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THE DIFFERENCE, IF ANY.

Spiritualism vs. Diabolism.

A Lecture by
MRS. HELEN T. BRIGHAM.

To understand best what may follow, it is well to know exactly what we mean by these words at the outset. What do we mean by the word "diabolism?" I think it is generally understood to mean that which is related to the Devil or his imps. A personal Devil has been believed in by a large proportion of the world's people, and all who are not Christians, according to their acceptance of the word "Christian," are this Devil's imps or servants; in other words, you are told that you must serve the Devil or God; that there is no medium ground—you must either be on God's side or the Devil's. From the spiritualistic standpoint there is no personal Devil, any more than there is a personal God. Some will, perhaps, be shocked at that remark; will say: "There, I told you Spiritualists didn't believe in a God; they must be of the Devil, since they deny their father God." Oh, no, friends, we do not deny God; but we deny the personality of God in the sense in which personality is understood. This was spoken of this morning and I shall not enter into the subject at length.

We believe in God, but not in a God of limitation, of whom you can say, "he is there, or here." Our conception of God is of something that is impossible to compress into a being, but that is *Being*. Now, on the other hand, we do not believe in a personal Devil, because we do not believe in any positive thing in the universe except God or good; we believe that there is no absolute evil existence. I know it is a tremendous statement to make to many minds, that there is no such thing as absolute, positive evil. The only positive thing, the only absolute thing that we recognize in the universe is God, the all-good, the all-wise, the all-knowing, all-seeing, all-intelligent—the unthinkable, the unknowable when we come to mean thinking of, realizing or knowing what he is in his infinitude. The finite cannot grasp the infinite. You might as well try to crowd the Atlantic into a teacup; you cannot comprehend infinitude, but we certainly cannot, by any reasoning possibility, limit the all-wise, the all-life, the all-love, the All; that is enough; we cannot limit it to a being with parts who can be put in one place as theology has done for so many ages; that is impossible. Since then our conception of God is the All, we cannot believe there is anything outside of God. The theologians tell us God is everywhere, and do not realize how they contradict themselves when they tell us "the Devil goeth everywhere like a roaring lion, seeking whom he may devour;" that he is an enemy of God, and has a realm over which he rules; for this implies some place where God is not, for if God means positive good and the Devil means positive evil, the one cannot be where the other is. You cannot put two things in the same place at the same time; you cannot put good and evil, if you take them in the sense of being absolute quantities, in the same place at the same time.

We claim what Elia Wheeler Wilcox so beautifully expresses in her poem, that there is no absolute evil in the universe, and all seeming evil is simply undeveloped good. God, who is the Infinite Intelligence back of all law, of all expression of law which we see in the universe, is the all in all, and there is no room outside of it for anything if it fills everything. You cannot go where the God of Spiritualism is not. For the God of Spiritualism is the great vital energy that controls and moves in and through all things, from the rocks beneath our feet to the stars over our head, and with Emerson, we recognize the universe of matter as the body of God. Nor can we separate this universal spirit from its body; both are eternal.

Spiritualism does not recognize this Devil; therefore, in Spiritualism there is no recognition of what is ordinarily understood by the word "diabolism." We recognize undeveloped conditions, undeveloped spiritual, mental and physical states of being. We know that there are men and women on the planet who are not developed physically, who do not know anything at all about how to take care of their bodies; who do not understand the simplest hygienic laws; who do not realize how much on the cultivation of the body depends the expression of the soul through it.

Not recognizing a devil, we do not recognize devils. Therefore, we never have any devils communicating with us in the seance-room. We have undeveloped spirits, spiritual beings, who mentally or morally are undeveloped. They do not know, or knowing, have failed to do and are in a worse state than if they had not known; they are in a crude condition, but as capable of development as you or I. There is as much of God thrilling through them as through you or me. They are not willing, conscious recipients of life, and although it is pouring through them and seeking to operate upon them, they antagonize themselves, separate themselves, or seek to do so, and stand in opposition to the law that governs them. And whenever we antagonize the law, suffering follows; that is the one punishment of Spiritualism, for happiness results to the spiritual, intellectual and physical man through harmony with the laws that govern him. That evil or undeveloped spirits return and manifest through mediums is true; they not only return and manifest through spiritual

mediums, but they return and manifest in divers ways of which the majority of mankind are ignorant. Our own spiritual state it is which, operating under the law of spiritual attraction, or gravitation, draws to our side angels or devils, good or evil, developed or undeveloped spirits.

Mediums do not "bring back spirits;" this is a misunderstanding on the part even of some Spiritualists. They seem to think they must go to a medium to bring their father or mother to them; it is a mistake. Your father and mother, or whatever spirits you desire to communicate with, if they are with you at all, they do not wait for the medium to approach you; they are with you by natural law, by the law of spiritual attraction, and the law operates, whether we have a medium or not. The medium is the one who sees the things about you; but as Susan Coolidge expresses it about the stars: "They were there all day long, unseen, unguessed."

Now, then, communications come from undeveloped spirits, and this leads a great many investigators to think that there is more diabolism in Spiritualism than anything else. I must confess that diabolism—taken in the sense of undeveloped spiritual and mental conditions, plays too large a part in Spiritualism, but it is not the diabolism of theology. There is too much of influx from the spiritual world through avenues undeveloped, and we get exactly that which flows from the fountain we tap. If we tap the fountain of an undeveloped spirit we will get nonsense; go a little lower and tap the fountain of a less developed spirit and you will get lies; go a little lower still and you will get lustfulness, crime in its worst forms. I wonder how many in this audience have ever taken into consideration the fact that you are sending out of the body, by this law of capital punishment, criminals of the worst class, undeveloped spirits, not to return, for they do not go away, but to stay right where they are, minus their physical bodies, and repeat their crimes in the lives of others whose brains they can impress, and whom they can influence.

If you are an immoral man, you are a good medium for an immoral spirit, for we receive that which corresponds to what we are, and to the investigator of Spiritualism who so far has seen nothing but diabolism in it, we would say, enter into the chambers of your soul and find out what is the nature of the fountain that is streaming up in you. What is it in you that has only opened the door to the infernal regions? There is something wrong, friends, when we come so constantly in contact with them, and it is not only the investigator, who is not a Spiritualist, that does it, but with regret he said, many who are Spiritualists.

Spiritualism has, as yet, failed to spiritualize a large proportion of our people. Until Spiritualism sinks into your life and brings forth fruit you are unworthy the name of Spiritualist; you are sailing under false colors. You are no Spiritualist until your life is a daily upward and onward march; until every sun that goes down sees you a better man than you were yesterday; sees you a better woman than yesterday; until every rising sun finds you more determined to lead an honest life, one more in accordance with the teachings of Spiritualism.

Each day that you learn a new truth; each day that you acquire a new fact, you are opening your intellectual and spiritual doors for the reception of another fact, another truth to-morrow, and as you desire truth you draw to you truth-loving spirits, by the very laws that govern beings, and by no unnatural process. There is nothing unnatural; you cannot get outside of the laws; you may break them, you may stand in the way, like a stump in the middle of a stream, trying to stop the onward flow of truth, but you cannot do it; you simply turn it away from you.

But if you would "walk in the way," and become "one with the Father," learn to know the law, to love and obey it. Desire truth and purity from the Spirit-world; that which will uplift and benefit not only you—for that is in itself a selfish desire—but all men desire that truth shall be made known for the truth's own sake, and that mankind may be made free. As Jesus of Nazareth so beautifully expressed it: "And if I be lifted up, I will draw all men unto me." That is the true spirit of self-sacrificing love, that we desire to be uplifted, that we may draw men unto us. If we can get into that desire, we tap a high fountain of clear, crystal water in the spiritual spheres, that which will flow down upon our lives to bless and purify instead of polluting them.

Inundate Hudson Tuttle With Postal Cards.

A communication from Hudson Tuttle appears in another column, stating that if he has sufficient encouragement, he will issue "The Convent of the Sacred Heart" in book form, to sell for 25 cents in paper, and 50 cents in muslin covers. Those who are willing to take a copy are requested to drop him a postal card at once stating the fact, with their name and address. Now, if we are any judge of the progressive thinkers, they will inundate him with postal cards; in fact, let the postal cards, stating the number of copies of the contemplated work you will take, just flood Mr. Tuttle's town postoffice. You want "The Convent of the Sacred Heart," with which to do missionary work. It must go forth as a missionary of light. No money is required now, only send in your names and postoffice addresses to Mr. Tuttle at Berlin Heights, Ohio.

PORTRAITS ON PORCELAIN.

Interesting Slate-Writing Seance.

Realizing that the growth of our cause depends largely upon the facts we bring forward as proof of "spirit return," I desire to place before the readers of THE PROGRESSIVE THINKER a brief description of a seance held with one of the rising phenomenal mediums of the age, brother H. E. Chase, of No. 235 Broadway, Cleveland, O.

In justice to Bro. Chase, it is but fair to state that although a spirit photographer for several years, it is scarcely two years since he began as a medium for independent slate-writing, and during that time has given hundreds of messages from loved ones beyond! Simultaneously with the messages came pictures upon the slates, sometimes of near friends of the sitters, but often of their guides or controls. This passed on for about six months, when Bro. Chase at one of our sittings was impressed to try, as he said, an experiment. This consisted in putting a piece of porcelain, 5x7 inches, between two common small-sized school slates, the same as he had previously used. For the benefit of our readers, we will say that the seance was conducted under strict test conditions, the medium in every instance submitting the slates brought by the sitter, or those procured by the medium, to cleaning thoroughly by sponging and drying before placing them in position for the manifestations.

A small table, perfectly plain in every respect, stood at one side of Bro. Chase's studio, and the light of the evening lamp shone through a screen, shedding a soft, mellow light over the room. When all was ready, the medium placed the two slates containing the porcelain on top of a box of pastel colors. Several other clean slates also lay upon the table. The medium sat at one end of the table, and the writer at his left, at the side. Soon after being seated, White Cloud, the faithful Indian guide, said: "Everything good; me come strong." Then came the medium's spirit, Minnie, saying, "Me am here," written on a slate held by the medium under the table. He then held another slate under the table, requesting me to put my hand on the other end of the slate, which I did, and in two or three minutes he brought out the slate, which contained a message from my spirit guide, covering completely one side. After sitting about three-quarters of an hour, we opened the slates having the porcelain, and imagine our astonishment at finding a beautiful portrait of a well-known gentleman, some one who had formerly lived in the immediate vicinity of the medium's house. This was the opening of a new era of Bro. Chase's mediumship, as he continued to receive for his score of anxious sitters most beautiful portraits of friends, guides, etc.

Having waited several weeks, I resolved that I would have another sitting, this time under the same conditions. I did not succeed in obtaining a picture, but received a lovely message from a sister who had recently passed on, and also another message from my spirit guide. This seance was very satisfactory to me, but the spirits were not gratified in their endeavors, and ere long I went for another sitting; this time about one year ago.

Having brought with me as good conditions as possible, after having made all preparations, we placed the slates in position, and after sitting about forty or forty-five minutes, upon opening the slates containing the porcelain we found a faithfully-executed picture of President Garfield, representing him as he passed out; and while the features were not as his portraits and pictures represent him while yet in earth-life, yet the spirit artist had in the main points delineated his features as they would appear after so long and painful a season of suffering. In addition to this portrait, which represents about one-sixth life-size, I obtained another message from my spirit guide, one from my sister, and another from my mother. When I arose from this seance I felt that the angels had been good to me. But this was not the end; for Bro. Chase's faithful spirit guide, Minnie, said to him: "Tell Mr. Edmonds that Bro. Garfield says that when the proper conditions are found he will give you an oil painting of himself, as he looks in spirit-life to-day." Feeling very grateful for what I had received, I thanked Minnie and my noble guide for their kindness, and departed, realizing the grand Bible truth: "We are encompassed about by a cloud of witnesses."

Bro. Chase continued to develop in his grand field of mediumship, until late in summer or early in autumn he was blessed with that phase of obtaining oil paintings under the same conditions as his other pictures were produced. So, being told by my ever-faithful guide that the time had arrived for the fulfillment of his promise, I made an engagement for a seance. The evening was as favorable as one could wish, and upon arriving at the seance-room I found Bro. Chase in good condition. As is customary with him, obtaining better results from this method, only the sitter and medium are permitted to occupy the seance-room at the same time. Upon entering this room, I found that the medium had adopted the smallest size plain school slate, and he also had his piece of "porcelain," just fitted to the size of the inside of the slate. He had two of these which he had cleaned perfectly free from anything that could be seen that would in any form conflict with the writing. He now had a small, neat box, I should say 12x8x10 inches, with a cover. In the bottom of this box were a

number of tubes of "artist's colors," such as are used in portraits, landscapes, etc. Into this box the medium placed the two slates containing the porcelain, closed down the cover, and put the box at my left, as I sat at the opposite end of the table from the medium. He now adjusted the lamp, so that it was somewhat subdued, but light enough to see very plainly over the room. After waiting a few minutes, conversing without interruption upon spiritual topics, he heard his faithful Minnie say that they would do the best they could. He then took the box, heretofore described, and placed it over on my end of the table. After the interim of a few minutes I could distinctly hear the spirits working in the box, which was only a very few inches from my person, at the end of the table. Sitting thus, for the space of between forty-five or fifty minutes, Bro. Chase remarked that "we would receive nothing more at that sitting," and "did not know whether we had received anything or not." Upon procuring the light from behind the screen, and opening the box and taking out the slates, I saw paint upon the edge of one; then, upon opening them, I found a beautiful message from my youngest sister Mary, and upon the back of the porcelain, two messages written with a lead pencil, though no pencil of any kind was placed in the box. One of these was the following: "This is the best we can do to-night. Read." This is the name of Bro. Chase's spirit artist. Directly below was the following message from my oldest sister, having "passed on" the 26th of last March:

"DEAR BROTHER: Is it not grand to have so noble a guide? Do not doubt he is with you to stay, and you shall make something yet that will astonish the world. I was disappointed that you did not come the other evening."

"Ever your dear sister,
SOPHIA." On account of one part of this message I hesitate somewhat to give it, but the above is a verbatim copy, as found upon the back of the porcelain. Proceeding to turn over the porcelain, which lay close to the bottom slate, we found a fine oil painting of Bro. Garfield, and a message facing his portrait, from him, in which the signature is a *fac simile* of the one he wrote in earth-life. This is a characteristic of all his messages. The beautiful portrait is about one-fifth life-size, with calm, though determined expression, and very natural; in fact, so natural that my lady friend recognized it at once, as she had a passing acquaintance with him while in the form. He has materialized for me at three different seances, and in which he talked to me for a number of minutes, giving me directions as to what course I had best pursue in my development, etc.

Returning to the seance-room after my sitting, the medium sat for my friend, and she obtained a very pointed message from her spirit mother, and which proved to be very satisfactory to her. Now, to recapitulate, I had received four messages, beside the large fine oil portrait, including the message for my friend—five communications from the Spirit-world in less than two hours. If this is not good mediumship, I would like to know where we are to go to find it.

A few weeks subsequent to this last seance, by request, Bro. Chase gave a public seance at the hall of the Progressive Spiritual Free Thought Society, W. S. Cleveland. This was an experiment, and, considering the conditions, proved a success. The medium called for two ladies, who sat with him at a small table, and requested me to hold the slates (two plain, small-sized ones) up in plain sight of the audience. That the magnetism of the slates should be as pure as possible, they were not submitted to the audience, but a committee was appointed to examine them, who reported the same perfectly clean, and that they contained no writing. After lowering the gas jets enough to produce a soft light, Bro. Chase sat quietly at the table, and by special request of a spirit voice, heard by him, I took the slates and held them up in plain sight, and as high as I could reach. This was not an easy task; but I held out as long as I possibly could, when I was obliged to change hands. This broke the magnetic current, and the seance closed. Then, upon close examination, we found the following message written, though faintly, yet in a free, bold, open hand: "I am ever with thee in spirit. E. V. W." At the bottom of the slate was also the outline of a human face.

Considering the conditions under which the test was made, it was a pronounced success; only pointing to the development of a higher and grander plane of mediumship.

I have described somewhat minutely the above seances, that the readers of the best progressive paper of the age can see what the mediums of Cleveland are doing for the spiritual cause. The world needs honest mediums, who will stand defiantly as the vanguards of truth, and the staunch advocates of the purest spiritual philosophy. The time has come for the true-hearted, noble-souled sensitives to come forth to the world, and from a mediumistic standpoint I feel this truth: "Fraud can only live where it is sought." Honesty of purpose, intensity of action, and the courage to defend the truth, are the only principles upon which the future mediumship can be based. All others must fall. Then, and not till then, can we claim a step in advance! And Spiritualism claims its proper sphere in the catalogue of nature's eternal labor!

PROF. S. W. EDMONDS.



THE PSYCHOGRAPH.

Misleading Communications.

The Truth Came at Last.

I must premise that I am young as an investigator of spiritual phenomena, and have not become widely read in its literature. My wife visited her sister in San Jose, California, recently, and her sister's husband being an excellent medium, talking with the psychograph, she received characteristic communications from her mother and daughter Clara, and our son, Alfred, both of whom died in San Francisco, in our years of afflictions in 1877-8. Among other things she was told that if she would procure a dial, Alfred would control her on her return to our home in Arizona. She did so, and while it would not move for her in San Jose, as soon as she returned home and tried it, it moved at once, and immediately gave most convincing communications from Alfred, her mother, and neighbors of ours here who had recently died. I shall have to indulge in details in order to approach understandingly the point I wish to make, and that is how we were almost overwhelmed with lying communications, and the difficulties which spirits encounter in transmitting messages.

At a seance when the whole family were present, my wife sitting at the instrument, the index spelled: "Grandpa." "Why, that is grandpa Smith," said my wife; "they always called him grandpa."

Then came: "Can you speak to me?" "Why, yes," replied my wife, "we can speak to you, grandpa. Is it well with you? Where are you, and are you happy?"

Then came the beautiful answer: "I am well, and can rest. Do not think I am dead. I am quite happy."

We felt sure that the answer came from the spirit of the good old man.

In these communications the letters often are pointed out seemingly with great difficulty, and again with amazing rapidity. I have read somewhere that the laws governing spirit communications are but little known, obscure and mysterious to us, and spirit-telegraphy, as it were, is subject to interruptions and confusions, as in electric telegraphy; sometimes working well, and at other times not; yet limited as our investigations have been, we have received a great variety of short communications that can be apparently accounted for by accepting the theory that they are just what they purport to be: Open communications with the Spirit-world. Investigation may have its dangers. No doubt exploration in science, or in darkest Africa, or the ocean or in the sky, has its dangers, and the experimenter often comes to harm; but who holds back on that account? What would become of human progress if this cowardice always ruled? So in spiritual investigation. There may be seeming contradictions, and apparently a real danger, but on the whole I think it is the intent of omnipotent wisdom that the time should come when mankind shall know more of spiritual things and escape from the darkness of the dismal ages of the past.

In our communications we have received evidence of great truths: (1) Of future existence; (2) of the undying love of our parents and children gone before; (3) of their desire to be near and to do us good; (4) of the ability to communicate with us, but under difficulties and disadvantages. It is in explanation of these disadvantages that I am moved to write. Receiving these joyful messages from our loved ones, and firmly believing they talked with us, we suddenly were overwhelmed with a series of falsehoods and lies, so much so that we felt like casting the whole aside. Then I thought that if my spirit children wanted to and could communicate to me, all the powers of hell, if such there be, could not induce me to shut the door of communication in their faces. I did not believe that a desire so praiseworthy, born of our best impulses, could be wrong, or with pure motive and discretion be productive of harm. We received a communication that Henry, my brother's son, was dead, and a series of messages from him, all of which were false. How difficult it was for us to extricate ourselves from this meshwork of lies, or for the spirits to do so, no one can understand unless they were personally cognizant. On the 15th of December there was slowly spelled out, as with great difficulty, "Alfred," and then, "Oh, ma, we know what makes you think I let one trouble you, so good-night."

This was all, and not until five days

thereafter did we obtain anything illustrating what I have to tell. Then, after other messages, the name "Alfred" came, and we asked: "Do you know if your cousin Henry has been here?"

"I speak to him, or rather, Clara does," was the answer.

"But has he been here?"

"No."

"Then do you know who has been here personating him?"

"You do."

"Then what is his name?"

In reply there came a number of letters, but we could not make out any name or word. My wife said it seemed as though the child, Alfred, wanted to give the name, but the spirits would not let him. He spelled: "It is some one you know."

I said: "We will not force him to tell." Then came: "Pa, ma, good-night."

The next day our little Sarah asked, when he gave his name, if he went to school with her. The answer: "No." Then came: "No one cares where I go." We said: "Indeed, we do care very much where you are."

He replied: "You have one wild friend, so you must not place any confidence in him."

"What is his name?" we asked.

"Henry Dixon."

"Is it him who has personated your cousin?"

"Yes."

"Where is Clara?"

"With grandma."

"Are you alone, then?"

"Yes."

"We want you to be with us and keep away those who give us false messages," said his mother.

"Oh, ma, I will be here."

Then came: "Let Sarah go to bed."

She was lying asleep, in a rather drafty position, near us, and it was late at night. I placed my hand on the tablet, and my wife placed her fingers lightly on my hand, and then came: "Ma, go to bed. Good-night." I write these little things to show the regard and thoughtfulness of our spirit child for his sister and mother.

Now, who was Henry Dixon? He was an old Mormon friend, who died several years ago, and we had not thought of him, I knew not in how long a time. By communications we received, we learned that he belonged to a band of spirits who believe that no spiritual communications should be allowed, except they come through the holy priesthood, and are bitterly opposed to Spiritualism in its domestic form.

They visit circles, and attempt to disgust those interested by their false communications or frauds.

Henry Dixon was a religious fanatic while on earth, and probably the same as a spirit. As such, he was willing to do us harm, that we might reject the, to him, hateful belief, and perhaps come to the knowledge of the light, as revealed by the priests. Mormonism and Catholicism teach that nothing is lawful unless it comes through the muddy channels of their own priests, and thus block the way between humanity and God, between earth and heaven—the living and the dead.

Thus was the great stumbling-block removed from our path, and having learned the source of our annoyance, we are no more troubled thereby. We are daily blessed by a continued outpouring of communications from our dear children and friends.

A. H. MOON.

Teed Says He Will Be Killed.

