









SUPPLEMENT TO THE REPORTS OF THE  
WESLEY CENTENARY—FORGOTTEN  
OR PURPOSELY OMITTED, BY THE  
PRESS AND PULPIT OF 1891.

"Of some we read that 'they were in strong pain, both their souls and bodies being well nigh torn asunder. Some of the stricken ones would cry out in desolated language; some would laugh and weep, and some would number in prayer for mercy and deliverance from sin. Nor was it merely those predisposed by sympathy who were stricken—some who labelled and scorned at the stricken were struck themselves. For instance, Wesley tells us of one who, in the presence of a large assembly, was so overcome by the power of the Spirit that he cried out with a loud voice against those that cried out against him that any of them might help if it were possible. And the same conclusion was drawn in the moment he was struck through as with a sword, and fell."

one of her letters to her son John, says—  
"I was a great while before I could credit  
what the servants and children all re-  
ported, as having once been troubled  
with a great and cruel noise, and  
away by blowing a horn, I procured to  
be born and caused it to be blown all  
through the house. But from that night  
the noises were more loud and distinct  
both day and night, than before, and  
I was entirely convinced that it was be-  
cause of the great number of children  
to make such strange and various  
noises." When she told her husband of  
these "noises," he, too, like the rest of  
the family, incredulous, said to her—  
"Suey, I am ashamed of you. These  
boys and girls frighten on another,

[A Note by Editor, *Two Worlds*. In the books quoted above, as in the writings of Dr. Adam Clarke, Coleridge, Priestley, and many others, long chapters of detail are given of similar occurrences to those narrated; besides which, the corresponding scenes of the most ardent friend of the Wesley family, Mrs. Ann Barrington, and dwells constantly on the superfluous character and persistence of these manifestations in the Wesley household. We do not pretend to give them as any novelty, for they are as old as time and space. We have only commented on the preaching influence of the founder of Methodism himself. That such passages in his history, passages stereotyped hundreds of times over by his highly spiritual successors, should have been the subject of dreams, and the general tone of his teachings, should never once have been alluded to by the hosts of *trice* and *laurae* commentators, who in press and pulpit have assumed in the late celebration to be the only judges of his sayings and deeds, is the spring of influence which impelled them, only proves that the real subject upon which much of John Wesley's character was founded, was on the said commentators *did not touch*. What their reasons for silence were

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"Amongst the Jews the vow of the Nazirite (Num. vi., 1-21) presents the closest resemblance to the Polycesian tabu. The meaning of the word Nazirite is "one separated or consecrated," and this is precisely the meaning of labou. It is the head of the Nazirite that is especially consecrated, and, as in the case of labou, the Nazirite might not partake of certain meats, and drinks, nor shave his head, nor touch a dead body—all rules of tabou." Mr. Frazer points out other particulars in the mode of terminating the vow. Secondly, that some of the rules of Sabbath observance are identical with the rules of strict abstinence, and that the Nazirite was to do work, to kindle a fire in the house, to cook food, and to go out of doors.

As to the Greeks and Romans: "The notion that the wrath of the gods would pursue their enemies in the future state gave rise to a belief in the punishment of Tartarus; so the notion that the distinguishing kindness of the gods would follow their favorites gave rise to the myth of Elysium. The Elysian Fields were earliest portrayed lying on the western margin of the earth, stretching from the verge of Oceanus, where the sun set at eve. They were fringed with perpetual green, perfumed with the fra-

The book to be gotten out by Mrs. Maynard, of White Plains, N. Y., will be an important one, and will command the attention of the Spiritualists. Mrs. Maynard, her husband, writes: "Kindly permit me, through the columns of your valuable paper, to acknowledge the receipt of many letters by Mrs. Nettie C. Maynard, in response to our good Brother Tuttle's article (in a recent issue) relating to her book now preparing for publication, 'The Spiritualist's Handbook.' The manuscript is in the hands of her publisher by the first week in April, so that the book may be out by the middle of June. There will be a popular edition at 50 cents (paper cover) and one in cloth binding at \$1 per copy. Copies will be mailed to all subscribers on receipt of the enclosed subscription. Paper, 10 and 10 cents, paper cover 5 cents. Mrs. Maynard desires to return her thanks for all the kind letters of sympathy received, not to forget the favor of the columns of THE PROGRESSIVE THINKER."

Theodore Tilton is living in Paris where he is writing articles on the syndicate system to earn subsistence and writing poems to satisfy and gratify himself. He has been going to the same sort of life since other death.

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