

The Progressive Thinker

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

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HOW AND WHY HE BECAME A SPIRITUALIST.

The Grand Old Patriarch, Rev. Samuel Watson, Details his Experience.

He Emerges From the Methodist Church a Spiritualist.

I feel it due to truth to give some of the reasons which have led me to the conclusions at which I have arrived.

I was brought up after the strictest sect—a Methodist. My father, for about forty years was a class-leader; hence I was cradled in this Church. In early life I trust I consecrated my heart to God and the Church. In 1836 I was received on probation in the Tennessee Annual Conference. My first year was spent on the Wayne circuit; my second on Franklin, Ala.; my third in Clarksville, Tenn. From this station I was sent to Memphis, in 1839, where I have been officially, in the city and vicinity, ever since. My prejudices were, perhaps, as strong as those of most persons against what was called "spirit-rappings." I read everything I saw against them, and I verily believed it to be one of the vilest humbugs from the land of "isms."

In 1854 my attention was arrested by noises, mostly like the knocking at a door in my house for admittance. They would occur during the day, heard by all the family, but mostly at night, in my bedroom. It became a source of great annoyance to me, but how to get rid of it was beyond my knowledge. A servant girl, who was born in our family, and had nursed three of our children who had died, said it was the children. She said they were with her often; that she saw them and talked to them, as she did when they were living. I did not believe her, and threatened her if she persisted in such foolish notions.

One evening I had set sit down by a small table, my wife and myself alone being present. Very soon there were raps on the back of my chair. I could feel the vibrations of the chair against my back. I was convinced that if they were made by the girl, it was in a manner of which I was wholly ignorant. I was perplexed, and knew not what to say or do. I resolved not to threaten to chastise her any more, or ridicule the subject as I had done. The raps continued, not only in the house, but on my person, by day and night, for months. The noise made on my shirt bosom resembled more the telegraph-machine than anything else.

It has been my custom, most of my life, to spend some portion of the evening in private devotion, meditation, and self-examination. Having read in my boyhood "Baxter's Saint's Rest," I resolved to adopt his plan of spending the close of the day in self-examination and religious exercises. I have often, when thus retired from mortal eyes, with my door locked, felt as sensibly the presence of persons as ocular demonstration could have made them. These were not only as impressive, mentally and morally, but physically, as I ever felt the touch of mortals upon my person. This I know, as well as I can know any physical phenomenon. At first it produced some excitement, and even fear, but I was soon satisfied that they were those who loved me, and came to "minister" to me. It produced then the most hallowed influence upon my mind and heart, such as I never before experienced.

There was at this time much excitement on the subject of "circles" and what occurred at them in the city. I never attended any of them, nor would my self-respect permit me to be associated with what I heard occurred at them. Miss Mary, daughter of Rev. William McMahon, spent a night with us. She told us that she had never been where there was any investigation of this subject, but that when she took a pen or pencil in her hand, and sat down quietly, with paper, it would write without her agency; that she had written in fifty different handwritings, a number of which had been compared with those by whom they professed to have been written—members of her father's and mother's family, who had long since been dead, and that they were the same chirography. After supper, while we were conversing upon the subject around the table, a rap, as loud as if struck with a hammer, was made on it. A pencil and paper were brought. I asked quite a number of questions mentally, and answers were given, demonstrating that whatever controlled the pencil was cognizant of what was passing through my mind. So far as I know, the answers were truthfully written. This was the first time I had thought of my

mother in connection with this subject. She died when I was a child, on the Eastern Shore of Maryland. I have very little remembrance of her, but I was inclined to believe she guided the pencil, as it was said she did, in Mary's hand. My wife and her uncle made a similar experiment with the same results.

A great many things occurred at my house for several months, which would require too much space. It was thus that my attention was first called to this subject.

Having been before the people in some capacity for over 50 years, the presumption is that they have some knowledge of who I am. To those who have no such information I would simply say that I have been a Methodist preacher 36 years. The Church has placed me in positions of honor and responsibility beyond my capacity to fill in a manner satisfactory to myself, yet they continued me in them until I saw proper to sever my connection. As to my sentiments upon the subject of Spiritualism, they were published in the *Memphis Christian Advocate* before I was elected by the Annual and General Conferences as its editor. I never attempted to conceal them at any time, or from any person.

In 1856 I was stationed at the largest Methodist Church in this city, having a membership of over five hundred. That year I investigated Spiritualism for several months for two hours every Tuesday and Friday evenings, with Bishop Otey, Drs. Pittman, Taylor and Kerr, in this city. When convinced of the truth of it beyond the possibility of a doubt, I avowed to my congregation a Sabbath morning my belief from the pulpit to a large audience. From that day to this I have never for a moment doubted. I have talked freely with the most prominent ministers, including several of our Bishops, and no man, woman or child has ever heard me utter a word indicating my doubt of the truth of Spiritualism. Let that be nailed fast from this time forever. It is not faith with me, but knowledge.

I regard all as having a perfect right to their opinions, and to express them without fear from any human organization or authority. The blind submission to authority I regard as one of the greatest drawbacks the world has ever had in developing the God-given faculties of mankind. I believe the time has come in the history of our race when its manhood will be not only asserted, but maintained, and that man's individual responsibility to universal law and its Divine Author will be acknowledged by mankind. I rejoice that mine is a position in which I can act with perfect freedom, with no church, sect or party to be held responsible for my utterances. I am fully aware that we are not in the majority, and that we shall meet with opposition from both extremes. I believe in this, as in most things, "truth lies between extremes." Whilst I may not be sufficiently radical to suit the views of many Spiritualists, I shall not meet with endorsement from those who adhere to creeds.

It lifts the veil between the natural and the spiritual world, and reveals much in regard to man's future in the other life.

Man groped in utter ignorance for thousands of years in regard to any life beyond the present. Not only the ignorant pagan, but the most enlightened nations of the world knew absolutely nothing respecting the most important subject that ever engaged the attention of man. Even in this, the latter part of the nineteenth century, a large proportion of the intellectual world deny any existence for man beyond the present. With a cold, blank, cheerless atheism on the one hand, and the dogmas of the church on the other, it is most assuredly something to obtain a clear insight into the Spirit-world. Modern Spiritualism, like Christianity, came into the world when it was most of all needed to enlighten the world upon this most important subject; the church attacked atheism because it attempted to destroy man's brightest hopes and crush out every noble aspiration of his soul. Atheism attacked the church, because she laid heavy burdens on men's shoulders too grievous to be born—ruled her subjects with a rod of iron—exercised over all belonging to her fold a despotic tyranny, and hurled her cruel and vindictive anathemas at all outside her pale, threatening them with torments forever. An internecine war had been raging between the contending parties when Spiritualism stepped into the breach between them, crying, "Stay your hand and stop this warfare! Come and let us reason together. Atheism, you are right in endeavoring to bring to an end this undue power of ecclesiastical tyranny. And you, the church, are right in using your utmost power to destroy the blank and cheerless prospect of annihilation." In this matter Spiritualism has done good service to mankind,

though its good results are not so manifest now as they will be when the two belligerent parties can look at these questions from a spiritualistic standpoint. The way is now opened to the Spirit-world to men's eyes that had been so long closed by priestly dogmas on the one hand and dark skepticism on the other. A brilliant flood of light followed in her train, and the nations are being illuminated by its beams. Spiritualism has come to bring back to man those grand and glorious truths that have been so long lost sight of, and to restore those primitive doctrines taught by divinity eighteen hundred years ago.

The great question of more importance than any other of which we can conceive is: What is the great object of my creation, whither am I tending, and where is to be my eternal home? I maintain that these questions are more satisfactorily answered by Spiritualism than by any other system the world has ever known. It is furnishing a solution to the problem which has troubled mankind more than any other. It says to the desponding mourner over the loved and lost: "Come hither, hear, see, feel, and know, that your departed friends still live, and because they live, you shall live; receive the assurance that you shall live also." The riddle of the universe is read—the mystery of ages revealed. The question which has been asked thousands of times, propounded by Job, "If a man die shall he live again?" has been answered in the affirmative. Correcting the translation, and reading as it is, "If a man die, shall he live on?" is true, he lives on forever. "There is no death;" but what is so called is only a birth to a higher life, leaving behind him all that he received from earth, and carrying with him all the development he has made in his intellectual and moral nature. What Socrates hoped for, Jesus taught, and Paul believed, and we most assuredly know. I do not wish to convey the idea that immortality was not known until the advent of modern Spiritualism, far from it; but I do say there are classes of mind, and that number has been increasing with great rapidity among the educated both in Europe and America, that have not been reached by the testimony which they have had of immortality. They have demanded something more tangible than they have ever found to demonstrate the fact of any existence after the present. This age is a matter of fact age. Man has asserted, and will forever maintain, his right to think for himself. The day of blind adherence to human authority has gone; the age of faith in other men's testimony is rapidly passing away, and demonstrative knowledge is what is demanded by the age. It demands the evidence of sense, and declares it will not be satisfied with any other. These are the strongest and most conclusive, the most overwhelming demands that can be made, and yet it is the very kind that Spiritualism proposes to meet. All this is now easily furnished by spirit manifestations. Let the skeptic ask for whatever evidence he may, it can be forthcoming. It can, therefore, confront materialistic infidelity as nothing else can, attacking it upon its own ground, and strangling it with its own weapons of warfare.

If the teachings of Spiritualism were to be practiced, its influence on society would be very salutary. It is calculated to effect great changes for the better among mankind. It enunciates the great and glorious principle taught by Jesus in his first Sermon on the Mount, when he inaugurated the principles of his divine system known as Christianity—but, alas! has been lost sight of by many who profess to be his followers—that all men are brethren, and should act toward each other as such. There is a bond arising out of our common humanity and immortality of man, that should bind all human kind in one close union that should destroy discord and prevent war. No matter what zone may have given him birth, or what sun colored his skin, he has claims upon his brother man which can not be ignored with impunity. These are the sacred principles taught by the Nazarene and by good spirits. The angels in the heavens were once human beings, and they are our brethren still, loving us, going with us, caring for us, as life's journey we pursue. They watch over us, and take an interest in all we do to benefit our fellow-creatures. They come on errands of mercy from the bright summer land, and bring to us messages of peace, goodness and truth.

Love to God and man, the divinest principle in God's universe, is the leading characteristic of the highest forms of spirit teaching. It is the fulfilling of the whole law, as taught by Christ when establishing his system of ethics. Sectarianism, that bane of the churches, should find no place in the spirit circle. Being human, we are necessarily imperfect, and liable to err; and from this fact we should learn to look leniently on the errors of others. None of us can be infallible; no, not even His Holiness of the Vatican, despite his pretensions and dogmatism. This commodity should have no place in our teachings. Spiritualism informs us that errors in judgment pertain to those who have passed to the other side of the great river, and that consequently we must submit all we get from them to our own judgment, and practice the utmost toleration towards those who may differ with us. Let Rome and the rest of the old churches dogmatize, and hur their anathemas about us as they will, but let us employ none of it ourselves. "Exalt the right though every *ism* fail."

PROGRESSION is enunciated more clearly through Spiritualism than in anything else. Belief in eternal progress is one of its most distinguishing features. There is no standstill taught by good spirits. Growth in knowledge, wisdom, love, advancement, on the high road of God's truth, and the elevation of soul approximating the divine, are the principles taught by it, and to which the Spiritualist clings. Its philosophy never rests. Its law is progress. The point which was invisible yesterday, is its goal to-day, and will be its starting point to-morrow. Whatever point may be gained in earth life, will be the starting point of spirit life. In the future world progress goes on forever, and happy are they who have made a good commencement here.

Materialization. This phase of Spiritualism has been one of the most difficult for us to comprehend. That spirits can appear, or seem to be as they were in natural life, is a well-established fact, which has been witnessed by thousands in Europe and America. The first time I ever saw any of these manifestations was about twenty years since, in this city, at the house of Mr. Baldwin, through the mediumship of Mrs. Hollis. It was about three o'clock, P. M.; seven citizens of Memphis being present. There were some twelve or fifteen persons seen by us; some of them were recognized as the relatives of those present.

When Mrs. Hollis was at my house and gave a seance in my library, the first one that appeared was our eldest son, whose portrait was in the room. He died when a child, nearly forty years since. Mollie, his mother, talked to us for some time, and said the room was not sufficiently magnetized for them to show themselves as they expected; that they intended for our first-born to show himself as a child and then show himself as he has grown up to manhood.

