



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

VOL. 5.

CHICAGO, MAY 28, 1892.

NO. 131

## OUR ECLECTIC MAGAZINE

THE CREAM OF FOREIGN EXCHANGES

THOUGHTS FROM FOREIGN EXCHANGES.

They Will Prove An Intellectual Feast.

And Bring Our Readers in Touch With the Old World.

They Will Give You a Comprehensive View of Spiritualism.

And You Will Thank The Progressive Thinker for its Eclectic Magazine

Six Solid Pages Made Up of the Cream of Foreign Literature.

### OUR ECLECTIC MAGAZINE.

The Cream of Foreign Exchanges.

PUBLISHED EVERY 6TH WEEK.

THIS MAGAZINE will contain the CREAM of our Foreign Spiritualist Exchanges. It will prove invaluable to every reflective mind in the Spiritualist ranks. That number will be devoted exclusively to Spiritualism and kindred subjects in foreign countries. The Two Worlds, Light, Medium and Daybreak, Agnostie, The Free Thinker, Psychological Review, and many others equally good, always contain some rare gems of thought; something of great value—something with which each one should be familiar. Each one will in the future be drawn upon to assist in making for our readers an Intellectual Feast of rare merit. Spiritualists, let that your neighbor shall join with you in subscribing for our paper. Insist upon his contributing at least a cents per week for our support in this great work.

### SEERS AND MEDIUMS.

Flashes from the Pen of Mrs. Emma Hardinge-Britten.

OR THE TRUE NATURE OF SEERSHIP, PROPHETIC POWER, CLAIRVOYANCE, CLAIRAUDIENCE, AND PHYSICAL MEDIUMSHIP EXPLAINED.

#### PART ONE.

Notwithstanding all the mass of literature that has been put forth on the subjects above classified, there seems to be little or no really philosophic understanding of the speciality which distinguishes the seer, prophet, magician or medium, from other individuals not endowed with similar powers. During the many years in which I have been engaged at various times in editorial work I have been plying ceaselessly with questions on these subjects, and that from persons whose experience in spirit communion might have been sufficient to inform them on the points they inquired about. We may all have heard, too, the unphilosophical and baseless assertion repeatedly made, that "every human being was a medium, if they did but know it." Truly might the retailers of this remark close it with the words—"if they did but know it." According to the teachings of the spirits from whom I derive my authority, every human being has at times, and under some magnetic influences derived from surrounding conditions, temporary openings of the spirit, "gleamings through the rifts and rents of matter," which manifest themselves in the form of presentiments, warnings of danger, sudden perceptions of character, or other passing intimations that "we are wiser than we know." The distinct powers, however, by which the seers, magicians and prophets of old, and mediums of the new dispensation, can by sight, hearing, impression, or trance, become, as the term implies, a "medium" between the natural and spiritual worlds, is not a temporary opening of the spirit within, but an organic condition of certain individuals, varied, of course, by environments, physical states and culture. Still, mediumship is a special result of a special organism, and is not to be considered as a "gift" bestowed on the subject by the favor of the Creator; neither is it the result of high or low moral qualities.

Mental states do indeed operate upon the acts of individuals, mediumistic or otherwise, but they are not the producing causes of mediumship, and should not be confounded with it.

As a basis for the various conditions to be treated of in this series of articles, I shall now endeavor to elucidate the laws of spirit mediumship, whether ancient or modern, in their

#### PHYSICAL SYSTEM OF CAUSATION.

Certain wise and far-seeing spirits, drawing aside the veil of external causes, by which scientists generally refer the origin of animated life to anatomical and physiological procedures, claim that there are three distinct elements in being, namely,

#### MATTER, LIFE AND SPIRIT.

The functions of these elements are as follows: Matter is merely a formative mould in which spirit grows. Life is the congeries of all forces in the universe, and is exhibited in the form of two alternate motions, namely—the attraction which binds atoms together, and the repulsion which prevents their rushing into a dense mass, and keeps them measurably poised between the highly rarefied condition of ether and the crystalline state of the solid rock. Attraction and repulsion, therefore, being the dual mode of the one sole force in the universe, act by polarity up to maximum states—attracting, like the sun in "perihelion" with his planets, drawing them to his central mass by attraction up to a certain maximum point, and then driving them off in "aphelion" under the counter attractive influence of repulsion.

Now this dual and eternally active force of life sleeps in the rock, pulsates in the plant, and warms into self-active motion in man and the animated tribes. As to the third element, spirit, it saturates every atom of matter in the universe; gestates in the rock, throbs into unconscious existence in the plant, but becomes intelligence in the animated tribes, culminating into self-conscious and undying identity in humanity.

Taking the ground of universal differentiation in every animated being that lives on earth as the necessary stimulus and goad to action, we can still resolve infinitely different human beings into groups and classes, and considering that the disposition of the life principle is the cause of the infinite variation that may be observed in the human family, we shall presently be enabled to trace its influence in the peculiar organizations which are called seers, prophets, magicians and mediums.

*A priori*, though unable at present to enter into the subtle realm of antenatal causes, we have spiritual teaching for the belief that the predominance of the life principle in certain portions of the brain and nervous system, is the source of those varieties of genius and character manifested in the poet, musician, inventor, mathematician, and other specialists, whose powers, however, may blaze forth into prominence under culture, or sink into unknown existence under the pressure of adverse circumstances. Still, bearing in mind the claim that the underlying cause of character, temperament and physiological varieties, all grow out of the plus or minus of the life principle in different organs of the body, we now arrive at the one point of our enquiry whereat we are prepared to draw from the rank and file of society two specially-charged magnetic groups.

#### MAGNETIZERS AND MEDIUMS.

The first of these are persons whose organisms are largely and powerfully charged with the life force, but of that quality called "attractive" or "positive." The excess of this life principle in organisms of this nature, implants in its possessors the desire—nay, the necessity to use it, and this tendency leads them to become magnetizers, hypnotizers, and controllers of others, through the exercise of their natural endowments. When this large charge of magnetic life force clusters about the brain, such persons are good psychologists, brilliant statesmen, or controlling minds in any position in which they may be placed. If the force in question exists in excess in the nervous system, especially in the vital centers, such as the ganglionic nerves, the *solar plexus* or *medulla oblongata*, we find the tendencies are chiefly physical, and impel their possessors to employ themselves as magnetists, doctors, nurses, or healers. Such persons are sometimes great criminals, but always leaders of men, and controlling powers in some direction or other.

The second group are persons who, like the first, are largely endowed with magnetic force or the life principle, but instead of being of the attractive or positive quality, the tendency of this group is to give off their magnetic life in the undue prevalence of the repulsive or negative polarity. The result is that the life principle of these persons is forever flowing forth from their organisms, and as "nature abhors a vacuum," so she gathers up compensative forces from all surrounding persons and objects. This renders these negatively-charged persons highly sensitive, susceptible to the influence of all their environments, and particularly so to the controlling power of those positively charged persons of the first group, whom we range as operators, in magnetic control. The second group then, just described, are spirit mediums. As magnetized subjects they can be, in the first instance, controlled by human operators, but as a rule, very good subjects pass away from the control of mortals, and when once they come under the more subtle influence of spirit operators, they can scarcely be influenced again as the subjects of earthly magnetizers.

The third class, or group, into which we may divide the human family, are "neutrals," whose spiritual senses are but rarely open during their mortal pilgrimage to the scenes and panoramic views of the unseen universe—although under certain circumstances a sufficient perception of its realities is presented to show that they are living behind the veil of matter, and can only realize in occasional glimpses that there are invisible realms of being infinitely potent and wonderful, by which the visible is vitalized and sustained. Returning to those whom we have classed as spirit mediums, we find that they are not alone the subjects of other minds than

their own, but at times, and under certain magnetic conditions, they are illuminated by the opening of their own spiritual senses, and see, hear, perceive and realize spiritually, voices, persons, and scenes not of earth. Visions of other worlds and distant places are seen by them as clearly as if they were in the visible, rather than the invisible universe. They stand, as it were, on the mountain top, gazing down on the mighty panoramas of life, and into the hidden past and untried future; in a word, when they are "in the spirit," they look through the shadowy meshes of evanescent matter, and behold the realities of being; come into contact with the soul of the world, and find that it is as much more powerful and actual than the transitory, external forms of matter as the living man is mightier than the silent form of death from which the soul has departed. Still, these states of spiritual revelation are not in harmony with the material life and duties which belong to the sphere of the soul's probation on earth. Hence, as I believe, though these sublime visions and spiritual powers are at times the attributes of spirit mediumship, they are generally sufficiently rare to leave their subjects free to perform earthly employments in the midst of earthly surroundings; and this, too, is a part of that wise and providential ordination of him who "doeth all things well," and who has mercifully opened our eyes from time to time to the actualities of the unseen universe, but shielded us from the dazzling glare of the realms of glory, which the feet of mortals could not tread, nor their poor, dim eyes look upon and live.

Let it be understood, however, that in writing of the attributes of the modern spirit medium, or even the magnetic subject, I am describing all classes of naturally-endowed visionists, whether they lived a thousand years ago or yesterday—whether they were called seers, prophets, magi or mediums.

Allowing for the exaggerations of interested recorders, and the glamour which is spread over the doings and sayings of the ages of antiquity, I can see no reason to believe that human nature has ever exhibited evidence of the Deity's special favor, or that the stern and immutable laws of physiological organization have ever changed beyond such influences as climate, diet and careful culture have induced. I shall have to show in the present class of serials that powers equally potent with those of the ancient mediums exist today; nay, more, that the knowledge acquired by scientific men on earth has so far enlarged the boundaries of spirit capacity to commune with the mortals they have left behind, that we may in time realize the long-promised millennium, when the kingdom of heaven shall reign on earth, and the mere external science of Spiritualism shall be exchanged all over the earth for the glorious and exalting religion of true Spiritualism.

#### PART SECOND.

##### THE TRANCE MEDIUM.

In the last number and first issue of this magazine I commenced such a series of papers as I have long been solicited to write, on the specialities by which spirit mediums may be distinguished organically from those who are not mediums between the seen and the unseen universe.

In taking up the thread of my former essay, I would remind the spiritual student of the claim then advanced, namely, that the quality or character of the mediumship with which different individuals are endowed results from the predominance of the "life principle" in different organs of the brain and their correspondence with the general makeup of the physical system. I have never had occasion to modify the teaching given to me, and corroborated by many wise spirit guides, to the effect that every form of intellectual manifestation produced by spirits is operated through different portions of the cerebrum or frontal brain, while the physical manifestations, such as sounds and movements, are produced through the predominance of the life principle in the cerebellum or back brain.

Clairvoyant and clairaudient powers are stated to emanate chiefly from the ganglionic nerves, of which the *solar plexus* in the abdominal regions is the centre, and though there have been and still are many individuals who unite all phases of mediumship in their own persons, the special centers classified above are the seats, so to speak, of the three principal varieties of medial power at present known.

As sounds and movements were the first forms of mediumship which fixed the attention of the world in this nineteenth century, and the speciality from which the advent of modern Spiritualism dates, it might seem in order to write of and dilate upon this peculiar phase of the power in the first instance, but as I am prepared to show that the most important of the three groups above named is being clearly demonstrated to have an earthly as well as spiritual side to its operations, I shall commence with the trance state, as the one induced alike by human and spiritual magnetism.

Most of my readers must have read of, even if they have not witnessed the various experiments which from the beginning of this century have been known as "mesmerism," "animal magnetism," "electro-biology," and "hypnotism." Change of words implies but little distinction in the methods of operation, still less in the results obtained.

Though the first eminent experimenter of modern times, Anton Mesmer, was impelled by his attempts by the

idea of effecting more potent cures through magnetism than by any other means, his studies in astronomy and his published theses concerning the one grand universal force in nature, show that he prophetically realized a far wider field of discovery for the application of this force than the curative properties of magnetism afforded. It remained for the followers of Mesmer, especially in the experiments of Puységur, DeBillot, D'Esion, Dupotet and Cahagnet in France, and Braid, Elliottson, and Ashburner in England, to discover that the magnetized subject could go forth into space spiritually, even whilst the body remained in its place calmly sleeping. Very soon it was found that the sleep thus induced, whether by magnetic passes or will, was not of the ordinary kind, but displayed all the phenomena attributed to the trance state—a condition well-known in Eastern lands and corresponding to the term of "being in the spirit," so often referred to in the Bible, Koran, Zend-Avesta, Vedas, and other sacred books of the ancients.

At first the cautious experimenters of modern times were content to enunciate the theory that their magnetized subjects only received the impress of the operator's mind in the intelligence they rendered, and they urged that though the life principle of the sleepers was the means of rendering that intelligence, the source of the mentality was in the mind and will of the operator. To confirm this view they pointed to the puerilities of public operators in the experiments of "electro-biology." "Herein," they said, "it is clear that not only the minds, but the very senses of the subjects are reflected from their operators, as they see, hear or taste, are cold, hot, or even lose their personalities and become other individuals at the will of their operators."

Beyond and above all this, however, came another and still more perplexing phase resulting from "animal magnetism." M. Alphonse Cahagnet, the Baron Dupotet, Messrs. Elliottson, Ashburner, and many other really scientific students of the newly-discovered force, found that some at least of their subjects passed away into states which far transcended the mentality of their operators. They not only beheld and correctly described scenes, persons and places beyond the knowledge of the operators, but at last they floated away in spirit to fair, white cities and lovely lands unknown to the children of earth, describing the radiant, happy people that inhabited these lands of ethereal beauty as "the arisen spirits of the mighty dead." Pertinent to these wonderful revelations I herewith submit a few extracts from "Art Magic," now acknowledged to be the very *crème* of the weird subjects which gave the book a name. On page 432 *et seq.* the learned author, writing of the difficulties which the early mesmerists experienced in bringing their philosophy before the world, says:

"Still, such experiments were not wanting, and to show their results we give a few excerpts from the correspondence between the famous French Magnetists, MM. Deleuze and De Billot, from the years 1829 to 1840. By these letters, published in two volumes, it appears that M. Billot commenced his experiments in magnetizing as early as 1789 (Mesmer's period), and that during over forty years he enjoyed opportunities of witnessing facts in clairvoyance, ecstasy, spiritual mediumship and somnambulism which at the time of their publication transcended the belief of the mass of general readers.

"On many occasions in the presence of entranced subjects, spirits recognized as having once lived on earth in mortal form, would come in bodily presence before the eyes of an assembled company, at whose request they would bring flowers, fruits and objects removed by distance from the scene of the experiments.

"In a letter" (published in the above-named volume) and dated 1831, M. Billot, writing to M. Deleuze, says: 'I repeat—I have seen and known all that is permitted to man.'

"I have dispelled obsessions of evil spirits with a single word. I have seen spirits bring those material objects I told you of, and when requested, make them so light that they would float; and again, a small box of bonbons was rendered so heavy that I failed to move it an inch until the power was removed.

"Alphonse Cahagnet, to whose invaluable work, the *Celestial Telegraph*, allusion has already been made, published a series of experiments with a vast number of lucid subjects, who, by virtue of his magnetism, became clairvoyant.

"At first their lucidity only sufficed to behold the things of earth, and trace earthly scenes and persons.

"As the magnetic sleep took deeper hold upon them, however, it became apparent that new worlds opened up before them.

"Without any direction orally or mentally from their magnetizers, they one and all persisted in describing the spirits of those whom the world deemed dead. They discoursed with them—sometimes personated them, gave truthful accounts of their lives on earth, and described them so accurately that scores of mourners, attracted by the fame of Cahagnet's 'Lucides,' came thither to find their dead restored to them.

"It was as if a gate had suddenly been opened into the realms of Paradise, and poor, suffering, bereaved humanity might be seen crowding upon each other, longing to gaze through those golden portals and discover there all they had loved and lost, and, as in a mirror, behold the delightful panoramas of being where their own tired feet were to find rest

when their bodies should sleep the sleep that knows no waking.

"Spirits of those who had passed away strong in the faith of Catholicism—often priests and dignitaries of that conservative Church—addressing staunch believers, too, in the faith, always asserted there was no creed in heaven, no sectarian worship or remains of dogmatic beliefs, thus proving beyond a shadow of a doubt that such communications were wholly independent of the human minds and opinions then present.

"They taught that God was a grand spiritual sun—life on earth a probation—the spirit spheres different degrees of compensative happiness or retributive suffering, each appropriate to the good or evil deeds done on earth; but described the ascending changes of progress open to every soul in proportion to its own efforts to improve.

"They insisted that each soul incurred a penalty or reward, for which there was no substitution—no vicarious atonement.

"They spoke of arts, sciences and continued activities, as if the life beyond was but an extension of the present, on a greatly improved scale. Descriptions of the radiant beauty, supernal happiness, and ecstatic sublimity of angelic companionship fill the soul with irresistible yearnings to lay down life's weary burdens and be at rest with them.