A special from San Francisco, Cal., says that Messiah Teed left there on the day previous, for Chicago, going by way of Los Angeles, where he will pick up some of his followers. There was an amusing scene at the Oakland depot, whither all Dr. Teed's local adherents accompanied him. The women wailed loudly and the men were downcast. Just before his train pulled out Teed embraced and kissed his flock, male and female, and the weeping of the women was redoubled. Teed will not return, and in three weeks the bulk of his followers will have departed. Already Teed has received \$1,000 from the Economites, and has been promised as much more as he may need. The doctor gave out that he intended to found a new home in a Chicago suburb. The money to be raised in transporting the disciples comes from Mrs. Knight, a recent convert, who is a cousin of C. F. Crocker, Vice-President of the Southern Pacific railroad, and sister of the Bender brothers, Virginia City bankers. Teed predicts that during the World's Fair he will be killed by angry husbands whose wives have joined the Koresban Unity; that he will then be "theocrasized" and appear in astral form to his flock. We should not be surprised to hear that his prediction is realized, as to his being killed by the angry husbands whose homes he has ruined.

A. S. B.

From Cincinnati.

Our efficient agent at Cincinnati, Mrs. Kate Gill, writes us that the coming anniversary of Spiritualism will be celebrated at Castle Douglass Hall, on Sunday, March 27th. They expect many strangers from abroad, and three lectures will be given during the day. Extensive preparations are being made. The Spirit friends are directing the programme. The hall is to be decorated with evergreens and natural flowers. Each member is to contribute some floral design, and the music will be of the best. All effort is for such harmony as to draw to them the hosts of the Invisible. Every one, from the highest officer to the weakest member, has joined heart and hand to do their best to make it a success.

SPIRIT LIFE.

A Conference with Spiritual Beings.

Written Through the Hand of an Eminent Ex-Judge.

[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 they relate to morals and conduct of life they should be esteemed for their own merits alone, and not by the eulogy 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.]

The Diffusion of Spiritualism.

The onward march of truth is one of the best signs of the times. There is nothing so encouraging to the Spirit-world as the very general prevalence of spiritual ideas. Even among those who would disclaim any sympathy with what is called Spiritualism, the fact that the spirit can and does return to earth is received, and many are Spiritualists in reality who ignore the name. There is a widespread feeling that the soul is immortal, and that it not only survives the body, but can return with messages of truth and love to those who are left behind. This amazing fact is witnessed so often, and in so many forms, that doubts are vanishing, and the clear light of heaven is breaking into the dark places of the understanding, producing conviction where there is no profession of our cause. We can count upon an increase of this feeling, and the grand song of the redeemed shall ere long be heard from all lips, and shall be taken up and prolonged by all tongues. There is a general feeling of interest in spiritual phenomena, and serious inquiry is the order of the day. Men of eminence and learning are forming societies to investigate it, and at last the psychic condition of the soul, as distinguished from the intellect, is allowed to come within the circle of those sciences that deserve examination; and while the savants do not understand the psychic laws of the spirit, and will consequently make many blunders, yet it is a hopeful sign that men of science are at last giving some attention to the greatest of all sciences. Prejudice will obscure the judgment of many investigators, and warp the opinions of others, while adverse criticism will confuse the inquirers. But still good will result from the action of so many minds upon the same subject, and the truth will shine out amid the clouds until the horizon shall glow with its lustre; and men will wonder that they ever doubted their title to the mansions on high. When the day shall come, as come it will, that the voices of the departed ones shall be heard and their forms shall stand before us, the one will sound in our ears like the tones of a divine melody, and the other will appear like the image of those we loved so dearly; then will men acknowledge that heaven is indeed a reality, and the spirit an embodiment of an eternal life, that shall live on in the realms of a blessed future, full of the glory of God and the joys of everlasting happiness. Let not the slow progress of truth discourage the believing soul, nor the clouds of ignorance and prejudice disturb its serenity. The future is as sure as the present or the past, and the illimitable life beyond is as certain as the fleeting existence of earth. God reigns; the universe is His; He reserves it for the everlasting happiness of his children. The fate of the man who does the best he can while here below is to be the heir to this great inheritance, and no flaw in his title will prevail in the court of the Almighty One. His creed may be short and easy, but if his life is just and good the golden gate will swing wide open at his approach, and the sound of heavenly melody will welcome him home among the sons of God forever. Amen.

ILLUSTRATION BY WHAT PURPORTS TO BE THE SPIRIT OF THE LATE JAMES RUSSELL LOWELL.

The period of my death is so recent, that I cannot speak of a lengthened experience in the new life. What I have seen and what I have felt are objects of first impression, and may seem very crude to those who have been here longer, and seen more; but it may not be amiss to state the circumstances that have made the strongest impression upon my mind. In the first place I was not aware of the great change that death made in the conditions of life. There is nothing that a man can understand so ill as how to live at all after the great epoch of death. That is the mystery of mysteries. No change can be compared to this. The body ceases to act. All its functions are stopped, and it becomes a lump of nerveless matter. It is dead and buried and becomes indistinguishable from the dust that surrounds it. It is seen no more; it is heard no more; nor does it move in its accustomed walks and places. There is no more of friendships; no more of social intercourse; no more of active pursuits. It ceases to hold its place in the ranks of humanity, and is never seen as a man or a friend. For it there is no home, no family, no loved ones. The sun rises as before, the night puts on its sable garments, and eve and morn come and go, but the dead feel not, enjoy not, hear not. The rushing crowd fills the streets, the hum of business fills the mart, and men laugh and talk and buy and sell and make and destroy just the same, but the tomb is silent and the grave unmoved. There is a solemn grandeur in the passing wind, the tall grass waves in the breeze and the forest echoes to the song of birds, and the rustling sound of its ever-changing foliage. All nature goes on in her work. The seed springs into flower, the true

and the golden harvest. The planter gathers the corn, the wheat and the fruit. In yonder field the reaper stands with suspended scythe to gather the rising blade and to secure the growing herbage ere the frost shall kill it; and the husbandman fills his granaries with the rich productions of the soil. Can it be possible that where there is so much life and so much activity that I am dead—gone out of this life so full of attractions, so well calculated for the abode and happiness of man? Yes, I have passed from these mortal scenes which had so many charms for me, and which I enjoyed so keenly for the three-score years and ten of my earthly pilgrimage. The grand drama is closed, the lights are extinguished and the scene so totally glittering and flashing in splendor is left to darkness and silence; but is this all? Is this the end? Is the glory of the sun and the brightness of life to go out into utter oblivion and forgetfulness? No, for I return to my friends, and to those who favored me with their admiration and respect, to proclaim the great truth of immortality. I still live, though all there was of my physical personality lies buried in the dust. The body has perished but the soul survives and is now as much a living entity as it ever was when on the earth. There is no death to the soul, and this is the first great lesson taught by my translation to the Spirit-world, and is the most glorious truth that I have realized, or that I can communicate to mortals. When upon the earth, I believed in a general way as do most intelligent men, but now I know, and I seize upon the first opportunity to return to earth and state, for the benefit of those who still linger upon the shores of time, the divine reality of the future life.

There is a great truth also in the fact that I not only live but that I am alive to all the sympathies of human life. The work of the spirit is more noble than that of the mortal. When on the material plane I wrote in prose and poetry, and took a deep interest in the affairs of men, and did what I could to enlighten and improve the age and country. My death seems to have been regretted on both continents, but I am still in full rapport with all that relates to human welfare, and nothing affords me more pleasure than to return and resume my work by pen and thought. There are many suggestions that arise from what I have already experienced in my new home, principally upon the subject of my life here. It is so strange and full of interest! There are no causes for discontent or sorrow. The mind is constantly occupied with its own operations, or with what seems to be its own operations, so that it is in a state of ecstasy even when most at rest. The mental powers are developed into an acuteness of observation that raises them far above their earthly condition, and the feelings are so refined by spiritual influences that they receive the most beautiful impressions, and convey to the soul a sublime idea of the sympathies and the affections of angelic natures. When the soul is attuned to reflection and meditation, the objects upon which it rests are all of such quality as to inspire the highest degree of spiritual exaltation, and by this means the whole nature is elevated and prepared for higher conditions; but the most resplendent of all the glories of the Spirit-world is the high and holy reverence everywhere manifested for the Author of so many blessed forms of life and happiness. Huge temples are raised for his worship, and mighty works are constantly dedicated to His name. In these large and beautiful places the learning and knowledge of the Spirit-world is displayed. Here the great orators speak; the poets read their works and the men of science reveal the secrets of the universe in discourses that all can understand. Here, also, the artists explain the rules of their arts, the philosopher speaks of his systems of thought and the science of mind.

Every kind of knowledge is taught, from the highest truths of philosophy to the humblest pursuits, to the comprehension of every one who listens. By this means information on almost every subject becomes general. The society feels the effect of useful knowledge through all its veins. But in addition to this kind of instruction the Temples are often filled with those who seek for spiritual information, and the teachers in this department are of a very high and inspirational character. I was present at an assemblage of this description. A great multitude were present, many thousands joined in the songs of praise, and the melody was led by the grandest singers and performers on musical instruments. It rolled over the immense audience in tones of the sweetest cadence, and every soul was full of divine rapture. As the sounds died slowly away in the distance, as if returning to the home of infinite harmony, there rose upon a dais in the central part of the vast apartment a man and a woman. The first was clothed in white material and a beautiful star shone with a divine radiance from his left breast. The woman was about the medium height, and the sweet and placid beauty of her eyes beamed with purity and joy. Her manner was simple, easy and full of grace, and her flowing robes of purple and white were emblematic of her truthfulness and innocence. She immediately resumed her seat, while her companion began to address the multitude. His subject was the power of love in redeeming mankind from the effects of their vices and mistakes, and he declared that love was the most powerful influence that God had bestowed for the regeneration and safety of the world; and there was every reason to hope that the love of the immortals might yet prove the salvation of the earth.

At the close of his address the woman arose, and in sweet and gentle tones that extended to every heart and touched every soul, spoke of the goodness of the Creator and of His love for His children. When the exercises closed there was a great deal of social intercourse, for they all seemed to be friends and to know each other, and when they left the Temple it was with many kind wishes and affectionate adieus.

THOUGHTS ON EDUCATION.

The Significance of a Proper Intellectual Training.

Webster defines education as drawing forth and cultivating the human faculties. These faculties may be classified under the two general heads physical and mental. Physical faculties are the powers of the material body. Mental faculties comprise the intellectual, moral and spiritual. Intellect is the faculty by which we know, understand and comprehend. Moral, means pure, just and truthful. Spiritual relates to the inner soul life.

Webster spoke wisely when he called education drawing forth these faculties, because man has in his organism the germ of all that he will ever be or know, from the lowest stage of human existence to the most exalted condition the soul can ever reach. The importance of education consists in the fact that it reduces these faculties to practical use. It is axiomatic that man is as he is born. If he comes into life with all his faculties equally developed and gets them well drawn forth and cultivated, he will be a perfect, well-balanced man; but if any faculty is deficient, it is likely to remain so, because while education brings out and improves, it never makes faculties. Great men are so born, then educated; but the glory of education is that it makes the most of all faculties, great or small, submitted to its influence.

The home is the nursery of education. The mother gives the child its first lesson in physical culture, and is proud of its success in its effort to stand and walk alone; and let it never be forgotten that a certain amount of physical strength is necessary to bear the strain of mental culture; therefore, let the child romp and play, for that is the normal condition of childhood, till it becomes physically strong. During that time its mental faculties should be drawn forth and trained more by example and guidance than by enforced lessons; but when its education is transferred to the public school, where all the children who are to compose our future body politic are to be educated, its education should be restricted to that on which citizens generally agree. This necessarily excludes spiritual or religious things; not because they are bad, for they are the highest and most sacred; but because they are not yet sufficiently understood; and scarcely two think or believe alike, and to make them a part of common school education would be to perpetuate strife and confusion.

Mathematics and all intellectual pursuits are different. There is no dispute about the fact that three and two make five; and when religious things are as well agreed upon, they may be admissible. The moral code, although far from perfectly understood at present, is sufficiently settled to entitle it to a place in the public school. There is no controversy over the position that all men should be just and true to their fellowmen; therefore, it is safe and even obligatory to teach ethics in the public school.

The intellect may be cultivated until it knows, understands and comprehends all the knowable in art, science and literature; and yet without moral restraint it only qualifies one for being a greater, more cunning and dangerous fraud, taking advantage of the technicalities of law and every chance in business transactions. The intellect is not necessarily moral, hence the absolute necessity of combining moral with intellectual culture.

An inspired writer says: "He that is spiritual judgeth all things, yet he himself is judged of no man." That is, he that is spiritually unfolded can discern spiritual things, and knows the mistakes of ignorance and superstition in regard to them. Religion is the finer and more spiritual aspirations of the soul, and may be called the next degree to morality. The same writer explains this more fully in his statement of the spiritual graces: "Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." Against such, he says: "There is no law." They cannot be condemned.

The great ecclesiastical hierarchies, established on the crude ideas of a dark and superstitious age, want to thrust their formulas on our public schools, to bind our youth to religion without spirituality; but "he that is spiritual" knows that the true spiritual religion is not a branch of learning to be taught in a common school; but will in the process of spiritual evolution take its place next to morality. Hudson Tuttle says: "The moral code and the religious are one." They blend as degrees of the same thing, and if the state is wise enough to restrict the public school to its legitimate work, that is, to train its citizens intellectually, physically and morally (a schedule which covers all their civil and political life), the spiritual and religious element will in its proper time and place come quietly and unostentatiously to the community, as it does to individuals when grown to the condition of receptivity.

"The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh or whither it goeth; so is every one that is born of the spirit." The crowning excellence of education is spiritual culture, because it draws forth and brings into practice the highest attributes of the soul, of which love is the leading one and sum of them all; the fulfilling of the law and the bond of perfectness, and when fully developed and unfolded, it will bind the human family in one universal and eternal brotherhood of harmony and peace.

True, it seems a long way to look forward to this grand consummation; because progress is so slow. Christianity has had the field for nearly nineteen centuries, and has utterly failed to make life and property safe; its badge is no security against the most heinous crimes; the assassin and the thief are abroad everywhere and man is not just with his fellowman; yet considering the fact that the

germ of all good, even the kingdom of heaven itself, is within man, waiting to be drawn forth by proper education, I can see no reason why the heaven of spirituality may not permeate all humanity as it does one person, and make our world, the home of a virtuous and happy human family.

R. NEELY.

SUPERSTITION.

It Goes Hand in Hand with Ignorance.

NOTHING BUT SPIRITUALISM CAN REDEEM THE WORLD.

According to the statement of an ex-diplomat, in the New York Tribune the worst kind of superstition still exists in the Old World.

At the ancient church of St. Michael, at Schwatz in the Tyrol, the sacred edifice is invariably kept securely closed on the evening before every great festival, and the people of the district are convinced that on these occasions, when no one is present, an immense load comes crawling before the altar, where it kneels and prays, weeping bitterly. No one ever hurts a toad in the Tyrol, for the population are imbued with the belief that toads are, for the most part, good Christians who have made vows to go on pilgrimages, and who have died without fulfilling their vows. So the poor creatures go hopping about astray, bewildered and perplexed, striving to find their way to shrines which have perchance long since ceased to exist. There are some who may be tempted to laugh at this queer idea, but to the mind of this ex-diplomat, it is one of much pathos, and productive of good, since it prevents cruelty to the poor, despised toad. It is almost parallel with a belief current among the European peasantry to the effect that the robins are indebted for their red breasts to their efforts to pluck the nails from the hands and feet and the thorns from the brow of the crucified Christ.

Another quaint belief prevalent in Devonshire, Cornwall and in the west of France is that all domestic animals possess the power of speech at midnight on Christmas Eve, when the cattle and the sheep relate to one another the incidents of the Nativity according to the account of the original ox, ass and sheep which were present in the stable at Bethlehem when the Messiah was born. Only those persons, however, who are free from mortal sin are supposed to be able to understand the utterances of the animals on this occasion. The Cornish and Breton peasantry are likewise convinced that at midnight on Christmas Eve the cattle in their stalls fall down and worship the infant Christ, and that the bees in their hives sing praises. Throughout the entire north of Europe the peasants are imbued with the belief that the birds are aware of the sacred character of the Christmas festival, and it is usual for a perch to be erected in front of every cottage on the night of December 24, to the summit of which is fastened a sheaf of oats for the little birds to eat so that they too may participate in the celebration of the holiday; while even the cruel and bloodthirsty Albanians in European Turkey invariably break the first Christmas meal cake on the horn of one of their oxen, and distribute the fragments to their cattle.

It is scarcely necessary for one to do more than merely refer to the existence of a regularly canonized "Saint Wolf" and "St. Part-ridge" in France, and of a "Saint Fox" in the Claddagh district of Ireland, to demonstrate that our forefathers were far from regarding the intelligence, the faculties and the status of the brute creation with the sublime contempt of modern times. And inasmuch as the Orient is to this day regarded as the centre of a knowledge of the mysteries both of science and of nature which we western barbarians have not until now succeeded in fathoming, it is worthy of note that both the Arabs, the Indians and the various races of Asia assert that birds and animals converse in languages that are intelligible to one another, and that are capable of being mastered by mankind. Thus Syrians have since time immemorial claimed to understand the language of bears; the Arabs put forward similar pretensions with regard to crows, and the Japanese to foxes. In India, the language not only of cranes, but also of snakes, alligators, bulls and monkeys is stated to have been mastered and understood by the learned pundits, while the Persian sages assert that they can both understand and converse with wolves.

These superstitions are prevalent everywhere in Europe, and will remain there until Spiritualism shall have made a deeper impression on the minds of the people, for it alone can effectually redeem the world.

JUS TICE.

Something Important.

An authentic account of what treatment the Catholic Church actually gave to Galileo and his discoveries and writings will be given by Dr. Andrew D. White in one of his "Warfare of Science" papers in *The Popular Science Monthly* for April. Attempts have been made to disprove or explain away much of this ecclesiastical persecution, but Dr. White's statements are fortified by copious citations from authors of unquestioned orthodoxy. The same article tells just how far into the present century the Catholic Church held to the notion that the earth does not move, and shows that certain Protestant sects displayed much less wisdom by clinging to the antiquated delusion even longer. Every free thinker should take *The Popular Science Monthly*, if possible. True, it costs \$5 per year (single numbers 50 cents), but see what an educator it is. Address D. Appleton & Co., No. 5 Bond street, New York.

"Immortality," A Poem, in five cantos. "If a man die, shall he live?" is fully answered. By W. S. Barlow, author of *Voices*. Price 60 cents. For sale at this office.

Prayer and Potatoes—Their Significance.

"If a brother and sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful for the body; what doth it profit?"—James ii, 15-16.

An old lady sat in her arm-chair, With wrinkled visage and disheveled hair, And hunger-worn fingers;

For days and weeks her only fare, As she sat in her old arm-chair, Had been potatoes.

But now they are gone; of bad or good Not one was left for the old lady's food, Of those potatoes.

And she sighed and said, "What shall I do? Where shall I send; to whom shall I go For potatoes?"

And she thought of the deacon over the way, The deacon so ready to worship and pray, Whose cellar was full of potatoes.

And she said, "I will send for the deacon to come; He'll not mind much to give me some Of such a store of potatoes."

And the deacon came over as fast as he could, Thinking to do the old lady some good, But never thought once of potatoes.

He asked her at once what was her chief want, And she, simple soul, expecting a grant, Immediately answered, "Potatoes!"

But the deacon's religion didn't lie that way; He was more accustomed to preach and pray, Than to give of his hoarded potatoes.

So, not hearing, of course, what the old lady said, He rose to pray with uncovered head, But she only thought of potatoes.

He prayed for patience and wisdom and grace; But when he prayed, "Lord give her peace," She audibly sighed, "Give potatoes."

And at the end of each prayer which he said, He heard, or thought that he heard in its stead, The same request for potatoes.

The deacon was troubled, knew not what to do; 'Twas very embarrassing to have her act so About those "carnal potatoes." So, ending his prayer, he started for home; But as the door closed behind him he heard a deep groan,

"O, give to the hungry, potatoes!" And that groan followed him all the way home; In the midst of the night it haunted his room: "O, give to the hungry, potatoes!"

He could bear it no longer, arose and dressed, From his well-filled cellar taking in haste A bag of his best potatoes.

Again he went to the widow's lone hut; Her sleepless eyes she had not yet shut; But there she sat in her old arm-chair, With the same wan features, the same sad air,

And entering in, he poured on the floor A bushel or more of his goodly store Of choicest potatoes.

The widow's heart leaped for joy, Her face was haggard and wan no more, "Now," said the deacon, "shall we pray?" "Yes," said the widow, "now you may."

And he knelt down on the sanded floor, Where he had poured the goodly store; And such a prayer the deacon prayed As never before his lips essayed.

No longer embarrassed, but free and full, He poured out the voice of a liberal soul, And the widow responded aloud, "Amen!" But said no more of potatoes.

And would you, who hear this simple tale, Pray for the poor, their wants and their needs; Pray for peace and grace, and spiritual food, For wisdom and guidance; for all these are good; But don't forget the potatoes.

—Anon.

Develop the Picture.

The mind is like the camera—the receiving of impressions amounts to nothing unless we develop the picture. When thoughts are presented in the lecture-room, in private conversation or in the reading of an article, do not let them pass through the mind like water through a sieve; neither go to the other extreme, and try to remember all, and remember nothing. When a thought is presented, outline it, impress it upon the memory, and then develop it. I sought for many years this remedy, had almost given up, and laid the blame at memory's door, when the impression came, "Develop the picture." I obeyed the mandate. I said, I will gather one thought, if no more, and develop it from the next lecture, conversation or reading. It worked like a charm. One thought mastered made it easier for the second, and so on. You lay a foundation and begin to build. This is a faculty capable of being developed, the same as any other. Many noble thoughts and impressions from that higher intelligence present themselves to us, and we turn them away, as being the fleeting fancy of the imagination. Pen them down and develop them, and you will find that they are the gateways to the eternal fountain of intelligence. When you want to develop the picture, don't be like the boy that wanted to fell a tree, and who hit this one stroke, and that one, and so on, all through the woods, until he became exhausted, and had accomplished nothing; but concentrate your forces, hold your thought, become positive to every other subject, and negative only to a higher intelligence upon the subject under consideration. By so doing you not only learn how to think, but save vitality, and many an ache and pain. Try it.

Boulder, Colo. J. A. TEAGARDEN.

A Poetical Colored Boy.

The following little poem was written by a colored boy who is running an elevator in a public block at Dayton, O. It is another evidence that neither personality nor position are any indication of the individual ego they may cover.

Once, when my soul was newly striven, When perfect peace to me was given, Pervading all in all with currents bright, I saw shine forth The One Great Light;

And myriad lesser lights to this were joined; Each light with every other light entwined. And as they shone, a sound assailed mine ears Alike the mighty music of the spheres.

The Greater Light was Love, and Life, and Law, And it had power toward it the rest to draw. It was the Soul of Souls, the greatest one; The Life of Lives; of suns the Sun.

And floating through it all my soul could see The Christ Light shining for humanity. And silently I hear soft murmurs fall,— "Look up, earth-child, the Light is all!"

