





## THE PROGRESSIVE THINKER.

J. R. FRANCIS, Editor and Publisher.  
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ANNOUNCEMENT EXTRAORDINARY!

## An Ongoing Movement Against the Legions of Error.

In compliance with a plan long maturing, and believing we can be instrumental in doing a grand work for Spiritualism, Liberalism and Free Thought, and also having faith that we can ultimately obtain a circulation ranging high into the thousands, The PROGRESSIVE THINKER will be furnished until further notice, at the following terms, invariably in advance:  
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As there are thousands who will at first venture only twenty-five cents for THE PROGRESSIVE THINKER sixteen weeks, we would suggest to those who receive a sample copy, to solicit several others to unite with them, and thus be able to remit from \$1 to \$10, or even more than the latter sum. A large number of little amounts will make a large sum total, and thus extend the field of our labor and usefulness. The same suggestion will apply in all cases of renewal of subscriptions—solicit others to aid in the good work. You will experience no difficulty whatever in inducing Spiritualists to subscribe for THE PROGRESSIVE THINKER, for not one of them can afford to be without the valuable information imparted therein each week, and at the price of only a trifle over one cent per copy.

SATURDAY, OCT. 25, 1890.

## THE INDIANS.

## INTERESTING PHENOMENA AMONG THEM.

## Almost Miraculous Powers Exhibited.

During my recent visit to Vancouver Island I made the acquaintance of a gentleman who for several years has spent much time with the Indians for the purpose of studying their language and traditions. He had had but little experience with mystic phenomena, and was skeptical as to much now called "occult." He had not even heard of the "feather dance" described in my recent article in THE PROGRESSIVE THINKER. But in a letter just received he tells me he has seen the chief of the Siwash tribe that performed in Quamichan. The chief told him they were ready and even anxious to give public exhibitions of their dances if arrangements are made that will be as fair to the performers as to the manager. Any enterprising capitalist will do well to correspond with Indian Agent, W. H. Lomas, Duncan, P. O., Vancouver Island, B. C.

My friend S., though not in search of the occult had two experiences that are worthy of record, although he had passed them by as of no special value. He had often heard of a squaw whose reputation as a healer was acknowledged by both Red Men and white in her neighborhood, and on one occasion he was fortunate enough to see her play the doctor.

A tall fine looking young Indian came to be cured of pain in his back, the result of a strain or fall. The woman ordered him to strip to the waist. She then placed her finger on the spot where he said he felt the pain, and immediately blood began to flow almost as freely as if an artery had been severed. Presently the squaw doctor warned those around to catch the man, saying he would fall when she removed her finger. It was well they did so for the poor fellow had evidently become too weak to stand, though in a few minutes he recovered his strength. Mr. S. was of course much interested, and watched while the blood was washed from the patient's back, when to his astonishment there was no wound that could be discovered.

The fakir of the East has long exhibited a similar power, but only when he has whirled himself into frenzy. But here was a woman in a little Pacific Isle performing a similar marvel without any appearance of excitement. He suspects trickery, but could not discover any trace of it. Whether the man was cured, he never investigated; and like many another traveler in foreign lands he concluded that for the sake of his own reputation as a truth teller he had better say nothing about it. The same squaw played the Dr. Newton that morning upon a white woman who came to be cured of dyspepsia. She breathed on the patient's stomach and told her it was all gone. But in this case as in the former, Mr. S. knows nothing of the result. But he learned something of the squaw's history from those of the tribe then with her, that seemed to him a little ahead of "Aladdin and his wonderful lamp" and the other authentic stories of his childhood. At any rate it was very interesting as told to him by her husband and confirmed by those present.

After a happy married life of several years the squaw was taken very sick and presently died. The Indians of Vancouver usually bury their dead on the third day, but for some special reason the funeral was postponed for two days more. The body was kept warmly wrapped in blankets as is their custom. On the morning of the fifth day those present were astonished to see the dead woman come to life. They positively assert that she left her couch and with eyes closed walked down to the beach and out upon the water. Watched by the whole tribe, she walked on the ocean for more than a mile, then she returned to the wig-

wam and coming out of her trance announced that henceforth she was to cure the sick.

My friend S. is evidently predestined to regret lost opportunities. Here was the squaw—yonder was the ocean. Why, oh! why did he not bring them together and astonish the physical society and Madam Blavatsky? What he did do was to put a silver half dollar in her outstretched hand. The fingers closed, then opened, and it was gone. But Prof. Kellar, Madam Dis de Bar, and the Seybert commissioner can do that any morning before breakfast. It is that excursion out on the "wild, wild waves," that was wanted to squelch the skeptic and glorify the worshipper of phenomena. But S. being a wise man from the East, pooh-poohed the truthful narrative, and only recalled it to life when I was telling him about the ghostly feathers described in a recent article for readers of THE PROGRESSIVE THINKER.

S. had yet another opportunity of going up to the head of his class, but this time the fates were against him. He discovered that one of the tribe had invited others of their race to a grand but secret ceremony from which all whites were to be excluded. He soon found a halfbreed Judas Iscariot ready to sell the mystery for a suitable consideration. There was a log building in the village used sometimes as a general store house, and sometimes as a town hall by Lo and his brethren. It had a garret, and there amidst old blankets, fishing nets and sundry live animals born hungry, were the two intruders with their four unhallowed eyes looking down through a crack upon the weird ghost worshippers below.

Early in the morning a number of bucks and squaws wearing horrid masks had gone out into the woods, remaining there all day. These were the performers who now entered the hall. There were wide doors that were open, and a curtain was hung across that could be swung aside. The audience was seated outside where a large camp fire threw a fitful glare that penetrated the curtain, lighting the hall so that the two "peeping Toms" in the garret could watch the ceremony.

On entering the hall the performers dropped the curtain that they might remain unseen till they were ready to astonish the bucks and squaws outside. Their masks were thrown aside. A squaw took her place in the centre, and began turning round with extended arms and closed eyes. Five bucks now formed a circle round the woman, and commenced turning in the opposite direction. Another circle was then formed outside that of the men by seven women whose movements were the same as their sister in the center. And last of all was a ring composed of eleven bucks, again reversing the movement. All alike were revolving around the central figure, and each spinning like an inebriated tottum, or the plate on a stick which the street conjuror balances on his nose to draw an admiring crowd. Some who remained outside the circles were playing on musical instruments, and the dancers often shouted as they grew more and more frenzied.

Suddenly the commotion ceased and all was still. The curtain was thrown open, and one of the performers told the audience that for some unknown cause their effort was a failure. S. understood that their object had been to have the woman in the centre float up and out over the heads of the audience, which the halfbreed assured him had repeatedly happened with the same performers.

I don't think S. would have felt very happy if he had been discovered by those disappointed bucks and squaws. They would surely have attributed their failure to his presence. He says their sincerity was most evident, and they seemed heart-broken over the failure. Had there been intentional fraud there would have been no giving up in despair after half an hour's trial. So S. in his wise ignorance once again counted his experience as of little value.

It is evident that such phenomena, unlike the "feather dance," cannot be exhibited before an unbelieving public. Even with the Indians it demands a very select audience, and we can believe that in all probability the presence of S. destroyed the necessary conditions. But for readers of THE PROGRESSIVE THINKER the lesson was there all the same. CHARLES DAWBARN.

San Leandro, Cal.

## Spirit Photography.

It appears from the *Globe Democrat* that society circles in Los Angeles, Cal., are excited over the strange case of spirit photography that occurred there a few days ago in a leading gallery. The lady who was the chief actor will not consent to the use of her name, but there is no question of the reality of the event, and it is made all the stronger by the fact that both she and the photographer are skeptics of Spiritualism. She took her position in the gallery, and the photographer threw his cloth over his head to arrange the focus, when with an exclamation of fright his head bobbed suddenly out from beneath its covering and he stared at the lady.

"Did any one pass behind you just then?"  
"Why, certainly not," she answered.  
He took the picture, and went into the dark room with it. He came bounding out in a few minutes, and with a white face and strange manner said she must sit again. She complied, and again when he proceeded to adjust the lenses, he could not restrain his terror. His face became beaded with cold perspiration, his hands trembled so he could hardly proceed with his work. Five times did he take the lady's picture, refusing to give her any explanation of his strange behavior.