"We cannot close this necessarily brief summary without quoting a few words from that philosophic herald of magnetism's new morning, Baron Dupotet. This brave and skillful scientist says:

"No one can conduct magnetic seances with patience and fidelity, without coming to the conclusion which bursts upon my own mind, namely, that in magnetism I rediscover the spirituality of the ancients. Let the savant reject the doctrine of spiritual apparitions as one of the great errors of the past, the results of the magnetic seance re-affirm them all. They do more. They prove that the healing of the sick, the ecstasy of the saints, and all their miraculous works, are ours. Is the knowledge of ancient magic lost? we have all the facts on which to reconstruct it."

"The learned magnetist then recites a vast number of the phenomena produced through his own subjects and those of Puységur, Seguin, Bertrand and many others, which fully equal in marvel any of the magical histories of past ages.

"All these discoveries multiplying in number every day, and increasing in marvel as the adepts became more and more accomplished in their art, clustered to their meridian point before the year 1840, nearly ten years before the outbreak of modern Spiritualism in America, a movement from which many date the advent of spiritual revelation in this generation."

And now what remains to add to this record but to ask these questions: Do these magnetizers, one and all of them, survive the shock of death? Have they spirits which death cannot touch? and, if so, what becomes of their magnetism, and from whence did the magneticaura come, by which they induced the somnambulo sleep in their subjects?

If, as we believe, that magnetism is the real life, then it certainly quitted the body when the principles of life became extinct, leaving the material form a mere handful of dust and ashes. Where, then, is the difficulty of believing that the magnetizers of earth are the magnetizers of the spirit spheres, and the subjects of earthly magnetizers are the spirit trances mediums and clairvoyants, whose spiritual controls are the very self-same spirits and magnetizers they were on earth—only freed from the encumbrance of their mortal organisms?

The phenomena of death and decomposition proving quite sufficiently that the life—the force—the magnetism—does not inhere to the dead form, our only remaining queries are: Can we prove that the spirit does survive the shock of death? and are there mediums and magnetizers in the Spirit-land as there are on earth?

To the first of these questions we can cite the testimony of millions of reliable, respectable, and often illustrious witnesses in the affirmative. To the second question we also have the affirmative of multitudes of teaching spirits, who account for the fact that certain spirits only can communicate with earth, because there must be medium spirits, or what in olden time were termed "familiar" spirits to do so. In our present day modes of speech, these medium spirits are called "controls," "guides," or "guardian spirits."

At circles the visitants from the life beyond most commonly speak, write or manifest through the controlling spirit of the medium, although in many instances each spirit's individuality is in a measure preserved, and the tokens of identity given by the spirits who desire to be represented.

In trance mediumship there are generally, though not always, several controlling spirits, or magnetizers, although one, in special affinity with the trance speaker or writer, is, as it were, the instrument through whom the other spirits, desiring to communicate, find the conditions prepared for them.

I may be permitted in this category, to cite a little of my own experience, having been in early girlhood a very susceptible magnetic subject.

By a party of eminent occultists who held strictly private—or I might say secret—circles for investigation, I was frequently invited, with other young persons, to become a subject for the magnetic operations of inquirers, and it was among these scientists that I first had the advantage, as well as pleasure, of meeting the author of "Art Magic"

and "Ghostland." In my own case I was never rendered wholly unconscious by the will of the magnetizers, though nearly all the rest of the subjects they experimented with were made so.

I believe now that the difference between the partial and total unconsciousness of the various subjects of these occult seances corresponded to the different degrees of entrancement which we who are platform speakers experience. In my own case, and that of many of my American co-workers, I realize that on the spiritual rostrum I am two distinct persons.

I can go on speaking aloud yet thinking of quite other matters, and when I can fix my mind on what I utter I have listened with a sense of strangeness, which brings conviction to my mind at least, that I am not the individual who originates the thoughts expressed, although they are undoubtedly shaped by the organism and lingual capacities through which they are transmitted. From this state of what I may call waking trance, up to the somnambulo sleep in which the spirits' ideas are expressed automatically, I have observed many gradations, ranging, as above observed, from semi-consciousness to the deep somnambulo sleep. There is one striking difference, however, between the entrancement induced by human and spiritual magnetism. The former is much stronger, more direct, and, in general, may be considered as being a much coarser, or material, element than the latter. It annihilates individuality, and even identity, for the time being, and substitutes the sensuous perceptions of the magnetizer in place of those of the subject. "A good magnetic subject" is helplessly in the power of the magnetizer, unless that subject passes away from the human to a spiritual control, when that of the human operator is at once lost. This was constantly my own case, and thus I and others similarly influenced have come to the conclusion that the spiritual control is more subtle, finer, and—except in the case of obsession by evil spirits—far purer. Mediums, when once they have become so, are scarcely ever susceptible again to earthly magnetism. To avoid any such possibility, I have always been strictly charged by spirit friends never to submit to be magnetized by human operators, and when preparing for the spiritual rostrum to wear silk, and avoid as much as possible conversation or contact with those around me. There is much more to say on these wonderful, weird, and at present, unfortunately, ill-understood subjects.

We of this century seem to be entering upon new and untried paths, and though we (especially such as are mediums) have palpable evidence that there are divine vice-pullers behind the scenes, blessed spirit friends, holding watch and ward over us, yet we are in the midst of what to us seems a phantom world, in which we only "know in part, and prophesy in part."

To the most enlightened amongst us, we can only see "as in a glass darkly." To the most ignorant and therefore, invariably, the most presumptuous of our ranks, we may well apply the poet's significant expression—"they rush in where angels fear to tread."—*The Unseen Universe.*

### A Soldier's Life Saved by a Dream.

Others besides Joseph have been "warned of God in a dream," and sometimes to be forewarned is to be forearmed against impending danger. In his "Reminiscences of the American War of 1860-64," in the *Christian Adocate*, Rev. L. W. Lewis relates how a dream was a means of saving a soldier's life. A man, by name Joe Williams, had told a dream to his fellow soldiers, some of whom related it to me months previous to the occurrence which I now relate. He dreamed that he crossed a river, marched over a mountain, and camped near a church located in a wood, near which a terrible battle ensued, and in a charge just as we crossed a ravine he was shot in the heart. On the ever memorable 7th of December, 1861—battle of Prairie Grove, Northern Arkansas—as we moved at double-quick to take our place in line of battle, then already hotly engaged, we passed the church, a small frame building. I was riding in the flank of the command opposite to William, as we came in view of the house. "That is the church I saw in my dream," said he. I made no reply, and never thought of the matter again until the evening. We had broken the enemy's line and were in full pursuit, when we came to a dry ravine in the wood, and William said: "Just on the other side of this ravine I was shot in my dream; and I'll stick my hat under my shirt." Suiting the action to the word he doubled up his hat as he ran along, and crammed it into his bosom. Scarcely had he adjusted it when a minie ball knocked him out of line; jumping up quickly he pulled out his hat; waved it over his head, shouting, "I'm all right!" The ball raised a black spot about the size of a man's hand just over the heart, and dropped into his shoe. Here the prophecy was a long time ahead, and foretold the exact coming of a ball depending on a combination of circumstances which it would seem impossible to reason or intuition to foresee and foreknow.—*Light, London.*

#### Another Monument.

A monument is to be erected to the memory of Shelley at Oxford University, from which he was expelled while a student, for giving expression to atheistical sentiments in his "Queen Mab," written while he was only eighteen years of age.







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#### MATTER, LIFE AND SPIRIT.

The functions of these elements are as follows: Matter is merely a formative mould in which spirit grows. Life is the coarser of all forces in the universe, and is exhibited in the form of two alternate motions, namely—the attraction which binds atoms together, and the repulsion which prevents their rushing into a dense mass, and keeps them measurably poised between the highly rarefied condition of ether and the crystalline state of the solid rock. Attraction and repulsion, therefore, being the dual mode of the solar force in the universe, act by polarizing to maximum states—attracting, like the sun in "perihelion" with his planets, drawing them to his central mass by attraction up to a certain maximum point, and then driving them off in "aphelion" under the counter attractive influence of repulsion.

their own, but at times, and under certain magnetic conditions, they are illuminated by the opening of their own spiritual senses, and see, hear, perceive and realize spiritually, voices, persons, and scenes not of earth. Visions of other worlds and distant places are seen by them as clearly as if they were in the visible, rather than the invisible universe. They stand, as it were, on the mountain top, gazing down on the mighty panoramas of life, and into the hidden past and untold future: in a word, when they are "in the spirit" they look through the shadowy meshes of evanescent matter, and behold the realities of being; come into contact with the soul of the world, and find that it is as much more powerful and actual than the transitory, external forms of matter as the living man is mightier than the silent form of death from which the soul has departed. Still, these states of spiritual revelation are not in harmony with the material life and duties which belong to the sphere of the soul's probation on earth. Hence, as I believe, though these sublime visions and spiritual powers are at times the attributes of spirit mediumship, they are generally sufficiently rare to leave their subjects free to perform earthly employments in the midst of earthly surroundings; and this, too, is a part of that wise and providential ordination of him who "doth all things well," and who has mercifully opened our eyes from time to time to the actualities of the unseen universe, but shielded us from the dazzling glare of the realms of glory, which the feet of mortals could not tread, nor their poor, dim eyes look upon and live.

Let it be understood, however, that in writing of the attributes of the modern spirit medium, or even the magnetic subject, I am describing all classes of naturally-endowed visionists, whether they lived a thousand years ago or yesterday—whether they were called seers, prophets, magi or mediums.

Allowing for the exaggerations of interested recorders, and the glamour which is spread over the doings and sayings of the ages of antiquity, I can see no reason to believe that human nature has ever exhibited evidence of the Deity's special favor, or that the stern and immutable laws of physiological organization have ever changed beyond such influences as climate, diet and careful culture have induced. I shall have to show in the present class of serials that powers equally potent with those of the ancient mediums exist today; nay, more, that the knowledge acquired by scientific men on earth has so far enlarged the boundaries of spirit's capacity to commune with the mortals they have left behind, that we may in time realize the long-promised millennium, when the kingdom of heaven shall reign on earth, and the mere external science of Spiritism shall be exchanged all over the earth for the glorious and exalting religion of true Spiritism.

#### PART SECOND.

##### THE TRANCE MEDIUM.

In the last number and first issue of this magazine I commenced such a series of papers as I have long been solicited to write, on the specialties by which spirit mediums may be distinguished organically from those who are not mediums between the seen and the unseen universe.

In taking up the thread of my former essay, I would remind the spiritual student of the claim then advanced, namely, that the quality or character of the mediumship with which different individuals are endowed results from the predominance of the life principle in different organs of the brain and their correspondence with the general makeup of the physical system. I have never had occasion to modify the teaching given to me, and corroborated by many wise spirit guides, to the effect that every form of intellectual manifestation produced by spirit is operated through different portions of the cerebrum or front brain, while the physical manifestations, such as sounds and movements, are produced through the predominance of the life principle in the cerebellum or back brain.

Clairvoyant and clairaudient powers are stated to emanate chiefly from the ganglionic nerves, of which the solar plexus in the abdominal region is the centre, and though there have been and still are many individuals who unite all phases of mediumship in their own persons, the special centers classified above are the seats, so to speak, of the three principal varieties of medial power at present known.

As sounds and movements were the first forms of mediumship which fixed the attention of the world in this nineteenth century, and the specialty from which the advent of modern Spiritism dates, it might seem in order to write of and dilate upon this peculiar phase of the power in the first instance, but as I am prepared to show that the most important of the three groups above named is being clearly demonstrated to have as earthly as well as spiritual side to its operations, I shall commence with the trance state, as the one induced alike by human and spiritual magnetism.

Most of my readers must have read of, even if they have not witnessed the various experiments which from the beginning of this century have been known as "mesmerism," "animal magnetism," "electro-biology," and "hypnotism." Change of words implies but little distinction in the methods of operation, still less in the results obtained.

Idea of effecting more potent cures through magnetism than by any other means, his studies in astronomy and his published theses concerning the one grand universal force in nature, show that he prophetically realized a far wider field of discovery for the application of this force than the curative properties of magnetism afforded. It remained for the followers of Mesmer, especially in the experiments of Puysegur, DeBilloy, D'Esclon, Dupotet and Cabagnet, in France, and Elliotson, Ashburner, in England, to discover that the magnetized subject could go forth into space spiritually, even whilst the body remained in its place calmly sleeping. Very soon it was found that the sleep thus induced, whether by magnetic passes or will, was not of the ordinary kind, but displayed all the phenomena attributed to the trance state—a condition well-known in Eastern lands and corresponding to the term of "being in the spirit," so often referred to in the Bible, Koran, Zend-Avesta, Vedas, and other sacred books of the ancients.

At first the cautious experimenters of modern times were content to enunciate the theory that their magnetized subjects only received the impress of the operator's mind in the intelligence they rendered, and they urged that though the life principle of the sleepers was the means of rendering that intelligence, the source of the mentality was in the mind and will of the operator. To confirm this view they pointed to the puerilities of public operators in the experiments of "electro-biology."

"Herein," they said, "it is clear that not only the minds, but the very senses of the subjects are reflected from their operators, as they see, hear or taste, are cold, hot, or even lose their personalities and become other individuals at the will of their operators."

Beyond and above all this, however, came another and still more perplexing phase resulting from "animal magnetism." M. Alphonse Cabagnet, the Baron Dupotet, Messrs. Elliotson, Ashburner, and many other really scientific students of the newly-discovered force, found that some at least of their subjects passed away into states which far transcended the mentality of their operators. They not only beheld and correctly described scenes, persons and places beyond the knowledge of the operators, but at last they floated away in spirit to fair, white cities and lovely lands unknown to the children of earth, describing the radiant, happy people that inhabited these lands of ethereal beauty as "the arisen spirits of the mighty dead." Pertinent to these wonderful revelations I herewith subjoin a few extracts from "Art Magic," now acknowledged to be the very code-memoir of the weird subjects which gave the book a name. On page 432 it says, the learned author, writing of the difficulties which the early mesmerists experienced in bringing their philosophy before the world, says:

"Still, such experiments were not wanting, and to show their results we give a few excerpts from the correspondence between the famous French Magnetist, MM. Deleuze and De Billot, from the years 1829 to 1840. By these letters, published in two volumes, it appears that M. Billot commenced his experiments in magnetizing as early as 1789 (Mesmer's period), and that during over forty years he enjoyed opportunities of witnessing facts in clairvoyance, ecstacy, spiritual mediumship and somnambulism which at the time of their publication transcended the belief of the mass of general readers."

"On many occasions in the presence of entranced subjects, spirits recognized as having once lived on earth in mortal form, would come in bodily presence before the eyes of an assembled company, at whose request they would bring flowers, fruits and objects removed by distance from the scene of the experiment."

"In a letter" (published in the above-named volume) "and dated 1831, M. Billot, writing to M. Deleuze, says: 'I repeat—I have seen and known all that is permitted to man.'"

"I have dispelled obsessions of evil spirits with a single word. I have seen spirits bring those material objects I told you of, and when requested, make them so light that they would float; and again, a small box of bonbons was rendered so heavy that I failed to move it as long until the power was removed."

"Alphonse Cabagnet, to whose invaluable work, the *Clairvoyant Telegraph*, allusion has already been made, published a series of experiments with a vast number of lucid subjects, who, by virtue of his magnetism, became clairvoyant."

"At first their lucidity only sufficed to behold the things of earth, and to trace earthly scenes and persons."

"As the magnetic sleep took deeper hold upon them, however, it became apparent that new worlds opened up before them."

"Without any direction orally or mentally from their magnetizers, they saw and all persisted in describing the spirits of those whom the world deemed dead. They discoursed with them—sometimes persecuted them, gave truthful accounts of their lives on earth, and described them so accurately that scores of mourners, attracted by the fame of Cabagnet's 'Lucides,' came thither to find their dead restored to them."

when their bodies should sleep the sleep that knows no waking."

"Spirits of those who had passed away strong in the faith of Catholicism—often priests and dignitaries of that conservative Church—addressing staunch believers, too, in the faith, always asserted there was no creed in heaven, no sectarian worship or remains of dogmatic beliefs, thus proving beyond a shadow of a doubt that such communications were wholly independent of the human minds and opinions then present."

"They taught that God was a grand spiritual sun—life on earth a probation—the spirit spheres different degrees of compensative happiness or retributive suffering, each appropriate to the good or evil deeds done on earth; but described the ascending changes of progress open to every soul in proportion to its own efforts to improve."

"They insisted that each soul incurred a penalty or reward, for which there was no substitution—no vicarious atonement."

