

Modern Spiritualism should not be regarded as a narrow sect, but a philosophy framed on broadest and grandest truths, clearly demonstrated. Investigation is invited by Spiritualists. Harvard College undertook to investigate modern Spiritualism a quarter of a century ago, and the world is still waiting for its report. Harvard College undertook to "do for" Spiritualism, but it seems as if Spiritualism had done for Harvard College. The only qualification for investigators, as shown by the methods of the Seibert Commission,

JUS TICE.

RIGHT.

The hours are growing shorter for the millions  
who are toiling,  
And the homes are growing better for the  
millions yet to be;  
And the poor will learn the lesson, how that  
waste and sin are spelling  
The forest and the forest of a grand hu-  
manity.

It is coming! It is coming! and men's thoughts  
are growing deeper:  
They are giving of their millions as they  
never gave before:  
They are learning the new gospel: man must  
be his brother's keeper,  
And right, not might, shall triumph, and  
the selfish rule no more.

—SARAH K. BELCHER.

to stand at the head. In fact, we have been free from any such  
wif, any who can excel him in this  
rest Van Buren street, where letters  
will reach him, and we can consen-  
sually recommend him to all persons  
of influence, and to all persons of  
various powers. It is our intention  
to visit various places in Iowa, beginning  
at Oskaloosa, doing all we can to spread  
the light afforded by the gospel of  
Christianity, and aid in dispelling the  
darkness of ignorance and superstition.  
To all parties desiring our  
services we will make reasonable terms,  
desiring to hear from all points where  
we are any interested, even though  
we are not in the city.

was clear to one of the most con-  
fused to in Grand Lodge. For a full hour  
he held her audience spellbound by his  
arrest, forcible logic. In the evening he  
gave a general idea of spirit communication  
on the *modus operandi* that permeated  
the occult world.

The tests given by Mrs. Jackson were  
entirely at fault, and these were, perhaps,  
more from want of identification than  
from any cause. She possesses rare  
powers, and her return, should she ever  
be able to be here, would be a great  
benefit to this village, also gave many  
excellent tests, and all went away satis-  
fied that it had been good for them.

H. D. HALL,  
Grand Lodge, Mich.

opened their meeting with appropriate and impressive remarks. A few such souls as Mr. and Mrs. Clark, and Mr. and Mrs. White, of Fort Houn, engaged in a society, would insure success anywhere.

The Spiritual tunnel under the Sea of Death and the clouds of theological superstition is growing larger and lighter day by day and year after year.

LYMAN C. HOWE.

■ Now is the time to extend the circulation of THE PROGRESSIVE THINKER, "The Convent of the Sacred Heart" should be read by every Spiritualist and patriot in the United States. We shall be glad to give education to all who demand it. Sent 100,000 for 25 cents.

At Stetson, Mo.

Sunday I had the pleasure of  
sing friends to our cause at Stet-  
son, and of organizing a branch of  
C. Liberal Association. I there  
met acquaintances whom I had  
known for more than twenty years.  
I met Mrs. A. G. Stevens, now resid-  
ing at Stetson. She is one of the best  
columns I ever met with. She has  
experience as such for more than  
twenty years. She is a true and en-  
tire of other mediums, and an  
whole-souled worker in the cause  
toward progression and freedom. I  
met four other mediums who have  
been the healing field for more than a  
quarter of a century.





## MODERN SPIRITUALISM.

### Does It Answer the Question of the Ages?

Abstract of a Lecture Delivered by  
J. W. FLETCHER,  
In New York City.

After reciting the poem "A Vision" by way of introduction, Mr. Fletcher said:

The subject to which we will give attention is, "Does Modern Spiritualism Answer the Question of the Ages? What is the Question of the Ages?" Ever since man began to look upwards to the higher life of the soul, his heart asked: "What is the purpose of life? He saw in this life only unfinished work on every hand. He asked: 'Is the soul immortal? There are purposes and ambitions born in my heart which here are never fulfilled. Humanity has striven again and again to solve the riddle of existence; to know if when the sleep of death closes our eyes on this world and its activities, there shall be an awakening. Is there life beyond the grave? Will there be fulfillment of the hopes so plainly promised here?"

Religion and theology have sought to answer the riddle. Please do not confound religion and theology; they are two very different things. Theology seeks to impose upon the human mind its narrow dogmas and make a rule of life for us to walk by. Science seeks to solve the secret of infinity before solving the finite. It is the same with the theologian. He knows all about God, about heaven and hell; but when you ask about man, he cannot tell you the first thing about his attributes.

When Socrates was about to die, some one asked him where they should bury him. "Bury me," he answered; "why, you will have to catch me before you can bury me. You can only bury the body in which I have lived for a few years."

So it is with the theologians; they are concerned chiefly with dying and preparing for death. Science says there is no tomorrow. Yet wherever love kisses the dead face of a brother, hope is born in the heart of man.

You do not have to die to find God, to find the Spirit-world, to become angels. If you look into your heart—if you will seek God, you will find as much angelhood now within you as you will ever find. Spiritualism has come in to show that man is a spirit and to externalize the truth upon a physical plane. Poets and painters for ages have realized that there was a Spirit-world. The works of the great masters, to whom Spiritualism was an unknown word, show that they realized, as did the great composers, that the soul lived after death. But things which poets wrote of and which painters and composers realized are not practical enough for this age. We demand wire cages and other material tests of Spiritualism. Tell a scientist of the glorious truth of immortality and the lessons it teaches, and he is not moved. Let that book move without apparent cause, or yonder chair tip through some unseen agency, and he is spellbound.

The time is coming when the truth of religion will be scientifically demonstrated as is any other truth. Spiritualism tells us that man's soul belongs to himself. It can never become lower, for progress is the universal law of nature. The one impulse of soul life is ever tending upward toward a more beautiful and perfect expression.

The body, we say, is nothing—only a useless mass of clay, very dear and much loved, perhaps, but something from which the soul has gone out.

The question has been asked that, supposing it were true that life continued after death and we had the power of returning in the spirit, of what value would it be. Well, I cannot tell you of what value love and fidelity are. Those who know what it is to realize that all their efforts are watched by unseen eyes—that unseen intelligences are constantly helping them, they can realize what the value of spirit return is. The mother who has stood by the grave of a child knows of what value it is.

We are constantly having societies for the investigation of Spiritualism. Clergymen band themselves together to prove that Spiritualism is untrue. They should first prove the truth of the religion they teach.

Strangely enough, from the church which is built upon miracles we receive the strongest doubters and materialists. Mr. Beecher acknowledged that he had been several times uplifted and inspired by the spirit of his father; yet when asked if he believed in Spiritualism he didn't know. Mr. Talmage says that while writing a powerful sermon (I don't know what it could have been about, but he says it was powerful), he looked up and saw the face of his departed son at the window. Yet he denies the truth of Spiritualism. Each seemed to think that he was visited by the spirit of his departed relative by a special dispensation of the Almighty.

If one spirit can come back and communicate, all spirits can. If a spirit can come to one human being, spirits can come to all human beings.