At last he told her that she would have to go to some other place—he could not take her picture satisfactorily. Then she insisted on an explanation. He refused for a long time, but at last he brought her five plates from the dark room. In each of them, by her side, dressed in grave clothes, stood the figure of a person who had been very dear to her, but who had recently died. The lady nearly fainted, and denounced the thing as a trick, but was soon convinced if there was fraud the photographer did not know of it. The photographer developed the plates, and the portraits of the living and the dead are exact and startling. The lady is not superstitious, but the inex-

plicable affair has worn on her nerves so as to render her seriously ill."

## A WORD TO SPIRITUALISTS.

## A Philanthropic Work.

Five hundred copies of THE PROGRESSIVE THINKER stand ready to be donated by the editor, in order to do a missionary work among those badly organized beings who are languishing in reformatory institutions. Of course this number will not be fully adequate to answer the purpose intended. The paper will be furnished to those who wish to send it on this class of missionary work at 50 cents per year. They must in all cases furnish names and address.

THE PROGRESSIVE THINKER's mission is to do good. It must seek that class to a certain extent who need its illuminating presence and who will be greatly benefited by reading it, while those who are a law unto themselves, and do not require its elevating teachings to bring them to the light, should lend it their pecuniary aid, their encouragement, their constant care and attention. Hence we insist that every Spiritualist in the United States should join with us, heart and hand, and contribute from 1 1/2 to 2 cents per week to carry on this much needed work; that is, each one should subscribe for the paper and have it visit them weekly, thereby strengthening our hands to that extent. If you withdraw that little amount, to that degree you weaken us in our efforts to do a philanthropic work, and to that extent some poor unfortunate person, who desires the light, and is unable to pay for it, may be deprived of THE PROGRESSIVE THINKER. Thus far we have assumed this burden entirely alone.

1 1/2 or 2 cents per week is comparatively nothing for each one of the great mass of Spiritualists; but when it runs up into the thousands, then it amounts to a considerable sum in the aggregate, and enables us to carry on a missionary work of great value to humanity without seeking contributions.

Remember, Spiritualists, we have not bothered you with the endless ding dong of trying to foist upon you a lot of stock. If we had tried to sell you stock, it would have been an inherent admission of our own weakness, and would have been worthless. Ever bear that thought in mind when some pretentious paper flaunts a lot of stock in your face, and entreats you to buy. THE PROGRESSIVE THINKER, like an evangel of light, has in that respect been a Godsend to Spiritualists. We only ask of each Spiritualist a mere pittance. If you so insist, or are cramped in the least financially, you will be permitted to continue your subscription on the trial terms, costing you only about 1 1/2 cents per week. All Spiritualists, who believe in being good and in doing good in any way, should co-operate with us in this great philanthropic work which we have undertaken to illuminate the darkened places of earth. The principal burden rests on us, and we will gladly and cheerfully bear it, realizing the great good that can be accomplished. By a united effort on the part of Spiritualists, our list of subscribers can be greatly increased. During the past month, in order to meet demands from various sources we have issued on an average 8,000 weekly, which may be safely set down as the largest edition issued by any Spiritualist paper in the world!

In order to do the philanthropic work intended by the advanced spirits in charge of THE PROGRESSIVE THINKER, and in a legitimate way, without begging, or any of the questionable methods so frequently adopted, we ask you to bring the paper to the attention of Spiritualists everywhere. Every trial subscription is thankfully received, though the dollar subscription is of course more strengthening to us. You must remember that your subscription in support of this paper, reaches far beyond you; there radiates an influence therefrom that follows the paper among those where it will do great good, and to whom it is sent free. If as a Spiritualist, as a Free Thinker, as a Liberalist, or as a MAN, you are dumb to the great work we are doing, and will not contribute even 1 1/2 cents to the general fund which will enable us to send the light in the dark places, then you are a poor stick indeed, and may God and the angels pity you. Understand us, we do not solicit donations or gifts, nor do we want them. We only insist that you subscribe for THE PROGRESSIVE THINKER and have it visit your own home. The profit arising from a very large list of subscribers, though exceedingly small on one subscription, amounts in the aggregate to a considerable sum when the list of subscribers is large, enabling us to carry on a reformatory work, without receiving voluntary contributions.

Let each subscriber remember that while you and your family get the benefit of the paper, you are assisting us to send it free to reformatory institutions and to God's poor, and God's poor are often the very best of his children. By discontinuing your subscriptions, to that extent you weaken us in the great work we have in hand, and may possibly compel us to withdraw the light from some humble home where it is badly needed.

## The Infinite.

Prof. Olney H. Richmond gives this week some suggestive views in reference to the "Infinite." He is now in the city and will be located the first of November in a very fine residence on the South side. We have had some ocular demonstrations of his remarkable powers, and of which we shall speak in a future number. He will labor here in the interest of the Order of the Magi.

## Is Preaching Out of Date?

Dr. Parker, the eminent preacher of London, England, is trying to find out what the people think of preaching as a modern institution, and through the press invites the expression of public opinion on the subject, either publicly in the newspapers or privately in personal communication to him. He desires as many opinions as possible on "The Modern Sermon." "What," he asks, "are its deficiencies? Has it been ousted by lawful and more useful competitors? Is there still room for preaching, or is the poor old thing dead and gone?"

## The Spheres of Light.

William Farmer writes that he is delighted with the story "From the Spheres of Light." He says: "I wish to give the writer pleasure and encouragement by expressing my interest, especially in the chapter for October 4th. I can readily believe the narrative in regard to the idiot child. I believe it is an all-consoling and glorious truth that all mistakes and wrongs may be righted in the future. I can see how the mother could and should be forgiven. The drunken father, alas! for him, and all others who thoughtlessly and recklessly assume parental relations. I do not believe, however, an eternal hell fire will be needed to reform them. I sometimes feel a little impatience because the truth makes apparently so little progress; and then again I think and hope Spiritualism is like heaven, working in a noiseless quiet way, and perhaps sooner and more beautifully than we hope will lighten the whole."

## Bear This Thought in Mind.

That among Spiritualists there is a great variety of minds. Some believe Jesus was a myth; others that he was the son of God; others that he was simply a medium; others that he was only a man. THE PROGRESSIVE THINKER allows the fullest expression of varied views on all conceivable subjects, so far as its space will allow, hence is not made up for any one mind, but for many minds. To a certain extent old paths must be traversed somewhat on account of new accessions to our ranks, that are constantly stepping to the front. The Spiritualist however, who has any critical discernment whatever will always find in THE PROGRESSIVE THINKER something worth far more than the mere pittance which the paper costs. We receive advice daily from Infidels, Christians, Spiritualists, Lovers of Jesus, Atheists, Investigators, etc., etc., as to how the paper should be conducted. We always receive their suggestions in a kindly spirit. Each one from his standpoint is right.

## An Electric Plant.

A Berlin paper reports the discovery of a remarkable plant in East India, which possesses an astonishing magnetic power. It is said that if one plucks a leaf from the plant he receives an electric shock; also that the magnetic needle is affected within a certain distance of the plant and that the disturbances increase as the needle is brought nearer to the plant. The electrical power of the plant fluctuates with different hours of the day; for instance, it exerts itself the strongest about two o'clock in the afternoon, and during the night it sinks to zero. In stormy weather the intensity of the power increases in remarkable proportion, but under the influence of rain the plant appears almost dead, and during a thunder storm its head droops and it loses its power although protected by shelter. Birds and insects never alight upon it, instinct protecting them apparently from sudden death. It is also to be noted that where the plant grows there is no magnetic metal of any kind to be found, showing that the electrical power is resident in the plant itself.

## The Arena for October.

The October *Arena* is a credit to Boston, progressive, wide awake, and scholarly. The tablet of contents embraces the names of many leading thinkers, among them are Dr. George F. Shady, of New York, who writes entertainingly and forcibly against the death penalty; Prof. James T. Bixby, who discusses Cardinal Newman and the Catholic Reaction in his interesting and scholarly way. The No-Name paper is on the "Postmaster-General and the Censorship of Morals," and deals with the recent attempt on the part of the postal department to suppress Count Tolstoi's latest work, in a manner well calculated to arrest the attention of liberty-loving Americans. W. H. H. Murray pleads in his inimitable manner for an endowed press. Prof. W. F. Scarborough, a scholarly colored man, whose portrait adorns a page in this issue, ably argues the cause of his people. Prof. Sheridan P. Wait, Gen. Marcus J. Wright, Rev. Edward P. Foster, Abby Morton Diaz, and others add the charm of their pens. Taken as a whole, the October *Arena* surpasses in excellence any issue of this able review that has yet appeared.

