

# THE PROGRESSIVE THINKER

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

VOL. 5. CHICAGO, JANUARY 16, 1892. NO. 112

## THE PROFESSOR SPEAKS.

### Vindication of Theosophy.

We are all interested in preserving the purity and correctness of our English language and resisting its corruption by misuse. There is but one human Theosophy or approximation to Divine Wisdom. It is the highest wisdom of those on earth who are fearless and earnest in the pursuit of truth, and who, being aware of the advanced wisdom of the higher world, live in the closest sympathy with it, and the most faithful adherence to its higher laws.

This definition of Theosophy makes it the highest aspect of modern Spiritualism, and it can be nothing else. The assumption of the name of Theosophy as the peculiar trademark of that incongruous mixture of effete Hindoo superstitions and incredible Munchausenisms, what has been properly called Blavatskyism, is one of the most daring literary impostures of the age. To sell oleomargarine under the label of "best dairy butter," is a mild fraud, because the things resemble; but to introduce Blavatskyism as Theosophy is an inexcusable deception, because it has no resemblance; it has neither divinity nor wisdom. It denies the firmly-established results of psychic science, scoffs at the Spirit-world, ridicules the students of psychic science, and turns away from modern enlightenment, to revel in the ignorance and superstitions of antiquity, as if the world had been degenerating for the last two thousand years, from the immense scientific knowledge of the ancients, who, according to Col. Olcott, had invented flying machines, on which they fought battles in the clouds. Hence it is ignored and condemned by the Spirit-world universally, and in that purer sphere Mme. Blavatsky will be unable to continue very long her delusive career, which must some time end in repentance and reform. It is as decisively ignored and condemned by all who are accustomed to accept investigation, and are not liable to become the victims of epidemic credulity. But Blavatskyism is not an unmixed evil; it happily withdraws from the realm of spiritual science the very class of persons whose influence would be most pernicious and misleading—the class who accept speculations for facts, who follow imagination, and dislike to be governed by the law of reason.

I have just returned from a much-needed vacation, and find that the followers of Blavatsky are eager to shield their delusion from the penetrating light of truth, but in a way so very feeble as to be hardly worthy of notice, except as a capital illustration of the well-known truth that the victims of epidemic delusions are never able to defend them in a truly rational manner, for if they had been truly rational they could never have been deluded.

Their replies are virtually a confession of judgment, a surrender of the case, and appeal to the mercy of the court. They controvert nothing; do not object to the quotations from their idols; do not attempt to show that psychometry gives any more favorable report on their character, but tacitly admit that they believe whatever Blavatsky and Olcott say, and that they have no difficulty in believing a negro conjuror went up into the clouds, cut a boy into pieces, threw the pieces to the ground, and then came down, and stuck the bloody fragments together, reproducing the boy unharmed.

They have no difficulty in believing that Mme. Blavatsky can tell us about the universe for three hundred and eleven millions of millions of years in the past, and as many years in the future, and knows what God intends doing in the production of new elements. They have no difficulty in accepting and defending all her bedlamite fabrications about "human beings with two heads and with the legs and horns of a goat; bulls with the heads of men, and dogs with the tails of fishes," and a race of senseless, sexless, "almost transparent" men, which produced another sexless race unconsciously, by fission, budding and expanding, and the whole host of similar vagaries in her Secret Doctrine; but they think this too sacred to be exposed to rational criticism, and claim that it is quite wicked and malignant in Dr. Buchanan to comment on such follies.

They beg that Blavatsky shall not be exposed, because they and a few other deluded ones are quite sure that Mme. Blavatsky was a great and good woman.

But it is not her personal character that we are discussing. I am not concerned as to her personal reputation, which has been so thoroughly analyzed by Prof. Coues. I have no doubt she had many of the virtues common to all women; and I have no disposition to comment on the faults which I knew to exist, but have not mentioned; but we cannot expose an enormous imposture on human credulity without impeaching the integrity of the impostor.

In this matter the testimony of her followers is utterly worthless, for their confessed credulity seems almost unlimited. Every religious impostor is surrounded by dupes who will testify to his superhuman excellence, and the fine sentiments and beautiful language which accompany religious delusions. Stronger testimonials could be produced in behalf of Schweinfurth, the Illinois Jesus Christ; or Mrs. Martin, the Cincinnati impostor; or Dr. Newbrough, the author of *Oahspee*; or Thomas Lake Harris, or the great Cyrus Teed, who is not only Jesus Christ, but a teacher of Koresian science, which shows that we are living not on the outside of the earth, but on the inside.

The stories of Santa Claus with which we amuse children are addressed to the same credulity on which Mme. Blavatsky has been playing in telling us of her mysterious communion with men so wise and holy that they are compelled to hide away from mankind, while, in fact, the region in which they are located is in the lowest depths of superstitious barbarism and ignorance; and their very existence is unknown; and from her pretended communications she has never brought forth the slightest evidence of any supreme intelligence. The only Mahatma of which she has given us a glimpse, calling him Kuthumi, proved to be but a shallow pretender and plagiarist, if he had any real existence, as Blavatskyism claims. But with characteristic mysticism and duplicity, one of the publications called "Theosophical" Lays of Kuthumi, "who knoweth his abiding-place, or the manner of his living, or the form he weareth? Yet be thou only assured that his abode changeth; for he dieth not; nor hath he ever known death." But Kuthumi is a small fabrication compared to the Yogi of the third degree, who is so far advanced that, according to Olcott, neither fire can burn, water drown, earth crush, nor poisonous air suffocate his bodily frame. He can live to an inconceivably protracted age. He can look through solid bodies, see through the solar system, and doth make miracles his playthings.

It would be necessary to go back to the monasticism of the Dark Ages to find anything comparable to the literature labeled as "Theosophy"—a mass of plausible and fanciful mysticism, utterly unscientific and irrational—mingled with masses of the gross rubbish of ignorance and superstition from the dumping-heap of antiquity in which the "Theosophical Society" wishes to burrow for useful knowledge!! We have samples enough of such "Theosophical" literature in the *Theosophist* and the "Path." The atmosphere of India sends us cholera, and the atmosphere of her ancient literature sends us Blavatskyan "Theosophy," combined with the horrid pictures of the degradation of woman, poverty, famine and misery.

Yet the marvels of Blavatskyan Theosophy are never displayed before the intelligent. They demand unlimited faith without evidence, and yet faith is always ready. The newspapers are continually enlivened with marvelous narratives which the credulous accept without investigation. Credulity abounds among the superficially educated as well as among the ignorant, and Dr. Buck, who asserts that I have "joined the rabble," by expressing the views of enlightened Spiritualists generally (who seem to be his rabble), is himself a good example of this credulity. It did not require any great talent to captivate him, for he was even more earnestly zealous in the defense of the notorious mediumistic impostor who called himself Dr. Sauer, and has disappeared since his exposure at Lake Pleasant. The fact of his exposure only excited Dr. Buck's indignation.

The charges against Blavatskyism, which circulate now, are the same which were circulated during the life of its author, and which have never been refuted. I cannot concede to this delusion any right to appropriate to itself the sublime word Theosophy, which belongs to the Spirit-world, of which the Blavatsky clique is so profoundly ignorant.

Mankind are easily deluded by a certain kind of bold assumption. The foreigner who calls himself a lord, flourishes in New York society, and when a doctrine or theme is commonly called Theosophy, such a title makes it attractive to all who are curious in occult matters, and this attraction of the name has been the chief source of its temporary success among those who are ignorant of psychic science and therefore easily misled. Hence in using that name we encourage and almost endorse the delusion, just as if we uniformly called Schweinfurth Jesus Christ.

Spiritualists should maintain the just claims of their own Theosophy, and refuse to give that title to the mixture of ancient mysticism and modern fabrication and fraud. It might be called Hindooism, but the Hindoo idea has been so overlaid and subordinated by the fabrications of Blavatsky that Blavatskyism is its only proper title. These fabrications are so skillfully associated with a large amount of attractive and delusive literature as to constitute a seductive poison for the large number who are unacquainted with the psychic sciences.

My thought of Mme. Blavatsky is profoundly melancholy. Had she possessed a supreme devotion to truth, she might have been a distinguished social benefactor, leaving a name to be honored in future centuries; but profoundly regardless of truth as I found her, she became but a sensational intellectual phenomenon, an *ignis fatuus* to mislead the unwary, such as the world never before saw, and it is to be hoped, will never see again. She is not the only treacherous medium who has employed superior psychic endowments to make war on Spiritualism, and to make falsehood famous, enshrouded in plausible literature.

The relative positions of spiritual science and Blavatskyism have been clearly and ably presented in the English periodical, *The Two Worlds*, by its gifted editor, Mrs. E. H. Britten; but I regret to say that she has been too courteous in the discussion, by accepting the use of the word "Theosophy" for a system of delusion. Many words in our language have been entirely changed in meaning by corrupt popular usage; hence it is necessary to resist the corruption in the present instance, and let

the public realize that the word Theosophy does not mean the Blavatsky fad.

Perhaps I have yielded too much importance by serious discussion, to this resurrected mysticism, which is but a proper subject for ridicule; but when we have between six and seven million followers of the Pope in our country, we want no addition to our stock of effete superstitions from the half-dozen oracles now posing as semi-divine leaders of the credulous. They all assume to present Theosophy or Divine Truth. Teed, Harris and Newbrough had just as good a right as Blavatsky to use the word Theosophy as their trademark; but they were not so skillful as she in finding an attractive label. Good labels pay well. If Spiritualism had been presented as "Christian Science," it might have conciliated the orthodox. Mrs. Eddy, by adopting the label of "Christian Science" for that which contained neither Christianity nor science, made a fortune as well as fame, by her shrewdness. Blavatsky won fame and followers by brilliant ability and force, combined with a good label—the best ever invented; and Boulanger, with even less ability and as much pretension, captivated France and came near a Napoleonic career, for there are always millions ready to be deluded, and their last pretender, De Lesseps, swamped their two hundred millions. So runs the world at present.

JOS. RODES BUCHANAN.  
Boston, September 1891.

### The Liberal Union.

TO THE EDITOR:—A convention of the California State Liberal Union will be held at Union Square Hall, 421 Post St., San Francisco, Jan. 30 and 31, 1892. Samuel P. Putman, President of the California State Liberal Union, says:

"The Convention to be held this year is one of great importance. Standing as we do on the platform of civil and religious liberty, grave dangers confront us. Both in California and throughout the nation there is call to immediate action. Determined efforts are being made for the enactment of a Sabbath law in California. Defeated at the last session of the Legislature, the enemies of a liberal and rational observance of the Sunday are conspiring for a more strenuous effort in favor of ecclesiastical legislation, and with money and organizations supported by the churches, are now carrying forward their campaign. Unless we are wide awake and watchful, a Sabbath law will be enforced in California, as it is now already enforced in a large number of its municipalities by local ordinances. We must understand the situation, arouse our forces, and prepare for action. The issue is forced upon us, and we cannot avoid it.

"In regard to the World's Fair, there is need of vigorous work. To close the World's Fair on Sunday would be a union of church and State in this respect fatal to human progress.

"The Bible in schools question also demands our earnest attention. Great progress has been made in this matter. In Wisconsin, Oregon and Washington legal decisions have declared that the Bible is a sectarian book, and must be excluded from the public schools. We need the same legislation in California. The Bible is forced upon our schools. In Sacramento, the capital of the State, the Bible is read in the schools by order of the Board of Education.

"Another matter of great importance is appropriations out of the State Treasury for the support of sectarian institutions. This is done in California. The Liberal tax-payer is compelled in this way to support the church, which, as Jefferson says, is 'wicked and tyrannical.' The following instance will illustrate the injustice of these appropriations. There is an institution in San Francisco called 'The Ladies' Relief Protective Society.' According to its constitution it is an unsectarian association; and as such secures aid from the State Treasury for the support of orphans to the extent of thousands of dollars a year. Within the last year an eminent Spiritualist lecturer, Mrs. Watson, desired to adopt a little child, six years of age. She offered to this little child, this 'waif of humanity,' a beautiful home, an opportunity for education, and the care and protection of a mother. This society refused to give Mrs. Watson the privilege of adopting this child, on the ground that she would not promise to send it regularly to an established Christian Protestant church and Sunday-school. Here was a religious test applied in the administration of a State institution. Here was a cruel act, worthy of the Dark Ages. Nothing could be said against the character of Mrs. Watson; she is known and respected throughout the State. She is a Spiritualist and a Liberal, and therefore she is denied the possession of this little child."

LIBERAL.

### THE NEW REVELATION.

"The New Revelation" was a happy surprise to me. How I do wish that every liberal-minded person in the country would become a subscriber to THE PROGRESSIVE THINKER. The cheapness and excellence is beyond comparison, and I hope the generous support may be multiplied a thousand times in 1892. I am a poor placer miner of the Black Hills, and have not found the pay streak yet, but as the hat was passed around I chipped in my mite to the testimonial to Mrs. Anne Lord Chamberlain. God bless her. A Happy New Year.

WM. ELMENDORF.

## MOLLIE FANCHER.

### Brooklyn's Wonder Coming to the Front Again.

THE SECOND SIGHT, WHICH ASTONISHED AND PUZZLED THE SCIENTIFIC WORLD THIRTEEN YEARS AGO, IS RETURNING, AFTER LYING DORMANT FOR YEARS.

TO THE EDITOR:—What a mystery is Mollie Fancher. She is always an object of interest—a problem not yet fully solved. To see her, one can only pity and admire her. For the following facts we are indebted to the *Morning Advertiser*, of New York. I am sure the account will be read with great interest.

After being in abeyance for nearly nine years, the marvelous power of second-sight, or clairvoyance, is coming back to Miss Mary J. Fancher, of Brooklyn, whose wonderful case startled the scientific and theological world thirteen years ago. Scientists and theologians are still guessing and theorizing over the mani-

Her right arm, which for seventeen years had been as rigidly fixed in a bent position behind her head as though carved in stone, gradually relaxed and became normal and useful as in childhood. Although Miss Fancher is now forty-two years old, the physical beauty of her body from her waist up, is perfect. Her bust, arms and neck are only comparable to those of Mrs. Langtry in her palmist days, when she was the flower of the Isle of Jersey and knew not the Prince of Wales set of England and the Freddie Gebhardt set of America.

It is hinted that with the access of flesh and beauty came the vanity that is a beautiful woman's portion. Certain it is that Miss Fancher developed a fondness for photography, and in recent years she has had many photographs taken. Some show her reclining on a bed, which, by the way, is a curious structure, with a depression in the middle, made for her many years ago, and others depict her lying on a sofa. In all these pictures her beautifully rounded arm is bare and conspicuous. Her eyes are closed, as she is still nearly blind. Her face is round and plump, and the skin, though

movements Mollie had described, and the accuracy of the description would be verified by him. Every day, and often a dozen times a day, she would announce to some one in the room the approach of the postman, or some friend, long before the doorknob rang.

A new power was discovered one day, when she announced the approach of the postman. "He has a letter for me from —," she said, joyfully. The letter was from the person she had named, and she demanded it the moment her aunt entered the room. She ran her hand rapidly across the envelope, and then repeated, word for word, the contents of the letter. This power of reading the contents of a sealed letter she seemed to cultivate, until in a short time it was not necessary for her to pass her hand over the envelope, but she could read it instantly as it was brought into the room. The power became more extended every day, until she could read a book or a newspaper, unopened and lying in any part of the room.

She was always industrious, and one day a friend entered the room and found her apparently idle. "Why, Mollie," he exclaimed, "it is unusual to see you doing nothing." "Oh, I'm reading," she replied. "Where is your book?" he asked. "Here, under the covers," answered Mollie, pulling out a book. It was a familiar one to the visitor, and Mollie talked of the contents in a way that showed she had read it carefully.

One day the doorknob rang while her aunt was in the room, and Mollie exclaimed: "Why, it's Uncle Ike! How sick he looks. He must have consumption." Mrs. Crosby was mystified, but hurried down to the door, and saw a consumptive-looking man there whom she did not recognize. Explanations showed that he was her brother, who had gone to California before Mollie's accident. He was then a robust man, but had contracted consumption, and had wasted away so that his own sister did not know him, but Mollie did.

She has always had a great fondness for animal pets, but all of them have been short-lived after coming to her. This grieves her very much. One day her pet dog disappeared, but she said he would return. Several days after she awoke her aunt and told her that the dog was coming toward home. He was gaunt and hungry-looking, and she begged her aunt to go down and let him in. Mrs. Crosby went down and found the dog shivering on the front steps.

One day a gentleman friend walked into her room, and tossing a coin purse in the air, said, "Guess how much there is in it and you can have it." "Sixty-seven cents," replied Mollie instantly. The contents were counted, and found to be exactly 67 cents.

The Rev. Dr. Duryea, who was pastor of the Classon Avenue Presbyterian Church at the time, went to see Miss Fancher in company with Mr. Benson. As the latter entered the room he said, "Mollie, who is this with me?" Miss Fancher made a movement, as if from mental effort, and replied: "Oh, it's Dr. Duryea."

She then told of having seen Dr. Duryea talking with her aunt on the street the week before, and recalled incidents of the conversation that were verified by Dr. Duryea. The doctor was convinced of Mollie's possession of the strange powers attributed to her, and frequently mentioned her in his sermons. He advanced the theory that, owing to her physical condition, her mind, or spirit, had burst the confines of the material body and, being freed, was governed by higher laws than were known to the average mortal.

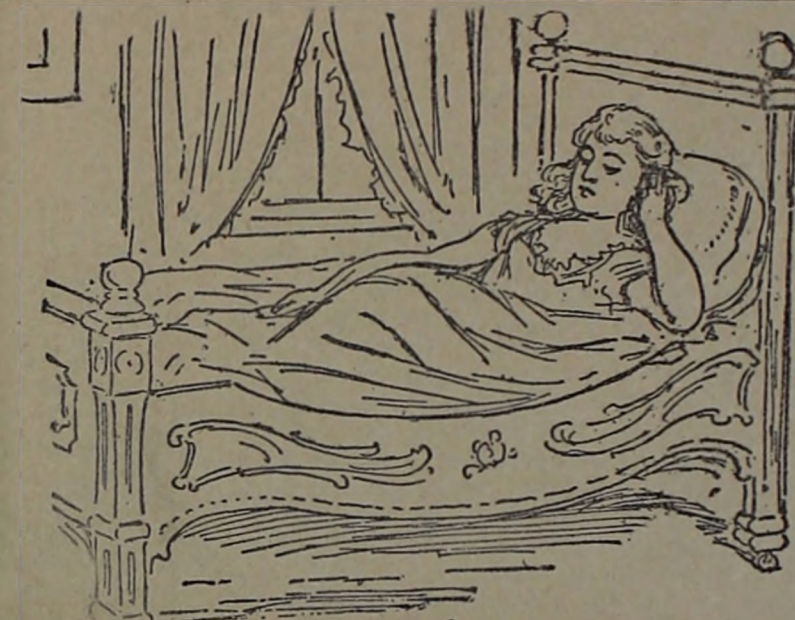
Miss Fancher's conviction that she communes with the spirits of departed friends, he thought, might be explained on the hypothesis that her increased mental clearness had caused an increase of her imaginative powers, and, with what she had read of Heaven as a basis, she could imagine and believe she had visited the place of eternal rest and felicity. The doctor was convinced, however, that Miss Fancher had the marvelous powers attributed to her.

Professor Parkhurst, of Brooklyn, who was very skeptical, thought that Miss Fancher was simply a mind-reader until he investigated. His first test was to pick a letter, which he had not read, from a waste-basket of a friend, tear it into ribbons, and carefully seal it in an envelope. Miss Fancher passed her hand rapidly across the envelope, and wrote out the contents of the letter. Then the Professor prepared another test. He took an old report of a mining company, cut it into minute pieces, threw some of these on the floor, and gave the balance to a friend. He sealed them in an envelope, and two other friends placed it in two more envelopes, and the last one was handed to Miss Fancher. She instantly said the contents were nonsense, but wrote out what was there, and the pieces thrown on the floor, fitted to what she had written out, made the report perfect.