"They spoke of arts, sciences and continued activities, as if the life beyond was but an extension of the present, on a greatly improved scale. Descriptions of the radiant beauty, supernal happiness, and ecstatic sublimity of angelic companionship fill the soul with irresistible yearnings to lay down life's weary burdens and be at rest with them."

"We cannot close this necessarily brief summary without quoting a few words from that philosophic herald of magnetism's new morning, Baron Dupotet. This brave and skillful scientist says:

"No one can conduct magnetic seances with patience and fidelity, without coming to the conclusion which bursts upon my own mind, namely, that in magnetism I rediscover the spirituality of the ancients. Let the savant reject the doctrine of spiritual apparitions as one of the great errors of the past, the results of the magnetic seance re-affirm them all. They do more. They prove that the healing of the sick, the ecstasy of the saints, and all their miraculous works, are ours. Is the knowledge of ancient magic lost? we have all the facts on which to reconstruct it."

"The learned magnetist then recites a vast number of the phenomena produced through his own subjects and those of Puysegur, Seguin, Bertrand and many others, which fully equal in marvel any of the magical histories of past ages."

"All these discoveries multiplying in number every day, and increasing in marvel as the adepts became more and more accomplished in their art, clustered to their meridian point before the year 1840, nearly ten years before the outbreak of modern Spiritism in America, a movement from which many date the advent of spiritual revelation in this generation."

And now what remains to add to this record but to ask these questions: Do these magnetizers, one and all of them, survive the shock of death? Have they spirits which death cannot touch? and, if so, what becomes of their magnetism, and from whence did the magnetic aura come, by which they induced the somnambulant sleep in their subjects?

If, as we believe, that magnetism is the real life, then it certainly quitted the body when the principles of life became extinct, leaving the material form a mere handful of dust and ashes. Where, then, is the difficulty of believing that the magnetizers of earth are the magnetizers of the spirit spheres, and the subjects of earthly magnetizers are the spirit trances mediums and clairvoyants, whose spiritual controls are the very self-same spirits and magnetizers they were on earth—only freed from the encumbrance of their mortal organisms?

The phenomena of death and decomposition proving quite sufficiently that the life—the force—the magnetism—does not inhere to the dead form, our only remaining queries are: Can we prove that the spirit does survive the shock of death? and are there mediums and magnetizers in the Spirit-land as there are on earth?

To the first of these questions we can cite the testimony of millions of reliable, respectable, and often illustrious witnesses in the affirmative. To the second question we also have the affirmative of multitudes of teaching spirits, who account for the fact that certain spirits only can communicate with earth, because there must be medium spirit, or what in olden times were termed "familiar" spirits to do so. In our present-day modes of speech, these medium spirits are called "controls," "guides," or "guardian spirits."

At circles the visitants from the life beyond most commonly speak, write or manifest through the controlling spirit of the medium, although in many instances each spirit's individuality is in a measure preserved, and the tokens of identity given by the spirits who desire to be represented.

In trance mediumship there are generally, though not always, several controlling spirits, or magnetizers, although one, in special affinity with the trance speaker or writer, is, as it were, the instrument through whom the other spirits, desiring to communicate, find the conditions prepared for them. I may be permitted in this category, to cite a little of my own experience, having been in early girlhood a very susceptible magnetic subject.

By a party of eminent occultists who held strictly private—or I might say secret—circles for investigation, I was frequently invited, with other young persons, to become a subject for the magnetic operations of inquirers, and it was among these scientists that I first had the advantage, as well as pleasure, of meeting the author of "Art Magic."

and "Ghostland." In my own case I was never rendered wholly unconscious by the will of the magnetizers, though nearly all the rest of the subjects they experimented with were made so.

I believe now that the difference between the partial and total unconsciousness of the various subjects of these occult seances corresponded to the different degrees of entrancement which we who are platform speakers experience. In my own case, and that of many of my American co-workers, I realize that on the spiritual rostrum I am two distinct persons.

I can go on speaking aloud yet thinking of quite other matters, and when I can fix my mind on what I utter I have listened with a sense of strangeness, which brings conviction to my mind at least, that I am not the individual who originates the thoughts expressed, although they are undoubtedly shaped by the organism and lingual capacities through which they agree transmitted. From this state of what I may call waking trance, up to the somnambulant sleep in which the spirits' ideas are expressed automatically, I have observed many gradations, ranging, as above observed, from semi-consciousness to the deep somnambulant sleep. There is one striking difference, however, between the entrancement induced by human and spiritual magnetism. The former is much stronger, more direct, and, in general, may be considered as being a rougher, or material, element than the latter. It annihilates individuality, and even identity, for the time being, and substitutes the sensations perceptions of the magnetizer in place of those of the subject. "A good magnetic subject" is helplessly in the power of the magnetizer, unless that subject passes away from the human to a spiritual control, when that of the human operator is at once lost. This was constantly my own case, and thus I and others similarly influenced have come to the conclusion that the spiritual control is more subtle, finer, and—except in the case of obsession by evil spirits—far purer. Mediums, when once they have become so, are scarcely ever susceptible again to earthly magnetism. To avoid any such possibility, I have always been strictly charged by spirit friends never to submit to be magnetized by human operators, and when preparing for the spiritual rostrum to wear silk, and avoid as much as possible conversation or contact with those around me. There is much more to say on these wonderful, weird, and at present, unfortunately, misunderstood subjects.

We of this century seem to be entering upon new and untrodden paths, and though we (especially such as are mediums) have palpable evidence that there are divine wire-pullers behind the scenes, blessed spirit friends, holding watch and ward over us, yet we are in the midst of what to us seems a phantom world, in which we only "know in part, and prophesy in part."

To the most enlightened amongst us, we can only see "as in a glass darkly." To the most ignorant and therefore, invariably, the most presumptuous of our ranks, we may well apply the poet's significant expression—"they rush in where angels fear to tread."—The Unseen Universe.

### A Soldier's Life Saved by a Dream.

Others besides Joseph have been "warned of God in a dream;" and sometimes to be forewarned is to be forearmed against impending danger. In his "Reminiscences of the American War of 1860-64," in the *Christian Advocate*, Rev. L. W. Lewis relates how a dream was a means of saving a soldier's life. A man, by name Joe Williams, had told a dream to his fellow soldiers, some of whom related it to me months previous to the occurrence which I now relate. He dreamed that he crossed a river, marched over a mountain, and camped near a church located in a wood, near which a terrible battle ensued, and in a charge just as we crossed a ravine he was shot in the heart. On the ever memorable 7th of December, 1861—battle of Prairie Grove, Northern Arkansas—as we moved at double-quick to take our place in line of battle, then already hotly engaged, we passed the church, a small frame building. I was riding in the flank of the command opposite to Williams, as we came in view of the house. "That is the church I saw in my dream," said he. I made no reply, and never thought of the matter again until the evening. We had broken the enemy's line and were in full pursuit, when we came to a dry ravine in the wood, and Williams said: "Just on the other side of this ravine I was shot in my shirt." Holding the action to the word he doubled up his hat as he ran along, and crammed it into his bosom. Scarcely had he adjusted it when a minie ball knocked him out of line; jumping up quickly he pulled out his hat; waved it over his head, shouting, "I'm all right!" The ball raised a black spot about the size of a man's hand just over the heart, and dropped into his shoe. Here the prophecy was a long time ahead, and foretold the exact coming of a ball depending on a combination of circumstances which it would seem impossible to reason or intuition to foresee and foreknow.—*Light, London.*

#### Another Monument.

A monument is to be erected to the memory of Shelley at Oxford University, from which he was expelled while a student, for giving expression to atheistical sentiments in his "Queen Mab," written while he was only eighteen years of age.



## ANGEL VISITS.

## They Are During the Hours of Sleep.

In *Le Temps*, M. Legouve, the veteran dramatist, mentions a very curious fact with respect to the origin of "La Joie fait peur," one of the most charming of modern French comedies, and very well known to English playgoers, by the late Mr. Boucicault's adaptation of it under the title of "Kerry." The original is from the pen of Madame Emilie de Girardin, who was still better known, perhaps, as a writer under her maiden name of Delphine Gay, and was the inventor of the psychograph.

One morning Regnier, the great actor, called upon Madame de Girardin, who exclaimed on seeing him: "You have come most opportunely. I want to tell you a dream I had last night. One of my friends, the Duchess of —, lost a son a month ago, and this had filled her mind with such a feeling of despair that her own recovery appeared to be hopeless. Well, I dreamt last night that her son was not dead, and that they were afraid to tell her so for fear her joy would kill her; and all night long my mind was exercised in revolving all the touching devices, all the delicate inventions, that could be resorted to by her family, so that the good news should be imparted to her bit by bit, in order that her poor heart might not burst with happiness. "It seems to me that this dream suggests the materials for a play." "Excellent," said Regnier, and the whole plot presently unrolled itself in the mind of the dreamer—the characters, the situations, and the incidents; the faithful servant, Noel, being the personage which Regnier afterwards played with such a delightful commingling of humor and pathos as the elder Boucicault did in Melbourne.

How many another work of genius has grown out of the germinal idea dropped into a receptive mind during sleep, by some kindly spirit! If artists, authors, orators, inventors, and brain-workers generally, were only conscious of their obligations to the inhabitants of the unseen world, what a remarkable diminution would take place in the sum of human self-conceit!

It would be interesting to collect all the recorded instances in which spirits have spoken to human beings in a dream. The Hebrew Scriptures abound with monitions of this kind. The first is that in which Abimelech was warned against taking Sarah from Abraham. Then came that of Jacob with respect to his cattle; that of Laban, the Syrian; and those of Pharaoh, Joseph, and the king's butler and baker. In the book of Numbers occur the words: "If there be a prophet [or medium] among you, I, the Lord, will make myself known unto him in a vision, and speak with him in a dream." In the first book of Kings it is written, "In Gibeon the Lord appeared to Solomon in a dream by night; and in the book of Job occur the remarkable words: "For God speaketh once, yea, twice, yet man perceiveth it not. In a dream, in a vision of the night, when deep sleep falleth upon man, in slumberings upon the bed; then he openeth the ears of men, and sealeth their instruction."

That the Jews should have imagined these spiritual voices to be those of God himself, was only natural, considering their ignorance and vanity, and their anthropomorphic conceptions of the most high, under whose personal guidance they believed themselves to be. But the writers of the New Testament, better instructed in this respect, described the spirit that speaks to men in visions of the night by the epithet *Pneuma*; which is also applied to the spirit of Christ when he appeared to his disciples after his judicial murder. So too, in the book of Revelations, the writer says: "Let him who hath an ear hear what the spirit (*To Pneuma*) says."

Of course, there are thousands of dreams which are the mere result either of the imperfectly torpid, and therefore unrestful condition of the brain in sleep, or of the unhealthy state of some portion, or even of the whole of it. Such dreams are wholly unworthy of attention. But, on the other hand, there are numerous well-authenticated cases of spiritual impressions or inspirations having been received during sleep. Everybody is familiar with the fact that Coleridge's musical little poem of "Kubla Khan" was whispered to him in this way. Several verses in Voltaire's epic poem, the "Henriade," were communicated to him in the same manner.

One of the greatest of violinists, and the discoverer of "resonant tones," that is to say of the phenomenon that when any two notes are sustained with great intensity, a third note is heard below them, whose vibration number is the difference of those of the two primary notes—composed his famous "Sonata del Diavolo" under the following circumstances: "One night, in 1713 (we quote his own words), I dreamt that I had made a compact with the devil, who placed himself at my service. Everything succeeded to my wishes; all of which were anticipated, and my desires were realized by my new domestic. I imagined that I gave him my violin to see if he could succeed in playing me some beautiful airs. Judge of my astonishment when I listened to a sonata so singular and lovely, and executed with so much superiority and intelligence, that I could conceive nothing capable of equaling it. I experienced so much rapture, astonishment and delight that it took my breath away, and the sensation was so violent as to awaken me. I immediately seized my violin, hoping to recover a part of what I had listened to; but it was in vain. The piece which I then composed is, indeed, the best I have ever written, and I call it "La Sonata del Diavolo," but it is so very far inferior to that which I had heard that I would have broken my violin, and given up music forever, if I had been in the position to do so."

Had Tartini been a Spiritualist, he would have sat down to his desk, and addressing "a prayer of earnest heart" to the spirit that had visited him in his sleep, while placing himself in a perfectly passive and receptive frame of mind, would probably have received from his impressor the score of the composition he had been listening to.

Tartini's religion will explain his attribution of the work to the devil; that strange creation of the oriental mind which the Hebrews borrowed from the ancient Persians, and the early Christians took over from the Hebrews, and the Church of Rome has always represented as such a powerful antagonist of God. Tartini was brought up in that faith, and the two years he spent in the monastery at Assisi probably strengthened the hold which its superstitious beliefs had taken on his mind in childhood. Tartini's "devil" was doubtless his guardian spirit, who had been in his own earth-life a great violinist, and had learned the secrets, in the other world, of that harmony which, as Shakespeare says, "is in immortal souls."

To revert, however, to the subject of dreams, it may be pointed out that the late Sir Benjamin Brodie, when treating of the question in his "Psychological Inquiries," and while admitting the caprices and irregularities to which the imagination is addicted during sleep, states that he has heard of mathematicians who have solved problems, and of other persons who have composed poetry in their sleep.

The book takes the form of a dialogue, and one of the speakers, Crites, says: "An acquaintance of mine, a solicitor, was perplexed as to the legal management of a case which concerned one of his clients. In a dream he imagined a method of proceeding which had not occurred to him when he was awake, and which he afterward adopted with success." And the other speaker, Eubulus, adds: "A friend of mine, a distinguished chemist and natural philosopher (Sir Humphrey Davy?) has assured me that he has more than once contrived an apparatus for an experiment which he proposed to make, in a dream. And another friend, who combines mathematical with all sorts of knowledge besides, has solved problems in his sleep which had puzzled him when awake."

Pseudo-psychologists attribute these phenomena to the imagination; but what is the imagination? One of the best definitions of it is that of Vacherot, who says: "To imagine, in the lofty and true sense of the word, is to raise the ideal; it is to cause intelligible truth to descend in the forms of sensible nature; to represent the invisible by the visible, the infinite by the finite." But a much simpler definition of imagination would be susceptibility to spiritual impression. The ancients acknowledged this when they used the same word (*voies*) to denote poet, prophet, and seer, each implying a divine inspiration, and also when they discriminated nine sources of such inspiration, from whence were derived all human arts, sciences, and literature; the spirits or muses through whom this inspiration was transmitted being regarded as the daughters of Jove, and as communicating ideas to historians, musicians, writers of tragedies and comedies, the inventors of dances, lyric poets, vocalists and rhetoricians, epic poets, orators and astronomers.

Thus inspiration or impression covered the whole field of intellectual activity among the Greeks, and they reverently recognized what M. Vacherot rightly called the "descent" of intelligible truth from the highest of all sources—creative power. So did that devout Spiritualist, John Milton, who before sitting down to the composition of his poems, was accustomed to address a "devout prayer to that eternal spirit who can enrich with all utterance and knowledge, and sends out his seraphim with the hallowed fire off his altar to touch and purify the lips of whom he pleases." And so the greatest of poets, Homer-Shakespeare, commences his prologue to "Henry the Fifth" with the invocation: "Oh for a muse of fire that would ascend the brightest heaven of invention!"—*Harbinger of Light, Australia.*

## Suggestive Musings.

Tell me from whence the breezes spring  
At eventide that round me roll,  
And sometimes to me sweetly sing  
And tell me of the human soul,  
Of thoughts that come, when far away  
In distant lands we sometimes roam;  
What unseen hand the lute-strings play,  
Oh! take me back to home, sweet home.

Oh! what am I, that I should live  
Upon this earthly plain so fair?  
And, in exchange, what shall I give  
For all this wondrous power to share,  
And comprehend, in some degree,  
The life unseen, the soul of things?  
Indeed, 'tis all the world to me,  
And consolation ever brings.

I close my eyes, yet I can see  
The landscape, with its setting sun;  
The flocks, when feeding on the lea;  
The star-gems come out one by one;  
I close my ears, yet I can hear  
The joyous songs of other days;  
And note the time, the day, and year,  
When memory on the heart-string plays.

Then, what is substance, things unseen,  
That which forever shall endure;  
Or shadows thrown upon a screen,  
But for a moment to allure?  
That which we see must soon decay;  
Yet on the altar ever burns  
The star of Hope to light the way,  
Till form with life again returns.

And know ye not that thoughts are things,  
However silent and unseen?  
And on their swift and restless wings  
Come either shade or golden gleam,  
That those of kindness are like flowers,  
When planted 'long life's lonely way;  
Like music, as from woodland bowers,  
We hear sweet warbles day by day.

Then what is it to live, to love,  
To think and move, to see and feel,  
To know that from the spheres above  
Come waves of peace that over me steal?  
It may be from the realm unknown;  
Then longer, soul, do not rebel,  
For God will claim thee for His own—  
He ever doeth all things well!