## American Spectator.

*American Spectator* is the title of a family paper issued monthly by the *Arena* publishing Company, Boston, Mass. It is furnished at one dollar a year, and is most excellent throughout.

## Notes from G. H. Brooks.

TO THE EDITOR:—Early in the spring I wrote to you from San Bernardino. I remained there four months. I found a good deal to do there in various ways. The audiences were good all of the time I was there. I organized a Children's Progressive Lyceum, which did a most effective work. I left San Bernardino and went to Ventura, where we have a few friends, but no society. Mr. Cook, who was instrumental in getting me there, I met a number of years ago in Kansas. He is entirely blind. He is a firm Spiritualist. Though the outer eyes are closed the inner ones are not. I had very good audiences morning and evening. There is a large Spanish element who are mostly Catholics; and where that element prevails it is next to an impossibility to do anything. I then went to Sumnerland, which has attracted the attention of our people for some time back, and remained two Sundays. I had good audiences.

I came to Los Angeles nearly three weeks ago. I found the spiritual element very much scattered, and no meetings held for many months. Theosophy, Christian Science, Spiritual Science, and all the rest of the new fads that were on the go, had found a lodgement here, and many followers. Some of the friends thought that there would be no use in trying to hold a meeting here, as so many had gone off into these other movements; but I started one independent, secured the best hall in the city, and had a good audience. Then I asked the friends to help sustain the meetings and have met with very good success.

I shall endeavor to build up a Lyceum and in time organize a society, so that in this lovely city, when any of our speakers arrive they will have a place to come to. I started the Lyceum the first Sunday in October. How well it will succeed, remains to be seen. My health is very much improved since I came on the coast, and the longer I remain here the better I like it. I wish all the friends in the East could be here to enjoy the beautiful climate. I am very pleasantly located at 722 South Grand Ave., Los Angeles. I trust that all of our societies may enjoy the richest of spiritual blessings this coming winter.

G. H. BROOKS.  
Los Angeles, Cal., Oct. 1890.

## A General Survey.

## The Spiritualistic Field—its Workers Doings, etc.

One who was present writes:

"The People's Spiritual Society held their regular Sunday meeting 2:30 p. m., at 93 Peoria St. President, Mr. G. L. F. Jenifer, in the chair, introduced Dr. Martin, who delivered an address on Spiritualism, ancient and modern. Then Dr. Ferris, the inspirational lecturer and healer, formerly of Cleveland, Ohio, now located at President Jenifer's home, 220 W. Monroe St., followed with a few brief but interesting remarks. Then the large audience inspected a number of beautiful portrait oil paintings of spirits as they appear in spirit life, executed by Mr. Gilson Bortness, spirit artist, now at 1218 Michigan Ave. Psychometric readings from articles were given by Mrs. L. J. Oviatt. Mrs. DeWolf followed with her independent slate writing. Also the Sunday evening lecture, Mrs. DeWolf rendered to a good appreciative audience at same hall with President Jenifer in chair. Mrs. Dr. Ferris with her controls interested the audience, followed by a number of good tests received with applause through Mrs. DeWolf's independent slate writing. Dr. Ferris closed the meeting with a few interesting remarks. Music by Lora Holton. Dr. Carpenter, Mrs. DeWolf, and Dr. Ferris, will hold forth next Sunday at usual hours, 2:30 p. m. and 7:30 p. m., with regular lectures, tests, independent slate writing."

E. O. Thiel, of Chicago, writes: "Your success in business is the outcome of good intentions, and can be compared to an echo or answer in material life to the question put in mental life. Our intention is like a question there, because we don't know anything about what we should do to make success, because it stands before us. Therefore are your good intentions the cause of your success; and I would advise you to watch your mind so you keep that direction, because selfishness is like a snake hidden in all things; it will change you if you are not very steadfast."

A. Fischer, of Cleveland, Ohio, writes: "Hon. A. B. Richmond deserves great praise for his heroic action in the case of the Bangs Sisters, who are genuine mediums."

Rev. Dr. Martin will answer calls to lecture. He will officiate at funerals when desired. He can be addressed at No. 561 W. Madison St., Chicago, Ill.

Jerry Bricker, of Belding, Mich., has received a message purporting to come from S. S. Jones. It was written independently on a slate, C. W. Peters, medium. The handwriting closely resembles that which he employed on earth. The message is as follows: "I am glad to see you taking so much interest in THE PROGRESSIVE THINKER. It is in every sense a spiritual paper, and endorsed by high intelligences in spirit life. It will go marching on to a complete and overwhelming victory. S. S. Jones."

John Brown, Sen., medium of the Rockies, writes: "We hold that free schools and equal rights are the text-books upon which free government can survive the encroachment of its enemies—with such views we should cast our votes knowingly. Spiritualists! lay the cornerstone in the temple of human rights with your votes that will mete out equal justice to all—speak as with the voice of God with your votes, that will banish the would-be Czar from your fair land."

F. B. Geoghegan, a most excellent medium of this city, writes: "I have just read your last issue and find that not a single word in the paper can well be skipped by the earnest seeker and lover of truth. I have been heartily pleased with all the past issues, but this one far exceeds them, and although I regret to let any of these papers get away from me, yet I must place this copy in the hands of one of my young friends (although not a Spiritualist). I am convinced he will appreciate it, and I trust he will not only become a regular subscriber, but will induce others to. Those chapters on Jesuitism will strike a strong and responsive cord in their soul. I am glad to read the announcement that Prof. Olney H. Richmond is to locate with us, and I would be glad to have the pleasure of meeting him early upon his arrival. There is a great work for him here, and this is a great and glorious field for his labors. I sincerely trust he may find many anxious and earnest souls willing to co-operate with him in this grand work. With such men and your excellent and invaluable paper, great and good work will be accomplished, and our unseen friends will find excellent opportunities to improve every moment in doing giant service for humanity. Go on in your good work, and your friends (both seen and unseen) will hold up your arms and sustain you. There is still a stronger power gathering around you, and will continue to increase in wisdom and power, and you will very soon see and realize it if you have not already."

Dr. G. G. W. Van Horn left here a few days ago and went to Indianapolis, Ind. From there he went to Cincinnati, Ohio. He expects to arrive in New York, Nov. 1. He writes as follows from Indianapolis, Ind.: "The Indiana Association of Spiritualists met in this city and held a four days' convention. Mrs. Amelia Colby-Luther, Edgar W. Emmerson, Mrs. Helen Stuart-Richings, Mrs. Lena Bible, and other speakers entertained the public at English's Meridian St. Hall."

Miss Emma J. Nickerson will speak at Kimball Hall, 247 State Street, at 3 p. m., every Sunday during October. Subject for next Sunday: "The Invisible Forces of Nature." Tests and improvised poems at the close of each lecture are given. Sufficient funds have been raised to pay the expenses of these meetings, and hereafter the admission and seats will be free.

The Fort Dodge, Iowa, Spiritualists, under the direction of Prof. J. H. Randall, on Sunday, Oct. 12, organized a Young Peoples' Lyceum Society. The following officers were elected: Mr. William Chiquet, Conductor; Mrs. Laura Nelson, Guardian; Mrs. Goldsworthy, Assistant Guardian; Mrs. Millie Goldsworthy, Musical Director; Mrs. Seuf, Secretary-Treasurer. The Society has about thirty-five children and twenty adults, and has a good foundation on which to build successfully. Prof. J. H. Randall will be in Butte, Montana, Oct. 26 to November 6, to lecture on Nationalism, and if the friends in that locality would like to hear from him on Spiritualism, they can secure him by addressing him at Butte, Montana, immediately.

Timothy D. Rayson, of Mount Lebanon, N. Y., writes: "Several witnesses are still in the form who could testify to the fact I am about to relate. Some forty or fifty men and women were gathered in the hall commonly used for religious services in the North family, Mount Lebanon, N. Y. The audience were seated in a circle about the room. After having sat for ten or fifteen minutes in this way, the medium, Henry C. Gorden, selected about twelve of the number and placed them around a table, the legs of which had been spliced out about two inches. Pretty soon it began to move, upon which two of the brothers of the family, one weighing about 180 lbs, the other from 125 to 130 lbs, seated themselves on the table, and notwithstanding which it made the circuit of the hall, which is about 25x42 feet."