During all the years of her blindness she executed the most exquisite work in embroidery and wax. The work was held over her head in the hand of the right arm, and the left hand worked out the most beautiful designs in wax and with wonderful rapidity. She worked in the dark quite as well as in the light. She refused to see many people who called on her. One day Professor West brought Kossuth's sister to see her, and while the lady waited downstairs the Professor went up to Mollie's room. Before he spoke she said: "No, I won't see her. I don't like her looks." Exactly the same thing occurred when the Professor brought a whiskered scientist to see her shortly afterward.

Mollie Fancher presents a remarkable case, worthy of the attention of the wisest of earth.

M. GLEANOR.



festations of a communication with the other or spirit world, made by Mollie Fancher, which were so wonderful that the closest investigation by the shrewdest men failed to discover any trickery.

The first indication that the strange power was returning to Miss Fancher was when her attendant, an intelligent French woman, entered her room a couple of weeks ago, and while arranging the covers of the bed that Miss Fancher has occupied for twenty-six years, was startled by the remark: "I hear Prof. West's terrible cough. He is coming to see me." The French woman had heard no cough, and hurried downstairs to see the Professor. He was not there, and she had just about concluded that Miss Mollie was a victim of a delusion, when the door opened and Prof. West walked in. As he entered the store on the ground floor, he was coughing violently.

The French woman was puzzled. She had heard vague rumors of this wonderful power of second-sight, but, as she had never seen it manifested, had been skeptical. But here was a verification and an illustration of those powers before her eyes. No one knew that Professor West was coming to see Miss Mollie on that day. He had not anticipated it himself, and had gone on the impulse of the moment. The French woman asked for an explanation, but received none. Miss Mollie is as sensitive and as averse to discussion of the subject to-day as she was thirteen years ago, when manifestations of her occult power were constant.

Since the accident that preceded the development of her power, she has lived with her aunt, Mrs. Crosby. This lady died about two years ago. A modest income that had served to support Miss Mollie and Mrs. Crosby lapsed, and Miss Fancher was confronted with the dilemma of earning a livelihood or becoming an object of charity. She instantly chose the former.

Her home, at the corner of Gates avenue and Downing street, was remodeled under her directions. The ground floor was converted into a handsome store and stocked with fancy work. A young woman was installed as storekeeper, but the business was directed in every detail by Miss Fancher. She has prospered.

The loss of Miss Fancher's powers of second-sight was coincident with a strange change in her physical condition. This was about nine years ago. For seventeen years she was said to have lived on less nutriment than a healthy person would have consumed in a week. For thirteen of these years not a particle of solid food had entered her stomach. In fact, her stomach and intestines had shriveled up and virtually disappeared, and all abdominal functions ceased. Then she began to crave the juice of fruits, and occasionally the broth of mutton or beef. These she seemed to assimilate, and the functions of the body were resumed. In a short time she began to gain flesh, and from a mere skeleton she rapidly assumed the proportions of a woman of robust health.

As Miss Fancher's physical condition improved, her spirit, which had been a wanderer for years, stayed with the physical body, and her clairvoyant power left her. At the same time her mental faculties became keener, and, in brief, she assumed the normal condition of a bright, brainy woman. The return of her powers of second-sight is a psychological mystery, that will appeal to the scientific world as the original display of those powers did fifteen years ago.



## SPRIT LIFE.

### A Conference with Spiritual Beings.

The series of papers we are about to publish were communicated from Spirit-life in the precise form in which they are now presented to the public. They have not even been copied, and were all written out by the medium himself at the time of the communication. The dictation was made when the medium was under impression, and perfectly passive to the influence. He was fully conscious at the time, but like a faithful amanuensis recorded the facts, ideas and expressions of the controlling intelligence as if he had been writing under the direction of a mortal, so that he is quite sure the reports are in all respects substantially correct.

The essays are from different spirits, but no names were given, for the reason that as they relate to morals and conduct of life they should be esteemed for their own merits alone, and not by the eel of the source from which they emanate. To each essay is subjoined the individual experience of some other spirit since passing away from earth, and these latter are called *Illustrations*, and, except in rare instances, such as James Russell Lowell and Horace Greeley, these names were also withheld.

The picture thus presented of the higher life is of the most impressive character, and the descriptions of the sundry scenes, modes of life and occupation have a realistic air that cannot fail to deeply affect the spirit and aid it in its efforts to be worthy of that glorious abode.]

### Spirit Science and Physical Science Compared.

#### Life in the Spirit-World Described By a Spirit.

(WRITTEN THROUGH THE HAND OF AN EMINENT EX-JUDGE.)

The spirit-world is not a scientific machine that works out its problems by what appears to be the rules of human logic or experiment. It is a spiritual influence that appeals to the soul, and not to the senses like ordinary science. An astronomer can calculate an eclipse or foretell the approach of a comet by mathematical computation, without the risk of a mistake. In the same kind of a way a chemist works out his compounds and from different ingredients forms a new substance; and the machinist constructs his machine upon an unerring basis. But the spirit is subject to a different principle of action. It moves the man with a divine influence, and he thinks and speaks the grandest thoughts, and the noblest truths. How this is done is the mystery of all time and of all science, and yet science undertakes to deny what it cannot understand, to proclaim what is true or false of the spiritual which it laughs at. But the spirit is there just the same, and the simplest man in the world knows and feels it as well as the archangel in heaven; and he knows he is allied to higher and immortal nature by the inward consciousness of his own soul; and it is, indeed, a curious fact in human philosophy that the most learned are apt to be further from the truth of the spirit than the ignorant and the common people. This results from the fact that spirit philosophy is not like physical science, but has an empire of its own, into which every human being is admitted, even those who most stoutly deny their spiritual credentials. It is a most fortunate circumstance that the truths pertaining to the spirit do not depend upon the same kind of proofs as the other forms of science and philosophy, and when those who account themselves learned in the latter undertake to examine the former by the methods with which they are familiar, it is like looking at the sun in the darkness, or trying to work out a problem in geometry by applying to it the rules exclusively applicable to some other science. The spirit must be treated according to its nature in order to get at the truth.

#### ILLUSTRATION OF AN EXPERIENCE IN SPIRIT-LIFE.

I am not a bad spirit, but my spiritual condition is not of the highest order. We are, however, in that part of Spirit-life that approaches more nearly to the earthly conditions and gives me strong sympathies with all of earth's interests. When I first experienced the change called death my soul was filled with amazement and delight. The grand scenery of the heavens struck my vision with its splendor, and the sounds of its music filled my ear. The unutterable feelings of divine love swelled and diluted my whole being, and the angelic hosts seemed like the most beautiful creatures that the imagination in its highest flights could portray. The air was fragrant with the perfume of gardens, and every sense seemed to be full of sweetness and the seat of ever-changing rapture! I had been here for what would pass in your world four days before the newness of this delicious life gave place to the consciousness that I must engage in the duties and work of this fair world; and I soon felt a pleasurable sense of happiness in doing my part in the general work of the world around me. I have often thought of the life I led on earth, how much better it would have been for me if I had lived as if there was another life and a higher one. But it is to me a source of sincere joy that I can look back upon my life below and see among its dark places many bright spots that redeem it from censure and folly. One of these silver passages is the fact that I was never addicted to a false estimate of myself. Indeed, I had always a moderate degree of self-esteem, and never allowed my selfishness to do an evil deed to any one that good might come to my own interests. Perhaps this is a negative virtue, but it has been of great benefit to me here, and is one of the brightest jewels in my heavenly crown. I do not mention it for my own sake, or glory, but to show to mortals how the humblest merit exalts and blesses the life eternal.

Another of my traits of character which influ-

enced my life was a disposition to lay aside my own feelings when I found they injured either myself or others. I was consequently much engaged in charitable work, and spent much of my time for the benefit of others. I do not refer to this in a spirit of pride, but only for the example of those who remain on earth, for there is nothing that makes more for one's spiritual well-being here than goodness to others upon earth. I have no object now but to tell the joys that await upon those who practice justice and virtue on earth, for they shall inherit the kingdom and the glory of our Father, for ever and ever, amen.

### American Psychical Society.

INTERESTING PARTICULARS IN REFERENCE TO IT.

A meeting of the members of this Society was held in the vestry of the Unity Church, Monday evening, Dec. 21st. The President, M. J. Savage, was in the chair. He opened the meeting with a short address on the present situation of the subject of Psychic Phenomena in the public mind; its growth in respectability even in the space of one year, mentioning the names of two or three men standing high as scientists, who, a year ago, thought the investigation was hardly worth the attention of scientific people, but who to-day are willing to be recognized as believers in a future life for man, and are satisfied also that departed spirits can, at least, communicate occasionally with man on earth, and the subject was now receiving scientific attention and careful investigation. He said hypnotism, clairvoyance and telepathy (mind-reading) were now accepted truths, as much so as the Copernican system; but he said they do not prove the truth of Spiritualism, but pointed in that direction. He said he had been an investigator for 17 years, and was interested in the manifestations; all he wanted was the truth, whether the source was in this life or in the other. He was ready to accept the Spirit theory, if it were the truth, and be glad to have a knowledge where the Christian had, at best, only a hope. In his experience he had communications claiming to come from departed spirits, that could not be accounted for by telepathy—matter which he did not know, and he was sure the medium did not know either. He had so much evidence of this kind in his experience that it had almost become monotonous; still he was not convinced that Spiritualism was the truth. He wanted the truth, whether it proved a future life or not. He had facts in abundance that he could not account for on any other theory than that he was dealing with an invisible intelligence, and he would be thankful to any one who could suggest a mundane or a physical solution; so far he had not been able to find one. He thought the scientific method was the true one to pursue; to see if the phenomena can be explained by a mundane process before seeking a solution of another world. He would be glad to have the spirit theory proved the true one, thus adding a knowledge to the Christian's hope of a future life. I think, if I can read between the lines in his remarks, he believed more in the spirit theory than he felt inclined to admit; was, as I have often said, hospitable to a possible truth.

His remarks, and also the recognition of the growing respectability of modern Spiritualism, which is everywhere noticeable, and manifest also in this meeting, was its most interesting feature, much more so to me than the reports of the investigators, which were chiefly confined to the phenomena of independent slate-writing.

Of course, the reports and interest manifested were interesting, but veterans like myself would consider their experience ten years behind their own, and could give much stronger testimony than was presented at this meeting.

I am a great lover of slate-writing phenomena, and consider them the most convincing of all the phases. These reporters were satisfied they were not deceived, and their reports were received with confidence. The question seemed to be not in the fact, but how it was done, and their suppositions were generally averse to a physical solution, attributing it to mind-reading, and rather ignoring any spirit-aid. If there is anything in this world which is a settled fact, even that the earth is a globe, it is the fact of independent slate-writings. I do not know anything more certainly and absolutely proved, not even the fact that I am now writing with a pen and ink, than that intelligent messages have appeared on cleaned closed slates, without human contact or any visible mechanical action.

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"What are your reasons for believing that the phenomena are the work of spirits?"

"Answer. My first reason is, that the intelligence that communicates says they are. My second is, that I never came across an intelligent force, and I never knew anybody who did. Force is that which is used by intelligence, and the intelligence is what I call and what calls itself a spirit."

Boston, Mass. JOHN WETHERBEE.

### A Very Great Abuse.

IT SHOULD BE REMEDIED.

TO THE EDITOR:—Many times I have heard the remark: "Spiritualism is, perhaps, a good religion to live by, but not good enough to die by." How many times this has been proved, apparently, either by the request of the deceased, or by the blundering zeal of supposed friends of the deceased. These thoughts are suggested by the recent passing to Spirit-life of Daniel Emerson, of Hampden, Maine, on December 16th, aged 75 years, 10 months, 16 days, who, for many years, has been a staunch supporter of Spiritualism, a trance medium, and a physician acting under the guidance of the Spirit-world. His whole life has been spent in doing good, and healing the sick of mental and physical ailments. He was loved by all who knew him for his sterling worth and honesty, his moral bravery, his loving, affectionate nature, and his strict adherence to principle.

He was decidedly opposed to every form of the Christian faith and mummeries, and yet at his funeral a Christian minister (one of God's elect) was hired to officiate, while that section of Maine contains many Spiritualists who are splendid speakers and mediums.

There is evidently a screw loose somewhere that needs tightening up very soon. I know that it was the will or desire of "Uncle Daniel" to have the last rites over his body performed by one of his own faith, but that desire seems to have been overruled "by those in power."

"Aunt Sarah" (Mr. Emerson's companion) is lying at death's door, with small prospects of recovery (Jan'y 3, 1892), and should she pass the "Great Divide," perhaps the same farce will be re-enacted, the same surplined "Tool of God" will go through the same mummeries and repeat the same falsehoods, because it sounds nicely and comes cheap. What nonsense for enlightened, thinking minds of the Nineteenth Century to listen to. "Burn me to ashes, but don't tell lies about me when I leave this old body." EMANUEL M. JONES.

204 State St., Camden, N. J.

### Dr. U. D. Thomas on the Rostrum.

The First Spiritual Society of our city has been highly favored by a course of profound and eloquent lectures delivered by the versatile minded Dr. U. D. Thomas. The subject-matter of his lectures is not limited to science, philosophy, phenomena, psychology, religion or the material or spiritual only, but embracing all, and at the same time showing their relations. Many of the Doctor's improvisations were decidedly poetic, reminding one forcibly of the fanciful rhythm and weird style of the author of the "Raven." Some of the poetic subjects given by the audiences were "Fraternity," "The Dawning Light," "Progression," and "Compensation," all of which characterized the present and future, rich with resplendent spiritual light and glory. The "voice" tests, by which he is able by the sound of a word or tone of voice to delineate character were accurate without exception, as well as dates and coming events and description of spirit forms.

During his lecture course, both his afternoon and evening audiences have steadily increased, while the most favorable comments from both the society and attending strangers have been justly bestowed upon him, and wherever his field of labor may be subsequently, we predict for him distinguished success.

Dayton, Ohio.

REPORTER.

THE PROGRESSIVE THINKER not only has the largest circulation of any Spiritualist paper on earth, but it is able thereby to do a correspondingly greater amount of good. In order to publish such a paper at so low a price, we need your hearty support and sympathy. Call your neighbors' and friends' attention to the paper, and get them to subscribe. Sent 13 weeks for 25 cents, or \$1 per year.

Mrs. Tsue Kwo Yin, wife of the Chinese Minister at Washington, never goes out with her husband, but Mrs. Ye Cha Yun, wife of the Korean Charge d'Affaires, left Korean customs at home and goes almost everywhere her husband goes. She was one of the picturesque features of the President's New Year's reception.

## TURN ON THE LIGHT.

THE GOD QUESTION.

There is no doubt in my mind about the above question being a legitimate subject of discussion, a natural one for all reformers, as certainly for this as past ages. There are good and reasonable doubts about settling the question in this or any future age. Spiritualists call themselves reformers (liberals), when a little ashamed to be known as Spiritualists, and claim to be progressive—advocates of eternal progression. If these are real and signify anything, why should they make up faces at each other because they cannot and do not see alike.

It is just as true to declare that the most progressive people of this and all past ages are God-believers, as that "the most devoted God-believers are the most non-progressive."

Let us see if this last sentence is reasonable. George Washington, Thomas Paine, Abraham Lincoln, Wendell Phillips, Wm. Lloyd Garrison, Theodore Parker and a host of others that might be named were God-believers. Will any of our anti-God believers question the genuine spirit of progress that led such men, or the light, liberty and wisdom which guided them? As great and grand men and women as have ever lived have been believers in some sort of an infinite intelligence. The name given this spirit that pervades all things, or the result of any belief upon the people because of limiting the infinite to a personal view or understanding, ought not to blind us to the truth of the universe and the spirit and intelligence that pervades every atom. The God question is no more a test of progress than is phenomenal Spiritualism.

Experience has taught thousands of Spiritualists that one of the greatest follies they are guilty of is in trying to convert the dyed-in-the-wool materialist to simple common sense truths of Spiritualism. Why is this? Because they are not spiritually unfolded to receive the truth; their eyes are not open; they are not receptive to spiritual truth; they are not evolved—progressed—to see and hear, except in their line of thought and life. It is precisely the same regarding the God question in my opinion; it depends. I firmly believe there is evidence for the God believers, and the evidence is an inward unfoldment which enables them to perceive and realize the great truth of an infinite spirit which is the cause of every material expression. Because we have not all progressed to perceive this truth, does not warrant us in questioning the honesty or the fact that others have.

It is not a sign of progress to all see alike, and it will not hurt the readers of THE PROGRESSIVE THINKER to turn on the electric light upon this subject.

Chicago.

DR. M. E. CONGAR.

### The Cause in Chicago.

IT IS PROGRESSING FINELY.

TO THE EDITOR:—The signs of the times are ominous for such an evolution in the realm of thought as has not been witnessed or felt for many decades. The people are developing rapidly in spirituality, as evidenced by the great interest manifested and increased attendance at the meetings held by the Spiritualists in various places in the city. Notably on the West Side, at 681 West Lake, Brother Williams, President; Bricklayers' Hall, Brother Jenifer, President; Mrs. Richmond's meetings, on Ogden Avenue; Mrs. Gill's meeting, at 11 Ada Street; the newly-organized German Society, 116 Fifth Avenue; Mr. Coman's meeting on the South Side, and the one conducted by Mrs. Warne, and several others, all of which seem to be well patronized, and great interest is manifested therein. The meetings at 681 West Lake, on Sunday last (Jan. 3), were very interesting. The one in the afternoon opened with congregational singing. The whole session was taken up by the mediums present: Mrs. Bunnell, Mrs. Kelley, and Dr. J. C. Phillips. Many marked and convincing tests were given. In the evening the hall was packed. The meeting opened with a poem and short address by Mattie E. Hull, which was well received by an appreciative audience. Then followed for an hour and a half wonderful and convincing tests by the mediums: Mrs. Andrews, Mrs. Jarret, Mrs. Kelley, Mrs. Isa Wilson-Porter-Newton, who is again located in Chicago, and Dr. J. C. Phillips. The meetings were interspersed with fine vocal and instrumental music by Mrs. Simmons, which adds largely to the interest. In connection with this society is the Ladies' National Aid Society, which meets every Tuesday afternoon, to make garments to distribute among those less fortunate, and I am informed that many hearts have already been gladdened this winter by this society. Spiritualists feeling to donate either money or clothing to the society may feel sure it will be applied where it is most needed.

A few evenings ago the ladies held a social and served a grand supper. The tables were fairly loaded with nice food, and about one hundred partook thereof, the whole being donated by the society, and the proceeds to go to the amelioration of the suffering. After the tables were removed, dancing was engaged in and enjoyed by many present. It was noted by all to be a pleasant affair, and the society decided to hold monthly socials for the same purpose. I would say to all outsiders visiting Chicago, if you attend the meetings at 681 West Lake, you will meet with a cordial greeting from Brother Williams, who is one of the oldest workers in the cause.

Chicago, Ill.

DR. J. C. PHILLIPS.

### The New Revelation.

TO THE EDITOR:—Your "New Revelation" came to hand, and surprises me wonderfully. What next is coming? Surely your success is beyond all past editor's experience. That you can enlarge to almost twice the size at the expiration of the second year of publication, without advertising quack medicines or running plate matter, is, indeed, wonderful.

Brooklyn, N. Y.

GEORGE F. PERKINS.

## Work of The Progressive Thinker.

TO THE EDITOR:—I am greatly pleased to note the growing popularity of your paper THE PROGRESSIVE THINKER. The fearless handling of the Romanists is a feature which meets the sympathies of all true lovers of liberty and justice. The Spiritualists of our country are becoming an immense throng, and if all who believe in its truth would break from that thralldom which comes of fear, we would be a powerful host indeed; but the bonds are already breaking; the shackles are falling off, and the progress of thinking and the acting portion of our people is giving healthy growth and promising results from the labors of our stalwart workers in the field of contest and the neighborhood fireside meetings. We are not working alone, for the hosts from the spheres beyond are working too, and the blessedness of sweet communion with the loved ones gone to the silent land is making joy in many and many a human heart today. God bless this era in the world's progress, and happy they who swim in the stream which leads into the ocean of peace and joy.

