

The Progressive Thinker

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

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THE RESURRECTION.

IT IS VIEWED BY A SPIRITUALIST.

He Demonstrates its Exalted Nature.

And Tells of its Beauty and Grandeur.

BY DR. G. A. BISHOP.

There are two events in life which come to all; that which we call being born, and that which we call death. It has been said that there is joy when a man is born into the world, and it may be as truly said that there is sorrow when a man is taken out of the world. Birth and death may seem to many of us the two antipodes of life; that is two events pointing in opposite directions while really they both point the same direction. Birth is a coming into life to mature in life's experiences. Death is a resurrection from life's worn out paralyzed forces, awakening into new action and a continuation of life's experiences. Death is a transition from this present state of existence to another more advanced, more grand, more sublime; more advanced because it is coming into an existence to be benefited by past experiences and to mature by larger, richer and happier experiences; surroundings and conditions more matured and better adapted to a more speedy growth and development of a more magnificent character; more grand and sublime because it is an advanced state with more congenial, pleasanter associations, with higher aspirations, more brilliant hopes, which are vanishing into blissful fruitions.

To some, death appears to be a dark chasm where life becomes extinct and hope flutters and vanishes into annihilation, and life comes to an unhappy close without having accomplished its purpose. The purpose of our discourse will be to bridge over this seemingly dark chasm of death; to point you to the continuity of life out of the dark shadow of death's narrow dismal precincts, to an extended life in fairer climes, where life's hopes and purposes shall be realized and fulfilled. If death really means annihilation of individuality, an extinction of all of our life forces, then it would seem that the Great Benefactor of our lives and nature's laws would be defeated in the accomplishment of the purpose of life, and our hopes would all be blighted in the very infancy of our existence; therefore, life itself looks toward the continuity of an endless existence, and death is only a recapitulation and renewal of life's forces into a more real, larger, higher, brighter, and better state of existence.

All vegetable and animal matter are subject to nature's laws; the laws of decomposition and recombination. The laws of decomposition involve what we call death, while the laws of recombination involve what we call life or reanimation; and as our physical bodies are only animal matter they are, therefore, subject to the laws of decomposition and the dissolution of our animal physical body; and our spirit entity is the inevitable result of the laws of decomposition. But nature has an unfailing inexhaustible storehouse of vital properties held in readiness for appropriation, both to the vegetable and animal kingdom; therefore, out of what seems to us at first thought death, comes life! In the grains, grasses and flowers, life in a tenfold ratio, with more beauty and grandeur than ever before! "Wherefore if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall He not much more clothe you of little faith?" In the springtime the light and warmth of the sun, the copious gentle showers of rain, the elements of a genial atmosphere and the fertile earth are voices, as if whispered from the galleries of heaven calling upon nature's storehouse, so full of vital properties, to clothe our fields and forests, to decorate them with grasses and grains, with flowers and fruits; and the little birds warble a welcome response, not to something which was extinct or annihilated, but to the living germinal entities of the grasses, grains, flowers and fruits which appropriate and clothe themselves with vital properties suited to their capacities. Now, let us consider the animal kingdom, of which man is the highest order, and we shall see the same laws of decomposition and recombination, as faithfully applied to physical animal existence, and that the germinal entity of the vegetable plant may faintly illustrate and partially compare with the spirit entity of man. While the flower has its beautiful colors and sweet fragrance, man has his intellectual

faculties to reason, reflect, etc., and his soul qualities of love, joy, peace, etc. The flower with its germinal entity is dependent on material substance; light, heat, and all the growing elements of air and earth for its color and fragrance. So is the spiritual entity of man dependent on material to constitute the faculties of mind to reason, reflect, to love, to enjoy, etc.; indeed we have no knowledge of mind or spirit disconnected from material substance. We can have no conception of it performing any of its functions until it is associated with matter. Then we must conclude with the apostle Paul that there is what we call a natural physical body, and there is a spiritual body; that the natural body and the spiritual body are blended together and go to make up and constitute the human organization we call man. There is a nice distinction which we ought to make between matter and substance. While matter is tangible and we can see it with the natural eye, and it can be measured, weighed, etc., substance is that part of material matter which cannot be seen with the natural eye, neither measured nor weighed; therefore, it is logical to conclude that human organizations can and do exist in space all around us, acting in all the functions of life which are not tangible and cannot be seen with the material vision; that there are beings who have appropriated substance to their spirit entity which forms a personal human organization as complete as they ever possessed in the gross matter which was tangible to us. Therefore, we maintain that there is a resurrection which takes place when we are compelled by the laws of decomposition to lay off a worn out disorganized body and pass into a new state of existence. We have no need of waiting a thousand or ten thousand years for a future general resurrection and expect these literal bodies of ours which we lay in the grave to be appropriated by us again, for God's universe is a tremendous resource of vitalized material substance, waiting to clothe the lily of the valley, the grasses of the fields and all human spirit entities that are severed from a physical organization. Neither do we expect any spirit to exist without a physical human organization composed of what we call matter or substance. These spiritual forms are sometimes seen with the natural eye to appear and disappear; have materialized forms as natural and as human to all appearance as our own bodies; but they are more frequently seen by what is called clairvoyance. Then we may suppose them to have bodies of an ethereal substance, because they are not discerned by the natural eye. Then, again, there is what we call clairaudience; and they are seen and heard, described and recognized by those who see clairvoyantly and hear clairaudiently as perfectly as though they saw and heard with natural organs of sight and hearing, hence we conclude life is a continuity of being, and a being composed of human organization.

And that which we term death is an evolution from one condition into another, an evolution from one state of existence into a more advanced state, to go on in the cycles of time, evolving again and again into more advanced states of existence and worlds eternally, so we come to regard man as having been born of woman, once and only once forever, and his body gradually forming and maturing from infancy to an adult; but afterward he puts off and puts on instantly other bodies suited to his growth of character and his capacity of being as he advances in experience, in knowledge, in moral worth and spiritual graces. All vegetable and animal matter under the laws of decomposition and recombination are constantly changing and are of slow and of gradual growth and maturity. The oak tree gradually grows; so the man gradually grows from birth to manhood under nature's laws in his primary state of existence here. But there is another law understood and executed by those who are more advanced and who have lived in other states of existence whereby things are instantly severed into infinitesimal atoms, and then again just as quickly reformed and assume the same shape and appearance as they did before they were severed.

This is commonly called dematerialization and materialization. Then there is a resurrection out of decomposition into recombination instantly at the time the spirit of man is severed from the worn-out, paralyzed, decomposed, disorganized body. His spirit entity instantly enters into a complete, perfect organization, which might and properly ought to be called an auratic body, because aura means a light, luminous substance. Such is the body which the clairvoyant sees. Such a body is susceptible of transition from one world to another. In this auratic resurrected body our friends actually pass

into other worlds, and there under the law of instantaneous materialization, assume a material, condensed, consolidated body, similar to the one they lay off here that perishes in the grave. There they live in an advanced condition, in all the functions of life, as they have here; taking up life there where they left off here. Some of them—not all—are permitted to come back here to our earth planet in their auratic bodies (called by some an astral body) and communicate with us; and to escort us as we resurrect out of these old worn out bodies, into that next more advanced world. That they do actually put on materialized bodies we have reason to believe, because such are their statements, and these statements are corroborated by their coming back here and instantaneously materializing bodies under circumstances far less favorable than in a world in advance of this. We do not wait here for a general resurrection a thousand years, or ten thousand years, or some time in the coming future, no one knows when, but our resurrection takes place when this animated body is disintegrated, and decomposition preys upon it. God has an abundant storehouse in nature's garneries of vitalized properties which have passed through the process of decomposition, waiting to be properly adjusted and appropriated to our necessities. And the same great beneficent source that gradually fashions and forms these bodies instantaneously refashions and forms them a new, a more glorified body. The Bible abounds in exemplifications of such a resurrection. Angels, men and messengers are used as synonymous terms in the scriptures. All through both the Old and the New Testaments scriptures the angel of the Lord, sometimes called man or men, or the holy spirit, or spirit, appears and speaks unto the people. Many times they are spoken of as those who have lived here on this earth. For instance, the angels or men came to Abraham and appeared to him in materialized forms. He entertained them, fed them on veal, butter and milk. (Genesis 18 chap.)

Manoah and his wife talked with an angel and made a meat offering for him. (Judges 13.) Jacob wrestled with a man or angel and talked with him. (Gen. 32 and 24.) Samuel who had departed this life appeared to the woman of Endor and talked with Saul (1st Samuel, 28.) The angel came to the prophet Daniel in the lion's den, and protected him. (Dan. 6: 22.) When Shadrach, Meshach and Abednego are cast into the fiery furnace there were four men seen in the furnace and it was said God sent an angel to protect them. (Dan. 3 chap.)

These are only a few instances which we mention in the Old Testament scriptures, and when we turn to the New Testament, the angels are said to sing a glad welcome to the birth of Jesus and appear to his parents in a dream, and tell them to depart with the young child into Egypt to escape the wrath of the indignant king. And the angel also tells them when they can return with the young child with safety.

The angels are said to have charge of Jesus when in the wilderness of temptation and ministered to him. Two angels are seen at the grave of Jesus. Jesus himself is seen by many of his disciples, and by over five hundred after his resurrection from the grave, as it was thought, and he ate the broiled fish, etc. He appeared in the room instantly, the doors being shut. Many are said to come forth from their graves, and appeared to many in the city. Moses and Elijah are said to have appeared to the disciples on Mount Tabor so as to be recognized. Paul declares he saw Jesus after his resurrection, and seems to recognize the fact of the departed returning when he says we are surrounded by a cloud of witnesses, and recommends we should examine those who return to us. An angel appears to Peter. The apostle John on the isle of Patmos recognizes one of his brethren, a fellow servant, who returns.

What shall be our logical conclusion about all of this account of angels and men returning to this world in different ages of the world, many of whom were known to have lived here? Shall we conclude that they resurrected out of their old decomposed bodies, after they had laid away in the grave? Did Samuel come up out of the grave and talk to Saul? Moses and Elijah, after having been dead, as it is called, many hundreds of years, did they come forth from the grave? The many that are said to come forth from their graves and were seen of many in the city of Jerusalem, did they really come forth from the cemeteries? Where did the fellow laborer that John talked with on the isle of Patmos come from? Did he come from some dark, dismal, loathsome tomb? Was Jesus crucified unto death, and laid in the grave or tomb of Joseph a part, three days, his spirit entity severed from his physical body, which was torn and rent in an ignominious death on the cross, and then that same spirit entity and that same literal crucified body reunited again? If, indeed, we are to admit that the physical body of Jesus came forth from the tomb, then we must argue that the natural law of decomposition was suspended or in some way disregarded; and if so in the case of Jesus, why not in the case of Moses, Elijah, Samuel, and John's fellow laborer, and others?

It seems more evident to us that these individual persons were resurrected out of their disorganized, paralyzed bodies at the time of what we call death; that there and then the law of decomposition was applied

and took effect with their physical bodies, and their spirit entities appropriated vital properties from nature's resources which had passed through the processes of decomposition. And thus may we reason about our own loved ones who have departed; and about the departed of every age and generation. For the last forty years we have innumerable exemplifications of this glorified resurrection under the name of Spiritualism.

These demonstrations of the great truth of immortality, have been witnessed by every people and nation of the world and many a sad bereaved family has been consoled and comforted by the manifestations of spirit return. Their little ones; their grown up sons and daughters, parents, grandparents, aunts and uncles, neighbors and friends, return to us and manifest themselves to us in many ways, explicitly, intelligently, convincingly, by the gentle rap, by moving ponderable substances without contact, by speaking to us, by singing, by playing musical instruments, by writing, by showing their personal appearance, by telling the past and future events of our lives, by materializing human bodies and handling us with their loving hands, by caressing us with their embraces and kissing us as they once did in life and in all manner of ways too numerous to mention. So, dear friends, our faith looks back into the history of past ages, and our hearts are cheered and comforted by the story of a resurrection which has always been occurring, and we come forward into our own experiences in life and our faith is confirmed by a realization of facts which have come under our own observation, and these facts corroborated by the statements of millions of witnesses all over the world who have the same observations and the same convincing testimony. And with these facts appealing to our intelligence, to our natural senses of sight, hearing and touch, can we doubt the continuity of life, the immortality of our existence? not beyond the grave, for we do not pass through its dark portals, but we pass away from it never to enter its dismal cell of corruption. The grave has no victory over our life; we only give to it the mortal remains of what was once so dear to us; dear to us because it was animated by the powers of mind and the soul qualities that made it beautiful and lovely to us.

But thanks be to God and all the powers of the universe that give us the victory and clothe us again in the habiliments of his love, his honor, his glory, with garments new, more enduring, more beautiful than the one the grave encloses; one suited to our growth in intellect, in experience, in our knowledge of facts and things; suited to our growth in moral worth and spiritual attainments and unfoldments. It is nature's and heaven's order that we evolve into higher, nobler, more sublime conditions of mind, and purer, sweeter more amiable dispositions and qualities of spirit, and we shall be clothed with corresponding garments or bodies to suit our capacities. Progression is the order of the universe of things. Somehow we are carried forward by time in the great current of events that are so rapidly occurring in succession from day to day and from year to year, that we too, must change. We cannot stand still if we would. The things of to-day are not tomorrow. They are somewhat different. Some are coming into life to go on with us; others are passing on into life more real and coming into our presence to cheer us, to instruct us, to blend their love with ours, to inspire us with good thoughts and bright hopes as if they had caught a brighter glimpse of heaven and were beckoning us to come on up into a higher, holier, more grand and sublime life. Our little ones that have passed on have matured into angelic life by heavenly associations and come back to greet us and be our guardian angels. They whisper words of peace and love to many a fond mother's aching heart and many a burdened father's desponding sigh finds relief by their heavenly, brightening influences; though it is only an impression that changes his current of thoughts from sadness and discouragement to courage and hope.

No! no! we cross no Jordan of death to a heavenly Canaan. Thanks be to the supreme forces and powers that rule the universe of worlds, we are not isolated from other worlds. As the planetary system of worlds form a whole and are related in all their spiritual and centrifugal forces, so is the human family related in a tenfold ratio to all the heavenly host that travel through the immensity of space and that inhabit the pavilions and palaces of the highest of heaven. We are tied and bound to them by all the endearing and tender sympathies of soul which belong to angels, men and to God himself.

As we reach forward with anxious thoughts and loving tender emotions toward our dear ones who have gone before, they meet us with the smiles of heaven's harmony and peace, to strengthen every tender tie and to treasure up a mother's affection and a father's anxious desires. Yes, they themselves often come with heaven's reconciled spirit to blend it with ours and reconcile us, and assure us of their presence. Then let us recognize them and hold ourselves in readiness to receive them and welcome their approach by living in harmony with them and other angel messengers who come with them. By so doing they catch the sweet accents of our prayers and hand them up to higher powers and bring back to us answers of peace, heaven's reconciled approvals and blessings of love. These departed ones, as-

cending and descending, ally us to heaven and loosen our hold on earth. Then let us earnestly invite and seek their presence, imploringly look up to heaven for strength, for comfort and consolation in times of our great need of support, when dark clouds seem to hang heavily over us and our loved ones are unexpectedly taken from our homes.