"Spiritual Songs," by Mattie E. Hull; thirty-one in number; most admirably adapted for meetings and circles. Printed in pamphlet form, 32 mo. Price 10 cents each. For sale at this office.

A LEAF FROM HISTORY.

It Lifts the Curtain of the Past,

And Exposes the Hydra-Head of Superstition.

A LESSON WITH WHICH SPIRITUALISTS SHOULD BE FAMILIAR—THE FLOWING OF BLOOD IS FINALLY SUCCEEDED BY A FAST—WITCHCRAFT'S BICENTENARY, THE TWO-HUNDRETH ANNIVERSARY OF THE SHAME OF SALEM.

Among the many centennial and other anniversary celebrations of the present day, there is one that, for the credit of humanity, says the New York Tribune, might well be passed in silence, but which, for the sake of historical integrity, demands some notice. This is the bicentennial anniversary of what is commonly termed the "Salem Witchcraft," and it is to be observed on the odd day, the 29th of February. For the year 1692 was also a leap year, and its February had twenty-nine days. And on the 29th—a Monday, too, as in the present year—there was begun at Salem, in the colony of Massachusetts Bay, that historic witch hunt which sullies the pages of early New England history, and which made famous, though in widely different ways, the names of Cotton Mather and Rebecca Nurse.

"Salem witchcraft," it is called, and doubtless always will be. But no term could be a greater misnomer. In the first place, the alleged witchcraft was by no means peculiar to the Massachusetts colony. It was nothing but a continuation of the strange aberrations and delusion that had for ages been common in the mother country. Just such "witchcraft" was common enough in England and Scotland and other European countries at that time and for many years after. The famous persecution at Würzburg, Bamberg and elsewhere in Germany, occurred in the first and middle parts of that same century, and were fresh in mind at the time of the Salem trials. At Bamberg these persecutions were begun in 1625, and were largely inspired by religious intolerance, the movers being Catholics and their victims chiefly Protestants. Between 1625 and 1639 there were 900 witch-trials at Bamberg and Zell, and more than 600 of the accused persons were tortured and burned to death. Among these were many little girls from seven to ten years old. At Würzburg, too, the persecution was directed against the followers of Luther, and in 1628 and 1629 hundreds of persons were burned at the stake as sorcerers. But in England itself, under the Puritan Commonwealth, there was one of the greatest witch-hunts in history. It began in 1640, when Dr. Lamb was torn to pieces by a London mob. In the county of Essex, in 1645, many supposed witches were hanged; and in Suffolk, on August 27 of that year, eighteen were sent to the gallows at once, among them being a clergyman of the Established Church. In 1652 and 1653 there were many trials and hangings in Kent and elsewhere; and others occurred at intervals for many years thereafter. The famous Sir Matthew Hale presided at such a trial 1664, and, by expressing himself as a believer in witchcraft and by urging that severe measures be taken against all sorcerers, did much to prolong and increase the barbarous quest, which continued all through that century. At the time of the Salem outbreak, the witch-hunts were in progress in England. No wonder, then, that a similar superstition for a space found root in the new world. It had its habitat chiefly at Danvers, four miles from Salem, and at Andover. However, Salem was the seat of justice for all that region, and it was in the Salem church, and in Bedell's and Ingersoll's taverns in that village, that the inquisition against the witches was begun, and it was at the old court house at Salem that the unhappy suspects were tried and hanged.

The Salem of to-day, therefore, accepts its responsibility for this undesirable fame. The people of Danvers have already made some memorial of the bi-centenary, and on Feb. 29 the people of Salem, as represented by the Essex Institute will do likewise. Naturally, the anniversary is not an occasion of rejoicing. Neither is it one of profound humiliation; for, dark as now seem the deeds of the witch-finders of two centuries ago, they were not exceptional in those days. The real object of the commemoration, therefore, is as the object of all that is now said or written on the subject should be, to exemplify and preserve the truth of history, to correct false notions, and to place that uncanny episode in American colonial life before the present generation in its truest light.

OUTBREAK OF THE MANIA.

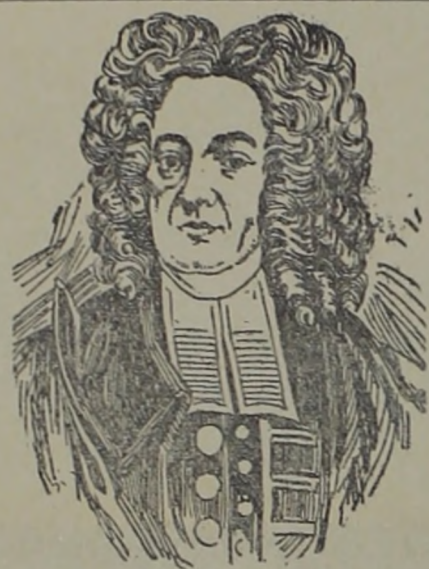
The Rev. Samuel Parris was, in 1692, the minister of the church of what is now Danvers. He had in his employ, as a general house servant, an Indian woman named Tituba. She was the first of the "Salem witches." Among Indians, then as now, there were "medicine men," who professed to exert supernatural powers. Tituba had not, in embracing Christianity, forgotten her knowledge of her necromancy. And so it came to pass that now and then, to amuse the minister's children, she would rehearse the weird incantations of her tribe. These children were much impressed by the performances, as was natural at their age—nine to eleven years—and with the common mimicry of childhood, they began to imitate her tricks, and gave exhibitions of them to their playmates. Soon it became a genuine craze among the children of the village, some of whom, being of nervous temperament, were seriously affected in mind and body. Such performances could not long remain hidden from the parents of the children, and when they did become known the parents were much moved and excited.

Accordingly, on that fatal Monday, Feb. 29, 1692, four well-known citizens formally laid the matter before the justices, in the shape of a complaint against Tituba for practising witchcraft. These citizens were Joseph Hutch-

inson, Thomas and Edward Putnam and Thos. Preston. The justices before whom the complaint was lodged were John Hawthorne and Jonathan Corwin. The alleged victims were various little girls, some of them daughters of the complainants, and the accused were the Indian woman, Tituba, and two white women of the colony, Sarah Osborn and Sarah Good. Belief in witchcraft was well-nigh universal in those days, and this complaint was accordingly received by the justices as seriously as though it had been news of an Indian raid. The very next day, therefore, March 1, they summoned Sarah Good before them for examination, at the village tavern kept by Nathaniel Ingersoll. But so great was the public interest in the case that a great throng assembled, and there was not room for them in the tavern. The justices accordingly went over to the church, and the examination was conducted there. Justice Hawthorne was foremost in questioning the accused. He asked her why she so afflicted the children. She denied that she did it. He asked her then through whose agency she did it, and she replied that she did not do it at all, either directly or indirectly. Then the children were brought before her. They all declared that it was she who bewitched them. And then, at the instant, they were all stricken with convulsions and other nervous disorders, as though they were indeed bewitched.

A MAD WITCH-HUNT.

Forthwith, the three women accused were committed to jail at Boston, to await trial before a higher court. A few days later Sarah Good's daughter, Dorcas, only five years old, was also arrested; Martha Corey was the fifth victim; and on March 21 the sixth and most famous, Rebecca Nurse, was taken into custody. Other arrests followed, of men as well as women—George Jacobs and his son George, and the latter's wife, Rebecca, and daughter, Margaret; Giles Corey; John Proctor and his whole family, consisting of his wife and four children; Bridget Bishop, and even a former minister of the Salem (Danvers) church, the Rev. Samuel Burroughs. But these were only a few. Wherever, in all that region, anyone



COTTON MATHER.

was ill or troubled in any way, witchcraft was suspected. Forthwith the little girls who had first accused Tituba and the others, were sent for, to determine who was the guilty person. These wretched children, in fact, soon became genuine witch-doctors, and no savage in a Zulu kraal ever "smelled out" blood more zealously than they. They were taken about the colony in state, as though they were envoys from the king. They visited Andover, and Newbury, and Ipswich, and Topsfield, and Marblehead. In each place they accused various persons of sorcery, and the accused were instantly apprehended and cast into prison. A veritable reign of terror was instituted. The diseased minds of the girls led them on with frantic eagerness, and the witch hunt did not slacken till late in the spring, and then only because every jail in the colony was filled with suspects.

Many of the accused persons, as the only means of saving themselves, made confessions and accused others. They all spoke of a "black man," and some described him as resembling an Indian, a circumstance we can easily understand. We are told by one of the historians of these events of a converted Indian, who was a zealous preacher of the gospel among his countrymen: "Being a little before he died at work in the wood making of tar, there appeared unto him a black man, of a terrible aspect and more than human dimensions, threatening bitterly to kill him, if he would not promise to leave off preaching to his countrymen." One of the accused, who saved himself by confessing, told how the devil appeared "in the shape of a black man, in the evening, to set my name to his book, as I have owned to my shame; he told me that I should not want, so doing." At Salem village there being a little off from the meeting house about a hundred fine blades, some with rapiers by their sides, . . . and the trumpet sounded, and bread and wine, which they called the sacrament; but I had none, being carried over all on a stick, and never was present at any other meeting." "The design was to destroy Salem village, and to begin at the minister's house, and to destroy the churches of God, and to set up Satan's kingdom, and then all will be well."

THE "WITCHES" IN COURT.

Such was the state of affairs when, about the middle of May, Governor Phipps ordered the holding of a Court of Oyer and Terminer. Among the members of this court were the two justices already named, Hawthorne and Corwin. Their associates were Bartholomew Gedney, Wait Winthrop, Nathaniel Saltenstall (who resigned at the beginning of the trials), John Richards, Peter Sargent and Samuel Sewall, and the presiding judge was William Stoughton. This court met in the old courthouse at Salem. It got promptly to work, beginning with the trial of Bridget Bishop on June 2. She was selected as the first to be tried because some dozen years before she had been accused

of witchcraft, in a former outbreak of the mania, and was thus regarded as offending a second time. There was little of the delay of justice—if justice it may be called—in those days. Bridget Bishop was called to the bar on June 2. One of the witnesses testified against her that "the shape" of the prisoner appeared to her frequently, and bit, pricked and otherwise tormented her. Another testified that it was the shape of this prisoner (Bishop) with another, which one day took her from her wheel, and took her to the river side, threatening there to drown her if she "did not sign the book." It is added: "One Deliverance Hobbes, who had confessed her being a witch, was now tormented by the spectres for her confession. And she now testified that this Bishop tempted her to sign the book again, and to deny what she had confessed. She affirmed that it was the shape of this prisoner which whipped her with iron rods to compel her thereunto. And she affirmed that this Bishop was at a general meeting of the witches, in a field at Salem village, and there partook of a diabolical sacrament in bread and wine there administered." Several persons stated that they had been disturbed in their beds by nocturnal visits of the shape of Bishop; and one man complained of her for bewitching his sow. Other witnesses accused Bridget Bishop of more extraordinary pranks; such, for example, as that recounted by one John London, who deposed "that upon some little controversy with Bishop about her fowls going well to bed, he did wake in the night by moonlight, and did see clearly the likeness of this woman grievously oppressing him; in which miserable condition she held him, unable to help himself, until near day. He told Bishop of this, but she denied it, and threatened him very much. Quickly after this, being at home on a Lord's day, with the doors shut around him, he saw a black pig approach him; at which he going to kick, it vanished away. Immediately after, sitting down, he saw a black thing jump in at the window, and come and stand before him. The body was like that of a monkey, the feet like a cock's, but the face much like that of a man. He being so extremely affrighted that he could not speak, this monster spoke to him and said: 'I am a messenger sent unto you for, I understand that you are in some trouble of mind, and if you will be ruled by me you shall want for nothing in this world.' Whereupon he endeavored to clap his hands upon it, but could feel no substance; and it jumped out of the window again; but immediately came in by the porch, though the doors were shut, and said: 'You had better take my counsel!' He then struck at it with a stick, but struck only the ground and broke the stick. The arm with which he struck was presently disenabled, and it vanished away. He presently went out at the back-door and spied this Bishop in her orchard going toward her house, but he had no power to set one foot forward unto her. Whereupon, returning to the house, he was immediately accosted by the monster he had seen before; which goblin was now going to fly at him; whereat he cried out: 'The whole armor of God be between me and you.' So it sprang back, and flew over the apple tree, shaking many apples off the tree in its flying over. At its leap it flung dirt with its feet against the stomach of the man; whereupon he was then struck dumb, and so continued for three days together."

COTTON MATHER'S VIEWS.

Such stories prevailed, and on June 10, having been found guilty, Bridget Bishop was sent to the scaffold and hanged. Then the court took a recess, and sought counsel from the clergymen, as to how they should proceed with the rest of the cases. Chief among the ministers was Cotton Mather, and it was he who wrote the opinion for the guidance of the court. Stern and bigoted as he was, in this instance he was conservative and forbearing. He exhorted the court to proceed most cautiously, and to convict no one save on absolutely indubitable evidence. He was, however, a firm believer in witchcraft. "It is," he wrote, "well known that these wicked spectres did proceed so far as to steal several quantities of money from divers people, part of which individual money was dropped sometimes out of the air, before sufficient spectators, into the hands of the afflicted, while the spectres were urging them to subscribe their covenant with death. Moreover, poisons, to the standers-by wholly invisible, were sometimes forced upon the afflicted; which when they have with much reluctance swallowed, they have swollen presently, so that the common medicines for poisons have been found necessary to relieve them. Yea, sometimes the spectres in the struggle have so dropped the poisons that the standers-by have smelled them, and viewed them, and beheld the pillows of the miserable stained with them. Yet more, the miserable have complained bitterly of burning rags run into their forcibly distended mouths; and though nobody could see any such cloths, or, indeed, any fires in the chambers, yet presently the scalds were seen plainly by everybody on the mouths of the complainants, and not only the smell but the smoke of the burning, sensibly filled the chambers. Once more, the miserable exclaimed extremely of branding-irons heating at the fire on the hearth to mark them; now, though the standers-by could see no irons, yet they could see distinctly the print of them in the ashes, and smell them too, as they were carried by the unseen furies unto the poor creatures for whom they were intended; and those poor creatures were thereupon so stigmatized by them that they will bear the marks of them to their dying day. Nor are these the tenth part of the prodigies that fell out among the inhabitants of New England. Flashy people may barlesque these things, but when hundreds of the most sober people in a country where they have as much mother-wit certainly as the rest of mankind, know them to be true, nothing but the absurd and froward spirit of Sadducism can question them. I have not yet mentioned so much as one thing that will not be justified, if it be required, by the oaths of more considerate per-

sons than any that can ridicule off these phenomena."

THE ROLL OF VICTIMS.

So, on June 27 the court reassembled and kept at work until the docket was cleared. It was a dreadful summer. Each month saw a band of victims led forth to the gallows, while every day the inquisition and the torture went on at Salem courthouse. Almost incredible tortures, surpassed only by those of Torquemada and his followers, were inflicted to compel the victims to confess their guilt. But whether they confessed or not they were promptly convicted and condemned; and Gallows Hill claimed them as its own. The roll of executions in July comprised those of Elizabeth Howe, Sarah Wildes, Sarah Good, Susannah Martin and Rebecca Nurse, the best known of all. In August their fate was shared by the Rev. George Burroughs, John Willard, the elder George Jacobs, John Proctor and Martha Carrier. And in September the additional victims were Samuel Wardwell, Wilmot Reed, Martha Corey, Alice Parker, Margaret Scott, Mary Esty and Ann Pudeator. Mr. Burroughs, the minister, had greatly provoked his judge by resting his defence on the bold argument "that there neither are or ever were witches that, having made a compact with the devil, can send a devil to torment other people at a distance." When brought to the place of execution, he addressed the multitude assembled around him with so much feeling that many of the spectators were in tears, and all seemed to relent. The accusers cried out upon him, and said the black man was standing by him and dictating his discourse; and Dr. Cotton Mather, who was present on horseback, came forward to address the crowd, assuring them that he was not a minister regularly ordained, intimating that his piety was all deception, and telling them that "the devil has often been transformed into an angel of light." Thus was the rising sympathy of the people checked, and the executioner suffered to go through with his duties.

After these, Giles Corey was brought up for trial on the 16th of September, but indignant at the injustice which was shown to others, he refused to plead, and he was pressed to death. In the infliction of this punishment, his tongue was forced out of his mouth, and the unfeeling sheriff forced it in again with his cane as the victim lay in the agonies of death. On the 22d of September eight more were executed; on their way to the place of execution the cart which contained them was upset, and the "afflicted" declared that the devil accompanied the cart, and that he overthrew it in order to retard their punishment. Most of these were devout Christian people, who died protesting their innocence. But the court was bent upon destroying them; probably with a sincere motive for good, but with a most relentless spirit of ferocity. Note, for example, the case of Rebecca Nurse. She was seventy years old, and her life had been a pattern of benevolence and godliness. But the children accused her of bewitching them. Arraigned in court, she called upon God to witness her innocence. Then the children went into convulsions and cried out against her. Every movement made by her they would imitate, and they declared that she compelled them to do it. The jury, however, brought in a verdict of not guilty. Then the ferocious determination of the court became apparent. The judges ordered the jury to retire again and reconsider their verdict, with especial reference to a certain peculiar expression the accused had upon her face. The jury retired, then presently came back and asked her what that expression meant, and why she wore it. Being quite deaf, she did not hear the foreman when he asked her, and so remained quite silent. The jury retired again, took her silence as a confession of guilt, and brought in a verdict of guilty. When she learned the ground of their change of opinion, she explained why she had not answered their question. Thereupon the jury unanimously declared that their second verdict should be set aside, and she be acquitted. But the court decided otherwise, and she was put to death.

THE END OF THE CRAZE.

After September, 1692, no more persons were put to death in New England for witchcraft, though many were arrested. Two bewitched dogs were, however, hanged at Salem. That winter a gentleman in Boston, who had been charged with sorcery and acquitted, obtained a warrant for the arrest of his accusers for defamation of character, laying his damages at \$5,000. This did more than anything else to discourage the witch-hunters, and thenceforth their zeal notably declined. Finally, in April, 1693, the Governor pardoned and set free all who were in jail under the charge of sorcery, and the dark chapter was ended. People presently became ashamed of the craze from which they had suffered. In their remorse over the shedding of innocent blood, they turned fiercely upon the Rev. Mr. Parris, in whose household the mania had started, and accused him of being the instigator of it all. Many withdrew from his congregation, and though he defended himself stoutly, he never regained the favor of the public. Finally, on December 17, 1696, a fast was proclaimed, one of the reasons for which was: "That God would show us what we knew not, and help us wherein we have done amiss to do so no more; and especially that whatever mistakes on either hand had been fallen into, either by the body of this people, or any orders of men, relating to the late tragedy raised among us by Satan and his instruments through the awful judgment of God, he would humble us therefore and pardon all the errors of his servants."

At this fast one of the judges stood up to declare publicly his remorse for the part he had taken in these lamentable transactions. The jurors signed a paper also proclaiming their repentance, and ending with the declaration: "That we justly fear we were sadly deluded and mistaken, for which we are much distressed and distressed in our minds; and do therefore humbly beg forgiveness, first of God, for Christ's sake, for this our error; and

pray that God would not impute the guilt of it to ourselves or others; and we also pray that we may be considered candidly and aright by the living sufferers, as being then under the power of a strong and general delusion, utterly unacquainted with, and not experienced in, matters of that nature." The delusion was further exposed by voluntary confession of those who had previously confessed themselves witches, which they declared they had done only to save their lives.

The following declaration, signed by several of the women who had acted as accusers, no doubt acquaints us with the secret of many of the witch delusions in New England: "Joseph Ballard of Andover's wife being sick," say they, "he, either from himself or the advice of others, fetched two of the persons called the afflicted persons from Salem village to Andover, which was the cause of that dreadful calamity which befel us at Andover. We were blindfolded, and our hands were laid on the afflicted persons, they being in their fits, and falling into these fits at our coming into their presence, and then they said we were guilty of afflicting them, whereupon we were all seized as prisoners by a warrant of the justice of the peace, and forthwith carried to Salem; and by reason of that sudden surprisal, we knowing ourselves altogether innocent of that crime, we were all exceedingly astonished, and amazed, and consternated, and affrighted out of our reason; and our dearest relatives seeing us in that dreadful condition, and knowing our great danger, they, out of tender love and pity, persuaded us to confess what we did confess; and indeed, that confession was no other than what was suggested to us by some gentlemen, they telling us that we were witches, and they knew it, which made us think that we were so, and our understanding, and our reason, and our faculties, being almost gone, we were not capable of judging our condition; as also the hard measures they used with us rendered us incapable of making any defence, but we said anything and everything they desired, and most of what we said was, in fact, but a consenting to what they said."

Genesis, Chapter I.

One morning, long before the sun had riz,
Deo had figure 9 with tail rubbed off, to start
in biz.
He made the heavens and earth that had no form;
Then Deo called for light, and it was morn.
The light disclosed lots more that he could do;
Six days would make him hustle to get thro'.
He yanked the firmament and waters well apart—
By Tuesday night had got a first-class start.
Wednesday he took a ninety-million run,
Made lots of stars and moons, beside the sun;
Sent all careering on their new-found way,
Just as the curtain drew on the fourth day.
Jack-rabbits, skunks and snakes were yet to be,
The busy mole and nimble skipping flea;
It took an hour to graft the ears on donkey,
And was pitch dark before He'd done the monkey.
Then Jacko scratched his head with knowing wink,
As good as said, "I soon shall talk, I think."
That night the boss tossed round and failed to sleep;
He could not brook the monkey's vain conceit.
Next morn a God-like man was made of clay;
A tip-top job spoke Hebrew right away;
Jacko was beat, but soon conceived the plan
To play the role of pre-historic man.
And Deo charged the beasts to multiply.
Then, Who would tend the stock should Adam die?
Just then a lucky thought struck Deo's brain,
How to provide a nurse, and thus raise Cain!
The thing was done; but Eva, bless your soul!
Was no mud-baby filled with living soul;
Clean bone was Eve, and Eden's reigning belle,
And playing the part of "Enoch Arden" well.
The trash for rhymsters left in Chapter One
Is ample stock for others bent on fun.
So few believe such senseless impious lies,
How strange that Chapter One don't get revised!
—D. S. Maynard.

Enjoying It in Silence.

TO THE EDITOR:—I have been admiring your push, and really enjoyable paper, in silence, for I have been pretty much "absorbed" and had a fight with the "grip" besides. I take clippings almost every week from it; there is so much which is too good to lose sight of. Having your paper to read is like going to a meeting, or a reception, where one comes in touch with an assemblage of earnest, cheerful, good and intelligent people, who are glad to meet you, and have a pleasant word, and something instructive as well. I really don't see how we got along without THE PROGRESSIVE THINKER so long! Long life to it and to you.
EMMA ROOD TUTTLE.
Berlin Heights, Ohio.

Charity's Mantle—It Is Beautiful.