Modern Spiritualism should not be regarded as a narrow sect, but a philosophy framed on broadest and grandest truths, clearly demonstrated. Investigation is invited by Spiritualism. Harvard College undertook to investigate modern Spiritualism a quarter of a century ago, and the world is waiting for its report. Harvard College undertook to "do for" Spiritualism, but it seems as if Spiritualism had done for Harvard College. The only qualification for investigators, as shown by the methods of the Select Commission, was

that they should know absolutely nothing about Spiritualism; very much as if a commission should be formed to investigate a truth in chemistry, and a candidate, on being asked what he knew about chemistry replied: "I know nothing about chemistry; in fact I am utterly opposed to it, and don't believe in it."

In Boston recently, a psychic research society composed of clergymen has devoted itself to an investigation of haunted graveyards. Why, the truths of Spiritualism and psychic activity were scientifically demonstrated forty-three years ago. If the clergymen will go to the works of Professor Crookes and Professor Alfred Russell Wallace, they will learn that what they set out to do now had been very thoroughly done long ago. "The Gates Ajar," and other promises of the Christian churches are but diluted Spiritualism. But the spirits will not do it all. Spirits come back to show you that you have not to die to enter the Spirit-world; that you can have a spiritual atmosphere about you, wherever you are, if you will it. They come back to tell you that you cannot secure salvation by the vicarious atonement of a Savior. The sisterhood and the brotherhood of the human race is greater than the fatherhood of God, as taught by Christianity. You cannot feel the motherhood of Nature and the fatherhood of God until you realize the brotherhood of man. Modern Spiritualism brings men and women nearer together. It makes them realize that they are all brothers; that the soul is immortal, and that between this world and the next there is a door ever swinging open. In that next world you shall be judged not by the results of this life, but by the motives of the heart. The outcast of the street, from whose countenance you withdraw your garments, may be purer and better than ye who are clothed in purple and fine linen.

### About God, Jesus, Adam and Creation.

TO THE EDITOR:—I find, so much to admire in the letter of Elisha D. Blackman in one of the issues of your paper, that I wish to endorse all he says, and regret he did not reach a little deeper while reasoning upon a personal God and Devil. He could quote a sectarian faith and belief statement not long since enunciated, fixing a personal God in dimensions 34 miles wide and 65 miles high.

Reaching farther down into orthodox Christian creedism, may we not get closer to the unreasonable position they so largely promulgate, by asking after Mr. Blackman's reasoning, "How did God create the Messiah, now worshipped as Jesus, and make him man, God's equal, and a Savior, really all that is vital to man's future, and all made only a couple of thousand years ago?"

God, as accepted by their belief, never began, but Jesus did, as a soul (the very term itself showing succession and reissue), but to make the redemption fiction fit its mission, they must and do preach a Messiah mysteriously born of the Virgin Mary, many thousand years after creation commenced, at a time when God was busy making saints and sinners, and letting them murder each other, as he has allowed them to do ever since; yet this Savior only starts in his redemption work for his father about 1800 years ago, though he was from the beginning?

Why don't they tell us how he could be equal with the Father? We are entitled to reasonable grounds to pin a faith to, if we are to be bound by our acts, and account to this more than strange and mysterious power, with so great a stretch of imagination to cover a want in philosophy. I really believe that not one in ten thousand, who take this cheap route to heaven over the road built by this Messiah scheme in the New Testament, ever stops to ask himself: "Why was a Messiah needed when the whole space for power was filled by one Almighty?" As to his Satanic majesty, I feel that Mr. Blackburn has fallen far short of his equal, paid him. We all know good and bad in only one way—by comparison. When did man first know there was anything good in the garden of Eden? The Devil came into the garden and whispered into Adam's ear. Adam went around that night, and if we are to believe the translation, placed the small mentored red (in a modern term; in fact he got so well informed that he knew as much about it as Eve did, and both became intoxicated on cider, for they say it was apples. The next day they first knew shame, and made up a ballet costume to wear when going out to work.

We don't hear of any one except God who called regularly, until this Devil came around; then Adam and Eve took their first lesson in real knowledge in good and evil.

Why was I, I often asked, that the great and good Creator of all failed to do this to save souls away down the reach of time to the commencement of the Christian era? As Bro. Blackman truly says: "All nature smiles as one spontaneous outburst;" and right there he could have added: "Not a particle of new matter has been added, and not a word added to the moral code since the New Testament was written, and never will be."

We will progress in spiritual knowledge as we do in scientific and mechanical progress, by thought, reason and development. N. W. THOMPSON.

Albany, N. Y.

"The Convent of the Sacred Heart," by Hudson Tuttle, will prove of great value and interest to everyone who has the welfare of our beloved country at heart. Sent 16 weeks for 25 cents.

## A SPIRITUAL STUDY.

### Memory a Test of Age.

Thoughts Worthy of Consideration.

TO THE EDITOR:—What is memory? Is it the result of vibration, of molecular action, of nervous cells, or of an interior something connected with the soul? It is a hard question, just such as a paper should contain sometime. No one can advance unless at times he directs his attention to some difficult problem. Dr. B. W. Richardson, in *Asclepius*, says:

"Memory is often a good test of age. When a person begins to find the recollection of current and recent work failing, and when he finds the recollection of events of the early part of his life acutely perceptible, and by a kind of spontaneously recurrent, the evidence is certain that the mind is beginning to age. The fact is still further emphasized if, with the remembrance of past days, there is a sympathetic response calling forth a sentimental feeling either of pleasure or of pain. There is probably a physiological reason for these phenomena. In early life certain centers of the brain are excited, and these centers, which become fixed, and for a time quiescent. They sleep. While they sleep other parts of the brain are charged with new impressions, which remain in activity, provoking the physical body into new and continued actions, and constituting the life of the individual as it is seen at work, nay, as it really is. But time goes on, and under the active life the brain centers receiving the later impressions tire, wear out, and for working purposes suspend function and die. Their suspension is not, however, the suspension of the whole cerebral organism. The parts first impressed and imprinted—the parts that carry the latent impressions—remain intact, and no longer oppressed and under the active life has accumulated upon them, begin once more to live and display their activities. So aged people who forget the names of those who are starting them in the face, who forget the details of the last ride, or walk, or work, and who forget engagements, letters, and hours of meals, remember with the freshness of youth the friends of their youth; the past, the future, even the details of the past, have long since passed, and have been so long in oblivion."

"The study of memory in relation to age is full of practical as well as of philosophical importance. It bears on the value of evidence of observed facts and phenomena at different stages of life. There are thousands of persons who could give no evidence worthy of credence respecting sayings and events of to-day, who could still give the most accurate and reliable evidence about sayings and events of fifty years ago; and if sympathies change with memories there, is an explanation, clear enough, why with age likes and dislikes should undergo the astonishing modifications we so often witness. I was called once to see a dying man who was advanced in life. He was muttering something strangely.