On another occasion several children walked out, pushing the chairs before them—one of our own, named for us, among them. He then showed himself as he has grown up in spirit-life.

The most interesting part to me was the meeting, talking to and kissing my former wife. She said she wanted me to have the photographs of my present wife and myself taken, life size, and hung up in the room, as they would help magnetize it. The concluding "God bless you!" falling from angel lips, brings comfort to my heart which words we have no language to express.

WHAT IS SPIRITUALISM? Some suppose that Spiritualism commenced with the "Rochester knockings." This is an error which must be obvious to every one who has paid any attention to this subject. Spiritualism has existed in all ages, and in all nations of whom history gives any account. All antiquity, with some scanty exceptions, were Spiritualists. At the present day the hundreds of millions of population in the East are Spiritualists. All Catholicism is spiritualistic, and must be, or abandon all its saints and miracles. Protestantism alone has apostatized from the faith and experience of the universal world, and even now through Protestantism daily facts are restoring the empire of Spiritualism to its natural throne in the heart and intellect of man.

For forty-two years in the United States and thirty-seven in Europe, these facts have been carefully examined by every class of society, and every class of intellect, literally from the palace to the cottage. In England, France, Germany, Switzerland, Holland and Russia, there are millions who have examined the subject. The question has been thoroughly sifted by the keenest minds, who have written works of a learned and profound character.

For the last century there has been a tendency among philosophers to ignore the universe of spirit. They not only destroyed faith in spirit, but have materialized nearly the whole mind of Germany, France and Spain, and they have gradually invaded the universities and churches of Great Britain. This materialism has spread over our country to an alarming extent among intellectual people. A very large proportion of the conductors of the press are materialists. Just at the time when the learned and philosophical of the age thought they had completely put down spiritual faith and branded it with the big game name of superstition, it started up again, in to them, ridiculous manifestations. For years science considered it too ridiculous for their proud assumptions, and yet they have defied any explanation upon any other hypothesis than the spiritual theory. Some of those who stand at the head of the scientific world have been investigating the subject for years under the strictest test conditions at their own houses in London, and have given to the world the most astounding accounts of the return of spirits, looking and feeling as natural as they did in their earth life. These manifestations are occurring all over the country, giving as palpable proof of identity as other scientific facts of which the senses can take cognizance.

We believe that Spiritualism is destined to be a power sent by God to destroy the greatest curse of modern times—that deadly materialism which has been started by infidel philosophers, taught by the learned and scientific, suffered by the church to damp the vitality of faith, and is now causing such broadcast misery to men of the highest talents, who find nothing in it but darkness and despair in regard to man's future destiny.

If those who ignorantly ridicule Spiritualism knew the mental poison of infidelity—if they knew the ineffable consolation, the peaceful assurance of life and immortality, which millions have derived from the assured truths of Spiritualism—they would at least pause and learn practically something of it before they condemn it in their ignorance of its philosophy and its teachings. There are many persons of intellect and cultivation in our midst who hesitate not to say that if Spiritualism does not demonstrate the immortality of man, it never has been done, at least to their satisfaction. I have watched this spiritual movement with much interest from its commencement. At first I believed it to be one of the vilest of humbugs, and those who were engaged in it were instigated by the devil, to deceive the people. Many of them taught that which was in direct opposition to the most sacred truth which had been instilled into my inmost nature from childhood. Those who first investigated it were, to a great extent, those whose religious proclivities were adverse to Christianity. They would naturally attract to them spirits whose opinions were in harmony with theirs. Hence their teachings were, to a great extent, in opposition to the churches. As a legitimate consequence, the church, with but few exceptions, opposed the whole movement, and when it could not deny the phenomena, attributed them all to "the old adversary going about as a roaring lion, seeking whom he may devour." I read everything I saw on the subject, and frankly confess I partook of the same general opinion entertained by the church. Nor do I know that I ever should have given any personal attention to it, but it forced itself unbidden and unwelcome into my family, in 1855, a synopsis of which I have given in Clock Struck One.

Scientific men for many years professed to look upon the subject as one far below their dignity to investigate. Materialism, born in Europe, brought up and confirmed by the tendency of scientific thought, forced away from the church by the abuses and superstitions of the Roman Catholic church, arises and plants itself firmly—enters the schools and universities, permeates the social fabric, and eclipses the faith. Had Spiritualism spoken first through the church, materialists would have said: "These mediums are hallucinated; this is only a delusion, or a contrivance of the church, to impose upon the credulity of mankind." There would have been force in their objections and explanations, at least to minds predisposed to their way of thinking. But the voices came not through the church; they did not profess friendship to the church; nor did the church tolerate them; their ministers were among "their most violent opposers. In fact, the antagonism between the two has been so marked that the materialistic mind has been forever stopped from laying the "delusion" or "contrivance" at the door of the church, and stands amazed, confused and confounded before the inexplicable phenomena; and to one acquainted with the phenomena, the mere materialistic arguments have no force whatever. All this is now matter of history, and can never be erased.

The church is a great social force, as a redeeming, an enlightening and saving force, is a fact almost universally known in Christian countries; that it has not the spiritual power it once had, is, also, an acknowledged fact among its members; that its fragmentary discussions are contradictory, is admitted; that the advance of free thought and the unfoldment of science, seem, at least, to be in a line of direction away from the church, is also true. The spread of a materialistic philosophy throughout Europe, and its rapid introduction into this country by the flood of immigration which is yearly drifting westward, is seen by all observers of the times.

Spiritualism, weak, puny, insignificant at first, foolish and contradictory afterward, growing now more orderly and more steady, is also known by all who have kept up with its history. There is significance in this fact, that which, to my mind, argues the unfoldment of the truths contained in Christianity, or rather their blending in a sweet fellowship which will bring order out of confusion, and concord out of discord, in the elimination and rejection of falsehood and the firm establishment of truth upon a basis which can never be moved. Then the most sublime truths and most lofty conceptions of lives of purity, justice, charity and holiness, will lift the soul to the gates of paradise, in contemplation of the speedy coming of the kingdom of God.

This I conceive will be the orderly triumph of the facts and truths of spirit intercourse, and that, too, without the overthrow of the church, but rather with its more firm establishment, not of the dogmas and creeds, but of the great ETERNAL PRINCIPLES taught by Christ and the apostles.

May it not be that the semi-infidelic utterances of Spiritualism hitherto have been the "foolish things" chosen to confound the "mighty" materialistic tendencies of the nineteenth century, both in Europe and America?

This battle, I think, is nearly ended. Science, proud of her past achievements, has well-nigh surrendered to the stubborn facts, which will not down at their bidding, but submits cheerfully to the most exacting demands of scientific criticism.

However widely Spiritualists may differ in regard to some things, they agree upon more fundamental principles than do the professedly Christian churches. Let us no-

tice a few points upon which there is universal agreement among Spiritualists:

1. That man has now, as St. Paul says, a "natural and a spiritual body."

2. That his natural body is subject to physical laws, which, if obeyed, will bring health and happiness in this present mode of being.

3. That at what is called death, he simply sheds off his outward covering, leaving forever his natural body to return to its original elements; and that this change is simply a birth to a higher life.

4. That there is a spiritual world surrounding the natural world, which is as real and tangible to spirit existence as the natural world is to natural existence; that this world is adapted to the spirit's existence as the present is to the natural body, and subject to spiritual laws.

5. That there has ever been communication between the two worlds, as the history of all nations and ages abundantly proves.

6. That modern Spiritualism demonstrates beyond the possibility of doubt the immortality of the soul, by the communion of loved ones in a variety of ways, more satisfactory than was known to the generations gone before.

Christianity never should have arrayed itself against it; nor do I believe it ever would, but for the fanaticism of some of its adherents. It was amongst the members of the Methodist church that the modern phase took its rise, and it is among the members of the churches that there are the largest number of Spiritualists; not that they believe in, or have any sympathy with, much that has been held as Spiritualism, but they believe in the doctrine of "ministering spirits," as taught in the New Testament by Jesus and the apostles. When Spiritualism throws off some of its excrescences, then, I think, the churches will see that it is in perfect harmony, not with the creeds which they have been taught, but with the great doctrine of purity taught by Christ as necessary to happiness, here and hereafter; that which we sow in this, we reap in the other state of existence.

It is thus, I believe, that Spiritualism is destined to bring these great rival forces into harmonious development, and proclaim to all that there is really no death. That which you call death is but the renewal of life—of soul life—inhabited by that primary living substance we call spirit. To the materialist it echoes knowledge; to the Christian it shouts, "faith is lost in sight;" the darkness of the past is gone; the dim twilight has disappeared, and the time has come spoken of by Jesus, when you shall see the angels ascending and descending. The day dawneth when Christianity shall put on her beautiful garments to meet the bridegroom—when science shall acknowledge the truth—and both shall shake hands with Spiritualism, and all, in sweet harmony, shout, "The Lord omnipotent reigneth," to whom be glory forever.

We are living in the most wonderful age that has ever existed on earth. The telegraph was a most wonderful discovery. Since I have been living in this city I well remember rejoicing at the success first had between Washington and Baltimore. Now we can talk all around the world by the telegraph. The telephone is more wonderful. In our school days we were taught that sound went so many feet a second. Now it goes hundreds of miles instantaneously. The phonograph is more wonderful still. It makes a record of what is said which can be repeated years afterwards, exactly as it was delivered. To the spirits we are indebted for these wonderful discoveries. The phonograph teaches us that we keep our own books, make our own history, which we carry with us through life, and by which we will be judged, and our place and state in the Spirit-world will be in harmony with the record we have made through this, our probationary state.

These are the books referred to in revelation, by which we shall be judged, and our happiness or misery awarded us, in harmony with the record we have made in our present mode of existence. We are indebted to the Spirit-world for this most wonderful demonstration of the truths of the Bible, which assures us that by our works we shall be judged or condemned. We can't afford to wrong any one, as we shall suffer more than the one we have injured. Here we have ocular demonstration by this wonderful machine, that we make our own record, which will fix our place and condition in the Spirit-world. How careful then, should we be in all that we say or do, when we know that our spiritual phonograph makes the record which we will carry with us, and by which we will be judged. Psychometry is still, if possible, more wonderful, that matter makes its record here, and gives it through those who have this gift. To Spiritualism we are indebted for all these in this wonderful age in which we live.

SAM'L WATSON.

Lewis Ralston, a Cherokee, is the first Indian to be granted citizenship under an act of Congress approved May 22, 1890.

Miss Abigail Dodge ("Gail Hamilton") teaches a Sunday-school class that meets every Sunday at Secretary Blaine's residence.

Henry George is having great success in Australia. His addresses are attended by great multitudes, and the papers give verbatim reports of them.

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A LARGE PUBLISHING HOUSE.

Without soliciting the wealthy to take "stock," or importing any one for gifts, and without any anticipation of any bequest, 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 even that 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 21, 1890.

THE SPIRIT OF ANIMALS.

As clairvoyants and spirits disagree in their testimony regarding the objective existence of the spirits of animals after death, the solution of the question, if possible, must be gained by other means, and the gate is opened wide for speculation. Really it is of little moment, compared with the great problem of our own immortality and related responsibilities. I did not introduce it for argument, but as a dependent corollary. Really, the extract quoted by Mr. Dawbarn expresses the views given me on the subject, and I can only enlarge and repeat in other words. Mr. Dawbarn's argument is from analogy and comparison. His style is vivid, and excites the reader's attention, but unfortunately the things compared are unlike. The changing forms of the kaleidoscope are beautiful, but an instrument turned by an outside force is very different from an evolution of forms, the force which pushes forward being from within.

It is true, "manhood is woefully limited by the senses," but no one knows better than Mr. Dawbarn, in his scientific moments, that the assumption that there may be beings and civilizations, without number immediately around us, is of assumption and nothing more. There is the greatest probabilities even speculatively against this: He says:

"Here is matter with its every atom in perpetual motion. These atoms are just now swinging back and forth at from twenty to eighty thousand beats in a second. Man calls the result 'tones.' He gives them names and writes them on a scale. Then comes the silence of a vast Sahara. But intelligence and force are playing with these atoms. Presently the vibrations count by thousands of millions to the second, and man once again recognizes them, but now calls them 'color,' and plays the artist as he gives life to beauty. Plenty of room in that wide gap where no human sense can roam for hosts of intelligences to evolve experiences of life impossible to man."