Mrs. M. A. Clayton, Albany N. Y., writes: "Mr. Fletcher closed his engagement here last night with the Spiritual Union. He has done a good work here, and leaves with the best wishes of all for his continual prosperity, and that he may return to us again and give comfort to the sorrowing and light to those who sit in darkness, is the wish of his many faithful friends."

Effie F. Josslyn of Grand Rapids, Mich., writes: "We have had the pleasure of having that grand speaker Jennie B. Hagan with us during this month. Two Sundays she has given us words of love and wisdom, and it seems as though each lecture was better than the last. The poems are full of thought and deep meaning. The audience has increased every service and much interest is being manifested. If these lectures could be sustained from year to year in this city we think that the people would soon learn what Spiritualism means and teaches. The society by whom Miss Hagan is engaged intends to continue to provide able speakers and desires the co-operation of liberal thinkers to this end. Miss Hagan would make a few more week-day engagements in this vicinity."

Lena I. Gifford of Seattle, Wash., writes: "I like THE PROGRESSIVE THINKER. I like Hudson Tuttle, Olney H. Richmond and a score of other bright intellects that we come in contact with week after week through your paper. Long may you live to continue your noble work."

It is difficult to reach all the Spiritualists. We are constantly receiving such letters as the following from Mrs. S. W. Munn of Aurora, Ill. "A friend to day gave me a copy of THE PROGRESSIVE THINKER. It is the first copy I have seen. You will find one year's subscription enclosed. May God speed you is the prayer of one whose intense longings have at last found a response, in the columns of your paper."

Florence Sanderson, of Hyde Park, Ill., writes: "Several months ago I began to buy a weekly copy of your valuable paper at McDonald's news agency on Washington St., and having carefully read each copy I am prepared to pronounce it a 'bright and happy journal, intelligently absorbed in occult phenomena, and overflowing with vital interest, which makes it valuable.'"

Wm. Snelson of Peoria, writes: "C. W. Peters came to our city on last Saturday and lectured and gave tests."

Geo. H. Brooks is now lecturing at Los Angeles, Cal. He is doing a good work there."

Any reader of THE PROGRESSIVE THINKER having Oahspe for sale can find a purchaser by addressing Dr. H. H. Eldridge 174 N. 3d West St., Salt Lake City, Utah.

Julia Eastman of Ayer, Mass., who has been a medium from childhood, and is now about 80 years of age, says she likes the tone of THE PROGRESSIVE THINKER very much.

William Henry, of Farmersville Station, N. Y., writes: "I was specially pleased with Mrs. Brigham's lecture in a late number. I wish everybody everywhere would read it. If they would, I do not doubt the influence would be most potent in dispelling 'clouds' from the atmosphere of the mind."

Mrs. Matilda Joslyn-Gage, of Fayetteville, N. Y., is stopping temporarily at Aberdeen, South Dakota. She is eminent as a leader in reform movements.

S. P. Stone, of Holly, Mich., writes: "Here is one more subscriber who never took a spiritual paper. If only people can be induced to read the best paper published I am willing to do the writing and pay postage. 'Our Baby,' in the Oct. 4 number pleased us very much. We think it a wonderful baby."

Bishop A. Beals is having good success in speaking at Battle Creek, Mich. During November he lectures at Detroit, Mich., and during December at Indianapolis, Ind.

C. B. Rice, of East Oakland, Cal., has our thanks for the interest he takes in THE PROGRESSIVE THINKER.

George W. Carpenter, M. D., of South Bend, Ind., writes: "Mrs. Joel Densmore is the best seeing medium I have ever sat with."

Dr. J. C. Phillips, the psychometrist, has returned to the city, and may be found at 315 W. Van Buren St.



## THE VOICES.

## They Come With no Uncertain Sound.

L. Gilliam, of Woodstock, Vt., writes: "You will find enclosed post office order for new subscriber to your valuable paper, which I think is destined to bring about a better result for the progress and amelioration of suffering humanity than any other paper or book in the known world."

E. Gregory, of Lockport, N. Y., writes: "We like your paper and will do so as long as it continues. I have had the paper on trial sixteen weeks, and I am so used to it now, that I could not get along without it. I always look with pleasure for its coming; and for advice in everything relating to Spiritualism, it is unsurpassed."

J. H. Austin, of Grand Rapids, Mich., writes: "Your paper is good. I admire the boldness of it. I have a copy of it, and I shall do all I can to help the grand and glorious cause you are working for."

E. K. Green, of Los Angeles, Cal., writes: "Some one has been kind enough to send me a few copies of your paper, THE PROGRESSIVE THINKER. I like it very much."

A. Laflamme, of Washington, N. H., writes: "Your paper is liked very much here."

Amie L. Hansen, of Wenham, Mass., writes: "I have tried to help out a little on your paper. I think it is a very nice paper, and one every body can have, because it is so cheap."

Mrs. L. R. Van Dusen, of Canastota, N. Y., writes: "I think your paper the best spiritual paper I ever read. I could not think of being without it. I am doing all I can to help the grand and glorious cause you are working for."

W. E. Leonard, of Port Huron, Mich., writes: "Your paper grows better each week as the time rolls along. I hope every Spiritualist will take it."

Mrs. Charles Dikeman, of Stow, N. Y., writes: "THE PROGRESSIVE THINKER is a grand good paper. It is a paper that sets any one to thinking; it is in fact a progressive thinker. The 'Narrative of the Seer' and 'Desires' mentioned."

Mrs. C. E. Wheeler, of Clinton, Iowa, writes: "I could not keep house without THE PROGRESSIVE THINKER."

H. N. Hamilton, of Port Huron, Mich., writes: "I have been perusing your paper, which was kindly sent me by a friend, and I find it such a help and a guide for a long time."

Mrs. D. B. Prince, of Pompano, Mich., writes: "I esteem THE PROGRESSIVE THINKER very highly. I think you are doing a great work in putting before the people such grand thoughts. They suit me exactly."

L. W. Adams, of Glens Falls, N. Y., writes: "I send the effective dollar for THE PROGRESSIVE THINKER, which I greatly enjoy for its purity. Truth and facts, and is valuable to me from whatever source."

Mrs. L. A. Adams, of Modesto, Cal., writes: "I have been perusing your paper, which was kindly sent me by a friend, and I find it such a help and a guide for a long time."

Mrs. R. Webster, of Virginia City, Nevada, writes: "I am very much pleased with the paper, and prophesy for it unbounded success. It is filling a required part of the progressive thinker."

N. P. Bradish, of Kansas City, Mo., writes: "After a trial of a few weeks of your paper, I like it exceedingly well."

A. H. Risdon, of Huron, S. D., writes: "I think I shall like the paper very much indeed. I like the ground THE PROGRESSIVE THINKER takes on the Catholic question."

J. B. Samsell, of Denver, Colo., writes: "There seems to be a growing interest in THE PROGRESSIVE THINKER throughout the country among spiritual thinking people."

R. W. Ostrander, of Kalamazoo, Mich., writes: "I have how to get along without THE PROGRESSIVE THINKER."

Isaac Gabriel, of New Haven Center, Mich., writes: "I like THE PROGRESSIVE THINKER better and better, and have come to the conclusion that I can't be without it and be happy."

Mrs. Rhoda A. Loomis, of West Oakland, Cal., writes: "A sample of your paper, THE PROGRESSIVE THINKER, has been received and thoroughly perused, column after column, and my soul responds to every line. I can easily say that I feel some like the old saying, 'Peace on earth and good will toward men, for such a bold and spoken sheet, in behalf of true Spiritualism, and all liberal thought.'"

Rosa Birdsal, of Bay City, Mich., writes: "I think THE PROGRESSIVE THINKER the best Spiritualist paper I have ever read."

Mrs. Betta S. Anderson, of Concordia, Kan., writes: "As a contributor to various papers, I am notwithstanding my silence, I have enjoyed every copy of your paper, which grows better each week."

Mrs. F. Roberts, of Stevens Point, Wis., writes: "I am delighted with your paper."