I am interested in the contest with Romanism also. I had a pleasant visit lately from my old friend, Prof. Geo. P. Rudolph, of Clyde, Ohio, during which he became acquainted with some of the anti-Romanist spirits of Old Haverhill. Prof. Rudolph's style of handling the Roman question is giving him great popularity in the Eastern cities; God grant him the success so valiant a soldier has need of.

M. O. NICHOLS.

Haverhill, Mass.

### A Materialist Returns.

TO THE EDITOR:—I have for twelve or fifteen years been intimately acquainted with Dr. J. R. Monroe, the late editor of the *Ironclad Age* at Indianapolis. I was for some time a regular contributor to his paper under the cognomen of Rev. Theologues, D. D. The doctor could not believe in Spiritualism. His belief was that "death ends all." The last time I met him, which was some two weeks before his death, I broached the subject of an after-life. Said he: "It cannot be. When a man is dead he stays dead." Said I, "Doctor, if you go first and you wake up on the other side, just come to me through our home medium, E. C. Winans, and tell me honestly how you find it." "I will," he said, "and hope I will find it as you say."

Mr. Winans reached home from an extended trip of two months, on the 13th of December. On the night of the 15th I had a short sitting with him, and true to his promise, the Doctor wrote between the slates in his well-known hand, in such perfection that I instantly recognized it: "Brother Hosford, the dead do come to life after death. Oh! how little we know and how much we have to learn. How strange that we have body and brains, and yet are invisible. Adieu for the present. I will come again. J. R. MONROE."

E. K. HOSFORD.

### THE NEW REVELATION.

IT PLEASES A KANSAS CITY LADY.

TO THE EDITOR:—As I am of the many faithful readers of THE PROGRESSIVE THINKER, I feel as though I cannot say too much in praise of your "New Revelation," and of the great good you are doing. There is not another paper that gives the same amount of news for the same money. I feel as though we cannot be too liberal in praise of your paper, and you may rest assured I will do all in my power to promote its circulation. I will add that I like your style of speaking—right-out without fear of being handicapped.

MRS. ELLA LIVELY.

### An Eminent Conversion.

TO THE EDITOR:—As an item of local news you will be interested to hear of Professor Orchardson's conversion from Materialism to Spiritualism. Professor Orchardson is an artist and a genius in his line, an able and honorable politician, and an indefatigable worker in all needed reforms; but Professor Orchardson, up to a very few days ago, was a well-known pronounced skeptic to everything of a spiritual nature, an Atheist and Materialist indeed in every sense of the word. His recent sudden conversion to Spiritualism has awakened the most intense astonishment and widespread excitement among Atheistic and Materialistic circles. Like wildfire the news of his conversion has spread far and near, and so enthusiastic is he over his newly-found Spiritualistic ideas that many of his old-time friends imagine him insane. The Professor claims that he is inspired and directed by the spirit of the celebrated Thomas Paine, and that his especial mission is to war on Atheism and Materialism, and to help elevate, in general, the morals of the world. And because of the great enthusiasm of the Professor, in expressing his new train of ideas, he might well, indeed, be mistaken for one bordering on the insane. He attributes his conversion to recent witnessing of certain spiritual phenomena, and now he says he positively knows that there is a superhuman life and a superhuman intelligence. He proposes to soon speak before the Chicago public, and will also speak on the occasion of the next Paine anniversary, to be held in Chicago, January 29th, and to voice there the sentiments of the risen Spirit of Paine.

Chicago, Ill.

DR. R. GREER.

### He Cannot See Why.

I cannot see why the largest publishing house in the world should not be in the city of Chicago. I cannot see why the widest and most extensively circulated journal in the world should not be a Spiritual journal. I cannot see why THE PROGRESSIVE THINKER should not have a million subscribers. J. H. V.

Secretary Elkins, Postmaster-General Wanamaker, Judge Nathan H. Goff, Senator John G. Carlisle, and Senator Arthur P. Gorman are among the most conspicuous smooth-shaven men in public life.



## SPIRIT LIFE.

## A Conference with Spiritual Beings.

The series of papers we are about to publish were communicated from Spirit-life in the precise form in which they are now presented to the public. They have not even been copied, and were all written out by the medium himself at the time of the communication. The dictation was made when the medium was under impression, and perfectly passive to the influence. He was fully conscious at the time, but like a faithful amanuensis recorded the facts, ideas and expressions of the controlling intelligence as if he had been writing under the direction of a mortal, so that he is quite sure the reports are in all respects substantially correct.

The essays are from different spirits, but no names were given, for the reason that as they relate to morals and conduct of life they should be esteemed for their own merits alone, and not by the eclat of the source from which they emanate. To each essay is subjoined the individual experience of some other spirit since passing away from earth, and these latter are called *Illustrations*, and, except in rare instances, such as James Russell Lowell and Horace Greeley, these names were withheld.

The picture thus presented of the higher life is of the most impressive character, and the descriptions of the sundry scenes, modes of life and occupation have a realistic air that cannot fail to deeply affect the spirit and aid it in its efforts to be worthy of that glorious abode.

## Spirit Science and Physical Science Compared.

## Life in the Spirit-World Described By a Spirit.

(WRITTEN THROUGH THE HAND OF AN EMINENT EX-JUDGE.)

The spirit-world is not a scientific machine that works out its problems by what appears to be the rules of human logic or experiment. It is a spiritual influence that appeals to the soul, and not to the senses like ordinary science. An astronomer can calculate an eclipse or foretell the approach of a comet by mathematical computation, without the risk of a mistake. In the same kind of a way a chemist works out his compounds and from different ingredients forms a new substance; and the machinist constructs his machine upon an unerring basis. But the spirit is subject to a different principle of action. It moves the man with a divine influence, and he thinks and speaks the grandest thoughts, and the noblest truths. How this is done is the mystery of all time and of all science, and yet science undertakes to deny what it cannot understand, to proclaim what is true or false of the spiritual which it laughs at. But the spirit is there just the same, and the simplest man in the world knows and feels it as well as the archangel in heaven; and he knows he is allied to higher and immortal nature by the inward consciousness of his own soul; and it is, indeed, a curious fact in human philosophy that the most learned are apt to be further from the truth of the spirit than the ignorant and the common people. This results from the fact that spirit philosophy is not like physical science, but has an empire of its own, into which every human being is admitted, even those who most stoutly deny their spiritual credentials. It is a most fortunate circumstance that the truths pertaining to the spirit do not depend upon the same kind of proofs as the other forms of science and philosophy, and when those who account themselves learned in the latter undertake to examine the former by the methods with which they are familiar, it is like looking at the sun in the darkness, or trying to work out a problem in geometry by applying to it the rules exclusively applicable to some other science. The spirit must be treated according to its nature in order to get at the truth.

## ILLUSTRATION OF AN EXPERIENCE IN SPIRIT-LIFE.

I am not a bad spirit, but my spiritual condition is not of the highest order. We are, however, in that part of Spirit-life that approaches more nearly to the earthly conditions and gives me strong sympathies with all of earth's interests. When I first experienced the change called death my soul was filled with amazement and delight. The grand scenery of the heavens struck my vision with its splendor, and the sounds of its music filled my ear. The unutterable feelings of divine love swelled and diluted my whole being, and the angelic hosts seemed like the most beautiful creatures that the imagination in its highest flights could portray. The air was fragrant with the perfume of gardens, and every sense seemed to be full of sweetness and the seat of everchanging rapture! I had been here for what would pass in your world four days before the newness of this delicious life gave place to the consciousness that I must engage in the duties and work of this fair world; and I soon felt a pleasurable sense of happiness in doing my part in the general work of the world around me. I have often thought of the life I led on earth, how much better it would have been for me if I had lived as if there was another life and a higher one. But it is to me a source of sincere joy that I can look back upon my life below and see among its dark places many bright spots that redeem it from censure and folly. One of these silver passages is the fact that I was never addicted to a false estimate of myself. Indeed, I had always a moderate degree of self-esteem, and never allowed my selfishness to do an evil deed to any one that good might come to my own interests. Perhaps this is a negative virtue, but it has been of great benefit to me here, and is one of the brightest jewels in my heavenly crown. I do not mention it for my own sake, or glory, but to show to mortals how the humblest merit exalts and blesses the life eternal.

Another of my traits of character which influ-

enced my life was a disposition to lay aside my own feelings when I found they injured either myself or others. I was consequently much engaged in charitable work, and spent much of my time for the benefit of others. I do not refer to this in a spirit of pride, but only for the example of those who remain on earth, for there is nothing that makes more for one's spiritual well-being here than goodness to others upon earth. I have no object now but to tell the joys that await upon those who practice justice and virtue on earth, for they shall inherit the kingdom and the glory of our Father, for ever and ever, amen.

## American Psychical Society.

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IT SHOULD BE REMEDIED.

TO THE EDITOR:—Many times I have heard the remark: "Spiritualism is, perhaps, a good religion to live by, but not good enough to die by." How many times this has been proved, apparently, either by the request of the deceased, or by the blundering zeal of supposed friends of the deceased. These thoughts are suggested by the recent passing to Spirit-life of Daniel Emerson, of Hampden, Maine, on December 16th, aged 75 years, 10 months, 16 days, who, for many years, has been a staunch supporter of Spiritualism, a trance medium, and a physician acting under the guidance of the Spirit-world. His whole life has been spent in doing good, and healing the sick of mental and physical ailments. He was loved by all who knew him for his sterling worth and honesty, his moral bravery, his loving, affectionate nature, and his strict adherence to principle.

He was decidedly opposed to every form of the Christian faith and mummeries, and yet at his funeral a Christian minister (one of God's elect) was hired to officiate, while that section of Maine contains many Spiritualists who are splendid speakers and mediums.

There is evidently a screw loose somewhere that needs tightening up very soon. I know that it was the will or desire of "Uncle Daniel" to have the last rites over his body performed by one of his own faith, but that desire seems to have been overruled "by those in power."

"Aunt Sarah" (Mr. Emerson's companion) is lying at death's door, with small prospects of recovery (Jan'y 3, 1892), and should she pass the "Great Divide," perhaps the same farce will be re-enacted, the same surplined "Tool of God" will go through the same mummeries and repeat the same falsehoods, because it sounds nicely and comes cheap. What nonsense for enlightened, thinking minds of the Nineteenth Century to listen to. "Burn me to ashes, but don't tell lies about me when I leave this old body." EMANUEL M. JONES.

204 State St., Camden, N. J.

## Dr. U. D. Thomas on the Rostrum.

The First Spiritual Society of our city has been highly favored by a course of profound and eloquent lectures delivered by the versatile minded Dr. U. D. Thomas. The subject-matter of his lectures is not limited to science, philosophy, phenomena, psychology, religion or the material or spiritual only, but embracing all, and at the same time showing their relations. Many of the Doctor's improvisations were decidedly poetic, reminding one forcibly of the fanciful rhythm and weird style of the author of the "Raven." Some of the poetic subjects given by the audiences were "Fraternity," "The Dawning Light," "Progression" and "Compensation," all of which characterized the present and future, rich with resplendent spiritual light and glory. The "voice" tests, by which he is able by the sound of a word or tone of voice to delineate character were accurate without exception, as well as dates and coming events and description of spirit forms.

During his lecture course, both his afternoon and evening audiences have steadily increased, while the most favorable comments from both the society and attending strangers have been justly bestowed upon him, and wherever his field of labor may be subsequently, we predict for him distinguished success.

Dayton, Ohio. REPORTER.

THE PROGRESSIVE THINKER not only has the largest circulation of any Spiritualist paper on earth, but it is able thereby to do a correspondingly greater amount of good. In order to publish such a paper at so low a price, we need your hearty support and sympathy. Call your neighbors' and friends' attention to the paper, and get them to subscribe. Sent 13 weeks for 25 cents, or \$1 per year.

Mrs. Taue Kwo Yin, wife of the Chinese Minister at Washington, never goes out with her husband, but Mrs. Ye Cha Yun, wife of the Korean Charge d'Affaires, left Korean customs at home and goes almost everywhere her husband goes. She was one of the picturesque features of the President's New Year's reception.

## TURN ON THE LIGHT.

THE GOD QUESTION.

There is no doubt in my mind about the above question being a legitimate subject of discussion, a natural one for all reformers, as certainly for this as past ages. There are good and reasonable doubts about settling the question in this or any future age. Spiritualists call themselves reformers (liberals), when a little ashamed to be known as Spiritualists, and claim to be progressive—advocates of eternal progression. If these are real and signify anything, why should they make up faces at each other because they cannot and do not see alike.

It is just as true to declare that the most progressive people of this and all past ages are God-believers, as that "the most devoted God-believers are the most non-progressive." Let us see if this last sentence is reasonable. George Washington, Thomas Paine, Abraham Lincoln, Wendell Phillips, Wm. Lloyd Garrison, Theodore Parker and a host of others that might be named were God-believers. Will any of our anti-God believers question the genuine spirit of progress that led such men, or the light, liberty and wisdom which guided them? As great and grand men and women as have ever lived have been believers in some sort of an infinite intelligence. The name given this spirit that pervades all things, or the result of any belief upon the people because of limiting the infinite to a personal view or understanding, ought not to blind us to the truth of the universe and the spirit and intelligence that pervades every atom. The God question is no more a test of progress than is phenomenal Spiritualism.

Experience has taught thousands of Spiritualists that one of the greatest follies they are guilty of is in trying to convert the dyed-in-the-wool materialist to simple common sense truths of Spiritualism. Why is this? Because they are not spiritually unfolded to receive the truth; their eyes are not open; they are not receptive to spiritual truth; they are not evolved—progressed—to see and hear, except in their line of thought and life. It is precisely the same regarding the God question in my opinion; it depends. I firmly believe there is evidence for the God believers, and the evidence is an inward unfoldment which enables them to perceive and realize the great truth of an infinite spirit which is the cause of every material expression. Because we have not all progressed to perceive this truth, does not warrant us in questioning the honesty or the fact that others have.

It is not a sign of progress to all see alike, and it will not hurt the readers of THE PROGRESSIVE THINKER to turn on the electric light upon this subject.

Chicago.

DR. M. E. CONGAR.

## The Cause in Chicago.

IT IS PROGRESSING FINELY.

TO THE EDITOR:—The signs of the times are ominous for such an evolution in the realm of thought as has not been witnessed or felt for many decades. The people are developing rapidly in spirituality, as evidenced by the great interest manifested and increased attendance at the meetings held by the Spiritualists in various places in the city. Notably on the West Side, at 681 West Lake, Brother Williams, President; Bricklayers' Hall, Brother Jennifer, President; Mrs. Richmond's meetings, on Ogden Avenue; Mrs. Gill's meeting, at 11 Ada Street; the newly-organized German Society, 116 Fifth Avenue; Mr. Coman's meeting on the South Side, and the one conducted by Mrs. Wane, and several others, all of which seem to be well patronized, and great interest is manifested therein. The meetings at 681 West Lake, on Sunday last (Jan. 3), were very interesting. The one in the afternoon opened with congregational singing. The whole session was taken up by the mediums present: Mrs. Bunnell, Mrs. Kelley, and Dr. J. C. Phillips. Many marked and convincing tests were given. In the evening the hall was packed. The meeting opened with a poem and short address by Mattie E. Hull, which was well received by an appreciative audience. Then followed for an hour and a half wonderful and convincing tests by the mediums: Mrs. Andrews, Mrs. Jarret, Mrs. Kelley, Mrs. Isa Wilson-Porter-Newton, who is again located in Chicago, and Dr. J. C. Phillips. The meetings were interspersed with fine vocal and instrumental music by Mrs. Simmons, which adds largely to the interest. In connection with this society is the Ladies' National Aid Society, which meets every Tuesday afternoon, to make garments to distribute among those less fortunate, and I am informed that many hearts have already been gladdened this winter by this society. Spiritualists feeling to donate either money or clothing to the society may feel sure it will be applied where it is most needed.

A few evenings ago the ladies held a social and served a grand supper. The tables were fairly loaded with nice food, and about one hundred partook thereof, the whole being donated by the society, and the proceeds to go to the amelioration of the suffering. After the tables were removed, dancing was engaged in and enjoyed by many present. It was noted by all to be a pleasant affair, and the society decided to hold monthly socials for the same purpose. I would say to all outsiders visiting Chicago, if you attend the meetings at 681 West Lake, you will meet with a cordial greeting from Brother Williams, who is one of the oldest workers in the cause.

Chicago, Ill.

DR. J. C. PHILLIPS.

## The New Revelation.

TO THE EDITOR:—Your "New Revelation" came to hand, and surprises me wonderfully. What next is coming? Surely your success is beyond all past editor's experience. That you can enlarge to almost twice the size at the expiration of the second year of publication, without advertising quack medicines or running plate matter, is, indeed, wonderful.

Brooklyn, N. Y.

GEORGE F. PERKINS.

## Work of The Progressive Thinker.

TO THE EDITOR:—I am greatly pleased to note the growing popularity of your paper THE PROGRESSIVE THINKER. The fearless handling of the Romanists is a feature which meets the sympathies of all true lovers of liberty and justice. The Spiritualists of our country are becoming an immense throng, and if all who believe in its truth would break from that thralldom which comes of fear, we would be a powerful host indeed; but the bonds are already breaking; the shackles are falling off, and the progress of thinking and the acting portion of our people is giving healthy growth and promising results from the labors of our stalwart workers in the field of contest and the neighborhood fireside meetings. We are not working alone, for the hosts from the spheres beyond are working too, and the blessedness of sweet communion with the loved ones gone to the silent land is making joy in many and many a human heart today. God bless this era in the world's progress, and happy they who swim in the stream which leads into the ocean of peace and joy.

I am interested in the contest with Romanism also. I had a pleasant visit lately from my old friend, Prof. Geo. P. Rudolph, of Clyde, Ohio, during which he became acquainted with some of the anti-Romanist spirits of Old Haverhill. Prof. Rudolph's style of handling the Roman question is giving him great popularity in the Eastern cities; God grant him the success so valiant a soldier has need of.

Haverhill, Mass.

M. O. NICHOLS.

## A Materialist Returns.

TO THE EDITOR:—I have for twelve or fifteen years been intimately acquainted with Dr. J. R. Monroe, the late editor of the *Ironclad Age* at Indianapolis. I was for some time a regular contributor to his paper under the cognomen of Rev. Theologian, D. D. The doctor could not believe in Spiritualism. His belief was that "death ends all." The last time I met him, which was some two weeks before his death, I broached the subject of an after-life. Said he: "It cannot be. When a man is dead he stays dead." Said I, "Doctor, if you go first and you wake up on the other side, just come to me through our home medium, E. C. Winans, and tell me honestly how you find it." "I will," he said, "and hope I will find it as you say."

Mr. Winans reached home from an extended trip of two months, on the 13th of December. On the night of the 15th I had a short sitting with him, and true to his promise, the Doctor wrote between the slates in his well-known hand, in such perfection that I instantly recognized it: "Brother Hosford, the dead do come to life after death. Oh! how little we know and how much we have to learn. How strange that we have body and brains, and yet are invisible. Adieu for the present. I will come again. J. R. MONROE."

E. K. HOSFORD.

## THE NEW REVELATION.

IT PLEASES A KANSAS CITY LADY.

TO THE EDITOR:—As I am of the many faithful readers of THE PROGRESSIVE THINKER, I feel as though I cannot say too much in praise of your "New Revelation," and of the great good you are doing. There is not another paper that gives the same amount of news for the same money. I feel as though we cannot be too liberal in praise of your paper, and you may rest assured I will do all in my power to promote its circulation. I will add that I like your style of speaking—right-out without fear of being handicapped.

MRS. ELLA LIVERLY.