The naked Truth long years ago dared walk abroad one day,
And prides unnumbered fled before in anguish and dismay,
Till one, more daring than the rest—more kindly it may be,
Around her cast the mantle of a needless charity.

Beneath that garment bred a horde, thus hidden from the sight,
Of vicious things that dared not face the heaven-chastened light.
And fools applauded—still applaud, wherever folly wins,
And charity still covers a multitude of sins.
—New York Herald.

Free Moral Agents.

We are said to be "free moral agents," which, if true, there is inference to believe is sometimes lost by a lack of exercise, as we lose strength in an arm if never used. Herein lies the secret of the lack of self-control. One says: "I cannot control my anger, govern my passions, regulate my desires, manage my appetite, or dispense with my habits." He has postponed the effort too long; has not followed that excellent command, "avoid the beginning of evil." Free will is the poise between reason and feeling. Whoever keeps the balance reaps the keener sense of happiness.
W. F. WHITNALL.

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SATURDAY, MARCH 19 1892.

ABRAHAM LINCOLN



A SPIRITUALIST?

12 mo., Cloth and Gold., 16 Illus., \$1.50.
ONE OF THE MOST REMARKABLE BOOKS OF MODERN TIMES. BY MRS. N. C. MAYNARD. EVERY SPIRITUALIST IN AMERICA SHOULD READ IT.

A Standard-Bearer in Australia.

The *Harbinger of Light*, published in Melbourne, Australia, by W. H. Perry, is a monthly magazine, of which any cause might be justly proud. Scientific, fair and just to all, it has reached its 263d issue, constantly improving and gaining in influence, until it may be truthfully said that it is the one great standard-bearer of Spiritualism in the Southern world. The leading article in the January issue is of more than ordinary suggestiveness. The editor thinks that the prevalent belief that the knowledge of spirit communion and the investigation of phenomena leads to spiritual and moral elevation, has many exceptions. This arises from the "unpreparedness of the investigators to appreciate the significance of the facts they elicit in the course of their investigations," but in others it is the method of their investigation which awakens no spiritual aspirations. The tendency is to approach the subject in a cold, scientific mood, which is apparently philosophical, but which is not, for philosophers are led up from facts to spiritual causes. The influence inclines to the material scientist who is not satisfied until every observation can be made to fit his material net.

The earlier investigators approached the subject with a more religious spirit than is at present manifested. The mystery of the phenomena and their supposed supernatural character was well calculated to bring the seeker in rapport with their spirit friends. The increase of manifestations and especially of the fraudulent has tended to dispel such feelings, to secularize and deprive it of the religious spirit. Nothing can be more self-evident than that the results which follow investigation depend almost exclusively on the manner in which the investigator approaches the subject. This is not only true of the conclusions which will be arrived at, but will affect the manifestations. If the motive be of curiosity, the investigator will find the manifestations corresponding; and if it be selfish, he will only too surely be met by selfishness.

A profound earnestness and zealous desire for the truth—a fervent desire to converse with some departed friend, lead to satisfactory results. The desire to call spirit friends to advise and assist in business affairs is sure to bring disappointment. In reference to the acceptance of the phenomena of Spiritualism by the world as true, *The Harbinger* thinks that it is a waste of time and words to defend them. Attention should be attracted to the grand system of morality, the ethical side of these phenomena. The facts, however interesting, are the material out of which the grand temple of Spiritualism is to be built. He who does not see beyond the communications to the grand generalizations arising therefrom has not profited in full by his belief.

"The Best Paper I Ever Saw."

TO THE EDITOR:—I write to renew my subscription to THE PROGRESSIVE THINKER, the best paper I ever saw. I have fallen so deeply in love with the young, vigorous child that I cannot do without it, and with all my strength and soul I pray that you will have courage and blessing from the angelic spheres, inspiring you to remove the scales from the eyes of the people, and that the sunshine of Spiritualism will loosen the bonds of creedism and superstition.

Mrs. L. REYNOLDS.

Good Sense in the Pulpit.

We chronicle with delight every advance of the clergy towards the truth that comes under our observation. It is not in the spirit of the pessimist we direct attention to their errors.

Rev. G. W. Ballinger, pastor of the First Evangelical Church, South Chicago, took occasion, on the evening of the 6th inst., to discourse on the Golden Rule, as applied to the Sunday closing of the World's Fair. He said: "If the Hebrews should ask for the closing of the Fair on Saturday, Christians would everywhere oppose the proposition. Has the Christian any more right to close the Fair against the Jew in the interest of religion, than has the Jew to close it against the Christian?"

Touching the closing of the Fair in the interest of the laboring man, Rev. Mr. Ballinger said:

"I believe the workmen themselves are as able to determine what are their rights in this matter as are their self-constituted guardians. Thus far labor organizations have been almost unanimous in asking that the Fair be open on Sunday. The American Federation of Labor in annual convention of 1891, and the Knights of Labor in 1891, passed resolutions in favor of Sunday opening. These two organizations represent 8,000,000 of workmen. I pass this point by saying that it looks a little inconsistent for clergymen to place their interpretation upon the rights of the workmen, and then ask Congress, State Legislatures and World's Fair Commissioners to force that interpretation upon workmen by legislative enactment."

As to asking the closing because of "the precedents of American history," the good divine says:

"Precedents are of value only so far as they are based on correct principles. Our Government, now the wonder and pride of the world, was founded on principles, one of which is the entire separation of church and state, and at a time when time-honored and church-cherished precedents were almost unanimously opposed to this principle. No reform is ever accomplished except at the cost of some long-standing precedent. Had all the 'precedents of American history' been followed up to the present time, we would still be flogging non-attendants at church, banishing Baptists and hanging Quakers."

The true position is stated in the following, which will commend itself to the good judgment of every man not a bigot:

"Since I am free to remain away from the Fair on the Sabbath, I do not consider that my rights are invaded, and I shall not invade the rights of others, nor trample on the golden rule by asking that Congress, State Legislatures and National Commissions compel them to act in harmony with my view of Sabbath sacredness."

How Civilization Was Advanced.

Motley, in his "Rise of the Dutch Republic," vol. 2, p. 155, says:

"In 1568, by sentence of the Holy Inquisition, all the inhabitants of the Netherlands were condemned to death as heretics. From this universal doom only a few persons, specially named, were excepted. A proclamation of the king, dated ten days later, confirmed this decree, and ordered its instant execution. Three millions of people—men, women, and children—were sentenced to the scaffold in three lines."

It seems this movement to depopulate an entire province in the interest of Catholicism, alias Christianity, led to a revolution which culminated in establishing an independent government, and the Inquisitors were driven from the country.

It was thus the pathway of history was blazoned with blood, to build up a church which claims to have given us civilization, and advanced the world to its present scientific enlightenment.

The Remedy.

The Archbishop of Canterbury recently stated that nine-tenths of the population of Ireland are Catholics. This is probably an exaggeration; but Rome greatly dominates, and the consequence is seen in the poverty, degradation, superstition and ignorance of the masses. The best way to elevate Ireland, and restore that once "Gem of the Sea" to her old-time opulence, will be to educate the youth, not in parochial schools and the catechism, but in the elements of general knowledge. Throw open the convents to public gaze, tax churches and cathedrals, where ignorance and superstition breed, banish the Jesuits from the country; then in one hundred years Ireland will be the loveliest country on the globe.

Keep it Before the People.

By the census report for 1890, it appears there were 45,233 criminals, representing all grades of crime, in the several penitentiaries of the United States, an increase of 9,695 in ten years. In San Quentin prison, California, there were 1,392 prisoners, of whom 547 had been regular attendants at church, and 469 irregular attendants, a total of 1016; more than four-fifths of the convicts instructed in Christian churches, and as the same statistics show, educated in Christian Sunday-schools. But this terrible presentation of the mathematics of crime is intensified when we learn that less than one-third of the entire population of this country are church members.

A Mistake.

In sending out postal cards for the last two or three weeks, notifying subscribers of the expiration of their subscription, "16" occurs where "13" should be used. We only send the paper 13 weeks for 25 cents. Bear that in mind.

Chris Chirner writes: "I was not a little surprised to learn through THE PROGRESSIVE THINKER and Bro. Toby that there were no sensitives in Little Rock, Ark. Now, to my certain knowledge, there is one Dr. John Bull, who claims to be in daily communication with spirits. There are lady mediums who have regular sittings, and Dr. John Bull is a regular attendant, and they are getting along finely."

IT WAS A CLINCHER.

Send me as many copies as you can spare of date Feb. 20th with Moses Hull's "Breakers Ahead." That lecture is a clincher, and ought to be read by the millions. I hope the call will warrant the balance, which was omitted—his analysis of the Constitution. LYMAN C. HOWE.

Yes, as Mr. Howe states, "that lecture is a clincher." It is a fact that THE PROGRESSIVE THINKER is getting the CREAM of the thoughts of our best writers. If they have anything that is exceptionally good, they want it, of course, to appear in THE PROGRESSIVE THINKER, as it has the largest circulation of any Spiritualist paper on this earth. Mr. Hull, recognizing the fact that THE PROGRESSIVE THINKER leads, will in the future, as in the past, furnish it with his best thoughts.

An Incident in the Life of Garibaldi.

The *Il Vessillo Spiritista* relates an interesting incident in the early life of Garibaldi. One night, during a voyage to China and India, he witnessed in his sleep, which was unusually heavy, the funeral of his mother, whom he had left in good health at Nice. Some time after his arrival at Canton, he received a letter announcing the death of his mother, and stating that the funeral had taken place. It proved to have been on the very day and at the very hour—allowing for a difference of longitude—at which he had been an eye-witness of it.

A similar incident is reported of Senor Lastarria, who fled from Santiago to escape the tyranny of President Balmaceda. He, with his party, were overtaken by a snowstorm while crossing the mountains, and before they could reach a place of safety Lastarria fell into a deep swoon. He apparently became delirious and declared he saw his brother dying at Concepcion. On reaching eventually Mendoza they learned that the Senor's brother had died at the very moment he had spoken of the event in his swoon.

ONE HUNDRED COPIES.

They Sell Themselves.

TO THE EDITOR:—In a recent letter you ask how I sell so many copies of THE PROGRESSIVE THINKER. All I can say is, they sell themselves, without any effort on my part. To-day the 75 copies were all sold at the second meeting—not any left for the evening meeting, therefore increase the number 25 more, making 100 copies weekly!

New York City. TITUS MERRITT.

There is not another place on this earth where 100 copies of any Spiritualist paper is sold weekly by one man! Just think of it, 75 copies sold, and none left for the evening meeting! It is needless to impress upon your minds that THE PROGRESSIVE THINKER leads.

Material for Reflection.

The article by A. H. Moon furnishes material for reflection. It touches on a subject of deepened interest, and the momentous consequences of which are beginning to be appreciated by Spiritualists. This is the opposition against Spiritualism by a class of spirits. The bigotry of priestly power in the Spirit-world is determined to make itself felt, and does so through the public and private circle at every favorable opportunity, either by disgusting with lies and fraud, or with false teachings. The insidious influence of Jesuit spirits may be seen in the yielding of mediums to temptations to deceive, and in the eagerness of those who seem never happy unless heralding an "exposure," or defaming an exponent of the cause.

WHERE'S YOUR HEART?

An Excellent Suggestion!

TO THE EDITOR:—We are rapidly approaching the forty-fourth anniversary of the birth of modern Spiritualism. Who, with only human foresight, could have said, in 1848, when the first tiny raps sounded at Rochester, that they were the call of attention to the widest spread movement of modern times. The Rochester knockings were the bugle call to arms, of the mighty forces of the universe. Uncounted myriads of disembodied spirits, and hundreds of thousands in the form, have ranged themselves since that noted day, for a united movement against the armies of ignorance and animal brutality. Without organization on the physical plane, they have moved forward constantly; and now, with the standard of truth full high advanced, with a constantly-increasing volume of literature, and with a fearless, daring weekly press, they will be able to move forward to new fields, and from conquering to conquer.

One of the humble instruments, who has given her life during all this time, Margaret Fox Kane, still lives. She is in poverty and distress. I am not entitled, from our hands at least, to a passage in comfort through her remaining life, until she passes to the land where those who have been helped by her, will fully and freely manifest their gratitude? It is often urged that the spirits whom she has served will take care of her, but how, unless through the charitable hearts and hands of each one of us who are in the earth-life. We are their proxies and almoners, and we may thank them for every benevolent impulse, and kind thought for another. Allow me to suggest through that universal spiritual bulletin, THE PROGRESSIVE THINKER, that every person in the public work of Spiritualism, whether medium, speaker or writer, on anniversary day take up a collection for this John the Baptist of our grand religion. Let us make one effort all together just once, and see how good it will seem. We do not think that Bro. Frederick C. Cook, 79 Fourth Ave., New York City, would faint quite away if he should happen to receive several hundred dollars for Mrs. Fox on the same day. Send the contributions to him, and he will see that every cent is wisely used. Mr. Cook is well and favorably known in this city.

G. L. S. JENIFER.

President of the Illinois Spiritualist Association.

General Survey.

The Spiritualistic Field—Workers, Doings, Etc.

Remember, everyone, that on account of our large edition, we go to press early Monday morning. Short items only will be inserted if received on the previous Saturday. We take pleasure in publishing the movements of lecturers and mediums. Meetings, which are doing a grand work, are of local interest only, hence we cannot publish long reports with reference to them. They are too numerous for that. A few lines explanatory of the good work being done, are always acceptable. A great deal can be said of a meeting in a dozen lines, giving a "general survey" only of the glorious work being done.

The poet well says: Sorrow will come, and the jeering taunt, and the hateful words of spite; but shade your eyes with a tender hand and the creatures of darkness night will glow, as you look, with purple hues,—atrob with divine light. And the blighted life need not ensue, though hopes all wither and die; only keep your heart pure, tender and true, and warmed with the richest dye of Love's unfailing trust secure, and the Best will come "by-and-by." But in the meantime we would say, don't fail to read this "General Survey."

Wilson Duncan, writing us from Council Bluffs, Iowa, details his liberation from the tyranny of priestcraft, and soul slavery, through the ringing sentences of Col. Ingersoll, who has therefore his constant and most earnest admiration. He says his wife is still in the bondage of the unadulterated Presbyterian doctrines. She takes one of their most "hark-from-the-tombs-a-doleful-sound" denominational papers. Bro. Duncan says: "I have to take THE PROGRESSIVE THINKER as an antidote, to neutralize the thought-emancipating vibrations emanating from the brimstone sheet." He considers Col. Ingersoll as his god-father in soul liberty.

The Society of Spiritualists, of Napa, Cal., speak encouragingly of the work of Dr. Dean Clark there. In a series of resolutions passed unanimously, the following is set forth: "We tender to Dr. Clark our most sincere thanks for the great benefit he has rendered to us and this community, by giving a series of highly entertaining and deeply instructive lectures upon Spiritual Science and Philosophy and cognate questions of practical life. He has proved himself a gentleman and scholar of liberal views; a true reformer seeking to better the mental and moral condition of society; an orator gifted with a high order of inspiration and eloquence; a philosopher capable of solving profound problems of nature; a spiritual teacher whose wise and practical precepts are eminently calculated to enlighten, ennoble and spiritualize all who hear them. We experience great pleasure in commending him to more fortunate societies where in future he may labor and where his rare powers shall have ample scope."

Owing to advancing years and continued ill-health, Col. H. S. Olcott has found it necessary to retire from the Presidency of the Theosophical Society. In his resignation he says: "The Society is the life of my life, and so long as I live shall have the benefit of my counsel when asked." He retires from official service with the good-will and gratitude of all the members for his seventeen years of incessant labor in the cause of Universal Brotherhood.

The Theosophists of America are preparing for their Annual Convention next April. It will take place on the 24th and 25th of April. The place selected is the large assembly room of the Palmer House, Chicago. Delegates will attend from all parts of the country, and there will also be delegates from foreign countries. The meetings are expected to be interesting, as resolutions will be passed in respect to the disposal of the portion of the ashes of the late Madame Blavatsky which was given to the American Section of the Society. It is expected also that the subject of hypnotism and legislation by the States restricting hypnotic experiments will be discussed, as the Theosophists seem to think that they, from their alleged greater knowledge of the subject, see in the future more danger from hypnotism than physicians generally credit it with.

A correspondent, J. P. Allen, writing from Springfield, Ohio, recalls some incidents during the late war and soon after, when the American flag was dishonored and flouted by the minions of the Roman church. So the late incidents are not solitary, but indicate the set purpose of that church towards this Nation and its Government. Before the war the papists undertook to parade with a transparency representing the foot of the Pope on the neck of Washington. This was too much, and the procession did not come off. At Xenia, also, is the Presbyterian stronghold where the "God in the Constitution" craze first developed, and where it now develops its greatest vitality. He further says that the scheme for seizing the public schools in Ohio is well along toward completion. General Grant, with his far-seeing sagacity, declared the next issue to be the public schools. How well his presence is verified by the events that are constantly occurring. If there is one thought Americans ought to keep uppermost, it is the integrity of the "little red school house."

J. H. Simmons, of Lawrence, Kansas, sends the following endorsement, signed by himself and sixteen others: "We, the undersigned, citizens of Lawrence, Kansas, do hereby certify that we have known George D. Search for many years, and know him to be one of the best physical mediums in the country. The most of us have seen his mediumship under many test conditions, and know him to be a medium worthy of the confidence of all persons interested in physical science."

The First National Association of Spiritualists, of Washington, D. C., passed resolutions unanimously endorsing Professor Peck as a lecturer.

Willard J. Hull lectures in Cincinnati, O., before Union Society of Spiritualists, the Sundays of March and April. He will accept calls for week evening lectures, from points in that vicinity. He is open for engagements for June and the first half of July. His camp-meeting engagements thus far completed comprise Chesterfield, Cassadaga, Parkland, Onset Bay, Mt. Pleasant Park and Liberal, Mo.

Thomas S. Kiser, of Decatur, Ill., sends us a good long list of subscribers. Thanks, brother, for your efforts. We want to reach every Spiritualist in this State, and would soon do it if all were like you. The Spiritualist who takes no paper devoted to our cause is sadly behind the times.

Geo. H. Christol writes: "Some crowded meetings have been held here by Harlow Davis, the platform test medium. His work is greatly appreciated by all who have witnessed his demonstrations."

The Spiritualists of Cleveland will celebrate the forty-fourth anniversary of modern Spiritualism on Sunday, March 27. Hudson and Emma Tuttle will participate with us; also other local mediums and speakers will be present, and a good time is anticipated. Morning and evening sessions will be held in Memorial Hall, and an afternoon session in West Side Society Hall, Pearl street, corner of Jay.

Mrs. Carrie E. S. Twing has been engaged by the Watertown (N. Y.) Society for Feb. 1892. She is very popular there. The *Times* of that city says: "Mrs. Twing concludes her engagement with the Spiritualists at the Davis St. Temple to-morrow. Those who care to be informed of the real doctrines of this class of people should go and hear her, for she interests and impresses her auditors as few speakers are able to do, whether they agree with her or not. In her judgment the Spiritualism of this day does not differ essentially from that of the past. She is an earnest student of the Hebrew scriptures, and regards the teachings of the humble Nazarene as the light of the world. As the churches are filled with Spiritualists and with those who hope their beliefs are well founded, it will not harm them to listen to the experiences of Mrs. Twing."

J. G. Potts, of Palestine, Texas, writes: "We have been favored by a visit from W. H. Bach, who remained with us five days. He gave two lectures to the public, and one social seance. Mr. Bach appears to be a perfect gentleman, and just the one to cultivate new territory. He is social, gentle and courteous to all. His mediumship is of the psychometric order, and while not as positive as one could wish, yet in the number given here there was not a failure. Mr. Bach's advent here has set a number to thinking, and will, no doubt, result in good for the cause. One of our most prominent clergymen claimed that all of his tests were tricks, and for ten dollars he would show just how they were done. Mr. Bach asked him to come forward, do the tricks and claim the ten dollars, but the reverend gentleman was conveniently absent attending a church party."

"Secretary" writes as follows from Elmira, N. Y.: "I would like to have you publish a few words in regard to the Spiritual Light Society, of Elmira. Sunday afternoon, Feb. 28th, several members and those interested in the growth of the Spiritual Light Society, met at the home of the ex-President Mr. Ira Perrin. Mrs. Kniffin, under influence, made a prayer suitable to the occasion, after which all deposited their tokens of love and unity, which was manifested by bouquets of flowers, which was responded to by appropriate remarks by Mr. Perrin, and the controls of our speaker, Mrs. Perrin. All repaired to the hall, the usual place of meetings, which are held every Sunday evening."

Mrs. Mabel Aber is now located at 1004 Grand Ave., Kansas City, Mo. She can be addressed there for dark circles and slate-writing engagements.

W. F. Peck finished a most successful engagement with the Washington (D. C.) society in February. He will start for the Pacific Coast about April 1st, lecturing at a few points on the way. He will return to the East in the early fall, and is now making appointments for next season. Part of his time is already secured, and societies desiring his services must apply soon. Address, during March, 1461 Clinton St., St. Louis, Mo.; after that, 249 11th St., San Francisco, Cal.

Thanks, many, Brother Geo. Ingham, of Cleveland, Ohio, for that list of subscribers.

The Durango News, of Colorado, March 4th, had the following: "Married last evening, at the residence of Judge Garbanati, Dr. L. L. Bedell, of Denver, and Mrs. E. A. Wells, of New York City. The doctor and Judge Garbanati were old-timers together, having met at Central City, this State, in 1893. Naturally enough the doctor sought the aid of his old friend to perform the marriage ceremony. The happy couple leave for their home in Denver this morning."

Solomon W. Jewett writes as follows from California: "I hold many articles of a Spiritualistic character, and if a hotel should be erected for the accommodation of those firmly in our creed, in Chicago, I will contribute funds to aid in the good work, and if in health, can hang on the walls a large number of portraits, and a few other pictures of spiritual scenery, painted by artists under the guidance of others from the Spirit-world. We, as a body of Spiritualists, cannot organize or affiliate at the Columbian Exposition in harmony with any sect that will give no heed, time or attention to the return of even their own near and dear friends who have gone on before. We are able to build a central home, to be used as lodging rooms, reading rooms, circle rooms, a hall for lectures, and a bath room as well as a dining room, etc."

W. K. Gordon, of Denver, Col., writes: "Good, honest mediums can do well here, and find a good home in my house while in the city. I would not be without THE PROGRESSIVE THINKER. Jules Wallace, claiming to be the great Australian medium, is creating quite a furor of excitement here. He also has Fred. Bell to lecture. He is an ex-minister, from Columbus, O."