—Talmadge.

## GIORDANO BRUNO.

## An Italian Spiritualist Three Hundred Years Ago.

The *Echo*, February 17, gave the following sketch under the title of "Philosopher, Hero, Martyr." Strange it is that the Secularists claim this man, who is evidently a Spiritualist, and the more so that he resented the superstitions of the "church." He did not simply deal in "phenomena," but he recognized himself as subject to inspiration of the highest order, which, indeed, the Pauline writings call "Christ," the only essential to salvation, or being carried to heaven, as Bruno puts it. The "church" has in all ages failed to understand its own text-books, and if Bruno made a tour of Europe to-day he would fare worse than he did 300 years ago. Oxford as "Oxford," would not even give him a reception, any more than it would any other noted Spiritualist and heretic. The psychical researchers would treat him to a "scalpel."

On the 17th of February, 1600, the little square of the Campo dei Fiori at Rome, not a stone's throw from the Tiber, was the scene of unwonted bustle. The people thronged around a stake, to which was led Giordano Bruno, clad in a *san benito*, figured over with flames and devils, painted on a sulphur-colored ground. He had incurred the wrath of the Church—a wrath to be appeased only by fire. The Holy Office had pronounced sentence against him, after, in its own words, "having invoked the most holy name of our Lord Jesus Christ and of the glorious Virgin Mary, from the countenance of whom came forth right judgments, and by whom the eyes of the arbiters behold the truth." So, hard by the spot where Julius Caesar had been done to death, Giordano Bruno was burned *ad majorem gloriam Dei*. His ashes were cast into the Tiber, and his name placed among the accused of the Church; he refused the proffered consolations of the clergy, but he did not murmur. His last words were: "I die a martyr, and willingly." Fifty-two years previously, eight years after the death of Copernicus, and thirteen before the birth of Bacon, Giordano Bruno first saw the light under the luminous sky of Southern Italy. He was born at Nola, twelve miles from Naples, and under the shadow of Mount Cicala, "That region beloved of heaven," as he terms the county round about Vesuvius. He assumed the habit of the Dominicans when he was fourteen, in due course took orders, and remained thirteen years in monastic seclusion, laying the foundation of that learning of which he made such glorious use.

It was inevitable that sooner or later Bruno should break with the followers of the gloomy Dominic, who delighted to call themselves the "dogs of Our Lord," the guardians of the sheep in the fold. In 1576 the Provincial accused him of heresy on 130 counts. Then he began his notable pilgrimage to European seats of learning. He was in England nearly three years, where he was well received by Elizabeth and her brilliant Court. Sir Philip Sidney and Fulke Greville were his most intimate friends. He knew Spenser and doubtless Bacon. It is interesting for us to know that some of his best work was done here. The "Heroici Furori" was dedicated to Sidney. His experiences at Oxford were not so pleasant as those at Court. He found the Dons "men arrayed in long robes of velvet, with hands most precious for the multitude of costly rings on their fingers, golden chains about their necks, and with manners as void of courtesy as cowards." They had "hearts that died of cold, and learning that died of hunger." It must be remembered that at that time Oxford was steeped in intolerance and sloth. There was little wonder that "he paralyzed his audience at Oxford with astonishment and indignation;" that he had to flee from Marburg; that the professors at Paris received him with pouting lips, and drummed upon their desks when he spoke; that he found no abiding place at Geneva, where Calvin's dying instructions had been to "deal roundly" with heretics—instructions which Beza did not neglect. In the first place he was an opponent of the Aristotelian schoolmen. He dared to assert his belief in the plurality of worlds, to uphold Copernicus, to affirm that the universe was infinite and immeasurable, to opine that man would be judged by his deeds, and not by his creed. He denied the efficacy of prayer, disbelieved in a particular Providence, laughed at miracles, classed the Jewish Scriptures with the Greek myths, and in the "Expulsion" had attacked all forms of anthropomorphic religion. He looked forward to an age "when the dread of everlasting punishment shall have vanished from the world."

This arch-heretic actually seemed to have anticipated the modern doctrine of evolution. He says: "The mind of man differs from that of lower animals and of plants, not in quality but quantity. Each individual is the resultant of innumerable individuals. Each species is the starting point for the next. No individual is the same to-day as yesterday." He was an optimist before Leibnitz, as witness the following: "The eternal change is not purposeless, it is ever towards the elimination of defects. Beyond and behind all these changes is the intangible energy which directs them. This in the individual is the soul; in the universe it is God. The God of the philosopher is not a jealous God. He is truth and goodness. He reveals Himself in all nature, to all men, and in all religions. The world is not laboring under the disfavor of an inscrutable God." He flouted the schools as full of pedantry and superstition. "I have sworn to no philosophy, and I despise no means of learning. I do despise the ignorant crew who have gained their opinions, not by occupation with philosophy, but by accepting the words of others." He was the enemy of dogma. "Hold your mind ever open to new truths. Let us reject antiquity, tradition, faith and author-

ity. The truth is not in the past, nor in the present, but in the future." Again, "Love is more than knowledge, and only the love of the Divine can satisfy the infinite nature of the soul."

Such are a few opinions of the man who was set down as an Atheist and a Materialist. Many of his works are lost. The Church destroyed all she could lay her hands on. The "small man, meagre, with a small black beard," as Clotio describes him, was the noblest quarry the Inquisition ever captured. He was fearless in the face of death as he had been during life. "It may be you fear more to deliver judgment upon me than I fear judgment," he said to his judges. Had he not written, "They are fools who dread the menace of death; for this, your body, is constantly passing away and being renewed?" Bruno was "like one born out of due time." Even now the world is not ripe for him. His prose is full of poetry, stored up in the soul of the pensive boy who wandered on the Vesuvian slopes. He wrote little verse, but that little was very sweet. The following translation may fittingly end this brief sketch:

Things of the earth do to the earth return,  
And parted waters hasten to the sea;  
So shall my spirit to the high gods turn,  
And heaven-born thought to heaven shall carry me.

—Medium and Daybreak, England.

## EXPERIENCES.

## They Are of an Interesting Nature.

BY PROF. T. TIMSON.

Having, on several occasions, attended seances with persons utterly opposed to the facts and philosophy of Spiritualism, and seeing the persistency manifested by the other world, purposely to demonstrate the true philosophy of life, I offer a few extracts from my note-book as a help on the way to any who may be cautiously, suspiciously, and doubtfully entering the field of inquiry.

Some seven years ago a gentleman came to me for a phrenological examination, in which I described him as being highly susceptible to psychic impression, both on the earth plane and the spiritual, and that he possessed singular capacity for psychic manifestation. He replied: "I am daily haunted by all kinds of peculiar forms and scenes, and am seldom free although I may be miles from any mortal or habitation. I have seen events long prior to their occurrence, and have indicated the facts to people concerned, many of which were doubted at the time, but transpired later on. I have seen, when abroad in foreign parts, things as they were occurring at home, and while in the army I have seen visions of the homes of comrades and their relatives, most of them recognized when described, and causing surprise and amazement." Among other things he described death scenes as they were occurring or had occurred a short time previously. I enquired: "Have you investigated Spiritualism, and read its literature?" He replied: "No, and I do not believe in it." I was surprised at the answer, and he rejoined: "I believe in visions, but do not think they are anything more than reflected impressions of sympathy between mind and mind." However, the conversation led to a seance, and, after several attempts, the gentleman became an entranced medium. He has realized the facts and better comprehends the philosophy, but his social position does not admit his publicity.

Among others I sat with a gentleman who was a Secularist, afterwards a believer in "conditional immortality," or Christadelphianism, and two of the company were also of the latter faith. We had been sitting some time without anything definite, when a feeling like unto a light warm breeze blew over and around us all. One of the sitters became controlled by what purported to be his father. When he came to himself the others of his faith questioned him about his condition, and he replied: "I could not help myself, and was quite unconscious of what was going on." On the way home the friend who had accompanied me had been engaged in a debate upon Spiritualism, and opposed the subject to the last, and he told me he had come to crisis, and could not deny the fact that there was more in the matter than he had been inclined to believe, and in future should not enter the hostile field but investigate. He since informs me he has been further surprised.

"I asked a friend," said he, "to my place of business, and the gentlemen, with an old-experienced Spiritualist, sat at a small table in his shop at the back, his friend soon became controlled, and addressed him: 'Don't you know me? You know who I am,' etc. Upon question, the name and age were given; then he asked: 'Who buried you?' 'You did,' was the reply. 'Which coach did I go to the cemetery in?' 'You walked.' 'Which did I come back in?' 'You walked back also.'"

A great deal more was given, which he affirms was perfectly true, and beyond the intelligence of his friend to give without some higher intelligence.

After some chaffing with the spirit, she became violent and remonstrated with him, stating he was doing wrong in teaching the doctrine of Christadelphianism, and should give it up. Then the spirit, by shouting and violent remonstrance, caused a crowd to gather round, and Mr. H. went out and told the people it was only a man mesmerized, in order to get them away. On returning, the spirit reproved him for telling a falsehood, and refused to leave the medium. The police came and sent away the people, after which Mr. G., Spiritualist, advised Mr. H. to go away from the medium, who then recovered himself; but immediately Mr. H. went near, he again became controlled. They got out into the street to take the medium home. All went well until they arrived in one of the principal thoroughfares, when Mr. H. again went to the medium, who was being led home by Mr. G., and

immediately he went under control in the street, and began to preach away to Mr. H. Again a crowd gathered round, and a policeman came to disperse the people. Mr. H. had to make off, and leave Mr. G. to his charge.

The medium has since described departed members of his church, but is too frightened to sit again, believing the spirits are evil ones. Many other remarkable proofs of spirit identity have been given my friend, yet he does not quite see through the matter yet.

I have lately been sitting with him and another gentleman, whom I believe to be a conscientious and intelligent man—sharp, critical, and frank. He related his experience in a seance some years ago, when the heavy table at which they were sitting was lifted and carried about the house. After a deal of levity the spirits got excited and resented it. They banged the table about, and threw our friend, who was the medium, into a corner, with half of the table on the top of him; his friends, when he recovered himself, were peeping in at the door, scared and frightened at the result; the other half of the table lay on the opposite side of the room. They had been previously trying to prevent the spirits raising the same by laying on all their weight upon it.—*The Two Worlds.*

## A SUGGESTIVE THOUGHT.

## The Erradiation of Spirits.

THE WAY THAT ERROR IS RENDERED ODIOS.

A series of communications relating to the power of mediums to erradiate erring spirits, has been made to myself and two friends. Our own personal desire is (not to obtain credence from others for truths revealed to us, but) to spread a knowledge of the laws of test for sane brain-action; for we hope that every family circle will possess its own prophet as soon as the development of mediumship has become a safe and scientific process. But the guides, who have seldom urged us to reveal other communications, have long seemed desirous that we should publish what is told us on the subject of erradiation. We therefore give the following for what it may seem worth; claiming, however, no credence on the ground of our supposed inspiration. We can not (if we wished) give the communications exactly as they came to us, because of the manner (to be explained later) in which they came. This is the substance of what we are told:

"Spirits (when engaged in influencing us) form groups according to their characters. Some groups are formed by the common possession of some virtue; others by some common fault or error. Of the latter, each is impelled to go about this earth, urging men to actions which are an exaggeration of its linking error. And this it continues to do; tempting and persuading men to speech more and more foolish, or to actions more and more wicked, till at last the wrongness of the result becomes too gross to be ignored, and the tendency itself is brought to a *reductio ad absurdum* in the eyes of the general public. This is the natural crude process by which latent errors are, successively, brought to the consciousness of men, and thus eliminated; but this crude historic process is partly superseded by a better one, and might be so to a far larger extent if spiritual persons would consent. It cannot be superseded while spiritual persons merely repel evil influences; for, when repelled by one person, a group goes to another; and always finds some who will not repel, but will carry out evil suggestions. But if a medium will neither repel evil nor be led by it—will allow the group to say whatever it pleases, listening with the same kind of sympathy that we accord to the ravings of a fever patient, the medium can often eradicate the erring spirits as we can eradicate an erring person in the flesh; and thus exorcise them from their doom of being a bad influence on earth. (The word "medium" constantly occurs; but evidently in a wider sense than that given to it by Spiritualists generally, in the sense of any person through whom spiritual influence comes.) Eradication can be better effected if several mediums combine in the act of faith by which the unhappy spirits are to be eradicated.

The suffering and struggle are often, for the medium, very great; but we are told that if we have faith, the struggle will never really harm us, nor have we ever found it to do so.

Great stress is laid by our guides on the difference between "erring" and "cruel" bad influences. The latter (our guides seem to imply) delight in mischief. The former, though they suggest very wrong actions and words, are never spoken of as wicked. When we eradicate them they are supposed to benefit by it; whereas eradication would seem to have no effect on "cruel" tempters, except to weaken their hold on "erring" tempters, and thus set the latter free to become sane.

My own personal belief, derived from communications made to me (before the communications about erradiation began), is that many of the spirits called by Spiritualists "evil" have no evil intention; but are former teachers of religion or philosophy, who taught something which to them seemed good, but which, after death, they discovered contained some latent error. Some of these unfortunate beings go mad of remorse (I think), and lose for a time all perception of everything except the one overwhelming desire to make mankind realize the evil of their own former error. They suggest monstrous and caricatured outcomes of its latent tendency. The process of erradiation, I believe, has in such cases the effect of waking the unhappy lunatic spirit from his bewitched trance, and showing him how he may effect what he desires in some sane and reasonable way.

I have often observed that a spirit thus rescued from purgatory is, ever after, at the call of his awakener; and can be relied on to come to her aid in any difficulty.—*Mary Everest Boole, in Light, London.*



## REALLY ADVANCED VIEWS.

### Explaining the Rationale of Mesmerism.

After so many books on hypnotism that have been put forward by scientific materialists, giving us merely the dry bones of the matter, it is refreshing to take up a book, such as this now under review, wherein the transcendent side of the subject receives its legitimate prominence. Most authors make their own inability to perceive anything beyond the phenomenon of suggesting a ground for the dogmatic assertion that there is nothing beyond it to be seen; but here is an author who not only sees clearly beyond this himself, but also is not ashamed to discuss as a quite serious and legitimate subject that more mysterious side of Mesmerism which is connected with transcendental psychology.

Mr. Sinnett begins by boldly adopting the old and too hastily abandoned term, "Mesmerism," instead of its modern alternative, "Hypnotism." "Hypnotism," as a term, he asserts, "though it has become so strangely popular quite recently, represents a misconception of the facts, coupled with a very unworthy disposition to slander the first important exponent of all this knowledge in modern times, and to cover a cowardly retreat from denials which had become no longer tenable."

Further on in the book he tells us that "operators of the latest school are quite on the wrong track in devoting themselves to the method of hypnotic suggestion" (p. 79). They are wrong, too, in denying the objective characters of mesmeric force, and explaining all effects as produced in a purely subjective way. He quotes at great length from the experiments of Baron von Reichenbach; showing how sensitive persons declared they could see the emanation of the force from the fingers of the operator, and he does not shrink from using the term "mesmeric fluid" as descriptive of that which was thus seen.

We follow him with entire approval through his chapters on Curative Mesmerism, Anesthetic Effects and Rigidity, the Nature of Sensitiveness, and Clairvoyance, in which we think lies the main interest of the book. Sensitiveness, he protests, is in no way an indication of weakness or feebleness. We might as well boast that the most perfect music had no effect on us as boast that we are not psychically sensitive (pp. 100-110). He discusses curative mesmerism, insisting (and here our experience is entirely in accord with his dictum) that it is mostly advisable first to endeavor to withdraw the bad magnetism before positively attempting to infuse healthy magnetism (pp. 80, 81, &c.).

But it is when he comes to the nature of Sensitiveness and to Clairvoyance that we think he reaches the height of interest and value. Our space forbids us to give an exhaustive summary of his views hereon. Suffice it to say that he regards sensitiveness as arising in the attainment of a certain advanced point in the cycle of evolution. Of course, for Mr. Sinnett, as a Theosophist, Reincarnation is the explanation of this advanced evolution. Personally we prefer "Progressive Experience" to Reincarnation, as a safer term, explaining everything that needs explaining, and not committing us to a hard and fast dogma which may or may not be true. However, the word matters little; we agree with Mr. Sinnett that highly developed faculty results from a certain quantum of experience undergone in some state or other, though exactly where we will not venture to lay down dogmatically.