"What is it he says?" I asked. "I do not know, sir," replied the nurse, "but it's all about Monday, and see how curiously he moves his hands." I listened attentively, and soon caught the words, repeated many times: "Oh Jesu, Agnus Dei, qui tollis peccata mundi. Miserere nobis." I observed, therefore, to my medical brother, whom I had been called to meet in consultation, "He, the patient, is saying part of a Romish litany. He is a Roman Catholic." "Impossible!" I have known him for thirty years, and he has been a man of the freest thought, good in every way, but allied to no creed whatever, and opposed to the Roman Catholic faith. "That may be, but his early life," I wanted to say, "he was brought up in that faith and learned its services." On inquiry my conjectures proved correct. In the first five years of life he was trained in the Catholic ceremonial, since which age he had come under influences that had changed the whole tenor of his thoughts.

"The point I wish to make in concluding this episcule is, in the strictest sense, practical and medical. Whenever a patient who has passed the fifties, or is fairly into them, reports that current memory is fading and past memory is reviving, and when he reports also that his sympathies are running with his memories, his current sympathies declining, his old ones reawakening, that in an indifferent condition. He requires immediate mental rest of those faculties that are becoming impaired, and is in want of pursuits and scenes that will bring new faculties into play. Fortunately we never use up a tithe of our brain surface. There is always ample unoccupied territory, and it is only in an indifferent condition. He requires immediate mental rest of those faculties that are becoming impaired, and is in want of pursuits and scenes that will bring new faculties into play. Fortunately we never use up a tithe of our brain surface. 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## HYPNOTISM.

## One of the Mysteries.

## The Marvelous Powers of Mr. Bell.

HE CONTROLS A MANIC—HYPNOTIZING ANY ONE WITH EASE—HIS EXPERIMENTS IN PHILADELPHIA—EXPERIMENTING WITH A BURNING IRON.

TO THE EDITOR:—Hypnotism, though many claim to explain its nature, is one of the mysteries of creation. It baffles all the efforts to fully analyze its nature. It is beyond solution, beyond comprehension. As related by the *New York Journal* when Mr. Bell was in the height of his power, as manager of the giganticly successful rubber company and treasurer of the great china concern, he was wont to show his wonderful power as a hypnotist to a favored few friends.

His publicly-performed mysteries, and those telling gave rise to the rumor that he had supernatural powers, began when "Jack" Hutchinson, a teamster in his employ, was taken ill of chills and fever.

He had taken a drug recommended by some friend, and which, instead of curing him, made him a raving maniac. He dashed into the rubber works one day, so the story is told, with an ax in his hand and wildly shouted that he was come to kill some one in the place which his fever and drug-rattled brain made him fancy was his deadly enemy.

"The maniac stood in the big jail-yard, with the deadly ax in his hand," said William McIntyre, a fellow-emigrant, yesterday, and there wasn't a one of us that dared to go near him. We expected every moment that he would charge on us, and we were debating what to do. While we were standing in uncertainty Mr. Bell came into the yard.

"Look out for Hutchinson," I said to Mr. Bell, "he is liable to kill you."

"I am not afraid," rejoined, "Every one of you stay back."

"Then we saw Mr. Bell walk quickly up to where the maniac stood. We saw the ax flash as it was raised with deadly menace. We expected every moment that the maniac would bury it in Mr. Bell's brain. Mr. Bell got within a few feet of Hutchinson before he made a move. Then he looked at the crazy man in the eye, and in a calm tone told him to go home and go to bed, and that in the morning he would be cured."

"To our utter surprise," said Mr. McIntyre, "Hutchinson walked like a man in a dream to his home near the works and the next day reported for duty. He was entirely cured, just as Mr. Bell said that he would be."

## MANY OTHER MYSTERIES ACCOMPLISHED.

But this is not all of the wonders that Mr. Bell was enabled to perform. To a party of friends he made a visit to the park, he once showed his wonderful powers.

An employee, who was about thirty years of age, and who was of perfect physical development and didn't know what "nerves" were, was brought into the room and placed in a chair, and with his back to Mr. Bell. "Now, Mr. Bell would prick himself with a pin, and the blindfolded young man would cry out with pain and would clap his hand to the spot on his own body which Mr. Bell had punctured in his own person."

An outlook, fearing collusion between the operator of the mysterious power and the employee, asked Mr. Bell to allow him to prick his body at will. Permission was readily given and the results reached were the same.

Another remarkable circumstance is related when a book containing some important business records was lost from a safe in the Trenton China Company's store. Mr. Bell, through one of his employees into the hypnotic state and told him to "find the book."

The lad, when in hypnotic slumber, so to write, walked directly to a big pile of books standing in one corner of the office, and behind which he found the missing book, where some careless person had dropped it.

## SCIENTISTS HEAR OF MR. BELL.

The story of these wonderful tests came to the ears of Professor Horatio Wood, of Philadelphia, whose connection with the great medical college attached to the University of Pennsylvania is an earnest of his professional standing.

Professor Wood is one of the deepest students of hypnotism in America, and ranks with Professor Charcot, and Dr. Tassin, the two great Parisian students of the new agent, gift or power.

Professor Wood wrote to his friend, Dr. J. W. Ward, who for twenty-five years has been superintendent of the State of New Jersey Insane Asylum, situated some miles from Trenton, and asked him if he could induce Mr. Bell to go to Philadelphia and give an exhibition of his powers.

"I am not aware that I am a hypnotist," Mr. Bell is quoted as saying when the request of Professor Wood was repeated to him.

"I have always had since boyhood, but if science will be benefited by what I can do I am willing to go to Philadelphia."

## MR. BELL AT PHILADELPHIA.

One night last winter there was a notable gathering of physicians at Professor Wood's house in Philadelphia. In addition to Dr. Wood, Dr. Ward, of the State Insane Asylum, Dr. John Kirby, of Trenton, the celebrated Dr. Agnew, of Philadelphia, who was the late President Garfield's physician, and a half-dozen lesser medical lights were present.

"We are here, gentlemen," explained Professor Wood, "to judge under favorable circumstances the power of hypnotism. The action held by Mr. Bell, of Trenton, Mr. Bell is a wealthy, cultured gentleman, of high social position, gifted with a power that all physicians know exists, but that none can definitely explain. From his position are content to believe it will not try to teach us by legendary acts, but we are further going to place such safeguards around him that he could not do us any harm."

Mr. Bell was then asked if he could throw a subject into a hypnotic state and make him burn his hand with red-hot iron, under the belief that he had been bitten by a mad dog and was cannibalizing the wound.

"I never knew what I can do until I was tried," replied Mr. Bell, "but I am willing to try this test."

Accordingly a young man, twenty-five years of age, and who is a member of the senior class of the University of Pennsylvania, was brought into the room. He was a perfect stranger to Mr. Bell, and while he knew (and had consented to be a subject in the interest of science) that some test was to be tried, he had not the faintest idea what the test would be or what gentleman among the party present was to try and place him in a hypnotic state.

Prior to the entrance of the young man to the room he had been examined by four physicians, who found him perfectly normal in physical development, with no abnormality of any kind. He was a man in his college class, his intelligence went without the saying.

Mr. Bell gave the young man one of those sparkling gray eyes and then initiated the barking of a dog.

"Look out or he will bite you," he shouted to the young student, who jumped up with wild terror depleted on his face.

"There! there! he has bitten you on the arm," continued Mr. Bell, who was being prompted what to say by Professor Wood.

The student clapped his left hand to his right arm in agony, and exhibited all the symptoms of abject terror.