## An Eminent Conversion.

TO THE EDITOR:—As an item of local news you will be interested to hear of Professor Orchardson's conversion from Materialism to Spiritualism. Professor Orchardson is an artist and a genius in his line, an able and honorable politician, and an indefatigable worker in all needed reforms; but Professor Orchardson, up to a very few days ago, was a well-known pronounced skeptic to everything of a spiritual nature, an Atheist and Materialist indeed in every sense of the word. His recent sudden conversion to Spiritualism has awakened the most intense astonishment and widespread excitement among Atheistic and Materialistic circles. Like wildfire the news of his conversion has spread far and near, and so enthusiastic is he over his newly-found Spiritualistic ideas that many of his old-time friends imagine him insane. The Professor claims that he is inspired and directed by the spirit of the celebrated Thomas Paine, and that his especial mission is to war on Atheism and Materialism, and to help elevate, in general, the morals of the world. And because of the great enthusiasm of the Professor, in expressing his new train of ideas, he might well, indeed, be mistaken for one bordering on the insane. He attributes his conversion to recent witnessing of certain spiritual phenomena, and now he says he positively knows that there is a superhuman life and a superhuman intelligence. He proposes to soon speak before the Chicago public, and will also speak on the occasion of the next Paine anniversary, to be held in Chicago, January 29th, and to voice there the sentiments of the risen Spirit of Paine.

DR. R. GREEN.

Chicago, Ill.

## He Cannot See Why.

I cannot see why the largest publishing house in the world should not be in the city of Chicago. I cannot see why the widest and most extensively circulated journal in the world should not be a Spiritualist journal. I cannot see why THE PROGRESSIVE THINKER should not have a million subscribers. J. H. V.

Secretary Elkins, Postmaster-General Wamaker, Judge Nathan H. Goff, Senator John G. Carlisle, and Senator Arthur P. Gorman are among the most conspicuous smooth-shaven men in public life.







## THE PROGRESSIVE THINKER.

Published every Saturday at No. 40 Loomis Street.

J. R. Francis, Editor and Publisher.

Entered at Chicago Postoffice as Second-class matter.

## Terms of Subscription.

The PROGRESSIVE THINKER will be furnished until further notice, at the following terms, invariably in advance:

One year	\$1.00
Three months	.75
Single copy	10c

Result by Postoffice Money Order, Registered Letter, or draft on Chicago or New York, 10c extra from 10 to 15 cents to get drafts cashed on local banks, so don't send them unless you wish that amount deducted from the amount sent. Direct all letters to J. R. Francis, No. 40 Loomis St., Chicago, Ill.

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At expiration of subscription, if not renewed, the paper is discontinued. No bills will be sent for extra numbers.

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Whenever you change the address of your paper, please give the address of the place to which it is then sent, or the change cannot be made.

## A Bountiful Harvest for 25 Cents.

Do you want a more bountiful harvest than we can give you for 25 cents? Just pause and think for a moment what an intellectual feast that small investment will furnish you. The subscription price of THE PROGRESSIVE THINKER for thirteen weeks is only twenty-five cents! For that amount you obtain one hundred and four pages of solid, substantial, soul-elevating, and mind-refreshing reading matter, equivalent to a medium-sized book!

## CLUBS: IMPORTANT SUGGESTION!

As there are thousands who will at first venture only twenty-five cents for THE PROGRESSIVE THINKER, we would suggest to those who receive a sample copy, to solicit several others to unite with them, and thus be able to remit from \$1 to \$10, or even more than the latter sum. A large number of little amounts will make a large sum total, and thus extend the field of our labor and usefulness. The same suggestion will apply in all cases of renewal of subscriptions—solicit others to aid in the good work. You will experience no difficulty whatever in inducing Spiritualists to subscribe for THE PROGRESSIVE THINKER, for not one of them can afford to be without the valuable information imparted therein each week, and at the price of only about two cents per week.

SATURDAY, JANUARY 16, 1892.



ABRAHAM LINCOLN, A SPIRITUALIST, AND AN HONORED PRESIDENT OF THE UNITED STATES.

## Resurrected from the Dissecting Table.

TRANCE SIMULATES DEATH—A WARNING.

Until the doctors discover a certain and absolute evidence of death; until they can distinguish trance, or suspension of vital force, from the mortal change, relatives and friends cannot be too careful in determining the fact for themselves. Nothing can be more horrible than burial alive; to be prepared for the grave and encased in the coffin, conscious, yet unable to make a sign.

The Cincinnati Enquirer publishes an incident in the life of a well-known physician, whom it designates as Dr. G., which has the exciting interest of romance. It was during the war of the Rebellion, and he was connected as demonstrator with a medical college. One night while at work in the lecture room he was called to the door by two men who were employed to furnish "material" for dissection. They had brought the body of a beautiful young woman that had been "lifted" just that day.

"What did she die of?" asked Dr. G. "Oh, nothing but a little throat trouble, and we didn't hurt the body a bit as we got it out. She was the daughter of a rich farmer near Glendale, and was going to be married soon."

The men carried their burden upstairs and dropped it on the floor of the room adjoining the dissecting room. One of them opened the sack and the head of the corpse was exposed. "She was indeed handsome," said the doctor.

As the three walked out of the room the doctor asked himself: "Can she be alive? I am sure I saw her eyelids move." In a few minutes he was compelled to abandon his work and go home. Out on the street he continued to think of the corpse. When he reached home his wife had a hot cup of coffee and some lunch prepared, but he could not touch it. Being pressed to confide in his wife, he told her about the body in the college. "Don't waste a moment," she cried. "Return at once, and if the girl is alive you will get the credit for bringing her back to life."

Securing his coat and hat, the physician was soon on his way back to the college. Dr. G. stopped at the residence of an old medical friend and asked him to accompany him. The two proceeded at once to the dissecting room, and after making a light, cut open the sack.

The breast of the corpse was bare, and she was clad only in her underclothes, silk hose and slippers. The grave robbers, as was afterward learned, had torn from the body the dress in which she was to have been married.

Carefully the two doctors lifted the body on a table.

"Her heart is still," said Dr. G., as he placed his ear to the breast.

"And she has no pulse," said the other. "Her body is quite cold," said Dr. G., as he asked the other to assist him in giving the corpse a vigorous rubbing.

Dr. G. got an electric battery and placed it alongside the neck. Soon after it had begun to work, the eyes of the corpse opened, the lips quivered and the head raised up.

"She's alive!" gasped Dr. G., as he fell back almost in a faint. His friend assisted him to a chair, but the eyes of both never left the corpse. The doctor recovered and explained to the lady that she had undergone a surgical operation and was not fully recovered.

But she knew different. She had been in a trance and had known everything that occurred. She had felt the warm kisses of her parents and lover and thought that all was over when the lid of the coffin was screwed down. She felt

the hands of the robbers when they lifted her from the coffin.

The janitor's wife was awakened and prepared some coffee, and also gave her some clothing. A hack was called and the lady was taken to Dr. G.'s house, where she spent the night.

The next day she was taken home and in two weeks the marriage occurred. The grave robbers returned the stolen bridal robe, and were never prosecuted.

## ENCOURAGING WORDS.

Like Evangelists They Come.

They Illuminate Our Home and Fireside

And Vibrate in the Spheres Above.

TO THE EDITOR:—Your enlarged PROGRESSIVE THINKER has reached me. It is indeed a REVELATION and SURPRISE! a revelation of your indomitable energy and enterprise; a surprise to me that such unparalleled success should so soon crown your efforts. No doubt you now begin to feel what I have so often told you when we have talked, walked and lunched together, that "you had a work to do."

When you launched your bark upon the ocean of journalism I indulged in much earnest and anxious solicitude. I thought of the long list of papers that had been wrecked in financial storms, and the few only which had withstood the seas and tempests; yet I said to myself: "He knows every move, from type and press-room to the editor's sanctum. He is courageous as a plumed knight, and sheds the halo of the upper air in all he says and writes." But I could not anticipate such marvelous success.

How true it is: "There is a tide in the affairs of men which, taken at its flood, leads on to fortune." How true that life has its epochs, its valleys cold and damp, and its mountains red with the glow of the purple morning! In silence you have gathered speech which warms and thrills, and in solitude strength for the largest audience.

Let present success be turned to still greater attainment. Make THE PROGRESSIVE THINKER broad as human need; charitable as man's misfortunes are heavy and dark, and warm and tender as the love and light shed upon us from souls released from mortal pains and death's cold wave.

Always fraternally,  
Clyde, Ohio. A. B. FRENCH.

To receive the cordial endorsement of one who stands so high as an orator, author and worker in the ranks of reform, is to us peculiarly gratifying and encouraging. No one knows us better than Mr. French; no one ever felt more keenly our aspirations to leave the world better than we found it, and no one has had a more abiding faith in "our star" than he. When under "the clouds," he said they would surely break away some time, and that our life and mission would be what we desired to make it. He seemed to grasp intuitively the spiritual forces that surrounded us and held us in abeyance, and which some day would accomplish their purpose, by placing us where we properly belonged. The result has been most gratifying. New subscribers are now pouring in as never before, and contemplated improvements have already begun to crystallize.

## RINGING WORDS.

Sounding the True Note.

Should have 50,000 Subscribers.

TO THE EDITOR:—Your "New Revelation" to the people knocks the old record all out. You are making the most original, spiciest, instructive and aggressive paper that has ever yet been made for the Spiritualists. It is a perfect compendium of the spiritual and psychical movement; it is splendidly made up and nicely prepared for old eyes and bold spirits searching for truth, cut what and whom it may. I know it is an expensive paper, as you give so much solid reading and carry such a small amount of advertising. I am sure your readers will appreciate it and rally all along the line to give you 50,000 subscribers, because they cannot help but realize that you propose to make a paper they will all be proud of and to make every improvement possible. Long may you prosper. J. H. RANDALL.

These words from a veteran in the cause are fully appreciated. Dr. Randall has been a newspaper man of extensive experience himself, and as he cast his eyes over THE PROGRESSIVE THINKER and saw the vast amount of solid reading matter that we are giving to the people, he could not restrain himself from writing just as he has in the above letter. We are to-day, Spiritualists, paying out more money to printers each Saturday, for setting reading matter, than any other Spiritualist paper on this earth, and that, too, without the aid of ten or fifteen columns of advertisements. This, to say least, is a herculean task, and our paper only two years old. There is not another Spiritualist paper in the United States that could survive for three months such a financial strain, without their vast advertising patronage, which in some cases is based on a circulation that doesn't now exist, and never did exist.

## President Beals Speaks.

TO THE EDITOR:—As I desire to do my part to sustain THE PROGRESSIVE THINKER, I inclose \$2.00. I hope your subscription list will very soon be doubled, as it ought to be. Wishing you great success, I am, Yours very truly, JOSEPH BEALS.

Dr. Joseph Beals is President of the Lake Pleasant Camp Meeting, and appreciates pluck and perseverance, hence likes THE PROGRESSIVE THINKER.

## Despotism Gone Mad!

The German crown recently prosecuted the foreman of a printing office because, in the regular course of his duties, he had to look up the type forms of a periodical which ridiculed the holy coat of Treves. Great God!—What next?

## A Movement in the Right Direction.

An organization, known as "The National League, for the Protection of American Institutions," with John J. Hay, President, headquarters at New York, has prepared, and will submit to Congress for its action, an amendment to the Constitution of the United States in words following:

"No State shall pass any law respecting an establishment of religion, or prohibiting the full exercise thereof, or use its property or credit or any money raised by taxation, or authorize the issue of bonds for the purpose of founding, maintaining, or aiding, by appropriation, payment for services, expenses or otherwise, any church, religious denomination or religious society, or any institution, society, or undertaking which is wholly or in part under sectarian or ecclesiastical control."

This is, substantially, in the line of legislation recommended by the late President Garfield while a member of Congress. It is in harmony with the spirit which governed the founders of the nation, and if enacted into supreme law will do equal and exact justice to all religions and no religions. It is just what is needed to hold over-grasping sectarianism of all denominations in proper restraint. California, Colorado, Florida, Georgia, Idaho, Illinois, Indiana, Louisiana, Michigan, Minnesota, Mississippi, Montana, Missouri, New Hampshire, North Dakota, Oregon, South Dakota, Texas, Washington, Wisconsin, Wyoming, twenty-one States, have provisions in their State Constitutions of a similar character. It is ardently hoped the measure will be successfully prosecuted, and that the constant efforts of religionists to filch moneys wrung from the hand of toil by taxation, which cannot be resisted, in the interest of the churches, will forever cease.

## Second Coming of the Messiah.

The daily papers are alive with accounts of the new "Messiah craze," which has just broke out again with the Indians. Over a thousand on the Cheyenne and Arapahoe reservations are said to be going through the ghost-dance, in anticipation of the arrival of the distinguished "son of God," who is to lead them in triumph to the recovery of long-lost rights. These Indians are ignorant and superstitious. They have been misled by designing white men to accomplish a purpose. Let us drop a veil over the wild imaginings of the poor Indian, who "Sees God in clouds and hears him in the wind," and give attention to his more learned but equally deluded white brother:

The Christian Alliance, at its late session, listened to a discourse from Rev. A. B. Simpson, on the second coming of Christ. We quote:

"Never before has so much been said and written on the second coming of the Messiah. New York newspapers have been devoting column after column to the subject. He firmly believed the only thing that was keeping away the coming of the Lord was the condition of foreign missions."

Of course the learned divine wanted more money to hurry up that great day which Jesus promised should come during the generation then living, eighteen and a half centuries ago, yes, in the lifetime of some who heard him. That oldtime Messiah craze, with the certainty that the son of God would come quickly, induced the apostles, their followers and successors, to disregard earthly possessions and put their trust in heaven. The same doctrine, the speedy end of the world, has been preached through every century since Christianity has had an existence. Poor deluded fanatics, relying on the representations of the priesthood and quaking with fear, gave all their wealth to the church at the close of the tenth century, in the full conviction that the hour was nigh, even at the door. Great revivals, then as now, regular pentecostal seasons, followed those preachings. The clergy still know how to excite the multitude by picturing the dear Lord coming in the clouds of heaven, and all his holy angels with him.

As long as man can be duped by designing charlatans the craze will continue, not only among Indians, but among white men.

## A Tale of Crime—Astounding Facts.

Those new census tables tell some sturdy facts, that must excite thought. The 40,000,000 native white population of the United States furnish only 13,716 convicts for the penitentiaries, while the 15,000,000 whites of foreign birth furnish 14,725 convicts. The colored population of 9,000,000 furnish about the same number of convicts as the foreigners, or, to be exact, 14,677.

These statistics of crime would have had additional interest could we know the religious standing of these convicts. Reports from State prisons, where this subject has been canvassed, show that at least nine-tenths of the criminals were reared in the churches, and had a Christian education. They show that the Catholics very largely lead all other denominations in furnishing the criminal class; that non-orthodox churches, Spiritualists, Jews and Infidels furnish much the smallest number in proportion to their population. They also show that preachers are far more liable to pay penal servitude to the State than are lawyers, or almost any other class of learned men, as doctors, teachers, etc. Comments are unnecessary with these figures before us.

B. F. Poole, of Clinton, Iowa, chairman of the Committee of Mediums of the Mississippi Valley Association of Spiritualists, invites correspondence with reliable and developed mediums, for attendance at their annual camp-meeting, in August, next, at the above named place.



## Another Attraction.

Lena Bible, now a resident of Detroit, Mich., has been long and favorably known to Spiritualists, and it affords us great pleasure to announce that she will commence in No. 116 of THE PROGRESSIVE THINKER, a story abounding in startling situations, pathetic scenes and manifestations of spirit power. It was written especially for THE PROGRESSIVE THINKER, and will be read with deep interest. The Spiritualists of Michigan—of whom we feel especially proud, as they have given THE PROGRESSIVE THINKER a larger circulation there than all other Spiritualist papers combined—should show their appreciation of Lena Bible by doubling our list of subscribers in that State. The above illustration shows one of the principal characters in the story, illustrating the peculiar traits in the life and habits of the early Indians of this country.

## The Golden Time is Now.

Suppose the great wealth of the world piled up in churches, cathedrals, monasteries, etc., and the unnumbered millions expended annually for saving souls, were used to relieve the physical needs of humanity, in curing their ills and in teaching them to avoid infractions of natural law, would not the race be rapidly advanced? If the great expenditures of the last 1900 years in the propagation of creeds had been spent in searching for the causes of disease, and their remedies, is it probable there would be such a long list of incurable ailments which baffle the skill of the ablest physicians? The future life being an extension of this, then the closer we observe the physical laws governing our material bodies, the nearer our relation to that condition which will open on us in spirit-life. We take no stock whatever in the culture of the soul at the expense of these bodies we now inhabit.

## Faithful to Their Teachings.

Protestant and Roman Catholic Indians on Lake Winnebago, Wis., are at dagger's point, the aggressors being Roman Catholics, who on Christmas day tried to break up Protestant services.—News Item.

The feeling is universal among Catholics that theirs is the only true church. For fifteen hundred years they brooked no opposition. The creeds of Christianity, its history, its sacred books, and its interpretation of them, were in their hands. The art of printing was unknown, and the Holy Scriptures were made to conform to the views of their leading minds. All who opposed them were heretics, and were disposed of as such. The Catholic Indians have been indoctrinated in the genuine teachings of their priests; hence they are faithful to their creed when warring on Protestants. With power in their hands, the violence of the mediæval centuries would be re-enacted in our own America.

## Graduates in Crime.

"An epidemic of church robberies occurred at Oakland, Cal., last week, three having been despoiled and attempts made on two others."—News Item.

The Jews, according to Josephus, were originally known as church robbers, and Jerusalem was known as *Hicrosyla*, meaning Sacred Robbers. Now we would wager the world and all its wealth, if it were ours, that no Jew was connected with the robbery of the Oakland churches.

Statistics of the penitentiaries show that the criminal class of this country has mostly graduated from Sunday-schools and churches—usually from the Catholic.

## Missing Papers.

When notified by postal, we gladly supply the numbers of the paper that have been mislaid by mail. We could not do so with the issue of Dec. 26, that edition being soon exhausted.

## Twilight Musings.

Judge Rosecrans this week gives a sublime lesson on kindness, which all should brood by.

Mrs. Dr. A. E. Parker, formerly of this city, is now located at 1115 Main St., Kansas City, Mo. She writes: "Mrs. Moss is doing a good work among the thinking people here. Her manifestations are very satisfactory and the attendance very large. Mrs. Orvis has been with us for three Sundays, and is so well appreciated that she returns for the month of February. I had the impression or the news of the enlargement of THE PROGRESSIVE THINKER given me on Dec. 18th, when I wrote you a letter, but did not send it until it was too late. We have the letter yet, and in it the guides predict the enlargement and greater financial success for the Editor."

We learn from C. H. Gates, of Kansas City, Mo., that Bishop A. Beals is engaged there for January, and is greeted with enthusiastic audiences. Mrs. Anna Orvis will return there for February, she having given excellent satisfaction. Mrs. Moss, materializing medium, is still there. Prof. Buchanan pronounces her genuine.

## General Survey.

The Spiritualistic Field—Workers, Doings, Etc.

Prof. J. H. Randall will lecture for the Spiritualists and Free-thinkers in Decatur, Ill., Jan. 16 to 24.

Dr. Dean Clarke this week gives his ideas of "The Purposes and Teachings of Spiritualism." "The Synopsis," with some preliminary considerations, may be had in a neat tract, by addressing the author at Napa, Cal., at the rate of five for 10 cents or \$1.75 per hundred.

A veteran Spiritualist, S. L. Emery, 76 years of age, writes: "I wish to thank you for sending me so good a number of THE PROGRESSIVE THINKER as the last; also to congratulate you on being able to enlarge it as you have. I shall be 76 years old, if I live till the 1st day of March, which now seems possible; but I am a very bad cripple, and have been so since August, 1837."

Dr. John Arnoup has been lecturing at Minneapolis, Minn., since September. He seems to be doing a good work there.