Lastly, let me say to you since death does not mean annihilation, an extinction of any of our life forces; since it does not blight the purposes of life and vanish our hopes, but is only an interval dividing the cycles of time in the continuity of a life which becomes more real, more beautiful, more grand, more sublime, with larger, richer and happier experiences; to go on and on in one continuation and succession of cycles of time eternally, it is not befitting us to grieve or mourn for our departed ones as though they were not and their lives had come to an unhappy termination. While they leave an empty chair at our firesides and our tables and we do not hear their footsteps, their conversation, their merry singing as we once did, let us rest assured that they live on and have higher chairs in more cheerful habitations, with more bountiful tables; their feet treading the labyrinths of more beautiful and far better surroundings; talking with sweeter accents and singing songs of more excellence, with higher tone and richer melodies.

Written for The Progressive Thinker.

THE SUNSHINE.

IT COMES AFTER THE DARKNESS.

The Immortality of the Soul Established.

BY HON. A. B. RICHMOND.

"O, listen man! A voice within us speaks that startling word, 'Man, thou shalt never die!' celestial voices hymn it unto our souls; according harps, by angel fingers touched, when the mild stars of morning sang together, sound forth still The song of our great immortality." Dana.

We are all conscious that there was a time when we did not exist. We know that our ego, the sentient inner being that constitutes our mental personality has not lived always. That out of the darkness of the past came the sunshine of present life, and some logicians reason from this fact, that as the soul once commenced to live, it must eventually die; and they state their syllogism as follows:

"That which had a beginning must have an ending. The soul in its individuality had a beginning, therefore it must have an ending."

On a superficial observation this proposition seems logical, yet it is not, insofar as its major premise is concerned. It states as a self-evident fact that which is not self-evident. We reason that matter is eternal because we cannot conceive of something being created of nothing, or of its being resolved into nothing; but of the combinations of force, we cannot thus reason, for we know but little of their effects, and nothing of its elementary conditions, if such conditions exist. While matter may be eternal, yet its combinations are constantly changing, and, of course, all emanations that come from these combinations must cease to be, when the elements that constitute them become disintegrated. There is no proof that our mind or soul is an emanation from the elementary combinations in our bodies. We do not know the ingredients that enter into our intellectuality. We are entirely ignorant of its origin or construction or the ethereal elements that make up its composition. We do not know that a combination of forces may not be made to-day which will remain forever, for the reason that we know nothing of the laws that govern the affinities of the elementary forces of the universe. If, then, our spirit force is not the result of a combination of the sixteen material elements that enter into the composition of our body, from whence does it come? It must emanate from a world or sphere or source of forces beyond the investigation of the microscope, the spectroscopic, the crucible or the alembic of science. Even the combinations and forms of matter are of longer or shorter duration. What scientist can tell the life time of a diamond were it placed beyond the reach of abrading or destroying influences? It does not have within itself the laws of self-destruction, and yet it had a beginning and was constructed but yesterday in the epoch of a geological computation of time. Science cannot predict its death or disintegration until it becomes acquainted with all the laws that govern its atomic formation. Apparently its form is eternal, and if science cannot demonstrate the future death of a diamond, a simple crystal of carbon, of which it knows so much, how can it truthfully predict the death of the human soul of which it knows so little?

We know that every individual mind or soul had a beginning, and in death we think we see its ending, yet if after death it manifests the continuity of its existence by indubitable evidence, then we know that our conclusions are wrong and that it yet lives. In vain may logic postulate, premise and conclude, for if demonstration proves the existence of a fact, that fact exists in defiance of the deductions of Savans or the syllogisms of logicians. The logic of facts is far more conclusive than the arguments

of science, or the speculations of philosophy.

If the mind is an entity, and passes through the ordeal of death without preserving its individual personality, then is death annihilation; for although that subtle mysterious force called mind, may have lived during all eternity past, and will so live through all the future, yet if beyond the grave it loses the peculiar characteristics it possessed in the life, and is resolved into the great sea of entity from which it came, then we are indeed

"Of such stuff as dreams are made on,
And our little life is rounded with a sleep."

Let us remember that we do not know the potentiality of the mind, nor that of the ethereal forces of which it is constructed. We do not even know whether it is an entity, a simple elementary force, or a compound of forces unknown to us. In fact we know nothing of mind save as its existence and attributes are proven by its manifestations, and through them we may be as certain of its presence as we can be of any physical phenomena. The logic of facts seem to indicate that the mind is a compound structure composed of primary mental forces, combined together by the laws and affinities of the elements of the Spirit-world, and their molecular action. We feel the emotions of love or hate; from whence comes the difference? Are they a combination of different mental elements, or the same in different proportions? Or, like the colors of objects, the result of different velocities in the vibration of primary molecules? In the material world, combinations of the same elements in different quantities form compounds of entirely different properties or qualities; for instance, one proportion of chlorine combined with one proportion of mercury makes a *proto chloride* of the metal (*calomel*) a health-giving medicine of the pharmacopoeia; while two proportions of chlorine combined with one proportion of mercury forms the *bichloride* of mercury (*corrosive sublimate*) a most deadly poison.

Is there anything inconsistent with the philosophy of Spiritualism in supposing the soul to be a combination of the subtle elements of spirit-life, which bears the same relation to the ethereal forms of the Spirit-world that our minds do to our bodies and to the material world in which we live? If this is true why may not this combination of the primary elements of spirit-force live forever, although it was born but yesterday? We can only reason from the known to the unknown, and if we can see the possibilities of an eternal form in this gross material world, may we not logically conclude that there are immortal spirit-life and forms in the Spirit-world?

Now there was a time when our diamond did not exist, as such, on this planet—millions of ages ago it was born of the gasses that surrounded the young earth. At last through the parentage of the force of the laws of crystallization, it was begotten in the bosom of its mother rock, *itacolumite*; there it slept for long, long, epochs of time, until it was released by some convulsion of nature and deposited in one of the many ferruginous conglomerates of the earth. At last it was found and secured by the mercenary fingers of man and submitted to the analytical tests of science, when it was ascertained to be a crystal of pure carbon, an entity of nature, a peculiar form of an element that is the most versatile in its combinations, and changeable in its forms of all elementary matter. The Argus Eyes of science viewed it from every conceivable standpoint, and what did they discover? A simple form of matter that had no law of self-destruction within itself. A form, that from all that science has yet discovered, would live forever unless destroyed by the application of some external force. True, it could be cleaved and shaped by the lapidary, dissipated by heat, or crushed by the mechanical powers of earth, yet if it was placed in an ethereal sphere where it was safe from all destroying forces external to itself, it would have an eternal existence. It is a very gem of immortality, as pure as an angel's tear; and yet it was born but yesterday in the callendar of time. Science demonstrates its beginning, but cannot predict its ending. Remove it forever from the dangers of earth that surround it, and it would live on, and on, a diamond through all the ages of eternity.

So can I conceive it to be with the soul or spirit of man, for although it had a beginning in its present form or personality it will have no ending from the action of any discovered laws of its own being. If there are no known laws whose effects will disintegrate the elementary spirit forces that are combined in the soul of man, we may logically conclude, until such laws are discovered, that the soul is immortal, and that although it had a beginning in each and every individuality, yet it does not follow as a psychological sequence that, "Therefore it must have an ending."

If the soul or spirit (*Lexicographers make the terms synonymous*) is an entity among the unknown forces of nature; If all of our mental personalities are but portions of a whole that has always existed, from whence came the intellectual peculiarities or idiosyncrasies among men? A drop from the ocean has all the peculiar chemical and physical properties of the great sea itself; but our individual minds are our own. There are none like them in every respect, in existence. Each and every one seems to be a peculiar association of mental elements unlike every other. The union of the primary elements of the material world as

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CIVIL LIBERTY.

ITS IMPENDING DOOM.

Medical Inoramus at Work.

In this era of political chicanery, religious bigotry and unconscionable greed, the civil rights of the masses are continually being overridden by the enactment of class legislation in direct contravention of the State constitution and in favor only of monopolists or classes who can and do purchase the votes of enough members of the legislature to enable them to get their nefarious bills upon the statute books, with the aid of a partisan or unscrupulous executive. Bill after bill has been passed, directly taking away the rights of the people and conferring powers upon doctors, lawyers, corporations, and so-called religious bodies, that but little is left to the remainder of the citizens. No sensible person would for a moment object to the M. D.'s having all the law they want to raise the standard of medical instruction in their own schools, in their endeavor to get their machine-made graduates up to a respectable standard of intelligence, as far as their ability and the routine curriculum of the studies will permit; but at the same time it is a patent fact that doctors, like poets "are born, not made."

It is also a patent fact that often a non-professional person with a few grains of good common sense, has done more to benefit some sick person than the pompous M. D., and that lives, which would have been sacrificed by this learned ignorance, have been saved by nurses exercising good sense in their care, and throwing out of the window the vile nostrums prescribed.

We say, then, let such have all the laws they want to raise the standard of their ability, if possible. But when they undertake to control the rights of individuals to employ whom they please through their "Boards of Health" or "Medical Examining Board" through special enactments of "class legislation," it is time for the people to "call a halt" and insist that their representatives shall at once repeal all such acts.

This they have not only succeeded in gaining, which is designed to give them all control over the choice of the people in whom they employ, or their proper selection of the methods of cure, but also gives them the powers of legislation to enact "Fee Bills" of the most extortionary and grinding character, or, if unable to meet the demand to leave the invalid to suffer without the benefit of aid from any source, making it a crime for any one not licensed by them to afford relief. For years the knights errant of the profession have claimed that mesmerism, psychology or animal magnetism was a fraud—"there was nothing in it but imposition or imagination." It was beneath their notice. But since the advent of Modern Spiritualism when medical clairvoyants and magnetic healers began to multiply and demonstrate the facts of psychic force in healing the sick, they saw "that this, our craft, is in danger to be set at naught by these men," and women also, and then the French Academy, which had years ago declared against it, all at once discovered that "hypnotism" was a mighty power "in the hands of the physician and surgeon, but a dangerous power in the hands of any one not a medical expert." As though an enemy to the exercise of the God-given powers of the human soul or mind would or could be an "expert" in their employment!

Following these wonderful (?) discoveries of Prof. Charcot, the English physicians took up the cry of danger and proposed to ask Parliament to enact a law to prevent any practicing hypnotism except regular physicians under heavy penalties.

And now our Chicago physicians, not

satisfied to have hundreds and hundreds of students paying them large fees for instruction, and charging the public extortionary prices for their services, want a little more law to enable them to crush out all mesmerism, magnetic, clairvoyant or other healers, on the assumed grounds that it is a dangerous power in any other hands than their own, and may lead to the unconscious commission of crime by the subject.

Do they not know that this very culpable greed is of itself a crime, and that their "close corporation," known as a Medical Society, and cemented by a code of medical ethics, is also a breeder of crime? What member of that Medical Society, in good standing, would aid in the prosecution of another member in like standing, for the most glaring malpractice? And yet like a pack of hungry wolves they are ready to combine to hunt down any one, who like a good shepherd was guarding the flock, and then to divide the prey.

The following extracts from the Chicago Tribune of Dec. 8th shows the desperate straits which they are determined to resort to carry out their scheme for the suppression of mediums and magnetic healers. Their committee, as heretofore, will be amply supplied with "persuaders" to influence doubtful legislators to vote for the bill, and unless they are checkmated with a powerful and combined influence from the Spiritualists and healers, they will carry their point. Some able and judicious person must be kept on hand to ward off the impending crisis or the most serious results will ensue. Read the following:

"All reputable physicians in this city unite in commendation of the resolve of the Medical Society of Chicago to seek the passage of a law preventing laymen from employing hypnotism, mesmerism, or magnetism for experimental or other purposes. The society, which was organized for the purpose of discussing the legal phases of medicine and the necessary legislation for the science, Saturday evening passed the following resolution at the Grand Pacific Hotel:

Resolved, That public seances of hypnotism, mesmerism, and magnetism should be prohibited by law under severe penalty, and that the employment of hypnotism for medical purposes should be permitted solely to duly qualified medical men, conditioned upon its being practiced only in the presence of other medical men or undoubted friends of the patients operated upon.

"A committee was appointed to present this resolution to the Legislature.

"Owing to the widespread attention caused by the revival of hypnotism and its general application, Chicago physicians think that the employment of the power should be guarded by rigid laws such as surround other branches of medicine.

"Hypnotism," said Dr. E. M. Hale, "is a dangerous agent in anybody's hands, and its use should certainly be restricted to those who are responsible to the law as medical men are. I have read sufficient in the French journals to know that the subject under the operator's hands is absolutely irresponsible and will do anything suggested—even what is suggested in the operator's mind. After coming out of the hypnotic state a subject does not recollect what he did when in that state. There is nothing, therefore, to prevent murder and make an irresponsible criminal.

"When I was young I took up the study of biology—what is now called hypnotism and mesmerism—and lectured on it. I was astounded by the result that can be secured by the power, and it is clear that it should be used only by medical men for the relief of suffering and disease."

"Why should hypnotic seances be stopped?"

"Medical men are conservative, and will not adopt any method that is in vogue amongst the laity of charlatans. If a law were passed preventing the quacks from employing hypnotism the study would be taken up by all medical men in earnest. Mind-cures are a species of hypnotizers. They cure at times, especially nervous diseases, by the power of one mind over another, but medical men do not stoop to consult them."

"Would the law, then, if passed, wipe out the mind-curers?"

"A strict construction of the law would put faith cure, mind cure, and Christian science in the same category with hypnotism. Public exhibitions of hypnotism tend to degrade the science, just as vivisection would do. The law confines that to the medical college. There is just as good reason for confining the use of hypnotism as the use of poison. No layman can secure morphine or arsenic without a physician's prescription. I know twenty or thirty prominent citizens who have become monomaniacs by being votaries of hypnotism or Christian science, which is the same thing. A law such as the one proposed will meet with the approbation of every reputable physician in the city."

"Dr. J. E. Owens said: 'The resolution is proper and should be enforced as speedily as possible.'

"Dr. J. H. Stowell said: 'There is a good deal of danger attending the practice of hypnotism, and it ought to be handled by those who are skilled in its use. The means to which it can be put are too far-reaching to be entrusted to laymen. There is sufficient merit in the proposed law to engage the support of all upright physicians.'

"Hypnotism ought to be policed, just as alcohol is," said Dr. J. H. Etheridge.

"Dr. George S. Latham—"The subject is comparatively a new one, which in the next few years will demonstrate just what can be done with it. What the dangers arising from it at present are I do not know, but I do think these public and private seances given for amusement ought to be broken up, as we cannot tell what might result from them. In our profession hypnotism's practicability has yet to be demonstrated."

It is no small matter for them thus to combine to deprive the people of their sacred rights while all outside of their councils are resting in the security which ignorance of their intentions confers; wholly unprepared to meet the danger before they are bound by laws enacted at the will of a despotic league of unscrupulous individuals, seeking only their own gain at the expense

of the liberties, happiness and prosperity of the masses.