"The dog is mad!" shouted Mr. Bell. "Take this red-hot iron and cauterize the bite."

With the remark Mr. Bell handed the "subject" a fire-poker that had been carefully, although stealthily, heated to a red-hot heat in a coal fire burning in the room.

The subject eagerly grasped the poker and held it to his right arm, just above the wrist, where he was told the dog bite was situated, until he had burned his flesh so severely that the odor of charred skin floated sickeningly through the room.

Before he could seriously injure himself he was commanded to desist by Mr. Bell. After a short rest, his normal condition, almost the first words he asked was:

"How did I hurt my arm?"

When asked if he remembered anything about the mad dog, the student said that he had no knowledge of what had transpired.

## MURDER DUE TO HYPNOTISM.

The talk of the gentleman present then drifted to a celebrated Frenchman who died a few years ago.

Two men had been arrested for killing an innocent young girl. They claimed to have been victims of a hypnotist, and that they did the murder under his suggestion.

Professor Charcot, of Paris, saved the necks of the murderers by testifying on the witness stand that it was possible for a hypnotist to suggest to a person in a hypnotic state that he must kill another; and that when a person was in a normal state he would commit such a crime.

The Philadelphia gentlemen hardly believed this testimony. Professor Charcot said that the purpose of seeing whether it was possible, a "hypnotic murder" was arranged.

A HYPNOTIC MURDER.

Another subject, equally as intelligent, and as physically perfect as the victim of a hypnotic mad dog bite, was brought before Mr. Bell, and he pointed to a revolver, after having placed his patient in a hypnotic state, which lay loaded with blank cartridges on the table.

"I want you to station yourself at one end of the room, and when Dr. Agnew comes in at the other end from the hall," exclaimed Mr. Bell, "I want you to rush for that revolver and shoot the doctor."

Ten minutes later Dr. Agnew stepped into the room. With one mad plunge the subject, who the crowd in silence grasped the revolver, and in a second its loud report rang through the room.

Had it been loaded with a bullet, Dr. Agnew would have been shot through the brain.

That Professor Charcot was correct in saying that crime by a hypnotist could be suggested to a subject, the test clearly proved.

## WHAT DR. WARD SAYS.

"Was Mr. Bell a hypnotist?" "That was the question asked of Dr. Ward at the Insane Asylum at Trenton by a *Journalist* man."

"He was," replied the venerable physician. "Still further I may say that he was a hypnotist of wonderful powers. No physician in the country now denies that hypnotism exists. But if you were to ask 300 physicians in succession to tell you whether it is a cultivated matter, or an inherited attribute, or whether it is due to climatic conditions, you would get 300 different opinions. We do not explain what we do not understand."

Dr. Ward went on to say that he could not consistently reveal all that transpired at the Philadelphia test, but that the test was held, and that Professor Wood, Dr. Kirby, Dr. Agnew, himself, and other gentlemen of extended medical knowledge, attended it.

"You see," continued the speaker, "the meeting was held at the private home of a friend, and I do not feel justified in revealing what I have learned. I will say that Mr. Bell was one of the greatest hypnotists I have ever seen, and I can say that without breach of confidence. Every physician present was astonished at his powers."

"One thing in particular was proven. That was that his subjects had no knowledge of what he had done when in a hypnotic state after it had passed away. This was shown in the case of one subject that had begun buttoning his coat when hypnotized. Of course he stopped that action when told to do something else by Mr. Bell."

"But the moment that he was in his normal condition he began to forget that he had buttoned his coat. That showed that the last impression his brain had received before becoming hypnotized was that his coat needed buttoning. The cessation of the endeavor to do so, and the beginning of the moment of hypnotizing, to the regaining of the normal condition, was a blank. That was an important discovery."

Dr. Ward then explained that of the fifty or more hypnotists he had seen give exhibitions of their powers, he never saw one before Mr. Bell made his exhibition. He said that a subject could be made to "carry over" his impressions from a hypnotic to a normal state.

"That was, in my opinion, a fatal fault in Professor Charcot's ingenious reasoning," said the physician. "I never believed that the impressions received in a hypnotic state would remain and make a person commit an act, or believe an alleged fact suggested while in a hypnotic state. But Mr. Bell convinced me. He caused a coachman to believe that some perfectly fresh chewing tobacco was in his pocket, and he was allowed. This was done while the man was hypnotized."

"When he had recovered his normal state Mr. Bell said to him calmly: 'Tom, I want a chew of tobacco.'"

"Tom put up a cheek of tobacco, and pulled out the perfectly fresh tobacco and was about to hand it to Mr. Bell."

"Hello!" he said suddenly, "this damned tobacco is mildewed."

"We all tasted the tobacco, and it was perfectly good to chew, and had not the slightest signs of mildew. It proved that the suggestion of hypnotism could be carried into a normal state. Even Walters, the great Chicago hypnotist, could not perform this wonder."

The conversation then drifted into the business affairs of Mr. Bell, and the story that he had hypnotized Mr. Stewart and Mr. Dunn into joining forces with him was repeated to Dr. Ward.

"I think that both were the victims of an unusual or unusual hypnotism," said Dr. Ward. "Mr. Bell was a manipulator of Mr. Dunn, and was a Quaker, as well as Mr. Stewart, and for that matter, Mr. Dunn was a Quaker too."

"Then Mr. Bell was a hypnotist, and probably unconsciously influenced the others to do as he wished. They were predisposed to do so from their implicit confidence in him, and while I do not believe that Mr. Bell ever liberally went to work to hypnotize his business associates into recklessly investing money, he probably unconsciously did so."

"Did Mr. Bell have the power to cause a man to draw a note or check while in a hypnotic state?" was asked.

"Yes," "Could he put a man into a state where he would be the result of a suggestion converted to him?"

"I believe that he could," replied Dr. Ward, "so long as he was present at the side of the subject; but I do not believe that he could be away from the subject and induce him to kill a human being."

## A TALK WITH DR. KIRBY.

Dr. John Kirby, of Trenton, was also asked for his opinion of Mr. Bell's powers.

"He was a hypnotist," was the reply, "and was, further, an excellent one. I do not care to tell you what he could or what he could not do, owing to the stories that are in circulation concerning his wonderful powers, but I can tell you that I should not care to have him operate on any of my friends."

Dr. Kirby said in conclusion: "He is the possessor of a dangerous gift, and has shown to medical science that hypnotism is still in its infancy."

## THE LEGEND OF THE WHITE LOTUS.

A Perfect Symbol of the Progress of the Incarnating Ego.

In the long ago, when the earth was young, the thought of life falling to waste the earth crystallized as it roared, scoured on the outside and somewhat twisted out of shape by its fall. It lodged on the bank of the great river Nile. The dampness of its hiding place kept the hot sun from drying up the life within it. Although its life was preserved, there seemed to be a check on its unfolding growth. This day followed day, and the life within the root went out in questioning for its purpose; for the design of the thought which had given it place among the crowded, jostling space of the earth.

What an? Why am I here? were the two questions of its impatience, and the creative thought answered back out of the silence—wait.