Possibly the atoms of matter are in motion, but this has never been proven. It is a guess. The pulsations of air at twenty to eighty thousand beats in a second is tone, but the vibrations next mentioned of thousands of millions which produce color, are not in matter, but in the light ether, a substance quite distinct. We have no right to suppose that there is a gradual increase of numbers of vibrations from sound to light. In fact we know that this cannot be. We have no right to suppose that the interval between light and heat, or

heat and electricity, is filled with waves unrecognizable to our senses. There are blank spaces even in the spectrum, between the waves of color, which are waveless. The comparison of light and sound is unfortunate, inasmuch as they are unlike, and the organs which receive them, the eye and ear are different in plan of construction. In the wide gulfs pointed out by Mr. Dawbarn, there is not the faintest indication that there are any vibrations, nor that there are any beings capable of responding, did such vibrations exist. It is simply a pleasing fancy, which may be indulged in to an unlimited extent. It has not even the quasi-support of the "fourth dimension of space," which received so much attention, and yet was not demonstrated, and which could not be to our three dimensional comprehensions.

In passing I would mention the unqualified admiration of Mr. Dawbarn for the wisdom of ants and other insects, by inference, although the matter has no relevance to this discussion. I have made special study of insects, ants, and more closely bees, which nearly approach them in instinct, and I most emphatically state my conclusions that observers have been too prone to allow their enthusiasm to dominate, and mistake appearances. I think it safe to say that nine-tenths of all that has been written about intelligence of animals is fable. Reading about bees and observing them is quite different. After twenty years' experience I must say that I never saw the least indication of intelligence or reasoning in the bees, beyond the narrow lines of their instincts. If we assist them along that line it is well, but depart from it and the swarm is lost.

To return to the main question, I cannot answer it better than by brief quotations from "Psychic Science," which attempts to cover this ground. After discussing the origin of spirit in man and its germ-growth, it takes up objections as follows:

"As the processes of life and that lower order of intelligence known as instinct are manifested in animals, identically the same as they are in man, differing in degree, and by the wonderful inter-relationship existing between all the members of the animal world, from protozoa to man, what is true of one must be true of all; it follows that if it is necessary to invoke the aid of a spirit for the explanation of the phenomena connected with man, it is equally necessary in the case of animals. Granting this, the next step is to show the absurdity of the idea that all the infinitude of beings, from the microbes to leviathans, have life beyond the evening of that brief day. The issue is fairly stated, but the claim regarded as absurd is not made. All may have a spirit, from the lowest to the highest, holding the same relations to the body in which it is gestated as the spirit of man holds to his physical form. That such be the case is a necessity. It is not, however, held, nor is it necessary that it should be, that the spirit of animals is immortal, or exist after the death of the body. They have not attained the requisite development which has been likened to an arch, which requires the finish of the keystone before the staging on which it rests can be removed, leaving the arch permanent. If the staging be removed before this is finished the entire structure falls in ruins. In man the arch is completed. Yet as the animal merges into man through intermediate forms—and the infant knows less than the perfect animal—the line of demarcation is drawn with difficulty. It is like the boundary between a hill and a valley, both meet somewhere; but no one can say where the valley begins and the hill ends. A certain degree of development is essential, below which the spirit cannot exist independent of the physical body, and above which this is possible. Anything which of necessity advocates the immortal life of animals as well as man, fails by maintaining that which may readily be proven an absurdity. For if the intelligent dog or elephant have existence in the future, so must the fish, the mollusk, the monad, even the speck of protoplasm which loses itself in inorganic matter. This has been put forth as an unanswerable objection to the immortality of the human spirit, for it was said one or the other horn of the dilemma must be taken; for as there is no break in the chain of beings, between man and animals, even to the monad, if a future life belongs to him, equally it is an inheritance of theirs; and if denied there, so must it be lost to him. In mental and spiritual attainments there is a gulf between man and the animal world, vastly broader and more profound than would be required to give him immortality." *Psychic Science*, pages 206-7.

I will quote from "Arcana of Nature," to show what the spirit author there says on the subject of immortality:

"A spirit is not necessarily immortal, but can become gradually extinguished, like a lamp burning for an indefinite time and then going out. Such is the condition of the lowest races of mankind. They exist after death, but with them there is no progress, no desire for the immortal state, and slowly, atom by atom, they are absorbed into the bosom of the universal spirit-ether, as the spirit of the animal is immediately after death."

We would here introduce the evidence of clairvoyance, but do so with the reservation which must be attached thereto. The testimony of clairvoyants is conflicting, because they can't distinguish between the objective and subjective. In other words, ideas, beliefs and fancies clothe themselves in vivid reality, and appear as tangible forms. It is impossible for the clairvoyant at times to make this distinction. I have often experienced this strange phase in moments of intense impressibility, when every thought came as living entities, presenting themselves in a series of quick flashing images. With this introduction, we present the testimony of a sensitive, while in a trance, and its value depends on the credence we give to that state. *Psychic Science*, page 208:

"He said that while in the unconscious trance, or clairvoyant state, the dying animal and dying human being were both presented to him, and he saw the same processes go forward in both. The spirit of the animal floated above the dying body like a thin cloud; and while he was expecting it to take form and identity, it dissolved and disappeared, just as a cloud would do in a summer sky. The spirit of the human being arose like a cloud, in the same man-

ner, took form and identity, and became a counterpart of the body it had left."

I have written on this subject in reply to Mr. Dawbarn's criticism, with no intention to discuss, in the usual acceptance of that word. As Spiritualists, we desire truth. It is not what any one believes or accepts as truth, but what all can accept, because clear as the sunlight. There is no harm in speculation, or giving rein at times to the fancy, but we should hold the truth demonstrated as distinct. A comparison of views in an earnest endeavor to eliminate error, and demonstrate the true, is an important means of advancement. HUDSON TUTTLE.

A Startling Fact!

THE PROGRESSIVE THINKER is now 30 weeks old, with a circulation gradually tending toward 6,000. This is a showing that no other Spiritualist paper ever made in the same length of time, and for which we feel devoutly thankful to the Spiritualists throughout the United States. THE PROGRESSIVE THINKER was inaugurated to establish the fact that a first-class Spiritualist paper can be sustained on its merits; hence it has not sought for gifts; has not begged for assistance on account of a "great strain;" has not sought to "sell stock," nor tried to get down deep into the pockets of the wealthy; nor looked longingly for bequests. It has demonstrated another important fact: that advertisements are not absolutely an essential factor in order to sustain a first-class Spiritualist paper. They, on the contrary, if crowded into THE PROGRESSIVE THINKER as in many other papers, would be an evidence of weakness instead of strength; for they would show conclusively that different avenues must be looked after to furnish an income to pay current expenses. This to us is exceedingly gratifying. With faith in Spiritualism and Spiritualists; with unbounded confidence in guardian spirits who come to us in visions and with words of cheer, and with a mountain of faith in ourselves as well, and in the "star" which has always brought us success, we have assumed this task, knowing that great good will be accomplished thereby.

People thought us eccentric because we ignored advertisements; others said the bottom would fall out of our subscription list when the "Trials" expired; others, learned in business, said we could not sustain a dollar paper with so much reading matter; "it would be impossible!" Time has proved that we were correct. Our subscription list is in a healthy condition, and our bank account is enlarging instead of diminishing, while our determination to make a favorable impression on the present age, by presenting the best thoughts extant in THE PROGRESSIVE THINKER has constantly increased. Having established the fact that advertisements play but a secondary part in the publication of a first-class Spiritualist paper, we propose at the end of the first year of THE PROGRESSIVE THINKER's existence, to issue a supplement, by the aid of which we can furnish for one dollar, as much (or even more) reading matter as any of the \$2.50 papers now in existence, and that is just what we propose to do. We shall then devote six columns to advertising, giving all who so desire, access to the same, providing their advertisements are of the right character. Our aim is not to make money; our only ambition is to reach the masses of Spiritualists with the best thoughts of the age, and scores of articles we have published were equal to those presented by the leading magazines of the country.

THE SPHERES OF LIGHT.

A Narrative of the Summer-Land.

This is a beautifully-told story, by Hudson Tuttle, of Berlin Heights, O., in which the state and condition of spiritual beings are described, and the philosophy and science of spirit existence unfolded in simple but profoundly interesting manner.

We have secured this wonderful story, which in style and thought presents spiritual inspiration at its highest tide, for the columns of THE PROGRESSIVE THINKER. It will run through ten or twelve numbers, large editions of which will be issued in anticipation of the great demand that is sure to be awakened.

We shall begin the publication of this startling narration of spirit life shortly after the conclusion of the "Postern Gate," by Emma Hardinge Britten. Spiritualists everywhere should read this wonderful narration. Our paper is within the reach of all, furnished as it is, 16 weeks on trial for 25 cents.

A Supplement.

Yes, we propose to issue one. In order to make a success of such an undertaking, we should have on our list at least 10,000 subscribers. We fully realize that such an enterprise is one of gigantic proportions, involving great expense and requiring comprehensive business experience. The *Banner of Light* tried it, and failed. We however shall make a success of it, we feel sure.

Spiritualists, do you like pluck, perseverance, independence of spirit and enterprise? And do you wish to see a paper devoted to Spiritualism, and which combines CHEAPNESS and EXCELLENCE, succeed? If you are really a Spiritualist, with the least spirituality, you will say most emphatically "Yes!" Then aid us to the extent at least, of 14 cents per week. We will send you the paper 16 weeks on trial for 25 cents.

Mrs. E. Cutler, test medium and psychometric reader, can be addressed now at Eden Postoffice, Parkland, Bucks Co., Pa.

G. A. Goodman, of Colfax, Iowa, writes: "I can say that the Cause is prospering, and all true Spiritualists can see the great amount of good your paper must do throughout the land."

OUR ATTRACTIONS.

A Rare Intellectual Feast in Store.

OUR READERS BROUGHT IN CONTACT WITH THE LEADING MINDS OF THE COUNTRY.

We take especial pleasure in stating that we have made arrangements whereby we can bring the readers of THE PROGRESSIVE THINKER in contact with the leading minds of the age, through the instrumentality of a series of addresses, sermons or essays on subjects of great interest to every reflective mind. The phenomenal success of THE PROGRESSIVE THINKER, and the hearty good will and enthusiasm with which it has been received, make it a fit receptacle for the best thoughts, and an excellent agent for the enlightenment of the world on subjects of paramount importance. Being devoted to Spiritualism, its phenomena and philosophy, it should be in every Spiritualist's family in the United States. The following named persons, eminent as lecturers, authors or seers, will appear in our Rostrom at the date mentioned:

June 28,
CHAS. W. HIDDEN, M. D.
July 5, HUDSON TUTTLE.
July 19, A. M. GRIFFIN.
Aug. 2, REV. T. W. WOODROW.
August 16, J. O. BARRETT.
August 30, HON. SIDNEY DEAN.
September 13, J. D. BUCK, M. D.
Sept. 27, WILLIS F. WHITEHEAD.
October 11, PROF. J. R. BUCHANAN.
October 25, A. B. FRENCH.
Nov. 8, ELDER GILES B. AVERY.
Nov. 22, MRS. EMMA ROOD TUTTLE.
Dec. 6, MRS. H. S. LAKE.
December 20, J. C. JACKSON.
Jan. 3, 1891, ERVIN A. RICE.
Jan. 17, BENJAMIN F. LEE, President of the Mantua Association of Spiritualists.
Jan. 31, MRS. SARAH C. ITTNER.

Lyman C. Howe, whose name and date was announced for our Rostrom, will appear with an address later on. Ill health prevented him from meeting his engagement at the time given.

Other eminent names will be added from time to time to the list.

Invaluable.

Read this paper carefully and critically from beginning to end. That grand old patriarch, Rev. Samuel Watson, gives his experiences, and they are fraught with deep interest. No nobler soul living on this earth at the present time than he is. He is ripe for the harvest, and at no distant day he will cross the Celestial River and meet with a reception that will make his soul rejoice. Richard B. Westbrook, President of the American Secular Union, and eminent as a reformer, and comprehensive as a thinker, presents some astounding figures! For this arduous task Mr. Westbrook is entitled to the thanks of every one who will read this paper. Under the head of the "Serpent's Trail" are some facts presented that concern every true Spiritualist and patriot. Then follows "The Voyage of Life," illustrating the character of the currency of spirit life; "The Postern Gate," by that eminent English lady, Emma Hardinge-Britten; "Presuming," by that noble woman, Emma Rood Tuttle; "Cassadaga Picnic," by that veteran worker, Lyman C. Howe; "The Spirit of Animals," by that versatile writer and author, Hudson Tuttle; a Challenge by Miss L. S. Bangs, the excellent slate-writing medium. Other items of interest follow. An edition of 13,000 will be issued this week. The paper will be read by at least 50,000 persons. The data furnished will prove invaluable to every Spiritualist.