Let all the healers bestir themselves and arouse the public against this monstrous iniquity, and flood the halls of legislation with such mammoth petitions as shall show to the craven who dare vote for such a measure that his political doom would be sealed forever by such an act.

But it does not stop at preventing "healing" by the laying on of hands—it expressly aims at stopping all seances. Here is a direct blow at Spiritualism and all mediums which they seem to deem essential to stop the spread of, or increase of magnetic healers. Christian scientists are also included in the catalogue.

The men who have built and manage medical colleges are determined to find lucrative employment for the grists of fleggings for medical experimenters they annually grind out, at whatever expense or damage to the dear public, and are determined to have laws enacted to enable them to carry out their scheme, "though the crushed world should curse them ere it dies."

It now remains to be seen whether the people will submit to allow the powers vested in them as natural and inalienable rights to be frittered away by their representatives at the beck of greedy and unscrupulous corporations and combinations; and have not only their purses but their lives placed at the mercy of such soulless corporations.

D. P. KAYNER, M. D.

WE CAN NOT IGNORE THE DEMAND.

It Comes From all Parts of the United States.

A Special Announcement.

The demand has been so great for the paper containing the facts in reference to the Assassination of President Lincoln, as set forth by Father Chiniquy, that we have come to the conclusion to issue another edition. It will appear in No. 63. Several parties have already sent in orders for 1,000 copies each. We take this method in order that we can furnish them as cheaply as possible. Orders will be filled at One Cent per copy, or 75 cents per hundred. 500 copies will be sent to one address for \$3.50; 1,000 copies \$6.50; 2,000 copies \$12. News dealers should see to it that they order a large supply, for that number will be as staple as sugar, for all coming time. Let every Spiritualist see to it that their respective towns are supplied with this number. It will contain, besides the article in reference to the Assassination, about as much reading matter as is now published in any current number of the paper, making it throughout very attractive. All orders must be sent in before the date of issue.

Postage stamps will be received on all orders not exceeding 50 cents.

If ordered sent by express, the one ordering must pay express charges.

Every large city and every little town or hamlet should be furnished with a large supply of this number of THE PROGRESSIVE THINKER. Every church member, every farmer, every politician, every artisan, every true American, will want a copy, and will readily pay five cents for it, leaving a profit of at least 4 cents.

This number will contain valuable data for future reference.

Send in your orders at once.

The Assassination of Lincoln.

Henry J. Newton, one of the leading Spiritualists of New York City, writes:

"I am very glad you have decided to reproduce it; it can be made an engine for great good. It pleases me greatly to learn you are succeeding so satisfactorily with your very excellent paper."

Mr. Newton orders 500 copies of this edition.

S. M. Baldwin, who is an active worker in the cause of reform at Washington, D. C., also sends for 500 copies. He says:

"How exceedingly joyful we all were here at 1202 Pa. Ave., in the office of the National View, at the news of republication of the Assassination; and if you get out a large addition, it will not only help make our angel theology popular, but undoubtedly it will be the final stroke in bringing fighting theology on the defensive, so that the people can understand which of the various creeds deserves the confidence of the people. If you could only know the deep interest taken by all those who read the Nov. 8 paper; how it was passed around from home to home until it was entirely worn out, you would have an inkling of the latent feeling among the people, which only needs the American Party plank in 1892 canvass, to arouse all the United States to finally throw off this long worn yoke of bondage. I hope the edition will be simply immense."

Mrs. Flora W. Fox of Rochester, Minn., writes: "I am glad the pressure has been too great for you to withstand, and that an extra, in more senses than one, will be issued soon. I am glad that there is one paper who dares print a truthful exposé of the treacherous aims of the Catholics against our liberties." Mrs. Fox sends for two hundred copies of the paper which is to contain an account of Lincoln's assassination. In one day we received orders for over one thousand copies.

John L. Moore of Quincy Ill., writes: "I want 100 copies more of the paper like No. 60. I have distributed nearly all I got; it is a splendid number; carries fact on the face of it; and knowing the Roman Church as well as I do, I have no reason to harbor a shadow of a doubt. I was a communicant from 1841 up to the time the rebellion broke. I then saw so little love among them for our government that I left."

We are receiving many such letters as the following, showing that the Spiritualistic field is a large one to work over. S. J. Schofield of Nephi, Utah, writes: "Two numbers of THE PROGRESSIVE THINKER have reached me, and am highly gratified with them. I only wish I had known of it from the first issue; should liked to have been a subscriber from the start."

Our good brother, Bishop A. Beals seems to be in demand at Indianapolis, Ind. He has been reengaged for January.

Joseph Beals.

Joseph Beals, the efficient President of the Lake Pleasant Camp Meeting, paid our city a visit of several days on his return from Denver, where he had been attending to valuable mining interests. During his sojourn in the city he visited the Temple of the Magi, where he witnessed some marvelous prognostications, illustrating astral laws and forces. Mr. Beals is a genial gentleman, chuck full of the spirit of progress and kindness of heart, and it does one good to meet him.



SOMETHING NEW.

THE INTELLECTUAL LIGHTS OF ENGLAND.

They Will be Transferred to This Country.

And Will Illuminate The Progressive Thinker Next Week.

A General Survey.

The Spiritualistic Field—its Workers Doing, etc.

Hon. A. B. Richmond illustrates in a comprehensive manner, in this issue, the beautiful light that comes after the darkness. Dr. Kayner presents some views that it would be well for Spiritualists to consider. Dr. Bishop furnishes some pleasant pictures of the resurrection. The venerable Shaker, Elder Evans, nominates Col. Ingersoll for President. Other articles and items of interest.

Mrs. Mabel Aber of Spring Hill, Kan., writes: "We are very busy and doing nicely. Investigators are coming from all quarters. Surely the angel world have a silent force which is wonderful. I believe that if we but trust ourselves in their hands that they will care for us."

Lyman C. Howe is now filling a successful engagement at Philadelphia. He is engaged to speak at Haslett Park, Pa., between Aug. 21 and 18, and at Clinton, Iowa, the last two Sundays of Aug. He goes to Meadville, Pa., for January and speaks in Elmira, N. Y., Tuesday eve., Dec. 30. Mr. Howe's home address is Fredonia, N. Y.

L. A. Spear of East St. Louis, Ill., writes: "THE PROGRESSIVE THINKER is the best spiritual educator published. It is concise in giving the truth, and voices the thoughts of the most advanced minds of this age."

John Lindsay, of Grand Rapids, Mich., writes: "We have just returned from the Spiritual Union meeting. We had no regular speaker to-night but we did have a good conference meeting and a large attendance. Dr. Charles Andrews closed the meeting with an improvised poem. The society have extended a call to Mrs. Bishop to speak to them during the month of January. The Hon. L. V. Moulton spoke for us last Sunday evening; he is an independent thinker. Dr. Spiny gave us two rousing lectures recently. To meet the demand of inquirers we have opened our house for a circle on Friday nights."

Mr. Perry Alma of this city writes: "Mr. Gilson Bortness, of 1246 Wabash Ave., is being used by the Spirit-world in various ways, some of which are as follows: Painting portraits in bust and in full form of ancient Atlantians, Egyptians and others of those ancient races who in their time were masters of the arts and occult sciences. These pictures are painted in oil, in the short space of forty minutes, the different colors being mixed and blended together in the most artistic manner. These pictures are a marvel to all who see them. Mr. B. also gives readings, delineating one's life, gives readings in business affairs, going thousands of miles away while in a trance condition, describing perfectly the homes and surroundings of one's friends. I can also say of Mr. Bortness, that he is strictly conscientious, honest and gentlemanly in all his dealings, and I can recommend him to all who are seeking light and knowledge."

E. B. Clement writes as follows from Rochester, N. Y., with reference to Dr. Schurmerhorn: "He is the speaker and is remarkably eloquent and able in answering questions which are presented by the audience, and also gives some remarkable tests from the platform. An extremely sweet singing choir is in attendance every evening, and its soul-stirring music helps wonderfully to produce that harmony necessary for a good Spiritualist meeting. A marked and wonderful degree of interest is manifest on account of increasing attendance, and we predict that in the near future a larger place will have to be secured to accommodate those who are pressing Zionward. Strangers, Spiritualists, who are to remain in the city over Sunday, can find no more enjoyable place to spend the evening than they can at these meetings in Old Fellows Block, North Clinton Street."

Eliza, wife of William Jenkins, passed to the higher life at her home in Springdale, Cedar Co., Iowa, on the 8th inst, aged 79 years and three months. She died as she had lived, a full believer in the spiritual philosophy. She said she had lived to a good old age and had done her duty, and was willing to lie down this life's burden. Her only trouble was in leaving her husband behind, but as he was old he would soon follow her. She said she was going to a beautiful home, but would watch and guide her husband who is left to mourn her loss. Such is the peaceful death of one who has a rich conception of life and its responsibilities.

C. H. Toler of Marietta, O., writes: "THE PROGRESSIVE THINKER is the best Spiritualist paper that's published. Such is the verdict of every reader of the paper I have met. Its talented writers; its manner and matter; its liberal and unsurpassed articles on various vital subjects; the brilliant, deep thoughts that shine through its clear pages; its crushing blows dealt to Romanism, and all forms of superstition, and the beautiful thought that comes through the Home Circle Fraternity and other inspired articles and lectures, make it attractive to all."

A genuine materializing medium will find much encouragement and support at New Philadelphia and Canal Dover, Ohio, by corresponding with C. H. Mathews, of the former place."

A subscriber writes: "The Peoples' Spiritual Society held its regular meeting at its hall, 93 South Peoria St. A very large audience was in attendance. Mrs. D. Helm being the speaker, her subject was, 'The Truth and Love.' It was very ably handled. Then came Dr. Benton in a few strong remarks; then Dr. Martin and Dr. Carpenter. Dr. Ferris followed; then came Mrs. Belle Hamilton Gill, who favored the audience with some fine tests. Mrs. DeKnevet also gave tests."

Mrs. M. A. Clayton, of Albany, N. Y., writes: "I have read to-day of your proposed plan of reconstructing THE PROGRESSIVE THINKER; it is so grand and enlarged in its views, that all seem well satisfied now; but never a thing so good but it might be better, and as that seems your aspiration, I will lend all the energy possible in securing such a result."

G. G. W. Van Horn, of New York City, writes: "The meetings of Progressive Spiritualists are well attended at late at Arcanum hall, 57 W. 25th St., by large and interested audiences. On Sunday, 8 p. m., Mrs. A. Mott Knight gave an independent seance, which met with entire satisfaction, in presence of selected committee. Sunday, 14th ult., also 21st ult., the exercises at 3 and 8 p. m. were highly successful. Mrs. C. H. Kirk, medium, spoke last evening interestingly, which was very appropriate, regarding mediums and their work. Other speakers gave many facts. The writer closed each service by scores of demonstrative spirit tests, fully recognized. There is much interest regarding very new developments, which I will speak of later on."

Warren A. Richards, of Salt Lake City, Utah, writes: "I went to hear Mr. and Mrs. Perkins this evening. They also hold seances and give developing circles, and are a shining light to the cause of Spiritualism."

Geo. Ramsey writes: "The North McGregor Society of Spiritualists, Iowa, held their annual election of officers Dec. 18, and elected Fred A. Thornton, President; Miss Jennie Nielson, Vice-president; George Ramsey, Secretary; Ole Nielson, Treasurer. Dr. J. E. Mikeswell, of Chicago, the slate writing medium, has been with us, and at Monona, Iowa, the past two weeks. The Doctor is much liked by all here, both as a medium and a gentleman. His seances have been well attended, and he has given good satisfaction to all, and has gotten up a good deal of interest in Spiritualism here."

Mrs. O. E. Daniels of this city, chronicles the passage to the higher life Dec. 9, of Howard W. Denhart, aged 6 years and 3 months, the only child of John and Maggie Denhart. She says: "He was a bright little bud of promise. While the parents know nothing of Spiritualism or spirit communion, I hope in time they may realize his presence. Funeral conducted by the writer."

O. W. Tennant, of Capac, Mich., writes: "It is a pleasure to know that your efforts have been a success in establishing the best spiritual paper now extant, upon a solid foundation—solid, I say, for with Prof. O. H. Richmond, the Magi, the Tuttils, and a score of other interesting contributors, and the Spirit-world at your back, the gates of hell shall not prevail against it. We must not forget to thank the Rev. J. J. Phelps for the indirect interest he has lent to the paper in his unwarranted and unjust attack against Spiritualism. Poor fellow! Little did he know that he was driving nails into the theological coffin, and that the sledge hammer blows of Hon. L. V. Moulton would clinch them. But such is the blindness and folly of bigotry and superstition. Error dies hard, but it has truth for its pall bearer and the knowledge and light now breaking upon the world will revive the dead bones deep down in the valley of ignorance, and its requiem shall be the hosannas of a people redeemed from priest-craft and bigotry to bask in the sunshine of intellectual knowledge and greatness."

H. E. Wales, of Haverhill, Mass., writes: "This subscriber is an old Union soldier; he has just read No. 60, and wants to subscribe. He says that after reading that number is easy enough to see why it was that the confederate forces always knew our plans."

Fred C. Warner, of Traverse City, Mich., writes: "Mrs. S. E. Warner-Bishop desires me to say that her address is now box 17, Traverse City, Michigan. As Michigan is to be her future home, she especially desires to make engagements with societies in that state. She will now, as ever, advocate the advancement of true or progressive Spiritualism as distinguished from all extraneous theories that have or may be foisted upon it. She is especially interested in humanitarian subjects, and those of practical benefit to the people. While she would prefer to speak in Michigan, she will answer calls anywhere in the United States and Canada. Her time is now open for the beginning of 1891 and the season of 1891-92. Societies wishing to make engagements with her will please address, Mrs. S. E. Warner-Bishop, Traverse City, Mich., Box 17."

Dr. J. N. Magoon, magnetic physician and seance medium, formerly of St. Louis, has located at No. 51 N. Sheldon St., this city.

J. B. Ware of Pueblo, Col., writes: "If you know of any first-class medium who is about to journey this way, we could probably make it an object to them to stop here for a while; a lecturer and test medium—only those whom you know to be reliable."



O. O. M.

FOR THE GOOD OF THE ORDER.

We must again enter our protest, against our wishes, but nevertheless, necessarily, in the matter of letters of questions. The letters coming by to-day's mail contain over fifty pages of questions. Nothing but the help of a stenographer and two type writers could enable us to answer them all, and then I would but get one lot answered when a new lot would arrive. My opinion of occult works and geocentric astrological works of all kinds, most of which I have never seen, is asked for. Some of our good friends pray for light—light! light! in an agonizing manner. Such ones are neophytes, and I would love, oh! so much, to give them the light they ask for, but it is impossible.

As well ask me to bottle up the sunlight for the use of some one in the Mammoth Cave. To obtain light, you must go where light is shining. I have sacrificed my earthly business and moved to Chicago, for the purpose of devoting my entire life to the work that has been intrusted to me. This was ordered and brought about in accordance with prophecy, as it was seen that Chicago was to be the "head center" of the forces that under the great law of cycles was to work out the salvation of the world in these modern times.

The "City of Bah," upon the "great waters of the Northland," was to be the theatre of the wonders to come.

