful homes, beautiful children, beautiful thoughts and lives. It stands for knowledge and attention to the laws of health, and to the laws of heredity, that by pure and righteous begettal and wise guidance the race may be uplifted.

In fact, it stands for the best and truest and wisest in science, art, poetry, religion. It is eclectic in its philosophy, asking for the best in everything, and points to the hereafter for the culmination; where the ideal will be realized and "perfection's sacred height attained," but the more speedily and happily by earnest and faithful and loving labors here and now.

Grove Meeting.

There will be a Spiritualist Grove meeting and picnic at Bear Grove, five miles southeast of Colfax, on Sunday, June 22. The meeting will be addressed forenoon and afternoon by Prof. M. L. Wheat, and D. W. Hull. Come and bring your baskets. Mrs. A. B. S. Turner, M. D., Sec'y.

CASSADAGA LAKE FREE ASSOCIATION AND ITS TEACHINGS.

BY HON. A. B. RICHMOND.

"Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?"—Matt. vii. 16.

Visitors to Lily Dale cannot but be favorably impressed with what they will see and hear on the Assembly Grounds of the Cassadaga Lake Free Association.

First, they will observe the great beauty of the place and its surroundings—the grand old woods; the picturesque lake, with its shores of forest and meadow; the tasteful, vine-clad cottages; the well-kept lawns, where bright-hued flowers mingle their perfume with the scent of woodland ferns; the large, well-seated auditorium, with its capacious platform, converted by flowers and evergreens into a very bower of fragrance and beauty. Then they will observe the concourse of well-dressed, orderly and intelligent people who throng its streets, lawns, and cottage porches; while music and song, and the mirthful voices of youth and happy childhood.

"Make the foliage of the ancient grove Vibrate with the tones of joy and gladness."

As the visitors pass along and listen to the subjects of conversation of the numerous coterie engaged in genial intercourse beneath the trees and porches, they will have no social scandal or invidious remarks on human fallibility. They will soon learn that this is no public resort where fashion and frailty are the subjects of thought and themes of converse; but that all are occupied with the one great, solemn, unsolved enigma—

"If a man die, shall he live again?"

Deep-thinking men and women—the learned and unlearned—young men and maidens, all find in this problem an absorbing subject of conversation; while the evidences that each has received of a future life and its conditions are narrated and discussed with an interest that cannot but have a beneficial influence on their lives and conduct.

If the visitors remain during the session, their favorable impressions will increase with each passing day. They will see no policemen, decked with the paraphernalia of the majesty of the law, parading the beautiful highways and byways of Lily Dale to enforce good conduct. They will witness no unseemly sports or pastimes; but only those innocent amusements approved by all, save those whose bigotry can hear sin in music, and see crime in youthful enjoyment. On the Sabbath day they will see nothing that would not become any religious congregation convened for the worship of the Most High; and should they attend the Sunday services at the Auditorium and listen to the beautiful invocations, songs of praise, and lectures on the philosophy of Spiritualism, with its glorious promises of future life, they cannot but feel a deeper sense of their duties to their fellow-men, and their obligations to their Creator.

In the teachings of Spiritualism, Christian hope finds positive evidence of its future gratification. True religious faith is there re-inforced by proof that its prophecies will be fulfilled; while infidelity is confounded by the demonstrations of physical facts and occult phenomena. The pernicious doctrine that a long career of sin and crime can be atoned for by a few moments of prayer, uttered with the last dying breath, and the scaffold become the threshold of the portals of heaven, is never heard in the beautiful groves of Lily Dale; but from medium and platform, in song and invocation, men are taught that the effects of a sinful life reach beyond the tomb, and mould our conditions through all the long eons of eternity.

It is true the visitor will hear discussed many speculative theories that will not bear the crucial test of either science or logic, but not more than are weekly enunciated from orthodox press and pulpit; while he will see demonstrative evidence that there is an unseen intelligence around us that manifests itself so clearly and positively that none can doubt its presence who have witnessed its phenomena.

The ablest scientists of the world have acknowledged the existence of this intelligence, have vainly endeavored to trace it to its source, and to account for its manifestations, but as yet its mysteries are a sealed book, an unsolved problem, that invites the attention of the candid investigator and sincere searcher after truth. If the stories it tells of its own parentage, mission and destiny are true, there is no death, only development into a higher life; but if they are not true, and indeed is the condition of our race, and the favorite infidel quotation of the Seybert commissioners most probably enunciates our future hopeless destiny.

"We are such stuff As dreams are made on, and our little life Is rounded with a sleep."



Krishna Upon the Head of the Serpent.

The above cut has a deep significance. It stood forth at the head of that admirable lecture by Alex. Wilder on "Serpent Symbols in Religion." That lecture alone is invaluable to every student or thoughtful person, and is itself worth the price of the subscription of the paper. Subscribe for THE PROGRESSIVE THINKER for 16 weeks, costing you only 25 cents, and you will receive among the number, this most excellent lecture.

THE VOICES.

They Come With no Uncertain Sound.

Mr. Nora Kelly, of Gowanda, N. Y., writes: "Your paper is a feast for the eye."

John Ashley, of Dimondale, Mich., writes: "I am highly pleased with THE PROGRESSIVE THINKER. I have been reading it since its first issue in 1883, and never found myself so well pleased as with THE PROGRESSIVE THINKER."

Philip Sommers, of Evansville, Ind., writes: "I am glad to see that THE PROGRESSIVE THINKER is doing so well. It is the only paper of its kind in the world, and every true spiritualist ought to read it in your noble effort in that direction."

Samuel E. Latta, of Friendship, N. Y., writes: "I am greatly pleased with your paper, and can only say the great good that will result from your work if continued in the straightforward and fair-minded manner you are now pursuing."

W. Gillett, of Stowe, Vt., writes: "I think THE PROGRESSIVE THINKER is all that is claimed for it and more: it is destined to do a great amount of good."

Appreciative words come from Mary A. Durfee, Mrs. Belle R. Shannon, Joseph Edley, C. S. Bill, H. C. Adams, Mrs. S. J. Penoyer, Harry Crossman, Mrs. Josephine S. Ellis, etc.

John B. Brierley says that he has taken other Spiritualist papers, but that THE PROGRESSIVE THINKER suits him best. D. B. Reelley writes: "Your paper has the right feeling to it." Mrs. S. A. Jendess says: "I read your paper very much, and take THE PROGRESSIVE THINKER." There was a great demand for such a paper as yours." Matthew F. Crane writes: "The whole paper is magnificent." H. G. Heywood writes: "Every intelligent mind should take THE PROGRESSIVE THINKER." Mrs. A. R. Fox says: "I am more than pleased with THE PROGRESSIVE THINKER."

R. S. Hillman, M. D., of Williamsburg, Mass., writes: "I strongly hope that success will crown your glorious efforts in connection with THE PROGRESSIVE THINKER."

James James, of Okeuca, writes: "I am very well pleased with your paper. Although I am an entire stranger to you, you are not to me, for I have known of your existence from your first chapter of the 'Search After God,' nearly twenty years ago."

J. J. Jones, M. D., of Philadelphia, Pa., writes: "Your paper manifests a vitality which must as a necessity enable it to attain a high degree of success."

Allen F. Hall, of Atlanta, Ga., writes: "I have always contended that Spiritualist literature was too high for the masses, and we needed something better and cheaper, and you are on the right track and success must crown your efforts."

B. B. Hill, of Philadelphia, Pa., writes: "I am much pleased with your paper and with the able efforts of its editor and correspondents in opening up and elaborating the important subjects which are of so much interest to humanity to-day."

Miss V. A. Arnold, of South Chicago, Ill., writes: "All due respect to the 'Saints' who consider themselves 'elect'; but I think if they could all read understandingly, THE PROGRESSIVE THINKER, and accept its beautiful truths (as they seem to me), they would find more real satisfaction than they now do in trying to convert sinners."

Eliza Smith, of Oswego, N. Y., writes: "I cannot do without your paper. The last number is worth all the 16 cents cost."

Edgar L. St. Ceran considers his \$1 investment for THE PROGRESSIVE THINKER the best he ever made for that amount. Mr. Mason, of Fond du Lac, Wis., writes: "I find some very valuable articles in your paper." Henry Hogue writes: "I certainly can't think of getting along without THE PROGRESSIVE THINKER." John L. Johnson writes: "I like the paper very much; there is nothing for the price like it."