Dr. C. T. H. Benton, of Peoria, Ill., writes: "You will see by the clipping enclosed how the cause is prospering here. Never before, as Spiritualists, has the press noticed our cause as they are doing at the present time. We found in Mr. Brooks a kind brother and a noble, efficient worker in the cause, a person who will draw the better class of society by his sociability and purity of character. We recommend him as missionary of the Illinois State Spiritualist Association, and his estimable wife, to all Spiritualist associations throughout the State which desire an able speaker to represent them."

Lyman C. Howe is lecturing this month at Indianapolis, Ind.

Grandma Hathaway, of Kenyon, Minn., writes: "We have our circle in fine working order. Mr. Wm. Gilbert is sitting for materializations. The spirits took him in his chair from the dining-room through a door into a bedroom as nicely as 'human hands' could have done it. C. E. Winans, of Edinburgh, Ind., has held materializing circles here twice for us, and we expect him soon again. He is now in St. Paul, dilling an engagement."

Will C. Dodge is now located at No. 315 West Van Buren St., where he can be addressed for lectures.

The Peoria Journal of March 8 says: "Mr. G. H. Brooks, missionary of the Illinois State Spiritualists' Association, spoke to a very attentive audience last night. His subject, 'Spiritual Unfoldment,' was handled in a clear and intelligent manner, to the satisfaction of all present. The reverend gentleman said: 'To unfold spiritually is to develop morally, and to develop morally is an educational process requiring intellectual growth attained only by a practical knowledge of the unchangeable laws of the universe of life. Spiritual unfoldment means more than that. It means complete control of the whole man by the higher spiritual and intellectual forces within—a bringing under the domain of reason all the lower desires, appetites and passions of the body. A true Spiritualist, or spiritual-minded person, will not be a slave to intoxicating drinks, tobacco, or any other licentious habits, but will have the mastery over them all.' The lecture contained the essence of the higher spiritual and moral ethics of the day which are generally accepted by all leading reformers of the present time."

It was the great lawyer, Rufus Choate, who, undertaking the defense of a man that had committed a murder under circumstances of peculiar atrocity, followed the case up till he discovered the deed had been done while the perpetrator was in the somnambulistic or sleep-walking state—unconscious of his actions. A case even more appalling in the possibilities it starts up has recently occurred. An insane woman, so mad that it became necessary to put her into a straight-jacket, kept her husband habitually in the hypnotic state. By some means she had gained such extraordinary power over him that the merest idea she put into his mind by "suggestion," as the experts call it, was faithfully reproduced in his actions.

Geo. Sweeney, of Dayton, Ohio, writes: "I write to let the readers of your grand paper know that the First Spiritual Society of Dayton is still progressing. I engaged Mrs. Myra Pain, of Painesville, for the month of March. Her afternoon subject was: 'Spiritual Gifts,' which was very interesting. The evening service consisted of subjects taken from the audience."

Mrs. E. J. Bentley, Ionia, Mich., writes: "The forty-fourth anniversary of modern Spiritualism will be held by the Spiritualists of Ionia (Mich.) at A. O. U. W. Hall, March 27, 1892. Morning lecture, 10:30; afternoon, 2 o'clock; evening, 7 o'clock. Hon. L. V. Moulton, of Grand Rapids, Mich., will be the orator of the day. Mr. Moulton is a clear, forcible and a fearless advocate of our beautiful philosophy. The Spiritualists will hold a social at the same hall, March 26 (Saturday evening). We expect to have with us at that time Mrs. Todd, a political speaker. Mrs. Todd will give the Spiritualists two or three lectures on Spiritualism. All are cordially invited to attend the meeting, and people from abroad will be entertained by the friends at Ionia."

Brother Dennis writes: "February has been a successful month in our city, Buffalo, N. Y. Mr. Oscar Edgerly, of Newburyport, Mass., has occupied our platform during the month, and has had full houses at all times. His lectures were grand and good ones, and his tests were truthful. Societies that would like full houses will do well to engage Mr. Edgerly."

The case of the city vs. Mrs. Jennie Moore has not yet been decided. Every honest Spiritualist fully realizes that the case should be decided in her favor. Those who are serving the Jesuits want her suppressed, knowing that in so doing odium will to some extent be brought on Spiritualism."

J. L. Pledger, of Birmingham, Ala., writes: "I can at last record the visit to our city of good Dr. A. W. S. Rothermel. He has come and gone like a summer shower, but he was here for a purpose; he gave undoubted tests by his telegraphic instrument, untouched by mortal hands. Besides, his guides gave us a splendid exhibition of their power to talk and discourse sweet music on the ether in sight of all, with their hands plainly materialized; indeed all who missed Dr. Rothermel's seances missed a rare treat, a golden opportunity."

Mabel Aber, writing from Kansas City, speaks very highly of the Professors of the Agricultural College there, who, having no fear of church discipline before their eyes, can attend spiritual seances and investigate the phenomena with their keen minds and trained intellects. She has been most hospitably entertained, during her stay there, at the home of Mrs. Patience Ingham, a devoted worker in the cause, who has seen to it that her large family of children and grandchildren shall have knowledge of the truths of our beautiful and sublime doctrines. Mrs. Aber concluded her letter by saying: "THE PROGRESSIVE THINKER is idolized by all who subscribe for it. Many are constantly expressing a desire to subscribe for it. Long may it live to spread the light!"

W. R. Macomber writes: "In your issue of Feb. 27, in an article by R. Spaulding, Josephus's opinion of the Witch of Endor is given 'book 4, chapter 14, verse 4.' It should be book 6, chapter 14, verse 4."

Bishop A. Beals reports great success with his meetings at Odd Fellows' Hall, St. Paul, Minn. The Progressive Spiritualist Society is in a flourishing condition, and its officers active business men. Mr. Beals has a good word for Mr. Winans, materializing medium, who is there holding seances and doing a good work. Mr. Beals concludes by saying: "He gave some fine tests in slate-writing at the close of my meeting Sunday evening, and set the skeptics thinking. His materializations are the best and most wonderful of anything I ever saw of the kind. He seems to be a perfect gentleman."

A subscriber writes: "At a meeting of the People's Spiritual Association, held on Sunday afternoon at 93 Peoria St., Mr. McGinley delivered a very interesting address on the 'Philosophies and Religions of the Past,' to a large and appreciative audience, tracing the growth of Spiritualism, whose light was almost extinguished during the dark and cruel reign of religious bigotry and error, but which has now emerged to the full light of day. Cora E. Wilson and Dr. Phillips gave very fine psychometric tests."

"Reporter" writes: "The St. Paul Spiritual Alliance and the Progressive Society, of St. Paul, Minn., will hold grand anniversary services in St. Paul, on Sunday, April 3d, at 10:30 A. M., 2:30 P. M., and 8 P. M. Moses Hall, of Chicago, Ill., Frank T. Ripley, lecturer and test medium, and Bishop A. Beals, have been engaged. A good time is expected."

W. M. Bryant, in the *Unitarian Review*, says that theology is not only a science, but may be regarded as the culmination of all sciences; for science is the study of phenomena and revelation, and theology being the science of God, of course embraces everything. This is as straight reasoning as the average theologian is capable of. The definition usually given to science rules theology out of its realm. Science is classified knowledge. It is not a blind faith or belief. It is demonstration. What proposition has ever been demonstrated in theology? When was there any discovery? Is it not all professedly a mystery, and does not the whole Christian world, when pressed by science, take refuge behind the veil of mystery? Science is not the "study of phenomena;" it is the knowledge.

We are in receipt of a long letter from a good sister in Evansville, Mrs. J. W. Kratz, which details with much accuracy her attempts to secure, from materializing seances, tests which would be convincing to her of their genuineness. She is not alone in her distress, nor her desire to have all doubt cleared from the skirts of those who claim to preach and demonstrate the truth of spirit return and manifestation. But if it were better understood how nice must be the balancing and adjustment of forces; how perfect the harmony of the thought-currents, perhaps, to produce genuine materialization, the slimness of attendance on such seances as presented incompatibilities, would soon weed out those that had no claim on real existence. Be patient, sister, the world has moved a long way since the Inquisition lost its power. We may certainly hope that our spirit friends will find a way to solve this vexed question.

Joseph Brent writes from London, Canada, describing in full his being born again, into a full comprehension of the beauties of the spiritual doctrines. Like all new converts, he is a trifle enthusiastic; but we have all been there, and we can understand how he feels like a man drunken with new wine, as the old story of the consciousness of the presence and protecting care of our loved ones, gone before, dawns upon him for the first time. His conversion dates from only about two months ago, when he and some Spiritualist friends were talking upon the subject. Half in bravado and half in earnest, he said: "Let's get a table, and see if we can do anything." "I no more expected any phenomena than I expected to start for the moon; we had no sooner put our hands on the table than it began to move; our friend became spokesman, and asked who was present. I found it was my father, who passed away eight years ago. I asked him many questions, which were answered satisfactorily; then my mother, sister and mother, and numerous other friends, who had passed away, came. I talked with them and got answers, sometimes by the tipping of the table, and sometimes by raps." Bro. Brent has continued his investigations up to this time, with increasing testimony of the reality of the life beyond the grave. May he never lose his first enthusiasm, but so add knowledge to belief as to every day grow stronger in the faith once delivered to the saints.

Sylvester Scott, of Rockford, Ill., writes: "Brown, the mind-reader, has been here. Such men are an injury to Spiritualism."

Mrs. Elizabeth Taylor, of Oakland, Cal., passed to the higher life Feb. 17, 1892. She was born in Derby, England, Feb. 19, 1825. Mrs. Taylor has left a husband and children and many warm friends to mourn her loss. She was a loved wife and mother, and none knew her but to love her. We will miss her from our midst in the form, but know her influence will remain.

Mrs. E. A. Wells, medium for physical manifestations, writes as follows from Alamosa, Col.: "Having occasion to spend a few days in this charming town in the exercise of my mediumship, I thought I would give your valuable paper a few points in reference to Galveston, Tex., where I have been spending a couple of months enjoying the beautiful climate and the generous hospitality of some of the Spiritualists of that delightful city. It is truly a city of flowers, oleanders and orange blossoms vying with each other in extravagant profusion. The Spiritualists of Galveston are among the most refined, cultivated and worthy of its inhabitants; but, strange to say, there has been little or nothing said of them in any of the spiritual papers of the country. I held some seances and circles at the house of Mr. L. S. McKenney, having a splendid time and giving excellent satisfaction."

G. G. W. Van Horn, conductor, of this city, writes: "A Grand Literary, Musical and Phenomenal Entertainment and Testimonial Benefit to the Illinois State Spiritualists' Association and Celebration of the 44th Anniversary of the advent of Modern Spiritualism will be held Thursday evening, March 31, 8 P. M., at Bricklayers' Hall, 93 S. Peoria St. The best of volunteer talent, modems, etc., will appear on this auspicious occasion. Persons are requested to bring spirit photographs, portraits, landscapes, etc., produced by spirit artists, for the art gallery. Please leave them at 220 W. Monroe St., with President G. L. S. Jenifer, before the above date. Tickets for sale at Bricklayers' Hall Sundays. See programme and don't fail to attend and enjoy yourself."

From Minneapolis comes a letter by W. E. J., stating that the hall used for Mrs. C. D. Pruden's lecture has become entirely too small to accommodate the increasing attendance, and a larger hall has been obtained, which is already comfortably filled. The present hall is on Hempin Ave., over the Lyceum Theatre. It is one of the best halls in the city, with electric lights, elevator service, etc. The Rev. Mr. Sample, the most prominent liberal minister of the city, occupies the theatre on Sunday. It is a curious sight to see orthodox and Spiritualist going into the same door to Sunday service. But the latter, taking the elevator, goes higher up. Mrs. Pruden is expected to stay here permanently.

Important Meeting.

There will be a business meeting of the Northwestern Spiritualist Association, at Odd Fellows' Hall, 12 Washington avenue North, Minneapolis, Minn., Monday, April 4th, 1892, at 2 o'clock P. M. Upon the action of this meeting depends to a great extent the future actions of the officers and the carrying out of the camp meeting next season. Members are earnestly requested to be present. W. H. BACH, Secretary. T. WILKINS, President.



SCINTILLATIONS.

Sparks from Col. Ingersoll.

NATURAL PHILOSOPHY.

Neither do I admit that "we are indebted to Christianity for Natural Philosophy." I do not deny that some natural philosophers have also been Christians, or, rather, that some Christians have been natural philosophers to the extent that their Christianity permitted. But Lamarck and Humboldt and Darwin and Spencer and Haeckel and Huxley and Tyndall have done far more for Natural Philosophy than they have for Orthodox Religion.

Whoever believes in the miraculous must be the enemy of Natural Philosophy. To him there is something above Nature, liable to interfere with nature. Such a man has two classes of ideas in his mind, each inconsistent with the other. To the extent that he believes in the supernatural he is incapacitated from dealing with the natural, and to that extent fails to be a philosopher. Philosophy does not include the caprice of the Infinite. It is founded on the absolute integrity and inviolability of Nature.

Neither do I agree with the reverend gentleman when he says that "we are indebted to Christianity for our knowledge of Philosophy."

The church taught for a long time that Hebrew was the first language, and that other languages had been derived from that; and for hundreds and hundreds of years the efforts of philologists were arrested simply because they started with that absurd assumption and believed in the Tower of Babel.

Christianity cannot now take the credit for "metaphysical research." It has always been the enemy of metaphysical research. It never has said to any human being: "Think." It has always said: "Hear." It does not ask anybody to investigate. It lays down certain doctrines as absolutely true, and instead of asking investigation, it threatens every investigator with eternal pain. Metaphysical research is destroying what has been called Christianity, and Christians have always feared it.

This gentleman makes another mistake, and a very common one. This is his argument: Christian countries are the most intelligent; therefore they owe that intelligence to Christianity. Then the next step is taken. Christianity, being the best, having produced these results, must have been of divine origin. Let us see what this proves. There was a time when Egypt was the first nation in the world. Could not an Egyptian, at that time, have used the same arguments that Mr. Peters uses now, to prove that the religion of Egypt was divine? Could he not then have said, "Egypt is the most intelligent, the most civilized and the richest of all nations. It has been made so by its religion. Its religion is therefore divine?"

So there was a time when a Hindoo could have made the same argument. Certainly this argument could have been made by a Greek. It could have been repeated by a Roman. And yet Mr. Peters will not admit that the religion of Egypt was divine, or that the mythology of Greece was true, or that Jupiter was in fact a god.

Is it not evident to all that if the churches in Europe had been institutions of learning; if the domes of cathedrals had been observatories; if priests had been teachers of the facts in nature, the world would have been far in advance of what it is to-day?

SOURCE OF PROGRESS.

Countries depend on something besides their religion for progress. Nations with a good soil can get along quite well with an exceedingly poor religion; and no religion yet has been good enough to give wealth or happiness to human beings where the climate and soil were bad and barren.

Religion supports nobody. It has to be supported. It produces no wheat, no corn; it ploughs no land; it fells no forests. It is a perpetual mendicant. It lives on the labor of others, and then has the arrogance to pretend that it supports the giver.

Mr. Peters makes this exceedingly strange statement: "Every discovery in science, invention and art has been the work of Christian men. Infidels have contributed their share, but never one of them reached the grandeur of originality." This, I think, so far as invention is concerned, can be answered with one name—John Ericsson, one of the profoundest agnostics I ever met. I am almost certain that Humboldt and Goethe were original. Darwin has certainly been regarded as such. I do not wish to differ unnecessarily with Mr. Peters, but I have some doubts about Morse having been the inventor of the telegraph.

Neither can I admit that Christianity abolished slavery. Many of the abolitionists were infidels; many of them were Christians. But the church itself did not stand for liberty. The Quakers, I admit, were, as a rule, on the side of freedom. But the Christians of New England persecuted these Quakers, whipped them from town to town, lacerated their naked backs, and maimed their bodies not only, but took their lives.

Mr. Peters asks: "What name is there among the world's emancipators after which you cannot write the name 'Christian'?" Well, let me give him a few: Voltaire, Jefferson, Paine, Franklin, Lincoln, Darwin.

Mr. Peters asks: "Why is it that in Christian countries you find the greatest amount of physical and intellectual liberty, the greatest freedom of thought, speech and action?" Is this true of all? How about Spain and Portugal? There is more infidelity in France than in

Spain, and there is far more liberty in France than in Spain.

INFIDELITY IN ENGLAND.

There is far more infidelity in England than there was a century ago, and there is far more liberty than there was a century ago. There is far more infidelity in the United States than there was fifty years ago, and a hundred infidels to-day where there was one fifty years ago, and there is far more intellectual liberty, far greater freedom of speech and action than ever before.

A few years ago Italy was a Christian country to the fullest extent. Now there are a thousand times more liberty and a thousand times less religion.

Orthodoxy is dying. Liberty is growing.

MR. BALLOU.

Mr. Ballou, a grandson, or grand-nephew, of Hosea Ballou, seems to have wandered from the faith. As a rule, Christians insist that when one denies the religion of Christian parents he is an exceedingly bad man, but when he denies the religion of parents not Christians, and becomes a Christian, that he is a very faithful, good and loving son.

Mr. Ballou insists that God has the same right to punish us that Nature has, or that the State has. I do not think he understands what I have said. The State ought not to punish for the sake of punishment. The State may imprison, or inflict what is called punishment, first, for its own protection, and secondly, for the reformation of the punished. If no one could do the State any injury, certainly the State would have no right to punish under the plea of protection; and if no human being could by any possibility be reformed, then the excuse of reformation could not be given.

Let us apply this: If God be infinite no one can injure him. Therefore he need not punish anybody or damn anybody or burn anybody for his protection.

Let us take another step. Punishment being justified only on two grounds—that is, the protection of society and the reformation of the punished,—how can eternal punishment be justified? In the first place, God does not punish to protect himself, and, in the second place, if the punishment is to be forever, he does not punish to reform the punished. What excuse then is left?

Let us take still another step. If instead of punishment, we say "consequences," and that every good man has the right to reap the good consequences of good actions, and that every bad man must bear the consequences of bad actions, then you must say to the good: If you stop doing good you will lose the harvest. You must say to the bad: If you stop doing bad you need not increase your burdens. And if it be a fact in nature that all must reap what they sow, there is neither mercy nor cruelty in this fact, and I hold no God responsible for it. The trouble with the Christian creed is that God is described as the One who gives rewards and the One who inflicts eternal pain.

There is still another trouble. This God, if infinite, must have known when he created man exactly who would be eternally damned. What right had he to create men, knowing that they were to be damned? So much for Mr. Ballou.

Jesuitism vs. Spiritualism.

When a materializing medium is exposed "Rome howls!" Why? Because Spiritualism is getting to be a power in the earth; and the Jesuits of all sects and no sects, know it; hence the noise when one of the mighty is exposed. The genuine materialization—and there is lots of it—is fast convincing an investigating public of the truth of immortality, hence the especial desire of the opposition to destroy its power. I know Mr. Archer only by his home reputation, which has been good, with good judges; but one thing I do know, and that is that there are a class of Spiritualists in Chicago, and to some extent throughout the United States, especially in our large cities, that are under the control of a large and extensive band of Jesuit spirits that are doing their utmost to break down Spiritualism; or, when they cannot do that, to turn the tide to their advantage. There are many good and well-meaning Spiritualists that are ignorantly under the influence of this Jesuitical band. Col. Bundy and his paper, in my candid opinion, have long been under their control. These spirits, through him and others, have been, and are now, doing all in their power to break down or destroy the influence of our best mediums. I know nothing of what may be put up in Archer's defense; but I am convinced that he is a true and honest medium when used by his original band; and that he is in no way responsible for what transpired, either in Lansing or Chicago; but the Jesuits are responsible for it, paraphernalia and all, either by getting control of him, or through some person or persons at the seance.

Bro. Francis, are you aware that a powerful band of spirits have snatched you "as a brand from the burning," right from the very center of this Jesuitical influence in the United States—right from under the influence of Bundy—to set up a standard for American Spiritualists to rally to, in order to destroy the power of Roman Catholicism that is trying to undermine our American institutions and bury the people under a cloud of superstition and ignorance? Such is the case; and well are you doing it. You have from the start taken a firm stand against the Jesuits, in the here and the hereafter. They are the real enemies of Spiritualism. Let us accept the situation, brother Spiritualists; let us throw down the gauntlet, and fight it out on this line, cost what it may. If free and progressive thought, with free schools, does not lay these Jesuits, then this nation, with its democratic institutions, is a "goner."

E. K. HOSFORD.

Take Due Notice.

At the expiration of the time paid for, THE PROGRESSIVE THINKER is invariably discontinued. We are receiving requests continually—"not to discontinue the paper, but send it right along." That we cannot do unless paid for. To do otherwise would require a system of bookkeeping, the expense of which would be in to open an account with our thousands of subscribers. If you cannot send a dollar, send less; keep your subscription well paid in advance, and thereby not lose a paper.

Capt. T. Wilkins.

He is now in Minnesota. We can recommend the Captain as a most efficient worker in the cause of reform.

PREGNANT THOUGHTS.

The Material and Spiritual Contrasted.

Reaching Portland, Oregon, on the 17th of December, we found ourselves literally surrounded by water, it being the rainy season. The first eighteen days of our stay it rained day and night, and between times for the balance of the month. It was the most dark, dismal, depressing weather that we have seen in all our extended travels. The Spiritualists of Portland are earnest, true and faithful workers, so far as we could judge.

THE PROGRESSIVE THINKER is popular in Portland, and W. E. Jones, your agent, will handle it to your interest; he is pleasant, obliging and is building up a liberal news depot.

By invitation we met the Editor and manager of the *World's Advanced Thought*, several evenings in their *School of Inspiration*. These parlor gatherings are informal, free from external restraint and controversy, for the sole purpose of unfolding powers of inspiration. Our object in the above mention is to suggest a method for other aspiring, growing Spiritualists.

The First Society of Spiritualists of Portland met in G. A. R. Hall, morning and evening. The election of officers occurred the morning of the first Sunday in January. A majority of the old officers were re-elected, a number of them unanimously, and all in order and good feeling.

They devote the morning meetings to a conference, considering all subjects germane to their organization, and depend for the present upon transient and local talent for the evening lecture. The First Society, with Mr. Brown as President, ought to do a good work. From Portland to Frisco by rail over the mountains, is often an uncertain trip, even in this coast region, for the reason that it snows on the mountains when it rains in the valleys, but we got through in thirty-six hours, on time. We were quite happily surprised on our arrival in San Francisco the morning of the 15th of January to find the same genial sunshine and flowers which greeted us on our first visit, six years ago the coming second day of May.

The contrast between the climates of California, Oregon and Washington stood out clear and well defined. Out of the shadows into sunshine in a material or spiritual sense is a desirable change, and we contented to a necessity for health and harmony to thousands, but is not appreciated as much in the East as West in a material sense.

On Saturday afternoon, Jan. 17, the next day after our arrival, we visited Golden Gate Park, a charming resort winter or summer, in some respects more so than any of our eastern parks. Nature has done so much for humanity here, much more than in many localities.