Elizabeth H. Clark, of Havdenville, Mass., writes: "I am charmed with the matter and spirit of your paper; it is just what I have been desiring and looking for a long time, particularly on the subject of Catholicism in this country. It has for a long time been a subject which has caused me much thought and anxiety. I have felt that the people of America were sleeping over a volcano, which would sooner or later erupt and destroy our liberties and our civilization. I am glad to hear in life. It is the note of alarm is sounded, and the tones are not to be mistaken. Continue the alarm until our people awake to this fearful subject."

Mrs. J. F. Roberts, of Stevens Point, Wis., writes: "I am delighted with your paper."

B. Bar, of Palestine, writes: "Mr. Laban Putnam has been kind enough to write to me, and not only the last number of THE PROGRESSIVE THINKER. His wife says he is lost without it. He is 75 years old."

Mrs. L. D. Sprague, of Cherry Valley, O., writes: "I think it the best spiritual paper I ever read, and I cannot do without it."

Mrs. F. H. Wood, of Burlington, Kan., writes: "I have very much enjoyed reading THE PROGRESSIVE THINKER, and have done what I could to promote its welfare, but I have wondered lately if some of our scientists were not getting a little out of their heads, grasping at metaphysics which seemingly belong only to the Infinite."

Mrs. W. H. Bentley, of Ionia, Mich., writes: "I have read nearly all of the numbers of THE PROGRESSIVE THINKER and like it so well that I will now send for it for one year. I would like to read one of Mr. Richmond's articles every week. I also enjoy Mrs. Cora Richmond's addresses and Mr. A. B. Richmond's articles—the more Richmonds the better."

B. Bar, of Denver, Colo., writes: "I have been reading THE PROGRESSIVE THINKER since it was first started, and I like it very much."

Mrs. C. E. Webster, of New Haven, Conn., writes: "After reading your progressive thoughts, printed so vividly on your speaking, and pure face, for a moment I withdrew my mind from the outer world to within and asked, 'What is THE PROGRESSIVE THINKER?' Before I could formulate the thought, I felt, 'Oh, my beautiful guide (who once dwelt in Cashmere) whispered 'Nepenthe.' And I responded 'Yes.' These progressive thoughts will take from the heart many, and give humanity in time, the broad sorrow, fear and ignorance in which they are entangled."

E. J. Tuttle, of New Haven, Conn., writes: "I now receive one dollar that the weekly visits of THE PROGRESSIVE THINKER may continue, for after so rich a treat I do not see how I can get along without it."

W. H. Couch, of Cleveland, Ohio, writes: "If any one who has read THE PROGRESSIVE THINKER sixteen weeks, feels as though they might do without it, they had better do so until they get their eyes open. To me it is a light shining in a dark place, by the aid of which I have found my way out of the wilderness, and I have given him bound the grand house."

J. Z. Hall, M. D., of Elmhurst, Mo., writes: "THE PROGRESSIVE THINKER is the best of the kind that I have had the privilege of reading."

Chas. Hulet, of Lansingburg, N. Y., writes: "In my opinion, the two best papers published are the New York Standard, Henry George's paper, and THE PROGRESSIVE THINKER. The former paper is trying to emancipate the slave, by opening up national opportunities, so that everybody will have an equal chance to get a living. The latter paper is showing the way to spiritual freedom, which in my opinion is a noble work."

Mrs. J. Rogers, of Brattleboro, Vt., writes: "Truly THE PROGRESSIVE THINKER is a paper every progressive Spiritualist should take and profit by its rich and grand principles."

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## ON THE SUMMIT OF THE NOW.

BY EMMA TRAIN.

Gazing through the clouds and shadows  
That the sky have over cast,  
'Long the river in the valley  
O'er whose bridges we have passed,  
Lo! the future looms before us  
With its ever holy bow  
And its light is streaming o'er us  
On the summit of the now.

High above the roaring breakers,  
High above the rocky shoals,  
Where the false has little power  
O'er weary struggling souls,  
Read we all the wondrous story  
Study the 'yes' and 'no'—  
In the future's dawning glory  
On the summit of the now.

Truth is softly downward bending  
From the radiant skies above,  
As the darkness clouds are lifted  
By the tender Father's love,  
And we throw aside the crutches  
Walking forth with radiant brow,  
As the coming glory touches  
On the summit of the now.

Angel helpers are around us;  
High above the earthly spheres,  
Leading us still up and onward,  
Toward the land of fadefless flowers,  
Let us walk forth brave and fearless,  
Side by side with those who love us,  
Streaming eyes grow bright and tearless  
On the summit of the now.

Pulsing forces are around us,  
Purer airs about us play,  
Grand electric currents shining,  
Shedding their light along the way,  
Inspirations grand and ideal  
Touches with its dew our brow,  
And the mystic is the real  
On the summit of the now.

O, the heights that loom above us  
While the shadows sink from sight;  
Throw their light along the way,  
Step we out into the light  
Where eternal laws are twining  
At the shrine of truth we bow,  
And the sun of joy is shining  
On the summit of the now.

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and work with a will in the direction of their decision. The battle should be no longer delayed. As a class, this element possesses the intellectual talent of the world, and let them no longer cease to use it. Make its influence felt and respected. This can be done by showing to the world the divine rights of Spiritualism as herein defined to rule, by being the basic principle of all rule.

Capac, Mich.

O. W. TENNANT.

## MIND READING.

## Dr. Charles W. Hidden Expresses His Views.

The rule in hotly-contested elections is to claim everything, regardless of consequences, and Spiritualists seem inclined to follow suit and "claim everything" not clearly understood to be the work of spirits, regardless of the effect which may be produced. Notably is this the case with regard to the exhibitions of mind reading by the late Mr. Bishop, and the newer applicant for public favor, Paul Johnstone, all their wonderful feats being attributed to so-called spirit control.

Stripped of verbiage, what is a spirit? Simply a mortal divested of flesh. We are not made angels or philosophers by the change called death. It is fair to presume that we enter spirit life with the same degree of intelligence which we possess here. It is possible that we may rise superior to mortals in the sense of the general who occupies an elevated position, which commands a wider and more extended sweep of the field before him. By reason of such elevation it may be surmised that shrewd, far sighted men and women in spirit life are able to reason more closely from cause to effect, and thus aid us in doing many wonderful things. But to charge everything which happens out of the common to spirits seems a trifle nonsensical.

Mind reading is as old as history. There is no need to impute its exercise to the work of spirits. Sensitives in all the ages have been able to absorb and to give expression to the thoughts of others, and doubtless there has never been a time when men and women have not been able not only to receive but to also transmit mental messages. We belittle ourselves as thinking men and women, bring into disrepute the great cause we represent and invite opportunities for the perpetration of gross abuses, when we begin to attribute the performance of such every-day occurrences as mind reading to the agency of spirits. Mind reading is as natural as breathing, and as easily taught as any ordinary study. There is no need of spirits in its exercise, either in public or in private. The reason the common people are not familiar with mind reading is because the so-called learned, unable to grapple with the simple and natural in life, refer strange happenings to the occult, mysterious and unknowable. We need to simplify matters. As Spiritualists we should seek to know more of man, his inherent powers, and of his relationship to this life as well as the life to come. We are inclined to trust too much to the spirits. While it is interesting to know something of spirits and of spirit life, it will pay us to know more than we now do of man and of life in this world.

Bright investigators are busy demolishing structure after structure which we have reared in sublime self-confidence, and are convincing the world that much which we have for years claimed to be the work of spirits have no connection whatever with the inhabitants of the Spirit-world. Such things indicate that Spiritualists are coming to a standstill, instead of pushing on to the investigation of the beauties and glories of finite as well as infinite things. How much better it will be when Spiritualists grasp the situation and correct the mistakes and errors of Spiritualism, instead of depending upon the outside world to do it. Spiritualists alone should purify Spiritualism. The time is ripe to begin work in this direction. The field is white and ready for the harvest.