W. Duncan, who is full of the spirit of goodness, has our thanks for his efforts in behalf of THE PROGRESSIVE THINKER.

E. G. Barnes, of Blue Earth City, Minn., writes: "I think THE PROGRESSIVE THINKER is the best paper of the kind I ever read."

F. W. Smith, of Rockland, Me., writes: "Your paper grows better as it grows older. It is indeed a remarkable good investment, and I am likely to read the value of a quarterly subscription in one issue."

A. H. Dwight, of Marcus, Iowa, writes: "We are well pleased with your paper. Mrs. Dwight has just just given the story of the 'Child in the Manger,' and your paper is looking for a new one."

C. P. Perry, M. D., of Denver, Colo., writes: "I like THE PROGRESSIVE THINKER so well that I don't want to miss a number."

Mrs. J. P. Whiting, of Milford, Mich., writes: "I am much pleased with the paper, and look anxiously for every week."

Eliza S. Lockwood writes: "I can't do without THE PROGRESSIVE THINKER; it is a great paper."

J. H. Stubbs, of Long Lake, Minn., writes: "I think we ought to all appreciate the value of a good paper, which the best moral and the strongest incentives for the preservation of honesty, truth and philanthropy. Oh! what a welcome hope is this sweet consolation for those whose hearts have cried out with a wall of despair when death has snatched them from life's idols, and made each breathe a sigh."

Elizabeth H. Dorland writes: "Your paper pleases us better than any other. When I get spirit light and truth, I feel as if I had found chains dropped off me, and I would be glad to share this knowledge for all the wealth of the world."

F. S. Cowly, in remitting a subscription writes: "It will add one more brick to your mammoth building or publishing house."

Appreciative words come from Mrs. Eliza Gill and T. H. Gregory.

Oliver Peck, of Oswego, N. Y., sends us many subscribers, for which we are thankful. He says: "Your paper is bound to succeed."

Appreciative words come from A. H. Hackley, Wm. O. Ryan and J. J. Jones.

Chester Weld, of Kinduskaug, Me., writes: "With such live names as contributors your success must be assured."

Fannie M. Bense, of Hemlockport, Md., writes: "Long may THE PROGRESSIVE THINKER live to bless humanity with the brightest and purest thoughts of the day."

J. N. Parker, of Rochester, N. Y., writes: "I like the paper very much."

L. M. Rose, of Elgin, Ill., writes: "I have been reading THE PROGRESSIVE THINKER since Dr. Bailey wrote, and I like it very much indeed."

Encouraging words come from L. Crouch, Albert Skinner, Wm. De Lisade, E. A. Sharpe and Susan A. Bell.

H. O. Nigelov, of Shepherd, Mich., writes: "I will remember years ago of being much interested in your 'Search After God.' I find it is a well spoken of by all Spiritualists. Dr. Spinnery was here a few months ago. He spoke highly in favor of it."

Mrs. John Sears, of East Dennis, Mass., writes: "The paper is certainly cheap and full of good reading, and I can not afford to be without it."

H. Locke, of Pataoka, Ohio, writes: "I am doing all I can for THE PROGRESSIVE THINKER. All who have read it here, think it the 'boss' paper."

W. L. Williams, of Talmadge, Mich., writes: "Having received a copy of your paper, I think it is just the kind I have been looking for."

Mrs. A. A. Jones, of Fulton, N. Y., writes: "We are much pleased with your paper, and hope that you may gain 50,000 circulation."

Appreciative words come from Mrs. C. W. Thomas, Kimball, Dr. Fannie C. Dexter Miller and Oscar Damon.

Isaac A. Chase, of Dayton, Ohio, writes: "I am a subscriber to your paper and am very much pleased with it; in fact I could not get along without it."

Lewis L. Webster, of Bethlehem, Iowa, writes: "THE PROGRESSIVE THINKER is the best paper of the kind I have ever read. Will do all I can to extend the thought it advances."

S. C. Newton, of S. Lilon, N. Y., writes: "Inclosed you will find remittance to pay for six months' subscription to THE PROGRESSIVE THINKER. It is not on trial, for I have tried it, and it is not found wanting."

Dr. J. Perkins, of Danielsonville, Ct., writes: "Two articles have appeared in THE PROGRESSIVE THINKER during the past 16 weeks, either one of which was worth more than the subscription price for that time."

J. A. Chapin, of Kalamazoo, Mich., writes: "I like the paper very much, and can't get along without it."

W. R. Chaney, M. D., of Lansingburg, N. Y., writes: "Renew my subscription for another 16 weeks, and if liked as well for next sixteen weeks as the last, shall become a permanent subscriber."

J. B. Loomis, of East Orange, N. J., writes: "I hope your bright journal will not only maintain its self-supporting character, which is little less than a miracle, but grow to a giant as a power in the world of progressive thinkers. It certainly bids fair to do so."

Dr. W. A. Keeler, of Attica, N. Y., writes: "I have never before seen a Spiritualist paper that I liked well enough to subscribe for. Yours will succeed, because it deserves success."

E. N. Lawrence, of River Falls, Wis., writes: "I like THE PROGRESSIVE THINKER very much; can't do without it. One article in it is worth a year's subscription. What did Christianity Borrow from Egypt?"

INSPIRATION.

It Has Been Common to All Ages of the World.

DREAMS, VISIONS, SAMUEL, ROMAN CHRISTIANS, PETER, THEODORE PARKER.

Inspiration primarily means breathing in, inhaling, or infusing into; to convey by higher power or intelligence. We read that: "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life and he became a living soul."

This is inspiration. Again "There is a spirit in man and the inspiration of the Almighty giveth him understanding." Elihu says: "In a dream, in a vision of the night, when deep sleep falleth upon men in slumberings on the bed, then He openeth the ears of men and sealeth their instruction."

This also is inspiration. All instruction, by whosoever given, is inspiration, and every instructor is an inspirer, because he infuses knowledge into the pupil. The inspired individual bears the same relation to the inspirer as the scholar does to the teacher. Every learner must have the capacity to receive the instruction tendered, or else he cannot learn; so likewise no inspirer can inspire a person who has not the capacity to receive inspiration. Samuel was naturally clairaudient, and when a child he heard the voice of the Lord before he knew what it was; he was also a seer, or, as we now call it, clairvoyant.

There must always be a constitutional fitness for the inspiration given and the work one has to do; hence Paul directs the Roman Christians to exercise each their special gift. He says: Having gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministry; or he that teacheth on teaching." Intuition is to the soul what the eye is to the body, the window by which light enters and is the medium of inspiration. There is a world of light all around us, mental as well as physical, and if we keep our windows of intuition open as we do our eyes, it will come in; then we will be inspired.

Peter says: "Holy men of old spake as they were moved by the Holy Spirit." Theodore Parker says: "Inspiration like the sunlight awaits all who will accept its conditions. Wisdom, righteousness, and love are the spirit of God in the soul of man; wherever these are, just in proportion to their power there is inspiration from God."

In olden times when spirituality was not so well understood as it is now, inspiration was believed to come from God direct; hence in the bible we meet with such expressions as: "The Lord spake unto Moses" and "thus saith the Lord," etc., and Moses seems to have believed that it was God whom he saw and heard; but Jesus said: "No man hath seen God at any time." If this be so, then it must have been some angelic being that Moses saw and heard. Not only did Jesus deny the visibility of God, but the testimony of spirits of long experience is, that He is not visible to spirit sight.

I do not deny divine inspiration, or what is called inspiration of the Holy Ghost, or God, because I believe Him to be the soul of the universe, impersonal, and immanent in all nature, the aggregate of all knowledge, wisdom and truth; and He inspires souls with these attributes, but I contend that the Supreme Deity employs advanced spirits in this as in all other departments of his work to execute his purposes and inspire other spirits below them, both in the form and out of it.

There never was a time since man was on this earth, that he was not subject to the influence, and under the instruction and inspiration of the higher angelical spiritual powers; and from present indications inspiration will increase with man's development. The present status of Spiritualism proves this.

I once sat with a medium who said: "There comes a bright spirit, and I get the name of William Penn. He took control and commenced by saying: 'I am a god.'"