Spiritualists, aid us! Not by gifts; not by bequests; not even by going down, deep down in your pocket books; the few cents required for a trial subscription can be easily obtained, and without any sacrifice whatever on your part. Our paper, combining CHEAPNESS and EXCELLENCE, should be in every family in the United States.

Prof. Geo. P. Rudolph.

Prof. Geo. P. Rudolph, Ex-Priest, of Clyde, Ohio, is capable of doing a grand work for the cause of truth. His lectures in any Spiritualist society or Spiritualist camp meeting would afford a change fraught with great advantage to every thinking mind. His course of three lectures embraces the following subjects:

I. "Romanism the Foe of American Liberty."
II. "Why I Left the Romish Priesthood."
III. "Are we going to Canossa? or The Present Attitude of Romanism Towards the United States."

Mr. Rudolph expects to lecture at Peoria, Ill., at no distant day. Other places on the route can secure his services. Address him at Clyde, Ohio.



Krishna Upon the Head of the Serpent. The above cat has a deep significance. It stood forth at the head of that admi-

nable 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.

Sample Copies.

If you receive a sample copy of THE PROGRESSIVE THINKER, it is intended to do missionary work. Read it carefully and critically, and then pass it to your nearest Spiritualist friend, and when he reads it, he will pass it on. Passed from one to another, it will do most effective work. Each sample copy, if judiciously used, will secure from one to ten trial subscribers. Try it. Who so poor that they can not aid the good work by subscribing at least for 16 weeks, costing only 25 cents, only about 14 cents per copy.

A General Survey.

The Spiritualistic Field—its Workers, Doings, etc.

Bishop A. Beals has closed his lecture at Eau Claire, Wis., June 8. June 15 he occupied the rostrum at Sheboygan Falls, Wis.

The Spiritualist Association of Southwestern Michigan will meet in Quarterly Convention at Lake Cora on Sunday, June 22, 1890. Speakers engaged: Mrs. R. Shepherd Lillie, of Boston, formerly of Michigan, and Mrs. E. C. Woodruff, of South Haven. Mrs. Lillie has become a great favorite among all classes of liberal people. She is said to be second to no speaker on the Spiritualist rostrum. Her services have been secured by a great effort and heavy expense. She will also speak at the Opera House in Paw Paw, Sunday evening, at 7:30. Lawton people will be returned after the lecture by special train. Music by a competent choir. The Harris twin sisters and Prof. A. J. Davis have been invited. Order of exercises: Speaking at 10:30 A. M., and 2:30 P. M. People who are not prepared with lunch baskets will be fed at a lunch counter. Hot tea and coffee at moderate prices. A beautiful steamer, with plenty of small craft, are among the attractions. Stabling and feed for horses can be obtained. A large hall can be used in case of rain. To defray expenses, a fee of ten cents for each person will be taken at the gate. The Chicago friends wishing to hear Mrs. R. S. Lillie can take boat Saturday evening for South Haven, and reach Lake Cora by special train, returning in time to take Sunday evening boat home. Railroad fare for round trip, including admittance to the ground, is 90 cents.

J. H. Randall is engaged to speak on Nationalism and Spiritualism at Sioux, City, Ia., June 21 and 22nd, and will enter into engagements wherever desired. Address him at 229 Honore St., Chicago, Ill.

Fred A. Heath, the blind medium, has letters from the following places with no name signed. If the parties will send their names the readings will be forwarded. One is from McMinnville, Oregon, and one from Mount Vernon, Oregon, having a special delivery stamp on it; one from Madison, Wis., and one from St. Johnsbury, Vt., returned to him, the name not bring written plainly.

J. W. Colville will occupy the rostrum at Adelphi Hall, N. Y., June 22 and 29, and July 6 and 13.

The People's Spiritual Society met at its hall, 93 S. Peoria street, June 8, at the usual hour. A fine audience was in attendance. Mrs. DeWolf opened the meeting, taking for her subject, "What Good has Spiritualism done?" which was very ably handled. She was followed by Mrs. Hodge. Dr. Phillips sang one of his beautiful songs. Mrs. Hopkins, of Iowa, recited "A Hundred Years Hence." Mrs. Dr. Scott, of this city, made a few remarks. Dr. Phillips gave some fine tests, and so did Mrs. Hanson. All present went away with beaming faces. Many received tests that were very convincing proof of the spiritual existence of their departed loved ones.

An order for a Psychograph comes to hand with \$1 enclosed, and without name or post office address. On the envelope we see only Pittsburgh. When the writer sends his name and address the Psychograph will be forwarded.

S. T. Durkee, of Portland, Or., writes: "THE PROGRESSIVE THINKER is improving in value and interest with each number, and is considered here the best spiritual paper published."

Mrs. Maria Hagley, of Galien, Mich., writes: "The people of Galien, Mich., have been highly entertained the past week by Mrs. Carrie Firth, clairvoyant and test medium, of Coldwater, Mich. She has delivered a course of five lectures, very interesting and profitable, to an appreciative and large audience." Mrs. Firth will be at Orion Lake, Mich., from June 14th to the 20th, and at Marengo, Ohio, from June 21 to the 29th.

Lyman C. Howe speaks at Eddyville, N. Y., June 22nd; at Mantua, Ohio, July 24 to 27, Cassadaga Lake Camp meeting, July 29, to Aug. 3, inclusive. Clinton, Iowa, Aug. 10th to 18th inclusive. He is free for last week of August, and all of September and October.

George W. Walrond, trance lecturer and clairvoyant, has taken a house at 208 Georgia St., Buffalo, N. Y. He intends to locate permanently in Buffalo.

Ed. A. Pierson writes as follows from Lake View, Mich.: "I have been at this beautiful village on the shore of one of the prettiest lakes in Michigan, about three weeks, hard at work refitting a hotel here. I find many Spiritualists here. The Free Methodists have beautiful camp-meeting grounds here leased for ten years. We have no camp-meeting ground in this part of Michigan, although we have many progressive thinkers, and if we could have meetings and speakers here, would soon have many more. I think this the best location for a camp-meeting of any in Northern Michigan, and easy of access, excellent water, and delightful grounds near the lake."

Mr. Nickerson writes from New Bedford, Mass., as follows: "Mrs. C. F. Farns Allyn spoke for us yesterday, and she held the people spellbound for two hours at a time. Mrs. Jennie Leys speaks for us on Sunday, 15th, which closes our meetings until fall."

W. C. Hodge and Dr. J. C. Phillips attended the meeting at Crown Point, Ind., held last Friday, Saturday and Sunday.

The address for the next two weeks, of A. W. S. Rothermel the medium, will be at 8 Columbia Ave., Rochester, N. Y. He is doing a good work there.

NOTES FROM CALIFORNIA.

I have been lecturing in San Bernardino, Cal., for three Sundays, and am to remain there for three Sundays more. My audiences are increasing, and good harmonious meetings have been the result. I came here to Riverside for evening services Sundays, and have held my meetings in the parlors of Dr. Jennie Williams, and shall continue to hold them as long as I remain in this section of the country.

Last Sunday I started a lyceum in San Bernardino, which was a success; it meets in the morning at 10:30. Last week I visited Santa Anna, and was made welcome by our brother, Dr. Edson Smith, who did all that he possibly could to make the meeting a success; but those who live in that section of the country do not seem at all interested in meetings, outside of the faithful few. There are quite a good many Spiritualists scattered all through this country, but they are simply doing nothing, as they have no organizations, nor are they so situated as to carry on effective work. I trust in the future there will be a better state of affairs, and that our friends will wake up to the issues of the day. Here in San Bernardino the society owns its hall.

I like California very much; its sunny days and lovely nights. One can sleep here at night just as well in the summer as in winter, and have the same amount of clothes over him. I shall give my impressions of the State in another letter. Trusting your many readers may be inspired to do a grand work in educating the people up to a lofty conception of spiritual light and knowledge, I am as ever your well wisher in the cause of truth.

G. H. BROOKS.

San Bernardino, Cal., box 802.

FROM THE FIELD.

After a few days at home, during the time assisting one Sunday at the service of the People's Society in Chicago, which has been so long and pleasantly managed by Brother Gustavus Jennifer, I again struck out for the West, and on June 7, I arrived and was kindly received at the home of Mr. and Mrs. Egbert and their ten children in North McGregor, Ia. To look upon this little hamlet among the hills is enough to give any soul a new inspiration. The homes of those living here, who are nearly all employees of the C. M. & St. Paul Ry. Co., are scattered here and there in little nothings among the hills and bluffs. These little homes contain people who think—people who are pleasant to each other. We found two blacksmiths, a machinist, a flagman and switch tender, a telegraph operator and timekeeper, good sturdy odd-jobber, firemen, engineers and train men, had formed a society, in which the united will and action is to build it up and make everybody in the community feel the exalted and life-satisfying teachings of Spiritualism. The community is a small one, but nature is so full and lavish of her beauty and her forms of rocky hills, sloping winding valleys richly covered with foliage, with here and there a carved opening, suggests so much of peace, goodness, plenty and satisfaction it is no wonder that so many of the people there feel that communion with invisible spiritual beings is a reality.

Some years ago H. B. Allen, the medium for physical manifestations, stopped at North McGregor a few days, and several who attended his seances received such tests of spirit power that they have felt that there was no religion, philosophy, science or metaphysics worthy of consideration that did not contain Spiritualism; and they organized a society of which Mr. Egbert is President and Mrs. Geo. Ramsey, secretary. Through the work and expenses incurred by this society the writer lectured in the Opera House at McGregor Saturday night, June 7, and on Sunday June 8, he lectured twice, and Monday June 9th, once in the school house at North McGregor. The lectures were well attended, not only by Spiritualists but by Methodists, Catholics and others, and made so good an impression that the writer has a standing invitation to come again soon and give them more teachings of the same kind. They are a nice progressive set of people and they think generally that THE PROGRESSIVE THINKER is the best Spiritualist paper in the field.

Leaving North McGregor, we reached the home of J. W. Bangs on a beautiful situated farm in Dows, Wright Co., Ia. Mr. and Mrs. Bangs have lived here many years and are widely known as being outspoken Spiritualists. Mrs. Bangs has been a medium for many years and at one time was controlled to deliver lectures that were of a very superior and instructive character. She has been an invalid for several years patiently waiting on the boatman to bear her into the new life. There has never been any public work done here in the interest of Spiritualism, but one very noticeable thing about the community is that many of the settlers when they have lost friends by death they seek out Mr. Bangs and his wife, anxious to learn if the departed can return, and to get messages from them. It not unfrequently occurs that she gets messages from the departed with orders to send them and sometimes to hold them as they will be called for, and they invariably are proved correct in every particular.

June 11 the parlors of Mrs. Bangs were filled with people notwithstanding wet and threatening weather, and the writer delivered a lecture which has awakened an interest, and in the near future a course of lectures will be wanted by these people. Mr. Bangs is an enthusiastic worker for THE PROGRESSIVE THINKER, and thinks it a number one paper, he will do all in his power to extend its circulation and usefulness.

J. H. RANDALL.

DANGER SIGNALS!



ROMAN CATHOLICISM. GOD IN THE CONSTITUTION. MEDICAL LEGISLATION. CREEDS IN THE PUBLIC SCHOOLS, ETC.

CHURCH TAXATION.

Astounding Figures which Give Plain Facts.

STARTLING SHOWING BY AN EMINENT THINKER

It is very difficult to obtain reliable statistics on this subject. In the census of 1880 no returns for churches, schools, cemeteries, and other similar institutions were made. However, there are known to be over one hundred thousand (100,000) church buildings in the United States enjoying entire exemption from taxation. This exempt property is valued at not less than fourteen hundred millions of dollars (\$1,400,000,000). President Grant, in his message to Congress in 1875, gives us the key to this subject. He says:

"In connection with this important question, I would also call your attention to the importance of correcting an evil, that, if permitted to continue, will probably lead to great trouble in our land before the close of the nineteenth century. It is the acquisition of vast amounts of untaxed church property. In 1850, I believe, the church property of the United States, which paid no tax, municipal or State, amounted to eighty-seven millions of dollars \$87,000,000. In 1860 the amount had doubled. In 1870 it was \$354,483,587. By 1900, without a check, it is safe to say, this property will reach a sum exceeding \$3,000,000,000. So vast a sum, receiving all the protection and benefits of government, without bearing its proportion of the burdens and expenses of the same, will not be looked upon acquiescently by those who have to pay the taxes. In a growing country, where real estate enhances so rapidly with time as in the United States, there is scarcely a limit to the wealth that may be acquired by corporations, religious or otherwise, if allowed to retain real estate without taxation. The contemplation of so vast a property as here alluded to, without taxation, may lead to sequestration without constitutional authority, and through blood. I would suggest the taxation of all property equally."