The waiting grew long and hard to bear, but at last there came a night when, in the distance, a commotion could be discerned in the channel of the moving torrent. The volume of water was increasing inch by inch. It climbed nearer and nearer where the life root waited its destiny, and then as the water grew more impetuous and more forceful, it yielded itself into the arms of the flood. Borne along on the bosom of the great stream, it was carried miles and miles toward the open sea. When, finally, the banks of the river expanded, then, weary with its long journey, it sank to the bottom, where a curative in the river's bank formed a still pool. In the ordinary stages of the stream, this pool was comparatively shallow, yet never destitute of water.

The root was thankful for the rest that came, for it had been both weary and afraid lest destruction might be the end. With its feeling of security, danger, there came calmness and peace. Then, sending forth its rootlets into the moist, soft soil beneath, it strove to acquire greater security and permanence. Thus it rested, but the moving waters, bearing upon their tide the off-scouring of the country above, began also to deposit upon the bottom of the lagoon fine mud and silt, and in time the pool became a little lake. Little by little the root was covered up and implanted in this soft ooze.

At first it resented this new development, but perceiving that its position could not be changed in any particular, unless through its own action, desire for manifestation awoke within it. The creative force of life began to be projected. The tendrils holding it in its place were increased and enlarged, so that the foundation might be steady and safe, for the building of the only ladder that could bring it to the upper air and sunlight. When this anchorage was furnished it induced a new sensation of power, of growth, and intensity. At first unperceived by the life root, the development could come, it soon perceived that of the apparent usefulness of its surroundings—from the contact with which it desired separation, came this wonderful power. By some strange transformation, out of the coarser elements of that which is called fifth and sixth material, came essences that had ceased to be used. These were transformed to itself, and became active, living essences of its growth, and absolute necessities for the accomplishment of its mission.

Opposite to the point of strongest anchorage, on the upper side, it began its building, the projected ladder, the surface of the water, a stalk which divided and re-divided as it reached the surface, until at last, swaying with the motion of the water, brilliantly green, basking in the sunlight, lay the broad pads. The slime of the slums lying upon the river bed had been transferred to the stalk, and the life root, because of the root to escape imprisonment.

Now a new force began to be felt, because the sunlight resting upon these leaves was absorbed and carried down as the positive element, to renew and inspire the negative force lying at the bottom of the stalk. The previous desire had been to reach up and attain, the drawing of the sunlight intensified and harmonized the activity of all the forces at work.

Now, along the track of the ladder al ready built, climbs another stem similar to the first, but bearing at its top a different formation. It is a stalk which instead of being the result of the operation of a single force, it is the perfected work of two forces, as at last, attached by its long stem, it floats idly upon the surface. It gives no token of its purpose, save that it is not a leaf. As the sun rises, on cloudless mornings, that which has "held the jewel in its bosom," opens broadly to the sunlight of heaven, and to the wooing breezes. The Lotus of the Nile is born. It derives its sustenance from the unseen accidents of the filth river, it pushes its way through the unstable and stifling waters, and wins for itself the light of development from the heavens above.

Nowhere, in all the earth, is there a more perfect symbol of the progress of the human formation from the instability of the third race up to the unfolding of the seventh. It is not to be wondered at that if the vegetable could beauty such a miracle of life, and beauty, and fragrance, from the dead, dark and polluted man in his instability, it would be as emblem of himself.

It is his work to solve out of his surroundings, opportunities and experiences, and transmute them to his use, and thus to become the gloriously-rounded and perfect man.

W. P. FURMAN, M. D.

Peoria, Ill.

The Peoria Progressive Association, of Peoria, Ill., meets every Sunday at 2:30 p. m., at Union Hall, corner Main and Madison Sts. Cora M. Carpenter will lecture here the next two Sundays, H. C. Wick, President, and C. T. H. Benton, Secretary.

We only appropriate two columns of THE PROGRESSIVE THINKER for advertising purposes. (We crowded our paper with advertisements.) Our paper is sustained on its merits and not on advertisements. It is sent 16 weeks for 25 cents.

## PARNELL, THE PATRIOT.

## The Catholic Church a Consolidated Despotism.

The earthly form of the Irish leader laid in state, cold and stark, in Dublin, a few days ago. On the eloquent lips, which have so often pleaded for Ireland's freedom, death has not soiled his soul, and they are pale and mute. Pulseless is the loyal heart, but the soul is still for Erin's cause. Closed and sightless the eyes that beamed with pleasure on a patriot true, and flashed with righteous indignation on the rebel horde who relentlessly sought his overthrow.

On the 27th of September, contrary to advice, the Irish leader, Charles Stewart Parnell, died in the arms of his beloved country. He made his last strong and eloquent appeal for Ireland. Ten days later, when the death damp covered his brow, and his heart's blood was fast congealing, his thoughts were for his dear Ireland, and long as he could articulate a word, he faintly pronounced her name, and told what he would do for her. If he lived. When the death agony was upon him, among his last words were these: "Let my love be conveyed to my colleagues and the Irish people," and soon after his freed spirit passed on to join Emmett, O'Connor, and others who gave up their lives for Ireland's freedom.

His going was premature, his earthly goal unattained, for his life-work, the emancipation of Ireland, was left undone. He was sorely persecuted by the British church, and his friends, like those who followed him, began a tirade of abuse by trumping up some proclaimed irregularity of his private life, which, at the worst, was white beside the infamous lives of hundreds who joined in the fight against him and the fate of Ireland's deliverance.

Church officials and their organs and followers, thwarted in their plans, and proud of their anathemas upon him, badgering and besetting him on every side like so many ravenous wolves; they howled, snapped, snarled, and ferociously pursued him, impatient to sink their venomous fangs in his vitals. Manfully he withstood their onslaughts, and bravely fought for the cause dearest to his heart. All his physical frame could no longer bear the strain; he bade adieu to earth, and with his glorified co-workers on the heavenly shore, looks sadly down on poor, oppressed Ireland, and her misguided spiritual dictators, who, like Archbishop Walsh, are strangers to Christ and his teachings.

Will the liberty-loving Irish people ever learn that the Roman Catholic church is a consolidated despotism? Its sympathies are over with despots, and therefore will ever oppose the freedom of Ireland.

M. C.

Notes from Kansas.

TO THE EDITOR:—Since the close of the camp meeting at Liberal, Mo., Sept. 15, I have spent one week at Weir City, Kansas, where I gave two addresses in the Opera House to excellent audiences, and held five parlor meetings, besides organizing a Spiritualist society. This is a city of nearly 4,000 inhabitants, its principal industries the mining of coal and the smelting of zinc ore.

On Saturday, Sept. 26, I went to the adjacent city of Hattie E. Hull, upon an invitation to address the Labor League on the subject of Nationalism. There were between five and six hundred persons present in the fine Opera House, who gave undivided and appreciative attention to the points offered for consideration. Although the ideas presented were not strictly in accordance with the views of the Labor League, they still gave such a degree of satisfaction that I was invited to address the League again on Wednesday evening, but was forced to decline on account of illness.