And seeing that I was astonished and almost displeased at this expression, he continued apologetically: "You must know that in our world there are gods or governors and teachers, which is the same thing, and I was appointed governor of a division of the Spirit-world, because of my peculiar fitness for that position; and the reason why I met you here to-day is because I always go around and drop in wherever I see the opportunity of doing good and helping some one." Then he gave me a lecture on a subject which I was studying for the press at the time, and it helped me out very nicely. This I call inspiration as truly as that said to have been given by Jehovah to Moses; and the saying of Paul that "the law was ordained by angels" leads me to believe that angelic powers were the inspirers of Moses and all the rest of the prophets, and not the Supreme Deity as theology teaches. And need we wonder at this when such an inspired mind as John the revelator made the same mistake in regard to a brother prophet whom Jesus sent back to tell him "things that must shortly come to pass," and was about to worship him when informed that he was one of his brethren sent back to tell him these things just as our friends return to us with messages of love and information.

"For, are they not all ministering spirits sent forth to minister to them who shall be the heirs of salvation?" All this is inspiration, and is confined to no age or class of people.

It has long been believed that the bible alone was written by inspiration; that all parts and every word of it was inspired, and consequently it was considered a perfect rule of faith and practice. The clergy considered themselves divinely appointed to teach and enforce its commands, and made it the occasion of bloody persecution, inhuman cruelty and tyranny; but this age of reason has placed it in its true light. Much of it is mere history which requires no inspiration but is only a record of what has taken place, and a great deal of it is allegory. Modern criticism even by its own friends has in a great measure neutralized its claims to inspiration; and even where those claims are established it does not necessarily follow that it is absolutely true or of perpetual obligation; and the precepts given for one age

of the world may not be adapted to another, because man is always progressing and calling for something higher.

The advocates of human rights thought it no sin to reject the sanction of human slavery in the bible and abolish the accursed system, but the slavery claimed that it was given by divine inspiration and authorized them to buy, sell and hold their fellow men, women and children in bondage. Polygamists are acting the same role and must give way to a higher humanitarian inspiration. The apostle Paul's restrictions have no weight with the advocates of female emancipation, notwithstanding its claims to divine inspiration. The divine right of king's did not hinder our revolutionary forefathers from declaring the will and consent of the people as the true source of civil power and government, and so it will go on till all the bibles in the world, and all the ecclesiastical hierarchies at their back, will not be able to stem the current of human progress. The Nazarene, who is universally acknowledged to be the purest and most highly inspired, has said: "Ye shall know the truth and the truth shall make you free."

The great eternal truths inscribed on the tablets of nature shall sweep away every refuge of lies which has held mankind in spiritual, mental and physical bondage. All summary laws, Sunday laws, and God-in-the-Constitution; and all laws binding Church and State together, are so many guided sepulchres for human freedom.

The Congress of risen heroes, patriots and martyrs of liberty from Washington to Lincoln, is shedding down its inspiration on every receptive mind, and the cloud of witness who have arisen from Europe down the centuries to Servetus and Bruno, are firing the heart of the populace with the inspiration of liberty and human rights, till the whole continent is on the eve of revolution; then priestcraft and kingcraft shall die together, as they have lived and worked together; and the world will resound with the shout of Freedom, Liberty and Independence.

We live in an age of transition; old things are passing away and all things are becoming new. We have long been the victims of ignorance and superstition. Our young race has been "like children tossed to and fro with every wind of doctrine, by the slight of men and cunning craftiness whereby they lie in wait to deceive." But now that it is "wiser grown" and able to assume the active duties of life, it is willing to obey the divinity within each individual soul, but wants no dogmatism or ecclesiasticism, but a rational practical religion, the fruit of a purer inspiration.

R. NEELY.

MODERN SPIRITUALISM—THE LITTLE RAP.

BY MRS. F. E. ROGERS.

Forty-two years ago, the little rap was sounded along the wires, from spirit-life to this; 'Twas no uncertain sound, it brought sweet tidings, Of life immortal in a realm of bliss. The world, not ready to receive the stranger Who was not heralded by grand display, Sought various means to crush its life, but failing, It would not down, for it had come to stay.

An unseen power that sages could not handle, And even science could not demonstrate, Was ever present, and by various methods sought To lift the veil that long years had hid, and penetrate The boundless realm, unseen by mortal eyes, The life immortal, the great problem solved, That from this fleeting life of earth The grander form of spirit is evolved.

Christ-like it came, among the meek and lowly, To childhood's wondering ear came the first sound And in the few short years that have elapsed, With lightning speed, has girt the world around. No prison bolts or bars, or tyrants persecution, Could stay the movement from the wisdom sphere. The silent, unseen, grand and wondrous forces Have bridged the chasm between this and all we hold most dear.

The victory over Death, no more the "King of Terrors," It opened wide "the flower encircled door," And those we love come with the welcome message, That we shall meet again upon the sunlit shore.

Forty-two years ago the little Infant Wonder Attracted the attention of the learned and wise; It spoke in symbols, they knew not the meaning, Nor even dreamed that such a giant would arise.

A giant that would make their strongholds tremble, And break the dust of ages from their view, And smite the chains that bind them to old error, And teach them to discern, the beautiful and true; We hail the advent of this wondrous token, That terminated in the knowledge of immortal life, Endowing mortals with a living inspiration, That love and wisdom yet will banish strife.

This unseen power has bridged the fearful chasm, To that strange "bourn" from which "none could return," Placed beacon lights along its starlit pathway, That way-worn travelers will quick discern.

'Tis useless for the blind to say there is no sunlight; The scales that blind the sight may sometimes fall, Revealing the bright orb that knows no darkness, Illuming devious paths for one and all.

Forty-two years ago, a few brave souls beheld the day-star, And onward marched, led by his cheering ray, Until at last "the dawn," with its dim shadows, Has merged into this bright and radiant day.

'Tis strange that every age must crucify its savior; Then idolize and worship him with blind zeal. In coming years, we'll be our own true saviors, And only at truth's living altar kneel.

The rap was but the herald of the coming conflict Of Truth and Error, in an open strife, Truth crushed to earth will rise again in splendor, In the bright vesture of immortal life.

Then, let us celebrate its advent with joy and gladness, That wiped the tears from sad and mourning eyes, And bade them look beyond death's gloomy portal, For an immortal life, "neath fairer skies."

Written for THE PROGRESSIVE THINKER.

MAN HIS OWN "WRATH OF GOD."

In nature there is no swerving of its progress; no varying of course, from the Divine plan or law; no angry God of "consuming fire," wherein, or by which sinners are consumed, soul, entire; no wrath, no vengeance. Man, in ignorance of Divinity, of himself, and the basic principles, with the lack of knowledge and distinction between right and wrong, is by force of this gross lack, his own tumult of "angry, consuming fire," his own "wrath of God," or, good violated.

Man goes astray from good, and violates the laws, and the consequences of such error is the reminder of his wrongs; violation terminates into wrath, and hence the only truth in the saying that "God is a consuming fire," and a "wrath"-reeking vengeance on them that violate or disobey "his will."

There can be no wrath, only to him who apprehends wrath. Self-condemned they feel the burning wrath of their ignorance, and cannot tell whence or by what cause it comes, and ascribe it to "God's work," a work of "wrath." Surrounded with darkness and error, they feel its sting but comprehend it not; they declare it is the "wrath of God."

D. SHERK.

Elkart, Ind.

THE FOX SISTERS.

THEIR EARLY LIFE AND EXPERIENCES, AND THE DANGERS THEY ENCOUNTERED—A MOM TRIES TO INJURE THEM.

When we have done a wrong and the hour comes that we feel deeply conscious of it, it seems to me an opportunity should be freely opened and given for a reconciliation or forgiveness. I refer in this instance to the Fox Sisters. I was pleased to read in your issue of May 17th the noble defense made in their behalf by your correspondent Frederick F. Cook. I am one who also believes in the defense and protection of our mediums. The law of progress applies to them similarly as to the rest of humanity, for they are human. Let us instead of sanctioning laws for the suppression of mediumship, surround them with more favorable conditions for the influx of spirit power. Though sensitive and negative to all surrounding conditions—brought to bear upon them, they are as a class not any more liable to mistakes and wrong doing than many claiming to be Spiritualists, who are hunting them down continually. The Fox Sisters were the first instruments in modern times through whom the grand movement of spirit intercourse was inaugurated. They were the first mediums I ever visited, and for their earnestness and zeal in publicly demonstrating and defending the truth in the midst of the most stolid and intense opposition every where, even to the endangering of their lives, I feel it to be the duty of all who have arrived at a knowledge of the philosophy and teachings of modern Spiritualism to-day, to render proper respect and treatment to these mediums for the great work they have accomplished. Though they have erred, should we not exercise the same spirit of forgiveness manifested by our elder brother Jesus, who said, "Go and sin no more."