"Bah" means a place where concentration takes place; a place where, under some subtle law of vibratory force, many minds are brought together towards a common focus. This concentration generally brings some confusion at first, but in time, all vibrations come into harmony. Chicago is to-day being filled with people from all parts of the world, who know not why they came here. Acting under a force they can not resist, they come here by hundreds every week. Thousands are preparing to come.

We are working the Temple several nights each week, until we are all nearly exhausted. We cannot do more. Brothers and sisters of the Outer Court, bide your time. The door has been opened unto you, and should you lay down the flesh to-day, you will be attended to and have your chance to be "weighed in the balance" of Libra. It is all that can be done for you at present, unless you can form a Court of Development in your own town. Several places now have flourishing courts, and we know they are doing a great work.

Capac, Mich., had the honor of being the first to organize a Court, but others soon followed.

As soon as organized, each Court should send notice to this Temple, and receive the Y. P. W. and instructions. Instructions for working in the Court Circle will be published in THE PROGRESSIVE THINKER as soon as I have time to prepare the manuscript.

Those who are in such a hurry that they can hardly wait a week before learning all there is to know, must remember that knowledge is infinite, and that I passed years in darkness of the outer world, after I had my candle lighted, before I could even see it.

Keep your light burning, and seek for knowledge. It will come. When you read lectures delivered at the Temple, read between the lines, and light will come to you.

Look about you. Knowledge is everywhere. Study astronomy. If it is not occult, it deals with the great truths and harmonies of the Infinite, and helps one to the higher understanding.

OLNEY H. RICHMOND.

17 53rd St., Chicago, Ill.

The Golden Gate.

Hereafter the Golden Gate, of San Francisco, Cal., will appear as a monthly. It will be under the editorial management of Mrs. Owens and Mrs. Rose L. Bushnell. Mrs. Bushnell is a writer of note on the Pacific Coast, and under the management of these two gifted ladies, we look for a magazine of rare merit.

Chas. Watts, an eloquent lecturer, speaks at Hamburg, Iowa, Jan. 1 and 2. The Spiritualists and free thinkers should turn out in large numbers to hear him. E. Dalbey informs us that one of the citizens there intends to build a hall in the spring devoted to liberal thought.

Mr. and Mrs. F. N. Foster, spirit photographers, of 241½ Hopkins St., Cincinnati, O., writes: "We are glad that your grand paper is taking the lead. Long may it live!"

Harmon Hiatt writes: "Fisher Doherty, of Crawfordville, Indiana, has just passed on into another room, to be with friends that had gone before him. His departure was at 3 A. M. Friday, December 19, 1890. He was born at Columbus, Ohio, May 25, 1818. He was married to Miss Sarah Owen, at Brookville Ind., and came to this place in 1843. He has known for some weeks that the end was near, but death had no terrors to him, for at the last moment he said it seemed like stepping into another room. His kindness and care for the poor and unfortunate was proverbial through a long life, and many a poor fellow being will miss the needed help from his benevolent hand."

Wm. Chiquet, of Fort Dodge, Iowa, writes: "Your paper is undoubtedly the leader of progress and reformatory ideas. Our Lyceum here is still under the management of your humble servant. To let you know of what kind and number of attendants we have will say that on Sunday last we had an audience of sixty children and grown people."

THE VOICES.

They Come With an Uncertain Sound.

Mrs. M. E. Thomas, of Herkimer, N. Y., writes: "I have taken your most excellent paper for one year and it comes as a welcome messenger each week."

P. C. Mills, of Seattle, Wash., writes: "Your paper grows better with every number; you can count on it as a welcome messenger."

Mrs. E. J. Keene, of Lynn, Mass., writes: "I have read THE PROGRESSIVE THINKER until I am convinced I want it for the next week."

Mrs. L. V. V. of Lansing, Mich., writes: "I am so thankful that THE PROGRESSIVE THINKER fills the bill."

J. P. Allen, of Springfield, Ohio, writes: "A number of THE PROGRESSIVE THINKER with Nellie T. J. Brigham's discourse was placed in the hands of a prominent man here. He was so delighted with the discourse that he took it to a very devout lady of the orthodox church, with a request that she should read the lecture, stating, however, that it was in a Spiritualist paper. She replied that she did not care to read anything of that kind. He says: 'Let me read the invocation to you.' This was accepted to. When he had concluded she says, 'Yes, I want to read the discourse, I never heard such a soul quivering prayer.'"

A. J. Vanbiller, Edinburg, Ind., writes: "I think THE PROGRESSIVE THINKER is the best spiritual paper I have seen."

Mrs. Hattie Baker, of Wheeling, W. Va., writes: "I regard THE PROGRESSIVE THINKER as the best paper devoted to the cause of Spiritualism that I have ever seen."

A. H. Richmond, of Rice, Texas, writes: "I do appreciate your valuable paper."

S. E. Price, of Clinton, Mo., writes: "I am well with the paper and would gladly extend its circulation."

S. D. Gray, of Harborside, Me., writes: "I have taken many Spiritualist papers, but taking everything into consideration, I like THE PROGRESSIVE THINKER as well as any."

Charlotte W. Thomas, of Anderson, Ind., writes: "I appreciate the effort THE PROGRESSIVE THINKER is making in behalf of our free religion and free thought."

J. P. Gailman, of Oakland, Cal., writes: "I am glad your paper has taken such a hold here in this city."

C. K. Brown, of Denver, Colo., writes: "I cannot do without THE PROGRESSIVE THINKER any more than I can do without sunshine."

A. J. Davidson, of Knoxville, Tenn., writes: "Your paper has been a great comfort to us and we cannot do without it."

Eliza Bassett, of Berlin, Mass., writes: "I like your paper very much. I like the criticisms with correspondence; it will bring truth to the surface."

Dr. John C. Hennessey, of Butte, Mont., writes: "We like a paper that will publish accounts of anything new in Spiritualism. The type writer is a new idea. We put a piece of paper on a slate holding it under the corner of the table without pencil and messages for people who want them to take home."

S. Smith, of Fruitport, Mich., writes: "I can't do without the paper. It is the best spiritual paper I have ever read."

Mary R. Avel, of Pittsburgh, Pa., writes: "We like your paper and progressive spirit of your paper."

Mrs. H. D. Homestead, of Pittsfield, Maine, writes: "This makes the seventh subscriber, and shall continue to extend the circulation of THE PROGRESSIVE THINKER."

L. T. Weaver, of Copenhagen, N. Y., writes: "I have read a great many spiritual papers, but THE PROGRESSIVE THINKER is far ahead of them all."

Fisher M. Clarke, of New York, writes: "Enclosed you will find one dollar in payment for your most valuable paper so well that I cannot do without it. I am in part payment, for I do consider its real value many times more than its cost, more especially so after having taken the *Religious-Philosophical Journal* for eighteen years until very recently."

Mrs. Ellen Israel, Des Moines, Iowa, writes: "I see Dr. Martin's name in your paper and I would say a good word for him."

Dr. P. S. Smith, a prominent physician of this city writes: "You are doing a grand, good work, and I bid you God speed in its continuance."

Myron E. Cole, of Elkhart, Ind., writes: "I have seen sample copies of your paper at different times, and am very well pleased with it, and hope you will in time obtain 100,000 subscribers, for it is time that the city of Chicago had a Spiritualist paper worthy of the cause, as I am inclined to think your paper is now, and sincerely hope it will continue to be."

S. A. Read, of Woonsocket, R. I., writes: "I am greatly interested in the articles of Prof. G. O. Richmond. Trust we shall hear from him again."

J. C. Smith of Kansas City, Mo., writes: "There is no need for a good lecture, than Kansas City, Mo., and I trust some medium of the right caliber will pay a visit this winter."

A. H. Hutchins, of Lynn, Mass., writes: "I think THE PROGRESSIVE THINKER is the best spiritual paper."

Mrs. James L. Clarke, of Alliance, Ohio, writes: "I would not like to miss any of this winter's good and true reading which your good paper has in store for each of its subscribers."

Gordon Ballard, of West Burlington, Pa., writes: "Your paper gives us food for thought."

James Leach, of Richards, Dak., writes: "Your paper fills the bill in every respect."

Mrs. Sarah M. Lott, of Lily Dale, N. Y., writes: "Should feel lost without this publication, as it is one of our best spiritual papers."

Mrs. Geo. Thompson, of Minnesota, S. D., writes: "I do not have been inventing, but have been investigating the beautiful philosophy for some time. I think of all living writers A. B. French is the finest."

W. H. Brown, of Talent, Ore., writes: "Your paper is progressive, clean, and an honor to our cause. Your articles on 'Romanism' are timely and an every well placed with it, and hope you will in time obtain 100,000 subscribers. It is to fear from the Roman ecclesiastical machine."

H. R. Stoddard, of West Dunsmuir, Vt., writes: "I cannot do without THE PROGRESSIVE THINKER. It is a great help to me in my pathway toward upward, as it is read to me by my beloved wife, who is my scribe."

Mrs. Julia Bonhard, of Michigan City, Ind., writes: "I find it difficult to get along without THE PROGRESSIVE THINKER, having once taken it."

Yael Schwartz, of Fairmont, Ark., writes: "I like your paper so well that I cannot do without it. I am in part payment, for I do consider its real value many times more than its cost, more especially so after having taken the *Religious-Philosophical Journal* for eighteen years until very recently."

Mrs. Elizabeth Wilcox, of Mattawan, Mich., writes: "I have taken THE PROGRESSIVE THINKER only sixteen weeks, but think it an indispensable article."

Horace Newell, M. D. of Ays, writes: "I think your paper is doing a grand and much needed work."

Mrs. Minnie A. Lewis, of Bartlett, Mo., writes: "The more I read THE PROGRESSIVE THINKER, the better I like it."

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G. H. Mahan, of Norwich, N. Y., writes: "I appreciate the paper very much, many excellent articles appearing therein."

Mrs. L. A. Grove, of Columbus, Ohio, writes: "I have been reading your paper since last August, and it did it to be the best spiritual paper I have ever read."

Mrs. J. A. Newton, of Willoughby, Ohio, writes: "THE PROGRESSIVE THINKER is the grandest, most soul-elevating paper I ever read."

Lucina N. Flint, of Edinburg, Ind., writes: "Your paper is the best."

B. F. Baldwin, of Conneaut, O., writes: "I have taken THE *Religious-Philosophical Journal* for twelve or fifteen years; took it when you were writing 'Search After God,' but I believe never found him, and then tried to hunt up the Devil but failed in both; I thought I would drop the *Journal* and try THE PROGRESSIVE THINKER."

Appreciative words come from John R. Struman, D. D. Smith.

D. D. Glass, of Columbia City, Ind., writes: "Mr. Words says the best way to express his estimation of THE PROGRESSIVE THINKER is to renew for a year. He is delighted with your paper."

J. K. Berry, of Lorain, Ohio, writes: "I cannot do without THE PROGRESSIVE THINKER because it is the best paper in the world, so far as they come to my knowledge."



ADIE:

A STRANGE STORY BY HARRY C. THOMAS.

THE PROGRESSIVE THINKER takes pleasure in announcing that it will begin in a few weeks the publication of a new serial from the pen of HARRY C. THOMAS, an author who thus makes his initial bow to a Western audience, though his tales have been read in the East with growing interest for the past twelve years.

The latest product of his pen is entitled, "ADIE: A STRANGE STORY," and it will be found a strange and deeply interesting story from the opening to the closing chapter. It deals with hypnotism and psychic phenomena, love and suffering, crime and mystery, both on the land and on the sea, the whole being neatly interwoven, and told with an ease and grace which is at once attractive and entertaining.

The plot is deep and fascinating and will prove a puzzle to unfold in advance. Mystery succeeds mystery so closely that we actually begin to wonder if it is possible to unravel the tangled skein. Yet Mr. THOMAS clears the mists away with such skill and ingenuity as cannot fail to win the heartiest applause from the lovers of romance.

The charming heroine, ADIE; the handsome lover, HARRY VANE; the baffled human sleuth-hound, DETECTIVE SHARPLES; the droll, puzzling man of mystery, CALER PIERCE; quaint old SAILOR BOB; as well as other characters, all seem actually imbued with life as they move in and out, playing their many parts, in one of the most thrilling dramas which has graced the literary stage for years.

The arrest of VANE for murder; jail-breaking at Newton; the Seance in Mid Ocean; Wreck of the MAYRSE; Starving on the Raft; the Rescue; Burning of the Ship BRUNO; Death on the Jersey Shore. All these furnish pictures in which courage, heroism, light and shadow, and glimpses of spiritual things, so interblended, that the soul is touched, and the reader feels that not only has the writer a comprehensive grasp of the subject, but that he has full and perfect command of his facile pen.

If you wish to enjoy a literary treat do not fail to read HARRY C. THOMAS' great story of "ADIE," which will be published exclusively in the columns of THE PROGRESSIVE THINKER. The story will begin about the first of Feb. Remember that we send the paper on trial, 16 weeks for 25 cents.

RELIGIOUS INTOLERANCE.

That of the Past and Present Centuries.

THE JESUITS AND THEIR ORGANIZATION.

TRANSLATED BY Z. T. GRIFFIN.

Having made our readers acquainted with Ignace de Loyola, the founder of the Society of Jesuits, and also given a history of the formation of that order, we will now in the present chapter, study the organization, the catechism, the rules and the secret work of the Jesuits. This celebrated society is divided into five classes or hierarchical degrees of the following denominations: The novices, the approved scholars, the spiritual coadjutors, the professors of four vows, and lastly, although, being influenced by this society, but not belonging to it, the temporal coadjutors. The ecclesiastics who wish to become members of this order are placed in the class of novices. While in this class, if they prove themselves obedient, they are then permitted to enter the next class, the approved scholars, where they are obliged to take secret vows; from this class they graduate into spiritual coadjutors where they take public vows which are received by the director who is styled under the name of General. There are two classes which are charged with the instruction of the young, the conservation and direction of their consciences. To enter the fourth class, that of professors, they must attain the age of 33 years, and take upon themselves the three vows of poverty, chastity and obedience; also a vow of entire submission to the orders of the pope; this vow only concerns the mission where they are at work.

The professors are the aristocrats of the order. They are those who perform the function of superiors, have charge of the mission and also are the directors of the conscience of princes and rulers. One of the most competent of this order is elected General.

And finally the fifth class, the temporal coadjutors, is completely outside of the hierarchy of the society; it is composed in fact of laymen who reside in the different countries, having no voice in the order, yet freely serve it. These coadjutors are of two kinds; one performs the most humble duties for the Jesuit fathers, such as domestics, porters, cooks; the other are the secret detectives, associating in all ranks of society, and keep watch for the benefit of the order. They are designed to affiliate or mix with the world and are styled "Jesuits of the Short Robes." They report directly and regularly to the General, and these reports are continually coming to him like a vast river which spreads out and ramifies the entire world.

The General of the Jesuits who resides at Rome until the last few years, holds his office for life. He possesses, in fact, a terrible power without any restraint. It is he who can create, if he wishes, new rules or annul the ancient ones; he can admit persons into the order and expel whoever he wishes. He has an assistant and a chief, he distributes the work, convokes the assemblies, and when it comes to vote his vote counts for two. In a word he is a veritable director.