A sum which, by doubling every decade, had reached in 1900 three thousand millions of dollars (\$3,000,000,000) would have reached in 1890 fifteen hundred millions of dollars (\$1,500,000,000). We have upon this supposition, figures which, at 2 per cent. taxation, would yield the State governments the sum of thirty million dollars (\$30,000,000) annually. Then it should be kept in mind that church property is always estimated far below its real value. The church buildings of the Protestant Episcopal Church in New York city alone, exclusive of hospitals and other charitable institutions, in 1886, are estimated at nine million three hundred and nineteen thousand dollars (\$9,319,000); whereas, it has recently been shown by Louis N. Megargee, a well-known journalist, that this does not cover the exempt property of Trinity Church corporation alone! The Roman Catholic churches are put down at nine million four hundred and seventy-nine thousand dollars (\$9,479,000); yet the Cathedral on fifth avenue cost more than two millions of dollars (\$2,000,000). A similar false estimate is made on the Presbyterian, Baptist and Methodist churches.

At this rate the church property in the United States exempt from taxation to-day (1890) does not now fall far short of three thousand millions of dollars (\$3,000,000,000); and, if we take into account cemeteries, private schools, hospitals, and other so-called charitable institutions, the amount would probably reach five thousand millions of dollars (\$5,000,000,000).

These, of course, are mere estimates, and should be so taken.

Besides exemption from ordinary taxation, a custom of direct appropriations for church purposes has largely prevailed, notably in the city of New York.

"In 1880, Dexter A. Hawkins, Esq., of the New York bar, published a pamphlet entitled 'The Roman Catholic Church in New York City, and the Public Money and Public Property of the People.' In this pamphlet, the author showed that 'the Roman Catholic Church has obtained from the city donations of real estate to the amount of \$8,500,000; and that in eleven years the same church 'has received from the public treasury \$6,043,626.45. It received, in 1878, \$710,350.98; in 1879, \$603,616.29.' These figures remain undisputed." (Remember that this refers to New York alone. Let the reader make his calculation for the whole United States on this basis.) "The church is still drawing annually from the public treasury over \$700,000. In the five years elapsing since 1880, this has amounted to \$3,500,000. Added to the \$9,500,000 previously obtained, we have (exclusive of accrued interest) the enormous total of \$13,000,000, which the Catholic church now owes to New York. This city contains, upon a moderate estimate, 1,300,000 population. Therefore, were the Catholic church in New York city to refund to her citizens the money illegally obtained since 1869 (drawn by taxation from Christian and un-believer alike) every man, woman, and child in the metropolis would be made ten dollars better off. Or, distribute it throughout the State, with its 5,000,000 inhabitants, and the quotient would be \$2.60 per capita."

Can any honest person who is not a Roman Catholic admit for a moment that this wholesale public robbery is justifiable because of the (so-called) 'moral influence' of the Catholic church? Should any be thus deluded through a lack of information on the subject, let them recollect that a recent investigation of sixty-six prisons in the United States and Canada showed that out of 44,934 persons confined in those institutions, 16,431 were Roman Catholics, or more than one-third of the total number, while the total number of Roman Catholics in the two countries is probably less than one-sixth of the population. That is to say, in a community evenly divided religiously, the Catholics would commit two-thirds of the crime.

"But are the Protestants guiltless in the same direction? There are in New York some twenty-one Protestant sectarian institutions, supported by appropriations from the public treasury averaging from \$2,000 to \$100,000 per annum. There are also a dozen or more Protestant churches standing upon land donated by the city. The value of this land is about \$3,000,000. To maintain the Protestant institutions of the city, some \$350,000 is annually donated from the public treasury. In sixteen years, which is the time we have applied to the Roman Catholic church, this annual donation would amount, (exclusive of accrued interest) to \$5,600,000. Let us then sum up, and see how much the Christian church owes the people of New York:

Roman Catholic Church:
Donations of real estate from 1869 to 1879..... \$8,500,000
Donations from the public treasury during same period..... 6,043,626
Donation of \$700,000 per annum since 1879..... 3,500,000
Protestant Churches:
Donations of real estate..... 3,000,000
Appropriations from treasury since 1869..... 5,600,000
Exemption of property of both organizations from taxation—1869..... 2,527,644
Total..... \$24,171,370

"Twenty-four million one hundred and seventy-one thousand two hundred and seventy dollars! If a law had been enacted January 1st, 1885, that the church should repay to the people of New York what it had unjustly received from them, and that its property for the ensuing year should be taxed, the above is, approximately, the amount that would be necessary to liquidate the indebtedness of this voracious pauper."

But if the churches are to be helped by the State, why not do it directly, by appropriation? This would be the fair way of giving aid and comfort to the church; but it would open the eyes of the people to the enormity of the imposition. The Constitution of the United States and the Constitutions of the various States never contemplated such injustice. The third section of the Bill of Rights provides that "no man can of right be compelled to attend, erect, or support any place of worship, or to maintain any ministry against his consent." But the exemption of church property from taxation virtually compels tax payers to contribute to the support, against their consent, of all places of religious worship so exempt. True, this is done indirectly; but the result is the same as if the tax-payer were compelled by direct legislation to assist churches with which he may have no sympathy, and whose dogmas he may abhor. He is compelled to contribute to church support just as much as his own tax is increased in consequence of the exemption of church property from taxation.

Our present laws exempting certain property from taxation are unjust and oppressive, and should be repealed. They impose a tax on the many for the benefit of the few, and practically, in some instances, on the poor for the benefit of the rich, as in the case of wealthy churches which the poor rarely attend.

The Rev. Dr. Wayland, in his *Political Economy*, well says:

"All that religious societies have a right to ask of the civil government is the same privileges for transacting their own affairs which societies of every other sort possess. This they have a right to demand, not because they are religious societies, but because the exercise of religion is an innocent mode of pursuing happiness. If it happen accidentally that others are benefited, it does not follow that they are obliged to pay for this benefit. It cannot be proved that the Christian religion needs the support of civil government, since it has existed and flourished when entirely deprived of this support."

If the old American axiom be true, that 'where there is no representation there should be no taxation,' it is equally true that property exempted from taxation is not entitled to protection. As has been shown, tax-payers are not only 'compelled' to 'support' institutions and societies which pay not a dime toward the maintenance of municipal and State authorities for preserving life and property; but these tax-payers are liable to a further special tax to reimburse exempt property holders for property destroyed or injured by a mob or riot. We have had many examples of this kind. In Philadelphia and elsewhere, churches have been destroyed by riot or mob, and the city or State has had to pay for them.

Let not the fact be overlooked that tax exemption is equivalent to direct appropriation.

Having these facts before us, let us now make a few common sense

1. The exemption of churches from regular taxation is in violation of every principle of equality and justice, and is an evident disregard of the most obvious obligations of public morality.

2. The church does not render an equivalent for this exemption. Two-thirds of the people do not regularly attend any church, and they should not be taxed to pay for the other third. Moreover, those who attend the churches are, for the most part, of that educated and refined class who do not need any special moral restraint to secure the observance of law.

3. It creates a prejudice against the church, and drives the masses into an attitude of antagonism, because of the huge injustice of the church's increasing their personal taxes and receiving favors to which it has not the shadow of a claim.

4. It detracts from the glory and independence of true religion to be a pauper and a leech upon the State; and all honorable persons should be ashamed to imply that the church needs this favor from the State, even if an incidental service be rendered.

5. The people are in duty bound to carefully consider whether any given appropriation of the public money is wisely made; but, as exemption from taxation is the same as appropriation, they have no opportunity to judge and act in this matter.

6. The taxation of church property would make very little difference to church-goers, as they are already mainly tax-payers, and what is saved to the church by exemption is added to the duplicate of personal taxation.

7. A system of mendicancy is encouraged by the exemption of convents and similar institutions, where the vow of poverty is taken, and convent expenses are paid by the proceeds of beggary.

8. The same reasons can be given for the exemption of many other kinds of property from taxation, that are given for the exemption of church property; and if these additional exemptions were allowed, the State would become bankrupt, and sequestration and revolution would be the result.

9. Why should the church assume the character of a beggar, asking remission of taxes, instead of paying its full share of the cost of protection and defense, and thus rendering unto Caesar that which rightfully belongs to Caesar?

10. We do not attack the rights of the church when we insist upon the just taxation of its property; but we champion the rights of the people, in claiming that all property, except that belonging to the State, shall be equally liable to taxation.

11. In new countries there may have been some excuse for encouraging the building of churches by exempting them from taxation; but this policy does not apply to our large towns and cities. The most valuable property on our principal streets is owned by the churches, Catholic and Protestant alike, which pay no taxes. This is manifest injustice, if not downright dishonesty.

12. The people are ready for the just policy of taxing church property in common with other property.

The *New York Evening Post*, while conducted by William Cullen Bryant, said:

"The *Evening Post* has long been of the opinion that the American theory of a self-supporting church ought to be carried out to its full and legitimate conclusion, and that the separation of the Church and State ought to be complete. It should include the total discontinuance of contributions of public money, direct or indirect, to the support of any religious establishment. We have never been able to see the slightest difference in principle between the appropriation of a certain sum of money raised by tax to a particular church, and a release of that church from a tax on its property to the same amount. The cost of the act in either case falls upon the tax-payers generally."

James A. Garfield said in Congress, June 22, 1874:

"The divorce between Church and State ought to be absolute. It ought to be so absolute that no church property anywhere in any state, or in the nation, should be exempt from equal taxation; for, if you exempt the property of any church organization, to that extent you impose a tax upon the whole community."

The old Democratic party, true to the principles of Thomas Jefferson, declared in its National Conventions of 1876, 1880, and 1884, against everything looking to a virtual union of Church and State; and the Republican party has explicitly and repeatedly done the same thing. Will not our statesmen of all political parties examine the subject of impartial taxation, and promptly wipe out the public wrong of the exemption of church property from equal taxation with other property? It will be found that many leading church members are in favor of this reform; and if it be boldly adopted by our Legislatures, the people will sustain them.

RICHARD B. WESTBROOK, President of the American Secular Union.

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THE SERPENTS TRAIL.

The Catholics and Lutherans United in Endeavoring to Destroy our Common Schools.

Galileo and Infallibility.

In this State and Wisconsin the trail of the Serpent represented by Catholics and Lutherans, can be plainly discerned. It is endeavoring to sweep out of existence the free schools, and introduce in their place those wherein a sectarian religion shall be taught, and those branches relating to the practical affairs of life, be sadly neglected. On this now much discussed subject Rev. Howard Crosby, one of the strictest Presbyterians, as well as one of the ablest and most logical reasoners in that or any other denomination, says:

"We have got into an educational craze in this matter, and the way to get out of it is to limit the work of the State to what it belongs. We should no more expect to teach religion in the public schools than to teach it in a mechanic's institute for the learning of technical trade. We have many excellent organizations for benevolent work that are not concerned with the subject of religion. Are their benevolent institutions atheistic or irreligious? I believe it is not the business of the State to teach religion. It is the business of the church. Before the State can teach religion it must get a little religion itself. Of course, if we are to have religion taught by the State in this Democratic country, we shall have it taught by the local government. What kind of religion shall we get from the aldermen? The moment we go one step beyond what is the proper limit of the public school, that moment we give each sect a right to claim that its dogma shall be taught. The only safe way is not to teach any. We invite the people of all creeds and nationalities here, and we have no right to tax them to propagate our religious notions. It is not true that there is no difference between religion and morality. I say there is a practical difference. It is, for instance, a moral teaching to teach that there are three sins against man, namely, violence, falsehood, and uncleanness. To teach children that these are wrong will not offend anyone. We cannot go further without teaching religion. But we can go that far without offending anyone in his religion. The State has no right to go further than to teach the simplest branches of education. When we limit public education to that, we shall solve the problem which has been agitating and is agitating us and will continue to agitate us. We must learn that in our public schools we must recognize the rights of all."

GALILEO AND INFALLIBILITY.