In this connection, Mr. Editor, I will briefly relate the history of the Sisters first visit to this city, Troy, N. Y. It was in the year 1850. I was then, as now, a resident here, and was therefore personally knowing to very many of the scenes enacted. There was the greatest excitement manifested in opposition to them on their arrival in the city, and it was with very great difficulty that they could procure shelter from the elements. Private and public places closed their doors upon them. Finally through the interference and sympathy of a prominent lawyer, Mr. Hayner, residing in this city, but since departed to spirit life, they were persuaded to set apart a suite of rooms for their use. Mr. Hayner then sought an interview with them, and to his great astonishment received a message from a son who passed to the next life twelve years before. Mr. Hayner being a man of decision and nerve, he was not so easily frightened as many who fear what Mrs. Grundy or their neighbors might say, and decided to boldly defend the girls, and in a day or two he wrote up the result of his seance with them and the facts revealed, which was published in the Troy Daily Whig, a morning paper. The storm raged fearfully, but Mr. Hayner was equal to the emergency. He was decided and firm, which resulted in many visiting the girls and receiving evidences of the return of their friends, and a positive certainty of the immortality of the soul.

Mr. Hayner being desirous of inviting many of his personal friends to the feast, opened his fine suite of parlors to the ladies. One evening, my father and Mr. Hayner being personal friends, he was invited and told to bring one of his friends along with him, and here is where I came in. This was the first seance I ever visited. I shall always remember it with great pleasure. The company consisted of ladies and gentlemen, and the results were grand beyond the power of language to portray. Many were astounded with the manifestations and evidences received. Our friends from the interior said to us that the work was not to be confined to the Fox Sisters, but the movement was to spread everywhere over the face of our planet; that other mediums would be called and developed in all civilized lands, and advised us to organize circles in our own city. How well the above prophecy has been verified the public are left to judge.

There was in company with the ladies a gentleman, named R. P. Ambler, who traveled with them as an aid and protector. Mr. Ambler conceived the idea of appearing before the public with the Sisters, for the purpose of giving the people an opportunity of listening to the manifestations and hearing a statement of the family's experience at Hydeville, N. Y., where the first manifestations occurred. Mr. Ambler was a pleasing speaker, but he could not be heard. The clamor and confusion were so great that the meeting resulted in an entire failure so far as accomplishing any definite results were concerned. I was present at that meeting, and I am pained to state that I was afraid the Sisters would be personally assaulted and injured. I believe that had it not been for a body guard formed around them, which ushered them quickly into the side ante-room and barred the door, they would have been seriously assailed.

The audience assembled was large, and seemed infuriated. A day or two following this memorable event, the Sisters were stoned in the streets while passing from their rooms to another locality.

While sojourning in this city, Mr. Richard M. Bouton, then a resident of West Troy, N. Y., on the opposite side of the river, invited the Sisters to come over to his parlors where they were to meet a few of Mr. Bouton's friends and hold a seance. In the course of the evening the house was attacked by an organized mob, the windows were broken and other injuries done. The cry was, they wanted the girls. Measures were taken immediately to secrete them, and on learning they could not secure them they dispersed. Now I would submit, in view of all these facts, whether it is not our duty to stand by and protect mediums who have passed through such scenes and strife as narrated here. I rejoice the day has dawned when thousands, yea, millions, can appreciate the grand work accomplished through our mediums. W. H. VORSTER.

Troy, N. Y.

OBJECTIONS TO SPIRITUALISM.

Answers Thereto Given by a Spiritualist.

An elderly gentleman of some eighty years of age called on me a few days ago, saying that he had understood that I was a Spiritualist, and if so, would like to have me tell him what evidence I was in possession of that had so shaped my belief. I answered, my existence and the frequent communications from friends and relatives that have passed on before. "Does Spiritualism teach that we take our characters into another life?" he asked, to which I replied, yes! Every act and motive that prompts our actions, and even our very thoughts, are stereotyped and become a Scriptural page forever, and will constitute our title to "mansions in the skies." You will understand he was partially orthodox, and to make myself understood I had to borrow expressions, for I saw it was as useless to explain to him the spiritual philosophy of individual photophores, astral lights, etc., as it would be to teach telegraphy to an original Patagonian. He again asked: "Do you believe our friends that are dead know of our past and present life?" After explaining there is no "death," only change, I answered in many instances, at least, I not only believe but I know they do, if I know anything at all. I went on to tell him I was born of Christian parents, reared in a Christian cradle, and at the age of eleven years united with a Christian church and fellowshiped with the same up to some time during our late civil war; but owing to the hypocrisy and deception, to say nothing of the deep and deadly hatred that existed among some of the members of the society which mainly grew out of different political views, I ceased to longer identify myself with the symbols of cannibalism in the capacity of drinking Christ's blood and eating his body. Since that time my views on religion have undergone a radical change, so much so that I have dispensed with it altogether. For the "Christian Altar," we have substituted the "Home Circle," and for the supplications to a deaf, indifferent and unknown deity, we have sought light and consolation from our friends in spirit life, and now get one hundred per cent on the investment.

One morning after breakfast was over we sat a short time for a little chat with some of our spirit friends and yielding to their request to go about our work and they would go and stay and watch with us during the day. I resumed my labor, which at the time was stumping and preparing a piece of ground for the plow. A short distance from where I was taking out a stump stood an ash tree that was hollow, but in no way noticeable on the outside. A short distance away I had placed a cross-cut saw that I was impelled to go and get, and had only reached a safe distance when the tree recoiled to fell and struck the ground exactly where I was standing. I had become familiar with admonitions from the same source, and relied upon them to my advantage before. I will not further relate what more I said, but he concluded by saying if these things are true; that if his father and mother knew, or ever would know of his past life, he was sorry that Spiritualism is true, for he would much prefer annihilation to meeting them with the record he had made for himself.

Ah! my friends, that is where the shoe pinches with the majority of Christians. They much prefer that this clerical license that grants indulgences and pays for them with the murdered blood of a noble reformer, Jesus, might hold good after crossing the river, but since it does not, what a fearful plight it places many of them in. One of Talmage's objections to Spiritualism is, that it keeps our friends cognizant of our troubles and afflictions, and would militate against their perfect happiness in heaven. At the same time if we are in trouble, no matter of what character, he advises us to "take it all to Jesus" and he will carry the burden for us. This we know to be a falsehood, besides, why should the whole world bother him with their troubles and foibles when those nearer to us by the ties of nature are willing to assist us if we are willing to let them; and why should any attain to perfect happiness until they have merited it here or hereafter through their own efforts by assisting others to become happy? Humanity is a unit, and there should be no absolute happiness for any only through the greatest good in making all component parts of humanity happy. Anything short of this is human selfishness and must ultimately perish.

O. W. TENNANT.

Capac, Mich.

Written for THE PROGRESSIVE THINKER.

MIND HEALING.

THE POTENT INFLUENCE OF THE MIND OVER THE BODY.

The first lesson in mind healing consists in taking long deep breaths; breathe long, throw the chest out, hold the air in the lungs as long as possible. In doing so, try to pass the mind from the head to the feet. Continue to practice that movement until the air is forced through the body. At first the lungs may become sore. Breathe only through the nose, and the soreness will soon leave. In time, try to hold the breath after breathing deeply. At the same time pass the thoughts from the head to the feet, but never from the feet up through the body to the head. In passing the mind down through the body, let the mind rest on each part of the organism. Rub the body each day with both hands. In time the operator will find that the mind can be trained to open up all the closed cells, ducts or pores which when closed prevent the free circulation of the fluids of the body. When the fluids of the body cease to circulate freely the condition is termed disease.

The second lesson in mind healing consists in training the mind to have complete control over each part of the body. Each cell, duct, or organ can be trained to respond to the action of the will, just as the arm, finger, eye or tongue will respond to the action of the will. The laws of digestion must be learned; the laws of thought must be carefully studied. Impure air and indigestible food must be avoided. Any thing that will congregate the nutritive fluids must be avoided before mind healing can be made a success. We are conscious of pain because we allow the vibrations of

the body to control the brain. If the brain is trained to control the vibrations of the body, pain could not exist unless allowed to do so. The possibilities of the mind are unknown to the world at the present time. A few have given the subject some attention, more are trying to learn.