His assistants form the private and secret council of the general. They are elected by the vote of the whole society. They attend to the entire correspondence with all the provinces of the world. They are named according to the states in which they were born. If a general should lead a too scandalous life, or worse still, if he should squander the resources of the order, his assistants have the right to convocate a general assembly to dispose him and to elect a successor.

Every Jesuit has the right to correspond directly with the General and give him information as to his affairs. By this correspondence the General who resides in Italy holds in his hand the secrets of the entire earth.

If in extreme cases the General is obliged to leave his residence, or if he is afflicted with a malady so as to be unable to exercise the functions of his office, a vicar-general is appointed in his stead, and upon the death of the General the professors assemble and elect a successor.

The admittance of an officer placed by the society near the General who secretly watches him to detect anything abnormal or irregular in his conduct. Each superior, rector, or provincial has an admittance, or secret detective, to watch him. The professors who govern a province of the order are called provincials. They are appointed for three years, but remain in office until relieved by the General. A provincial has a vice-provincial, who must be acceptable to the General; he appoints superiors of convents and schools and the rectors of colleges in his province.

They are named, with the sanction of the General, Masters of Novices, Procurators, Ministers, Spiritual Prefects, Prefects of Studies, Physicians, Confessors, Consultants, Admonitors, Superiors, Regents of Colleges, the First Officers of Universities, and lastly Predicators or Preachers.

Each provincial has four assistants, called admittance. They are detailed and sent into provinces to inform the General of his condition.

Each province, each monastery, each college, each novitiate possesses a procurator whose duty it is to receive the revenues and charities, rule the temporal affairs, settle disputes and litigations, and his finding is absolute.

A procurator-general, residing at Rome, has charge of all the general affairs of the society.

And lastly the commissaries and visitors are envoys extraordinary, charged by the general to inspect the convents and monasteries or colleges of the order, hear complaints and reform abuses.

Such briefly are the officers of this formidable society of Jesuits which is the most powerful instrument of religious intolerance the world has ever seen.—J. MANCUS DE VEREE in *La Revue Spirit.*

The Aber Intellectual Circle.

At our Sunday meeting of the Aber Intellectual Circle, spirits do actually stand before us, in plain and conscious sight, at a desk, and write so that we see the movements as we could of any common penman.

They write with amazing rapidity, from four hundred to nine hundred common English words in a minute. It may sound "fahy," but it is the everlasting fact! Last Sunday evening, among those who wrote was one who said his name was Thomas Paine. This was what he wrote: "Friends, the only religion that has not been invented and that has every evidence of divine originality, is Simon-pure Spiritualism. It must have been the first, and will probably be the last. To give this belief the full opportunity of force, it is necessary that this acts alone; this is Spiritualism. The study of theology as it stands in Christian churches is the study of nothing; it is founded on nothing; it rests on no principle; it proceeds by no authority; it has no data; and it admits of no conclusion."

Not anything can be studied as a science without your being in possession of the principles upon which it is founded, and as

this is not the case with Christian theology, it is, therefore, the study of nothing."

Whom does this sound like? But to understand its full force it would be necessary to read it in connection with what Prof. Denton, Dr. Reed, E. V. Wilson and others had just before written.

Among the many things, by various ones, written concerning government, our arisen Bro. Denton had written thus:

"In looking over the so-called civilized portions of the globe you cannot but believe that your laws for capital punishment are based on a false religion. If there ever is a mockery on the face of the earth, it is your priests kneeling on one side of a man while the hangman on the other is preparing to send this poor soul into eternity."

Spring Hill, Kan. J. H. Nixon.

JESUITICAL SPIRITS.

They Perplex and Annoy a Sensitive.

Your many attitude in allowing the publication of Mrs. Lois Waisbrooker's timely warning induces me to amplify such experiences by citing my own. I have no ulterior motive to serve. Simply, truly and honestly to voice an alarm which I think is vitally and absolutely a necessity of the present time. Eighteen years' investigation, careful observation, public advocacy of and devotion to Spiritualism will, I hope, afford acceptable credentials of right to criticize fairly and impartially the significant aspects of the spiritual movement. For some time past I have been conscientiously urged to write thus, but supposing that my motive might be impugned, I refrained from doing so until a more convenient season. This article will be essentially a personal narrative of facts and events, and were it not that I know that much of the unwritten private history of mediumistic experiences is very shocking, and painful even to experienced Spiritualists; were my own unique and peculiar, then I should forever remain silent, and wisely extract from my painful vicissitudes the important lessons involved when, a very young man, Spiritualism arrested my attention. Philanthropic and sympathetic, I was prepared to make any sacrifice for the promotion of that which was dearer than life itself. While anxious to exhaust every possibility of utility, mental or physical, in a highly susceptible receptive condition I was introduced to a spirit who has figured so conspicuously along my life line. Whether he was crafty, designing or Jesuitical, I leave the facts to speak for themselves. I do not dogmatize. I simply tell the truth.

This spirit professed to have been tortured to death by the Spanish Inquisition because he had become renegade to the Catholic faith. Proud, imperious, arrogant and dignified, with an intellect far superior to his earthly pupils, possessing the most profound knowledge of the most abstruse spiritual philosophy, communicating thought that surprised even the deepest thinkers in the ranks of Spiritualism, no wonder that (forgetting that intellect and goodness are not synonymous), we should be profoundly impressed by the greatness of our teacher, and be prepared to comply with his suggestions, when reconcilable to common sense and reason.

Eminently pious, opening our weekly meetings by the most devout appeals to the higher powers for aid in our disinterested labors, continually urging us to accept no statement of his opposed to our own judgment, with no parading of the ego, ever demanding a crucifixion of all that is base and mean, and an earnest solicitude for our spiritual aspiration and growth, mysterious indeed becomes the ultimate development of his ministrations. Scores of lectures were published by me in the spiritual journals.

Usually the lectures secured first place of honor. Claiming that the venture would be a success, he encouraged me to publish the lectures in book form. My pocket money was severely depleted by this speculation, and eventually difficulties became insurmountable, and the project was abandoned. Still claiming by spiritual provision and a knowledge of the future of our earthly life to perceive a rosy consummation of spiritual usefulness, he maintained that if we would emigrate to America, a work would be accomplished there that would bless and benefit all mankind. As I have always had a desire to come to this country, the persuasion only increased my anxiety.

Conditions compelled the medium to emigrate, and opportunities offered for me to follow. Briefly, then, by acting upon this spirit's suggestions, opportunities, practical, were allowed to pass by; impossible projects were instituted, which miserably failed, while floated in this current of psychological infatuation, my confidence was so great that I hoped on for brighter realizations and the fulfillment of glorious promises.

One more venture, and then the link which darkly bound me became broken, never more to enchain. A newspaper was instituted in the interests of the working people. Our spirit tutor claimed that he had secured the co-operation of higher spirits; that the work would be under the divinest auspices, and blessings incalculable would characterize our efforts. The seizing of the secular press by the Spirit-world had never previously been accomplished, but now the era of happiness and peace was about to dawn. For a time the newspaper was a success, but at last, like the great majority of such organs, it declined and died. Heedless of plunging us deeper and deeper in the depths of poverty, he kept ever before us the *ignis fatuus* of his spiritual powers; he dragged us on and on, until honest, conscientious scruples and manly dignity could bear no more, and I positively refused to proceed further. Then the vials of spiritual wrath were poured upon my devoted head. I was to expect greater punishment in future than poverty, while those who clung to the sinking ship would be everlastingly blessed. However, I returned to the practical situation which I had left, and although two years have elapsed, I have yet to experience a bitterer torture than that imposed by my quondam spirit friend. The cynic may smile and say, why did we not use our reason and judgment. Future events do not come within the province of judgment and reason,

When a spirit with highly intellectual attainments predicts a glorious earthly future of spiritual usefulness to a sensitive, pure, good hearted, lover of mankind; if he will only adopt the advice given, the inexperienced youth believes his spirit friend as he would a tried and trusted companion in the flesh, and only finds out when too late that he has been leaning on a broken reed. Should your thoughtfully correspondent deem the subject as seriously worthy of immediate discussion, I shall be happy to give my opinions, but having in view the claims upon your space, I will leave further reflections for a future issue.

The separate existence of this spirit apart from the medium was abundantly demonstrated. He materialized repeatedly in my presence, when no professional medium was employed. No individual sitter could possibly have psychologized the medium or the spirit, because the ideas imparted were new and original to all concerned.

Seattle, Wash. C. G. OOSTON.

ROBERT C. INCERSOLL.

He is Nominated by an Eminent Shaker For President.

Who shall he be? I nominate Robert C. Ingersoll as the most truly American, after the pattern of the signers of the Declaration of Independence, of whom fifty of the fifty-six were skeptics to Babylon, church and State Christianity, that has "taken peace from the earth," and turned the church and State "into blood," making the war element dominate every other element in the nation.

As a Shaker—a Christian after the pattern of Pentecostal Christianity—of those who would not fight, did not marry, had all things common, and held work to be worship, I am intensely interested in maintaining intact the secular character of the constitution of these United States. That characteristic of the constitution which secures liberty of conscience to all classes of people, religious and irreligious, believers or skeptics.

As things now are, I feel continually in jeopardy. I am afraid of these pious, religious politicians and people, and the more pious and sincere they are, the more I am afraid of them. If, in legislating to restrain or kill heretics, they really "think they are doing some God good service," it is any less murder, or will it be any less death to the murdered heretics? If Thomas Paine were alive to-day, would not every religious person of any church or sect of Christians except Shakers, feel just as Talmage expresses himself about Ingersoll—that there ought to be civil laws enacted to restrain or kill him and his fellows? As a Christian disbeliever in war, force, coercion, or kill, I not feel bound to use my power in saving souls from an eternal hell hereafter by giving them a temporary hell here? When Roman Catholic "bloody Queen Mary" of England was asked how she could be so cruel as to have heretics hanged, drawn and quartered, or burnt at the stake, her reply was, "I subject them to torture here for a short time, that God may not torture them hereafter throughout eternity." As a Christian disbeliever in war, force, coercion, or in a hell of fire and brimstone, and believing that I should do to others as I should have them do to me, I can "do violence to no man."

If all men and women are "born free and equal," how is it that some men set themselves up over others in the name of some God, whom those others know no more about than they themselves know about him; to compel those others to believe or disbelieve; to do or not to do, as they determine. Ingersoll would say it was un-American, and as president, even the Shakers would rest in peaceful serenity, knowing that he would sign no bill of religious legislation about Sunday laws or Sunday papers—or Sunday anything infringing the liberty of conscience of his equals.

"Why am I judged by another man's conscience?" Instead of returning the colored people back to Africa, I propose to return these church and State, God-in-the-constitution people—who are seeking the destruction of the only government on earth where liberty of person, press, speech and conscience is preserved—back to Europe where they properly belong and where this gloriously free American, non-religious republic, with eternal vigilance. "It is liberty or death."

Will there not arise in congress some statesmen like Ingersoll to oppose all Sunday legislation (which is but the entering wedge to a final union of church and State); and who, when a World's Fair is settled upon, will insert a clause forbidding any one day being designated as a Sabbath, seeing that every day is a Sabbath to some of the world's people who are to be visited by the World's Fair? Let it not be Buddhist, Jew, or Mohammedan, but purely American, to whom all days are alike sacred to liberty of conscience, of press and person, to the "rights of man" and to "common sense."

F. W. EVANS.
Mt. Lebanon, N. Y.

A. S. Champion, of Lansing, Michigan, writes: "Your issue of Dec. 25 is worth one year's subscription, to one who has had to bear up under the falsehoods and slander from sectarian ministers, and their followers for 35 years. Our friend Moulton is the right man in the right place. May good spirits help him to defend the cause of truth. I have associated with Spiritualists for those long years, and as good citizens, kind, and dutiful husbands and wives; happy, intelligent and loving children, they are the peers of any people in any society. I have no fears for the future of THE PROGRESSIVE THINKER. The persons who contribute to your paper are among the greatest minds of the age. Joseph R. Buchanan is a Master Builder. I have been an admirer of him since the issue of his *Anthropology* in 1854. To my mind, Olney B. Richmond is the Coming Man of the latter part of the Nineteenth Century. I have caught glimpses of the truths he elucidates so well, all along my line of study."

Dr. Schurmerhorn, of Rochester, N. Y., writes: "There seems to be a constantly increasing demand for THE PROGRESSIVE THINKER in this city."

THE VOICES.

They Come With no Uncertain Sound.

Mrs. M. E. Thomas, of Herkimer, N. Y., writes: "I have taken your most excellent paper for one year and it comes as a welcome messenger each week."

P. C. Mills, of Seattle, Wash., writes: "Your paper grows better with every number; you can count on a life subscriber."

Mrs. E. J. Keene, of Lynn, Mass., writes: "I have read THE PROGRESSIVE THINKER until I am convinced I want it for the next year."

Mrs. L. Plater, of Lansing, Mich., writes: "I am so thankful that THE PROGRESSIVE THINKER fills the bill."

J. P. Allen, of Springfield, Ohio, writes: "A number of THE PROGRESSIVE THINKER with Nellie T. J. Bright's discourse was placed in the hands of a prominent man here. He was so delighted with that discourse that he took it to a very devout lady of the orthodox church, with a request that she should read the lecture, stating, however, that it was in a Spiritualist paper. She replied that she did not care to read anything of that kind. He says, 'Let me read the invocation to you.' This was acquiesced to. When he had concluded she says, 'Yes, I want to read the discourse, I never heard such a soul uplifting prayer.'"

A. J. Vandibler, of Edinburg, Ind., writes: "I think THE PROGRESSIVE THINKER is the best spiritual paper I have seen."

Mrs. Hattie Baker, of Wheeling, W. Va., writes: "I regard THE PROGRESSIVE THINKER the best paper devoted to the cause of Spiritualism that I have ever seen."

A. H. Richmond, of Rice, Texas, writes: "I do appreciate your valuable paper."

S. E. Price, of Clinton, Mo., writes: "I am well pleased with the paper and would gladly extend its circulation."

S. D. Gray, of Harrisburg, Me., writes: "I have taken many Spiritualist papers, and taking everything into consideration, I like THE PROGRESSIVE THINKER as well as any."

Charlotte W. Thomas, of Anderson, Ind., writes: "I appreciate the effort THE PROGRESSIVE THINKER is making in behalf of our free religion and free thought."

J. F. Gallmann, of Oakland, Cal., writes: "I am glad your paper has taken such a hold here in this city."

C. K. Brown, of Denver, Colo., writes: "I cannot do without THE PROGRESSIVE THINKER any more than flowers can do without sunshine."

A. J. Davidson, of Knoxville, writes: "Your paper is a great comfort to us and we cannot do without it."

Elisba Basset, of Berlin, Mass., writes: "I like your paper very much. I like the criticisms with correspondence; it will bring truth to the surface."

Dr. John C. Hennessey, of Butte, Mont., writes: "We like a public account of anything new in Spiritualism. The type writer is a new idea. We put a piece of paper on a slate holding it under the corner of the table without pencil, and get messages for people who want them to take home."