Geo. F. Perkins, whose address is now at 290 Fulton street, Brooklyn, N. Y., writes: "I have had three very successful meetings in Arcanum Hall, New York, and find myself looking for larger quarters. We continue our Brooklyn meetings Sunday afternoon and Tuesday evening at Bradbury Hall, 290 Fulton St. The Brooklyn society have just closed a very successful three-days' fair, under the management of the 'Ladies' Auxiliary.' The financial success was all that could be expected, under the present depression in the money market. I have rooms at 311 W. 24th street, New York, also, and hope to awaken the dry bones of listlessness."

J. Geo. Reynolds, scenic artist, New York, says: "I am young in the search after truth; have visited Farmer Riley and other mediums, and have been in many circles, and have had convincing proofs, not only of materialization, but of spirit photography by flash light and in broad daylight. I had occasion to visit Constantine, Mich., and have seen there enough to convince me or any one interested that there can be no deception. I know a box of plates when I see it, and I know a camera; and when I take the plate myself and put it in the slide and press the bulb and go with the operator into the dark room and see it developed, 'Snuffit.' This has been done in Mr. Geo. Avery's gallery at Constantine."

Some one who doesn't sign his name writes to us from Rockford, Ill., under date of Jan. 4th: "I sent you one new subscriber last week, with Postoffice order in payment for one year, but no paper yet. Hope it reached you." How does the good brother expect us to furnish him with the information he desires, without his name or the subscriber's name? Please answer.

Batchelor J. F. Snipes, of the Standard Oil Co., and President of the N. Y. Psychical Society, gave a sociable on New Year's Eve, at "Snipes' Nest," 177 Macdougall street, near Clinton Place, to a limited number of invited friends, all of whom were prominent in the various walks of life. Mr. Snipes is a prominent worker in the cause.

James Riley, the medium, writes: "I have just returned from Battle Creek, Mich., where I gave three or four very successful seances, and one at Scotts, Mich. I don't run across a Spiritualist but who takes THE PROGRESSIVE THINKER, and all speak of it as the best paper published. Mr. F. D. Jacobs, one of your contributors, was highly pleased with its seance."

Lena Bible writes as follows from Williamsport, Pa.: "I occupied the rostrum here last Sunday; am much pleased with the size and appearance of Williamsport audiences. Much interest is manifested to learn of the 'home on beyond.' The officers and chief supporters of the society are able and fearless representatives of the spiritual cause. Mr. King, President, fills the chair with ability and ease. Mr. and Mrs. Kelly, Vice-President and Treasurer, seem earnest and enthusiastic in advancing the good work. Mrs. Chase, Secretary, is an old-time Spiritualist. Her pleasant face, with its sympathetic, kindly expression, is good to look upon. Mr. and Mrs. Powell, also connected with the society, are exceedingly friendly and pleasant. I am being entertained in the pleasant home of Thos. H. Ruffhead. He is one of the principal pillars of the society. Mrs. Ruffhead, though a medium of but a few months' growth, yet evinces no little power, and bids fair to become widely noted in Spiritualistic circles. It was with much regret that I bade adieu to the many friends at Detroit, Mich., who have proven staunch and true."

Mrs. M. A. Clayton, of Albany, N. Y., writes: "At present we are favored with a visit from Mrs. Mott Knight, of New York. She is a fine medium for independent slate-writing. To me there is no phase of spirit control that I appreciate so much as slate-writing. I almost envy anyone who is the possessor of that grand gift."

Willard J. Hull speaks in Philadelphia, Pa., the Sundays of January; Norwich, Ct., in February; Cincinnati, in March and April. He is open for engagements for May and June; also for camp meetings during the summer. Address during January, 936 Franklin St., Philadelphia, Pa. Home address, 280 DeWitt St., Buffalo, N. Y.

O. F. Delano writes: "You find inclosed one dollar for the most ably-conducted spiritual paper printed on the earth. I like to see fresh crisp facts portrayed in a clear, fair light, simple, plain and comprehensive. Let bigotry and superstition totter on its throne."

Mrs. Nellie S. Baade, who is doing an efficient work as a lecturer, writes: "I think the New Revelation a great surprise to your readers. The paper is just grand."

Dr. Benton, of Peoria, Ill., will receive subscriptions for THE PROGRESSIVE THINKER. The Doctor is energetic and active and a good medium.

Mrs. F. A. Logan, a veteran worker, is still holding meetings at 909 St. George's Hall, Market St., San Francisco, every Sunday at 11 o'clock and 7:30, for free interchange of thought, development of mediums, for platform work and for healing and tests. Strangers find a welcome and become acquainted at these meetings. Only 10 cents admittance.

Nettie Howell, of St. Paul, Minn., writes: "It may be of interest to your many readers to know how our young Progressive Society is getting along."

We organized last September and have met with very great success with home speakers. We had the most interesting meeting ever held in St. Paul last night in Odd Fellows' Hall. Mrs. Aspinwall was the speaker. The Doctor and Mrs. Aspinwall expect to go to California for the rest of the winter. Our election of officers occurred last Tuesday evening at 321 E. 13th St., St. Paul, for the year 1892, at which time we chose a President, Vice-President, Secretary, Treasurer and Trustees. We have two good societies in St. Paul; one the Progressive Spiritualist Society, and the other the St. Paul Alliance. Frank T. Ripley is the speaker of the latter; he is doing a good work. We are in need of a good speaker and test medium."

Geo. Young, of Detroit, Mich., writes: "C. J. Barnes has been with us the last two months. We have had some of the best proofs of spirit return through him."

Prof. W. M. Lockwood writes from Council Bluffs, Iowa: "My wife and I desire to say, 'Happy New Year' to you and your wife, and to congratulate you on the enlargement of THE PROGRESSIVE THINKER, and we sincerely hope that the thousands who subscribe for and read your paper will all respond 'Amen' to the sentiment. We are trying our best here to lay the foundations for a progressive philosophical society for the discussion and dissemination of the truth of continued existence, and we find a number of earnest co-workers ready to join us in such labor."

J. K. Moore, of Nora Springs, Iowa, desires his friends to know that he is still alive, though his health is very poor.

W. H. Henderson, of Lawrence, Kansas, speaks of the Society there having an elegant Christmas dinner. He alludes to the good work done there by Mrs. Anna Orvis and Rev. James DeBuchanne, of St. Louis. New Year's Eve the Society had a dance and the election of officers.

Mrs. Maggie Stewart will leave for Memphis, Tenn., on January 6th or 7th, where she will remain one week, after which she will go to Stuttgart, Ark., to fill an engagement for the Society at that place.

J. E. Brown, of La Grange, Ind., writes: "We wish to send our New Year's greeting and tell you how the good work is progressing in this community. We hold circles twice a week at our home, and have the promise of some fine mediums. We have an excellent healing medium, Mrs. H. M. Jackson, and a splendid clairvoyant, Mr. E. Wyland. The church-going people are beginning to get their eyes open. We are greatly pleased over the enlargement of your paper."

Bishop A. Beals is now at Kansas City, Mo., where he can be addressed for engagements.

J. F. Suipes, in *Banner of Light*, speaks as follows of Mr. and Mrs. Perkins: "Mr. Perkins, from Brooklyn, with his manly manner and excellent tests, fertile of names of the long-departed, has rendered us as valuable and obliging service. Mr. Perkins and his wife, as musicians and mediums, are holding successful meetings in Arcanum Hall, Sixth avenue and 25th street, every Sunday evening. Allowing for variation in temperament and natural disposition of mediums in their ordinary states, let us offer them reasonable cheer, and worthily appreciate the individual evidence which such as they alone are able to furnish."

E. W. Sprague, a veteran worker, of Jamestown, N. Y., writes: "I am very glad to see the improvement in the size of THE PROGRESSIVE THINKER, and I think of all the very good papers you have yet sent out on their mission of love and truth this 'New Revelation' is the best. We are doing something for the cause here. Our society meets every Sunday evening at the house of Mrs. Hetty Butler, 344 East Fourth St., and a great deal of interest is manifested. Mrs. Clara Watson, of our society, gave us a grand discourse last evening. We are corresponding with speakers and shall employ them as they pass this way. A. B. French, of Clyde, Ohio, gave one discourse last month in the Independent Congregational Church, under the auspices of the First Spiritual Society, which was well received."

R. H. Kreeshaw, of Saratoga, N. Y., writes: "Prof. W. F. Peck occupied our rostrum during the month of December, to the satisfaction and delight of large and appreciative audiences. The Professor's lectures are all brimful of sound, practical thought, and are delivered with an impressive eloquence that is especially convincing. In addition to his power and ability as a speaker, the Professor throws into the service the charm of a well-cultivated voice, and his rendition of some of the spiritual hymns never fails to elicit hearty appreciation. Societies should keep him hard at work."

## Passed to Spirit-Life.

Mrs. Pamela M. Cushman, of Euclid, O., passed to the higher life Dec. 23, 1891. Sister Cushman had been a lifelong Spiritualist, loved and respected by all who knew her, and having lived beyond the usual allotted earth-life, three-score years and ten, was not only ready, but felt happy at the prospect of transition, in meeting the loved ones gone before. Mr. A. B. French, of Clyde, officiated at the obsequies, and made a deep impression on the large attendance present, many being orthodox. The son, Ernest H. and wife, and his sister, Miss Gertrude, will continue to live at the old homestead at Euclid, where they were born. THOS. LEES.

Isaac Ferris was born at Newburg, N. Y., Feb. 16, 1817; passed to Spirit-life at his home in Stanton, Ill., Jan. 4, 1892. He was married to Charlotte Buckbee, Jan. 22, 1839. To their union eight children were born. Mr. Ferris had been a Spiritualist for over twenty years, believing that Spiritualism furnished positive assurance of a happy existence beyond the grave. D. W. FERRIS.

Mrs. Hannah S. Lyon passed to Spirit life at Liscomb, Ia., Dec. 15, 1891, aged 65 years. She was a firm and a devoted Spiritualist, and had been for over thirty years, honored and respected by all who knew her, living a quiet peaceful life. She realized that to gain an immortality one must earn it by noble deeds and to enjoy everlasting life, one must live it. Her remains were taken to Lealand, Ill., and laid by her husband, Henry C. Lyon. Two daughters mourn her loss, but are firm in the belief that she has gone to those loved ones gone before. MRS. L. W. FOX.



## A DOUBTING THOMAS.

## A Few Leading Questions to the Spirits, Touching the Mystery of Human Immortality, etc.

TO THE SPIRITS:—MY DEAR SIR:—I have the honor to solicit your co-operation, as immortal spirits, in an investigation in connection with the subject of human immortality, etc. Doubtless you are aware that the science of theology heretofore established has been the subject of more or less criticism, on account of certain alleged incompleteness of knowledge. When ecclesiastics, for instance, are interrogated as to evidence of human immortality, they often decline to answer, or they evade the subject altogether, as if there was no evidence nor argument in its favor, so that the investigator is no wiser at the end of the inquiry than he was at the beginning, excepting the consciousness of having, perhaps, evoked the displeasure of the learned theologian, as if to doubt was unlawful, or to investigate was a crime.

You, sirs, will therefore pardon me for this inquiry, for I seek information for the purest of reasons, and any satisfactory intelligence which you may please to give me on the subject, will be highly appreciated. My inquiries are as follows:

Is human immortality the imagination of the human mind, or is it the invention of priestcraft?

What rational proof have we for the doctrine of human immortality? Or, what evidence have we for any soul or spirit, or anything whatever of the supernatural in man, which can survive the death of the body?

If the doctrine of human immortality cannot be proven by rational evidence, or if there is no philosophy whereby to demonstrate it to our senses, why are we called upon to believe and sustain it as an article of faith or basis of religion?

Is not the doctrine of faith, without evidence, in such a case, an insult to reason, and an incentive to superstition?

You, sirs, are also aware that some, for argument, would refer us to the doctrine of ancient or modern Spiritualism, or the re-appearing of the dead, but such, I claim, would not fully answer the question, for when we know that all nature is teeming with life, visible and invisible, might not the denizens of another world, like our great dramatic artists, have the power to personate character, and might not they, as spirits, personate our dead?

Spirits, we believe, if not omnipotent are omniscient, for they seem to know all about us. They know our most secret thoughts and they know of names, dates, localities, and remarkable incidents in the family record. Spirits, too, are artful and tricky. For effect, or in order to deceive, they will assume an air of great piety. They will possess and control certain persons who, with upturned faces and pious grimaces, are made to indulge in long and eloquent prayer and other religious exercises, too numerous to mention, as if thereby to accommodate the theologian and worshippers.

Spirits, too, are practical jokers, and heartless at that, for whether for a joke or to carry out their deception, they will lie. They will even make men foolish, ridiculous and insane. They will impel us to invest all our capital in some new enterprise, and only to rob us of all we possess. Surely, if the dead can be guilty of such outrages they have not improved any by the change. How, therefore, can we believe that our dead live, or that they are our angel watchers, for their conduct since dead is so unlike them? But so long as spirits are permitted to play Satan or Jehovah, so long will they be competent to perpetrate jokes, and otherwise impose upon mankind.

Under such circumstances, therefore, might not certain mischievous or fun-loving spirits easily personate our departed dead? Again, if the living can be personified, as in dreams, and visions, and apparitions, why may not the dead be personified by the same power? In the face of such facts or possibilities, what evidence have we that the doctrine of human immortality is not a cunningly devised theological speculation, or, in other words, how do we know that those who believe in the resurrection of the dead are not the dupes of a great theological delusion, or pious fraud?

If the immortality of soul is not true, if it cannot be sustained by logic or reason, may it not be said of us:

What fools these mortals be,  
To believe in an uncertainty  
Like human immortality,  
And in great religious zeal  
Pay for it so dear  
In time and blood and treasure,  
Impelled by superstition.

If the doctrine of immortality is not true, is not the service of worship the meanest service on earth? for it yields no compensation in exchange for the time and service employed and money expended. In other words, is not divine service an unprofitable service, excepting, indeed, to a mercenary priesthood?

If the doctrine of immortality is false, or cannot be sustained by logic or reason, would not humanity be better without it? and would it not be well that all mythical and speculative theology were utterly annihilated in order to give place to something more practical and useful in the interests of human progress?

As there undoubtedly is in nature a strange, mysterious, invisible intelligence or power universally known as God, Angel, Spirit or Demon, and to which power the questioner himself is not a stranger, for it has manifested and demonstrated to him more than a thousand different times, so that he knows for a certainty that such a power in nature does exist, and which power he considers is the awe and wonder of the world, but what he particularly wants to know is: if human spirits do exist, what is the difference between disembodied human spirits and those illustrious divinities called God, Angel, Spirit or Demon? Are they identical, or are they distinct races of beings?

Was the ancient Satan or Jehovah a disembodied, human spirit, or were they foreigners from some mysterious realm beyond the stars?

May not all the modern spiritual phenomena be the product of foreigners or denizens of another world, and not of disembodied human spirits?

If foreigners or denizens of another world can do all this, what rational proof have we that our dead do anything, or that our departed dead live at all?

It is said: "Whom the Gods would destroy, they first make mad." Please

to inform us of whom is this spoken, or, in other words, who are the Gods? Are they divinities of a human or superhuman origin? We know that malignant Gods or hostile spirits do abound. We know they are vindictive, treacherous and cruel, and that they oftentimes love to fool and disappoint and otherwise distress poor mankind. We, ourselves, have been the subject of their direct displeasure more than once. But what security have we against such invisible adversaries?

Where are the shades of the departed? Where are the great humanitarians and philanthropists?

If the doctrine of modern Spiritualism be true, why cannot our spirit relations protect us? But the question is, not, where are our spirit relations, but do spirit relations exist at all?

A DOUBTING THOMAS.

## SPIRIT FESTIVAL.

## An Interesting Event at Marshalltown, Iowa.

The facts here related took place at Marshalltown, Iowa, at the residence of E. N. Pickering, through the mediumship of C. E. Winans, of Edinburg, Ind., on the evening of Thanksgiving Day, Nov. 26, 1891. While Mr. Winans was in that city, he had arranged to go to Ottumwa, Iowa, to visit an old friend for three or four days. He was to be away on that visit covering November 19. That date was the anniversary of Mr. Pickering's father's birthday, and on November 14, Mr. Pickering, while dining with Mr. Winans, expressed much regret that Mr. Winans would be away on that anniversary. Immediately Mr. Winans began to be controlled and Mr. Pickering's father spoke to the party at dinner at some length; among other things, appointing to celebrate his birthday on Thanksgiving night, when a special seance for materialization was to be held for that purpose. Mr. Winans' control, Fritz, afterwards directed who should compose that seance and gave instructions what to do that day.

The medium had been using one room as a cabinet and the circle sat in an adjoining room. Fritz asked to have a table placed in the cabinet-room, with dishes of oranges, apples and cake put upon it, and another table placed to the left of the cabinet-curtains in the circle-room, containing plates, knives, napkins and glasses, with two pitchers of lemonade. These directions and some others were carefully carried out.

When the night for the spirit festival came (and in the meanwhile, many spirits in controlling the medium had alluded to it with much pleasure), Mr. Pickering's father controlled the medium before he went into the cabinet-room, and made a few remarks of welcome to the circle, saying he was to have charge of the seance on the spirit side. As soon as the medium retired to the cabinet, the controls by independent voice severally welcomed the circle, and the forms began to appear and call up their friends to a chair placed to the right of the curtain opposite the outside table, and there, in full view, and quite a strong light, they would take a plate, a knife and napkin, and handing the last two articles to their mortal friends, they would retire with the plate into the cabinet, and return to the circle with cake and fruit upon the plate, which they would hand to their friend. Mr. E. N. Pickering having found the lemonade, he handed the glass to the spirits, who courteously handed it to their friends, giving messages of love and welcome.

The friends then returned to their seats in the circle, and so it was repeated until all were served.

The mortals laid aside the lunch until after the seance closed, according to instructions, and then partook. Truly, it was a spirit love-feast.

One or two peculiar things happened during the seance. The father of one in the circle, after having handed his son the knife and napkin, dematerialized outside the curtain, carrying down the plate in his hands, which rested upon and then slowly faded away into the rug, which laid in front of the cabinet curtain. In a very few moments the father issued from the cabinet with the plate and fruit in good order. Another spirit, the sister of one of the circle, materialized outside the curtain, with a plate of fruit and cake in her hands. After the account of the passage of a lemon through a box, into and out of it, as recorded in THE PROGRESSIVE THINKER of November 28, which occurred through Mr. Winans, this narrative can be readily believed.

Mr. Winans was seen in his different phases of mediumship a great many times during his stay there, and was considered to be well qualified to point out the truths of the spiritual philosophy, and that he was entirely honest in his mediumship. Mr. Winans has given every evidence of being a very liberal and conscientious medium, and generous in the use of his medial gifts. He was engaged to go there by the Sunnyside Spiritual Institute Association, and gave some fifteen stated and impromptu seances, besides a large number of trance and slate-writing sittings, and not one person has yet been heard from who was not thoroughly convinced and well satisfied with what they saw, heard and received from the medium. P.

## Norwich, (N. Y.) Items.

G. H. M., of Norwich, N. Y., writes: "The friends of the cause here are not numerically large, but they are nevertheless trying to inaugurate a series of meetings for the winter, and so far we have had two speakers, the first liberal lectures and public seances held here in about eight years. We believe now, after such a long period of apathy and indifference on the part of the older ones, the time is ripe, by the induction of new and younger enthusiastic blood, to revive the cause of Spiritualism in our midst. Our first speaker was Mrs. Abbie N. Burnham, of Boston, an inspirational speaker and psychometrist of considerable note. Her lectures were attentively listened to, and no doubt were productive of good. Dec. 23d and 24d we had with us Mr. A. W. Wiggins, of Salem, Mass., who delivered two interesting and instructive lectures, followed by a seance in which she gave the names in full of many spirit friends present, and also incidents in their respective lives, nearly all of which were recognized by the audience. Mr. Wiggins was formerly a Baptist minister, and followed that profession until his mediumistic gifts began to unfold. He is a good speaker and test medium, and should be kept busy."