J. W. CURTIS.

For THE PROGRESSIVE THINKER.

Notes From Tacoma, Wash.

On Sunday the 18th ult. I had the pleasure of being a guest of our mutual friends, Mr. and Mrs. M. Spaulding, formerly active members of the First Society of Spiritualists of Chicago. After sojourning a few years and doing efficient work in San Bernardino and San Diego, Cal., their feet were directed to Seattle, Wash., where they are now located. Here they found only fragments of a once prosperous society; but with willing hands and loving hearts they went to work to gather up the smothering embers which soon responded to the united efforts of a few friends, and what seemed only sparks are now fanned into a blaze shedding its light in the pathway of many a weary mortal in search of truth. As the result of their labors, the hall in which they meet is quite well filled with a goodly number of the best people found in the Queen City of the Puget Sound. Mrs. Spaulding speaks to this society twice every Sunday, and is held by them in high regard. It was in order to attend and enjoy a "Grove Meeting" and "Picnic" with this society. The writer was invited. Taking an early train at Tacoma, and after a few hours ride, I arrived in time to join the march to the grove. After "doing justice" to the delicacies, such as are usually provided for these occasions, Mrs. Spaulding in a few appropriate remarks greeted and welcomed all who had assembled to worship God in "Nature's Temple." The writer sang "The Old Musician and his Harp," after which two hours were spent in "Speech Making" and all went away saying, "It was good to be there."

W. T. JONES.

1519 Pacific Avenue, Tacoma, Wash.

For THE PROGRESSIVE THINKER.

IN A TRANCE.

THE MYSTERY OF THE POSTERN GATE

A Remarkable Narrative Illustrating Spirit Power.

Marvelous Occurrences, as Given by Emma Hardinge Britten.

[NOTE.—This most wonderful narrative is taken from *The Two Worlds*, Manchester, England, an excellent paper devoted to the dissemination of Spiritualism, occult science, ethics, religion and reform. Its editor, Mrs. Emma Hardinge Britten, stands pre-eminent as an orator, author, medium and seer, and the weird narrative which she publishes under the head of "The Mystery of the Postern Gate," would never have been given to the world had she not felt deeply impressed that every word of it is true. The circumstances of the narrative were communicated to Mrs. Britten by a descendant of the family whose fortunes they detail, and the curious episode connected with them was only permitted to be repeated on condition that the real names of the actors should be concealed, as well as the scene of the occurrence, under fictitious titles. Emanating from so high a source as Mrs. Emma Hardinge Britten, we shall follow her by publishing the narrative in THE PROGRESSIVE THINKER.]

CHAPTER VII.

AUTOBIOGRAPHY OF "A LOST SOUL."

NOTE.—We desire most emphatically to state that the following narrative is a TRUE one, and was given thus: At a circle established in the early days of Spiritualism in New York—wherein Judge Edmonds presided, and Mrs. Sweet (the wife of one of the most eminent physicians of the city) was the non-professional medium—a certain spirit (whose real name cannot be given) attended that circle for several months. After inspiring some very remarkable trance addresses on the subjects of mesmerism and electricity, he gave the details of his earth life and reception in the Spirit-world through the entranced lips of Mrs. Sweet, one of the most truthful and reliable mediums of the New Dispensation. Every statement made by the controlling spirit was subsequently verified by careful and persistent inquiry. The history was given to the editor of this journal for publication; but having been laid aside by circumstances for some years, is now reproduced as a curious and instructive example of the struggles of soul-life on earth preparing for the evolution of God's immutable scheme of progress here and hereafter.—Ed. T. W.

"I was the child of parents who never loved me—the son of a coarse reveler, a drinking, sporting, swearing Bohemian baron—and a hapless country girl, the victim of his lawless passions, whom—for the sake of offspring and the determination to deprive a hated relative of the succession to his estate—he married.

"From my earliest recollection I was a forsaken, neglected waif, whom nobody seemed to care for and nobody loved. I can remember wandering off into the forest and playing truant when being sent to school; being beaten into insensibility when detected, first by the schoolmaster, and then by my no less cruel father. I used to run off, hide in the woods, live for days on nuts, berries, and such bits as I could beg or steal from the huts of the charcoal-burners; and, when caught at last and brought back to my wretched home, was beaten, shut up, reviled, and kept a prisoner until I promised obedience, or could again escape or run away.

"Such was my childhood, such my training. Meantime, though I was always regarded as the baron's eldest son and heir, I bore so bad a reputation amongst the peasantry that even the poorest lads shunned me, and mothers pointed me out as a warning, and an example to be avoided, to their innocent children. There were several children younger than I born to my parents, but the inherited curse of drink on the part of my father, or the want of care evinced for them by my careless, dissipated mother, soon marked an impress on their feeble forms, and they died, one after another, until the last came, in whose birth the life of the poor hapless mother terminated. I was glad when the other children died—glad that these little ones should not grow up to be as miserable as myself. And because the life of the youngest (Johan) was spared, and because I knew even my reckless, dissipated father would cherish him as the last of his race, I hated him, and might have ill-used him, had it not been for a very tender, careful nurse, who found out my propensity, and finally induced my father to put me away out of the house.

"It was on this account that I was sent to one of the stern military schools of the time, to be trained in the art of killing professionally—that is, educated as a soldier. It was in this place that the savage discipline my remorseless father thought so necessary for me, strengthened rather than cured the worst tendencies of my nature. The school was one of those fearful results of tyranny, and utter disregard of human life, founded by the stern military disciplinarian, 'Frederick the Great.' The youths were lashed for everything. Half-starved, 'to make them hardy,' they stole for very hunger. To save themselves from thrashing, they told any amount of falsehoods, and to harden them to warfare, they were accustomed to view executions and all sorts of cruel sports. I forbore to enter more fully into the hideous scenes of cruelty and deception in which my entire young life was passed, nor would I have said thus much, had I not the vague hope that some day—somewhere—these confessions may fall into the hands of some human being who may realize what it is to train a soul; to impress the virgin tablets of a youthful mind, and above all, to understand how inherited crime, and inherited tendencies fulfill that awful law of nature which 'visits the sins of the fathers upon the children, to the third and fourth generations.'

"It was in one of the masters of this dreadful school that I found—strange to relate—my first and only friend. He became so true: On a certain day, whilst passing through a wood on an errand which the principal had entrusted to me, I observed an old man sitting at the foot of a tree, eating his frugal dinner of bread and sausage. For some trifling offense I had committed, I had been condemned to fast from morning till night. A ravenous appetite, sharpened by the fresh air and hurried walk, drove me to desperation. I fiercely demanded the old man's provision, and when he querulously refused me, I struck him a blow which laid him senseless on the ground, and seizing his poor meal, I hurried off, devouring it as I went, as if I had been

a wild animal. I had not proceeded far before I suddenly encountered Professor Stolberg, who was coming through the wood in an opposite direction. I had several times in school noticed this man's keen dark eyes fixed on me, and always felt a strange quiver passing through my system under his gaze. He was professor of medicine in that school, and report attributed to him wonderful skill in all kinds of medicines, the knowledge of which, it was alleged, he had obtained from the disciples of the renowned mystics, Paracelsus and Von Helmont. There was scarcely a master or scholar in that academy who did not regard him with something like awe, and shrink so constantly from his companionship, that he moved amongst the crowd that surrounded him, *always alone*. As for me, strange though the actual physical sensations were, that his gaze produced in me—I had never known what fear was—and I did not experience it now. When I first saw him approaching, I turned a little on one side to let him pass, and according to custom, doffed my cap, as to a superior.

"This time the professor fixed his eyes upon me with a fascination that instantly brought me to a standstill, and without a word spoken, I remained immovable as a statue. I do not know how long I stood there in profound silence, broken at length by a voice which I scarcely recognized as that of the professor, saying:

"Tell me where you obtained that food?"

"Without a moment's hesitation I told him in brief and simple words how I had stolen it, and from whom.

"Lead me back to the man you robbed," was the next sentence the voice uttered.

"I obeyed, and led the way—cold, stiff, and strangely altered—to the tree, at the foot of which, lay my victim. 'You might have killed him,' said the voice; 'are you not sorry?'"

"No," I replied, 'I wanted food, and would have it.'

"I will soon restore him," said the professor, and then, raising the inanimate form against the tree, and looking fixedly at me, he said, 'Are you not afraid of the dead?'"