The Spiritualists of Pittsburg have a small organization, but we held two parlor meetings on Sunday afternoon and evening that were well attended, and was the case on Thursday evening, when the parlors of Mrs. J. S. Rogers were filled with kind friends who had come to say good-by. The interest in Spiritualism in these and many other towns in this part of the country has been greatly awakened as the result of the excellent work of both mediums and speakers at the camp meeting at Liberal and much good must follow the sowing of the seed there. I am now settled in this pleasant little city of Lawrence for the month of October. The society here has been in rather an unsettled condition for the past year, but there are a great many earnest Spiritualists here, and here who have the good of the cause at heart, and I anticipate good results from the ministrations here.

My guides addressed fair audiences on Sunday, October 4, afternoon and evening, and again on October 11, to greatly increased congregations, and I hope that such an interest will be aroused as to open an excellent field of labor for other workers through the winter. There is a demand for good mediums everywhere, but they must be good and true to give what the people desire.

On Tuesday evening of this week, Mr. Hull will answer questions, some of which have reached him through the mail, from residents of this city who take issue with him on Biblical points. On that evening, I proposed to offer a Spiritualist organization and lay plans for future work. I am authorized to say that good speakers and mediums would find an excellent field here; I am requested to state, that every medium who comes himself or herself, worthy, will have the undivided support of the friends. Persons who simply strive to play on the credulity of the people and attempt to duplicate the manifestations of the mediums, for money or fame, will find a cold reception here.

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# CONTENT of the SACRED HEART.



A CATHOLIC PRIEST PLANNING A DEVILISH WORK, IN THE CONVENT OF THE SACRED HEART.

## BY HUDSON TUTTLE.

### CHAPTER I.

I will tell you a tale of truth that is stranger than the wildest flight of fiction. The facts I have carefully gathered, and I had no need of embellishments drawn from fancy, or of intensifying the delineations. On the contrary there was necessity for constantly toning down the harshness of the facts, that the reader might not be shocked by the horrible revelations. To expose the infamous depths of depravity, that the shame and pretense of the Catholic church may be known, and the people prepared to resist the arrogance of its claims, is the object of the book. He who reads the apology for the scenes depicted, which follow in direct sequence of the plan of the narrative and the purpose he has in view. When one attempts to remove rubbish, turning over stones and logs that have mouldered for ages, strange forces will appear. To thus expose these grotesque and horrible monstrosities is a result of the clearing process. Delicate sensitiveness will turn away in fear and disgust as some mouldering daddock is removed, and lizards, slugs, darting beetles and plodding snails, are dazed by the light. Nevertheless, the brave hand spares not the rubbish, and drives the plow over the squirming reptiles and crawling worms.

Much for the reason of this writing. The result its readers are to determine.

### BISHOP AND PRIEST.

Just beyond the suburbs of the beautiful city of San Diego—this is not the real name of the city, nor is it permitted to give the name—overlooking the Bay was a villa embowered in a profusion of shrubbery. It set back from the street, and the wide lawn was ornamented with the cultured effort of the landscaper's art. The wonderful climate had prospered the work of the gardener, and the result was a bower of loveliness. The foliage was so thick and dense that the front of the villa, the water-view was unimpeded, and the lovely shores, the coming and going ships, were seen as a living picture, over which beat the warm, clear sky.

The villa was in what, for want of a better term, we will call the Moorish style: a singular blending of the eastern and western, with designs quite incongruous to that architecture. It was painted in subdued colors, and formed a delightful picture in its emerald-setting of foliage. A carriage, a fine span of horses, in elegant trappings, stood in the driveway, the coachman patiently waiting in the seat. Had you inquired who was the possessor of this earthly paradise, you would have been told that it was the private property of the Bishop of the Holy Mother Church, and that he came here at times to meditate in sacred retirement over the sins and follies of the world, and after such seasons, the people regarded him as especially well qualified to remit the sins of which they were guilty.

The rooms were furnished with luxurious elegance; paintings adorned the walls; some of the more pronounced of a type condemned by the anti-viv society, and the carpets were like thick moss. Through the window opening out on the veranda two gentlemen might be seen in earnest conversation. One was dressed in the garb of a priest, the other, dark-complexioned, jet-black hair, and eyes which gleamed at times and glinted like a serpent's. He was tall, lithe and slender, with the supple grace of movement of a panther. He might have been forty years, yet the lines of intelligence made him appear older.

The other, dressed as a priest, was the opposite, younger by ten years, with light hair, blue eyes, and a frank, open countenance, honest, firm, and controlled by religious zeal. Aside from this, he would have been adjudged reliable in judgment, and a follower of his conscience of right. If he had less intelligence he would have been an ass, and as it was, it was reported that he was severe with himself in self-inflicted penance and punishment.

"Now, my dear Frantz," said the bishop, "allow me to fill your glass with wine mellowed with age, since the grapes here are of old Spain, and grew purple in the breeze from the Mediterranean."

"No more, Lopez. A glass is enough for me. In fact, a glass is too much for a priest, who ought to set an example of sobriety."

"Ha! ha!" laughed the bishop. "A glass! Why, my good fellow, that is only a taste! A bottle! A basket is more to my liking!"

THINKING OF ENTERING A CATHOLIC SCHOOL, (SHI. FIGURES IN THE FORTH-COMING NARRATIVE.)

and superior to sin, else he could not forgive it in others.

"Well, fill the glass again. A taste for the members of the church? Why grumble? That is the way the good things of the world are divided."

The red liquor was as strong as delicate to the taste, and the men's faces flushed as though the color of every drop had gone directly there. The reserve, which often reasons for wisdom and often stands in good stead, was broken, and secrets of a social character were freely exchanged.

"Our Convent of the Sacred Heart is a delightful retreat," said Bishop Lopez, in a tone of intense enjoyment. The Mother Superior is an entertaining priestess, she is severe on the nuns."

"It is doing a great work for the church," responded Frantz. "Ha! ha!" laughed the bishop, if it might be called a laugh. It was a cold, metallic sound; it was a menace, and signal of danger. "Oh! don't blush at me, my dear Frantz, you have a little matter of romance there yourself, I believe; the lovely and charming Eudocia!"

The priest blushed in confusion, remembering his vows and the presence of his bishop. He was reassured by the latter, continuing: "Oh! don't blush at me, my dear Frantz, you are making life tolerable to the poor fools. They must have some recreation, and that kind of romance is what they are there for. A celibate priesthood necessitates the nunnery. Why, we have the example of our Lord and Master. Who was his bosom friend? Mary Magdalene. He always had a following like unto her. And this I charge you: Do not get too romantic. I forgot you are a consecrated priest, and go out into the world and be married."

A thousand times within the past year that very thought had flashed through the mind of the priest. A thousand times had Eudocia's face and smile come before him, and he had whispered words to take her away—anywhere beyond the confines of the hateful walls. The taunt of the bishop made him tremble for fear his vital secret had been read. Adroitly he turned the subject. "The convent, reverend sir, is not more prosperous than the school connected therewith. We have a great deal of trouble, and we are careful to instill our doctrines that nine-tenths of them join our church before leaving the school. Give the holy mother church the child, and the world may have the man, and do what it will to shake his faith."

PAINTING WHILE HE MEDITATES ON THE RUIN WHICH THE CATHOLIC CHURCH HAS WROUGHT.