The degrees of this perfection of faculty are defined with great clearness in the chapter on Clairvoyance. These are four: First, "Clairvoyance in Space"; that is, ability to read closed books, to see objects in shut boxes, etc., or to cognize what is going on thousands of miles away. Secondly, "Clairvoyance in Time"; that is, ability to see what is going to happen, prevision. Thirdly, "Astral Clairvoyance"; that is, ability to cognize planes of existence which are not visible to mortal eyes; and fourthly, "Spiritual Clairvoyance"; that is, distinguished from the third by being a vision, not of the Astral, but of the Spiritual regions (pp. 132, 143).

Mr. Sinnett laments the great rarity of the most highly developed sensitivities in the present day. As we read the early records of Mesmerism, he says, we are inclined to envy the magnetizers who lived then, for they seemed to be able to procure such sensitivities quite easily; while in these degenerate days such are rare. We should have wished that Mr. Sinnett had told us whether the degree of sensitiveness manifested is always entirely independent of the quality of the magnetizer or not. Our experience is too limited in this matter to enable us to speak confidently, but it is hard to believe that the two things are in no relation.

In his last chapter Mr. Sinnett discusses "mesmeric practice." His views as to manipulation we are not going to transcribe here. We must refer such of our readers as are interested in this practical matter to the book itself.

Lastly, Mr. Sinnett disposes of that false idea—so insidiously propagated by those who are interested in making the practice of hypnotism a subject of legislation—that, when performed by an earnest and high-minded inquirer, there is any real danger to the subject in mesmeric treatment and investigation. There are not lacking indications that the medical faculty are feeling the ground and preparing the way for introducing into Parliament here a proposal similar to that lately introduced into the New York State Legislature. The ground asserted will be the danger of the practice when performed by anyone not a qualified physician. On pp. 120 and 121 Mr. Sinnett exposes in the clearest way the absurdity of this proposed restriction. But in view of the threatened action it is highly necessary to have brought together, and readily available, a mass of evidence and testimony tending to rebut the misleading assertions of the interested class.

This, however, by the way. We have now said enough of Mr. Sinnett's book to show the lines it follows, and the spirit in which it is conceived. We heartily commend it to the attentive perusal of all who are interested, not merely in that part of the subject which science has at last been driven to recognize, but in that still more profound and most deeply interesting side of it which science ignores, but which the Spiritualist regards as containing the promise of the unfolding of many interesting and important problems of life and consciousness.—*Light, London.*

## A VOICE FROM SWEDEN.

### About Materialization.

#### A Proposition to Discard the Cabinet.

#### HOW BEST TO SEE SPIRITS AND PROTECT THE MEDIUM.

Almost all the great troubles that have come upon mediums through unjust suspicions of their honesty, have been chiefly brought about by the use of the cabinet as the place of the medium. Most of the materializing mediums have at one time or other suffered martyrdom. About two years ago I had the good fortune of being able to be at home when some of the best seances that I ever attended were given to a number of Swedes in Gothenburg, when the medium and spirits were photographed. One of the sitters was very enthusiastic in his praise of the results, and wrote a very truthful report for private circulation (a copy of which I possess), but in his father's newspaper he published the grossest calumny of his own and the medium's honesty by declaring the whole to be trickery and deception.

Immediately after these damaging reports had been spread with all due diligence by most of the Swedish papers, the same medium held seances for Mr. Alexander Aksakof, of which a report of "The Golden Lily Seances" appeared in the *Psychische Studien* for November and December, 1891, and *The Medium* of April 1, 1892. The introduction to the report in the *Psychische Studien*, by Mr. Aksakof, speaks so very highly of the medium's honesty, that when compared to the lies and insults so recklessly spread by money-making editors, their assertions lose all value with impartial people. They publish what pays best, and in Sweden it would not yet pay to advocate the truth as to Spiritualism. The time may not be so far distant when the public may demand it, and will get it if it pays.

In the meantime the medium has suffered intensely from the evil reports so generously given to the public, and many friends strongly advocate the publishing of Mr. Aksakof's reports in Swedish, to prove the medium's honesty. This, however, she most positively refused, saying: "Every seance must stand on its own merits, as the results of the conditions supplied by those present. Mr. Aksakof's honest investigations have not one iota to do with the lies and suspicions connected with investigations of persons on a lower stage. If the results of former seances are what my detractors say they were, then they who provide the conditions must wash themselves clean if they can. I have at present to bear their sins, as it were, but the time is fast approaching when it will be clearly seen that it is the sitters and not the medium alone that form the chief factors at a seance."

The medium continued: "I have in any case decided never to sit inside a cabinet again. I shall hold a few seances, and sit with those present, so that I am not a separate part of the seance. A cabinet can be provided and placed at my back or near me, and any of the sitters can enter it who thinks fit, or who wishes to be suspected as I have been, but I will never enter a cabinet again. Years ago I decided never to be entranced, as I was determined to have my consciousness whatever transpired, and in this respect I have never regretted the stand I took. Had I then decided never to use a cabinet I am quite certain that I should have avoided much misery and gross insults, as in all probability sitters could have long ere this been educated to see that the results of the seances depended upon themselves."

I quite agree with the medium on the stand thus taken, namely, the retention of consciousness and the disuse of the cabinet. So far as mediums are concerned, I am of opinion it would be greatly to their advantage to follow the above example, and not place themselves in such a dangerous position as that of submitting to so-called "controls." I am very sorry that I was not wise enough to advise the discarding of the cabinet. I did not see the danger of its use, otherwise I should most certainly have done so. I was very strongly opposed to materializing phenomena, as being a step to a lower stage as it were; but for the sake of others I considered the phenomena essential, and after debating the question in my own mind, I ultimately lent my aid, and with an intense earnestness studied how to help to develop it on the most satisfactory basis. Like all enthusiastic foolish people, I am to-day bitterly regretting that I could not then see the great blunder we were making in placing the medium in a cabinet separate from the sitters. I followed the example of others, never doubting but that it was found from experience to be absolutely necessary. There are people who are so dense that even bitter experience does not teach wisdom, and I presume the experience of the past had not taught Spiritualists the wisdom of protecting mediums by placing them in their midst, and not isolated in a cabinet as though their special object was to raise suspicions in the minds of the sitters.

Having rallied against the cabinet and my own folly, I will now proceed to describe the progress made with the sitters and medium in each others' presence.

Traveling almost incessantly as I am, I have only by the merest accident had a chance of seeing the results possible to be attained without the cabinet. I am, therefore, indebted to

my eldest daughter, Mary, for a description of what took place at the first seance of this kind.

#### MARY'S REPORT

of the seance is as follows: We were thirteen in number, assembled to witness such phenomena as might possibly occur, without the cabinet being used by the medium. I must, however, mention that for some months previously seances had been held with various mediums in the cabinet, and these seances may have had some influence on the results of the meetings I am about to describe.

We sat in a very dim light compared with what we have usually been accustomed to when the medium sat in the cabinet; however, it was so that we could all see each other, and the empty cabinet stood in the position it had always occupied. We sat in a circle, with the medium in front of the cabinet. For some time there were no forms visible, but there was a kind of rustling noise inside the cabinet, as though someone was moving about. This noise made the medium so nervous that she held my hand, and when calmed a large form came from the cabinet, evidently with the intention of going into the midst of the circle, but it appeared to fall over the medium, and was turned into a mass of drapery. From behind the medium and out of the drapery appeared to emerge another figure, or it may be that it was one and the same as the first. After some ten or fifteen minutes, a small form of a child built itself up outside of the cabinet, alongside the medium's right hand. This little figure possessed hands with which it touched some of the sitters. In other respects it appeared to be far from complete in form and power of motion. This was on March 17, 1892, and the seance lasted seventy minutes.

The second seance was on March 22, 1892, and the results were somewhat more pronounced than on the 17th. At first a tall form emerged from the cabinet at the medium's back, then at her right hand, entered and then appeared at the other end. After a few minutes it disappeared in the cabinet, and was not seen again. A mass of something white began to appear on the medium's knees; sometimes it was an unshapely mass like a large ball, sometimes it appeared to have more of the human form, and ultimately it stretched out a hand, and gently patted one of the sitters.

#### SEANCES IN CHRISTIANIA.

The Norwegian Spiritualists, holding the medium in such high estimation, sent her a petition signed by a number of their leading members, asking her to give them two seances. To this request she immediately responded, and there held two seances for the members of the Psychical Research section on the 26th and 28th of March. The members of this section were not all well acquainted with each other, so that there was a slight coolness and want of sympathy, which was no doubt slightly detrimental to success. The results were, however, highly satisfactory to the sitters, who showered their blessings and good wishes on the medium.

It was very interesting to see the stream of cloudy vapor emerging from the left side of the medium, as though it came from her chest and side. Sometimes it was quite luminous, so that even in a dim light the manifestations were quite perceptible. Forms were seen to move in and out of the cabinet, and pass the medium to the sitters. A sitter had privately, without the medium's knowledge, put pencil and paper inside the cabinet. These were thrown out to him, and on the paper was found the words: "Jeg hilser dig. Alma." The greeting was recognized by the receiver, who treasures it as one of the most precious of his possessions.

After two of the above seances had been held the medium offered to hold one for the Spiritualists who were not members of the Research section. At each of the seances there was a large number of persons present, but at the third one they sat or stood in three circles, with the cabinet at the back of the medium. Two little children belonging to the host and hostess of the seance were present, and were most of the time chatting and talking to the medium and sitters, or sitting on the medium's knee. Their childish prattle and utter want of all recognized scientific methods of investigation, evidently made them all the more in sympathy with both the visible and invisible that were present. They and the spiritual visitors present were on the most familiar terms with each other, and many a scientist would no doubt give much to be child in disposition could he be favored as they were. The manifestations were very strong from the first, as there was sympathy with the medium and with each other; besides not a breath of suspicion seemed to interfere with the forms that were so distinctly seen and felt by those present. From the cabinet, amongst other forms, came one that was recognized by an elderly lady as a deceased daughter.

The medium and the Christiania Spiritualists were so pleased with the results of the seance that it was there and then agreed upon to hold a kind of

#### SPIRITUAL FESTIVAL

there in June next. They on their part agreeing that they would in every respect possible prepare themselves for her return. They are all abstemious in food and drink, and are non-smokers. This makes their society highly desirable for a sensitive medium. They have already commenced a quartette for sacred song, so that at the seances to be held they will be able to sing well, which is a very important part of many seances. The seances are to be held in the hall where they hold their usual meetings, and it is assumed that at least a hundred persons can be seated so as to be at their ease and comfort. The first or inner circle will be composed of children, or the eldest members of the society. The second circle will be composed of later comers, and the outer circles of those who have but lately joined. No strangers or skeptics will be admitted. The meetings are to be opened and closed with prayer, so that they will partake

of quite a religious character from beginning to end.—*Mathews Fidler, of Seeden, in Medium and Daybreak.*

### An Unseen Dynamo.

#### AN ELECTRIC SHOCK BY SPIRIT POWER.

There was in *The Medium* lately an account quoted from an American paper of a healer in New Bedford who was assisted in his work by a spirit operator, who used an unseen "dynamo" to treat the patients. It has long been understood by those who have studied mediumship that spirits may construct unseen apparatus to aid them in effecting their purposes on mankind. These have been spoken of under the name of "batteries."

On these matters I offer no opinion, but may remark that some human beings are very powerful "batteries," and a number of them may be linked together so as to strengthen the power. On one occasion I entered a meeting where I was an entire stranger. I took a seat quietly, and soon some ladies who sat near began to remark to one another that they felt a powerful influence, and wondered where it came from, when a medium present at once came forward to me and said: "It comes from this gentleman."

But I intended to write of another case in which a compound human battery was put into requisition for healing purposes. It was on the occasion of the gathering of London Spiritualists, at which Mr. W. Wallace was presented with a testimonial. It was just after tea, and Mr. Wallace, myself, and about a dozen or fifteen friends were engaged in conversation, when Mr. Parkes, the spirit photographer, came in looking rather unwell. Mr. Wallace took him by the hand, and partly under the influence, said: "Why, man, you are all to pieces; sit down and we will give you an electric shock." Mr. Parkes sat down, and Mr. Wallace asked me to stand up and count seven, while the others present sat quietly in their places. I began to count, and when I got to "seven," Mr. Parkes was jerked up from his chair, and burst out in perspiration. He felt much relieved immediately.

On our way home he told me of something that I was wholly unaware of. He said he saw clairvoyantly a white cord pass from each person present to my body, from which a blue cord issued as thick as one's thumb, and passed to himself, and which seemed to be the means by which he was operated on. I never feel anything on these occasions, though I have been used numberless times for healing purposes.

#### ROBERT JOHNSTONE.

This case suggests the importance of knowing how to construct one of these "human batteries" to assist healers and augment the healing power. Many years ago at Bolton, we saw Dr. Mack, assisted by several friends; first one put his hands on Dr. Mack's back, then a second friend did the same to the first friend, and so on. We have noticed more recently that Mr. Crutchley sometimes practices healing in the Lyceum at Collyhurst road, Manchester, we presume aided by the sitters present. Prof. Timson intimated that he heals in the circle with disadvantage to himself, as the sitters draw from him. Why should those present assist in one case and deplete in another? Does it depend on the peculiarities of the operator, or of the sitters? Had the spirits not something to do with the case of Mr. Johnstone? There is much involved in a thorough consideration of these questions, and we hope that University Centres adopted for this department of work, will make experiments and report the results.—*Medium and Daybreak.*

### A Hindoo Idol's Revenge.

A strange story comes from Dindigul, the once famous township on the border of Madura and Coimbatore (says the *Englishman*). During the past twenty years Dindigul has moved with the times at least as briskly as most other towns in the presidency; but the missionaries, who have been established in the district for nearly 300 years, still appear to preserve intact the traditions of Robert de Nobilibus and John de Britto. At a village within a few miles of the town the students of the Roman Catholic School, on returning from a picnic a few weeks ago, wantonly cast the remains of their feast at a Hindoo idol by the roadside. Complaint was made to the Roman Catholic Priest, but the aggrieved Hindoos failed to obtain redress, and from that moment the unfortunate prelate has known no peace either day or night. His straw-stack caught fire, his cattle died, the decorations of the church were mysteriously ignited, and stones came hurtling into the building during the celebration of mass—all from the most impossible directions, and many apparently "from about the middle of the walls." The police were called in, but failed to solve the mystery, and the long-suffering priest has now been forced to the conviction, which he does not hesitate to admit in public, that the whole chapter of accidents is the work of the offended devil, whose fane had been desecrated by the Roman Catholic students.—*Harbinger of Light.*

Mrs. Sanders and five daughters, of Henderson county, Tennessee, have feet which are marvels for size. Mrs. Sanders wears No. 15 shoes, and the youngest daughter 12s. The averaged sized foot of this wonderful six is 14.

The Josephine caverns in Oregon have been explored for ten miles without any limit of their passages being reached. Josephine is near the California line, and the subterranean passages reach far down into that State.

The earth's surface only exceeds the moon's by about thirteen and one-half times. The moon's surface is fully as large as Africa and Australia together, and nearly as large as North and South America without the islands.

It is now admitted that the inherent hue of water is blue. Even distilled water has been proved to be almost exactly of the same tint as a solution of Prussian blue. This is corroborated by the fact that the purer the water is in nature the bluer is its hue.

### The Bishop and the Idiots.

Thirty-eight inmates (not keepers) of the Western Counties Idiot Asylum, at Starcross, have been confirmed by the Bishop of Exeter. This is the first time the establishment has ever been favored, and the proceeding has excited a good deal of comment. In view of this fact, an enterprising pressman sought and obtained an interview with the bishop. The lucky day happened to be very appropriate. It was the first of April. His lordship said that the criticisms he had seen and heard had made no impression upon him. He had no doubt about the appropriateness of the course he had taken. The confirmation was conducted in the presence of the Earl of Devon, who "took a great interest in the proceedings"—for what reason was not stated. The bishop had only condescended "to the weakness of those who are weak in intellect," which we dare say he had little difficulty in doing. "I have no doubt in my own mind," he added, "that these imbeciles had sufficient intellect to know what they were doing, and it is known that those who are weak in intellect lean very much more strongly to religion than others. This is one of those outward signs with which it has pleased God to bless those whom he has afflicted."

What on earth induced the Bishop of Exeter to let the cat out of the bag in this fashion? Those who are weak in intellect lean much more strongly to religion than others! We always thought so, and our suspicions are confirmed by Episcopal authority. Religion is particularly adapted to the weak-minded—imbeciles are the best devotees, and the thirty-eight confirmed idiots in Starcross Asylum are the most natural Christians in the West of England.

We thank the Bishop of Exeter for this candid confession. Truth has a double force and charm from the lips of such a witness. His lordship's words should be painted up conspicuously in every place of worship and printed on the title-page of every volume of sermons. We always doubted the utility of bishops, but his lordship of Exeter has earned his salary; and the best of it is, the church pays him, while freethought profits by his investigations and discoveries.—*The Freethinker.*

### James Russell Lowell's "Parable."

Said Christ the Lord, "I will go and see how the men, my brethren, believe in Me." He passed not again through the gate of birth, But made himself known to the children of earth.