S. Smith, of Fruitport, Mich., writes: "I can't do without the paper. It is the best spiritual paper I have ever read."

Mary R. Ayl, of Pittsburgh, Pa., writes: "We like the radical and progressive spirit of your paper."

Mrs. H. D. Homestead, of Pittsfield, Maine, writes: "This makes the seventh subscriber, and shall continue to do all I can to extend the circulation of THE PROGRESSIVE THINKER."

L. T. Weaver, of Copenhagen, N. Y., writes: "I have read a great many spiritual papers, but THE PROGRESSIVE THINKER is far ahead of them all."

Fisher M. Clarke, of New York, writes: "Enclosed will find one dollar for your payment for your most valuable paper for one year. I should have said, only in part payment, for I do consider its real value many times more than its cost, more especially so after having taken the *Religio-Philosophical Journal* for eighteen years until very recently."

Mrs. Ellen Israel, Des Moines, Iowa, writes: "I see Dr. Martin's name in your paper and I would say a good word for him."

Dr. P. S. Arndt, a prominent physician of this city writes: "You are doing a grand, good work, and I bid you God speed in its continuance."

Myron E. Cole, of Elkhart, Ind., writes: "I have seen sample copies of your paper at different times, and am very well pleased with it, and hope you will in time obtain 100,000 subscribers, for it is time that the city of Chicago had a Spiritualist paper worthy of the cause, as I am inclined to think your paper is now, and sincerely hope it will continue to be."

S. A. Read, of Woonsocket, R. I., writes: "I am greatly interested in the articles of Prof. O. H. Richmond. Trust we shall hear from him again."

J. C. Smith, of Kansas City, Mo., writes: "There is no better field for a good lecture than Kansas City, Mo., and I trust some medium of the right caliber will pay us a visit this winter."

E. A. Hutchins, of Lynn, Mass., writes: "I think THE PROGRESSIVE THINKER the best spiritual paper."

Mrs. James L. Clarke, of Alliance, Ohio, writes: "I would not like to miss any of this winter's good and true reading which your good paper has in store for each of its subscribers."

Gordon Ballard, of West Burlington, Pa., writes: "Your paper gives us food for thought."

James Leach, of Richards, Dak., writes: "Your paper fills the bill in my estimation."

Mrs. Sarah M. Lott, of Lilly Dale, N. Y., writes: "Should feel lost without this publication, as it is one of our best spiritual papers."

Mrs. Geo. Thompson, of Minnesota, S. D., writes: "I am not a Spiritualist but have been investigating its beautiful philosophy for some time. I think of all living writers A. B. French is the finest."

Wm. H. Breeze, of Talent, Ore., writes: "Your paper is progressive, clean, and an honor to our cause. Your articles on 'Romanism' are timely and an eye opener to those who think nothing is to be learned from the Roman ecclesiastical machine."

H. R. Stoddard, of West Dummerston, Vt., writes: "I cannot do without THE PROGRESSIVE THINKER."

J. Weyant, of New York City, writes: "I consider your paper well entitled to the name."

Mary C. Bacheider, of Fond du Lac, Wis., writes: "I cannot do without THE PROGRESSIVE THINKER although I do my own thinking."

R. L. Boys, of Meriden, Conn., writes: "I cannot do without a single number of your paper, and how any Spiritualist or progressive thinker can fail to subscribe for it is beyond my comprehension."

J. Chapel, of Holland, Mich., writes: "I like your paper much and will try and send you some names."

Jerome Perry, of East Whitman, Mass., writes: "I like your paper and wish all the world might read it."

Abner Hitchcock, of Battle Creek, Mich., writes: "We cannot do without the paper. Not having seen the light of the sun for nearly seven years, I must have light from THE PROGRESSIVE THINKER. Its pages illuminate my mind in my pathway onward and upward, and I read to me by my beloved wife, who is my wife."

Mrs. Julia Bouchard, of Michigan City, Ind., writes: "I find it difficult to get along without THE PROGRESSIVE THINKER, having once taken it."

Jacob Schwab, of Fairmount, Ark., writes: "I like your paper so well that I cannot do without it."

Val Speed, of Louisville, Ky., writes: "I think your paper one of the best, if not the best spiritual paper in the country."

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Many other instances of like nature are given by the doctor. Mr. Hodgson claims that he can verify the story with the best testimony. He regards the affair as a remarkable case of thought transference, and explains it thus: "The girl was suffering from frequent and acute attacks of catalepsy. While in this condition she was visited by Mr. and Mrs. Roff. She minded them forcibly of their departed daughter, whom she resembled very much. Her daughter had died of the same disorder, and had displayed the same symptoms. That could be more natural, then, if thought transference is ever possible without the aid of the senses, than that the intense feelings toward their absent daughter, aroused, should impress her personality upon the cataleptic child? And when the communion between the different minds had been once established independent of the senses, what should hinder its continuance for an indefinite period?"



ADIE.

A STRANGE STORY BY HARRY C. THOMAS.

THE PROGRESSIVE THINKER takes pleasure in announcing that it will begin in a few weeks the publication of a new serial from the pen of HARRY C. THOMAS, an author who thus makes his initial bow to a Western audience, though his tales have been read in the East with growing interest for the past twelve years.

The latest product of his pen is entitled, "ADIE: A STRANGE STORY," and it will be found a strange and deeply interesting story from the opening to the closing chapter. It deals with hypnotism and psychic phenomena, love and suffering, crime and mystery, both on the land and on the sea, the whole being neatly interwoven, and told with an ease and grace which is at once attractive and entertaining.

The plot is deep and fascinating and will prove a puzzle to unfold in advance. Mystery succeeds mystery so closely that we actually begin to wonder if it is possible to unravel the tangled skein. Yet Mr. THOMAS clears the mists away with such skill and ingenuity as cannot fail to win the heartiest applause from the lovers of romance.

The charming heroine, ADIE; the handsome lover, HARRY VANE; the buffed human sleuth-hound, DETECTIVE SHARPLES; the droll, puzzling man of mystery, CALEB PLUMER; quaint old SAILOR BOB; as well as other characters, all seem actually imbued with life as they move in and out, playing their many parts, in one of the most thrilling dramas which has graced the literary stage for years.

The arrest of VANE for murder; jail-breaking at Newton; the Seance in Mid Ocean; Wreck of the MAYSIE; Starving on the Raft; the Rescue; Burning of the Ship BRUNO; Death on the Jersey Shore. All these furnish pictures in which courage, heroism, light and shadow, and glimpses of spiritual things, so interblended, that the soul is touched, and the reader feels that not only has the writer a comprehensive grasp of the subject, but that he has full and perfect command of his facile pen.

If you wish to enjoy a literary treat do not fail to read HARRY C. THOMAS' great story of "ADIE," which will be published exclusively in the columns of THE PROGRESSIVE THINKER. The story will begin about the first of Feb. Remember that we send the paper on trial, 16 weeks for 25 cents.

RELIGIOUS INTOLERANCE.

That of the Past and Present Centuries.

THE JESUITS AND THEIR ORGANIZATION.

TRANSLATED BY Z. T. GRIFFIN.

Having made our readers acquainted with Ignace de Loyola, the founder of the Society of Jesuits, and also given a history of the formation of that order, we will now in the present chapter, study the organization, the catechism, the rules and the secret work of the Jesuits. This celebrated society is divided into five classes or hierarchical degrees of the following denominations: The novices, the approved scholars, the spiritual coadjutors, the professors of four vows, and lastly, although, being influenced by this society, but not belonging to it, the temporal coadjutors. The ecclesiastics who wish to become members of this order are placed in the class of novices. While in this class, if they prove themselves obedient, they are then permitted to enter the next class, the approved scholars, where they are obliged to take secret vows; from this class they graduate into spiritual coadjutors where they take public vows which are received by the director who is styled under the name of General. There are two classes which are charged with the instruction of the young, the conservation and direction of their consciences. To enter the fourth class, that of professors, they must attain the age of 33 years, and take upon themselves the three vows of poverty, chastity and obedience; also a vow of entire submission to the orders of the pope; this vow only concerns the mission where they are at work.

The professors are the aristocrats of the order. They are those who perform the function of superiors, have charge of the mission and also are the directors of the conscience of princes and rulers. One of the most competent of this order is elected General.

And finally the fifth class, the temporal coadjutors, is completely outside of the hierarchy of the society; it is composed in fact of laymen who reside in the different countries, having no voice in the order, yet freely serve it. These coadjutors are of two kind; one performs the most humble duties for the Jesuit fathers, such as domestics, porters, cooks; the other are the secret detectives, associating in all ranks of society, and keep watch for the benefit of it. They are designed to affiliate or mix with the world and are styled "Jesuits of the Short Robes." They report directly and regularly to the General, and these reports are continually coming to him like a vast river which spreads out and ramifies the entire world.

The General of the Jesuits who resided at Rome until the last few years, holds his office for life. He possesses, in fact, a terrible power without any restraint. It is he who can create, if he wishes, new rules or annul the ancient ones; he can admit persons into the order and expel whoever he wishes. He has an assistant and a chief; he distributes the work, convokes the assemblies, and when it comes to vote his vote counts for two. In a word he is a veritable director.

His assistants form the private and secret council of the general. They are elected by the vote of the whole society. They attend to the entire correspondence with all the province of the world. They are named according to the states in which they were born. If a general should lead a too scandalous life, or worse still, if he should squander the resources of the order, his assistants have the right to convocate a general assembly to dispose of him and to elect a successor.

Every Jesuit has the right to correspond directly with the General and give him information as to his affairs. By this correspondence the General who resides in Italy holds in his hand the secrets of the entire earth.

If in extreme cases the General is obliged to leave his residence, or if he is afflicted with a malady so as to be unable to exercise the functions of his office, a vicar-general is appointed in his stead, and upon the death of the General the professors assemble and elect a successor.

The admittance is an officer placed by the society near the General who secretly watches him to detect anything abnormal or irregular in his conduct. Each superior, rector, or provincial has an admittance, or secret detective, to watch him. The professors who govern a province of the order are called provincials. They are appointed for three years, but remain in office until relieved by the General. A provincial has a vice-provincial, who must be acceptable to the General; he appoints superiors of convents and schools and the rectors of colleges in his province.

They are named, with the sanction of the General, Masters of Novices, Procurers, Ministers, Spiritual Prefects, Prefects of Studies, Physicians, Confessors, Consultants, Admonitors, Superiors, Regents of Colleges, the First Officers of Universities, and lastly Predicators or Preachers.

Each provincial has four assistants, called admonitors. They are detailed and sent into provinces to inform the General of its condition.

Each province, each monastery, each college, each novitiate possesses a procurer whose duty it is to receive the revenues and charities, rule the temporal affairs, settle disputes and litigations, and his finding is absolute.

A procurer-general, residing at Rome, has charge of all the general affairs of the society.

And lastly the commissaires and visitors are envoys extraordinary, charged by the general to inspect the convents and monasteries or colleges of the order, hear complaints and reform abuses.

Such briefly are the officers of this formidable society of Jesuits which is the most powerful instrument of religious intolerance the world has ever seen.—J. MARCUS DE VANCE in *La Revue Spirit.*

this is not the case with Christian theology, it is, therefore, the study of nothing."

Whom does this sound like? But to understand its full force it would be necessary to read it in connection with what Prof. Denton, Dr. Reed, E. V. Wilson and others had just before written.

Among the many things, by various ones, written concerning government, our arisen Bro. Denton had written thus:

"In looking over the so-called civilized portions of the globe you cannot but believe that your laws for capital punishment are based on a false religion. If there ever is a mockery on the face of the earth, it is your priests kneeling on one side of a man while the hangman on the other is preparing to send this poor soul into eternity."

Spring Hill, Kan. J. H. NIXON.

Written for *The Progressive Thinker*.

JESUITICAL SPIRITS.

They Perplex and Annoy a Sensitive.

Your manly attitude in allowing the publication of Mrs. Lois Waisbrooker's timely warning induces me to amplify such experiences by citing my own. I have no ulterior motive to serve. Simply, truly and honestly to voice an alarm which I think is vitally and absolutely a necessity of the present time. Eighteen years' investigation, careful observation, public advocacy of and devotion to Spiritualism will, I hope, offer acceptable credentials of right to criticize fairly and impartially the significant aspects of the spiritual movement. For some time past I have been conscientiously urged to write thus, but supposing that my motive might be impugned, I refrained from doing so until a more convenient season. This article will be essentially a personal narrative of facts and events, and were it not that I know that much of the unwritten private history of mediumistic experiences is very shocking, and painful even to experienced Spiritualists; were my own unique and peculiar, then I should forever remain silent, and wisely extract from my painful vicissitudes the important lessons involved when, a very young man, Spiritualism arrested my attention. Philanthropic and sympathetic, I was prepared to make any sacrifice for the promotion of that which was dearer than life itself. While anxious to exhaust every possibility of utility, mental or physical, in a highly susceptible receptive condition I was introduced to a spirit who has figured so conspicuously along my life line. Whether he was crafty, designing or Jesuitical, I leave the facts to speak for themselves. I do not dogmatize. I simply tell the truth.

This spirit professed to have been tortured to death by the Spanish Inquisition because he had become renegade to the Catholic faith. Proud, imperious, arrogant and dignified, with an intellect far superior to his earthly pupils, possessing the most profound knowledge of the most abstruse spiritual philosophy, communicating thought that surprised even the deepest thinkers in the ranks of Spiritualism, no wonder that (forgetting that intellect and goodness are not synonymous), we should be profoundly impressed by the greatness of our teacher, and be prepared to comply with his suggestions, when reconcilable to common sense and reason.

Eminently pious, opening our weekly meetings by the most devout appeals to the higher powers for aid in our disinterested labors, continually urging us to accept no statement of his opposed to our own judgment, with no parading of the ego, ever demanding a crucifixion of all that is base and mean, and an earnest solicitude for our spiritual aspiration and growth, mysterious indeed becomes the ultimate development of his ministrations. Scores of lectures were published by me in the spiritual journals. Usually these lectures secured first place of honor. Claiming that the venture would be a success, he encouraged me to publish the lectures in book form. My pocket money was severely depleted by this speculation, and eventually difficulties became insurmountable, and the project was abandoned. Still claiming by spiritual provision and a knowledge of the future of our earthly life to perceive a rosy consummation of spiritual usefulness, he maintained that if we would emigrate to America, a work would be accomplished there that would bless and benefit all mankind. As I have always had a desire to come to this country, the persuasion only increased my anxiety.

Conditions compelled the medium to emigrate, and opportunities offered for me to follow. Briefly, then, by acting upon this spirit's suggestions, opportunities, practical, were allowed to pass by; impossible projects were instituted, which miserably failed, while floated in this current of psychological infatuation, my confidence was so great that I hoped on for brighter realizations and the fulfillment of glorious promises.