All, or nearly all, the native shrubs and trees are evergreen, and there is such a great variety of them. So many flowering and fine, delicate evergreen trees and shrubs we never saw East, North or South; this point noted, the picture so often portrayed of the beauties of this country can be more easily and fully understood.

The sun shone bright, the air was warm, soft and as genial as summer; and the grass was green—the birds, flowers, children and their mothers were enjoying to the fullest extent of their capacity the great variety of amusements so wisely and liberally provided by the commissioners and friends of the park. A large orchestra (forty pieces) was discoursing choice music in a secluded glen to a multitude that seemed to be all absorbed, enchanted.

We never saw a more charming day, a more beautiful garden of Eden—park—or a happier throng of people. We were reminded of a Saturday afternoon in Lincoln Park, Chicago, in June.

Whoever wrote the Garden of Eden story, had seen a beautiful garden, and well understood the truth of Spiritualism; believing this, the spiritual significance is plain.

Parable and symbol were the methods of spiritual expression long before humanity could accept the more perfect and direct communications which come to us now. Two and four thousand years ago prayer, faith, prophecy and miracle were the methods the Spirit-world used to lead the people to the Jewish and Christian religions. Is there anything in either the Jewish or Christian religion of any value, that we do not need to-day, as Spiritualists, as much as they? If evolution is the law, whatever has been evolved through the struggles of the past is ours, if we have sense enough to accept and appropriate. The tendency in all ages has been to uplift humanity to a recognition of the spiritual; this, in our opinion, is the corner-stone of all religions—all reforms.

The material, the world of things, can only be partially understood until examined by the spiritual telescope. Our lesson at Golden Gate Park upon that midwinter day was a highly-wrought spiritual one. Here before our eyes was a literal, material Eden; nature and the kindly touch of man had produced a picture worthy of the Gods. In this park the material expression had reached a culmination—nearly perfection. What a contrast was presented to our spiritual vision!

Born in the material shadows, all absorbed in the ever-changing lights and shades of things, deluded and deceived so often, it would seem that the masses would have demonstrated spiritual truth, as a rest and peace beyond power of expression. On the contrary, antagonism is the rule with the majority; will some of our anti-God, anti-faith and prayer Spiritualists, give us the reason for this spiritual antagonism? There must be a reason for this condition. Perhaps our Agnostic friends can assist in solving this question.

Forty-three years ago the spirits said by "raps" in a clear and distinct manner: "Listen! We live and can communicate."

Ten years later they said: "Investigate and prove the truth we teach." Ten years later they invited us to accept the great truth, and if we would live its teachings, health and harmony would be ours. Ten years later the spirits said very distinctly: "Spirit communion is as well proven and established as is any other truth. What will you do with it?" This is the question that Spiritualists are called upon to answer. What is the significance of this wonder of the nineteenth century? It certainly signifies more than material

Edens; they only typify the spiritual. One of the important lessons at this time is how much is really involved. We certainly enjoy more freedom, even if we sometimes make bad use of it. It will not do to drive stakes for our neighbors. The day of limitation is passed. We do not know but our friend has a truth that we haven't even dreamed of. It is almost too late in the century to set up material gods and at the same time antagonize spiritual ones.

The Spirit-world is averse to all theories, methods or systems that give them second place; they have consistently and persistently declared that matter is subject to spirit, and have proven their position beyond a doubt. Every message written, every table moved, every rap message by spirit telegraphy, and every materialization and spirit picture demonstrate beyond question that the source and cause of all material manifestations—phenomena—is spiritual. In Spiritualism, as in other isms, the material seeks to dominate. Now that the fraud craze has, in a measure, spent its force, run its race, we can calmly examine, study the cause, and note the result.

Beyond question the cause is materialism. Arrests, fines and imprisonment are material expressions. Go and sin no more, is a spiritual expression. Professing Spiritualism and joining the ranks as teachers and leaders does not spiritualize. No one class has been more determined, cruel or unreasonable in their persecutions of mediums than some professed Spiritualists. They erected their standards, labeled what they knew could and could not happen, and then went to work like a blind man slashing mediums to the right and left; the result was a genuine revival of Spiritualism, and a relegating of all the Bundys to the rear. The great mistake of reformers is in giving their enemies any sort of support. In this connection I desire to thrust my pen in a little deeper, and ask all the readers of THE PROGRESSIVE THINKER what can be expected of benefit to Spiritualism by cultivating—supporting—those persons and principles that ever antagonize the spiritual.

A class in Boston of material and intellectual covards band themselves together under the title of Psychical Research Society to investigate modern Spiritualism; it would sound just as well if they had organized to investigate the truths of anatomy and physiology, geology or astronomy. There is no doubt in any well-informed mind, that nine-tenths of the members of that Boston and New York society are as thoroughly convinced of the truth of spirit communion and continued life as the Editor of THE PROGRESSIVE THINKER. No doubt the movers in this pretended research desire an endorsement; they want more freedom of expression, and hope to reach it by this method. Spiritualism is a demonstrated religion, is not limited by creed, dogma or tradition, and invites all humanity, every nation under the sun, to try it, test it, and live it, because it is true and the most practical and far-reaching of all religions.

What have our liberal brothers to offer? Has darkness anything better than light and demonstration?

A thousand times those materialistic friends have privately and publicly declared they would believe if the spirits would demonstrate under certain test conditions (often fire proof); more perfect test conditions have been granted than they have asked, and the phenomena has been produced. Do they believe? No! Why not? Are they honest or weak, just or true? Isn't it the same old story, though one arise from the dead they do not believe? Thus far material efforts and methods to spiritualize humanity have been failures. Some have learned to accept spiritual methods and are blessed and satisfied. Spiritualism has been the dumping-ground for every scheme, system and method possible to conceive of, and this demonstrates the mighty power back of it; it has been able as a pack-horse, for over forty years, to survive and hold its own. If Spiritualists would demand of our Agnostics, Materialists and pretended Scientists proof of their many fine-spun theories; demand that they demonstrate first and theorize later, a large majority would be driven into a corner where their occupation would be gone. The presumption of many of this class is surprising, and it is equally surprising that they find support among Spiritualists. Freedom is all right, but license destroys the spirit of freedom. Let us then, have freedom, but learn to discriminate.

Remember that every lesson from the Spirit-world has been, and must be, opposed to every materialistic thought or theological dogma; this is an age of demonstration; let us all recognize this fact and act upon it, and we will come nearer the truth, and the result will be more harmony. Universal energy, atomic theories, molecular motion, and protoplasmic speculations, are all well enough for minds adapted—trained in that direction—to that line of thought, but they do not answer the demands of the masses. As a Spiritualist, I ask for proof, not theory; gentlemen Agnostics, will you tell Spiritualists something of what you know and can demonstrate as a foundation of your criticism and skepticism? This is exactly what you have been asking and demanding of Spiritualists all these years, and we have met every demand you have made, and more; you have evaded, ignored, skulked, misrepresented and dodged every issue; you have invented new names for old, and resorted to all manner of schemes to confuse the truth-seeker; all this dust you have kicked up has not put out the eyes of the earnest seeker. So long as our liberals (?) adopt the methods, schemes and dogmas of the church, it does not seem well in them to criticize their own methods.

I close by pointing out the contrast; materialistic methods, theories and speculations change, and continue to change from day to day, every decade, and an entire revolution is reached in the scientific world, which is the materialistic shibboleth. They seem to feel about as safe behind their castle as our orthodox friends do behind their creeds and pulpits. For forty-three years there has been steady but rapid progress on the line of spiritual demonstration, from the "rap" to full-form materialization, and it has been reached step by step in face of foes within and ignorance, prejudice and superstition without. The mental and higher phases have led and marched on side by side with the phenomenal phases. How does Spiritualism stand to-day? There has been no revision, backing down, or change of base. The rap is recognized as a truthful method of communication between the seen and the unseen world of humanity, and so is

every form and phase of spiritual communication. The trance stands the test alongside the rap. *Memorism*, as a method, hasn't changed by giving it a new scientific name—hypnotism.

The blind may not be able to see, but all fair-minded, free-minds, must note the significance and fully realize the truth and power of the spirit side of life, and the ignorance, weakness and lack of character of the entire skeptical world that have investigated and are still groping in the darkness. The sting of death and the victory of the grave have been removed. If a man die shall he live again? has been settled beyond question. What has the material and scientific world discovered in the last forty-three years, as important and far-reaching in its influence as the answering of the above questions?

If Spiritualism has done so much for humanity in so brief a period of time, solved problems that have taxed the wisest for untold ages, is it not safe to trust in such power and intelligence? Does it not far transcend all material sources of knowledge? Who will deny or question the unlimited power and intelligence of the Spirit-world if informed?

There is no excuse for the ignorance or position of our skeptical friends. To ignore spirit communion is to invite darkness to rule instead of light.

If we would uplift humanity, spiritualize them. It is a demonstrated truth, the material world is an ever changing, ever varying, unreliable state of existence; on the contrary, the Spirit-world, the world of cause, is sure and reliable. If time will permit, I may give the readers of THE PROGRESSIVE THINKER some facts that came under our observation in prayer and in faith-healing in Portland. If we are broad and receptive we shall reach much truth which prejudice and preconceived opinions have prevented.

DR. M. E. CONGAR.

740 Ellis St., San Francisco, Cal.

THE PLANCHETTE.

Proof of Its Wonderful Works.

NO. THREE.

Many of the best and brightest of St. John's citizens have called to see and try the planchette, and after seeing and trying, have declared it a mystery which they could not understand. The correspondent of the *Clinton Republican*, after giving it a fair trial, in his report through the *Republican* says:

Mr. Babcock has a planchette which seems to be endowed with an unusual degree of intelligence for an inanimate object. In answer to the written question, "Who is the Governor of Michigan?" it spelled out the word "Wilmans," moving a distance of eighteen inches across the table, and making a distinct pause upon each letter that forms the word. But two persons had their hands upon the planchette, and neither had any idea as to what the question was until after it had been answered. Some of its other performances were equally wonderful.

Now, as the correspondent is one of the brightest and sharpest of men, he could not have been easily fooled, and especially as he and his lady friend ran the planchette, and it was not touched by any one else. So, if it was controlled by any one, it must have been controlled by the spirit of Frank Paine, the one who was asked to answer the question.

At another time I asked a St. John's justice to open a child's picture-book with a blade of his knife in such a way as to prevent him or me or any one from knowing the page where it was opened. When opened, all the while holding the open side down, and just above the planchette, I asked: "What is the number of the left-hand page?" The answer given proved to be correct. I then said: "Select a picture and spell its name." The planchette spelled "B-o-y." I turned the book over, and the first picture was a boy. Many other tests, equally wonderful, were made, and after being witnessed and signed officially by the justice, were sent to Richard Hodgson, of Boston, Secretary of the Society for Psychical Research, for further investigation.

M. BABCOCK.

The Testimonial Benefit of Mrs. E. T. S. and Mr. F. L. S. Jenifer, Mother and Son.

Bricklayers' Hall, 93 S. Peoria Street, held a very large audience last Thursday night, March 10th, who came to attend the testimonial benefit (as advertised by programme), tendered our noble workers, namely, Mrs. E. T. S. and G. L. S. Jenifer (mother and son). The hall was handsomely decorated with evergreens, flowers, flags, bunting, etc. The literary, musical and variety entertainment throughout presented by a corps of first-class artists (who volunteered their services on this auspicious occasion), was one of the best ever held in this city. Applause and encores rendered by the audience as each performer appeared before the people, were well merited. The sociable and dance closed at 12 o'clock. Everybody was pleased with the entertainment, and said it was grand, and successful in every respect, and will be long remembered by them as an enjoyable affair. Mrs. Jenifer and son extend to all friends and to each person that participated their sincere thanks for appreciative services rendered on this occasion, and are also thankful for the full purse received.

G. G. W. VAN HORN.

Mississippi Valley Spiritualists' Association.

SEMI-ANNUAL CELEBRATION OF THE 44TH ANNIVERSARY OF MODERN SPIRITUALISM.

The semi-annual meeting of the M. V. S. A. and 44th anniversary of modern Spiritualism will be held in the Grand Opera House, Dubuque, Iowa, Saturday and Sunday, April 21 and 22, 1892. The celebrated inspirational speaker, Mrs. Anna Orvis, of Chicago, has been engaged for the occasion and will be assisted by first-class mediumistic talent, including Mrs. Ollie A. Blodgett, of Davenport, Iowa. A music meeting will be held at No. 1124 Locust St., Saturday, April 22, at 10 A. M., at which important business will come before the meeting, and it is desirable that there be a full attendance of all parties interested. Friends will entertain as far as possible, and hotels will make the rate of one dollar per day. WILL C. HODGE, Sec'y.



The American Flag and Patrick McCann.

Slowly, with measured and sad, solemn tread,
Comes a funeral cortege bearing the dead.
Toward the church of St. Francis slow wended
The van,
For this was the funeral of Patrick McCann.
Now, Patrick had marched in the ranks of the
brave;
Had fought for the Union, his country to save.
A brave soldier, too, had been Patrick McCann,
And he loved the flag only as brave soldiers can.
His comrades full well knew the love which he
bore
For the flag, and again, as ever before,
They unfurled the banner for which they had
bled,
And tenderly placed it on the bier of the dead.
Beside their dead comrade, the Grand Army
men
"Fell in" with sad faces, for never again
Would they march with their comrade, and so
every man
Took up his last march here with Patrick Mc-
Cann.
To the door of St. Francis they wended their
way;
There was naught in the hearts of those brave
men that day
But sorrow; and love, for the comrade they bore,
With sad, solemn tread up to St. Francis' door.
But lo! at the entrance, in black, priestly gown,
Stood a priest, cold and stern, on his face a
dark frown;
For he saw there the flag, and his face sterner
grew,
While he stood in the doorway the train would
pass through.
"The flag can't come in!" came the stern, cold
command.
"The flag can't come in!"—here in our own
land!
Was there a place, then, in all the broad world
Where Freedom's loved banner could not be
unfurled?
Oh, shades of the fallen who died on the field!
Shall we the rights of our loved banner yield?
They looked at those black robes, then looked
at the bier;
They saw 'twas no time for a "battle" right
there;
Or doubt ye not, nations, they'd have "charged"
then and there,
And over that altar our flag, free and fair,
Would have flaunted defiance to him who had
barred
From St. Francis the flag of those veterans
scarred.
Then up spoke the leader: "Then we can't
come in,
Nor our comrade's dead body;" for if 'twas a sin
For the flag to be seen in this sacred (?) do-
main,
Then a soldier's dead body could not there re-
main.
So, "Company, forward, march!" rang the
command.
Once more down the street marched that funeral
band.
Ah! now on those faces no sadness was seen,
But with eyes flashing fire, and with resolute
mien,
They carried their comrade and flag far away
From the place where the flag was insulted that
day,
And tenderly laid, with no priestly display,
The soldier to rest in the cold silent clay.
—F. D. Jacobs.

The Octopus in Mexico.

As set forth by *The Protestant Standard*, the hand of the meddlesome priest is again manifest in the affairs of Mexico. One of those periodical revolutions, for which Mexico and all priest-ridden, Rome-cursed countries are famous, or notorious, recently broke out, headed by a bandit named Garza, who is encouraged by supplies of money from the Romish party. To understand the reason for the present revolutionary demonstration it is necessary to go back to 1876, when Diaz, now President, crossed the Rio Grande with twenty-five men and succeeded in overturning the ruling power. With characteristic energy and enterprise he began to develop the resources of Mexico, to build railroads, to introduce reforms, and in every way to disturb the sleepy old priests who rolled in laziness, licentiousness and wealth, and had everything their own way. Diaz was bound to make Mexico wide-awake and progressive. He has given the people a more liberal government, his administration has been marked by practical wisdom, but the Church of Rome has antagonized the President in every way. The priests have denounced him as a tyrant and usurper, and feeling sore over the severe laws of Diaz, especially his belief that Church and State ought to be separated, they have sought to set the ignorant classes against him, and the present troubles are easily attributed to them. President Diaz discovered the priests intriguing and making attacks upon the government, acting disloyally, as are some of the priests in France, and this he concluded to stamp out. Therefore hundreds of priests have been imprisoned. It also appears that the Bishop of Monterey became angered because a law was passed, similar to a law in this country, that all parties marrying must first secure a license from the civil authorities. This angered the Bishop, and he instructed the priests in the diocese to refuse to marry any couple. Next followed the law prohib-

ing church processions, except by permission of the Government. This he defied, and was called up before Gen. Reyes, who is also Governor, who admonished the Bishop to obey the law. But he again violated it and was fined. He sent a servant with the amount of his fine to the Judge, who sent it back, ordering him to appear in person, and Gen. Reyes told him if he did not obey the law of the land he would destroy his church. All this, and more too, has created a bitter feeling between the Romanists and the Government. Moreover, Prince Iturbide, who claims to be heir apparent to the throne, appears on the scene, and, with the aid of the priests, is stirring up trouble. Garza has been for some time past publishing a Spanish newspaper on the American side of the line, which contained the most rabid and violent attacks on the Mexican Government, and advising the overthrow of Diaz. It is really a religious war, such as the priests and Jesuits like to stir up everywhere, but we have no fears of the result. Garza, the tool of the priests, will have a brief career, and the Government will triumph in its policy of progress and enlightenment, the Church of Rome to the contrary notwithstanding.

The same effects follow from like causes, and unless the Government flag is kept well above the cross, this country will have to pass through as severe an ordeal as Mexico. Let us be on the guard. Jus Tice.

Engaged in the South.

Since my last letter I have been engaged in the work here and at Palestine. We have been having a regular "revival" in Dallas is a pleasant, prosperous city of about 40,000 inhabitants, according to the census of 1890. Although there is no organization here, our friends made all arrangements for a few public meetings. The city has fitted up an auditorium which will seat comfortably from 800 to 1,000 people, and any meeting that is opened free to the public may have the use of it gratis by simply paying janitor service of \$2.00. This was secured, and we held three rousing meetings. Great interest is manifested in the ideas, as may be judged from the fact that when I asked for subjects for the lecture to be given, thirty-two were presented. I am very much pleased at the kind treatment I received at the hands of the friends, and can assure any of our ranks who visit this State a very cordial reception. Although the son of a federal officer, I was offered a home while in Dallas by Capt. J. C. Watkins, who gained his title by four years of active service in the Southern army fighting for a principle. The greatest question staring the South in the face is the race question. And let me say to my Northern brothers and sisters, that the question assumes different aspects in the South from what it appears to us in the North; yet in good time, through the progress of developing influences of education and enlightenment, it will in all probability right itself. What is needed mostly here is Northern enterprise, vigor and money to develop the natural resources of the country.

As I write the weather is warm and pleasant, the sun shining and the flowers beginning to bloom. Peach trees are in full bloom, as are also pear and other trees and flowering shrubbery. Along the line of railroad I have just been traveling on, the woods are full of trees bearing a beautiful lavender-colored flower, the branches being filled to such an extent as to almost hide them from sight. I remain in Dallas until March 10th, and then start back north, making my first stop at Stuttgart, Arkansas. W. H. BACH.

Answer to an Inquiry.

TO THE EDITOR:—In *THE PROGRESSIVE THINKER*, No. 116, W. M. Randal inquires: "At what period of man's existence does spirit come into companionship with the physical body?" I answer, at the beginning. "The microscopic speck of protoplasm" is organic, and as thoroughly imbued with spirit as it ever will be, else a man could never be evolved from it. The parents are dual beings, material and spiritual, and can only reproduce themselves.

The spirit is unfolded from a germ in a manner exactly analogous to the unfolding of the body. It grows by assimilation of spiritual substance from the spiritual realm, as the body does by the assimilation of material substance. As to animal spirits, wherever the phenomena of life are exhibited, there is spirit. Life is not a thing, it is a condition, always indicating the presence of spirit. Spirit and soul are, so far as we know, synonyms, and may be used interchangeably. Are the spirits of animals immortal? Probably. Many returning spirits speak of having seen some of the domestic animals in the other life. They may have to reach a certain height or degree of unfoldment before they become immortal, or before they attain to the sphere occupied by man in the future life. Glenwood, Kansas. H. H. HARRIS.

Who Knows About It?

Philosophy assumes to tell
How happened this, how happened that;
Reasons of sequence passing well,
By process none may cavil at.
If this be true, then that must be;
And so on, it seems very plain;
But what rules human destiny?
We ask and cannot ascertain.
The deeds we do, the words we say,
May serve a purpose, or may not;
Some soul may be a wreck to-day
Through some light word, long since forgot.
"Mistakes," says Science; yet the wise,
Whose far gaze traces the rolling spheres,
Groped blindly through life's mysteries
And weep, with others' human tears.
Philosophy can not forecast
The workings of one human breast,
Nor trace the springs of action, past;
Life is a riddle at the best.
We plan what we shall be and do,
While bars of fate around us close,
That strain or stroke may not break through;
We plan and purpose, but—who knows?
—Ellen P. Allerton.

Items from Washington.

The Washington Spiritual Society has been enjoying a very profitable and satisfactory season thus far, and the ministrations of Prof. Peck during the month of February have been especially instructive and enjoyable, and the attendance at his meetings unusually large. Miss Maggie Gauls platform tests on every alternate Sunday evening during the season have also been a very decided drawing card, the hall always being packed to its utmost capacity, and usually people have to leave without being able to gain admittance. Her tests are almost invariably recognized, and many of them astonishingly remarkable.

During March we have Mrs. Jennie Hagan-Jackson. Her lecture yesterday morning was on Hypnotism and Psychology, and was one of the ablest and most instructive I have ever heard from her lips. One of the incidents of hypnotic power, to which attention was called, was that of a frail young girl of 16 years hypnotizing and controlling the actions of a large, strong, and violently insane man, who required two or three strong persons at times to control him when not under this influence. Under her repeated hypnotic experiments, he was gradually returning to a sane condition. The statement was also made that a hypnotic operator, being spiritually-minded, and of high aspirations and pure thought, and being imbued with the idea of doing good to the hypnotic subject, would never bring evil or injury to that subject; but that only good would result; also that the properly directed use of hypnotism upon the insane would bring about astonishing results for good. At the close of the lecture a suggestion was made that a commission be formed of scientific men to investigate the source of hypnotic influence, its power upon mankind, and the ways and means which may be adopted to bring about beneficial results. M. D. HAMILTON.

Washington, D. C.

Experiments in Hypnotism.