"No," I answered, 'I like to see how still and quiet the dead are.'

"And you so young!" he murmured, then bending over the old man and seizing both his hands in his own, he cried, in a voice which sounded like peals of thunder, 'Arise and walk!' I remember no more; dazed and sightless, a great darkness stole over me, and I have no further recollection until I awoke to perceive the old man I had struck standing erect before me. I was in the place where I last saw him, leaning against the tree, whilst the professor, speaking something in a low voice to the stranger, gave him some money, and sent him on his way, uttering thanks and blessings. At that moment a new and delightful sense of calm stole over me. I was cold, tired and hungry no more. I feared nothing, wished for nothing, cared for nothing, but remained steeped in a strange, dreamy calm, such a one as I had never before known, until again the spell of silence, though not of feeling, was broken by the voice asking—

"What and whom do you see?"

"A tall man with a high cap on his head, beard as white as snow, a white wand in his hand, and dressed in a long black gown," I answered.

"Good! Ask his name?"

"Mentally, I believe, for I don't remember speaking," I asked the apparition his name. It seemed syllabled in my ears, and I then knew I spoke it—"Albertus Magnus."

"That is enough. Ask him if you are the youth we want?"

"Again my mind questioned, and this time the form bowed his head three times in token of acquiescence. At each motion I again syllabled out, 'Yes, yes, yes.' As I spoke the apparition vanished. I rose, and by some hitherto unknown mechanical power walked on, and on, and on; back to the academy; through the door, which silently opened to let me in; up the stairs into my dormitory, and there, stretched upon my own bed, I vaguely realized that the professor had accompanied and led me there. I had come back at night; the inmates of the dormitory were all asleep and in their beds, and I—with a new sense of life and a singular realization of enjoyment, such as I had never known before—laid down dressed as I was on my hard bench bed, and as soon as my head touched the straw pillow I fell into a dreamless sleep, from which I did not awaken until the ordinary time for rising in the morning.

"From that date forth my life was indeed changed. A nameless and indescribable sort of protecting aura was thrown around me by Professor Stolberg. Hitherto I had either never succeeded in doing anything right, or else I was blamed for everything that went wrong. Now, I never was censured for anything, and I passed on through all the routine demanded of me in the school, without one word of rebuke from any one. Still, there was an awful and very blank sense of isolation in this new order of being. I felt—and all around me felt—that there was a gulf of separation opened between me and my kind, which was impassable; and though no word was ever spoken, I was neither surprised nor displeased to find myself shunned by all my companions, never rebuked by the teachers, and, in the midst of a crowd, living alone. The only link between me and humanity was Professor Stolberg. I knew him and he knew me. Night after night I went forth to secret meetings with him. Night after night I entered into secret gatherings, where the high and noble were often found associated with men whose studies and experiences had led them into the arcana of Nature—aye, and far, far beyond her boundary lines. The associations with which I was now connected had crossed those boundary lines, entered upon the realms of the occult, penetrated beyond the sea of death, and conversed with the dwellers in the worlds of being far, far remote from earth. They had discovered the SOUL OF THINGS; perceived in every visible object the invisible force of life; solved the

mystery of intelligence, and traversed world upon world in the infinitudes of space, to find life, life, life, teeming everywhere, and everywhere yielding up fresh revelations of the mystery of eternity and the boundless spaces of infinity. Yet, what did they want of me? The question is soon answered. Like the old Jewish prophets, of whom the Christians read and talk so much, I was one who could pass into that state written of as 'in the spirit.' Like the famous woman of Endor, I could see the souls of the departed, which were invisible to the eyes of others; and like Dee with his Kelly, or the mystics generally, I was to these occultists the open-eyed visionist who could behold what they could not, and travel in spirit to scenes which they could never reach. How Professor Stolberg discovered these powers in a miserable rough untamed waif like me, I never knew. Enough that one night, at one of these secret meetings, I, like one of old, saw a hand as of a man come out, and write in letters of gold upon the wall of the underground chamber in which we met, these words—still, and ever, engraven on my memory—

"You meet now in secret, and seek out the dead, amongst the living. In another century, humanity shall know, there is no death, only life eternal. Those whom you now call dead shall be shown more alive than man; they shall sit at your board, drink of your cup, and walk and talk with you, as did the sons of God of old. Men shall visit the homes of angels, and angels shall fill the homes of men. In that day there shall be a new earth and a new heaven, and the men that now walk in darkness shall see the light of the new heaven, and lo! it shall make all things new."

"These prophetic words died out, each as soon as I had slowly spoken them, but they were taken down by one of our number, and registered as prophecy. On the night after this meeting my teacher said to me,

"Paul, there are in Germany and in this country also, many secret gatherings, unauthorized by our governments. Some of these meet for political discussions, some—like the one to which I have already introduced you—for the study of occult laws and lore, and some for experiments in what as yet seem to be unauthorized sciences. It is to one of these that I am about to take you to-night. You will there meet with one whose name you have never heard, but one whose discoveries will yet shake the earth to its center. One, did I say? You will see many such—the pioneers of that new earth that is to be. And earth, your angel wisely enough last night placed before the new heaven; for if men ever reach heaven hereafter, it will be by means of the earth on which they live now. But come, the scientists of the future, great though they be in material things, need the eyes of the spirit to see into the beyond. Perchance your eyes may be opened for them. Come!"

To be Continued

Written for The Progressive Thinker.

THE RESURRECTION OF THE BODY.

I read with much interest the lecture by G. W. Brown, M. D., in THE PROGRESSIVE THINKER of April 12th. His quotation from a sermon of some two-thirds of a century ago, by Rev. Samuel Davis, D. D., leads me to add one from a work published in the present year, A. D. The extract is from pp. 24, 25, 26, of *The Pathway of Life*, by Rev. T. Dewitt Talmadge, D. D.,—"the world's most eloquent preacher and writer."

"The forms that we laid away with our broken hearts must rise again. Father and mother—they must come out. Husband and wife—they must come out. Brother and sister—they must come out. Our darling children—they must come out. The eyes that with trembling fingers we closed must open in the lustre of resurrection morn. The arms that we fold in death must join ours in embrace of reunion. The beloved voice that was hushed must be returned. The beloved form must come up without its infirmities, without its fatigues—it must come up."

"Oh! how long it seems for some of you, waiting—waiting for the resurrection. How long! how long! * * * Behold the archangel hovering. He takes the trumpet, points it this way, puts its lips to his lips, and then blows one long, loud, terrific, thunderous, reverberating and resurrectionary blast. Look! Look! They rise! The dead! The dead! Some coming forth from the family vault; some from the city cemetery; some from the country graveyard. Here a spirit is joined to its body, and there another spirit is joined to another body, and millions of departed spirits are assorting the bodies and then reclining themselves in forms now radiant for ascension."

"The earth begins to burn—the bonfire of a great victory. All ready now for the procession of reconstructed humanity! Upward and away! Christ leads, and all the Christian dead follow—battalion after battalion, nation after nation."

How any one of the author's intelligence can entertain such absurd ideas as the foregoing, may be accounted for, on reading the introduction to the book from which the quotations are made, wherein the author says: "My idea of all these is that of the old Bible engravings which I scanned before I could read a word."

His later "reading," observation and reasoning, do not appear to aid him much in discerning facts from fiction.

Cawker City, Kans. LEROY N. WALLING.

MEDIUMS LOCATED IN CHICAGO.

Mediums, Clairvoyants, Trances.
Mrs. O. A. Bishop, tel. 79 S. Pearl street.
Mrs. H. S. Slosson, 434 W. Randolph street.
Mrs. Kate Blade, late writer, 55 S. 3d street.
Mrs. Covelade, 79 Thirty-sixth street.
Mrs. J. C. Catter, 309 Fulton street.
Mrs. L. De Knevet, 57 S. Morgan street.
Mrs. Hansen, 34 Bishop court.
Mrs. S. De Wolf, 108 S. Center Avenue.
Mrs. Ohi Williams, cor. Lake st. and Ashland ave.
Mrs. Gustaf Wolf, 615 Fulton street.
Mrs. Lora Hudson, 704 W. Madison street.
Lizzie Blake, late writing, 47 Campbell Park.
Prof. G. W. Van Horn, 224 W. Monroe street.
Mrs. F. M. Edley, 98 S. Green street.
Mrs. F. J. Burroughs, 2436 Cottage Grove Avenue.
Mrs. M. D. Gage, 47 N. Ashland Avenue.
Mrs. Pirnie, 971 W. Madison street.
Mrs. C. Richmond, 11 Walnut street.