That the Roman Church would prove as intolerant in the future, as in the past, is evident. One success will make it bolder, and lead to others. If it succeed in destroying our present school system, the people then will be compelled to raise "danger signals" everywhere, or else be defeated in every aim to benefit humanity. A chapter of the past record of this church, shows the spirit that animates it now. *Le Citoyen Franco-Américain* gives the following:

"There is no evidence to prove that the popes endeavored to repress the excesses of the Inquisition in Italy. There are several authenticated cases of capital punishment which occurred in the papal dominions where the Roman congregations exercised their chief authority. Many Protestants thrown in prison by Paul III., were executed at the command of Julius III. Paul IV was not of very amiable disposition. As soon as the news of his death was known in Rome, in 1559, the people assembled together, liberated the prisoners of the Inquisition, and, breaking down the statue which that pope had erected to himself, they threw the pieces in the Tiber. A similar order of things was carried on under Pius V. (Cf. Mezerai; Histoire Generale d'Espagne.) Encarnas, a Spaniard by birth, was burned at Rome in 1546, for being a Protestant. Domenico Casablanca suffered the same penalty about the same time. Godfredo Varoglia, a distinguished member of the Capuchins, was executed at Turin the 29th of March, 1558 for a crime similar to Encarnas. Faventino Fannio, a native of Fenza, was strangled at Ferrara in 1550, and his body burned by order of Julius III.

"The same year, Dominic of Basana was hanged at Placentia, for having preached against the Catholic faith. The 24th of November, 1551, Golozius Treclus was burned by the Inquisition. Dr. John Molius, a gray friar, and a certain weaver of Perugia, were hanged at Rome in 1555. Francis Gamba was strangled at Camio in 1554. John Aloisius, a Protestant teacher, went to preach in Calabria, was carried to Rome and burned by order of the pope. At Messina, James Boelius was burned for a similar offense. Ludavico Paschali, guilty of the same crime, was strangled the 9th of September, 1540, in the court of the Castle of St. Angelo, in presence of Pius IV. Pietro Carnesecchi, for several years a secretary of Clement VII., became a heretic, and was beheaded at Rome the 3d of October, 1567. Admo Paleario, in 1570, and Bartolomeo Bartocelo, in 1567, were hanged at Rome as heretics. During the last part of the XVI century, the prisons of the Inquisition in Italy were filled with persons accused of heresy. These few instances, taken from good authorities, show that there was an intimate relation between the popes and the Inquisition.

"The penal code of the Inquisition was not particularly merciful. Pope Innocent IV, in his bull *Ad extirpanda*, commands the magistrates to torment heretics; but afterwards, the Inquisitors themselves had that power. When the victims died in the tortures, the tormentors were responsible for it. They had, however, the power to absolve each other. Marsilius mentions fourteen kinds of tortures, and invented a new one himself: the privation of sleep. Liguori approves of the torture. When heretics were punished, those who took part in the ceremony, received an indulgence of three years, the witnesses, one of forty days. To those who denounced heretics, the pope granted one of three years also. The son was compelled to denounce his father and vice-versa. And so for the husband and

wife, the brother and the sister: 'Filius tenetur denunciare patrem hereticum, et pater hereticum filium, etiam si non dogmatizet et a fortiori ad id tenetur uxor maritus, frater, soror, et alii conjuncti.' (Cf. Father Suarez, S. J.—*De Fide*, Disputatio 20). The constitutions of Boniface VIII., Urban IV., and Alexander IV., declare heretic the secular powers who do not help the Inquisition. Father Stephen Fagunday, S. J., says that Catholic children may accuse their fathers of heresy, knowing that they will be burned for that. Tolet agrees with the same opinion. Children can also refuse food to their parents, and if these try to make them become heretics, the children can kill them. In all important cases, the pope was consulted. (Cf. Director, Inq. and Discuss, del Proyecto de decret. Salto et tribun. de la Inq.) The 22d of February, 1813, at the Cortes of Spain, the Inquisition was forever abolished as incompatible with the constitution ('El Tribunal de la Inquisicion es incompatible con la constitucion'—Decreto, cap I. Art. 1). This decree brought an end to the power of a tribunal which has always been an ecclesiastical institution the center of which was at Rome."

The identical spirit that led to the above atrocities, abominations and cruelties is manifested to-day by Catholics, and they would strangle our glorious common school system, if they could; in fact, they are trying to do so in Wisconsin as well as in this State, and it behooves every Spiritualist to be on the alert, and raise Danger Signals in their midst.



THE VOYAGE OF LIFE.

To What Port are You Tending?

I
Each one, whether residing in a humble cottage, a log hut, or a palatial dwelling, is merely sojourning on earth for a very brief period. The pauper, whose life is one agonizing struggle, and whose thought constantly is how to provide for the present, and the millionaire whose energies are directed to the preservation of what he possesses, and that which he desires to accumulate, present the two extremes of modern life! Between those two extremes are the members of the various grades and conditions of society,—all of them struggling in various capacities to make the Voyage of Life not only a success but pleasant also. To some the sky of their existence is always clear and bright, and the face of nature wreathed with smiles of gladness and joy; to others there are nothing but dark portentous clouds that constantly overshadow them, and their life is one continual struggle with the obstacles that obstruct their pathway.

In this Voyage of Life there are many pathetic scenes. In that craft which is sweeping along so rapidly, there is a stage, and all the world are actors thereon. The play is real; anger and deadly hatred is manifested on the part of some and seen as plainly as the red face of the morning sun. Love, angelic love, nestles in many hearts, and the fond caress and affectionate kiss are not made in mockery. The murder, the theft, the betrayal, the births and deaths, are all real. Wars and revolutions are not myths there, and the avenging hands of tyrants and oppressors fall like a tempest on innocent hearts. What scenes of tumult greet the vision on all sides.

The Voyage of Life is not without its thrilling episodes. A little boy with tangled locks and shabby dress and his little barefooted sister stood by the side of a mound of earth. Once they were tenderly taught childish prayers,—such as only can be uttered by the sweet lips of a mother, and they still lingered within their minds like sweet incense from heaven. It was in the dusk of a summer evening, the midway station between the brightness of day and the sombre hues of night. These children had felt the genial presence of a mother, and their young souls baptized in the aroma of her love—a baptism purer, holier, more angelic and God-like than that of the churches, and possessing more saving qualities. A mother's Baptism of Love, sealed with kisses and caresses, never loses its benign effects. Their parents had been wrecked on the Voyage of Life, and the mother there reposed in an unmarked grave, by which her desolate children stood. Her little boy held in his hand a slate on which were written in a plain hand, the name of his mother, and date of death, and that was to be her only tombstone. When placed at the head of the grave those two children kneeled, and the little boy repeated the prayer that their angel mother had taught them. It was a simple prayer; but full of tender pathos and love, and it ascended as near the throne of God, and was listened to by angels with as much interest as any prayer ever uttered by any minister of the gospel in Chicago.

Those two children had just commenced the Voyage of Life, the survivors of a wrecked family, and the simple "tombstone" they carried to their mother's grave, to mark her final resting place, was more beautiful to them than the towering monuments of marble resting on the burial place of a General distinguished in war.

II
In the Voyage of Life wrecks are constantly being made; occasionally one is averted by the intercession of angels, who stay the contemplated ship. An old man had on one occasion gotten into an altercation with Mrs. Samuels, the mother of Jesse James, the highwayman, and he told her in the heat of passion, that she

lied! Jesse, learning of the fact, came to avenge what he considered as an insult. At the sight of this bad, reckless man, he turned deadly pale. Riding close to him, Jesse said: "Did you know that I would kill you for the language you used toward my mother? If you have anything to say do it quickly, for you have only a short time to live."

The agonized wife and mother begged Jesse not to kill her husband, but she with an awful oath was driven back into the house, weeping bitterly at the impending ruin that awaited her family. Turning then to her husband he said: "Get down on your knees and ask forgiveness for your sins before I kill you!"

Dripping instantly on his knees this man prayed with an earnestness and pathos that seemingly would touch a heart of stone. With his voice tremulous with emotion, tears streaming down his features, his face pale as death, and his agonized soul tortured with the thoughts that he must soon leave his family a wreck on the Voyage of Life, on a bleak dreary coast, wretched and half-starved, he uttered a prayer so full of tender sympathy for his wife and children that it must have reverberated in Courts of Heaven, and brought to his assistance angel hosts. In heart-rendering tones he beseeched the Almighty to take care of his wife and children, so soon to be adrift without the care of a husband and father. Every word he uttered as it ascended heavenward was baptized with the tears wrung from his sorrowing soul. The Voyage of his life was nearly ended, as he thought, and as he uttered the last words of his prayer, he covered his eyes with his hands and awaited the expectant shot. The prayer, however, had saved him. Under its bening influence the stern, reckless, desperado relented, and addressing the still kneeling man he said: "I ought to kill you, but for the sake of your wife, I will give you six hours to get out of this country! Be quick before I change my mind!" And then it is said that the reprieved man rose to his feet and poured out such a touching volume of thankful gratitude that a gentleman present was moved to tears, and he wept like a child. Jesse, apparently stern and unmoved, listened until he was through, and then motioned him away, gathered up the lines of his bridle and disappeared in the field. The man hastened into his house, and the joyful meeting with his wife upon the threshold of the door was an occasion never to be forgotten.

III

In the Voyage of Life, moving ever on, are numberless sad hearts, so tethered, so situated that a "living death" is their lot. No sunshine of love—everything blasted! Walter Watson was sentenced to be hung. His poor wife with a babe in her arms beseeched the Governor in his behalf, and failing there, she ascended the scaffold, clasped the murderer's hand in her own, tenderly caressed it, and then fell convulsively sobbing on his shoulder. What a scene, a tender-hearted wife saying to the clergyman who would have hindered her from mounting the scaffold: "When I was married, I promised to cling to my husband, for better or for worse, and I am going to keep my promise so far as God will let me."

Thus it is in the Voyage of Life. It is not pleasant to all. To some it is one continual storm!—one continual dashing of the maddened waters!—one continual blowing of the angry winds! The sun only shines on them to burn them; the moon with its silvery rays only adds another mournful tinge to their unhappy struggle for existence, and the genial twinkling of the stars brings only teardrops to their already oppressed souls. But there is a compensation! The Voyage of Life comes to an end sometime, and a new theatre of action is disclosed where every struggle to do right, to be right, and attain the right, meets with success.

Remember, then, each one, as you are passing along on the Voyage of Life, if you wish to make a Port in the Spirit-world where exceeding great happiness shall be yours, you must banish selfishness, hold within proper control all the passions, and sow broadcast kindly words for the amelioration of those less fortunate than yourself, otherwise your Voyage of Life will conduct you to a place corresponding to your own selfish nature,—only desolation greeting you. Beware, then, as you voyage along how you treat others, for an unkind word, even, has effects upon your spiritual nature, rendering it less white and pure. Your conduct—all your deeds, thoughts and aspirations—while on the Voyage of Life determines your status in the Spirit-world, where the only currency is to DO GOOD and BE GOOD.

John R. Francis

THE SUNNY SOUTH.

The 42nd anniversary of modern Spiritualism was duly honored and celebrated at Stuttgart, Ark., with the organization of "The first Society of Spiritualists of Stuttgart," with over twenty members. We have become incorporated under the laws of the state. The City Improvement Company have kindly and gratuitously given us two valuable lots to build a hall upon, and well located near the heart of the city. At present we hold our meetings fortnightly at private houses, when the exercises are voiced with essays, readings, queries, conference and basket dinner.

If this article is noticed by any contemplating a change, don't fail to visit this "gem city," and this grand prairie of Arkansas. Grand Prairie, a system of prairies, includes about 3,000 square miles, and is to a large degree undeveloped, but destined to be one of the grandest spots on this earth. I have no pecuniary interest to serve, and I invite correspondence, for we need help to build up a Spiritualist society here and help develop this grand country.

Write to J. Reinhard Alter, President, or Miss Ellen Thomas, Secretary of the First Society of Spiritualists of Stuttgart, Ark.

ONE DEPARTMENT alone of THE PROGRESSIVE THINKER—"The Progressive Thinker's Rostrum"—will be more than worth the price of subscription. Just think, for only 15 cents per week you can have the paper visit you regularly.

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 feel confident that the narrative in *THE PROGRESSIVE THINKER*.]

CHAPTER VIII.