One more venture, and then the link which darkly bound me became broken, never more to enchain. A newspaper was instituted in the interests of the working people. Our spirit tutor claimed that he had secured the co-operation of higher spirits; that the work would be under the divinest auspices, and blessings incalculable would characterize our efforts. The seizing of the secular press by the Spirit-world had never previously been accomplished, but now the era of happiness and peace was about to dawn. For a time the newspaper was a success, but at last, like the great majority of such organs, it declined and died. Headless of plunging us deeper and deeper in the depths of poverty, he kept ever before us the *ignis fatuus* of his spiritual powers; he dragged us on and on, until honest, conscientious scruples and manly dignity could bear no more, and I positively refused to proceed further. Then the vials of spiritual wrath were poured upon my devoted head. I was to expect greater punishment in future than poverty, while those who clung to the sinking ship would be everlastingly blessed. However, I returned to the practical situation which I had left, and although two years have elapsed, I have yet to experience a bitterer torture than that imposed by my quondam spirit friend. The cynic may smile and say, why did we not use our reason and judgment. Future events do not come within the province of judgment and reason,

When a spirit with highly intellectual attainments predicts a glorious earthly future of spiritual usefulness to a sensitive, pure, good hearted, lover of mankind; if he will only adopt the advice given, the inexperienced youth believes his spirit friend as he would a tried and trusted companion in the flesh, and only finds out when too late that he has been leaning on a broken reed. Should your thoughtful correspondent deem the subject as seriously worthy of immediate discussion, I shall be happy to give my opinions, but having in view the claims upon your space, I will leave further reflections for a future issue.

The separate existence of this spirit apart from the medium was abundantly demonstrated. He materialized repeatedly in my presence, when no professional medium was employed. No individual sifter could possibly have psychologized the medium or the spirits, because the ideas imparted were new and original to all concerned.

Seattle, Wash. C. Q. OOSTON.

ROBERT C. INGERSOLL.

He is Nominated by an Eminent Shaker For President.

Who shall he be? I nominate Robert G. Ingersoll as the most truly American, after the pattern of the signers of the Declaration of Independence, of whom fifty of the fifty-six were skeptics to Babylon, church and State Christianity, that has "taken peace from the earth," and turned the church and State "into blood," making the war element dominate every other element in the nation.

As a Shaker—a Christian after the pattern of Pentecostal Christianity—of those who would not fight, did not marry, had all things common, and held work to be worship, I am intensely interested in maintaining intact the secular character of the constitution of these United States. That characteristic of the constitution which secures liberty of conscience to all classes of people, religious and irreligious, believers or skeptics.

As things now are, I feel continually in jeopardy. I am afraid of these pious, religious politicians and people, and the more pious and sincere they are, the more I am afraid of them. If, in legislating to restrain or kill heretics, they really "think they are doing some God good service," is it any the less murder, or will it be any the less death to the murdered heretics? If Thomas Paine were alive to-day, would not every religious person of any church or sect of Christians except Shakers, feel just as Talmage expresses himself about Ingersoll—that there ought to be civil laws enacted to restrain or kill him and his fellows? As a Christian disbeliever in war, force, coercion, should I not feel bound to use my power in saving souls from an eternal hell hereafter by giving them a temporary hell here? When Roman Catholic "bloody Queen Mary" of England was asked how she could be so cruel as to have heretics hanged, drawn and quartered, or burnt at the stake, her reply was, "I subject them to torture here for a short time, that God may not torture them hereafter throughout eternity." As a Christian disbeliever in war, force, coercion, or in a hell of fire and brimstone, and believing that I should do to others as I should have them do by me, I can "do violence to no man."

If all men and women are "born free and equal," how is it that some men set themselves up over others in the name of some God, whom those others know no more about than they themselves know about him; to compel those others to believe or disbelieve; to do or not to do, as they determine. Ingersoll would say it was un-American, and, as president, even the Shakers would rest in peaceful security, knowing that he would sign no bill of religious legislation about Sunday laws or Sunday papers—or Sunday anything infringing the liberty of conscience of his equals.

"Why am I judged by another man's conscience?" Instead of returning the colored people back to Africa, I propose to return these church and State, God-in-the-constitution people—who are seeking the destruction of the only government on earth where liberty of person, press, speech and conscience is conserved—back to Europe where they properly belong and not in this gloriously free, American, non-religious republic, with eternal vigilance. "It is liberty or death."

Will there not arise in congress some statesmen like Ingersoll to oppose all Sunday legislation (which is but the entering wedge to a final union of church and State) and who, when a World's Fair is settled upon, will insert a clause forbidding any one day being designated as a Sabbath, seeing that every day is a Sabbath to some of the world's people who are to be invited to the World's Fair? Let it not be Buddhist, Jew, or Mohammedan, but purely American, to whom all days are alike sacred to liberty of conscience, of press and person, to the "rights of man" and to "common sense."

F. W. EVANS.
Mt. Lebanon, N. Y.

A. S. Champion, of Lansing, Michigan, writes: "Your issue of Dec. 25 is worth one year's subscription, to one who has had to bear up under the falsehoods and slander from sectarian ministers, and their followers for 35 years. Our friend Moulton is the right man in the right place. May good spirits help him to defend the cause of truth. I have associated with Spiritualists for all those long years, and as good citizens, kind, and dutiful husbands and wives; happy, intelligent and loving children, they are the peers of any people in any society. I have no fears for the future of THE PROGRESSIVE THINKER. The persons who contribute to your paper are among the greatest minds of the age. Joseph R. Buchanan is a Master Builder. I have been an admirer of him since the issue of his *Anthropology* in 1854. To my mind, Olney B. Richmond is the Coming Man of the latter part of the Nineteenth Century. I have caught glimpses of the truths he elucidates so well, all along my line of study."

Dr. Schurmerhorn, of Rochester, N. Y., writes: "There seems to be a constantly increasing demand for THE PROGRESSIVE THINKER in this city."

THE SUNSHINE.

Continued from first page

evinced in the flora, fauna, and mineral kingdoms of earth are not more varied than are the mental combinations in our race, and why may there not be a number of elements of mentality as well as of matter? Reasoning from analogy can we not logically conclude that the mind is an aggregate of primary or elementary spirit or mental forces, combined in different proportions and evolving different attributes or peculiarities? If this is not so, then would every mind be but a drop taken from the great deep of the ocean of mentality, and would be like every other drop in the original fountain. The same intellectual capacities would exist in all. There could be no degrees of mentality; but every mind would be constructed by a general law as fixed as that of crystallization, which governed the formation of our diamond, and all would be alike in form and attributes. It does not necessarily follow that because our souls apparently come into being contemporaneous with our bodies that they will die with them. Yet if we depend upon hope and faith alone for assurance of a continuity of life beyond death, while they may afford evidence to some minds, they are not proof, and that alone brings certainty.

We know that the soul exists from facts—not faith; from what we hear and see, and not from what we hope. The existence of a personal ego manifests itself in life by ascertainable proof, as do the attributes of matter. We know that we think, and as Descartes says, therefore we know that we are, "*Cogito ergo sum*." We know that we love and hate as well as we know the properties of an acid or an alkali. We know that we remember the past, therefore we know that we lived before the present, "*memine ergo fuit*," is certainly as axiomatic as the proposition of the French philosopher.

"I think, therefore, I am," is no more self-evident than "I remember, therefore, I was," and if there is ever made manifest to us an intelligence that both thinks and remembers, it is proof clear and conclusive that we are in the presence of a human soul, mentally a *now* and *then*; a combined existence of the past and the present. It is of but little consequence for us to know whether it was born with the physical body that once contained it, or whether it was first deposited with the embryo and developed afterwards from unknown potentialities. If we know that it now lives and will so live forever, we can answer the plaintive cry that has come down to us through all past ages. If a man live shall be spirit? With the positive assurance of both spiritual facts and philosophy, there is no death, and that our diamond removed from the abrading influences of earth and the destructive laws that surrounded it in its early home, will after the darkness of the night of death, shine forever, and with ever increasing lustre in the sunshine of immortality.

Compared with the cold cheerless creeds of orthodoxy, with the awful future they assure to the greater portion of our race, how beautiful and cheering is the Religion of Spiritualism with its demonstrations of a glorious immortality: a certainty of life, love, and memories of the past; a reunion of friends in an unending spiritual existence of infinite happiness. It is a radiant bow of promise that spans the horizon of every individual's existence, and lightens the burdens of every wayfarer on life's weary journey. Why, then, should not the votaries of our religion lay aside all jealousies and contentions, and by practice as well as precept, teach the doctrine of a universal brotherhood, whose aim should be, not to tear down, but to build up its beautiful theories with the evidence that comes to each and every one of us in the honest convictions of our hearts, exercising charity for all, as we would ask it for ourselves; always remembering that we are not our brother's keeper, either in his conscience or convictions; that each of us have our own diamond to guard with zealous care from the abrading influences that surround it in this life, that its lustre may be undimmed in the life to come.

The mental, moral and physical domains of earth are so constituted that in every field of productive grain, tares will be found side by side with the growing wheat, and in our efforts to eradicate the tares, we should have care lest in doing so "we root up the wheat also." We may rest assured that when the harvest comes, the Reaper Truth will gather the tares together and burn them with fire while the wheat will be preserved in the granaries of the future. Truth is like our diamond, it has no innate laws of self-destruction in its being, while error in the very combination of its elements has the certainty of disintegration and death.

In the investigation of spirit manifestations we must all be a law unto ourselves, and be governed by the evidence of our senses and reason. While we should be careful that we are not deceived, we must think for ourselves and not permit the incredulity of those who *did not see*, to discredit our own evidence of what we *have seen*. In investigating the evidence of immortality, the jealous pride and passions of men have no place. They mar the beauties of the phenomena by obstructing the laws of spirit life with human prejudices.

The true Spiritualist will respect the feelings and opinions of all his co-enquirers as he would have his own respected. Remembering always that—
"Too rashly charge—ere the troops of error,
Oft leaves trophies to the enemies of truth."
Is my argument materialistic in its logic and illustrations? I am so mentally constituted that I can form no conception of spirit constructed of nothing, inhabiting a body so intangible as not even to feel or be felt by the touch of spirit fingers. But I can conceive of a Spirit-world constructed of matter so ethereal as to be unseen by man's limited vision, inhabited by spirit forms as tangible to spirit senses as ours are to us, where the mental personalities of earth will meet in joyous reunions; where the loves, friendships and associations of this life, will have survived the darkness of the night of death, to live forever in the sunshine of a new existence.

The demonstrations of Spiritualism in its phenomena afford positive evidence of the continuity of the life of our mental individ-

uality. This is what no other creed or religion does. It substitutes facts for faith and gives to hope positive assurance of the fulfillment of its promise. It substitutes the light of knowledge for the darkness and doubts of uncertainty, and guides the approaching night of death with radiance of the coming morning of immortality.

Written for The Progressive Thinker.

NEW COUNTRIES.

They are Best Adapted to Spiritual Development.

There is a palpable difference between the spiritual life of countries which have been long settled, and those which have not. By long settled, we mean a matter of five or ten thousand years, and a crowding population, seeming to have arrived at a standstill, so far as increase of the inhabitants is concerned.

If they are settled thus long, one race uprooting another, and nation after nation building its cities upon the sites and ruins of other vanished cities, exhaustion of power to manifest living force must necessarily ensue. All the atoms, of which, not only the human organism is built, but all which support it, in its highest vigor, have been used and re-used many times over. The difference between a living and a dead atom consists simply in its power of manifesting power. If it has ceased to show this power, then it drops loose from its connections, becomes waste and is cast out, to experience the purifying effect of the elements and their essences, until such time as it shall have regained for itself the lost power. But it is a fact that every re-use of an atom destroys a fraction of this ability to recuperate. The tension of the polarity is not quite up to the preceding measure. This is well illustrated in the quality of elasticity which is the result of polarity. A constantly bent bow at last refuses to unbend. This statement accounts for the primitive races being larger and stronger than those who live in cities which have eaten up, over and over again, the small dust upon which rest their foundations.

It is asserted that habits of life decrease the size and weaken the strength, and to this cause is due this decadence. To a superficial observer, this may appear true. But the habits of life are the result, and not the cause of reduced vigor, which is primarily dependent upon the innate force of the atoms. If the original conditions have changed in the ultimate atoms, then what sequence of unfolding is to result from such conditions, must also be changed in its general outline and attributes. The developing cycle is physical form and disintegration, and physical form again. Suppose a million people were confined within three square miles for ten thousand years, it is not likely the material would be pretty well used up? If to this vitating process, we add the result of man's passions, always antagonizing and debasing himself, and resulting in the shedding of blood, the most radical optimist can but be alarmed.

In Europe there is hardly a square mile of the whole surface unbaptized by human blood. This, flowing from the body against the will of the person to whom it belongs, carries with it a malign property, rendering the atoms with which it comes in contact, still further unfit to be renovated or re-vivified by the forces whose office it is to fit for re-use. More than this, the lower form of vitality clings to the blood particles when thus forced out. These exhalings from the ground create certain discordant conditions detrimental to physical growth, and most decidedly so, to spiritual advancement. Beside this, they have the power of attracting to themselves the nomadic or drifting forces, having neither shape nor purpose. This once attracted, is, by the absorption of the effluvia, inspired with a certain desire and directness of purpose, proportional in its evil effect upon the human soul, to the hatred, revenge, malice or cruel thought of those who were let loose as this terrible libration was poured upon the earth.

When a country has become utterly steeped in such awfulness, and lost its power of mastering the life upon its surface, the spirit is constantly degraded in its work of soul-building. Then there must come a cataclysmic change.

It was said in the olden times that the judgment of the Immortals, of the most high gods were executed upon various countries so involved. The fact was a simple expiation of its own filthiness. The cycle returning upon itself, made restoration possible and inevitable. The land, utterly defiled, can be purified either by fire or water, or by both. Again and again has the crust of the earth opened. Great cities and the whole nationalities have fallen into the glowing crucibles of the internal fires, or else the sinking shores have invited the rushing of the salt seas, as they finally rested fathoms deep under the surface of the ocean. At the same time, out of these strange hiding places, new islands and continents were evolved in all the freshness of vigorous power. New nations have been born and lived upon them. Progress is marked by a rush and completeness which make the younger members of the world's family a wonder to all beholders, proof positive of the necessity for the changes wrought.

If the highest grade of physical life is manifested, it is an indication of the spiritual life lying behind and the cause of it. The spirit can use any kind of a machine that is in workable order, but like a skilled artist or mechanic, it performs its best work in proportion to the keenness and temper of its tools.

It is our privilege, and should be our glory to live in an age when the whisperings of the unseen are heeded, on a continent whose freshness is not exhausted; and of all places upon the earth, in a city that has the highest possibilities of the most wonderful spiritual unfoldment.

But we must not forget that the most perfect unfoldment is possible only to that new country whose inhabitants have forgotten the theory and art of murder, of either man or beast. The freshness of all the material will result in perfect bodies for the gods of the Seventh Race. May we all be there to see. W. P. PHILSON, M. D.

SPIRITUALISM.

Is It a Religion?

On reading a number of THE PROGRESSIVE THINKER to-day, almost the first thing that met my eye was, "Spiritualism, Is It a Religion?"