Then said the Chief Priests, the Rulers and Kings, "Behold, now, the giver of all good things! Go to; let us welcome with pomp and state Him who alone is mighty and great!"

With carpets of gold the ground they spread Wherever the Son of Man should tread, And in palace chambers lofty and rare They lodged Him, and served Him with kingly fare.

Great organs serged through arches dim Their jubilant floods in praise of Him; And in Church, and Palace, and Judgment Hall He saw His image high over all!

But still, wherever His steps they led, The Lord in sorrow bent down His head; And from under the heavy foundation-stones The Son of Mary heard bitter groans!

And in Church, and Palace, and Judgment Hall He marked great fissures that rent the wall, And opened wider and yet more wide As the Living Foundation heaved and sighed!

"Have ye founded your thrones and altars, then, On the bodies and souls of living men? And think ye that building shall endure That shelters the noble and crushes the poor?"

"With gates of silver and bars of gold Ye have fenced My sheep from their Father's fold;

I have heard the dropping of their tears In Heaven these eighteen hundred years!"

"O Lord and Master, not ours the guilt; We build but as our fathers built; Behold Thine images—how they stand Sovereign and sole through all the land!"

"Our task is hard—with sword and flame To hold Thy earth forever the same, And with sharp crooks of steel to keep Still, as Thou leftest them, Thy sheep."

Then Christ sought out an artisan, A low-browed, stunted, and haggard man, And a motherless girl, whose fingers thin Pushed from her faintly want and sin.

These set He in the midst of them, And, as they drew back their garment-hem, For fear of defilement, "Lo! here," said He, "The images ye have made of Me!"

"Morality of Dancing." Reply to Sam Jones' challenge under forfeit of \$500 (which with orthodox veracity and reliability he never paid). By M. A. Collins. Price 10 cents. For sale at this office.

A Philadelphian has educated a house-fly to respond to a prolonged "buzz-z-z," which brings it from its cranny any time of day for its supply of sugar.

A Lecture on the "Morality of Dancing." By M. A. Collins, in reply to a challenge by Sam Jones. Price 10 cents. For sale at this office.

"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.

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Norway is liberal but exactly tolerant to all. In that country all Christian sects, except Jesuits, are tolerated, and are free to exercise their religion within the limits prescribed by the law and public order.

The total force in the naval service afloat in 1890 was 53,350 officers and men, of whom 30,020 were between the ages of 15 and 24, 17,310 between 25 and 35, 5,150 between 35 and 45, and 870 above 45 years of age.



## THE PROGRESSIVE THINKER.

Published every Saturday at No. 40 Loomis Street.

J. R. Francis, Editor and Publisher.

Entered at Chicago Postoffice as Second-class matter.

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

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

## Take Notice.

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

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

SATURDAY, MAY 28, 1892.



## A SPIRITUALIST?

ONE OF THE MOST REMARKABLE BOOKS OF MODERN TIMES. BY MRS. N. C. MAYNARD. EVERY SPIRITUALIST IN AMERICA SHOULD READ IT.

## Somewhat Caustic.

Ex-Rev. Henry Frank enunciated some valuable truths in his great lecture at Chickering Hall, N. Y., which ought to be repeated monthly until fully impressed on every American mind. We quote:

"We charge that the church is a living lie. It creates its creeds to conceal them. It manufactures a God for whom it blushes; a heaven whose tyranny damps the good and saves the false; a hell whose flames have consumed more saintly souls than the narrow confines of the Christian heaven could contain. The history of the church is the history of despotism, of reeking guillotine and gory battlefield; the history of selfish plotting and shameful avarice; the history of unblushing pretense and pharisaical falsehood. There is no crime of which she is not guilty; no shame to which she has not stooped; no mockery in which she has not masqueraded. Yet in spite of this bloody and diabolical part she has the audacity to claim that she has been not only the sponsor but the creator of every good which has fallen as a boon to the human race. . . . The church has never stepped one pace ahead of popular sentiment in all her boasted history. She has ever been the apologizing laggard, not the reckless leader. She has opposed liberty in every one of its advancing claims; she has been the boulder of despair hurled against every aspiring hope of the race."

Now that is what we call vigorous, good, English. And yet, who shall say Mr. Frank is one iota aside from the truth? Lately inside of the church, and now only outside because his eyes were opened, and he saw as gods, he has a right to expose the sham with which he came in contact. Mr. Frank is only one of the hundreds of the strong men who have armed themselves with the war-club of truth, and who are not afraid to battle error wherever they meet it. Success to such men, for the hopes of the future are in their hands.

## "To Let" on the Pulpits.

The average life of a preacher seems to be sixty years, while fifty-six and a half years is the average for doctors and lawyers. That three and a half years of extra life to the clergy is no doubt due to good living and exemption from exhausting toil six days in the week, while to the practicing physician there is a constant drain on his physical resources. These facts are unquestionably taken into account by the young student, and determines his selection of a profession. Reverse this order, and "To Let" could be inscribed on many a vacant pulpit before the close of another generation.

## Vigilance the Price of Liberty.

The World's Columbian Exposition Commissioners have determined to listen to all parties who may desire to be heard on the subject of opening and closing the gates of the Fair on Sunday, on the 6th day of October next. Petitions for the opening must be on file before October 5th. Those favoring the opening must remember they have to compete with organized superstition; hence there should be no relaxation of effort by the friends of the measure, if they hope to be successful.

## Don't—We Say Don't.

The Tribune says: "If Dr. Cyrus R. Teed, who claims to be the seventh eye of God, and the re-embodiment of Moses, Elijah, Christ, and the three other prophets—Teed, the new Messiah, the man from whose birth fifty-three years ago the Koshans start their calendar—If this man, this divinity with a slouch hat and gold filling in his teeth, attempts to establish his main heaven at Washington Heights he will be tarred and feathered and ridden on a rail by the indignant citizens of that remote part of Chicago."

Pshaw! No he won't! Let him alone. If false in his teachings; if not the Messiah which he claims, he will subside in due time. Such attempts at organization with a human God, a human Messiah, etc., or on a basis having error for its superstructure, will finally fail to pieces. They may continue for a time, but disintegration sets in the moment the organization is adopted. The belief of Dr. Teed, that we live on the inside of the earth, which is stationary, and the sun and stars move around it, is a perfectly harmless belief. The numerous families that he has succeeded in estranging, there is a legal remedy for that. Erratic teachings have existed in the past, are now, and will continue to be in the future. Error will, by continually burning, consume itself. If there are those who adopt the theory that the earth does not "turn on its axis" once in twenty-four hours, it is because they cannot comprehend the mathematical demonstrations that prove most truly that such is the case. They are to be pitied, not blamed. The belief in the existence of a brimstone hell, vicarious atonement, and thousands of religious creeds, are no more consistent than the wildest vagaries of Dr. Teed.

There is no way out of this conflict of error, but by gradual growth and development. An argument to show that by actual mathematical measurement the earth and other planets are certain distances from the sun, would have no weight with a disciple of Dr. Teed. The rotundity of the earth was denied by one with whom we talked; it is to him a flat surface. In fact, the system of astronomy which science has established is all swept away by Teed's peculiar philosophy. Herschell, Proctor, Tycho Brahe, Johan Kepler and Newton, those master minds that have illuminated the world with the grandeur of their thoughts, in his opinion only taught the wildest delusions.

There is no scheme, however absurd it may be, but what will find followers at the present day. Joe Smith, the founder of Mormonism, illustrates to a marked degree the credulity of the masses. His absurdities ultimately in Mormonism, a system of worship that had no basic foundation in truth.

These new schemes to reform the world, will continue until the masses are elevated to a higher plane, and ethics are promulgated independent of any creed, and science becomes the only Bible. Those who teach science from a scientific standpoint, and who have become convinced that the universe is governed by fixed laws, are the genuine messiahs who are to redeem the world. The scientist is generally a strictly moral man. The mathematician has a higher conception of Deity—whatever constitutes that exalted Personage—than any one else can possibly have. When Adams discovered a planet—pointing out its exact location in the heavens—a planet which had not been seen heretofore, using only figures and the exalted principles of mathematics, he had a higher conception of Divine Providence than an ignoramus possibly could have, or one who was wise in theological lore. Mathematics has advanced since his day. New and grander laws have been discovered; new planes of thought have been reached; the action of occult forces are plainly revealed, and illustrations of the same are given in the Temple of Magi, of Chicago, under the direction of Olney H. Richmond. It is plain to the casual observer that science will be the Bible of the future, erected on a basis of ethical culture, unobstructed by creeds or bound down by any religious views. Ethics will be a part of education, while religion, as understood to-day, will be relegated to the "heathen past."

Messiahs, however, will continue to rise, as the result of the ignorance of masses. They will find plenty of followers, the same as Mormonism did. There will be selfish schemers so long as so many imbeciles, and bogus "religious" orders will exist. Those who are ignorant of the underlying principles of astronomy; whose mathematical knowledge doesn't extend beyond the simple fundamental rules, and who could not possibly comprehend the calculation of the time of an eclipse or the occultation of a planet, can sometimes be made to believe any kind of vagary; and those who are eminently learned, if psychologized, will lay their reason aside, and believe any absurdity.

It will not do to persecute those who are festering in their own ignorance. Only by gradual growth and development can they be made to emerge from their deplorable condition. And we say to those at Washington Heights: Don't lay violent hands on Dr. Teed. If wrong, the seeds of dissolution are now at work in all his plans.

## Quarterly Meeting at Ionia, Mich.

The Spiritualists of Ionia and vicinity will hold their second quarterly meeting at A. O. W. hall, over Boston Bazaar, on May 30, 31, and June 1. Mrs. Helen Stuart Richings will be our speaker for the occasion. Mrs. Richings will give life or character readings at the close of each lecture. Everybody is cordially invited to attend. The friends from abroad will be entertained by the Ionia people. E. J. BENTLEY.

## The Fight for Justice.

The struggle of Mrs. Maud Lord-Drake with the powers of darkness, in Kansas City, Mo., still continues; and it will go on until those who have so maliciously persecuted and wronged her are severely punished. The Evening Mail of that city, as a chapter in the struggle, asserts that a remarkable document was filed in the criminal court there on May 13th, by Mrs. Drake's attorneys. It charges Prosecuting Attorney Brown with conspiracy and malfeasance in office, and is the reply to his answer to the petition asking that a prosecutor pro tem be appointed to take charge of the case brought against Reporter Bloss of the Star who, in his capacity as a deputy constable, arrested Mrs. Maud Lord-Drake and Dr. Kimmel and caused them to be held in jail all night without commitment papers, denying them their liberty on bail.

Prosecutor Brown in his answer claimed that he had used the utmost diligence in the case, and had even requested the grand jury to take it up before it considered the cases of the prisoners in jail.

The document filed at the date above mentioned, by Messrs. Ess, Woodson and Goldsby as attorneys for Mrs. Maud Lord-Drake, alleges as true all the material allegations of the first petition filed in the case at the beginning of the April term. It also characterizes as false the statements in Prosecutor Brown's answer, and says:

"And your petitioner is now informed, and upon such information charges the fact to be that said prosecutor entered into an understanding and conspiracy with said Bloss before the arrest of petitioner and Dr. Kimmel, as aforesaid, whereby said Prosecuting Attorney Brown agreed to, and did use the power of his said office in advance of the arrest to prevent your petitioner and Dr. Kimmel from giving bond when the contemplated arrest should be made."

It is further charged that Mr. Brown did not attempt, in an honest manner, to have the charges against Bloss investigated by the grand jury, and owing to his failure to bring the matter properly before the grand jury, that body failed to return an indictment against Bloss.

Petitioner further charges, and backs up the charges with signatures of eight of the grand jurors, Messrs. W. H. Davis, Thomas Lynch, William Pendleton, George Shawhaure, J. K. Norfleet, W. H. Moore, Samuel Montgomery and Thos. Sheehy, that a portion of their report, as published and made use of in the Times, was not read to them, and some of them say, had it been read they would not have signed or approved of it. This is a most serious charge to be made with reference to a public document.

It is asserted that the eight jurors signing this statement were of the regular panel drawn by the clerk of the county court, the other four who were special jurors having refused to commit themselves upon this point. It is also stated that the record shows three others were excused, that a special venire was issued to fill two of these vacancies, that the record shows no warrant for the other two specials, except their names written on the margin of the list. In addition it is asserted that one of the absent members, regularly drawn, was never summoned or notified.

These are startling charges made by Mrs. Drake's attorneys, and if justice is attainable in Kansas City, her assailants will yet have meted out to them the punishment they deserve.

## The Story of the Penitentiary.

A gentleman lately visited the Ohio penitentiary at Columbus, where near 2,000 prisoners are confined. Among them were five awaiting execution. Upon the gate of each cell he found a device which, in addition to bearing the name of the prisoner, gave the religious denomination to which he belonged. He says a preponderance of the inscriptions was "Roman Catholic;" the rest represented the various Protestant sects. He did not observe a single freethinker on the large list, which, we presume, includes Spiritualists; for they are generally ranked with the Liberals.

The officers in the prisons are almost uniformly orthodox. They would gladly make it appear the criminal class are made up of Liberals, if the facts would sustain them in such statement. Liberals are taught that there is no way of escaping the penalty for wrongdoing. The churchman is taught that repentance and reformation may be attained, "Whilst the lamp holds out to burn," hence, convicted of crime, the blood of Jesus washes away their guilt, and from the gallows they swing into his loving arms.

## The Whips of Infidels.

Col. T. W. Higginson, in a speech several years ago in New York, replying to Chauncey M. Depew, who had stated that the destruction of slavery in this country was brought about by the teachings of the clergy, replied:

"I claim to know something of the course of reform in America during the last twenty-five years, and that inch by inch in that work of reform the men who stood out of the church have been the teachers, and the men inside have been the learners. I say no more than the wiser and truer among them have said of themselves. It is a confession of their own. Take the anti-slavery movement, the temperance movement, the woman-suffrage movement. Step by step, in each of these movements, the church has been obliged to be driven into the work by the whips of infidels outside."

## Miss Adaline M. Miller.

This young lady is said to have developed fine mesmeric and hypnotic powers, which she is using in a beneficial way among ladies generally. She can be addressed at 112 Delaware Place, corner of Lake Shore drive.



## CAMILE, a Daughter of the People.

Our Summer Campaign's principal attraction will be a charming story, written expressly for THE PROGRESSIVE THINKER, and founded on current facts. It will be as educational in its tendency (if not more so) as the Convent of the Sacred Heart. After reading a profound essay in the paper, after trying to solve some intricate principle therein, and render clear some abstruse subject, it will be refreshing to turn to "Camile, a Daughter of the People," and have a

different set of faculties and feelings brought into action, thus rounding out the entire nature. The author, whose works have been translated into nearly every language, and whose nature is as closely allied to the angel world as it is the privilege of any mortal to be, and whose whole soul is devoted to the elevation of mankind to a higher plane, will be announced in due season. Those who fail to read "Camile, a Daughter of the People," will miss a rare treat.

## 17,000 ORDERED.

## "Convent of the Sacred Heart."

The unavoidable delay in publication has only intensified the public desire for this long-expected book. With its contents the readers of THE PROGRESSIVE THINKER became acquainted while it was being published in chapters in the columns of that paper. They have laughed, or wept or shuddered in horror over its awful revelation of crime. There appeared from the first a universal and insatiable demand for the "Convent" in book form, that it might be widely distributed, and perform the missionary work that it was capable of doing. That there is a vast organized force of darkness and ignorance in the Spirit-world urging on the like elements in this life, in a Jesuitical onslaught against Spiritualism and the liberal tendencies of the age, has been revealed by thousands of communications. The forces of light have organized on the other side, and in pursuance of their determination to stay the tide and dispel the dark clouds of ignorance, they inspired this book, so that it will become as an eminent critic declares: "The Uncle Tom's Cabin of the Anti-superstition Movement."

The book at retail is sold below the price of books of its class, and a further reduction will be made to those who wish to act as agents or purchase for missionary work.

It is beautifully printed on heavy paper, with an engraved cover, which is a superb work of art representing the Madonna, and we know every subscriber will be delighted with its appearance.

Mr. Tuttle has published several of his last books by subscriptions, voluntarily sent, a plan by which immediate circulation is secured and the subscribers saved the difference between retail and wholesale price. He has invariably given more pages and a better quality of book work than his prospectus promised, but in the make up of the "Convent of the Sacred Heart" he has surpassed all his former efforts in making a beautiful and attractive book which, before this is read, will be in the hands of the subscribers. Seventeen thousand copies were sold in advance of publication, and the demand is unabated and we predict will be unsatisfied until one hundred thousand are sold.