TO THE EDITOR:—Having read with considerable interest for some time past the different articles in *THE PROGRESSIVE THINKER* on hypnotism, and having given the subject some thought and attention myself, I venture to give you one of my experiments. Having developed hypnotic power within myself I, with some of my friends, used to try numerous experiments, familiar to those who have practiced hypnotism, and having gained almost perfect control over two subjects, the idea presented itself to me to place them under the influence, put them in separate rooms, and have them meet in a third place and talk together. Well, on one night a year ago this month, some friends and I met at 59 Bond street, this city. The house has a basement and three floors above. After trying some minor experiments to get them more thoroughly under control, I hypnotized them both very deeply, and placed them in separate rooms, told them that they were to meet in the hallway of the floor above, and hold a conversation; that is, they were supposed to meet. The experiment was a perfect success. I had a party with one, and I was with the other; and each of us took notes of what each subject said, and afterward by comparing our notes, we found a perfect conversation.

Now, remember, the conversation was carried on in a low tone; one could not hear what the other said, and they having no previous warning of what was going to take place, made it impossible for them to practice any fraud. But the strangest is yet to come. Simultaneously each subject fell off of the chair which he had been placed upon, and upon investigation we found that some one had entered the hallway where they were supposed to hold the conversation. After restoring them to their natural state I found that they remembered all that had transpired; they thought they had met in the hallway, shook hands, sat down on the stair steps, and held an ordinary conversation, such as they were accustomed to hold with each other. I have seen experiments without number in hypnotism, and have made many myself, but nothing that quite equaled this. LEROY BEHNER.
Cleveland, Ohio.

The Cause in Indianapolis, Ind.

Since I was here eight years ago, the situation has greatly improved. I find a vigorous society well equipped and in earnest; a pleasant and attractive hall, and bracing psychic sphere, with social influences that inspire a worker with courage. Recently the platform has been ably represented by Willard J. Hull, who left a fine impression and many warm admirers; Jennie B. Hagan-Jackson, who is popular everywhere; Dr. U. D. Thomas, who filled the vacancy in February, and was appreciated and gave some good tests, and thus good conditions established for those who follow. The intellectual capacity of the audiences is equal to any I have met. They like radical thoughts and original truth, but do not appear to estimate the value of lectures by the amount of blood drawn from the veins of theological corpses, or the dynamite explosions of pugilistic rant.

The dominant sphere of this Progressive Society—so far as it has touched me—seems broad, liberal and intellectual. Hence they are a good people to evoke the best inspirations.

We complain of the sectarian narrowness of Christians—and often with good cause—but the same old spirit is manifested among our own people. A Spiritualist that cannot appreciate truth wherever found, and in whatever name it may be presented, shows the sectarian creed of which he complains. Christians are expected to be sectarian, and more or less proscriptive. But Spiritualists who boast of their superior knowledge have less excuse for being intolerant. A bigoted Spiritualist is the most inconsistent representative of dogmatic egotism that religious history furnishes. LYMAN C. HOWE.

Notes from Haverhill, Mass.

TO THE EDITOR:—The convention held under the auspices of the Mediums' Order of Beneficence recently, was thoroughly harmonious and enjoyable. The first session on Friday, Feb. 26, was devoted entirely to business. Newly elected officers for the coming year: Jennie S. Johnson, President; Geo. A. Fuller, M. D., of Worcester, and W. H. A. Simmons, Vice-Presidents; J. P. Thorndyke, Secretary; Edgar B. Johnson, Treasurer; John P. Jackson, Edwin F. Blake, Directors; Jennie S. Johnson, Geo. A. Fuller, M. D., J. P. Thorndyke, Trustees.

The trustees are negotiating for property to be converted into a home hospital, etc., for mediums who are members and supporters of the order, when they may become ill or unfortunate. Several donations have been received and many pretty and useful things contributed by friends and those who only know of our Convention and Fair through *THE PROGRESSIVE THINKER* articles coming from many different States, showing to us that some beneficent souls keep up with the times by reading a live paper.

To all who have in any way contributed to our aid, or have assisted us in other ways, by words of good cheer and encouragement, we take this way to extend our warmest thanks, not only for ourselves, but for those who may come after us and be benefited by the work. The articles left over from the Fair, not disposed of, are safely in the hands of those who will see to it that they decorate the rooms of the Mediums' Home. Contributions of money or otherwise may be forwarded to Box 118, and will receive prompt attention.

Among those who addressed the meetings were such men and women as C. M. A. Twitchell, of Boston; Dr. G. A. Fuller, Worcester; J. W. Kenyon, New Bedford; C. Fannie Allyn, of Melrose; Mrs. J. W. Kenyon, New Bedford; J. P. Thorndyke and W. H. A. Simmons, of Haverhill, besides other members of the order. Prof. A. J. Maxham, of Brattleboro, Vt., furnished the singing. Representatives from the various auxiliaries were present.

We invite investigation of our work, for by this method we are sure of co-operation. During our first year as a corporation, a few have labored unceasingly and unselfishly. Four auxiliaries have been organized and two conventions held, and at the annual meeting a small fund was reported in the treasury. Our numbers are small, but are on the increase, for the M. O. B. has come to stay. One word before closing in regard to Mrs. E. A. Hammatt and her work, which is in the same line. Articles have appeared in print detrimental to her, but I see in the last issue of *THE PROGRESSIVE THINKER* her statement. I have met her in her work, and feel that she is honest; for I cannot conceive that a woman who has enough to care for herself during her lifetime should dispose of it, and go about the world and meet strangers and criticism, unless she does it for a purely unselfish motive and the love of the work for suffering mediums. I say, all hail to such noble souls! J. S. J.

A Good Word from Prof. Peck.

TO THE EDITOR:—I have wanted for a long time to write upon my appreciation of your excellent paper and the good work you are doing, as well as for the admirable spirit in which you conduct *THE PROGRESSIVE THINKER*; but one thing and another has prevented it. I admit that when you started your publication at a dollar a year, I had little faith that you could make a *live* of it, and when you doubled the size of the paper without increasing the price, I felt that the gods intended to destroy you, and as a preliminary, had made you mad! But I am beginning strongly to believe that a power greater than yourself stands behind the editorial throne and guides the destiny of your pet; and that a great work is yet to be wrought through its influence. The enthusiasm with which *THE PROGRESSIVE THINKER* is received by the people is an evidence of its future usefulness; and I am delighted to see the efforts put forth on every hand to aid and increase its circulation.

I shall start for the Pacific Coast about the first of April.

My last month's work at Washington, D. C., was a pronounced success, and the deep mutual attachment resulting from it, is an evidence of the power which flows from earnest, unselfish effort in behalf of our loved cause. May the angels bless and prosper you in your noble and unselfish labor! W. F. PECK.
1461 Clinton St., St. Louis, Mo.

Iowa Spiritualists.

ANNIVERSARY CONVENTION.

The Sunny-side Spiritual Institute Association extends fraternal greeting to its brother and sister Spiritualists of Iowa and other States. Our Association gives notice that it proposes to celebrate the Forty-Fourth Anniversary of Modern Spiritualism, by a convention to be held on March 31, 1892, in the city of Marshalltown, Iowa, and all Spiritualists are very cordially invited to attend this Convention. There will be addresses, poems, inspirational speaking, tests, seances and phenomena, with spiritual music and singing. Mediums desiring to be present and to give evidence of their medial gifts, as well as Spiritualists generally, will please notify the President of their intentions, the "mediums" giving their phases of mediumship. Notice will be given in *THE PROGRESSIVE THINKER* the week before the convention, stating particularly the proposed programme on that occasion. Communications may be addressed to E. N. PICKERING, President.
201 South Third Ave., Marshalltown, Iowa.

It is the Best Paper.

TO THE EDITOR:—A friend sent me a copy of *THE PROGRESSIVE THINKER*, recently, and I think it is the best paper advocating the glorious truths of Spiritualism I have ever seen, and I wish to receive its weekly visits. Fowler, O. T. A. THOMPSON.

EXCELLENT BOOKS!

They Are for Sale at This Office.

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W. D. Galloway

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Mrs. Wm. Masters: If it were not for THE PROGRESSIVE THINKER I don't know what I should do. I can hardly wait for it. Of all spiritual papers that I have read (and I have read a great many), I have never read one that is better.

R. D. Robbins: We are extremely well pleased with your paper, and being isolated as we are from progressive Spiritualists, its visits are most welcome and I shall continue to send you a subscriber as opportunity offers.

Mrs. K. Townsend shows what a little persistence will do in getting subscribers for the paper. She says: At one time I felt as if it was impossible for me to get even one subscriber here, but I have lent your dear messenger of truth to every one I could get to read it, and left it where my friends would be sure to get it to read when calling, and I have succeeded in getting two subscribers. Oh! may these two bring on many more. I feel that your paper is food to a hungry soul, for it has taught me how to be happy. How I wish we could have a good medium here. Now I would like to tell you about Margaret Fox Kane. We are poor, but we thought we could spare ten cents, and one week after we sent it, we heard raps on the wall; but we have not had any message yet.

Acol Barrus: I like THE PROGRESSIVE THINKER for its bold and fearless stand in behalf of the cause it is upholding; for its literary merit and the judicious variety of its contents; for its almost faultless typography; for its excellent articles, irrespective of its creed—something for everyone who likes good reading; for the large amount of "mind food" at the insignificant price of \$1 a year; for its efforts in securing such an array of the best and brightest thinkers and writers, and there are a hundred or more other good points, "too numerous to mention," with which to recommend THE PROGRESSIVE THINKER. But I would say further that it has got to be read to be appreciated. I think each page worth a dollar. Only read one copy and a continuance is the result.

John S. Brown: I like your paper so much I could write a full page in its behalf. It has got me entirely out of the Baptist Church, and now I am happy. It is indeed spiritual food.

G. W. Gould: THE PROGRESSIVE THINKER, in my opinion, contains the best and highest thoughts of any paper that is printed pertaining to the spiritual phenomena and scientific principles. It sets forth the noblest truths and enlightens the searching mind; it is just what the people want. I understand that we are a band of advanced thinkers, and believe that the Spirit-world is right here in our midst.

D. S. Maynard: THE PROGRESSIVE THINKER fills the bill in every way, and I am glad that this is the universal verdict of its many readers.

Mrs. C. C. Gillette: I wish I could send in more subscribers to so glorious a paper; it is a feast from the first column to the last. Col. Ingersoll's thoughts are to me worth the price of the paper.

Mrs. M. A. Clayton: THE PROGRESSIVE THINKER is liked by all who read its columns. There is food for thought for the Spiritualist, the materialist, and those who profess orthodox views, so-called. Really, I think it the most cosmopolitan in ideas of any paper published on either "Heaven or on Christian ground." That poem "At the Gate," in a late number, as I read it, I laughed right out, thinking of how many dear sisters in the church would conclude to do likewise.

E. P. Wallace: You can count me a life-subscriber for THE PROGRESSIVE THINKER. I wish to ask you a question that is asked quite often among the people here. Do you know if an admission fee is required at the door of the Exposition or World's Fair, which is to be held at Chicago in 1893, or is it free to all who choose to attend it?—[Admission fee, probably fifty cents.]

Mrs. L. Pixley writes: It seems that Mount Washington is to be capped with the largest electric arc light ever made, and the highest beam of artificial light in the world can even be seen from Boston; but THE PROGRESSIVE THINKER must, as a spiritual and progressive paper, be of necessity capped upon the highest Mount of Spiritual and Progressive Thought that can be attained in this nineteenth century. Not printed in Boston, but farther west, it is illumined by the brilliant illumination of the star of progress (which ever tends westward or onward) as it sends forth its inspirations of impressibility upon the sensitive brain of its editor.

Will C. Elliott: You are realizing what would be my ideal of a progressive editor and an improving paper. It is with pleasure that I see the good you are doing.

O. A. Henshaw: I have been taking THE PROGRESSIVE THINKER the past year. I like it very much.

John Fortune: It is the best of papers. Expect to send you a few other subscribers shortly.

Ida M. Jacobs: THE PROGRESSIVE THINKER is a grand paper and I would not be without it for double the price it is.

Mary A. Smith: I think it one of the best spiritual papers published, if not the best. I cannot do without it.

E. O. Freeman: I would rather dispense with all the religious and scientific papers that I have ever read, than to be without THE PROGRESSIVE THINKER. I have read it from the very first copy and like it better and better.

Dr. W. Perkins: I tell you I am lost without my dear PROGRESSIVE THINKER. My papers are in such good demand with all of my neighbors that I can hardly keep them long enough to peruse them myself. The people in my vicinity are not so opposed to Spiritualism as before they saw your paper.

Mrs. Belle H. Smith: To say that I like the paper is mild; I more than like it, and will do all I can to increase its circulation.

Mrs. L. K. Wells: We cannot afford to lose a single copy, for each week it comes laden with the best thoughts of those in advance of us; and with an inspiration that seems to reach our spiritual needs.

John L. Koch: I am more than pleased with it.

H. A. Grover: If the number of THE PROGRESSIVE THINKER you sent me is a specimen of what you are doing, no wonder you are leaving all other Spiritualist papers way behind.

Mrs. E. C. Mills: Words are inadequate to express my appreciation of the finest paper I ever read. Cannot do without it.

T. A. Kimmell, M. D.: Inclosed please find one dollar for subscription for one year for your valuable paper. We prize your paper very much, and consider it the best in the field to-day, at the low price of one dollar per year.

M. C. Hubbell: I couldn't find any better spiritual paper in the world.

J. S. Taylor: There is no limit to the good things published in your paper.

E. H. Eddy: I am one among the many that hasten to write you the pleasure it gives me to see that your generous enlargement of the paper has not made one item less interesting and elevating than before.

Mrs. Rose Bushnell, a prominent worker on the Pacific Coast: I rejoice with you, brother, in your unbounded success. I can see along the line of the future that your paper will take the lead of the world. We are chosen for this circle to lead the van in spiritual love. I never lose sight of your interest.

Francis S. Reed: I receive THE PROGRESSIVE THINKER, and it gives me great pleasure and comfort to read it. There are many reasons why I like to read it, but one is that I find better principles in it than in all the papers I read.

A Mesmerist Who Thinks the Departed Control Our Actions.

I was somewhat interested in an article that appeared Feb. 29, in the *Sun* of Williamsport, Pa., headed "Warned of Death." Said article relates how by a wife's premonition the lives of herself, husband and son were saved, through an unaccountable dread to take a train that was wrecked, in which several persons were severely injured, one fatally. The writer says: "It shows that an invisible hand is constantly directing our course, and by following its silent admonitions, danger and often death is averted."

Very good logic for those three, but how about the others, whom no "invisible hand" saved?

Do not such premonitions indicate that some are more sensitive or mediumistic than others, and that the ministering angels spoken of in the bible may be our own relatives in the spiritual existence who are able to affect, as a mesmerist does, those who are susceptible to those silent influences which play a most important part in the everyday life of many mortals?

To me this is one of the most important and interesting studies of the vast field of mental phenomena.

Many years ago, while giving mesmerist entertainments in Boston, one of my subjects was a Mrs. Morse, of 100 Carter street, who, by my mesmerizing her on the platform, became, as many others have, what is known as a medium. Later on, Mr. Morse told me how one night he intended to take the 10 o'clock train for New York, and just as he was starting his wife went into a partial trance and acted very strangely, crying out, "Don't go," several times, in a very excited manner; and before she ceased it was too late to take the train. He said that he felt very ugly at her, thinking that she was the cause of the delay. While on his way to New York the following day, four miles below Springfield, Mass., he passed the wreck of the very train that he had intended to take the night before. Mrs. Morse has finally developed into one of the finest clairvoyants in Boston, and controlled by an "invisible hand" or force, claimed to be one of her own deceased relatives, who had joined the great majority in the spiritual world beyond the grave. During

my public life as a mesmerist I have had many peculiar experiences that I cannot account for, only by admitting that, however repugnant the idea may have been to me while a member of the Methodist Episcopal church, it may be true, after all, that the ministering angels spoken of in the bible may be our own dear ones, who are able to control sensitive people as well, or better, than any mesmerist.

Williamsport, Pa.

THE WORLD MOVES.

That is the Decided Opinion of Will C. Hodge.

This little city, Beloit, Wis., which is beautifully situated upon either bank of Rock River and containing a population of 7,000 souls, has for many years been one of the strongholds of orthodoxy; indeed, it could not well be otherwise, with a round dozen church organizations, besides a flourishing Denominational College. The religious atmosphere of this place has always been permeated with a strong odor of brimstone, and woe be to any who had the audacity to express any conviction contrary to the established custom. While the church has not the power in these days to hang witches and roast heretics at the stake, they have the power—and are not slow to exercise it—to socially ostracize all who possess the courage of their convictions, especially if they have the temerity to proclaim themselves Spiritualists. Matters are changing, however, in this respect, and the light of the new dispensation is creeping through the fogs and darkness of ancient superstitions, even in this locality.

A few brave souls, misunderstood and maligned though they have been, have ever held aloft the banner of demonstrated truth, and today are beginning to see their reward for their devotion to principle and right. While there is no organized society for the promulgation of free thought and the gospel of the angels, many private circles are held, and in quarters least suspected by the masses. Christian science has made inroads into the existing church organizations to the extent that a flourishing society is the result. Still, there are many who could not be satisfied with the conclusions of the new science, and have been reaching out for more light, and are finding it in the once-despised Spiritualism. The facts and phenomena developed in the home circle have been the entering wedge, and these have been supplemented by the phenomena obtained through the various media of your own city and experiences at the camp meetings. Experience shows that instead of the camp meetings deteriorating, their value and influence for good has been underestimated. Many investigators who would not care to be identified with the movement or be known as Spiritualists in the community where they reside, will go to the camp meetings, where they can have better facilities for obtaining the phenomena, and at the same time learn many useful lessons in the philosophy. In this way they become fortified and develop backbone, which will give them in due time the necessary strength to boldly proclaim what they know to be true. We have no fault to find with the situation, realizing as we do what it costs to be on the unpopular side in a bigoted community like this, and can patiently wait until the new beginners develop strength and courage to stand erect and proclaim their convictions in spite of the church or the opinions of Mrs. Grundy. To one who has watched the progress of events in this locality for a quarter of a century, the signs of the times are decidedly encouraging. Truly, the world moves.

WILL C. HODGE.

"No Longer a Baby."

[TO THE EDITOR:—I wish to congratulate you on your success as a progressive thinker, as demonstrated by your publication of that name. It is certainly the best paper in its line of progression ever published, and fills the want of the present age. It is no longer an experiment—no longer a "baby." Long may it wave.

Lacon, Ill.

The Grandest Paper.

[TO THE EDITOR:—I cannot do without THE PROGRESSIVE THINKER, the grandest paper of the day, therefore I send you enclosed one dollar to continue it another year.

G. R. BURROWS.

The Best Spiritual Paper.

As soon as I read THE PROGRESSIVE THINKER I sent it to my friends in New Zealand, and they tell me it is the best publication on occult matters that they have ever seen.

A. Y. ROSS.

The Convent of the Sacred Heart.

SHALL IT BE PUBLISHED IN BOOK FORM?

From the numerous letters of inquiry received, there appears to be an earnest desire that this story, which has awakened so much attention as it has appeared in the columns of THE PROGRESSIVE THINKER, be issued in book form. I have published several of my last volumes by subscription, allowing subscribers any number of copies they desired, at wholesale prices, or even less, placing the books in their hands at as near cost as possible. This has proved highly satisfactory, and those who wished for the books for themselves, or as gifts to friends, were able to secure two copies instead of one, and a wide and rapid distribution was attained. If the readers of the "Convent of the Sacred Heart" are desirous of extending its sphere of usefulness, and think it an efficient means of calling attention to the imminence of the danger threatening national life and liberty, they have only to so express themselves by letter or card, and as soon as a sufficient number of copies are subscribed for the book will be placed in the printers' hands. The price to subscribers will be, in paper cover, 25 cts.; 5 copies for \$1.00. Muslin bound, 50 cts. All I ask of those interested is for them to at once send their names and number of copies they desire. If the result warrants, they will be notified and may then send the amount of their subscription. Address,

Berlin Heights, O. HUDSON TUTTLE.

A Protestant and Spiritualistic Protest.

[TO THE EDITOR:—The Cleveland City Council and Board of Control having accepted the invitation sent them to participate in the public reception to the newly-appointed Catholic Bishop (Rt. Rev. Ignatius F. Horstman) on his arrival in this city, Tuesday, March 8th, raised quite a theological breeze, and resulted in many protests from the Spiritualists of this city, and also from many of the churches. The following resolutions were passed in the open session of the Cleveland Progressive Lyceum last Sunday, and copies sent to the City Council, the City Board of Control and the secular press of Cleveland:

"Whereas, It being publicly announced that you have officially voted to accept the invitation to participate in the pomp and ceremony incidental to the arrival in this city on Tuesday of the newly-appointed Catholic bishop of this diocese;

"Therefore, be it resolved that we, as Spiritualists and members of the Cleveland Progressive Lyceum, assembled in open session this morning in Memorial Hall, desire to express our emphatic protest against such an official participation in any such sectarian movement, whether it be Catholic or Protestant, believing you have by such action transcended the authority delegated you by the people of all sects, and that all such official acts are demoralizing in their influence and unjust to many, if not the majority, of the electors of this city.

"Resolved, That a copy of this protest be sent to the City Council.

"CHARLES COLLIER, Conductor.

"THOMAS LEES, Secretary."

The result is, no city flag was raised on the occasion and the Council and Board of Control did not participate. THOS. LEES. Cleveland, Ohio.

The Work at Rochester, Ind.

[TO THE EDITOR:—Spiritualism, under the teachings of Prof. Charles Peters, is still making light shine in places where before was gloom and darkness.

There is still a great interest manifested in the Sunday afternoon conference meetings; and those staunch friends of the cause, Dr. S. S. Terrey and Major Bitters, always have cheering and encouraging words for the cause at these meetings.

The theme of the discourse Feb. 14 was "The True Religion;" on the 21st "The Resurrection," and on the 27th "The Decline of Orthodoxy." It would be difficult to discriminate in favor of any one of the many good lectures Prof. Peters has delivered since coming here last September; but before the expiration of that time he was re-engaged for an indefinite time, he having shown marked abilities as a builder and a worker in the cause.

He is a ripe classical scholar, a logical and eloquent speaker, and at times is seized with such a flood of inspiration that, truly, he is in the spirit and the spirit in him. Brother Peters has endeared himself so to our people that it will be with feelings of the deepest regret when he will go from us.

I will say to societies who are booking speakers for the spring months, You cannot make a better entry than this gentleman. To societies where there is a waning of interest, especially, will he prove an elixir of life. He can be addressed at this place.

Rochester, Ind. ROBERT HANKLE.

The General Verdict.

[TO THE EDITOR:—I read a great many papers and magazines, but find THE PROGRESSIVE THINKER far ahead of all. It seems to fill a long-felt want, and I am not alone here in this remark. "Old Doctor Ensign" is still at work gathering subscribers for you. Moses Hull and his able co-worker are with us for March. What a great team they make, and what houses they draw!

Duluth, Minn.

The Vanguard of Our Army.