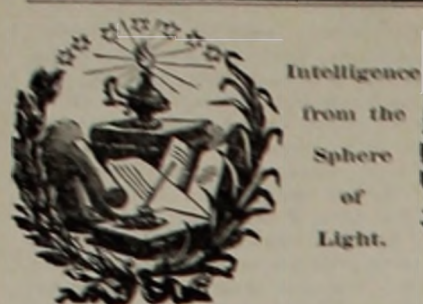
Do not be in haste to charge mind reading and other simple phenomena to the spirits. The spirits have enough to answer for now. Investigate all phenomena. Investigate carefully. Come to a decision only after study, experiment and thought. It will pay to adopt this suggestion. It will make us better Spiritualists. It will be better for Spiritualism. It will insure cleaner and more trustworthy manifestations. It will enable us to win the chaff from the wheat. It will make Spiritualism grander, purer, better.

Newburyport, Mass.

## LOST AND FOUND.

A little cherub, fresh on Heaven's strand  
Stood before Gabriel in a happy Angel band.  
Quoth he, "I am so happy and free from care,  
I can scarcely realize this Heavenly birth.  
Good spirit, I'm so blissful in redeeming grace,  
I would let others know the glory of this place.  
I know the joy that comes from crying soul,  
When it has reached at last, this precious goal,  
I pray thee bid me fly away on wings





## A NARRATIVE OF THE SUMMER-LAND.

BY HUDSON TUTTLE

Author of *Arctana of Nature; Origin and Development of Man; Career of Religious Ideas and Ethics of Science; Studies in the Outlying Fields of Psychic Science; etc.*

### CHAPTER X.

#### A VISIT TO THE CIRCLES OF EARTH.

Sincerity is that whereby self-completion is effected.—Confucius.

The possibility of holding communication with departed spirits, opened wide the fields of spirit life for investigation. As the more earthly spirits are nearest the earth and eager to gain recognition, it is not strange that wild theories are promulgated or ludicrous facts attested. Each spirit wishes to hold communion with its friends, and hence strives to impress those friends to grant the conditions necessary for them to communicate. The awful subject, bringing on so much joy, has been perverted and brought to ridicule. There prevails an almost total ignorance of spiritual laws, and a blind zeal in the infidelity of spirit communications. A dense mass of crude spiritual elements directly surround the earth. Perverted reason looks through imperfect mediums, and everything appears distorted.

"We will go to earth," exclaimed the Sage, "and, for a while, witness the errors and mistakes of our brothers, inform ourselves in their present ideas, and then endeavor to teach them aright." So saying, the Society departed for their bright home. It was evening when they arrived, and such a beautiful evening! The silvery-orbed moon had just arisen from beneath the eastern curtain of trees, and poured its flood of mellow light over the scene. The blue sky, with its lofty arch above, was redolent with gems and glittering diamonds.

"Oh, how beautiful!" exclaimed Hero: "I am on earth again, and seem an inhabitant of the lower sphere."

"Yes, nature is beautiful; but man is corrupt, because he is not true to that nature," spoke the Philosopher in sorrowful accents.

Near by a "circle" had convened to witness the manifestations made by those who dwell on the other side of Jordan's terrible stream. A miscellaneous crowd had collected, with curiosity on tip-toe, and all in a fever of expectation. Two or three "mediums" were there, with minds as cloudy as a stormy night, uncultivated and not well formed by nature. Through these channels the crowd expected to receive wisdom worthy of a god.

Over these assembled a group of spirits, full of fun and mischief, though they had no bad intentions. Questions were asked, and answered by the moving of the table. Such questions! The ignorant group of spirits, it was supposed, knew all the secrets of heaven and earth, and were wiser than the Deity himself. To those the spirits answered as best they could, and generally, after repeated blunderings, succeeded in stumbling upon the truth. In short, they were questioned like prisoners at the bar; and oh, such questions! An idiot might well laugh at their silliness! This very much pleased the spirits. They were having a gala time. They loved fun, and could not help giving mirth-provoking answers sometimes. One of the "circle" was determined that they should tell him where his pocket-knife was. Another how many dollars he had in his pocket. And, most wonderful of all, a decrepit old man said, "If they'll tell me how many children my great-grandfather had, I'll believe!" This greatly astonished and amused the Society. A whining fellow drawled out, "If this is my father's spirit, won't you tell me who stole my oxen?"

"Yes," was the prompt reply, "your brother John sold them and kept the money."

"D-d lie," said John.

This was true—the spirit reading his thoughts, thought his father's spirit was far from there. John was condemned unexpectedly, and the company had great merriment over his discomfiture, in which the communicating spirits heartily joined.

"Enough of this circle," said Leon; "neither wishes to receive or impart much useful instruction."

"There are thousands of such circles now on earth," answered the Philosopher, "composed of excited elements, and hence gaining nothing but disgust. O earth! is this thy boasted wisdom?—is this the use of the intellect thou extoldest so highly? Wretched, indeed, the taste which prompts such gatherings, such questions, such curiosity! I almost blush to think that I was once of earth."

The next circle they visited was composed of believers who were allstrong in preconceived errors. They met, not to abandon, but strengthen their old position. They had attracted a spirit who wished to instruct, but who was passive not to desire to infringe on their feelings. A Methodist asked questions, and from the answers drew the honest inference that Methodism was all right. A Baptist, from the answers he received, concluded that his creed was the thing the world demanded. The two conclusions disagreed, and the Methodist and Baptist revolved in their minds whether they were holding communication with Satan! This grieved the spirit very much, for he was not, like the others, given to make mirth out of the ridiculous in human nature, and he took the accusation as an affront personal, as though he were living in the body.

"Care nothing for this affront, but leave them and go with us," As he spoke thus, the Sage extended his hand, and all departed. He led the way to a circle composed of ten members, all having the highest aspirations for truth and a deep understanding of spiritual laws. A large concourse of the highest order of minds, had been attracted, who were disposed to reveal all they possibly could. Joy sat on every countenance, and inexpressible harmony pervaded every mind. There was not even a wish to enquire after stolen goods, or earthly affairs of any kind, for the circle were sufficiently developed to understand that man's business on earth is to look after things of the earth, and exert his own faculties; and that the business of the departed is in relation to their own sphere; and that if they undertook to reveal all crimes, and give certain premonitions of all coming danger, man would resign all his affairs into their charge, and sink into indolence and idleness; there would be a spirit pilot to every vessel and steamer—a spirit engineer, conductor and brakeman, to every train of cars! In short that the Spirit-world could do nothing else than look after this lower world. This circle understood that the spirit's mission was to teach great and lofty truths, and afterward to go to their own homes above.

"Brothers, rest now," exclaimed the Sage, "for here there is harmony. I would instruct this circle, that its members may depart wiser than they came." Throwing aside his robe he threw his magnetic force on the medium, and proceeded through him to speak on the coming of the spiritual age, and the means whereby its harvest of ideas and truths might be harvested for the greatest benefit of humanity. Ceasing to speak he continued to convey his thoughts by means of a vision impressed on the mind of the subject, allowing the latter to describe what he saw in his own words;

#### THE VISION.

"Glorious and grand the prospect breaks around me as though a magicians wand had dispelled the deep darkness which before encompassed my senses. My spirit revels with the infinite hosts of heaven. In a sphere of ugliness, I see beings in a most degraded state of filth and corruption. I cannot picture its miseries, for I never before saw such misery. I stand on an elevation in the center of a boundless plain, covered with human beings freed from earthly life, but not from its cares, strifes, miseries and woes. They are divided into groups. There a band of robbers; here of murderers, or sensualists. All the passions, desires, propensities, appetites are represented by groups, their various colors and disgusting forms. Awaunt, bloated sensualist and gourmand! Stand not so near, you suffocate me with your loathsome breath. Your presence fills me with disgust. I cannot gaze on the bloodshot eyes and ulcerously-inflamed face without a shudder.