Mrs. Joslyn to send her daughter for one lesson, at least, so that she may compare the higher attainments of our teachers, and purity of our methods, with the vulgarity of the popular schools."

"It shall be done, if possible," replied the priest. His face glowing with the fumes of wine and enthusiasm. "Now, I must leave you from another glass. Ah! too long. When I met you I was on my way to shiver a poor fellow. He may be dead before this, for aught I know."

"That would be good for you, for you'll get nothing for the shivering; but let the poor man die without it and his relatives will pay for five years to come for praying him out of purgatory. An expression of pain came over the face of the priest, which was quickly observed by the bishop, who responded: "Oh! don't take the joke seriously. Of course the poor fellow must be shivered. Your duty; but I absolve you, Frantz, from all further obligation. You did not take the one I filed; there, now, let the clink be heard clearly. Here's to your success, and the confusion and damnation of all Protestants." Draining the glass, he turned it down, exclaiming: "Six glasses, and every one to the bail!"

The priest glanced, bewildered at his bishop, and bowing low, retired. Then the latter, lighting a cigar, seated himself by the open window, through which the breeze came softly, laden with the fragrance of rose and geranium, placed his feet on a divan, and straightened himself with anything but graceful gesture.

"My design are unfolding rapidly," he mused. "I have a full hand. Frantz is the ace, Joslyn, King; Miss Joslyn, Queen; and LaFarge the right bower, and I am the joker. Hearts is trump. I'll play a lone hand. Zelds in the school is as good as having her next year in the convent, and in the convent with her father, she will be a vast help to me. For all novices are the brides of Jesus Christ, and as all priests are one with Jesus, it follows by unanswerable logic that all novices are brides of all priests. That is beautiful!" Again he laughed. "My poor Frantz, I must not be hasty with him. He has a deep vein of piety. I really think he believes in his profession. All the better. He is an excellent agent. When the cut puts out her paw it must be velvet, and the sharp claws only shown when wanted. A little more wine, and another cigar."

He idly stretched himself and watched the circles of smoke as they arose. Suddenly starting up with a gasp, he exclaimed: "It is already time I was at the Cathedral. As a special favor I am to attend confessional: the most dreary folly, only relieved by the appearance there of pretty women. Lopez, that is your failing. You will fall a long way there, into hell, if there is one. God my carriage waits. Now to the cathedral, and go through the senseless ceremonies to please the people. Poor fools, poor fools! but what would become of the church and the priests were it not for the fools?"

He stepped into the carriage and commanding the driver to give the horses full speed, was whirled away. (To be continued.)

### Mrs. E. A. Wells in Denver, Col.

Mrs. E. A. Wells arrived in our city on her way home in the East. She will stop with us a month or more. She is an excellent medium for materialization and other physical manifestations. She found plenty of old friends, who readily came to attend her seances, and got communication from the departed ones; also to see some of them in materialized form.

There have been some wonderful phenomena shown in her materializing seances, such as materializing outside of the cabinet and in the middle of the room. On one occasion a very small child came from the ether, and in the circle; it was just old enough to walk and say "Mamma's baby," and walked about three feet from the cabinet and then dematerialized. The mother, a stranger to all in the circle, went up the second time, and on her knees, not holding her breath, found the materialized second time, in good light, and in full sight of everybody in the circle.

W. R. GORDON.

### A Medium When Five Years of Age.

To THE EDITOR:—Inclosed find \$1 for a copy of THE PROGRESSIVE THINKER, to be sent to my address for one year. I have read a few copies of your paper, and like it very much, and want to read it more. While I do not claim to be a Spiritualist, I do think their teachings, so far as I have been able to learn, seem more rational than any other. I have yet had the privilege to learn about. Although when a very small boy, perhaps five years old, I was a writing medium, writing with both hands at the same time, and on two different subjects, and on the third person, I was never fully satisfied that it was spirit influence, or that the various mysterious and strange lights that I have often seen were demonstrations of departed friends; but nothing in this world would give me as much joy as to know without a doubt that we do live and recognize our friends on the other shore. The orthodox creeds are revolting to me, as they teach eternal war for frailties of this body, and modify God by charging him with evil. I have read about, or myself, and never yet met a person who holds to the same belief, but the Spiritualists come nearest. Oh! that I could know for a certainty that this is true, and could see some of the demonstrations that I have read about, or myself, again become a medium, so as to demonstrate the truth to my own satisfaction. Truly, Y. N. JAMES B. BRAY.

## THE HAND HELPING HAND.

Its Importance Illustrated.

The Helping Hand is the greatest idea of the human mind, and the noblest. If God is the Father of all and we are all brothers, and our brother's keeper in any sense, it means that we have a duty to perform towards him: to be useful to him at all times, as our means and opportunity permit. We are taught that "Love is Love," and that "Love is God, or God." "God save everything that He had made and pronounced it good." We are told to love Him with all the heart, soul and mind, and "thy neighbor as thyself," and that "Love is the fulfilling of the law," and that "whosoever loveth his brother is a murderer." (1 John, III, 15.)

"To love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you; that ye may be the children of your Father which is in heaven, for he maketh his sun to shine on the evil and the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? do ye not even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect."

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should in this or in future generations ever find it faithful to those ideas and moral principles to which alone it owes its life and without which I would rather have it perish."

I will quote another deep thinker of our time, whose name is known to all, and who has done more in every civilized nation, because his religious ideas embody the spirit of this age, viz., Thomas A. Edison:

"I believe in God. I believe that all religions are good for the people who embrace them. I believe everybody will be saved. Death is misunderstood—it is only a name for a change of life, as Longfellow said:

"Life is real. Life is earnest, And the grave is not its goal. Dust thou art, to dust returnest, Was no spoken of the soul."

The young must learn "There is no death; what seems so is transition."

When the laws of nature are better understood there will be less difficulty in comprehending the mission of him who said: "The kingdom of heaven is within." All Bibles and all nations give proof of immortality. King Saul talked with Samuel after he was dead. Jesus talked with Moses and Elias on the Mount of Transfiguration; hence we must conclude that death is only a change of one degree of usefulness to another real stage of life needing the Helping Hand. We live in the two worlds when asleep and awake, and our sleep is but a kind of thought or "cup of cold water," worth more sometimes than millions of dollars, and as the great majority die too young, inexperienced, and cannot understand this thing, we would do well to emulate the Roman Catholic church, and give to the world a Helping Hand, by kind thoughts and kind acts to their loved ones struggling here in poverty and sickness. The masses still live in bondage to poverty, religion and oppressive government. They need the Helping Hand of all humanitarians. God help us all to understand man's happiness in life's journey here and hereafter, by giving the Helping Hand to the needy irrespective of color, caste or sect.

"If thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head." (Rom. XII, 20.)

"The Lord is born for the sake of man, that each should assist the other." (Cicero.)

"Infinite is the help man can yield to man." (Carlyle.)

"Be kindly affectionate one to another with brotherly love." (Rom. XII, 10.)

"We are members of one another, full of beloved ones, but each endeared to each other." (Epictetus.)

"We are members of one great body." (Seneca.)

"By attention and exercise sympathy may be improved in each man." (Beattie.)