THE PROGRESSIVE THINKER seems to be the vanguard of our army at the present time. May its flag be the signal for the destruction of superstition and the building of a structure void of religious persecution.

GEORGE W. BURNHAM.

George Francis Train modestly declines to talk of his chances for a Presidential nomination by the third party at Omaha, July 4.

Mrs. Carrie E. S. Twing.

[TO THE EDITOR:—We have had the pleasure this month of hearing that glorious and earnest worker in the cause, Mrs. Carrie E. S. Twing, with us, giving lectures of a very attractive and instructive nature, covering a wide field in the domain of truth. Each discourse has drawn a large and appreciative audience from far and near, some coming seventy-five miles to hear her. Mrs. Twing has created a stir in Spiritualism that has never been known in this section before. Commencing, as she did, the first Sunday in February, with the society barely in existence, she has done a wonderful work in uplifting and putting the society on such a base as it never before dreamed of. Her zeal has been inspiring, reaching outside of our Temple into the churches, the temperance organization and the Grange, of which order she has been a prominent worker for some years and at present State Lecturer. Her persistent efforts in comparing the Spiritualism of the past with that of the present has carried conviction to the minds of many who have previously condemned the phenomena as of Satanic origin. Among the Christian workers she has been equally at home, using their own weapons (the Bible) to lay their arguments low; and she has made herself deservedly popular in every gathering where she has been called to speak.

C. H. MATTISON.

Natural Rights of Children.

Every American child has a natural right, not only to the proper enjoyment of all the elements necessary to physical health and development—earth, air and water, but also to those environments necessary to a healthy intellectual and moral development, corresponding to its natural capabilities.

It is the province of all good governments to protect children in the proper enjoyment of all these natural rights. Provision should be made to establish boards of health to protect from all contagious diseases, and from drunkenness, gambling, and all other vices.

No Catholic or Protestant schools should be allowed to pre-occupy the minds of children with any religious creeds, which only demoralize and dwarf the intellectual and moral faculties, and prevent the proper development of those nobler powers of mind so necessary in maintaining free institutions in a republican form of government. To teach children that they may be guilty of all manner of vices and crimes, and that they may be forgiven—that Jesus pays it all, has a tendency to make criminals. Statistics show that a large proportion of the convicts in the United States and in Canada were falsely educated, and their moral faculties perverted in Protestant and Catholic Sabbath-schools and churches. We do not believe that any religious society has a moral right to dwarf the minds of children with barbarous creeds, which have a tendency to make ignorant bigots, sectarian slaves and criminals. The Chinese make cripples of their women by binding their feet in childhood. Superstitious Americans, in their ignorance and sectarian slavery, perpetuate a greater crime in crippling the minds of children in their Sabbath-schools and churches.

IRA S. HASELTINE.

The Roman Catholic Church.

[TO THE EDITOR:—As a constant reader of your valuable paper, I feel a deep interest in the sturdy blows you are dealing to that dire enemy to human progress, the Roman Catholic Church. I am aware that the masses little realize the damning and damnable influences and practices that are being brought to bear to throttle and crush the spirit and power of free America, fully realizing that if they can successfully plant their banner in our fair land, they will soon be able, through the ballot, to unite Church and State. Woe be to our boasted liberties when that day shall come! It is deplorable to think of the mass of ignorance, superstition and bigoted fanaticism that Popery is shoving upon proud America every year, fit subject for any dark, damning crime to further the edicts of Papal authority.

I have been deeply interested in reading "The Convent of the Sacred Heart," by Hudson Tuttle, and can not but feel that it will act a powerful part in arousing the masses to a realizing sense of the true danger we are in. Cannot the people be aroused so as to at once take legislative action in the matter by appointing a Board of Inspectors in every city and town where there is a Convent, to thoroughly inspect every part thereof, the same as our jails, prisons and penitentiaries are inspected? Because it wears the garb of religious sanctity, it is no reason why it should be exempt from the closest scrutiny.

No institutions should be allowed to gain a footing in free America which are not subject to the most thorough scrutiny. I am aware that I am treading on dangerous ground, but the sooner we take the matter in hand the less trouble we will have to experience. If there is nothing rotten or wrong in "Denmark" they need have no fears.

Truth, purity and true religion will bear—yea, court, inspection, while error seeks to hide its hideous deformity behind dark dungeon walls, where the glorious sunlight can never penetrate its diabolical practices.

Londonderry, Vt.

D. D. WAIT.

An Important Correction.

[TO THE EDITOR:—A short time previous to the late Chicago expose, a statement concerning the medium involved appeared from here in your columns with many names appended, mine among the rest. I never signed that statement, and whoever caused it to be placed there made misrepresentation. I did sign an unsigned paper, which stated simply a belief in the medium's power for real materialization. This I still maintain, preferring to use my own common sense and reason, such as it is, to any thinking done for me by gossamer reporters or police detectives.

Grand Rapids, Mich. H. W. BOOZER.



ONE OF THE PRINCIPAL CHARACTERS IN LENA BIBLE'S STORY OF PIONEER LIFE.

A MYSTERIOUS FAMILY

A Tale of Pioneer Life in Southern Michigan.

BY LENA BIBLE, NOW IN SPIRIT-LIFE.

PART 2, CHAPTER II. The Murder.

And now upon this scene so fair
A cloud must come to bring despair,
To faithful hearts and true and kind,
Whom ties of love together bind.

It gathers round with no alarm,
That to them's coming aught of harm;
Aye, it hangs o'er them like a pall,
Dreadful that it thus must fall.

When eight o'clock arrived, the house was brilliantly lighted. Friends and guests had all assembled, but, behold! the bridegroom came not. He tarried, though why, no one knew. Interrogative glances were exchanged cautiously from one party to another, throughout the large concourse of people. Many different conjectures were finally advanced as to the probable cause of his prolonged delinquency. But, alas! for poor human foresight; it is not likely that the terrible truth once crossed the mind of a soul there.

Mr. Noles, Sr., having then just presented himself, stated that his sons both came to his apartment at a very early hour, with toilets made ready for the wedding, that I might, my younger son remarked with countenance beaming with happiness, inspect his dress and appearance before he should become a "benedict." Richard, my elder son, said that though it was yet early, he thought it best that they should proceed at once to the house of the bride, as to be late would be very reprehensible, especially on the present unusual occasion. Herbert, however, suggested that it would seem more feasible for his brother to remain, and escort his father over; but Richard objected, he said, and the brothers set off together in a very jolly mood.

But in a short time Richard returned, saying that, on reflection, he had concluded to comply with Herbert's proposition, and wait for his father; such was the explanation given by Mr. Noles.

Richard then made his statement, which in substance was, that immediately on leaving his father's house, Herbert expressed a desire to see me before entering the home of his affianced, so proceeded directly to a building adjoining the stables, where it was known I had my office, and that I had been stationed there most of the afternoon and evening, giving directions as to the arranging and disposition of horses and equipments belonging to our numerous guests, while Richard turned back for his father. All eyes, at the conclusion of this cunningly concocted report, were turned inquiringly upon me, saying by their searching glances that I alone could inform them as to the whereabouts of Herbert Noles; but all I could do was to persistently affirm that I could not possibly have any knowledge of him, since I had not seen him that day (such being the fact). This statement proved very unsatisfactory; indeed, it only created greater wonder and excitement among the people.

Still I do not think it had yet occurred to any, except the one who had perpetrated the deed, that the non-appearance of the young man was caused by his having been murdered.

The excitement finally became unanimous, while hints and wild conjectures were whispered among classes who were collecting in knots throughout the house. Meantime Richard drew me one side, and asked in a hoarse, unnatural voice, how I had disposed of his brother. I, at first, was so much astounded at the question as to be rendered for the moment speechless; but at length, with great effort, rallied, and looking him squarely in the face, replied that I had done nothing with him, "and I repeat what I have already said, that I have not even seen him." I can never forget the terrible meaning expressed in that dark face as he defiantly returned my gaze, while adding, "that should Herbert never come round he should know I had made way with him."

Many things had transpired, especially within the two previous years, which I had allowed to pass from my mind as merely the wild vagaries and notions, thoughtlessly expressed by an impulsive and undisciplined nature, but which now, alas! rushed to my mind with overwhelming force.

I now remembered that Richard had first sued for my sister's hand, and whom I well knew he loved madly, with unreasoning passion, and was rejected, while Herbert had won her; and that Richard had many times, when reverting to the matter, emphatically declared that his brother should never marry the lovely girl whom he himself so madly loved; but in the end would laugh it off as the silly, unmeaning remark of a disappointed man.

Why had I been so stupid? I now instinctively felt a presentiment that I was in imminent danger, and with a great pang at my heart thought of my precious wife and sweet boy. What, I soliloquized, shall I do? My feelings must at that moment have been very similar to those experienced by a person about to die from asphyxiation.

All the past rushed into my mind with peculiar vividness. Events which apparently had wholly passed from my recollection came back with great dis-

tingness. I recalled that Richard had carefully guarded his remarks, and I alone had been his confidant. No one else had been suffered to witness his wicked outbursts of passion and threats. Still, as I have already said, I entertained no thought of there lurking a cruel vindictiveness within his breast, only biding his time to burst forth in maddening fury; but considered them the pitiable expressions of a disappointed and passionate man; nothing more.

Richard was conscious of my having always cherished much the greater preference for Herbert as a husband for my sister, knowing, as I did, that from a child he had manifested a nature in which there was a grandeur and generosity which he, Richard, did not possess, or could not appreciate.

He knew moreover, as did many others, that while at college I formed an intimate acquaintance with a young student, in whom I discovered superior qualities of mind, and who was both rich and the descendant of good parents.

This young man was just my ideal for my sister's husband; and I most earnestly desired her to favor his suit, and I must confess to great chagrin and disappointment when she proved inexorable to all my entreaties. Herbert had become her heart's chosen idol. I yielded the contest, since I knew full well that my philosophical little sister would never bestow her hand upon one who had not first won her heart; therefore I resigned myself to the inevitable, and with considerable satisfaction, too, knowing that she had not chosen unwisely, as Herbert would surely make her a true, loving husband; yet all this, I had no doubt, would be construed into evidence against me, for I felt intuitively that the missing man had been sent to his death, and by his brother's hand. This conviction had become so strongly impressed upon my mind that I determined to go and search for his body just as soon as there was a possibility of leaving the house unobserved.

An opportunity was soon presented, and hastening down the lawn, extending from the house to a grove, where stood a pretty arbor, near which lay the path leading from the Noles' plantation to my father's, when—oh! horror!—there, not ten feet away, lay the lifeless form of poor Herbert, stabbed to the heart.

I was nearly as much terrified when I made this dreadful discovery as though I had not already anticipated the fate of the murdered man.

What should I do? Go and report to the excited people that I had the lifeless body of the bridegroom? If I did so, I well knew that the crime would be charged to me, and had not a doubt but that I should be at once lynched, as the populace were hot headed and easily incensed; indeed, the greater portion of the inhabitants of our country at that time were undisciplined and impulsive, often incited to cruel and unjust deeds of violence on the spur of momentary passion, which on cool reflection they would gladly undo had they then the power.

I tried to think calmly and decide upon some course of action; but, alas! I was utterly incapable of arriving at any definite conclusion. I determined, therefore, to seek counsel and advice from my dear wife, on whose clear head and sound judgment I felt I could implicitly rely. Accordingly I at once repaired to her apartment, where I found her alone with our boy, and Lions, the sagacious young dog I had trained with success, such as rendered him instantly obedient to my every look and motion; whose tawny length was outstretched on the rug near by, for he and the baby boy were inseparable companions.

I hastily stated all the terrible facts of my discovery. She demonstrated by her heroic fortitude that I had wisely calculated. She did not swoon, or fall into hysterics as many would have done, but remained firm and strong to the last. Giving the matter a brief consideration, she seemed to comprehend all, even to the full extent of my critical condition, and urged me to flee, by bringing to bear all the sophistry and reasoning she could command. "When the community have discovered this awful crime, you will surely be hanged on the spot. There is no power or law able to stay their hands. They will most assuredly say that everything points to you as the assassin. You are in the toils of that serpent, Richard; he will turn the hue and cry against you; and in their wild rage they will, without judge or jury, kill you."

It was thus my brave little wife pleaded my cause. Still she continued to importune by putting all her powers of persuasion to the test. "Oh! precious husband, if you love your wife and child, make it manifest by at once flying the country. Go, go! I say, and now. Pray do not delay." Lion seeing us engaged in such earnest conversation had come to my side, put his paw upon my knee, and gazed into my face as if he comprehended the situation, and would add his entreaties to those of his mistress. Even in our preoccupation we could not see he wished to aid us; for he would approach the door and sniff, then return to us and faintly whine. "Oh!" exclaimed my wife, "take Lion with you; he can help you. Look at his intelligent eyes; he knows that we are in peril."

When I bent over the crib of our little one, who was quietly sleeping, all unconscious of the wretched forebodings and misery of her doting parents, and then beheld the pleading gaze of my wife's tearful eyes, I resolved to flee, and trust "Him who is able to temper the storm to the shorn lamb," to direct my way, and make all things right in His own good time. Lion also went to the crib, and licked the tiny hand which lay uncovered, as though bidding the occupant good bye. I knew at least I could take one friend who, though dumb, was yet most faithful and trusty, which I assure you was no little comfort to me. To be continued.

Colossi and Colossal Religious Facts.

The other day I happened to pick up a picture of the Colossus of Rhodes, which was standing pictured in all its magnificence with one foot on either bank of the narrow channel which leads out from the Mediterranean Sea into the great ocean, and I thought of the simplicity and religious fervor with which it must have been built, the sanctity that must have surrounded it, the religious awe with which it must have been respected. I thought of the armies of believers who knew that they were right and the great array of heretics who were ostracized for their doubts; and it occurred to me that after all it was the same old question of might making right. It occurred to me that, perhaps, the rack, the burning-post and other great religious arguments might have been used in those days and, perhaps, had some hand in the extent to which the religions of that time were believed and practiced. But I could not help thinking that along the shores of the Mediterranean the same human passions cropped out then that show their fangs to-day. I saw a god respected. I saw men pass laws and men break them. I saw women betrayed in the name of God. Men lay all sorts of crimes to the caprices of Divine Providence. I saw society then as now create anchorites, cynics, hermits, misers, etc., and exonerate itself. Life was as sweet to some of the Rhodians and as bitter to others as it is with us. Along the shores of the Mediterranean the birds sang their praises, the flowers blossomed and smelled as sweet, and in the heart of youth Venus reigned then as now; yet the birds sang their praises to Gods and not God. The land was full of immaculate conceptions; in fact any child who could not find a father was regarded as a son of Jove. But through the dim light of centuries we see the great Colossus topple and fall, amidst the wailings of the people and the terror of divine indignation. Something must have been done to displease the deities. That was the only reason they could offer for it; yet modern heretics say that an eruption of nature produced the fall of the Colossus, and if an eruption of nature caused the fall of the Colossus, what eruption was it that caused the fall of their religion? A close student of history and religions will see that wherever a religion has had good implements of war back of it, just in proportion has it enjoyed its sanctity and veneration.

The greatest mistake the Greeks made was in not paying more attention to their implements of war along with their studies of science and art. Had they done this, the fables of Orpheus and Eurydice and of Hercules might have been divine revelations and religious facts, and the stories of Samson and Noah might have been listed among what would probably now be called "Jewish Mythology." But we must remember that although in this country there is no doubt among a great class in regard to the divinity of Christ and the goodness and mercy of the God of Abraham, Isaac and Jacob, the shades of the Greeks are still hovering over the old Colossus, and the birds still sing along those classic shores, the Greeks pass out across the Styx, the Mohammedans still preserve their old habits of crossing over hell from earth to heaven on a hair, and amidst the general confusion in regard to the hereafter, man is becoming heretical and inclined to disbelief in a future existence. While the church thinks the Christian religion is the only thing that will never become a back number or be relegated to mythology, I am glad to see that there are men in the world who hold that this subject also is susceptible of some progression. FRANK F. LAMB, Parsons, Kansas.

Letter from Portsmouth, Ohio.

MRS. M. A. FREEMAN, Sec'y American Secular Union:—I write you at this time to let you know that the majority of Portsmouth's public favors the opening of the World's Fair on Sunday. This was satisfactorily demonstrated by the local ministers a few weeks ago when they called a mass convention, the avowed purpose of which was to work up a feeling against the proposed Sunday opening. The said convention was poorly attended, the seats being mainly occupied by women and children; or, in other words, by those who have not attained the full growth of their intellectual faculties. The progressive, pushing element of our people were conspicuous by their absence. In short, the convention was a failure.

A careful canvass of our factories and our workshops shows an almost unanimous sentiment for Sunday opening; and what is true of Portsmouth is no doubt true of other cities throughout the Union. Then why not for once recognize the demands of the sons and daughters of toil? Why not hearken to the appeals of labor and make the Chicago Sundays of '93 real days of happiness and joy? Why not give Labor's children an opportunity of holding the wonders of their own making? Why not extend to them the first day of the week on which to see and hear and learn? There is no good and valid reason why not. The very fact that the fair is to be a World's Fair, and not a church fair, puts to flight all the arguments that can be adduced in favor of a Sunday closing. If the Fair was to be managed exclusively by Methodists, Presbyterians and the like, we would not demand a Sunday opening, much less expect such a blessing. If managed by the Jews alone, we would expect and look for a Saturday closing; and the Mohammedans would undoubtedly close up shop on Friday. But as it happens, and as stated above, the proposed fair is to be a World's Fair and not a church fair. Like our Government it is to be a civil and not a religious institution. All nations are expected to take part, not all churches. It is to be international, recognizing all, excluding none. And these words express what I would say could I be present at the mass meeting and get a place upon the rostrum. Yours always, WILLS ANDRES, Portsmouth, O.

Bro. Cook's suggestion that placards be posted in all the stores announcing that the firm does not advertise in the Sunday newspapers is calculated to make the merchants smile. Bro. Cook was evidently not cut out for an advertising agent.

Dr. Finsch, who is getting up an armed force at his own expense, with four tame elephants to carry guns and other heavy supplies, to go to the assistance of Emin Pasha, is a German-American botanist and ornithologist, well-known in Berlin. He inherited several million dollars from his father.

Passed to Spirit-Life.

Passed to spirit-life from her home in Geneva, Ohio, Feb. 28, 1892, Miss Amy A. Johnson, aged 60 years and 10 months. Sister Johnson had enjoyed the glorious knowledge that Spiritualism is a divine truth for many years. Her life was a bright example for those with whom she associated in the daily walks of life. Mrs. Carrie C. Van Duzee, our local medium, officiated at the funeral services. The address by her guides was both eloquent and instructive.

EDWIN A. SWETT.

Passed to spirit-life from the home of her daughter, in Springfield, Mass., March 1, Mrs. Mary W. Crane, 76 years of age the 7th day of December last.

She was a firm believer in Spiritualism and a kind sister to me, the only one left of a family of eight children. A brother, Dudley E. Butler, passed on one week before her, from his home in Pittsfield, Mass., 74 years old the 17th of December last. I hope that my dear sister will come to assure me that she lives "over there."

SYLVESTER BUTLER.

On Thursday morning, Feb. 25, one of the old pioneer Spiritualists, Thomas Blinkhorn, passed from our midst. For many years he labored for the cause of Spiritualism in England, and for the last twelve years in America, more especially in Chicago. In recognition of his great work, quite a large number of local Spiritualists assembled on Sunday afternoon, Feb. 28, at 2 o'clock, at the home of his son William, 1005 Burr St., where our old friend had been staying all winter, and after singing, "Nearer, my God, to thee," Frank T. Ripley, of Boston, Mass., spoke on the good work done by our dear friend on both sides of the water, and the great sacrifice made by him on behalf of Spiritualism for over forty years, and at the same time giving words of comfort and consolation to the bereaved family. The service closed by the singing of that beautiful hymn, "The Sweet By-and-By."

ST. PAUL SPIRITUALIST.

Hypnotism of Animals.

I take this cock, and I repeat on it what is known as the experimentum mirabile of Kircheri; it is fresh from the barnyard, and a very pugnacious animal. If I hold it, it struggles and screams; but I have only to place it quietly and firmly on this board, and draw a chalk line from its beak, which I have depressed until it touches the board, and it remains, as you see, firmly hypnotized. It is motionless, or, as people would say, fascinated; and it will remain in this position an indefinite length of time. I take this rabbit and adjust it on its back in this little trough, which is only used to prevent it from falling over, and it also becomes rapidly hypnotized. The same thing happens with a guinea pig or a frog, or even with a young alligator. The limbs are plastic, can be moved in any direction, can stay in the position in which they are placed. So, also, with a number of other animals, such as birds and crayfish. Harting states that if this experiment be frequently repeated with a fowl, it will often become permanently paralyzed in some of its limbs. If I take up the hypnotized rabbit, or lift the cock, they at once become active, and come out of their hypnotic into their natural state. Position, tactile impression, the means used here to produce hypnotism, and possibly also mental impression. Visual impression produces similar effects. Richey has produced similar effects with a lime light to those which Charcot produces on his hypnotic, cataleptic and hysterical patients.

Horses are very susceptible to hypnotization by standing in front of them, so that they have to look at you fixedly. This practice was introduced into use in Austria by a cavalry officer, Balassari. It is called, after him, Balassari of horses, and according to Moll it has been introduced by law into Austria for the shoeing of horses in the army. Rabbits, when they are introduced into the cage of a snake, what is called fascinate themselves by staring at it. The process is commonly spoken of as though it were an active proceeding on the part of the snake which fascinates them. They are self-fascinated, and, as we saw in the case of our hypnotic patients, a mechanical means of impressing their senses suffices, and it is quite gratuitous to impart any sort of vital force or living fascinating influence on the part either of the snake or of the wily stage performer.—Ernest Hart.

Mrs. Beacock, a former resident of Galena, who died lately, was the mother of twenty-three children, nearly all of whom are living.

Prof. Swift assures us that the latest new star can be seen through an opera glass.

Testimonial.

DR. J. C. BATDORF.

DEAR SIR:—I was suffering for three years; then I was cured by your medicine. I was taken down by a bad cold. I had six of our best physicians and they could not tell what ailed me, nor do anything for me. In July 1891 I saw your circular, and I thought I would write you to see whether you could tell me what ailed me or not. You told me better than I could tell, and I sent on for your Magnetic Powders and I was cured. My friends all gave me up to die. I got the powders, and I began using them, and I commenced getting better. I was taken down by a bad cold. I had six of our best physicians and they could not tell what ailed me, nor do anything for me. In July 1891 I saw your circular, and I thought I would write you to see whether you could tell me what ailed me or not. You told me better than I could tell, and I sent on for your Magnetic Powders and I was cured. My friends all gave me up to die. I got the powders, and I began using them, and I commenced getting better. 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