## THE ROMISH SERPENT.

## Catholics Condemned by Their Own Utterances.

The following lines are extracts from speeches made in Buffalo, N. Y., on German Catholic Day, Sept. 10, 1891, copied from a German Catholic organ published in Columbus, Ohio, and translated by me.

Archbishop Katzer, of Milwaukee, Wis., says: "The American sensational press has spread the report that we came here in order to spread the flame of hate and dissatisfaction. That is not true, my brothers, before I am a German, I am an American; but before I am an American, I am a Catholic! We came here in order to prove our loyalty to our Holy Father, the Pope!"

Rev. Wm. Tappert, of Covington, Ky., says:

"The greatest enemy of the future is 'liberalism,' because it undermines the authority of God and the Church. It is always in a greater scope, that I observe that liberty, the costliest gift to a people, can never be united successfully with authority and law (without Christ)."

"That man who comprehends that that law which comes from God is law to his best interests, and hence is ever ready to submit himself to it, even if his senses rebel, is free in reality: he is free like the child which does its parents' bidding without remonstrance; which carries out the commands of its parents without questioning, because it knows that its parents are its best friends. [What a comparison to liberty! Let us pray!]"

"God-made families, and from thence does the Church receive its children and the State its citizens. What is the foremost duty and principle of a family—to the Church, or to State? The will of God. The Church is a family's first duty, because God was first and State came last, as State came from God-created families."

"The first fundamental law of a family is marriage, and as God originated families He gave an unalterable law. What man creates he can also alter to his wish. As man did not originate marriage, he cannot alter it. Liberalism has robbed marriage of every religious appearance by its civil marriage contract. The Church does not recognize nor grant divorce, because God and man put together, so God only can separate. [This means, commit adultery, and promiscuous cohabitation, then come to the confessional and be absolved. What a degrading promulgation of morality Catholicism does practice, as can here be seen by their own words.]"

"In the Catholic families (in this country) has Liberalism received some acknowledgment. The pictures of the crucified and the crucifix have nearly vanished, or are put into the bedroom where a stranger may not notice them, and in their proper place has been put a golden and ribbon-entwined horse-shoe. [Glory!]"

"The schools of the State should be so constituted that they serve the worldly and Christian principles at the same time, thereby teaching the material as well as the spiritual. [Grabbing for our public schools.]"

"The future of human society and of the State hangs upon the youth. He who has control of the youth, has the future in his power. The customs and future of society can never be good and moral unless the youth are raised under the laws of God and the Church, and when they believe in a personal God. Hence we Catholics are in strong favor of religious training in schools, as it is to the best interests of society and to the betterment of the State's citizens. [For instance, the Inquisition.]"

"It is to be lamented that we have so many among us yet who make concessions to the State schools by attending them: such as serve more the spirit of the times than the Spirit of God. Our motto is and remains: 'Christ must be the center of the schools.'"

"Christ must be the center of all knowledge; and we demand that in the State and in its laws Christ be the recognized centre, for where Christ is not, there is no liberty."

Then we will have "black coats" teach our youths mythology, and inculcate upon their innocent minds all the terrors of superstition and fear; then we will have "black coats" and the puppets of the Pope represent us in the halls of Congress, and the Pope will be our President. Our pretty daughters will be nuns and "brides of Christ," who must submit to the passions of priests, while our sons must choose from the homelier girls that the priest has no fancy for. Then the heads of Protestants will fall like hail into executioners' baskets. Then for the stars and stripes will be substituted a crucifix, and liberty in the true sense of the word will be a joy of the past. The Catholics are preparing to assert their power by occasional gatherings and conventions, and are following the examples of "German Day" gatherings and celebrations. I am not in favor of a "German Day" any more than I am in favor of an anarchist memorial day. One means all right, the other not; but they both desire equal liberty. These secular celebrations set an example for the sectarians, and give their tongues a chance to reach ten thousand ears.

Dr. E. C. GETSINGER.  
East Saginaw, Mich.

Dr. Juliet H. Severance, of this city, will occupy the rostrum in Memorial Hall, Cleveland, Ohio, Sunday-evenings of the 10th and 17th of this month. We think Dr. Severance has never yet spoken in Cleveland, outside of conventions, and we predict for her a successful hearing.

## SPIRITUALISM.

## Its Purposes and Teachings.

TO THE EDITOR:—The question is asked every day by investigators: "What is Spiritualism, and what does it propose to do for humanity?"

As a succinct, but, of course, not an exhaustive answer, I have prepared a tract for general distribution and for missionary propaganda, and that may be used by local societies which may desire a statement of principles as the basis of their action, and a definition of their views and objects, as a platform of organization. Whether available for the latter purpose or not, I trust it will commend itself to all clear-headed Spiritualists as being useful as a synopsis of Spiritualism.

## I.

## PURPOSES OF SPIRITS.

1. To demonstrate a spirit-life succeeding man's existence on earth.
2. To renew the social and affectionate relations between mortals and spirits which death has severed.
3. To reveal the realities of Spirit-life, and the true relations of earthly and spiritual existence.
4. To quicken man's spiritual nature by perpetual inspiration; to reveal important truths for human enlightenment, and to correct the manifold errors concerning spiritual things which false philosophy and false theology have taught.
5. To aid mankind in the work of individual, social, political and religious reform, whereby peace, justice, fraternal love and universal liberty may prevail on earth as in the higher spheres.
6. To teach a true science and philosophy of life to guide human conduct, make known the great purposes of human existence, and properly prepare us for the life to come.
7. To inaugurate the long-expected "kingdom of heaven," or the reign of spirit power manifest through "spiritual gifts," which shall dispel the fear of death and all other superstitious fears, and give to mortals a foretaste of the life divine.

## II.

## CARDINAL PRINCIPLES.

1. Spiritualists generally accept the idea of an Infinite spirit; the soul of the universe; the primal source of life, motion, sensation and intelligence; whose material manifestation or body is called Nature; whose soul expression is termed natural law; and whose spiritual being is manifest in universal mind.

2. Spiritualism teaches that man is the highest known personal manifestation of the Infinite Spirit; that he is intrinsically a spirit, clothed inwardly by a spiritual body and outwardly by a physical one, the complete disunion of which has been termed death, but which really is birth into the spirit spheres.

3. That as a spirit clad in an ethereal body which is a counterpart of his former mortal form, man enters the Spirit-world with all his powers and faculties intact and unchanged, and by the law of moral gravity is attracted to his own plane, finding environments exactly corresponding to his spiritual unfoldment, and beginning growth there where he leaves off here, and moved by the inherent law of growth or evolution, he progresses mentally and spiritually in the ratio of his personal efforts and capabilities, rising, as he is prepared, to more glorious spheres.

4. That the Spirit-world is in space, the first sphere or grade of which is interblended with our present state of existence, so that we are constantly in the presence of spirits such as are attracted to us by the unbroken ties of love and mental affinity; that the spirit spheres are infinitely diversified in refinement and beauty, to correspond to the variety of character or condition of spirits who enter them, and are as objective and tangible to spirits as earth is to us.

5. That as death works neither a mental nor moral change in man, nor does it change his relations to the eternal laws of justice, of compensation and retribution; so in Spirit-life he inevitably reaps in suffering what here is sown in sin, for that is the realm of effects as well as of causes; but as all suffering, in the economy of the universe, is disciplinary, it continues only till it stimulates the sinner to sufficient personal effort to overcome the depraved condition of mind which caused it; hence heaven, or happiness, is the final destiny of all.

6. That happiness in spirit-life does not depend upon an arbitrary decree, nor upon any mode of faith here entertained, but upon spiritual growth, and personal conformity to universal law; hence, no one can be saved from legitimate suffering by proxy, but each must "work out his own salvation," here or hereafter, by educating his will and moral faculties, till they control the selfish and sensual nature, thus bringing him into that spiritual status where existence is harmony, and harmony is heaven. Therefore no person (or personage), can be a savior to another, except, like Jesus, Buddha, and many others, by precept and example, he shows the way of righteousness, and by personal influence inspires the evil-doer to walk therein.

7. That the ethics of Spiritualism demand that we should be absolutely just, honest, dutiful—doing as we would be done by, and loving our neighbor as ourselves; or, better yet, "do all for another," forgetting self; that we should be spiritually and not carnally minded, and strive ever to live up to our highest conceptions of right.

8. That there being no personal God known by either men or spirits, and as an Infinite Being needs no service from finite creatures, nor requires any but duties to our fellow-men, therefore all ceremonial worship is superfluous and idolatrous, and only such religious exercises as directly cultivate our intellectual and spiritual faculties are necessary, or should be encouraged, such as silent aspiration for spiritual illumination from the highest accessible intelligences, and such vocal addresses to men and angels as express our highest needs and deepest convictions of truth.

9. That all so-called "special providences," and all "spiritual gifts," anciently attributed to the "Holy Ghost," and all that have been termed "miracles," and "supernatural events," have been wrought by spirits once mortals, who do the same things to-day; hence Spiritualism is the key to all occult mysteries, and the demonstrator of all metaphysical facts.

10. That, while repudiating the idea of a personal Devil, as taught by mythology and theology, there are what have been termed "evil spirits," who once were degraded and depraved mortals; who for a time retain their malignant dispositions and perverted selfish propensities, and occasionally "obscure" sensitive for their own sensuous gratification; who both ignorantly and maliciously mislead those whom they control in earthly affairs, who often assume to be gods, messiahs, or "angels of light," and inspire the false "Christs," false "prophets," and other impostors who abound in this as in former spiritual dispensations, and seduce the unwary from the path of truth and progress. "By their fruits ye shall know them," then beware!

11. That all so-called "words of God," Bibles or revelations, so far as "inspired," have emanated from finite spirits, and partake of the imperfections both of their source and of the human channels and methods of communication; therefore none are infallible nor authoritative, further than intuition and the facts of nature sustain them. Hence all communications from spiritual sources, ancient or modern, should be subjected to the ordeal of reason and science, and accepted only so far as they reveal truth to each individual consciousness.

12. As modern Spiritualism rests upon phenomenal facts which are cognized by our senses, whose genuineness, as a great scientist has said, "needs no further confirmation," it should be regarded as a science; and as it explains those facts in their relations to a super-sensuous existence, and gives the most rational theory known of life here and hereafter, it is entitled to supremacy as a philosophy; furthermore, as it reveals our spiritual relations to the Infinite Cosmos, and our dependence upon the Infinite life and energy that pervades the universe, it may be called a religion, claiming all the rights and privileges conceded to inferior religions.

13. As Spiritualism is a universal eclecticism and encyclopedia of spiritual knowledge; as it solves all present and all recorded occult phenomena; as it is the key to all spiritual mysteries, unlocking the hidden truths and reconciling facts of both the material and spiritual worlds; as it is the only religious system that is in accord with the facts of science and the principles of nature; as its teachings harmonize with all the known laws of mind and matter, and reveal the grand ultimate of material and mental evolution; as it presents the most rational philosophy of human life, and furnishes the only demonstration of its post-mortem continuance, and the only revelation of the realities of our future being, it may justly claim pre-eminence over all religious faiths as the most comprehensive, philosophical and scientific religion ever known, and, as such, it demands acceptance, and the fealty and support of mankind.

Yours ever for truth.

DR. DEAN CLARKE.

## THE VEIL WITHDRAWN.

## Wonderful Spirit Materialization.

It is so seldom that we see full-form materialization that I wish to recount some of the most remarkable phenomena of that phase that exists, for the benefit of the many thousand readers of one of the best papers published. Harry Archer, the medium through whom this most marvelous phenomena is produced, has been among us for several months, but only until recently did we know that his mediumship was of this phase; but we know it now. As many as fifty-seven different forms, of all ages, sizes and both sexes, have come out of the cabinet at a single seance; some who recently departed earth-life, while some were of very ancient departure. Of course, of this we have to judge from what they say and do, and their looks and make-up. One comes who is more than seven feet in height and claims to have been an inhabitant of the lost Atlantis. Some come with illuminated forms and raiment, on whose robes are embroidered the emblem of the Magi, that I have seen in the Temple of the Magi—the signs of the Zodiac, of the planets, sun, moon, etc. One had the "seven steps of life," and a ladder with "seven steps."

Claudius and his wife both appear at the same time, walking about the seance room; one spirit materialized at or near the ceiling; comes down, walks about the room, ascends and dematerializes, another materialized in front of or about six feet from the cabinet; another, McCullough, comes out in stage costume, and in pantomime gives us a fine exhibition of tragedy—Othello, or some other of Shakespeare's plays. Adelaide Neilson comes out, and on two occasions gave us in pantomime the "Galley Slave;" and another, a jig dance, keeping perfect time to the music of the piano. A sister of one of the sitters came out, and holding out her long auburn curls, said to the sister: "How is that?" and when asked for a lock of it, the spirit called for a pair of scissors, which were furnished, and the spirit took them in her hand, cut off quite a large lock, and handed to the sister, and disappeared in the cabinet. The sister has the hair yet, which she shows with great pride.

But to-day (Jan. 3), the manifestations were wonderful; a few of the most remarkable I wish to mention: Mrs. B., of Detroit, sat next to me. She was called to the cabinet, and as she stood there, her little babe, eleven months old, was handed to her, from over the top of the cabinet. She took the form, knelt down in front of the cabinet, and began to "cuddle" the little thing, when a full-form woman came out of the cabinet, and saying that she was the guardian spirit of the babe, took it from its mother's arms and went with it into the cabinet.

During the seance Mrs. B. was again called to the cabinet, where her father greeted her, took her by the hands and led her into the cabinet, and while there, two spirit forms came out, one calling for the other for Mr. C. M. Potter; and while we stood there talking to them I could hear Mrs. B. talking inside the cabinet. She said she was talking to her father.

Again, a Mrs. J. was called into the cabinet by her mother. She said she therein met her mother and daughter. Her mother threw a white veil over Mrs. J.'s face, saying that "she would make a spirit of her," and then took her by the arm, and both came out of the cabinet together.

Near the close of the seance I was

called into the cabinet to give Mr. Archer some vitality; I saw nothing in there but the medium; but immediately upon my exit from the cabinet a full form of a woman spirit appeared in front of the cabinet.

The seance is held in the front room of a fourth story of a block; the cabinet is placed in the bay window; there is no possible way for mortal to get into or out of the cabinet except from the portion facing the sitters; and still several spirits have materialized at the sides of the cabinet and forced the sitters to get up and let them out into the circle.

We have helped several who have "died," and since been in awful darkened conditions. To-day one came who was stabbed at a dance in this city. He came out in a black mantle; he showed us the wound in his breast; he told us of the awful condition he was in and asked us to help him. Mr. Potter and I held his hands, as he asked us to, until he went down and down, until he almost entirely disappeared, when, while we yet held his hands, he came up, clothed in a pure white robe, and said he felt better. That, Brother Francis, is good work, but I have already taken too much space and must close. Mr. Archer will spend a few days in Chicago, by request of friends, the latter part of this month, and I hope that the friends of truth there will give him the hearty welcome which he merits, and give him at his seances the very best conditions possible, and they may be sure of a rich treat.

CHARLES HOWELL.

Grand Rapids, Mich.

## Holiday Exercises at St. Louis, Mo.

TO THE EDITOR:—Your many readers in this vicinity, I am sure, will be glad to know that Spiritualism is showing evident signs of life and animation, even in St. Louis. Yesterday being the last Sunday in the year, and the last day of Captain Joseph Brown's administration as President and manager, it was the occasion of much congratulation that a new organization had been formulated, officers elected, and all preparations made for continuing the regularity of the meetings at the same time and place as under the former management.

While we have had twelve months of very satisfactory and enjoyable experience, under the direction of the "one-man power," there were some among our older and more advanced Spiritualists who thought organization and reform more democratic and more beneficial, and clamored for a change. Fortunately, there was no division of sentiment, as Captain Brown had determined to resign his management at the close of this year.

After the close of the evening exercises and when Moses Hull had concluded an able and instructive discourse, comparing Spiritualism with Christianity, from the standpoint of Rev. De Witt Talmage, Captain Brown stepped to the front, and in a very courteous and polite manner gave a short, concise account of his administration for the last year, and introduced Mr. Backwith, the president of the new organization.

The last-named gentleman complimented Captain Brown and the Spiritualists of St. Louis upon the success that has attended their efforts in the past, and especially the "Ladies Aid Society," which is auxiliary in all efforts to advance the general cause, and expressed great confidence that the new organization would do all in its power to merit the confidence that had been bestowed upon them in maintaining harmony and supplying the best lectures and spiritual entertainment that could be provided.

After the passage of resolutions expressing thanks to Captain Brown and Mrs. Strieman for their able and courteous manner in which all had been received during the year, the former again stepped upon the platform, thanking the audience for their compliment, and assuring them of his kindest wishes for the success of the new organization, and his co-operation in the future, as he had in the past thirty-eight years, in doing all he could to advance the cause of Spiritualism.

The exercises of the evening were rendered exceedingly interesting by the apparent harmony and kindly feeling pervading the large audience present, enlivened by the sweet music of several additional members who were cultivated singers.

We have thus passed pleasantly and profitably through the old year, and now are about to enter upon the new, with bright hopes of success, which can only be disappointed by inharmonious and selfishness.

The following are the resolutions referred to:

*Resolved*, That as to-day closes the term which Captain Joseph Brown proposed to furnish this society with lectures, music, etc., we hereby extend to him and to Mrs. Charles Strieman, who has so long and so satisfactorily rendered valuable services as Secretary and Treasurer at the door of the hall, our hearty thanks for the courteous and polite manner in which these meetings have been conducted the past year. Also for the pleasure and instruction we have enjoyed, in listening to many eloquent discourses, accompanied by some good music.

*Resolved*, That we recognize our obligations to Captain Brown for making up deficiencies from light receipts, that have often been very considerable, and for the quiet and good order resulting from his careful and prompt attention during the lecture season. E. W. G.

## The Popular Science Monthly.

It is one of the grandest and best scientific journals now published. The opening article of the February number will be on Personal Liberty, by Edward Atkinson and Edward T. Cabot. It bears chiefly on the labor question, giving the results of an exhaustive examination of the decisions of the courts concerning restrictions on hours and modes of labor, regulation of the method of payment, etc. The Pottery articles in the Monthly's industrial series will be followed by two on another attractive subject—the making of Musical Instruments, by Mr. Daniel Spillane. The first of these, to appear in February, is devoted to the Piano-forte. It describes the precursors of this instrument, and recounts the steps of improvement by which this country has reached its present high position in the piano manufacture. The article is profusely illustrated. Terms: \$5 per year, or 50 cents a single number. Address D. Appleton & Co., 1, 3 and 5 Bond St., New York.



## TWILIGHT MUSINGS.

## A Divine Lesson Inculcated.

To-night, I let my mind go back over my past life and call up some of the scenes and incidents that I passed through during the years ago; incidents that were, every one of them, educators up to a nobler plain of life.

Among many letters I have on file in my office from friends wishing me God speed in my efforts to make men and women better, more kind and noble, is one that calls up an incident that had been long forgotten, but which I think will adorn this article and thus point out a moral worth noting and recording.

One day, many years ago, while I was living in a little village in Southern Iowa, I was passing by a farm house in the country, when I heard loud screams, mingled with the words: "Oh! don't, papa! Oh! don't, papa!" Turning my eyes in the direction of the sound, I saw a great, stout man with a whip in his hand, holding it over a boy some ten years of age. As the two came within the range of my vision, the arm descended, and I could hear the blows as they fell on the poor child's back. Then I heard the words again uttered: "Oh! papa, please don't! I will never do so again! Oh! you hurt me so; please don't."

Again the whip descended, and I could restrain myself no longer, and cried out as loud as I could: "Stop! Hold on a little!" In a moment I had leaped the fence and stood facing the man as his arm was uplifted to strike. He looked at me a moment, his eyes flashing with anger. Then he said in a surly tone: "What do you want here?"