Before proceeding with the autobiography of "The Lost Soul," over which Constance Kalozy spent several hours reaching its close, it is necessary to remind the reader that this narrative opened at, or about, a period ripe with the most momentous events in modern history. Besides the stupendous political changes which unfurled the United States of America, inaugurated the French "Reign of Terror," and shook Europe to its very center, there was an almost unparalleled amount of activity in the intellectual fields of mind, which tended to stimulate the progress of humanity in many directions.

Of these, we can only notice such specialties as in earlier times would have come under the designation of "Miracle," or "Magic." Such were the discoveries of Anton Mesmer, Franklin, Galvani, Volta and Hahnemann. To Mesmer is due the demonstration of an occult force resident in man, and transferable from body to body by WILL. To Franklin the age owed the discovery of the parity between electricity and lightning; and to Galvani, Volta, and their successors, may be attributed all the marvels that are now so common, under the cognomen of "electro-magnetism," "galvanism," and "electricity."

Separately considered, each of these discoveries and their subsequent unfolding into stupendous, even now unwrought mines of scientific power, might have been sufficient "to awake the world to wonder." Following upon each other, and crowding into the second half of one century, they each seem to have acted out individually the character of a John the Baptist to the Messiah of Spiritualism, whilst in combination they are the PHILOSOPHER'S STONE, FORCE, OR "THE SOUL OF THINGS."

Passing over the philosophy of all these wonderful discoveries, footprints, as they undoubtedly were, of the still mightier evolution of phenomena, by which came the realization that there was "no more death," and that those who called dead were all alive again, and clothed in the panoply of a deathless immortality, we recur to the narration of "The Lost Soul," and for the present deem it will be less tedious to the reader to deal with some part at least of the history in the third person.

It was to the society of large and influential, but secret meetings of mesmerists and electricians, that Professor, or (as he was more generally called) Dr. Stolberg, introduced his young protege, Paul Kalozy. Under the influence of the mesmerists the young man soon evinced the powers of seer-ship, prophecy and clairvoyance which the experimenters sought, but very soon they discovered in him a stubborn and unmanageable nature, which converted him from a subject into an operator, and rendered him one of the most powerful yet dangerous persons of these secret associations. At that time so little was really known or understood of occult subjects, that but few of the experimenters dared to advance to the bold and fearless measures which marked the young recruit's progress.

For the next three years of his term in the military school he devoted himself, night after night, to the new fields of research, upon which he had entered with an assiduity and devotion that neither sleepless nights nor weary days could check. His chief delight, however, was to arrange and contrive metallic piles, construct batteries, and literally toy with the lightnings, both real and artificial, until it is evident—either by inspiration or accident—he stumbled upon many of those powers and possibilities of evolving and governing the magnetic and electric fluids of the universe, now so wonderfully manipulated by modern science. It was in the midst of these occult studies that the tidings reached Paul Kalozy of his father's death, and his own succession to the title and estates of the ancient barony.

Reluctant as he might have been to forego his recent associations, he knew that in his own secret experiments he had far outstripped them, and at last became an object of jealousy, even of fear, to those who could not follow in his daring flights of experimental research. He left them then with no regret, and, retiring to the solitude of his grey old castle, he determined to fit up a succession of secret underground chambers, in which, free from prying eyes, he could continue the now passionate object of his life, his electrical experiments. He also purposed ultimately to found a secret society—the nature of which would have been sternly condemned by the Government if conducted openly—wherein his own experiments were to be assisted, as he hoped, by the best minds of the age.

One terrible hiatus, however, occurred in the execution of these plans. This was the unfortunate and ill-omened attachment he conceived for the fair girl, who, although at first betrothed by her parents to the Baron Paul, subsequently, and before her anticipated wedding-day, eloped with and married the baron's younger and only living brother, Johan Kalozy. Who but those who may have suffered similarly could ever comprehend the mighty revulsion this—the one bitter disappointment of his life—the one blight of all his hopes—effected in the mind, heart and entire character of this man? He had never loved but this once, never dreamed that any living creature could care for or love him, but this time all his humanity had been piled up on the altar of this one deep, passionate concentrated

life-love, and in a moment, that altar, which he had blindly believed would reach all the way up to heaven, lo! it was dashed to the ground—reduced to ashes—crushed beneath the very ground on which he stood, leaving nothing but the bare and scorched earth, from which the fires of passion had consumed every vestige of bloom.

Many years after this episode in his lonely life he went out, as was his invariable custom, to pursue his researches into the nature of the electrical fluid in a violent thunder storm. Deeming the forest the fittest scene for his observation, he went into the thickest part of the foliage, and there beheld the forms of four young children lying dead under the huge pine tree where they had sought shelter—evidently struck by the force of the lightnings then prevailing, and necessarily attracted by the very shelter which the little victims had sought. These children were, as he subsequently learned, those of his own brother and his false lady-love. He was quite unaware of this fact at the time, but his presence there in that age of superstition served to connect the reputation of the so-called "magician" with the deaths of the unfortunate children.

In the then crude state of knowledge concerning electricity, some theorists took the ground that what could kill could also restore life. Experiment showed the power of electricity, applied to invalids in the last extremity, to prolong life, also to produce automatic muscular motion when applied to dead bodies. Paul Kalozy, becoming possessed of the prevailing idea—that electricity was life *per se*, and that its application could not only prolong but restore life, was incessantly seeking to demonstrate his theory by experiment. Hence the infatuation which possessed him to wander abroad whenever the action of thunder storms and the prevalence of lightning afforded him the opportunity of testing his theories.

Much is recorded of the successes of electrical and galvanic experiments, but little is told of the many fatalities that accompanied the first experiments. Baron Paul Kalozy, though now written of under an assumed name, was one of these pioneers; and ever eagerly seeking the occasions which thunderstorms afforded him of demonstrating his theories, his sudden appearances, connected so ominously with the deaths that had occurred in his brother's family, served to confirm the popular superstition, that those deaths were due to his *magical arts*, and were promoted in revenge for the infidelity of his betrothed, now his brother's wife.

Sharing something of the superstitions of his age, however, the poor student, ignorant of the fact that Nature is the controller of ignorance, and the slave of knowledge, anxiously questioned with himself whether his unquestionable eagerness to pursue the forbidden and awful mysteries of Nature was not a temptation of the enemy of mankind, if such a being existed, leading him on to acquire power over life, death, and the elements, at the expense of his own soul. He knew the fact of spiritual existence, for he had seen and conversed with the spirits of "the mighty dead" many times, under the magnetic influence of the trance. He knew there were fallen as well as angelic spirits, and that some powers far beyond those of earth, were urging him on to his singular and absorbing experiments. That in his very presence the awful calamities which befell his unhappy brother's family should have occurred through the lightning, to manipulate which had become the passion of his life, seemed to this lonely, isolated being the curse of heaven dodging his footsteps, and involving every creature with whom he came into contact in the results of his unhallowed pursuits. To show the terrible struggle going on in this, as in many another, fighting soul, whose plaint may never come before the world, we will quote the actual words of the biographer as he himself transcribed them. He wrote thus:—"I know—for I have proved the fact—that every human soul is surrounded from the cradle to the grave by the inhabitants of countless spirit realms, all and each of whom crowd the illimitable spaces of being. The air, the water, the earth to its profoundest center, even the seemingly all-consuming fire—all things, from the ether in which worlds swim, to the hardest crystal—have their spiritual counterpart; and according to the grades of vice or virtue occupied by the souls of humanity, so do these souls inevitably attract around them spiritual natures in correspondence with themselves. Thus, we forever stand between the heaven of good, and the hell of evil spiritual realms. These beings are not all concerned with earth and its inhabitants, but some at least are so, especially those that have themselves lived as we live, struggled and suffered as we suffer. Some of these, inspired by affection or the desire to do good, impel us upward on the path of progress; others who can no more repeat the vices which peculiarly belong to matter, take delight in tempting men to repeat their own evil deeds, and feel a miserable satisfaction in dragging down other souls to their own level.

"Here I stand, between these good and evil powers. An infatuation I cannot resist compels me to drag the murderous lightnings from the mineral kingdom, and try, and try, and try to bind them, fetter them, make them serve me.

"Oh, am I not mocking, even defying the power that made the lightnings, and gave them liberty and force to destroy? Am I not calling forth from the mineral kingdom the nature-spirits that dwell there, and by utilizing their tremendous powers, am I not binding myself to the service of demons who have bought me, soul and body, in requital for the services they confer? Alas—alas for my lost soul!

"There are times when an invisible sun fills the underground crypts in which I work with glory and exaltation. There is a light within which fills my being, shines into the dark places of my soul, and makes me feel I am one with the eternal and infinite Central Sun of Being. Then speech fills up the spaces of my mind—speech softer than the sweetest music, more powerful than the

roar of the tempest. It says: 'Behold thy fruition in the ages that shall be! Then this trance-sleep you now dread shall cure all the ills that flesh is heir to; it shall fill the mortal form with spiritual light, and so prepare a tabernacle in which the angels can speak and counsel with men; it shall fill the evil with good thoughts, conquer sin, and lift up even the evil ones themselves into the realms of goodness.'

"Behold again the work which these lightning steeds, now so hard to harness, shall perform? They shall become the slaves of mind—carry ships across the waters, and sail them through the air; they shall propel every sort of a vehicle, be the one force that shall fetch, carry, light, speak, bear messages, outstrip time, annihilate space, connect world with world, planet with planet, show the foundries of force in which worlds were born, display the tools with which creative wisdom forges worlds, and become so submissive to man, that he shall become as the God in whose image he subsists.

"Ah me! ah me! Before the words of question, or rejoicing, at these glorious prophecies, can part my lips, the light is quenched, the angels are gone, and I am alone again on the earth—'a lost soul,' bound, fettered, chained to the spirits of gold, who pile up the vast stores of their treasures about me, but on the fatal condition that I shall never touch or use them.

I wonder if there are other souls of men on earth who stand as I do, between Heaven and Hell, the good and the evil, doubtful which to choose, or whom to serve.

Which is the truth? and who shall show me the way?

Two more entries only in this strange biographical confession can be referred to at present. They are as follows: "Dec. 31, 17—, once more I have seen her face—once more listened to her voice, but this only through her daughter, a fair and lovely being—an angel incarnate in the same form I once worshiped. This girl, yes! Kathrine's daughter has come to me unsought, and asked—nay, besought me to come to the house of her father, my brother, to whom, as yet, my presence has wrought nothing but woe. I knew Johan would reveal in the same pursuits to which I am devoted. I employed him and poor blind Muller, to contrive the safeguards to my great work through the *Postern Gate*. I know Johan's skill, and henceforth he shall be my associate, my friend, my true brother. And Constance, she shall be my child—my heiress! the star of my life—the good angel, that forever shall banish every evil thought or evil presence. Yes! I will go to their home once more. Oh, spirits of the lightnings, may I bring them joy instead of the curse that has ever before followed my footsteps!

SECOND ENTRY, Jan. 2nd, 17—. "All is over! Once more in the midst of the raging storm, the pealing thunder and flashing lightnings—I, the demon of the storm, visited my brother. My heart was full of love and forgiveness, but, oh! fatal inspiration, born of the ever haunting spirits of evil after our first greeting, I placed my newly-invented galvanic machine before him, purposing to delight and amaze him with the evolution of its marvelous powers. Alas! alas! one flash from the machine, and a succession of zig-zag fires from the skies, blinded, dazed us both, and then—darkness! horror! and long, loud, thunderous peals of heaven's artillery shouting in my ears, 'Cain! where is thy brother?' In the pause of the storm I looked for the answer, and found him—dead! dead! dead! I can write, I can think no more. I know now, for my answer has come. *I am in truth a lost soul.* My pursuits are unhallowed, prompted by demons, cursed of God, fatal to man! One more victim shall be given to thee, oh spirit of the wild fires! One more sacrifice shall be laid on the altar of this murderous science—a science that has possessed my soul—and shall now claim my last act of skill, and consume my body. Farewell, earth! thou at least shalt no more be burdened by the presence of a LOST SOUL!"

To be Continued.

Written for The Progressive Thinker.

PRESUMING.

BY EMMA HOOD TUTTLE.

What if the door should open
And then, ah me!—and then
What if our vanished darling
Should have come home again!
As real and as heartfelt
As when she went away;
The moment upon which she
Where deepest slumber lay.
What if she came and kissed me,
And wondered I am and,
When I must know in Heaven
What precious joys she had!
If she should take the roser
Which stands beside me now
'T would take me long to tell you
How much I'd kiss her brow.
I have so much to tell her
Which she would like to know!
So much I long to tell her
About that dreadful blow
Which came before this absence—
What death has since revealed;
What she kept thinking, precious,
While her young blood congealed.