Whether one member suffer, all the members suffer with it; one member be honored, all the members rejoice with it." (1 Cor. XII, 26.)

"If thou wouldst imitate God, do good even to the unthankful, for the sun rises even on the wicked, and the seas are open to pirates." (Seneca.)

"The cure for all the ills and wrongs, the cares, the sorrows and the crimes of humanity, all lie in that one word—Love." (Lydia Maria Child.)

B. FRANKLIN CLARK, M. D. Belvidere Seminary, Belvidere, N. J.

### A Spirit Message.

The venerable Rev. Samuel Watson, of Memphis, Tenn., received the following communication from his former wife:

SAMUEL—When you shall know what close proximity the two worlds sustain to each other, you can readily see how near we are to you, and how we can enter into the engagements which pertain to the natural conditions of material objects, and of the spiritual identity one may have with another, even in the earthly life and spheres. We have different grades just as you do, and they are from the corresponding grades of the earth-life. There is not a change in status by the transfer from one life to another; but the change comes afterwards, and development is a result which naturally follows. There is, for instance, a person whose grade is that of the highest standard of spirituality: when that one comes over, there is no tendency to retrograde, but to go on, to advance to progress, until the climax of perfection shall have been nearly, if not fully attained. There is much—yes, everything to induce one to aspire to a state of perfect love, purity and bliss. There is no disposition, even by those who never desired this life before coming here, to go back, but to go on to the next grade, and to make amends. The loose and tangled threads are gathered up in their memory, and they desire to undo the many wrongs of their former lives. There is a vast difference in their state of happiness and in their condition every way. I only wish we could arrest the attention of the reader and his thoughtful condition; that of state of unrest. If we could, there certainly would be a revolution, a powerful awakening. How natural for one to be convinced and impressed beyond a doubt, and brought face to face with the fact and true condition. We find it is the hand and power to raise the veil, and unfold to the true condition and the character of our world. We cannot do it. Rest assured, to realize is to place yourself by your own merit in a position to know by actual experience. The day for this will come to you all sooner or later. Prepare yourselves, with the opportunity afforded by the change, to the degree to be enjoyed by you. Let your light shine white on earth, that many may be saved from danger-plots while groping their way in the darkness. There is a work, Samuel, for you and Ellen to do. How well you do it will be tested when your presence is felt by another. Act out your part, for time may be short.

MOLLIE.

### Never Saw the Paper Before.

TO THE EDITOR:—THE PROGRESSIVE THINKER came to me today from my friend Charles H. Carlier, of Oswego, N. Y., who, I think, is a subscriber. Until today I had never seen or heard of the paper; but I read every word in the issue of Sept. 26, and I like it. Enclosed find \$1 for one year, and I will send it to me for sixteen weeks, and if the next sixteen copies are like the one referred to, I shall subscribe for one year, and get you other subscribers also.

ROSE, DR. W. MARTIN, TRANCE. Rose, healing, clairvoyant, business medium. For a list of addresses, see page 101.

HAVE YOU THE CATARRH? I will treat you for less than one cent a day and cure you of the disease. For a list of addresses, see page 101.

MELTED PEARL SPECTACLES. Restore lost vision. The spectacle that I send you will restore your vision, and you will be able to read in a new way. For a list of addresses, see page 101.

RELIABLE OFFER. SEND THREE. Send three stamps, each of half a cent, and I will send you the old of spirit stamps. Dr. B. Williams, Lake Geneva, Switzerland.

PSYCHOMETRY. CONSULT WITH. Dr. A. B. Williams, of Lake Geneva, Switzerland, will consult with you in all matters pertaining to the spiritual life, and your spirit life. For a list of addresses, see page 101.

RESEARCHES IN ORIENTAL HISTORY. Dr. A. B. Williams, of Lake Geneva, Switzerland, will research into the origin of the human race, and the history of the world. For a list of addresses, see page 101.

## YES YOU CAN

GET WELL. SEND \$1 FOR A NOT. Dr. J. H. Randall, of Lake Geneva, Switzerland, will cure you of all diseases. For a list of addresses, see page 101.

DELINEATIONS OF CHARACTER. Dr. J. H. Randall, of Lake Geneva, Switzerland, will delineate your character. For a list of addresses, see page 101.

WHY SHE BECAME A SPIRITUALIST. Dr. J. H. Randall, of Lake Geneva, Switzerland, will tell you why she became a spiritualist. For a list of addresses, see page 101.

BY ARY A JUDSON, MINNEAPOLIS. Dr. J. H. Randall, of Lake Geneva, Switzerland, will tell you why she became a spiritualist. For a list of addresses, see page 101.

DR. DUMONT C. DAKE. Dr. J. H. Randall, of Lake Geneva, Switzerland, will tell you why she became a spiritualist. For a list of addresses, see page 101.

NO TRUSS. Dr. J. H. Randall, of Lake Geneva, Switzerland, will tell you why she became a spiritualist. For a list of addresses, see page 101.

DR. R. GREEN. Dr. J. H. Randall, of Lake Geneva, Switzerland, will tell you why she became a spiritualist. For a list of addresses, see page 101.

CURED! CURED! CURED! Dr. J. H. Randall, of Lake Geneva, Switzerland, will tell you why she became a spiritualist. For a list of addresses, see page 101.

DR. SYKES' SURE CURE FOR THE PSYCHOGRAPH. Dr. J. H. Randall, of Lake Geneva, Switzerland, will tell you why she became a spiritualist. For a list of addresses, see page 101.

THE PSYCHOGRAPH OR DIAL PLANCHETTE! Dr. J. H. Randall, of Lake Geneva, Switzerland, will tell you why she became a spiritualist. For a list of addresses, see page 101.

THE SIGN OF RECOGNITION. Dr. J. H. Randall, of Lake Geneva, Switzerland, will tell you why she became a spiritualist. For a list of addresses, see page 101.

AND BE IN TOUCH WITH THE. Dr. J. H. Randall, of Lake Geneva, Switzerland, will tell you why she became a spiritualist. For a list of addresses, see page 101.

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AN ASTONISHING OFFER! Dr. J. H. Randall, of Lake Geneva, Switzerland, will tell you why she became a spiritualist. For a list of addresses, see page 101.

SEND THREE 2-CENT STAMPS. Dr. J. H. Randall, of Lake Geneva, Switzerland, will tell you why she became a spiritualist. For a list of addresses, see page 101.

AIRIAL OFFER! BY A RELIA. Dr. J. H. Randall, of Lake Geneva, Switzerland, will tell you why she became a spiritualist. For a list of addresses, see page 101.

B. F. POOLE'S MAGNETIZED COM. Dr. J. H. Randall, of Lake Geneva, Switzerland, will tell you why she became a spiritualist. For a list of addresses, see page 101.

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THE BLIND MEDIUM, MR. FRED. Dr. J. H. Randall, of Lake Geneva, Switzerland, will tell you why she became a spiritualist. For a list of addresses, see page 101.

ALL WHO WOULD KNOW THEM. Dr. J. H. Randall, of Lake Geneva, Switzerland, will tell you why she became a spiritualist. For a list of addresses, see page 101.

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