Healers.

Dr. R. Greer, 127 La Salle street.
Mrs. B. Richardson, 1255 W. Lake.

ON TRIAL, THE PROGRESSIVE THINKER is only 35 cents for six weeks, or \$1 per year. For that amount you get the best thoughts of the ablest writers in the United States and Europe, and also aid in establishing in Chicago the largest Spiritualist Publishing House in the world.

Written for The Progressive Thinker.

SPIRIT MATERIALIZATIONS.

A SEANCE HELD IN A CAVE.

Satisfactory Results Through the Mediumship of Mrs. Jennie Moore.

Mrs. Jennie Moore, of 155 South Sangamon St., Chicago, Ill., visited Hannibal, Mo., and gave three materializing seances to a company of individuals familiarly known as "The Old Folks' Circle." The object of this article is to reveal to the public, or such as take an interest in such matters, what took place at these seances. The first seance was held on Sunday evening, May 4th. After submitting to a very searching examination by a committee of ladies, of her clothing, the medium entered the cabinet at 8:15. This cabinet is about four feet square and six feet high, and consists of a framework of sticks hung around with black cambric; the hangings in front compose a curtain parting in the middle. The cabinet is light, and can easily be moved to any part of the room. The company, consisting of fifteen persons, were seated in two rows fronting the cabinet, the light having been placed in a corner in the rear of the room and screened, so as to cast a shadow over that part occupied by the cabinet and sitters. Although the room presented but a mellow twilight, there was light enough to see and recognize any one in the room. The writer has attended a great many materializing seances held by various mediums, and at no one has there been as much light as at those held by Mrs. Moore. The circle having been formed, the first manifestation was that of a lady who was recognized as the mother of Mrs. E. F. Porter, our town medium, at whose house this seance was held. The next form, a lady also, was recognized at first sight by the writer and members of his family who were present, as a former acquaintance. She further identified herself in a most positive manner by the conversation she held with us.

Without enumerating in detail, each person present received one or more demonstrations from friends who had passed over, most of whom were recognized by those present. In several instances the most positive tests were given by the conversation of the spirit friends with those present; perhaps the most wonderful one was the manifestation of J. H. Mott, the noted materializing medium, who passed from this life about the first of April. He manifested himself very positively and plainly, so that those acquainted with him knew him at first sight. He requested that a seance be arranged during the sojourn of the medium here, in what is known as the Hannibal cave. He alluded to a former visit to Hannibal when he, with a party of friends, visited this cave and held a seance, but failed to get any manifestations. A description of the cave seance will be given further on.

The second seance was held on Monday night, the 5th of May, at the same place and under the same conditions, with about the same number of persons present, except that two new ones were present and three of the first absent. A number of the manifestations of the first evening were repeated in a more positive manner, and several who failed to be recognized at the first seance made their identity complete. One of the new sitters recognized a brother. Before he pronounced it his brother, others present, seeing the striking resemblance, asked him if it was not his father. At a later seance, his mother, together with his brother, manifested and talked with him, being recognized and heard by the company.

The third seance, held on Tuesday evening, was but a repetition of the first two, with the addition of new spirit forms, and the company received demonstrations of their spirit friends' ability to manifest in this way when conditions are provided. But the crowning seance of this series was the one held on Wednesday, the 7th. The writer, the medium with her attendant, Mrs. Gothard, Mrs. E. F. Porter and two others, composed the party to the cave. We entered the cave about 3 o'clock P. M. Immediately upon entering, the medium was controlled by her familiar control, Dew Drop, who led the way through the various passages to the spot where she said the spirits had selected for the seance. She remarked that they, the spirits, had been there previously and chosen the point; the party could but agree that the place had been well selected. There was a stone seat for the medium, with a convenient head rest. At a suitable height from which to suspend a curtain, two ledges projected, across which a board was placed and the curtains hung. The board was lying some distance from the chosen spot, and in passing it, Dew Drop directed those following to bring it, saying why she wanted it. After placing the lights in position to afford proper conditions, the medium entered the improvised cabinet. The company joined hands, and after singing a verse from a familiar hymn, the spirits began to manifest themselves. The first to appear identified himself as Wm. Carpenter, the first husband of Mrs. Porter. The next were the two Motts, Harvey and Llewellyn. There seemed to be some strife between the two brothers who should manifest himself the plainer and the stronger, and they would appear at almost one and the same time. Harvey charged Llewellyn with pushing him out several times. Llewellyn appeared and made a very nice speech. No sooner had he ceased speaking than Harvey's face appeared, saying: "There, I prepared that speech, and he has said it." Harvey said: "This day is the crowning glory of my life, in that I failed to produce manifestations in this cave once, we have to-day through this instrument, manifested most positively."

He seemed delighted that he had been able to do so. He spoke of his failings while on earth, and said that the intoxicating cup had been his worst enemy; that by the aid of his spirit friends he had conquered those habits and was about to go forward in the line of progression and aid in completing the work of those spirits who had formerly used him as an instrument for their work.

After the Motts had bidden the company good-by, several spirits manifested in a very positive manner. One notable case was that of a young lady, formerly of Jacksonville, Ill., who appeared to her friend, one of the party, a skeptic concerning spirit manifestations. The spirit form appeared so plainly that her friend recognized it at once and spoke her name. During the conversation which followed, the spirit gave unmistakable evidence that she was none other than the one she purported to be. Among those who appeared at the cave were the two Indian spirits known by the "Old Folks' Circle" under the nom de plume of Sunset and Silver Cloud. They manifested in tangible bodies characteristic of the Indian race, and their conversation partook of the same characteristics, identifying them perfectly. Another form proved a great test, being that of a little boy three years old, with light hair and blue eyes, giving his name as "Curly Head."

After continuing this seance about one and a-half hour, and listening to some very pertinent remarks from Mrs. Moore's cabinet control, known as Charlie Murphy, who gave some good advice, the seance closed, all feeling glad that they had gone to the cave.

In the evening following this seance, Mrs. Moore gave a private seance at the home of the writer, in which were present, beside his family, Mrs. Porter and daughter Cora, and two or three members of the "Old Folks' Circle." A large number of spirits manifested. Among them was a sister of the writer, thereby keeping a promise she had made him in a distant city several months previous, that she would manifest in that way in his own home. She remarked at this time that she had fulfilled her promise.

Now, Mr. Editor, I have narrated in a plain, unvarnished manner what took place, though giving but a small part of all that occurred at the seances held by Mrs. Moore during the week. I believe that I voice the whole circle in saying that I consider her one of the best mediums or instruments for spirit control in my acquaintance, for the promulgation of spiritual phenomena and spiritual truth throughout the world, and do unhesitatingly recommend her as such to all interested in this phenomena.

Hannibal, Mo. C. A. TREAT.

INCERSOLISM.

THE SAME RULES MUST GOVERN IN RELIGIOUS QUESTIONS AS IN OTHERS. A MILD-SPOKEN, NON-ABUSIVE STATEMENT, SHOWING WHY THE GREAT DOUBTER DOUBTS.

"With thoughts beyond the reaches of our souls."

The same rules or laws of probability must govern in religious questions as in others. There is no subject—and can be none—concerning which any human being is under any obligation to believe without evidence. Neither is there any intelligent being who can, by any possibility, be flattered by the exercise of ignorant credulity. The man who, without prejudice, reads and understands the Old and New Testaments will cease to be an orthodox Christian. The intelligent man who investigates the religion of any country without fear and without prejudice will not and cannot be a believer.

Most people, after arriving at the conclusion that Jehovah is not God, that the Bible is not an inspired book, and that the Christian religion, like other religions, is the creation of man, usually say: "There must be a Supreme Being, but Jehovah is not his name, and the Bible is not his word. There must be somewhere an overruling Providence or Power."

This position is just as untenable as the other. He who cannot harmonize the cruelties of Jehovah with the goodness and wisdom of a supposed Deity. He will find it impossible to account for pestilence and famine, and earthquake and storm, for slavery, for the triumph of the strong over the weak, for the countless victories of injustice. He will find it impossible to account for martyrs—for the burning of the good, the noble, the loving, by the ignorant, the malicious, and the infamous.