"I want justice, mercy and right! I want no more cruelty or brutality if I can prevent it! Man, who are you, that you have no feeling or sympathy in your nature? Look at that poor, weak and simple child. I heard it beg for mercy at your hands, but you heeded not its cries! I saw its face distorted with agony and pain, appealing to me for help, and more I demand of you, great, big man that you are, why you treat this child so cowardly and so cruelly?"

"Sir, I will let you know that this boy is my child; that I am his father; that he has disobeyed me and deserves all the punishment I have given him, and much more. I will learn a boy of mine to disobey my orders if he dare! I will let you know also that I am by law, ruler in my own household! Now, sir, is this satisfactory to you, or do you desire to meddle with my business further?"

"No, friend! I am not entirely satisfied! I would learn a little more! Perhaps I have been a little too hasty in making up my mind in the matter! I do not wish to do you a wrong, and so do not want to go away with false impression. What great crime has the child committed that you punish it in so cruel and so terrible a manner? Surely the offence must have been one of great magnitude?"

"Well, if you are determined to pry into other people's business with your impertinence, I will tell you. In my garden I had a nice melon. This melon had just ripened ready for market. I have just returned from town. While there, I sold this melon to the groceryman, taking my pay for it in tobacco. The tobacco I now have in my pocket. The melon I was to deliver in payment this evening. Imagine my feelings when I returned from town to find that this boy of mine, against my orders, had eaten the melon. Now, my impertinent friend, you have the whole story. Can you blame me now for giving this boy of mine what he so richly deserved, a good, sound whipping?"

"Yes, I can. What were you to receive for the melon when delivered to the groceryman?"

"Why, he paid me twenty-five cents for it in tobacco, which I now have in my pocket."

"Here, friend, in behalf of that poor boy of yours, standing there in sorrow and pain, I will pay you for the loss you have sustained at his hands in a moment when he was thoughtless—at a time when the melon seemed so good and sweet to him and his appetite for it was so craving! Here is the quarter! When you go to town, pay off your debt and redeem your credit. I wish I had known of this sooner, before you had beaten the child. Had I known this before, I might have saved the poor boy much pain and suffering. I might have saved you from one cruel blot or stain on your manhood and nobility of soul that time can never efface; a blot and stain that will haunt your sober moments as long as memory lasts. I might have saved a scene that I never shall forget. Now, friend, I see you are calmer and your reason begins to act. As I have a few moments to spare, will you allow me to tell you a true story, a story that may do much good, for it is one that taught me a sad lesson when I was young, one that I shall surely profit by in the years to come?"

"Yes, I will listen," he responded.

## II

When I was a small boy about the size and age of this boy of yours, my home was in the Buckeye State. Near by lived a man who had a boy a little older than I am. This man was cross, cruel and vindictive. He used to beat his boy for every little trifling wrong. He was a coward, and many times when angry at others, he would vent all his anger and venom on the boy. Oh! he used to beat him so terribly! He never spoke to this boy kindly or lovingly; never gave him one word of encouragement to good deeds. Home, to this boy, was hell on earth. Many and many a time after this boy had been beaten by his cruel parent, he has told us in confidence that he hated his father with all the hatred in his nature, and some day he would be revenged on him for his cruelty and brutality.

Time passed on, and I left for the West. I was absent a number of years before I returned

to the place of my nativity. Oh! what changes take place in a few years. One day I attended a town meeting where the poor were sold out to the lowest bidder—to the ones that would take them and care for them for the coming year for the least money.

"Who will keep old man Bentley for the coming year, and at what price," called out the clerk.

"My God," I said, "is old man Bentley a pauper? Where is the boy he used to beat so cruelly?"

Yonder he stands. That well-dressed young man over there is the son of the old pauper.

But little does he care for his parent; he seems to rejoice over his poverty.

Making our way to this young man, I spoke his name, and he recognized me at once. Said he: "I told you when we were boys that I would be even with the cruel old demon before he died. Now I have a good home, have married a woman with quite a fine property, and I could make his days at the end of his life pleasant for him if I chose to do so; but I have not yet forgotten the cross words, the cruel treatment, the bruises and whelps, the pain and agony I endured when I was a boy at his hands. No; I hate him as I would a monster of cruelty, and were I to do him a good turn, or an act of kindness, the lashes he has given me would rise up before my mind and curse me for the act."

Friend, at that time I had neither wife nor children, but I learned from that circumstance a lesson which may be stated in a few words. If we would have our children bless us, and treat us kindly in our declining years, we must be kind to them when they are young and tender. We must first by kindness secure their love, respect and veneration, for as we sow we shall also reap. My story is told. It is not a long one, but it is the history of a life.

There stands your poor boy, weak, trembling and suffering, both mentally and physically. This little child has faults, you say; so have you faults also, for no one is entirely perfect. Were it not for you, this little boy and his faults would never have existed. You gave him his existence and his individuality. You brought him into this world of sin and sorrow. How much in his nature has he inherited from you.

## III.

When I ceased speaking I cast my eyes on the poor boy, who had been taking note of everything we said. Oh, how his eyes did sparkle with joy, while those of the father were staring at me in doubt and perplexity.

At last he said: "Perhaps you are right and I am wrong. I will give the matter more careful attention in the future. I never looked upon the matter in that light before."

Then I took his hand and shook it kindly, while he returned the pressure. Reaching out to the boy I took his little trembling hand and laid it in the palm of the man that but a few moments before was so angry and vindictive. As I did this I said: "Father and son, parent and child, behold how pleasant and good it is to dwell in unity. Better a dinner of herbs where love is, than a stalled ox and hatred therewith." Then I went away and never saw father or son again.

## IV

Before me lies a business letter from the closing part of which I copy the following lines:

"Judge, I am the boy whose father you taught such a good, kind lesson. I am the boy that ate the melon, the boy that noted every word you said. 'Oh! how good they made me feel! What I might have been, had father continued to beat me, God only knows. My father never whipped a child after that day, but became one of the kindest and best of parents. His body now lies in the cold grave. He was helpless some two years before he died, and I cared for him as tenderly as I could. He never forgot what you said to him on that memorable day; often spoke of you as the person that had been the means of changing his whole life. I have followed you in mind and memory from that day to the present: I have never made myself known to you before, but seem impelled to do so now, after reading so many of your good moral articles. God bless you, my friend, and give you power to write many more of the same character."

Kind readers, little did I think when I saw that man on that day with his arm uplifted in anger to strike his poor boy, and I interposed and told him my story as I have related it, of the good it would accomplish, and when I think the matter over it seems to me like a dream more than a reality; but such is life, and every act of mine, and every act of yours, will bear fruit in the years to come—will add to our joy or sorrow, as we sow the seeds of love, mercy kindness and justice; or the seeds of hatred, revenge, cruelty and injustice.

It is to encourage the sowing of good seeds, hoping for a glorious harvest in the years to come, that we indite these TWILIGHT MUSINGS.

M. P. ROSECRANS.

## Chandler-Gillette.

Dr. Sinus W. Gillette, of Union City, Pa., and Miss Clara E. Chandler, formerly of Painsville, O., but for the past two years a resident of Cleveland, and a member of the Children's Progressive Lyceum, were united in marriage Sunday morning, Dec. 27, by Thomas Lees, at the latter's home, 105 Cross street. The wedding party consisted of the Doctor's two grown sons (twins), Mrs. Ida Lewis and daughter Lottie, and Mr. Kelly. Mr. and Mrs. Gillette expect to make Cleveland their future home and carry on the profession of healing the sick. May happiness attend the conjugal union and success follow the business partnership. THOS. LEES.

JESUS AND THE MEDIUMS, OR CHRIST and mediumship. By Moses Hull. A pamphlet well worth reading. Price 10 cents.

LIFE, A NOVEL, IT BEAMS WITH AD. Vanced thought, and is fascinating. Price 50 cents.

## SPIRIT PAINTINGS.

## They Are Executed in a Box.

Those who live on theory have very little use for practical facts when demonstrated to them. The following facts which we present to the many readers of your valuable paper, who take an interest in all the phenomena in its various phases and are always glad to hear of any new manifestations through which the cause of spirit return can be proven to the world, show that there is no death and that what the majority of the people call death is a birth—birth into a higher and nobler existence. Now to the following description of the seance given by one of the circle: Mr. Kroeger, a well-known and highly-respected citizen of Allegheny City, is a true and earnest worker in the cause of Spiritualism. He had been told through several mediums, to whom he applied within the past four years, to see if he could obtain a picture of a deceased friend, as it was not possible to obtain it through any known public medium, that he would meet in private life a medium through whom the picture could come. At this time the medium we are about to speak of (Mr. Whyte), and through whom the picture was to be produced, was not in this country; neither had he ever met or known Mr. Kroeger, nor any of the ladies or gentlemen comprising the circle. Mr. Kroeger had received instruction about six weeks ago to make a strong box, large enough to hold a sixteen by twenty-inch canvas; there was to be a small square opening in the lid, and that strongly glazed and fixed from back, strong hinges and hasp, and also to procure a Yale lock, it being desired that the seance should be under strictly test conditions.

Monday, the 14th of December, at eight o'clock P. M., the following persons gathered at the rooms of the medium in Allegheny, Pa. Messrs. Kroeger, Dobie, Kohn, Connor, Green, Sherds, Cowell; Mrs. Kroeger, White, McBane, Palmer, Woods, Miss Cowell and Mr. Whyte (the medium), making fourteen. The canvas and box were critically examined by each individual present, and all were satisfied that everything was beyond the possibility of fraud. The canvas was placed in the box with suitable brushes and paints. The box was then securely locked, and the keys sealed in an envelope and given to Mr. Dobie, with instructions that they should be placed in his fire-proof safe. The medium was then entranced, and the circle informed that in three sittings the picture would be completed. The other evenings chosen for sittings were Friday the 18th, and Monday, the 21st. The first evening the medium had placed slates on the table, hoping there would also be paintings produced on them; but in that we were disappointed. We were informed, after sitting some time, that there would be nothing on the slates, owing to all the forces being required to be concentrated on the canvas. At our second sitting, our circle being very harmonious, we were gratified at the result; two very beautiful landscapes painted on the slates in less than three minutes each—one being a daylight scene, the other a moonlight. We should state that the slates at commencement of the seance were passed to each individual in the circle to be magnetized by holding them between their hands. The first one was held by Mr. Dobie over his head, in a perpendicular position. In about two minutes lights were called for and nothing found on the slate. The light was then extinguished, and in less than three minutes lights were again called for, and the daylight scene was found on it, the slate never having left Mr. Dobie's hands. The second was obtained in like manner over the head of Mr. Connor. After a short time we were informed by the entranced medium that the canvas in the box was partly finished, and we then understood why the glass had been left in the lid, for through it we saw the eyes and part of the face of a most beautiful-looking lady of about eighteen; so life-like did it look that many insisted it was a materialized face in the box.

On Monday, our third and last sitting, we were again fortunate enough to obtain two landscapes on the slates, if anything, better than former ones. A rather curious incident occurred during this sitting. An old-fashioned cut hand mirror, lying on a table near the circle, was taken and placed above the head of Mr. Kohn, and in about two minutes a beautiful spray of lilacs was painted around it. The medium then stated the picture was completed, and desired Mr. Dobie to produce the keys, which were found to be in the same condition as when placed in his custody. With beating and anxious hearts we gathered around the box. It then being opened, we were gratified and astonished to behold the spiritual face depicted there. Mr. Kroeger immediately recognized the likeness of his spiritual friend.

The motive, given through the medium, for the production of the painting, was not that idle curiosity should be gratified, but as an evidence of the immortality of the soul, and that not alone by words but by works could our spirit friends demonstrate unto us these truths, and if the work now accomplished would lead to aspiration to a higher life their efforts would not be in vain. We should also mention that when the box was opened each brush was found broken in two and the paints all used up. One feature of Mr. Whyte's seances is, that he receives no remuneration, and the slates and other articles painted are given to the ladies and gentlemen comprising the circle as souvenirs of the occasion. W. G. DOBIE.

Pittsburg, Pa.

## Just Think of It.

Thanks, Bro. Francis, that you can and do give us the best spiritual paper ever published, and at a price that no Spiritualist can afford to do without it. Just think of it—only two cents a week for all the spiritual food it contains! Subscribers, let your neighbors see THE PROGRESSIVE THINKER, and I think they will be hungry enough to become subscribers. Cleveland, O. GEORGE INGHAM.

## American Sabbath Union.

IT WANTS THE FAIR CLOSED ON SUNDAY.

Dec. 16th, the American Sabbath Union held its annual congress in Des Moines, Iowa. The report of the proceedings of this congress should fire with indignation every loyal, liberty-loving American citizen. In every State except California, the work in favor of Sunday observance, it was said, was gaining ground. This shows that liberals on the coast have not been idle. Dr. Herrick Johnson, in his address, said that "the two transcendent questions in morals and politics are the closing the Columbian Exposition on Sunday and the doors of the saloons every day in the week. The Crystal Palace closed its gates on Sunday—it wasn't much of a show, but pretty good for New York; Philadelphia—God bless her—closed the gates of the Centennial, and that was a great success."

He forgot to state that these gates were closed to the common people, the laborers—the men that through their genius and industry had made that exhibition a possibility, and opened to the elite the *parcenus* who thus avoided contaminating contact with the plebeian element.

"The American department at the Paris Exposition was kept closed on the Sabbath," also said Rev. Herrick Johnson.

True, and thereby our boasted Republic became the laughing-stock of the world. "We are not Pagans, nor materialists, nor philosophers after Herbert Spencer," adds the reverend gentleman, "but we are a Christian nation."

Sublime misstatement, priestly prevarication. Is Herrick Johnson or George Washington the better authority. Said Washington in the treaty with Tripoli: "In no sense is the Government of the United States founded on the Christian religion."

"Ten million church people demand this Sunday closing," says Mr. Johnson. "There has not been a dissenting voice, except from a little band of Theosophists, a few free-thinkers and Ingersoll." And then in elegant, Christian phraseology, he adds: "It would be a national humiliation to put our American Sabbath in the back yard, and put in front the mongrel, unclean, bastard thing called the European Sunday."

If the number be so small in favor of Sunday opening, why should the American Sabbath Union be working persistently, mischievously and dishonestly—leaving no stone unturned to accomplish its infamous purpose?

Ten million Christians are in favor of Sunday closing. What of the fifty millions of American citizens possibly opposed to it? "Dead in line" with the rights of the laborer is the Rev. Herrick Johnson. "Opening the gates would force many employees to work seven days in a week."

This is not true. It would not force one single employee to work one moment longer, but would actually be the means of providing laborers with work, as an extra set or two of hands would be employed. This redoubtable warrior of the Sabbath Association is ungrateful in his denunciation of the saloons. These are well aware that if the Exposition is closed on Sunday their business will enjoy a boom. Hence their accord with the churches. The reverend gentleman's conscience is not in the least disturbed by the fact that he and his confreres are preparing to steal from the laboring man twenty-six days—nearly a month's time. For if the Exposition be closed on Sunday, then the working man or woman must take a week-day to visit it, thereby not only being compelled to pay car-fare and admittance fee, but also losing a day's labor. This "Christian movement" is certainly the most gigantic theft of modern times. If it were a matter of dollars and cents the amount stolen might be replaced, but robbing the people of the right to visit the Exposition is an opportunity for which no amount of later repentance can make amends. But the true animus of the movement is disclosed in the gentleman's closing remarks: "Some of the ablest divines in the world will preach in the public halls."

It is in the interest of this preaching, then, that Sunday closing is being worked: To give the shepherds an opportunity to shear the sheep; to gather in the golden fleece. And if the Exposition is to be closed on Sunday in the interest of the Christians, why not then in the interest of the Adventists and the Jews close it on Saturday. Shouldn't their priests be given fair play in their efforts to earn an honest penny.

And why not start a petition demanding that the churches be closed on Sunday. "It is against the conscience of Christians," says the Rev. Herrick Johnson, "that the Exposition be opened on Sunday."

It is against the intelligence of the nineteenth century—the progress gained by science and not by dogma—that long-since-disproved superstition should still be permitted to unblushingly impoverish the people.

MATTIE A. FREEMAN.

Cor. Sec. Am. Secular Union.

## A Few Words of Cheer.

I am greatly pleased with your ambition to make your excellent PROGRESSIVE THINKER as good as possible. Its liberality toward all variety and shades of thought to me is its best recommendation. May you, Mr. Editor, long live to shed abroad the light of reason and common sense. I wish you success, for you surely deserve it, and it is only just that you should be sustained in your effort to extend the knowledge of true Spiritualism. I wish you abundant success in the valuable work you are doing. As in the past, so in the future, I will do all in my power to help on the good work. M. A. CLAYTON.

Albany, N. Y.

Judge Strove, of Seattle, ten months ago lost his voice, and has been traveling over the country seeking relief. After spending \$5,000 and receiving no benefit he gave up in despair. One morning recently he woke up with his voice as good as ever.

## Expresses Her Opinion.

I must say my little say. The most sensible words I have ever read on the subject of "Organization," I have just perused in PROGRESSIVE THINKER, No. 109, from the guides of Cora L. V. Richmond. Its logic is so strong that it should forever hush the constant cry that is going forth. ALICE LINDSAY LYNCH.

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WHY SHE BECAME A SPIRITUALIST. Twelve lectures. By Abby A. Jackson. This book should be read by every Spiritualist. Price \$1.00; postage 10 cents.



## PHENOMENAL.

## Some of My Experiences in Spiritualism.

I began investigating the phenomena of Spiritualism in 1850, through the mediumship of Marinda Cahill, a young lady then living in Union county, Ohio, near York Center, and who was known as a very honest, truthful girl. Raps came in her presence when she would sit at a stand, and intelligent communications were given by means of the alphabet. She had a brother who had passed to spirit-life at the age of 13, a fine boy, inclined to innocent fun and amusement. He came to her, giving his name, and, to tease her, would say that she and a Mr. Miller would be married, giving the date some five months from the first time he communicated. She neither acknowledged nor denied the assertion, but time verified the truth of the brother's statement. Many other spirits came and communicated things that convinced all who came to the circle that the communications were spirit intelligences. I there saw the stand move a distance of twelve feet, and then stop at the side of the medium, without the aid of any visible force.

A daughter of mine became a writing medium, and through her we received intelligence from relatives who had just passed to spirit-life two hundred miles away, which intelligence was confirmed as soon as the mail could reach us. Through her writing we received a great deal of information which it was impossible for her to know only in that way.

At one time she was awakened by raps on her bedroom door, which, on questioning, purported to come from her cousin, whose home was one hundred and eighty miles distant. Her cousin informed her that it was 2 o'clock in the morning, and that she had just passed to spirit-life. Two days afterwards I received a letter from my brother-in-law, Nathan Shaw, stating that his daughter had passed into spirit-life at the very time that my daughter said she came to her.

I had an aunt who lived two hundred miles away. This aunt had formerly lost a son, who, when he was laid out for burial, had a strip of cloth tied around his feet to keep them together. His mother noticed that when they placed him in the coffin they left his feet tied together. A few days after the funeral I was visiting her, when she said: "I do wish they had untied Simon's feet; it will bother him so to walk in the day of the resurrection." I told her not to worry about that, as the power that could raise his body could untie his feet. This occurred before my daughter was born.

This aunt also announced her departure to spirit-life through my daughter, and spoke of things that took place years before the medium was born, and, among other things, she spoke of her son's death, saying, "I now know that I made no difference about his feet being tied." Her passing to spirit-life was also verified by a letter afterwards received. I have the likeness of a brother who passed to spirit-life several years before photography came into practice. It is a pencil drawing, executed by Dr. James Cooper, of Bellefontaine, Ohio. I was about five minutes arranging with him to have it taken. Previous to that I had never had any acquaintance with him, nor had any of my father's family. Three weeks after I called to get the likeness. The doctor did not recognize me until I told him I had called to get a likeness. "Oh! yes," he said, "I recollect you now;" he then handed me three likenesses, saying that they were all taken at the time that he sat for my brother's, and he did not know which one was for me. I recognized my brother's, but not the other two. I had a true likeness of my brother, even to the way he wore his hair. While I was looking at it the medium said he saw him standing by my side, and he described a scene which showed my brother and myself together in the woods, with a dog and gun, where we had treed a red fox. We had shot him through the nose, and broken one fore-leg, by which means we captured him; and he also showed that he had cut his foot with an ax, all of which was strictly true.