I have read the many communications on the subject in the different papers with much interest. The subject, to me at least, seems to be one of general interest to all who are interested in the spread of the knowledge of spirit return and communion. We have through our mediums a glorious knowledge of the life beyond the grave. I will not call it after death, as it is not a death, but merely a transition to a higher plane. With such knowledge, I cannot, and do not wish to have others make a religion of it, as fact and religion are not proper mates; and it has been so proven in each case where the attempt has been made to harmonize them. Let us look at our authorities and see what the meaning of the word is, as it is generally accepted: "Religion: a belief, a creed, a system of worship, a belief in an all-ruling, all-powerful Deity," or in other words, a belief in a thing that man has no knowledge of, is unable to comprehend, and which is not susceptible of proof. I ask all true Spiritualists: Do you wish to class your knowledge among such as that? Have we not placed ourselves outside of the church for the simple reason that we have found something better? We have no belief, no creed, only the teachings of our dear departed friends are, that as we do here, so will we be in our future or spirit existence, and that it behooves us to do the best that it is possible for us to do, in order that we may more fully enter into the advanced and higher walks of life, when our earthly career shall have been ended and our finer personality have entered into its new life. We have passed the belief period, and we have entered a grand scientific truth, or we have nothing.

It is not necessary for me to enter into the discussions to prove this, as the proof has been given many times through the columns of this and other papers, and in public and home circles. That the Bible, and what is termed modern Spiritualism are closely allied, if not identical, no one who will give the matter any study and thought, can deny; but that in order to make ourselves a suitable mark or goal toward which we are to reach, as, for instance, a personal God, is another thing; and a religion must necessarily possess such a head, or the fundamental principle would be lacking. Why not let our higher aspirations look upward to those who have gone before us, and whom we know return to us as the inspiration to do well, that we may reach the same goal to which they have attained, or even to fill our void very being with the good will and fellowship of better and higher powers, that we may possibly reach a higher position relatively than our former guide, towards that great goal of perfection? With a Deity, this is impossible; as to be such, we must be taught to us to be so exalted that we may never hope to attain to anything like the position that he has attained. In connection with this, who has ever seen a professor of religion who has not a smattering of foreordination; for if their God is omniscient and omnipotent, nothing can escape him; and he must know when a human being is produced just what the result of that life will be; and as such he will be bound somewhat by certain paths, and not a free moral agent. Who, then, can work as well, knowing that they can attain to a very small position in the state into which they are to enter, and no matter what their efforts may be, their reward will be small. With us, however, it is different. We have unlimited possibilities, and as we sow, so shall we reap. "What man has done, man can do," and I will add, he can also surpass.

Do you suppose that if a person of a scientific, investigating turn of mind should be told that he could do all the investigating of the heavens he desired with a small field-glass, but that he must never even glance through an enlarged, improved telescope, with its wider range of vision and higher focusing powers, would he enter into the spirit of the investigation with the same determination of conquering all possible obstacles and giving to the world a better knowledge of its heavenly visitants, when he knew at the start that it was impossible for him to do so? With one accord you will answer, No! The conditions by which he is bound are such that he knows that he can attain to only a very small relative position, and he will either give up entirely the study that he intended to make his profession, or his ambition will be so dulled and dwarfed that he will never give anything to the world, and mental stagnation to a certain extent, is the result. Then let us work with one accord to establish our knowledge as a scientific truth, and one of the inherent properties and conditions of Nature. We have either a scientific fact founded on the Rock of Ages, or we have nothing. If we have nothing, is not this life, and all existence a dreary waste? Is there any basis for a belief in a future existence if we have no knowledge of it? Then do not let your capabilities be limited by making a faith out of a fact, and a proven one at that. If you know that your friends come and communicate with you, you have the evidence in your own person to establish it as a fact.

Some say that it is necessary to have this feeling of awe and reverence towards some one, in order to hold the world in check, and mankind would not be safe without it. If so, why can you not give it to a higher human power, as well as to an infinite one? Do you not feel a reverence towards any one who through study and research has attained a mind far superior to those by whom he is surrounded? Do you not look with a feeling of reverence almost superhuman towards your Eldons, Ingallses, Darwins, Mozarts and many others, too numerous to mention, who are both in and out of the body? Set your mark at attaining the excellence of these, and when you reach that, you will still have something higher to look to and work for. These cases are quoted in connection with this subject simply to show that if an inspiration is necessary, it can be had from your own plane, and need not necessarily come from beyond through an unattainable goal. Let us look at it still further in the same light.

The Christian religion, the one with which we come in contact, has been in existence for nearly 1900 years, and what has it accomplished? Crime and all sorts of wickedness is as much (or more) in vogue to-day as it was at the time of the conception of this religion. We cannot find as many crimes against Nature in the history of any savage nation as we can find in our civilized, so-called Christian nation. If 1900 years of this is not a long enough experiment, I should be glad to know when the experiment will cease. We ought, at least, try something else. Then let us, as Spiritualists, study the science of Spiritualism in its scientific aspect thoroughly, without superstition, and we will find through its workings something more tangible than a religion, more useful than all the appliances of the age, and more lasting than the pyramids, leading us out of the Slough of Despond, through the lighter, clearer principles of true life, higher aspirations, continually onward and upward, until we may, with those of our friends in spirit life and earth life, reach out our hands and with one accord praise the science that taught us there is no death, and proved it.

St. Paul, Minn. W. H. BACH.

A Tribute to Miss Emma J. Nickerson.

We may now pause before that splendid prodigy which towers amongst us like some ancient ruin, whose frown terrifies the glance its magnificence attracted. Grand, majestic and peculiar, she sits upon her throne, a sceptered queen, wrapped in the solitude of her own originality; a mind bold, independent and decisive; a will despotic in its dictates; an energy that distanced expedition, and a conscience restricted to her conviction of right, mark the outlines of this extraordinary character, perhaps the most extraordinary in the annals of this continent, that has gained that lofty eminence of fame.

Flung into life in the midst of a revolution of the religious sentiment of the world which quickened the energy of the combined Christian church, in opposition to her sentiment, she commenced her course, a stranger by birth, a scholar by charity. To no friend but her energy, and no fortune but her talent, she rushed into the lists where rank, wealth and genius had arrayed themselves, and competition fled from her as from the glance of destiny.

She knows no motive but justice, she acknowledges no criterion but success, and with Eastern devotion she knelt at the shrine of her idolatry. If her fortune is great, her genius is transcendent—decision dashed upon her council, and with her, to decide is to perform. To those who do not know her power, her combinations appear perfectly impossible, her plans utterly impracticable, but in her hands, simplicity marked their development, and success vindicated their adoption.

Her person partakes of the character of her mind. If the one never yielded in council, the other never bent to exposure. Nature has no obstacles that she does not surmount, space no opposition she does not spurn. Whether amidst Alpine rocks, Arabian sands, or polar snows, she seems proof against peril, and endowed with ubiquity. Amid all her varied changes, she stands immutable as adamant.

It matters little whether in the kitchen or drawing-room, on the rostrum inspiring the audience with her matchless eloquence, binding up the bleeding heart of the mourning mother by her expression of sympathy, or seeking out the dens of vice and prostitution, and there, with a vestal's faith and a virgin's purity, pleading with her fallen brother and abandoned sister to sin no more, but partake of the saving influence of a virtuous life, she is, through all her vicissitudes, that stern original, the same mysterious, incomprehensible self,—the woman without a model and without a shadow. To those who do not understand her philosophy she is a medley of contradictions, but to those who know her true character she is an individual consistency. Of all her numerous friends, not one has left her, and if danger seems to threaten, their first stipulation is for the safety of their favorite. To the world she is a living lesson, that a virtuous life, honest intent and perseverance, will elevate one from the lowest station to the highest.

Such is a faint and feeble picture of Miss Emma J. Nickerson. Through her gentle influence thousands have been saved from the fearful doom of skepticism, and brought to a saving knowledge of life eternal. She has but one idol—the elevation of humanity—for this she sacrifices all personal enjoyment and every endearing sentiment. All others are but the titular dignities of the chess-board.

O. A. TURNER.

HAUNTED BY HER VICTIM.

The Spirit of the man She Murdered in the Prison Cell.

It Dates from the Time the Funeral Cortege Passed the Police Station.

The Chicago Tribune gives an account of the terrible experiences of Celestine Martel now confined for the killing of Patrick Brennan not long ago. By night and day she sees in her cell's enclosure the murdered man pointing at her with one hand, while with the other he directs her gaze to a bullet wound in his forehead from which blood constantly oozes.

Again the form of her victim appears prostrated upon the stone floor of her prison, his blood drying in his cold surface crimson. He is apparently dying and the woman hears his breath coming in gasps, and then, just as death seems at hand, he raises his head and utters a feeble cry for mercy. Then the prisoner covers her head to shut out the sight and cries aloud for the phantom to be gone. Her shrieks fill the barred corridors, but in a moment die away into convulsive sobs which shake her frame. In the few moments of peace that returning reason gives her the woman seeks to sleep, but that boon is denied her. After lying quietly for a short time she will start from her bed with a cry like an animal at bay and beg the victim of her anger to leave her. But then she stays with his ghastly face blood-streaked, and his trembling hand pointing to the gaping wound.

The terrible scenes enacted in the little cell on the fatal night that Celestine Martel shot Patrick Brennan to death are now a part of the wretched woman's very existence. They pass before her in succession, and when the last has gone the first reappears with an added and horrible realism.

Brennan's funeral occurred Thursday, the body being carried by the station, and, though the woman did not know of the passing of the cortege, it was at the instant that the hearse threw its shadow over the curb at the station's door that she first saw her victim's body lying at her feet. "Then her mental suffering was intense, but not so marked by outcries as it has since proven. "O, my God! he's there!" she groaned. Then she circled round and round the spectral visitor, begging him in piteous tones to break the silence by the sound of his voice. She called on God to kill her, and then again she addressed her guest: "In God's name, Pat, leave me." Was her appeal. Her victim's "shade" came close to her, and putting up her hands as if to warn off an avenging blow the imprisoned creature sunk to the floor screaming: "Look at the hole in his face!"

"Great God! can't you see him?" was her appeal. "He's talking to me; can't you hear him?" You must hear him! O say that you do!"

Here her voice died away into tremulous muttering and she seemed as though in a faint. In a moment strength came again and with another outcry she was upon her feet pointing with her hand straight before her.

"There is no one there," said the matron of the station.

"There is, and it is Pat," answered the prisoner. "Look at the blood and the hole in his face. Now he is on the floor, and his breathing is a gasp like this."

The woman was finally taken from the cell and all effort made to quiet her and restore her to reason, but this failed of effect. Everywhere she turned her head she saw the face of the dead man with blood dripping from the wound.

A Cat Chased by a Spirit.

During my early investigations of the phenomena of Spiritualism in 1862 and '63, I attended a seance at Ann Arbor, Mich., at the house of my father, L. C. Risdon. Henry Slade being the medium, and none better have I ever known. Owasso was controlling; he said: "See that cat," pointing to the family pet fast asleep on the rug, full six feet away. "I will make her jump." Owasso soon ceased to control, and in about one minute the cat, which up to that moment had been fast asleep, suddenly sprang up and began mewing and spitting at a great rate. The next instant she sprang on to the mantel shelf, knocking down several articles. From there, she bounded to the floor, and then ran up the lace curtains nearly to the ceiling, all the time exhibiting the greatest fright, as if being pursued by something. Nothing could pacify or quiet her, and soon the door was opened, and then in the greatest terror she fled.

The next morning she returned to her place on the rug all right. Owasso in explanation of it said: "We chased cat." To my mind, this is evidence that animals do see spirits.

I have had similar experiences with horses. When riding behind meek, quiet animals, the thought would enter my mind. Can horses see spirits? On several occasions, while cogitating, the animal would begin to tremble, look wildly about, and once or twice come near running away. I could discover no reason for the fright.

I admire THE PROGRESSIVE THINKER, and predict that it will prove the coming paper for the masses. Let me ask the readers of THE PROGRESSIVE THINKER, after reading it, to place it in some barber shop, hotel, reading-room, work shop, or some place where men or women congregate. In this way, people may learn of Spiritualism who otherwise might remain in ignorance of its truths.

Huron, S. Dakota. A. H. RISDON.

Spiritualism in Minneapolis, Minn.

Dr. J. H. Randall commenced service for the First Society of Spiritualists, over which Dr. S. N. Aspinwall presides, the last Sunday in November under engagement for two Sundays; but his lectures have given such satisfaction that he has engaged to continue work there through December and January. He has organized a class in Mental and Spiritual Science, before which he will commence a course of lectures at his rooms No. 10 Seventh St., South, Tuesday evening, Dec. 30, 1890. He has also recently delivered four lectures at Long Lake, Minn., and awakened so much of an interest there that he has been engaged to deliver twelve lectures to a class in Mental and Spiritual Science at that place during January. Mrs. Aspinwall's time is thoroughly taken up with her work as a medium; giving private seances and materializations and treating the sick, and the Doctor is a thorough helper in healing the sick and developing mediums.

Miss Judson, daughter of the noted missionary of Christianity, and until recently a devoted member and worker in the Baptist church here has made a great sensation here by her espousal and advocacy of Spiritualism; she is conducting an independent service every Sunday.

Mrs. Pruden is also conducting a meeting every Sunday and children's Lyceum. She is highly spoken of as an earnest and devoted worker and a good speaker and test medium.

Mrs. Katherine Woods, who for several years has been giving sittings as a test medium, has lately been controlled as a speaking medium, and though her lectures have been given only in the presence of a select few, they are pronounced to be exceptionally good, and to give great promise of her usefulness in the lecture field in the near future.

Mrs. Brooks, another very quiet and retired lady is also being developed as a speaker, and is embraced by a high order of intelligence.

In fact there is no city of the population of Minneapolis at the present time, where there appears to be so much of spirit power and psychic force in line with the phi-

losophy of Spiritualism, and it promises to be a steady and permanent growth into years.

MEDIUMS LOCATED IN CHICAGO.

Mrs. O. A. Bishop, test, 71 S. Peoria street.
Mrs. H. S. Sloan, 424 W. Randolph street.
Mrs. Kate Blad, plate writer, 85 23d street.
Mrs. Corviale, 70 Thirty-fifth street.
Mrs. J. J. Cutler, 303 Fulton street.
Mrs. L. De Koeert, 87 S. Morgan street.
Mrs. Hansen, 34 Bishop court.
Mrs. S. De Wolf, 108 S. Center avenue.
Mrs. M. (Oh) Williams, 18 North Ashland ave.
Mrs. Gustaf Wolf, 405 Fulton street.
Mrs. Lois Hudson, 514 W. Madison street.
Mrs. F. M. Edly, 98 S. Green, (Monroe St. at Lake Bunge, plate writing, 41 Campbell Park.
Mrs. F. Kingsbury, 328 Cottage Grove avenue.
Mrs. M. D. Gage, 47 S. Ashland avenue.
Mrs. Pirmle, 971 W. Madison street.
Mrs. C. Y. Richmond, 11 Walnut street.
Mrs. L. J. Orloff, test, psychometrist, 346 W. Madison St., West Madison street.
Mrs. H. H. Upon, 50 S. May street.

Holders.
Mrs. Dr. E. A. Mohr, 714 W. Lake street.
Dr. R. Greer, 127 LaSalle street.
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