How can the Deist satisfactorily account for the sufferings of women and children? In what way will he justify religious persecution—the flame and sword of religious hatred? Why did his God sit idly on his throne and allow his enemies to wet their swords in the blood of his friends? Why did he not answer the prayers of the imprisoned, of the helpless? And when he heard the lash upon the naked back of the slave, why did he not also hear the prayer of the slave? And when children were sold from the breasts of mothers, why was he deaf to the mother's cry?

It seems to me that the man who knows the limitations of the mind, who gives the proper value to human testimony, is necessarily an agnostic. He gives up the hope of ascertaining first or final causes, of comprehending the supernatural, or of conceiving of an infinite personality. From out the words Creator, Preserver, and Providence all meaning falls.

The mind of man pursues the path of least resistance, and the conclusions arrived at by the individual depend upon the nature and structure of his mind, on his experience, on hereditary drifts and tendencies, and on the countless things that constitute the difference in minds. One man, finding himself in the midst of mysterious phenomena, comes to the conclusion that all is the result of design; that back of all things is an infinite personality—that is to say, an infinite man; and he accounts for all that is by simply saying that the universe was created and set in motion by this infinite personality, and that it is miraculously and supernaturally governed and preserved. This man sees with perfect clearness that matter could not create itself, and therefore he imagines a creator of matter. He is perfectly satisfied that there is design in the world, and that consequently there must have been a designer. It does not occur to him that it is necessary to account for the existence of an infinite personality. He is perfectly certain that there can be no design without a designer, and he is equally certain that there can be a designer who was not designed. The absurdity becomes so great that it takes the place of a demonstration. He takes it for granted that matter

was created and that its creator was not. He assumes that a creator existed from eternity, without cause, and created what is called matter out of nothing; or, whereas there was nothing, this creator made the something that we call substance.—Col. R. G. Ingersoll in *North American Review*.

PSYCHOPATHY;

—OR—

SPIRIT HEALING.

A series of lessons on the relations of the spirit to its own organism, and the interrelation of human beings with reference to health, disease and healing,—accompanied by plates illustrating the lectures,—by the spirit of DR. BENJAMIN REED, through the mediumship of Mrs. CORA L. V. RICHMOND, Price, 50c. Published by Rogers Richmond, and sold by him at Rogers Park, Ill. May 3

LIBERAL LECTURES.

The Liberal Lectures by A. B. French are embraced in a volume of 140 pages. They contain rare gems of thought, beautifully expressed, and will enrich any mind that is brought in contact with them. Thousands who have listened to this gifted speaker will want to see his thoughts in print, and come more directly in contact with them than by the sound of his voice. The following constitutes the table of contents: 1.—Conflicts of Life. 2.—The Power and Permanence of Ideas. 3.—The Unknown. 4.—Anniversary Address. 5.—The Egoism of Our Age. 6.—A Spiritual Lecture; its Duties and Dangers. 7.—What is Truth? 8.—The Future of Spiritualism. 9.—The Emancipation Proclamation. Price, 50 cents. For sale at this office.

THE TIGER-STEP OF THEOCRATIC DESPOTISM.

A tract for the times. By HUDSON TUTTLE. Third edition just published. Price, post-paid, 5 cents; those ordering for distribution, ten copies 25 cents; \$2 per 100. Address, HUDSON TUTTLE, Berlin Heights, Ohio.

MRS. A. M. ROBINSON Psychometrist will give full spirit delineation by letter. Send lock of hair or own hand writing. Enclose \$1.00. 180 West Vermont St., Indianapolis, Ind. May 3

DR. C. C. WAKEFIELD, 102 East 32nd St. N. Y. City, treats all diseases of the mind or body by the most scientific methods. Clairvoyant examinations, Psychopathic treatments, correct delineation of character, the cause of disease with proper advice and help to cure are given each patient at their organization and condition demands. May 3

SPIRITUALISTS visiting Chicago can find good rooms, equal to those at hotels, with a spiritualist family, at 28 St. John's Place, near Union Park.

MRS. F. MAYER, No. 100 E. 75th St. cor. Park av. New York. Independent State-writing and Etherization Seances and Medical Clairvoyance.

PSYCHOMETRY. Consult with PROFESSOR A. B. SEVERANCE in all matters pertaining to practical life, and your spirit-friends. Send lock of hair, or handwriting, and one dollar. I will answer three questions free of charge. Send for circulars. Address, 195 4th Street, Milwaukee, Wis. May 3

MRS. STODDARD-GRAY AND SON, DeWitt C. Hough, hold materializing seances every Sunday, Wednesday and Friday evenings, at 5 o'clock; Tuesday and Saturday, 2 o'clock, 323 W. 34th Street, New York. Daily sittings for communication and business.

THE PROGRESSIVE THINKER and Spiritual books can be obtained at the residence of Titus Merritt, 323 W. 34th Street, or at Brentano's, 5 Union Square, New York.

SPECTACLES BY MAIL.

Thousands testify that My Melted Spectacles restore lost vision. Send stamp for full directions how to be fitted by my new method of clairvoyant sight. Address, B. F. POOLE, Clinton, Iowa.

AN ASTONISHING OFFER.

Send three 2-cent stamps, lock of hair, age, name, sex, one leading symptom, and your disease will be diagnosed free by spirit power. Dr. A. B. DONOHUE, Maquoketa, Iowa.

W. H. VOSBURGH, Magnetic Physician, of Troy, N. Y., is making with marked success in treating the sick, who cannot reach him personally, through his powerful Spiritual Magnetized Paper. Some very remarkable cures have recently been accomplished through his great power of healing transmitted to paper. Two packages forwarded by mail for \$1. Address, 344 Ninth Street, Troy, N. Y.

THE BLIND MEDIUM, Mr. Fred A. Heath, gives readings by letter. In order that all may have a chance to test his powers he makes this remarkable offer. Send ten cents in silver, with lock of hair and stamp and he will send you a trial reading. Address, FRED A. HEATH, No. 6 Park Place, Detroit, Mich. May 3

SUMMERLAND,

THE NEW SPIRITUALIST COLONY

OF THE

PACIFIC COAST.

Located in the Most Delightful Country and Climate

ON THE GLOBE!

BUILDING PROGRESSING RAPIDLY.

THE site of Summerland constitutes a part of the Ortega Rancho, owned by H. L. Williams, and is located on the line of the Southern Pacific Railroad, five miles east of the beautiful city of Santa Barbara, which is noted for its climate, the most equable and healthful climate in the world, being exempt from all malarial diseases.

Here Spiritualists can establish permanent homes, and enjoy social and spiritual communion under the most favorable conditions for health, pleasure and development.

A railroad station, postoffice and express office are now established here, and the Free Public Library is completed. The Progress School has just opened in the Library building. A new school building is in course of construction.

Tracts of land adjoining Summerland, containing from five to ten acres each, adapted to the growth of all temperate and semi-tropical products, including bananas, oranges, lemons, figs, grapes and nuts—with strawberries and garden products all the year—can be bought or leased at low prices, and on easy terms. A map of Summerland and the subdivisions of the Rancho, with a pamphlet giving all particulars, will be mailed to any address. Summerland faces the south and ocean, gently sloping to the latter, where as fine bathing-ground exists as can be found anywhere. A fine beach drive extends to and beyond the city of Santa Barbara. Back and two and a half miles to the north, extends the Santa Inez range of mountains, forming a beautiful and picturesque background. A most beautiful view of the mountains, islands, ocean, and along the coast, is had from all parts of the site. The soil is of the very best.

The size of single lots is 25x50 feet, or 25x120 feet for a double lot, the latter fronting on a fine wide avenue, with a narrow street between. The price of single lots, \$50—\$250 of which is donated to the town. By uniting four lots—price, \$1250—a frontage of 50 feet by 120 feet deep is obtained, giving one a very commodious building site with quite a large grounds for flowers, etc., and securing a front and rear entrance.

Pure spring water is now conveyed to the entire tract from a natural well, having a pressure of two hundred feet head. The object of this Colony is to advance the cause of Spiritualism, and not to make money selling lots, as the price received does not equal the price adjoining land (not so good) has sold for by the acre. The government of the Colony will be by its inhabitants the same as other towns and cities. A prohibitory liquor clause is in every deed. Title unquestioned.

Orders for lots in Summerland will be received, entered and selected by the undersigned, where parties cannot be present to select their own lots, with the privilege of exchanging for others without cost (other than recording fee), if they prefer them when they visit the ground.