The readers of THE PROGRESSIVE THINKER responded by the thousand, and yet there is work to do. The author has, with the singleness of purpose and zeal for the cause which has characterized his long career as a mediumistic writer, placed the book at a marvelously low price, that the objects for which it was written might be fully gained. What is now wanted is co-operation on the part of those who read the portentous signs of the times, and thereby know the absolute necessity of turning back the gathering flood of darkness.

Orders for a single copy, or a thousand, may be sent direct to Hudson Tuttle. The price in muslin is 50 cents, postage paid; paper, 25 cents, postage paid. Five copies for \$1 postage paid. Those wishing to act as agents should address Hudson Tuttle, Berlin Heights, Ohio.

## Annual Picnic Grove Meeting.

The Spiritualists of Texas, Kalamazoo county, Mich., will hold their annual picnic grove meeting Sunday, June 12, 1892, in Parson's Grove. Hon. L. V. Moulton will be the main speaker. Others may be heard. Good music and good order may be expected. All are invited.

## A Suggestive Article.

A suggestive article on "Stigmata Manifestations" will appear soon. Stigmatic manifestations are the cornerstone of the Catholic Church—simply a remnant of superstition and ignorance.

## 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.

Mrs. S. S. Rockhill, of Alliance, Ohio, writes: "I am pleased to be able to report on the good work being done in our midst by that genial and devoted earnest worker, O. M. Peeters, who has been so successful in establishing a working society in Rochester, Ind. He came among us a stranger but has won for himself a host of admiring friends by his enthusiasm in his noble calling. His lectures are grand and tests convincing. He has also organized a large weekly developing circle, from which we hope much."

A subscriber writes: "The Progressive Thinkers' Society's first public meeting, held in Fischer's Hall, 82 East Lake street, Sunday, May 15, was well attended. Dr. J. H. Randall briefly stated the object of the meeting to be to maintain a broad gauge platform for progressive thinkers and Spiritualists. He gave a short lecture on 'Progressive Religion,' and was followed by pertinent and pointed remarks favoring the movement for such a meeting from Dr. G. A. Bishop, Mr. Sawyer, and Prof. Cheney, the astronomer and astrologist. Mrs. Pearl Randall presided at the organ; while the congregation assisted in the singing. The friends of Spiritualism should bear in mind that the place of meeting, 82 East Lake street, is very central, so as to be easily reached by one car-fare from the west, north and south sides of the city. A good share of the time will be accorded mediums at its meetings every Sunday, 2:30 P. M., and they are cordially invited to attend. Speakers and mediums from abroad, passing through Chicago, desiring to be heard by this society, address Dr. J. H. Randall, 209 California Ave., Chicago, Ill."

Wilson Duncan, of Council Bluffs, Ia., writes: "The Greek Hymn (B. C. 435) and the Hindoo Hymn I have arranged to fit music, namely: 'The Danube River' and the 'Arabian Daughter.' Both these beautiful hymns are in late numbers of THE PROGRESSIVE THINKER. Singers please note."

Mrs. S. R. Chalmers, of this city, says that ever since nine years of age, she has been familiar with spirit presence. She relates a case in Dakota, where the spirit prediction was realized. She also relates a vision of a hand, which proved to be that of a niece who had just passed to the spirit side of life.

Etta Baxter writes from Waukegan, Wis.: "Frank T. Ripley is with us, lecturing and giving satisfactory tests to large audiences. I think there is seed being sown that will reap a big harvest for the cause of Spiritualism. J. L. Potter, our former lecturer, who has then sick for some time, is slowly improving."

Director-General Davis, addressing the Congressional Committee on the World's Fair, said: "The brewers and distillers will pay a large bonus to have the Fair gates closed on Sunday, in anticipation of a heavy trade at the liquor saloons throughout the city."

Emily C. Petrie, of Plerson, Mich., writes: "The cause of Spiritualism has not become extinct in Plerson. It still remains with a few faithful workers at the wheel. We were enlivened and instructed in August last by Hon. L. V. Moulton, of Grand Rapids, giving us two excellent addresses, followed by Mrs. F. V. Jackson, of the same place, giving tests and psychometric readings, which awakened a new interest in the cause of Spiritualism. May 1, this year, Mrs. F. V. Jackson came again, giving two lectures, followed by tests and readings, which were well received. I think she will visit us again during the summer."

Isaac Perry, of Dayton, Ohio, writes: "We Spiritualists ought to try and at least keep up with the churches in regard to charity. The Catholic and other churches have charity hospitals, and I can see no reason why we can't have one also; in fact, I know we can if you will start the ball rolling through your valuable paper."

Thos. Grimshaw, trance speaker, has returned from a very successful engagement in Buffalo, N. Y. He is engaged by various societies in the East this month, and would respectfully solicit correspondence from the secretaries of societies with regard to dates for the season of 1892 and '93. Home address, 14 Tremont Court, Lawrence, Mass.

Marguerite St. Omer, of London, England, is open to receive engagements to lecture on the "Dangers to Our Public Schools, from the Catholic Hierarchy," and on the "Nunneries, their Evils," etc. She will receive calls for spiritual societies as inspirational lecturer, psychometrist and test medium, for secrets and the season of '92 and '93.

Secretary R. C. Mitchell, of Duluth, Minn., understands the utility of advertising in promoting the cause of Spiritualism in that city. He employs a double column for the purpose.

Jerry Robinson, President, writes: "The directors of Lookout Mountain Camp Meeting Association of Spiritualists have decided to have no camp meeting this year. The stockholders will meet on the 19th (third Tuesday) in July. While in session for a week or more there will be lectures delivered by Rev. Samuel Watson, A. C. Ladd, Geo. P. Colby and others. We extend a cordial invitation to Spiritualists, and all who wish to learn the truths of ourism, to come."

The Wanewoc (Wis.), Reporter says: "Spiritual Hall was so overcrowded last Sunday night as to render it difficult for Mr. Ripley to emphasize his tests as he would have liked. Nevertheless, about all of them seem to have been recognized."

W. B. Vansant gives his experiences in Spiritualism. He attended about one hundred satisfactory seances with Mrs. Mott. He alludes to seances with Mrs. DeWolf and Mrs. W. S. Thomson at the Clinton camp; and tells how he was cured of rheumatism by the spirit Dr. Newton. He thinks that Mrs. Thompson is a wonderful materializing medium. His experience with her was very satisfactory.



John Fortune writes: "Having read and re-read Miss Abby A. Judson's book, 'Why She Became a Spiritualist,' and derived so much benefit therefrom, I feel like saying that everybody should read it, especially those who are just emerging from the darkness of error. Having spent nineteen years of my life in the orthodox church, I know what it is to be entangled in the coils of error. While trying to push along through truth's progressive pathway, Miss Judson's book came to me in a time when I most needed its help, and set me free indeed. I am glad to inform all my friends who may read the columns of THE PROGRESSIVE THINKER, that I am glad to identify myself with the great fraternity of Spiritualists. It is true there may be frauds in the ranks, but fraud is no part of Spiritualism. Prove this truth for yourselves, and you will have an experience that can never be overthrown."

Mrs. Eva Hill Potter, of Woonaw, Wis., writes: "Mr. Frank T. Ripley, of Boston, Mass., has lectured three Sundays for the Spiritual Society here, and is giving good satisfaction as a lecturer and test medium. He speaks to a full house, and his tests are plain, and nearly all acknowledged. He is doing a good work, and inspiring the Spiritualists with new energy and zeal. J. L. Potter, our former lecturer, is recovering from his late illness. THE PROGRESSIVE THINKER is doing its share of work among us."

H. W. Neviro writes from Lebanon, Pa.: "I am pleased to announce the first public demonstration of the Nazarene spiritual works in this city, and the verification of his prophecies, that these signs shall follow them who believe. It took place in Major Greenawalt's Hall, May 3 and 4, G. W. Kates and wife being the spiritually-gifted ones. The first evening Mr. Kates gave a lecture full of goodness from beginning to end. Then Mrs. Kates gave a number of psychometric tests. Exercises began the second evening with a short talk by Mr. Kates, after which a subject was presented to the medium for an inspirational lecture. The lady arose, and for nearly one hour words like pearls fell from this enchanted lady's lips." Thus begins the work in Lebanon.

E. E. Cooley writes as follows to our gifted brother, M. P. Rosecrans: "Through the 'Twilight Musings,' written for THE PROGRESSIVE THINKER, it seems that I am permitted to form anew the acquaintance of long ago. My wife and I, with many more friends we have made here, look forward with pleasure to the time each week when we can read your musings at the close of day. I, for some time, have intended to write and tell you how they are appreciated by us, that you may not think you are casting your pearls before swine, for I know that a little encouragement, even coming from the most humble, is acceptable to all. As I sit and read them, I can, in fancy, see you as you were twelve years ago, when we all, with Geo. Colby as the center of attraction, gathered evenings to listen to the evidences of a future life, and know you speak of truth and your personal experiences. We hope and trust many years of usefulness are before you, and hope each week through all these years to read the 'Twilight Musings.'"

Dr. Rothermel has returned from the South and is again in the field of labor to which his life is bound. He would like to hear from various localities to arrange for a line of travel. His address until June 1st is at 224 Brooklyn avenue, Kansas City, Mo.

Rev. De Buchanne is now lecturing for the Spiritualists of Springfield, Mo.

## TIED IN A SACK.

THE CAUSE AT DULUTH, MINN.

TO THE EDITOR:—The society holds regular services here every Sunday at Odd Fellow's Hall, at 10:40 and 7:30. This month we are listening to Mrs. S. F. DeWolf of your city. She also gives independent slate-writing after each lecture, and gives general satisfaction. Her time during the week day is all taken up to the end of her engagement here, June 1. We have also been favored with the presence of F. N. Foster, the well-known spirit photographer. He has been fairly patronized and many of his photographs have been recognized. His son, Master Benj. A. Foster, is also here with his father. He is a truly wonderful medium, and has given many seances, always under test conditions. He has held several in my home, and when I say he is a good medium, I know whereof I speak. At one of the seances a party objected to the manner in which he was fastened; so, after consulting him, I made a sack of cotton flannel large enough for him to get into, and at the next seance we put him in this sack, and drew it up tightly around his neck, and tied and sewed the knot in the drawing. Previous to this, strips of cotton cloth had been tied around each wrist, the knots sewed, and ends passed through holes in the sack. These ends were then securely tied to the nail in the back of the chair in which he sat, and the knots sewed, thus securely fastening his hands behind his back. In this position he sat in a fair light, in view of those composing the seance, and under these complete test conditions hands materialized, two and three at a time, played on a guitar, fiddle, and piano, drew pictures of faces on our handkerchiefs, besides many other physical manifestations, which were very satisfactory. After the seance our skeptical friend had no more objections to offer.

Truly our physical mediums are martyrs to the cause, and are deserving of the hearty support and co-operation of all true Spiritualists, which I am sorry to say they do not always get. Myself and husband are pioneers in the cause, and stood by in the days when it was held in disrepute, and looked upon with scorn by the better (?) classes of society in this city, and it does our hearts good to see those who derided it in the past taking a prominent part in the present flood of truth which they are unable to resist. We will be glad to welcome all true mediums, and will do all in our power to aid them in their work.

There is a possibility of forming a second society in this city. There is room enough. Moses Hull (the inviolable) speaks here for the society next month. F. A. Foster and his son Benjamin will be at Clinton camp meeting from August to September 1, where we hope to meet all our old friends, and find new ones.

Mrs. Geo. W. Sherwood, Duluth, Minn.

## The Sixth Annual Convention.

The sixth annual convention of the Connecticut State Spiritualist Association, held in Unity Hall, May 7th and 8th, closed Sunday evening. Convention called to order by the President, Geo. W. Burnham. Reports of the treasurer, Mrs. Dillingham Storrs, read and approved. The following officers were duly elected for the ensuing year: President, Geo. W. Burnham; Vice-President, Geo. W. Burnham; Secretary, Mrs. J. E. Dillon; Treasurer, Mrs. J. E. Dillon; Vice-Presidents, Mrs. M. A. Dwight, Stafford; Mrs. A. E. Pierce, Hartford; Mrs. Eunice Ripley, Willimantic; Mrs. F. A. H. Loomis, Meriden; Mrs. A. E. Mills, Plainville; Mrs. Lizzie Atkinson, New Britain; Mrs. E. B. Parsons, Winsted; Mrs. J. A. Chapman, Norwich; Mrs. J. M. Harrison, New Haven; Mrs. R. B. Callender, Mrs. Kingsley, Waterbury; Mrs. M. H. Fogg, Southington; Mr. James Wilson, Bridgeport; Mr. Geo. Burlingame, Somerville; Mrs. Flavia Thrall, Poquonock; Mr. Geo. W. Payne, Unionville; Mrs. Osborne, Danbury; Mrs. Geo. Warren, New Hartford; Mr. Delos Wood, Danielsonville; Mr. Orin Morse, Putnam; Mrs. Mary Tooker, New London; Mr. Edward P. Bingham, Middletown. Geo. W. Burnham, Mr. Bronson and Mrs. Storrs were elected a committee to present resolutions. Then it was voted to hold the next convention in Hartford the second Saturday and Sunday in May, 1893. May 8th Mr. Bronson and Mrs. Pierce, of Hartford, were elected auditing committee. Geo. W. Burnham, Mrs. Storrs and Mrs. Dillon were elected a committee to engage speakers for the next year. The following resolutions were passed:

Resolved, That if the popular religion of the day be true, then three-fourths of the billions of the human family who have died will writhe in torments through the endless ages of eternity. This fallacy loads the churches with hypocrisy, and is fast disclosing the fact that its adherents revolt at the dogmas as unworthy of consideration.

Resolved, That the unjust attempt to close the World's Fair at Chicago on Sundays, in 1893, is a gross reflection on the Declaration of Independence and Constitution of the United States, and of its patriots, a puritanic proscription born of bigotry and cradled in superstition, wholly unworthy of free institutions and a disgrace to the nation.

Resolved, That we adhere to our former convictions that faith and belief is not fact; and that a positive proof of a personal continuity of life is by the presence to the people of earth of persons who have lived and passed away; and that these manifestations are produced through mediums or sensitives by a psychic or spiritual law not yet fully understood.

Resolved, That the perpetuity of a republican form of government depends much upon the intelligence of its people, and our reliance rests upon its free school system with such management as shall eliminate entirely sectarian theology either by text-books or by its teachers from our schools. The show of patriotism under the display and protection of the American flag to cover the iniquity and scheme of Romanism in pursuing by a parochial school system antagonistic relations, herald an omen of distrust which at no distant day will burst into a blaze; the trial will then come; in God's name let us try and avert the issue.

Resolved, That the members of the Spiritualist Association protest against legislation upon the enactment of any measures under the pretext of the protection of the people against quackery in medicine, which shall thereby in any way tend to deprive any individual from the full exercise of his or her liberty in this direction.

The speakers of the convention were Mrs. Cella M. Nickerson, of New Bedford, Mass.; Mr. F. A. Wiggins, of Salem, Mass.; Mrs. Clara Banks, of Haverhill, being unable to attend, owing to sickness. There were large audiences; and Mr. Wiggins's tests were convincing and satisfactory. Mr. H. A. Buddington, editor of the *Alecyon*, Springfield, Mass., made a few remarks regarding Mrs. Hammatt, of California, and her Medium's Home; and read a letter he had received endorsing her and her work in the highest terms, after which she spoke briefly, and received a generous collection. J. E. B. Dillon, Sec.

## Parting Notes from Mr. Van Horn.

TO THE EDITOR:—Bricklayers' Hall, Sunday evening, 15th inst., was packed with the largest audience yet assembled, every chair being occupied. The occasion was my last farewell service and reception, for a season in this city. After a short address of twenty minutes on "Spiritual Harmony," I gave scores of spiritual tests, which were duly recognized by the recipients. Many subjects were placed under a developing spiritual influence by ENRAPPO, the new instantaneous process of developing mediums in the audience; some being controlled to write messages automatically, speak, describe scenes, dance, sing, etc., etc. Mrs. E. Cutler, psychometrist, being present, delivered a short address, and gave several readings, fully recognized. This lady is doing a grand work. Everybody seemed to enjoy the exercises and demonstrations of spirit power with satisfaction to the closing, 10:30 P. M. All were harmoniously entertained. I depart for Indianapolis, St. Louis, and Kansas City, to engage in pioneer work, and will visit Western camp-meetings during the season. I will return to the city in October. More anon. G. G. W. VAN HORN, 314 W. Madison St. Magnetist.