Oh! the feelings of wonderment and delight that ran through me, to feel that the evidence there had was positive proof that my brother was in my presence, convincing me that he continued to live, and had the power to communicate that fact.

As early as 1843, I saw Dr. Parker, of East Fairfield, Ohio, treating a patient with his hands, to remove pain. I thought I could do the same, and the first opportunity I had, I relieved a headache, then rheumatism, neuralgia, colic, etc. As people learned that I could relieve pain they came to me in the field, at my house, in my office, in the street, wherever they found me, and I gave them relief. Three cures I will especially relate. Moses Martin, of San Bernardino, California, for years had trouble with the wrist joint. There was a leakage of the mucus which poisoned his wrist to the extent that decay of the bone had set in, and there were discharges from four openings. He was a great sufferer, the pain being so severe that for several months he was compelled to take opiates in order to get any sleep or rest. Doctors who were called to examine it told him that amputation was the only thing that would save his life, as the decaying of the bone could not be stopped; but he would not consent to the operation. I took the case in hand, and in fifteen minutes after I commenced manipulations the pain ceased, and he never felt it afterwards. In due time I dismissed the case as cured. The doctors who had first been called to the case examined the wrist six months after I had dismissed it, and pronounced it a perfect cure. He was 77 years of age. It has been two and a half years since I cured it. Mr. Martin can be consulted as to the truth of the foregoing statements. Mr. H. H. Cole, of this place, 83 years old, had a carbuncle on his back near the spine. His doctor gave it up as incurable, and said he would die. I was asked to take the case and do what I could. The carbuncle is no more; his back is healed, and he is enjoying good health.

In July last I received a telegram to the effect that my brother, who resides in Logan county, Ohio, was thought to be dying, and he wanted me to come and take charge of his affairs, not expecting that he would be alive when I should reach the place. He had four or five heart failures the day they telegraphed to me, and the doctor afterwards told me that he did not think he could live from one hour to another. He had paralysis, and other troubles that medicine failed to relieve. I gave him magnetic treatments only. Before I left he was walking the streets of his town (Zanesville) to the delight and astonishment of the citizens.

While in Ohio I attended a birthday dinner given to a lady 90 years old, and there I heard a Lutheran minister say, in an after-dinner speech, that ere long she would pass down through the valley and shadow of death, so cold, but that a bright light, brighter than the sun, would precede and guide her to that river that we shall all have to cross, and there hands of loving friends would be extended to greet her, and receive her in their beautiful home. He said that there was one kind of Spiritualism that he believed in. "Last Sunday," he said, "as I finished my sermon, Mr. Rider of Boston, who was visiting his relatives, was seen bowing his head on his hands. His brother who had died four years ago was influencing him, and finally compelled him to go to the organ and play the triumphal march that he had played at the funeral four years ago. The congregation lingered, and heard such grand music as they never heard before."

Another Lutheran minister, of the same place, shortly after delivered a sermon on Spiritualism, in which he declared that there never was a time since this world, or any other world, was made, in which spirits were not around each individual, and they saw them as plain as they saw any of the members of the family trying to influence them to do right. He said it was well-known that there were a great many Spiritualists in that neighborhood, and as he believed in true Spiritualism, he thought it no more than right that he should preach to them as well as to others. The Spiritualists were very well satisfied with his discourse. There is a good opening at Bellefontaine, Logan county, Ohio, for a good lecturer, a good test medium, and a good magnetic healer. I was requested to stay, and I could have had all that I could have done at healing, but I did not want to encounter the winter in that climate. I enjoy life and health here as I never did before, and Southern California will be my future home.

One of the ministers I have spoken of desired to hear some of my experiences, and it was partly with the view to gratify that desire that the foregoing has been written. I hope sincerely that it may not prove altogether uninteresting or unprofitable; and if they will pardon the liberty I take, I would say to my Lutheran brethren, in the language of that Bible which they have made their text-book: "Do not despise the day of small things." The tiny raps or the moving of the table may seem to them a puerile and undignified method by which an immortal spirit may seek to communicate with its friends upon the mortal side of life; but they are the alphabet through which they spell out their messages of love and hope, and in this sense they correspond to the Morse alphabet by which such a vast and important part of this world's business and intelligence is spelled out. Did you ever stop to listen to the clicking and rattling of the instruments in a telegraph office? If so, did you ever think the noise there made insignificant? Certainly not, because you realized that all their noise and clatter were fraught with the symbols of great interests—now a call to rejoice, then to mourn; now to be greatly excited, then depressed, as their metal tongues rattled off the messages of life and death, of great events calling for public rejoicings, or of terrible calamities causing public sorrow.

Look upon physical manifestations, rappings, table tipplings, etc., in the same light as you now regard the instruments used for spelling the Morse alphabet, and they will no longer seem to be things to be despised.

San Bernardino, Cal. J. P. JAMES.

## Saratoga Springs, N. Y.

TO THE EDITOR:—Your valuable paper, with its enlarged folds, comes regularly filled with the fruits of this age, and my desire is that one year from now 50,000 regular subscribers will be on your subscription list. I will do all I can to help fill the bill.

Our Society held its annual meeting last week, and elected two trustees for three years according to law, William B. Ellsworth and James P. Allen being re-elected. Officers appointed for 1890: Dr. W. B. Mills, President; Mr. R. H. Kneeshaw, Vice-President; Mr. W. B. B. Westcott, treasurer, and Dr. George W. King, clerk. The Society has been successful the past year, holding meetings nearly every Sunday. Prof. W. F. Peck was our speaker for December, having fine audiences every service. We commenced the new year 1892 with good prospects. Our finances are in good condition; all debts paid and funds in the treasury for future work. Your paper has a good circulation with our people, and I have them every Sunday on the desk and call attention to them at each service.

W. B. MILLS.

Yes, send on the quarters if you don't have the dollar to spare; or get four to unite with you, and send a dollar bill. It will come safely. A quarter will come safely if partly imbedded in a card and secured there. It is an easy matter to send three dimes, if you choose to do so. The paper, greatly improved and enlarged, is now sent 13 weeks for 25 cents.

C. C. Campbell, who died a few days ago in Virginia, is said to be the owner of the original "Uncle Tom" whom Harriet Beecher Stowe immortalized.

## AN ELOQUENT LECTURE.

## Hon. A. B. French on "The Philosophy of Spiritualism."

Every pew in the Unitarian Church, Meadville, Pa., was filled, Sunday evening, December 13, by persons who gathered to hear the lecture by Hon. A. B. French, of Clyde, Ohio, on the subject, "The Philosophy of Spiritualism." Mr. French and the pastor of the church, Rev. T. J. Valentine, sat in the pulpit, and the first exercise was the singing of the hymn, "It Came Upon the Midnight Clear." Mr. French read a beautiful poem bearing on the subject from which he was to speak, and Rev. Valentine offered prayer. Another hymn was sung.

In prefacing his remarks, Mr. French said he came not as a clergyman in charge of a religious duty, but as a business man of the world interested in man's destiny. He felt, he said, that in a free pulpit there should be a free expression of thought, as this age certainly demands it. "I am a Spiritualist," said he, "and atheism and materialism possess no charms for me." If materialism be true, this world is a chance shot, sent out from a chance gun, aiming at nothing and hitting nothing. Materialism claims that all dies with the body. Some go so far as to say that man has within him certain powers that lie dormant, as they belong solely to his animal nature. Some say that within his stomach is a sack which comes down through the generations of his hereditary ancestors. The human hand is a wonderful thing, and what wonderful power hath it wrought, when rightly guided. Yet, if the hand is severed from the body, the soul finds other means of asserting itself. One of the most skillful painters was born without hands, and held the brush between his toes as he excelled even the copies of the old masters in his work. One of the most famous surveyors England has ever seen was entirely blind. Men and women deprived of the power of speech have possessed great minds, and the soul has manifested its power in various ways. The materialists say that the stronger and more perfect the body, the greater the development of mental power. This is not true in all cases. The sweetest poems and the most noble thoughts of men and women have been conceived while they were writhing on beds of pain, and suffering the most severe physical torture. Persons have, to all appearances, died, and yet there were evidences of life, and their funerals were deferred. In due time they returned to consciousness, and it was learned that the mind was in many strange lands and was a constant traveler, even though the body was as still as death. If materialism be true, why did not the mind lie dormant as the body? There is a spirit in man, and the Almighty giveth it understanding. The clairvoyant sees without eyes, and foretells coming events with great accuracy.

One-third of our lives are spent in sleep, tired nature's sweet restorer. In the land of sleep and dreams the walls of caste melt and vanish. The crown of the king and queen is thrown down, and the prince and the beggar meet on the same level. And yet, while the body rests, the mind is active, and we see sweet visions. If only materialistic, why does not the mind stay within the body and rest as it does?

Who can doubt the declarations of dying persons? When they come to that final hour, and the soul takes it leave of the body, they see the faces and forms of loved ones who have gone before. The lecturer cited several instances of dying children and adults who, as they were about to pass away, greeted friends who had long since passed to the spirit-land.

If the mind and body are so closely allied, as materialists would have us believe, why does not the mind grow old and wither with the body? At the age of 35 or 40, men and women reach the noontide of life. The tendrils begin to break away, and yet the mind remains unchanged. Even when the age of four-score has been lived, the mind has been known to be as bright and active as in youth. The brain has been known to be injured for years, and yet the mind remained unimpaired. Who can account for this, or refuse to accept the fact that the mind and soul cannot die?

The soul of man can never be satisfied on the earth. No matter what his surroundings, he still longs for better and brighter things. If he has a home which is a palace, he sees other homes which are as good or a little better. When we die, we have only begun to live and learn. The spirit-life is an actual necessity for the purpose of perfecting us. We all have friends on the other side, and why should we not communicate with them? We must get into the right condition to receive glad tidings from our loved ones, if we ever expect to receive them. When we call aught we shall be heard. The church should look calmly at this important subject, as it interests the destiny of man. The lecturer closed very eloquently, and his talk was interesting throughout. The hymn, "Sweet Bye and Bye," was sung, and the audience was dismissed with the benediction by Rev. Valentine.

## A Confidential Talk.

At Springfield, Ill., a priest announced his desire to give a confidential talk, on a certain day, to women. A Protestant woman, who had drifted to the service through curiosity, hearing his request, went again to learn what he would say to women. The gist of his eloquent appeal was to admonish all Catholic women to bear as many children as they could, thus to eventually be able to get the power in their own (Catholic) hands. This is a fact.

A WOMAN.

Louis Kossuth has lately suffered so from asthma and weak eyes that he has had to abandon his favorite studies in botany, of which he has collected over 4,000 specimens. The venerable "Liberator" will be 90 years old if he survives till September next.

## [Christian Science]

## AND REFLECTIONS THEREON.

Faith or believing is with us a matter of evidence; therefore, what we do not know, or of which we have no evidence, we cannot and do not believe. On the other hand, we do not condemn a thing simply because we do not know or understand it. This has been our position in regard to metaphysics, or what is now called Christian Science.

We allow no prejudice to stand in the way of our acceptance of any truth or good when the evidence comes with it, or when it is self-evident.

The volumes we first read on Christian Science were so extravagant, with so little proof or demonstrative evidence, that we could not accept it; and our first real experience was with a charlatan who claimed power which he did not possess, and could have been prosecuted for obtaining money under false pretences. Does any one wonder that under these circumstances we went slow on Christian Science? And we, like many others, suspected that they were trying to exercise the power of Spiritual healing under the respectable name of Christianity, to evade the obloquy as yet resting on the modern pentecostal dispensation. This we thought mean and contemptible.

Years previous to this time we had carefully examined all the cures attributed to Jesus, and found that in every instance, except one or two, he was in touch with his patients, showing that magnetism was the agent the same as in the usual method of Spiritual healing. From these considerations we felt reluctant to have the matter of healing sectarianized, so to speak, after the manner of inharmonious Christians. In this we are sure that we agree with Jesus, who rebuked his disciples for forbidding a man to cast out devils (or heal) because he did not follow them; yet we do not care how, or under what name, the sick are healed, so it is done and they are not robbed in return; for of all the villainies of modern times the advantage taken of the sick is the worst; and it is well if Christian Scientists can exculpate themselves from this charge, for some of them are making a good deal of money by it. Their exemplar, the Nazarene, never did so; and when he commissioned his disciples to preach and heal, he said: "Freely ye have received, freely give."

This is only introductory to what we have to say or may say afterwards.

At a seance the subject of Christian Science came up and a spirit-friend said to us, "There is more in it than you think, and you have done a great deal of healing yourself." Subsequently we read a few numbers of the *Christian Science Magazine*, and as they contained the productions of many minds, we felt safer, because there was a wider range of thought and experience, some of which were rather hard to digest, and others more rational and good. We like the theory of good thoughts and pure living, and believe in their good effect on ourselves and others. It brings to us pleasant memories of the past when we were younger and stronger and gave encouragement and soul comfort (healing) to many, besides removing physical ailments. But we considered it only the effect of sympathy and magnetism which went out from us in our daily intercourse with people, and which we think should be the case with every one; but we did not call it Christian Science, nor did we ever think of making it a source of reverence or money-making.

It is astonishing to us how anyone claiming any spiritual power or gift can stand before the public and speak of spirit communion as a delusion, while millions of as highly gifted persons regard it as the great and only sure demonstration of immortality. The greatest psychological gifts are not equal to the real spiritual knowledge that brings us *en rapport* with spiritual life as it is in the Spirit-world. Jesus said to his disciples: "Rejoice not that the devils are subject to you, but rather rejoice that your names are written in heaven."

We know some who live in health and harmony by Christian Science, and we rejoice with them; but they do not deny our spirit communion, but enjoy it themselves, and believe with us that all good is one and comes by our spirit.

There are many good people who look on Christian Science as only another Christian sect added to the almost countless number now extant, all of which have some truth and much error, and are only effective in the work of human progress according to the amount of truth they carry with them; but the intelligence at the helm of evolution will not allow the I-am-God element to arrogate to itself the exclusive rights to make "all things new." They know no more about God than we do, and that is very little; but we do know that there is great power in the human mind to control matter, and in the near future those scientists who can steer clear of religious fanaticism will give it its true name—*Mental Science*.

The wheels of a mill run different ways, but all tend to the same end. In the agitation of thought, truth will come to the surface and be found between the extremes of all matter and no spirit, of materialism; and all spirit and no matter, of Christian Science.

Chicago, Ill.

R. N.

## Colonel Ingersoll's Record.

TO THE EDITOR:—At a Christmas festival in this village, on the evening of December 25th, the reverend officiating, by way of introduction to the eulogy of the supposed personage, the event was commemorating, spoke of the opinion of Ingersoll, recently published, concerning Christmas, and by way of disparaging him as a man, he related a story told to him by a person who was present and knew it to be true: "During the late unpleasantness, Colonel Ingersoll's regiment (cavalry) was attacked and defeated, and the Colonel, after moving about two miles, hid in a hencoop. A Confederate boy, about fifteen years old, discovered the Colonel's hiding place and captured the valiant soldier with an old shotgun." By way of comparison he told of Moses' war record; that he (Moses) led his people through a war of forty years and never lost a battle, but

prudently omitted to speak of the way Moses disposed of his person.

Now, is there known to be the slightest circumstance in Ingersoll's life that, even looked at through the marvelous magnifying glass of priestly craft, would show any foundation for the story as told by our Methodist brother? The record of Ingersoll's military life is not at hand.

DAVID WILLIAMS.

Darien, Wis.

Colonel Ingersoll is one of the bravest of men, and anything said derogatory to his character in that respect by ministers of the gospel may be set down at once as maliciously false.

## MINNESOTA ORGANIZATION.

## Another Appeal to the Spiritualists of the Northwest by President Wilkins.

Again I am impressed to appeal to the Spiritualists of the Northwest to agitate the question of organization. Organization is the success of Protestantism, Catholicism, Masonry, politics, and in fact life itself. With this before us as a glaring reality, in organizing Spiritualism we have many stubborn things to contend with. First, to become a Spiritualist many have to fight their own prejudice, and when convinced of its truth, are withheld from identifying themselves with an organization, owing to the great prejudice of their relatives and friends, and the fear of general unpopularity. Second, there are people joining our ranks from the various orthodox churches, each one bringing a little of their ism along; a certain idea of the God, of the Christ, of prayer; trying to bend the new truths to suit their old ideas, their early education. Third, but not least, we have the one who has ever been what is termed an independent thinker, the agnostic. There are many others whom it is needless to name. All, through one phase and another, are being convinced of the possibility of spirit continuity and return, and each looking about for some code of morals on which to found some kind of a society or organization. When all come together and try to unite in one great body, one believes in the bible and one doesn't; one offers an invocation and another sneers at it; one believes in an astral body; one an independent spiritual body; one that all is material; one in reincarnation; one that this is a universe of thought, and one that love is the ruling power. Really, with this great variety of ideas, this conglomeration of driftwood, organization is only accomplished through hard work and great perseverance; but with all this we have a very trying and very bitter foe in the person of those who wish to form private societies and can see no further. We have this to contend with in Minnesota in advancing the cause of the Northwestern Spiritualist Association. We have them even peddling scandal and libel of the officers, in the hope of crippling us to build themselves up. This is, indeed, so unspiritual that all well-informed, earnest workers, will pay no heed, but pull together for the one purpose of making ours the banner organization of the United States. The scandal-monger will sink into hopeless insignificance beneath the great wheel of truth and spiritual unfoldment; the libel will inhabit the darkness of remorse in obscurity from the bright light of the star of progress, and no harm can come to us who work in harmony under the spiritual banner and the guidance of those higher intelligences. If we have these thorns and carbuncles to carry with us, let us but utilize them to prod and prick the lazy and pain the sleepy ones, and consider them not made in vain. They are our brothers and sisters, and must be lifted out of the mire, out of their crime, their deplorable condition, into usefulness and activity. If the leaders of every society will try to unite their forces in one great organization, to which theirs can be auxiliary, and pull together unselfishly, unenvyingly, how much more spiritual it would seem, and what a great army we would have. I have great faith in our power as an organization to spread the truth of Spiritualism throughout the Northwest in spite of all the vindictive, jealous libelers and scandal-mongers, and I ask every true Spiritualist to implore the aid of the good spirits in attracting the good to us and curing the evil among us, that our ranks may be strong for the work before us.

DR. T. WILKINS.

38 St. John's Place, Chicago, Ill.

## The Progressive Thinkers.

A number of persons who have been attending the public services at Lyceum Hall, Rochester, Ind., have organized under the name of Progressive Thinkers. The following directors were chosen: John C. Phillips, Marion Ernsperger, Frank H. Terry, Jacob Rosenberg and John R. Stallard. The board chose the following officers: President, John M. Davis; Vice President, Jacob Rosenberg; Conductor of Public Services, Major Bitters; Secretary, Robert H. Henkle; Treasurer, Frank H. Terry; Pastor, Charles W. Peters. The services to be held as follows: Psychic Research, Sunday morning, 9:30 to 10:30. Conference Meeting, Sunday afternoon, 2:30 to 4:00. Lecture, Sunday evening, at the usual hour.

The object of the society of Progressive Thinkers is to discuss and investigate Psychology, Theology, Geology, Astronomy, Archeology, etc. Any person of good, moral character can become a member by agreeing to pay ten cents, or more, per week (payable monthly), but no one is required to subscribe to any creed, doctrine or belief. The motto of the society is: "To Do Good is Our Religion."

The ladies of the society decorated our hall in a most beautiful manner, with flags, evergreens and cut flowers, for the social or New Year's Eve. The "Thinkers" join in wishing THE PROGRESSIVE THINKER many happy returns of the year.

ROBERT H. HENKLE.