She'd put her dainty finger
Across my questioning mouth
And say I had been dreaming,
But had not dreamed the truth,
If she should take the roser
Which stands beside me now
As in the blessed year
Alas! the door swings open
But she comes in no more!
No more! I can not think so!
I feel her tenderest eyes
Look at me in the stillness
And yield me sweet replies,
I seem to hear her speaking,
I almost catch her breath;
I think the soul which once
Has triumphed over death!
If she had been less lovely
I should not cling maybe
To what lies in the church yard
While her young blood congealed.
But for us as rare as perfect
As hers are seldom found,
And it was hard to place it
In darkness under ground.
Above it stands the angel
Baptized with life anew
But, oh! so dim and shadowy
To my external view,
My senses are defrauded
And in unending pain
I cry above the ruin
But cry in vain—in vain!
Now when the door swings open
I harken with my soul
To hear her glad to see me
And feel her sweet control,
I know she enters still
As moonlight on the floor,
Alas! I can not see her
Come through the open door.

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Written for The Progressive Thinker.

CASSADAGA PICNIC.

Pen Picture of Prominent Workers.

Just home from Cassadaga! A lovely day, and the woods were eloquent with nature's voices of logic, music, poetry and mirth. Hon. A. B. Richmond was a conspicuous center of social interest and an intellectual comet on the platform. Like some half-tamed wanderer through the star-depths that return with commendable regularity to make their bow to our sideral family, he sweeps the circle of attractions and returns to his first love and always finds a warm welcome at Cassadaga. He likes Cassadaga and Cassadaga likes him; and the work of his mind and pen bears evidence of sincerity and earnestness which carry conviction to strangers and inspire his friends. P. L. O. A. Keeler is also on the grounds and expects to remain until camp opens. This will give an opportunity for skeptics and seekers in Western New York to test his powers before the rush of August comes. That he is a remarkable medium in his line no fair critic can deny. Carrie E. S. Twing was among the lights that adorned the platform, and closed the last session with a unique and very terse benediction. Prof. J. T. Lillie rendered the gospel in song that stole the sweetness from the hearts and bathed tender eyes in its flowing nectar. Music that moves the emotions and thrills with hallowed love has more saving power than sermons borrowed from the intellectual corpses of agnostic graveyards and dressed in the winter shrouds of theological necessities.

On Sunday, the 8th, the only day I was present, Miss Jennie B. Hagan was the morning star and Willard J. Hull was the star of the afternoon. Both are stars of the first magnitude, and both stars are suns—albeit one of them is a daughter. The Star of the morning sang, together with celestial constellations, whose rhythm charmed and instructed. She gave a fine lecture on subjects presented by the audience and improved on six or eight more to the amusement of all and surprise of those not familiar with her genius. Miss Hagan gives no physical signs of abnormal action; but the wise wit and happy rhythm with which she masters the questions are "proof palpable" of inspiration, or else of genius bordering on the miraculous. She got more out of Geometry than any unpoetic mathematician ever figured out in the same length of time. Her genius reached the climax when she came to the theological enigma now trying the souls of Presbyterian creed-worshippers. The question orally propounded after she took her place on the platform ran about thus: "What is the fate of non-elect children and heathen who die during the years of doubt and suspense while waiting for the final vote of the august assembly to decide their doom? If they have gone to hell and the casting vote decides that they belong in heaven, is there any way out? If by mistake they have gone to heaven and the assembly votes them to hell, how will they get there?" This is not verbatim, but it is the idea I know, for I gave the question myself. There was no collusion between Miss Hagan and me to enable her to play upon my credulity with rhymes prepared and committed. I was not anxious to deceive myself, nor was I particularly alarmed for the fate of the heathen. But I like fair play. If infants need to be damned for the good of their souls and the glory of God, and especially for the safety of the church, and they were created for that purpose, it is not fair to allow them years of hopeful suspense shivering between heaven and hell while these logical slaves of John Calvin play with their hopes and fears and shake them over hell until the final vote is counted and a meagre majority of one says: "Let 'em drop." Miss Hagan decided that all who were in doubt better stay here until the question is settled; for suspense is worse than the most sulphurous reality. In the afternoon Willard J. Hull, of Buffalo, fed the thinkers, inspired the emotions and edited moral judgment. His subject was "destiny," and I hope it is destiny that the entire lecture be printed in *THE PROGRESSIVE THINKER*. Mr. Hull has few equals and no superiors on the spiritual platform; and if not on the spiritual rostrum where else shall we find them? He ought to be heard in every state and every city in this broad land. To scholarly ability he adds sterling character and moral earnestness so essential to success; so valuable to the great cause whose light the world needs. I have no hesitancy in commending him to the attention of all societies needing a first-class speaker. From all I know of him I think he is not likely to push himself where not called. Those who would secure a rare speaker should not wait for him to apply for an engagement else they may never hear him.

The outlook for Cassadaga was never better than now. Building is going forward rapidly. The green carpets and floral mounds that deck the aisles and groves are unusually fresh and inspiring. Mr. H. S. Powell, of Cleveland, is building two elegant boats that will be launched in the waters of Cassadaga Lake before camp opens, and they will be one of the most important attractions that have been added since the first years of the organization. The total cost of the two crafts will be about six thousand dollars; and they are to be equipped with all modern comforts and conveniences, upholstered seats, closets, life preservers, and warranted to stand the rough seas of Lake Erie. A round trip on these elegant boats for ten cents! A glance at Cassadaga with its elegant cottages, finely equipped hotels, attractive streets, and splendid sea craft, all the growth of one decade, naturally inspires the question: What has done all this? The answer is, Spiritualism! This tropical island in the frozen seas of the psychic world is the breathing center and vitalizing impulse that gathers into harmonious relations the industrial efforts, educational facilities and religious activity to answer the needs of life as no other system ever has or can. It is not an Eden of idle ignorance and dogmatic despotism to pamper selfishness and evade the law; but a power of life, whose labors of love fructify and inspire a holy and happy enthusiasm, whose blessings expand forever. Let them "multiply and replenish" until

all the barren deserts blossom with truth and love.
FREDONIA, N. Y. LYMAN C. HOWE.

A CHALLENGE.

Miss Lizzie Bangs Anxious to be Tested.

A LETTER TO THE NEWS AND HERALD OF CLEVELAND, OHIO:

To the Editor of the News and Herald, Cleveland, Ohio:

In a recent issue of your paper I have observed that H. H. Graham has apparently accepted a challenge made by some of my friends, and suggested in my reply to your reporter a challenge for a test as to the genuineness of the phenomena I represent, backed up by \$1,000.

Mr. Graham has put the money into the hands of my most bitter enemy; for this reason I think his acceptance is only apparent, or to use his own words in regard to my friends' challenge, "only a bluff." My friends will also accept of the one hundred dollar challenge, that my offer is not a bluff; but the money must be put into the hands of disinterested parties, in whom the community have confidence; parties who will be present and ready to pay over the cash to the winning party immediately after the decision. My party is ready to comply with this reasonable arrangement. If Mr. Graham is not, it clearly shows that his acceptance is only a "bluff." With the conditions of this money challenge I have nothing to do, but as the medium, I have a right to insist on such conditions as those who have made psychical and spiritual phenomena a close study, acknowledge to be absolutely necessary. The photographer and the chemist must have certain conditions to make their experiments successful; much more important is it that the medium, through whose sensitive organism are photographed the thoughts of spirit intelligence and their magnetic forces brought into contact with those of mortals, insist on conditions not repugnant to the highly sensitive organism. These conditions, however, will be such as to preclude all chance of fraud on the part of the medium; but I propose also to preclude all efforts of fraud on the part of my opponents. To insist on conditions known to close students of psychical or spiritual phenomena to be in violation of the intricate laws on which they are founded, is *palpable evidence of fraud!* The conditions I must insist on are as follows:

1. All objectional persons must be rigidly excluded from the test seance. This can be done in fairness to all parties by appointing a Committee on Invitation; this Committee to consist of two Spiritualists and two who are not professedly Spiritualists. No open enemies of the medium are to be put on the Committee, as their mere presence would interfere with the influences governing these results. This committee of four to select from the intelligent, respectable community of Cleveland, fifty persons, an equal number of each sex. I claim the right to exclude any of the number selected, however honest, intelligent and respectable they may be, if I feel impressed to do so. This would not necessarily imply any distrust of their good intentions, but only an effort on my part to secure the highest psychical conditions,—elements by which sensitives are often impressed, but cannot explain. The other party would not have the same cause for excluding any who are selected, but if they claim the right to do so, I can not reasonably object. I do not apprehend it will take long to select a good jury to decide this question of the truth of this phenomenon.

2. The committee are to purchase two new slates; these slates to be perfectly smooth and free from binding of any kind, and to be cleaned only in presence of the committee, audience, and myself. My hands will not touch the slates. The committee are to furnish me with suitable pliers, not over six inches in length, and the slates are to be of ordinary school size, about six by nine inches. I will hold one slate by means of pliers in one hand; the other in a similar way with the other hand. While I am thus holding the slates the committee will drop on one slate a finely pointed soapstone pencil. I will then close the other slate over this one, and while holding by means of pliers the closed slates, the committee will tie a cord around them and suspend them not over four feet above a small table, to which I may be seated.

As we cannot always depend on these forces, it must be distinctly understood I am to have three or more consecutive trials upon separate occasions. I promise to get not less than six words. They may or they may not, form a sentence, but they will indicate intelligent force of some kind. This is all I promise. I may obtain some fully written sentences.

The amount of challenge must be in cash, and the party in whose hands Mr. Graham deposits the money must put it over promptly to my friends, who put up their money, and who have aimed to make this money-proposition absolutely fair, as I have the test conditions. We desire to establish beyond all reasonable doubt the fact of independent phenomenon of slate-writing.

3. If Mr. Graham does not back up the reporter as he suggests, in the acceptance of my friends' challenge, by putting the money into the hands of some responsible party who is not my inveterate enemy, and consent to the above reasonable conditions within fifteen days from this date, I shall refuse to give this test seance under this money challenge.

Mr. H. H. Graham, "The highly-respected manufacturer," and John C. Bundy, editor of the *Religio-Philosophical Journal*, have within the past two years been privately challenged by my friends of this city, to prove that the phenomenon of independent slate-writing, as represented by myself, to be otherwise than what I claim; which they have failed to accept. Now that an opportunity is afforded in another city, where it is possible for them to take advantage of two defenseless women, they come to the front.

Neither H. H. Graham, who claims to have accepted the challenge, nor John C. Bundy, the pseudo-stakeholder, both of whom are persecuting enemies of the Bangs Sisters, and determined on ruining their character and honesty in their profession, must have anything to do with the management of the proffered test seance.

Mr. Graham's acceptance of the challenge contains an inconsistency that one of his remarkable ability in detecting "tricks," ought to have noticed. He asserts that "neither of the Bangs sisters, or both of them together, can get a line of writing one-eighth of an inch long" when he washes and holds the slates. This is clearly a denial of my mediumship or an acknowledgment that his presence is antagonistic. He afterwards says: "I have not one word to say against Lizzie Bangs or her mediumship, as I agreed not to do so." Here is not only an inconsistency, but a falsehood, as he has done what he says he agreed not to do. Finally he says that May E. Bangs, his wife, whom he calls "May E. Bangs," is unable to do what she claims she can. As he has mixed things so fearfully in his message, and omitted to sign his usual trademark, I hardly know whether in his last sentence he refers to her mediumship or the fact that she has sued him for a divorce, which she claims she can get.

My sister May can get the phenomenon of independent slate-writing as well as I can.
Very Respectfully, LIZZIE S. BANGS.
47 Campbell Park, Chicago.

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BUILDING PROGRESSING RAPIDLY.

THE site of Summerland constitutes a part of the Ortega Rancho, owned by H. L. Williams, and is located on the Pacific Ocean and on the line of the Southern Pacific Railroad, five miles east of the beautiful city of Santa Barbara, which is noted for having the most beautiful beach in the world, and the most beautiful view of the ocean from any point of view. The Rancho, being exempt from all material disease. The *Reconstructor*, a weekly spiritual paper published at Summerland, \$1.00 a year, sample copies free, will give full details of the site, the objects and progress of the Colony. Send for plot of the town, sample copies of the *Reconstructor*, and further information to

H. L. WILLIAMS, Proprietor, Summerland, Santa Barbara County, Cal.