"Here are beings clothed in rags, hanging in tattered shreds around their forms. All, all as black as night! My pity is moved

at the spectacle, and keeps me gazing at the scene, fascinated with its changing hues. There is no rest, no quiet, no tranquillity of thought or peace of mind here. All is animal excitement and its attendant suffering. They wander about without purpose or design. Their errors keep them from the light; so they cannot progress, nor raise themselves above the level of the surface of the earth. They group about in a loathsome atmosphere, from which it is almost impossible to rise. No, not impossible, for those superior to themselves descend into this lower abode as missionaries, to teach them the ways of goodness and truth. These messengers, endowed with exalted philanthropy, make the great self-sacrifice with hearts overflowing for their erring brothers. They teach them the path of righteousness. I can behold many descend, and their shining robes become more brilliant by the contrast with those benighted minds. They are speaking on reform. The haggard features around them become more ghastly in expression, and some approach them, scolding and cursing them in rage, as the Jews of old did Jesus the Nazarene. They cannot enter the sphere which surrounds, like an impenetrable wall these shining ones, or approach them unless bidden. They are chained, and stand listening to the words of the angels, who paint the errors of each in turn, holding the mirror to each one's heart. By turns they are enraged and chagrined. Now the angel finishes, and, unlooked by the last sentence, that dark audience move away, shouting and cursing in their bitterness. Ah! a few have stayed. There they stand, weeping in agony; their hearts have been touched; they see their errors, and wish for the truth. They have resolved to reform, and do not wish to remain with this dark group. They now are going away with the messengers. How bright they appear! To gaze on them fills me with pleasure.

"I have arisen to a higher plane—the sphere of the good and just. Such an exaltation fills me now that I find words inadequate to express it. Here is an Eden of delight, with gorgeous groves and fragrant flowers, beautiful trees and crystal streams. The colors are resplendently clear and vivid, the light is soft and brilliant, partaking of the ethereality I everywhere observe. Throughout the groves bright beings appear, engaged in their various pursuits, meditating or conversing, all joyous and happy. I wish to remain here forever, and mingle with these intelligences; the atmosphere exalts my soul. But I must come back to earth; how I dislike these words! Earth looks dark, dreary and desolate."

The Sage then controlled the sensitive and wrote:

"I came here this evening to instruct you. I have given you this vision that you might become impressed with the opposite conditions of spirit life. In the first part you recognize what will be your position if you indulge the baser faculties at the expense of the moral. If you are miserly—grind down the poor—speculate in blood and tears—are revengeful and cruel; if you make gourmands and drunkards of yourselves, you must expect to find a home in this dark sphere until your grossness and crudities have passed away. If you would become angels of light, and dwell in the bright abode last described, you must be good, truthful, philanthropic—not from a regard to your own happiness merely, but because it is right so to be.

"This is the hell so vividly impressed on the minds of the ancient seers and clairvoyants, which they supposed to be a lake of fire. You also here find heaven—happiness. The mind carries with it the capabilities of heaven or hell, and you need not look beyond the grave for these; you are all the time surrounded by them. No one should desire to leave the earth life until its tasks are done. The most distant day will find none too well prepared. You should make the present as happy as the future. It were better to give all your attention to the perfection of mortal life, than to neglect its opportunities in expectation of greater enjoyments in the future. Man's birthright is to enjoy and garner the benefits of life, and he should fulfill the destiny which is his heritage. Be pure and unselfish in all things that you may enter this life prepared to participate in its joys.

It was queried: "How do you pass through space?"

"If the space between the planets was void, it would be as impossible for us to leave the surface of the earth as for you. This space is pervaded by an ether, which is slightly denser than the substance comprising our forms, highly attenuated as that may be, and thus the force of gravitation is suspended, and we can move with the rapidity of light wherever we will. The more elevated the spirit the greater the ease and rapidity with which this is performed. The lowest cannot rise into space at all, and are compelled to remain amidst the scenes of earth life. These are around you all the time, their homes are with you, and they have more power to make themselves felt, because their thoughts are in keeping with the earthly with whom they associate. They have leisure, and can await favorable opportunities. They can also control physical matter more readily than the higher classes. As the spirit advances and becomes exalted it loses the power to control physical matter, and ultimately it becomes impossible for it to do so directly. But to pass thus from earthly influences, it must become so perfected that the truths it would communicate would so far transcend man's ability to receive that they would be valueless to him. Hence you receive crude answers from their ignorance and deception of this lower class, ever ready to communicate, while the elevated have duties to perform, and cannot, or will not, come at any hour they may be called on."

Then one in the circle asked: "If they have such boundless love and philanthropy for us, they would delight in spending their time in instructing us."

"Suppose the angels you call should give their whole time for your benefit, how much would you surrender to them? What farmer would leave his plow? What mechanic his bench? What merchant his place of trade? Ah! you answer; these are our employments, and we cannot leave them. We have our employments, more essential than yours. We save a minute while you waste an hour. Every moment of time is precious to us, and, if our philanthropy sends us to earth, it is at great sacrifice. The spirit advances by study. The more we learn the more expansive our minds become; we have our aspirations, our hopes and expectations. We ardently desire to become elevated into the brilliant circles above us. How we desire to sit down in the groves of the sphere above us—one day's journey nearer the omnipotent God! The visions from above arise in our expanding souls—beautiful surpassing expression.

"I would that I could impress you fully with the value of a single hour. What can be done in the hours? There is nothing so ruinous as the waste of time. Though life is an eternity, the moments count, and wield a potent influence on the character who wastes or preserves them."

"Would you have all faculties employed?"

"Yes; every faculty has its appropriate function, which it should be allowed to fill but not exceed. The moral faculties are monitors over the lower, while the latter give strength to the former. The mind is composed of antagonisms, which mutually compensate each other and prevent excessive action. It is wrong for any faculty to absorb the whole energies of its nature from the others. The social faculties and affections should be drawn out by the intercourse with friends, but their cultivation should not become the end of life. The intellect should be cultivated, but not at the expense of the physical being. The animal organs should be kept active, but should not infringe upon the higher functions. The result of pure affections is to lead man into societies; their ultimate effect will be to form associations, communities, etc. It is as wrong to destroy or neglect as it is to improperly excite the basal organs. Their exercise within their prescribed limits is as right as the exercise of benevolence or friendship. The doctrine which teaches the contrary has descended from the ages of ignorance. All faculties, functions and powers of the entire being should be maintained in unity and in harmonical activity."

To be Continued.

#### THE WONDERS OF THE TELEPHONE.

Picture to yourself a great hospital, where hundreds of patients, forced to spend weary weeks on their backs, are enabled, by touching an electric button, to listen to a comforting sermon, a bright lecture, or a popular opera. Imagine such a condition of things that, at the time for the great inauguration ball, simultaneous balls should be held in Washington, New York, Philadelphia, Boston, Buffalo, Baltimore, and Chicago, each ballroom being filled with enticing strains of a Strauss orchestra stationed at a telephone station in New York. Think of Chauncey M. Depew making an after-dinner speech or delivering a political oration to the guests at banquets or to immense party gatherings in all the important cities east of the Mississippi.

Five years ago such things would have been put down as fancies, pure and simple; but now people are preparing themselves for wonders. The science of the telephone is making giant strides,

#### SPIRITUALISM

##### Viewed by a Prominent Minister.

##### Church Members as Exposed by the Press.

"The wonders of our day, if not all frauds, may be referred back to some occult law of which we are now ignorant. The tricks employed in Spiritualism are so cunningly devised and so cleverly executed as to perplex and deceive intelligent people.

As long as we see mediumistic materializations duplicated and excelled, and as long as the probability is as strong as it is that there are resources in nature adequate to their production, we will deny that they are from heaven, and admit, if not from earth, they are from hell. The main staple of Spiritualism is deception. No wonder it chooses darkness. Spiritualism is silly. Who are 99 out of 100 of the professional mediums? Would those who visit them receive them into their homes on terms of social equality?

Would it be consistent with the character of God to give his revelations through such acknowledged disreputable characters, by sending his spirits under a table or into a cabinet to peep and mutter at men?

Spiritualism is demoralizing. The story is too vile to tell. Sometimes the civil law has been invoked against it. It has dethroned intellects, duped men into poverty, weakened domestic ties by its free-loveism, broken up families, pushed young women into profligacy. For the sake of man's honor and woman's purity, I would like to gather up all the raps from spirits blessed and damned, and pile them on its own head in thundering raps of everlasting damnation. The bible tells you all you need to know about the hereafter, and how dare you pry into that which is none of your business? Don't be so idiotic as to go to mediums to have your fortune told. Tell your own fortunes by putting your trust in God. Don't run after mediums for sport or curiosity. Going to a medium is going through a moral, social and spiritual nitroglycerine factory, one visit may blow your immortal soul into shapless ruin.

The above is a portion of a sermon on "Mediums and their Dupes," delivered by a certain Rev. Madison C. Peters, of the Presbyterian faith, in this city, and we have copied it in order to contradict it as a series of falsehoods, and uttered by one who has no personal knowledge of what he was saying, and also to show that the bible (which he quotes as authority about the hereafter) is very poor authority. Nowhere between the two covers of the bible can immortality be proven; the apparitions, spokes, miraculous and mysterious doings of the prophets, seers, Jesus or his apostles, do not prove that man is immortal, but on the contrary in Ecclesiastes, iii. chap. and 19th, 20th, 21st and 22d verse, it declares that "All go to one place; all are of the dust, and turn to dust again." The bible has truly been called a book of contradictions and easy constructions, which fact is proven by the 253 different Christian sects which are now in existence, and who can easily prove their different authorities for existence from that same book. Until the advent of Spiritualism—either ancient or modern—man had no direct proof of immortality, and the few passages in the bible regarding Spiritualism only go to prove the truth of Spiritualism, and not all the thunderings of bigoted vituperation from the pulpit will ever change that fact, or injure Spiritualism in the least. We do not say that all who pretend to be mediums are living the lives they should. In fact we know different; but we do emphatically deny that all mediums are such vile, disreputable characters as this Rev. Divine has asserted; nor has Spiritualism ever dethroned intellects, duped men into poverty, upheld free-loveism, or depraved anybody. The teachings and mandates of the bible, with its proteges, the church, is responsible for the greatest part of the ills, misery and crimes committed in Christendom. Priests and parsons keep the "masses in ignorance, making kingdoms and empires, and such institutions as the Inquisition and Siberia a possibility. In a free thought country such things could not exist for ten minutes. The most degrading and filthy reading that our eyes ever rested on, we have found in the bible, and it may well be called a moral, social and spiritual nitro-glycerine storehouse. The priests and parsons charge all the wonders of Spiritualism to the devil and to evil spirits, thereby admitting that good spirits know nothing of morality, honor, love, art or science. They are so terribly afraid of the so-called devil, that anything mysterious in Spiritualism is attributed to his agency, which we think is rather a poor compliment to pay to their God, as they claim that

"God moves in a mysterious way,  
His wonders to perform."

Indeed so bigoted are their minds that they are surprised to have an Infidel do anything that is good. Being evil-minded themselves they look for nothing but evil in others.

We are aware that human nature is the same throughout the earth, and that without the restraints of reason and self-respect (not religion, nor the fear of an angry God) all mankind are prone to do evil, no matter whether clad in the vestments of sanctity or in the garb of a common laborer. Spiritualism is not alone responsible for the many crimes committed within the past year as the few following clippings from various papers will show:

BIRMINGHAM, Ala., Aug. 13.—The most remarkable religious craze has seized the negroes near Bessemer and the country intermediate between that place and Birmingham.

For some time past Tobias Jackson, an old negro, has been proclaiming himself as "Daniel the Prophet," and doing all kinds of wild and queer things.

On Saturday last he persuaded three young negro men that they were representatives of Shadrach, Meshack and Abednego. He claimed that a furnace where iron is melted and cast into all kinds of forms was the furnace of Nebuchadnezzar, and that they should enter it and pass through without the smell of fire.

The three negroes, under the influence of their new prophet, deliberately entered the gate of the cupola of the furnace and rushed headlong into the white heat of the melting iron. When they failed to come out, Jackson, the prophet, proclaimed that he saw

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them rising in the air with the smoke of the furnace, attended by angels, and said that they would revisit the earth next Sunday. The negroes propose to meet at church next Sunday and pray while awaiting the descent of the three children of Israel.

The mother of one of them said that she felt sure her boy was in heaven.

PATERSON, N. J., Jan. 21.—Rev. Mr. Lockwood, pastor of the Reformed Church at Fairfield, while insane last night made a horrible attempt to burn up his family. The wife and children, owing to his threats to kill them, barricaded themselves in a portion of the house. The madman then went from room to room and kindled a fire in the centre of each. When the fire was almost upon the family a neighbor attracted by the flames gave an alarm. The people secured the maniac minister and rescued the family. The parsonage was consumed.

Mrs. Pauline King, a colored fanatic, made an unsuccessful effort to turn water into wine at a big religious meeting near Springfield, Ill., on Sunday. Her audience tried to assist her by continuous praying.

While laboring under religious excitement the 70-year-old widow of Richard C. Allen, of Washington, Ind., who was thought to have committed suicide last November, confessed a few days ago that she murdered him.

A California clergyman lately went crazy while preaching, and descending from the pulpit threw books and chairs among the congregation.

Abbott Harvey, crazed by religion, jumped from a New York ferry boat. He was rescued.

PROVIDENCE, R. I.—Sarah Garvey, a servant in a Spring street family, came down late Thursday morning, saying she was going to see a doctor. She did not return, and an examination of her room showed that she had during the night given birth to a baby which she had hanged to a bed-post with a piece of cord. The girl was a constant church-goer and engaged to be married to a very respectable man. She cannot be found.

BALTIMORE, Md.—David Bernhardt, alias David Daywalt, fainted to-day in the Police Court, when a neat-looking little woman, who claimed to be his first wife, confronted him and preferred charges of bigamy. He soon revived, however, and the hearing of the case proceeded.

When arrested the alleged bigamist was leading a gospel meeting. The first wife claims that he did not support his family, and remained away from home for weeks at a time. Owing to the second wife being ill and unable to appear the case was continued.

OSWEGO, Sept. 23.—Joseph Bloom, the young English clergyman who was arrested for stealing a horse in Oneida last winter, was convicted at Pulaski on second trial and sentenced to the Elmira Reformatory. On the first trial the jury disagreed. Mr. Bloom conducted his own case.

CHICAGO, Ill.—Rev. A. Strechfus, a Lutheran minister of this city, was arrested yesterday for insulting women on the street. At the hearing Mr. Strechfus admitted that he had been drinking wine, and Rev. John Winder thought the actions of the accused were due to mental aberration.

An Anglican clergyman, a Sunday-school superintendent, and a deputy post-master since 1863—such is the record of Rev. R. T. Burns, of Kingston, Ont., who is a defendant for over \$3000 to the Depositor's Savings Department of the post-office.

LAUREL, Del.—Rev. C. B. Gruber, of the Methodist Protestant Churches of Harrington and Greenwood, has created a sensation by attempting to elope from Greenwood with Miss May Porter, a buxom member of his flock and the leader of the church choir. He has a wife and several children, and was formerly from Anneville, Pa., and came to his present charge six months ago.

PLYMOUTH, N. H., Sept. 26.—Sylvanus W. Hill, of Dorchester, a well-to-do farmer, 55 years old, deacon of the Orthodox Church and married, is in jail at Canaan, on the charge of murder. The story is that he had bound to him Alice Shaw, a 14 year old Boston orphan, who gave birth to a child by him last month at a house in Groton, to which he had removed her in July; that on August 10 he started from Groton with Alice and her baby, but when they reached home the baby was missing.

The girl says he killed the child while on the way from Groton to Dorchester, making her hold it while he forced a green liquid from a bottle down its throat. He then wrapped it in a newspaper, and despite her pleadings, buried it in the woods near Lampton on a spot she described. There later the body was found. Public sympathy is with the child-mother, and she will not be prosecuted.

How beautifully has the poet Shelley expressed it in these few lines:

"Religion! but for thee, prolific fiend,  
who peoples earth with demons, hell with men and heaven with slaves!"

Philadelphia, Pa. E. M. JONES.

#### JESUITISM.

##### Announcement Extraordinary!

In No. 50 of THE PROGRESSIVE THINKER we propose to publish an elaborate article in reference to the part that the Jesuits claimed to have taken in the assassination of Abraham Lincoln. It will contain an aggregation of all the facts of the case that have been for years floating around in the secular press and elsewhere. It will be published as a matter of history, with which every Spiritualist should be familiar. We desire to open our books at once for orders for this special edition. Orders will be filled at One Cent per copy. Five hundred copies will be sent to one address for \$3.75. No order will be received for less than five copies. In order to accommodate our readers and facilitate remittances for this edition, two-cent postage stamps will be received for any order not exceeding 75 cents. For larger amounts, send postal order. We want to issue an edition of 50,000. Every subscriber from Maine to Texas, from the Atlantic to the Pacific Ocean, should send in orders for from 10 to 500 copies each. Let wealthy men order a supply that will last them for a year to distribute. Let your orders commence at once to come in.

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