## "New Thought" Burned Out.

TO THE EDITOR:—Please allow me a little space to let the subscribers to *New Thought* know why they have not received their paper. On last Friday night, May 12, after the forms were all printed and in the bindery, the whole establishment was burned to the ground. Our books, plates and everything, are gone. Our printer writes me that he may be able to save half of three forms of the paper. If he does, we will issue a small edition of *New Thought* as early as the first week in June. The loss to us in books and plates will not be less than fifteen hundred dollars, but we will not allow that to discourage us. The last time I was at home I tried to get the plates insured, but could not; so we will have to stand the loss, and begin again. We are by no means discouraged, and if those who expected to read *New Thought* will exercise a little patience, they shall all yet have it. As ever, MOSES HULL.

Will the Better Way and the Banner of Light please copy, and oblige M. H. 321 E. 15th Street, St. Paul, Minn.

## Notes from the State Lecturer.

I returned home from Prophetstown on Wednesday, and was busy getting ready to leave for the Southern part of the State on Friday. Metcalf was my first stopping-place. Some four years or so ago, Spiritualism was a science, not known or thought of there, until Mr. Ralph Smith read some of Denton's works, and in conversation with a Mr. Littler they resolved to sit, and did so, as Mr. Littler was a fine medium for several phases of mediumship. From that the interest grew, and now there are a number of circles held in different parts of the village and country. It can be safely said that there are upwards of eighty Spiritualists in and around Metcalf. Mr. Littler was killed on the railroad last winter, and is missed by all.

The meeting was held in the school-house, morning and evening, and was largely attended, especially in the evening, filling both rooms. In the afternoon the friends met at the residence of Mrs. Jones, and organized, and then came into the State Association, as they felt they needed the protection of the State. Mr. Ralph Smith was chosen President; Wm. Rice, Vice-President; W. S. Osborn, Secretary; Mrs. Lucy Osborn, Treasurer; Mrs. Amanda Rice, Mrs. Rebecca Smith, Mrs. Cordelia R. Jones, Leander Davis, and Miller Julian, were the trustees chosen. There were twenty who joined at the start, and as soon as the country gets settled, many more will come into the organization. Monday evening the society and friends met at Mr. Julian's, where I instructed them as best I could in the methods of lyceum work, and they are to meet each Sunday in different homes and keep up this line of work, as the society is not able at present to employ any speakers, and they can keep up the meetings in this way. The society has shown wisdom in the selection of officers, as they will all work together for the advancement of the cause. Mr. Ralph Smith is the right man in the right place, as it was through his efforts that the truths of Spiritualism were first discussed. The friends are open-hearted and free, and if any speaker or medium is going that way, please notify them, and they will do the best they can for you. The society, by joining the State Association, has shown its wisdom, for through that will they be protected. In this regard I wish to say one word: On my way to Metcalf I stopped a few hours in Decatur, and while there I learned that misrepresentations had been made by a party inimical to the interest of the State Association, misrepresenting it, as well as my work. I wish to state most emphatically to the entire State as well as to the spiritual fraternity, that the State Society is based on sound business principles, and neither it nor I would seek in any way to misrepresent a single thing, and if it is not what it is represented to be, then I am not capable of judging. There must be a unity of action to produce the best results. I cannot do my work over twice. In all things let us have true dignity and manhood.

From here I go to Villa Ridge, where I trust a work can be done for the strengthening of the State Association and the upbuilding of our cause. This in the spirit of truth and love. G. H. BROOKS, 144 N. Liberty St., Elgin, Ill.

**Camp Grounds Selected.** TO THE EDITOR:—The efforts we have been making for the purpose of securing a good location for the camp meeting have at last been crowned with success, and I have the pleasure of informing the Spiritualists of the Northwest that our camp will be held at Merrimac Island, eight miles below St. Paul, beginning July 1, and closing Sunday July 24, 1892. The grounds consist of an island in the Mississippi River thirty-one acres in extent, covered with a magnificent grove, and can be reached from St. Paul for five cents, and from Minneapolis for fifteen cents. The grounds are reached from the west side of the river by seven trains each way, and from the east side of the river by fifteen trains each way daily, and are high and dry, being about fifteen feet above the river. Our arrangements are being perfected every way, and we will be pleased to furnish our programme to any one who will send us their address on a postal card. They will be ready for distribution June 1. We wish to hear from reliable mediums for materialization and other physical phenomena before May 25th, as it will be impossible to advertise fully after our programme is printed. My address from now until the close of camp will be 62 Park Place, St. Paul, Minn. W. H. BACH, Sec'y.

## Camp Meeting at Devil's Lake, Mich.

I am reminded by a silent monitor within to ask you to please insert this notice of a meeting, to be held at Devil's Lake, Allen's Landing, Leont county, Mich., on the C. J. & M. railroad, commencing the 28th of July and continuing until the 8th of August. Mr. and Mrs. Moses Hull, of Chicago; Mr. and Mrs. Palmer, of Deerfield; Mr. Trim, of Adrian; Mr. and Mrs. C. H. Brown, of Butler, Ind.; Mr. and Mrs. B. G. Holz and others are expected to assist. This is a beautiful location, and good accommodations. Come and bring your tents; or there are plenty of hotels, steamboats and row boats, dancing halls, etc. Morenci, Mich. MRS. B. G. HOLT.

## A Note from a Prominent Artist.

A WORD OF CHEER. TO THE EDITOR:—Mr. Alexander called on you last Friday to learn if I had paid for my *PROGRESSIVE THINKER* for this year. He reported you as much in doubt as myself, and as just as that of a tender, pious Christian woman. To look into that heart would have been to enjoy a profound pleasure accorded to but one in ten thousand; indeed, Mr. Holland has said, "His heart was open to God only—not even to himself."

We say this, Mr. Nicolay, not in a spirit of anger, nor resentment, neither with malice nor evil in mind, but for the reason, Mr. Nicolay, that you might have given the world a clearer, a more definite plan and purpose of this fiercely hated and strangely loved patriot. The world would rejoice to know Mr. Lincoln in his private life—as a citizen, as one changed from the condition of a country attorney to that of a Chief Executive, and his ability as a politician—which could be learned only from his spoken language, which was afterwards given out through your handwriting. Mr. Holland sought to surround Abra-

ham Lincoln with especial religious form, and Mr. Herndon, Lincoln's law partner, sought to tell the story of their co-partnership. Mr. Carpenter, in his "Inner Life of Abraham Lincoln," has given a better description of the mental make-up of the man Lincoln than any of the other biographers, and yet it is a debatable question whether even this description is nearly the best that may be written.

It is a fact that we all desire to know this illustrious patriot as father, husband and friend, and to more fully understand the dictates of the heart that bled with pity and thrilled with justice, and at the same time to learn what gave force, strength, and growth to his actions and life to his deeds; in fact, to get as close to his soul as is possible. This brings us to the desired plane: Did Abraham Lincoln believe in Spiritualism? We answer, that his experiences with mediums would indicate that he did not discredit the aid of mediumship; whether within, "deep and serene," his judgment was governed by unseen power, we answer undoubtedly, yes. Whether this power was good or bad, events have proven.

The main fact that is sought to establish in this article is, however, that you, Mr. Nicolay, did not even know that Mr. Lincoln attended seances, and that he not only attended the seances of mediums, but also had them hold meetings in the White House, in the capital of the Union. Whether this was done for Mrs. Lincoln's benefit or for his aid, and whether that aid was returned him, we leave you, Mr. Nicolay, to judge; and of those who have maligned me only because "I am a Spiritualist," I demand that they withhold their final opinion until after they have read the truth, the account of my life in Washington, and the circumstances which were a part of a time when Spiritualism was in its most prosperous days.

It is also true, Mr. Nicolay, that the proofs of the statements which you saw fit to deny are plainly set forth in my book, entitled, "Was Abraham Lincoln a Spiritualist?"—not an indefinite proof, but the names and addresses of persons now living who were present at the seances which are fully described in the book—persons who were cognizant of the facts that took place and who were a part of the experiences which actually had life and can now be chronicled as history.

As a single instance of proof, the interview with General Sikes, who was present at several seances, as reported in the *N. Y. Morning Advertiser*, Oct. 20, 1891, will suffice to uphold my position in argument. You, in the position of private secretary, have no right to stand as public censor, and have no basis for your unproven statement, which is grossly untrue and incorrect and unjust to me. It can only be supposed that you wilfully sought to hide the truth for reasons best known to yourself. This desire to withhold the truth can be understood when one considers that a belief in Spiritualism is not generally understood by many who claim to be Spiritualists, and in justice to the writer it must be said that she makes no claims upon Lincoln's being a Spiritualist further than to draw such natural conclusions as are warranted by the circumstances in the case, which stand as active or passive testimony; the true answer can be known only to Abraham Lincoln as he now rests with his God.

Your duties, Mr. Nicolay, were continuous and arduous; and as a servant of the executive and a clerk of the government service you cannot be expected to know anything outside the position you occupied—for it is not to be supposed for an instant that Mr. Lincoln made a confidant or companion of you; and therefore any refutation of actual personal facts in his career outside that position during which you were present, can have but little weight and certainly no force or actual value.

Therefore, Mr. Nicolay, when you take upon yourself the task of contradicting absolute truth, proven so by living witnesses who make sworn affidavits, you perpetrate a gross injustice upon me and upon the veracity of those whose word stands distinctly and clearly and honestly before the American public; indeed, your assertions become unwarranted impudence. Therefore, for you to state that seances were not held at the White House, and that "Mr. Lincoln never attended one," is to state that which is not less than a direct and uncalculated untruth. There is this to be said, however: Your statement may have arisen from one of two causes—a lack of knowledge, or an unwillingness to state the truth as you knew it. If your words arose from sheer ignorance of the subject, we could overlook the same if they did not compromise me; if from an artful and wilful desire to pervert the truth, then no censure is too heavy and no condemnation half severe enough to meet the issue of the case.

The prefatory remarks in my work were written after a careful and thorough search for the truth, and by one who has no interest in or knowledge of Spiritualism, and whose only desire was to make record of the facts and occurrences as they actually had existence; and, moreover, these prefatory remarks were written after absolute proofs, affidavits, and personal conversations had been given by the writer, and were made without fear or favor, bias or credence for or against so-called Spiritualism, and for this reason they hold place as irrefutable record.

In view of this statement of the matter, Mr. Nicolay's words to the *Chicago Tribune* correspondent have neither a shadow of a basis to verify them nor the right to appear as contradictory evidence, in view of Mr. Nicolay's non-knowledge of Mr. Lincoln as an individual. It is a well-known fact that truth in history is much sought and seldom found. When we say truth, we mean an exact statement of actions as having occurred and taken place; and as an evidence of this assertion we have only to recall the late dispute between Colonel A. K. McClure, of Philadelphia, and Mr. John G. Nicolay, in which controversy Mr. Nicolay was proven and shown to be absolutely incorrect and in error, and to have made personal statements that could not be verified or upheld by witnesses or records, or vouchsafe of any sort or character.

In my particular case it would have been far more manly in you, Mr. Nicolay, to have openly and honestly said: "I know nothing of the matter," or "I am not informed upon the subject." Some time previous to the publication of my volume entitled, "Was Abraham Lincoln a Spiritualist?" a lady called upon you, Mr. Nicolay, requesting your views regarding Mr. Lincoln's interest

## ABRAHAM LINCOLN.

### Was He a Spiritualist?

The Author, Mrs. Maynard, Replies to the Ex-Secretary.

An open letter to John G. Nicolay, late Secretary to President Abraham Lincoln, in reply to an article appearing in the *Chicago Tribune*, editorial page, and *Chicago Daily News*, editorial page, from a dispatch through the "United Press," October 19, 1891, viz:—

"Mr. Nicolay talks freely and said that he could declare without qualification that President Lincoln was not a Spiritualist and had no inclination in that direction. He had been the President's private secretary throughout the war, was with him almost night and day under the same roof at the White House, and he would undoubtedly have known if anything so unusual as Spiritualistic seances were going on at the executive mansion. He never heard of anything of the kind, and he is absolutely positive that nothing of the kind occurred."

"Of course," added Mr. Nicolay, "I have no doubt that Mr. Lincoln, like a great many other men, might have had some curiosity as to Spiritualism, and he might have attended some of these seances solely out of curiosity. But he was the last man in the world to yield to any other judgment than that arrived at by his own mature deliberation. He was not superstitious, nor did he have any spiritualistic tendencies. I have attended spiritualistic seances, not because I believed in them, but because I was curious to see the proceedings. They were such manifest humbugs that I usually came away disgusted. If President Lincoln ever attended seances, as alleged, it was with this same feeling of curiosity. But I do not remember that even curiosity ever impelled him to attend a seance. He had more important business on hand during those days. In any event, I can say without the slightest qualification that a seance never occurred at the White House."

To the above specified article, which has done me incalculable damage and caused both vexation and trouble, I write the following answer in the form of an open letter, to which I demand that Mr. Nicolay make proper response:

Mr. John G. Nicolay—Sir: You were for the years in which the great Civil War had its duration, private secretary to Abraham Lincoln, President of the United States. During this period it was your especial duty to direct the correspondence, diplomatic and general, at the command and order, and under the supervision of your Chief, the Executive of the United States, Abraham Lincoln. Many and onerous were your duties which the position of private secretary created, for your task was widespread and general, and had to do with the destinies of a large number of subjects who constituted the American people.

What experiences other than the office of secretary gave to you were such as any observing man would acquire from possessing a similar position. You have in recent years made the most of your former position, and have employed the knowledge you there and at that time acquired, for your personal and private ends and gain. Whether you have truthfully chronicled the condition and described the circumstances of that period and properly analyzed the actions of those who were either prominent or modest participants, is not for the writer to say or judge. In fact how well or ill you have performed your task for the edification and education of those who may read your work for a knowledge of the conditions which encompassed the war years, how complete a record you have left for the coming decades, and for the unborn who will look askance at miscellaneous writings, is not within the province of the writer to approximate.

It is, however, plain to him who peruses your work, that Abraham Lincoln as a man, as an individual, was not to any extent familiar to you, notwithstanding your opportunities were ample and ever present not only to know the causes which led up to certain results and opinions which eventually passed before your notice in the shape either of formal or stately correspondence, and which referred to delicate and intricate questions of diplomacy, of which, to read your book, one would naturally suppose you had but a very imperfect and incomplete knowledge, certainly not information which is worthy the consideration you would have those believe who read the work.

It is true that you have gathered together a great variety of material, culled from countless thousands of documents preserved in the archives of the War Department. Naturally with so great a gathering of manuscript and material at your command, you could not fail to create a work of considerable size and of much interest; and yet, it seems strange that you learned so little of the man, outside of the President, without the lines of diplomacy and form, which are always the outer wall to the inner heart, and from which the true historian will not even attempt a judgment which shall live to guide, direct and elevate posterity.

It was also expected that you would tell the world of the personalities of those who stood closest to Abraham Lincoln, of those who were with him, and by him, and a part of him in the well-spring of power which daily gave order and color to the workings of this great Republic. Here was an opportunity, Mr. Nicolay, which will never again come to you, and the non-use of it you should regret to the end of your life, for truth unbiased and honest of the inner life of Lincoln, complete and entire, would be the most valued treasure in the whole world, for the heart of this man of millions was as simple as innocent, and as just as that of a tender, pious Christian woman. To look into that heart would have been to enjoy a profound pleasure accorded to but one in ten thousand; indeed, Mr. Holland has said, "His heart was open to God only—not even to himself."

We say this, Mr. Nicolay, not in a spirit of anger, nor resentment, neither with malice nor evil in mind, but for the reason, Mr. Nicolay, that you might have given the world a clearer, a more definite plan and purpose of this fiercely hated and strangely loved patriot. The world would rejoice to know Mr. Lincoln in his private life—as a citizen, as one changed from the condition of a country attorney to that of a Chief Executive, and his ability as a politician—which could be learned only from his spoken language, which was afterwards given out through your handwriting. Mr. Holland sought to surround Abra-

ham Lincoln with especial religious form, and Mr. Herndon, Lincoln's law partner, sought to tell the story of their co-partnership. Mr. Carpenter, in his "Inner Life of Abraham Lincoln," has given a better description of the mental make-up of the man Lincoln than any of the other biographers, and yet it is a debatable question whether even this description is nearly the best that may be written.

It is a fact that we all desire to know this illustrious patriot as father, husband and friend, and to more fully understand the dictates of the heart that bled with pity and thrilled with justice, and at the same time to learn what gave force, strength, and growth to his actions and life to his deeds; in fact, to get as close to his soul as is possible. This brings us to the desired plane: Did Abraham Lincoln believe in Spiritualism? We answer, that his experiences with mediums would indicate that he did not discredit the aid of mediumship; whether within, "deep and serene," his judgment was governed by unseen power, we answer undoubtedly, yes. Whether this power was good or bad, events have proven.

The main fact that is sought to establish in this article is, however, that you, Mr. Nicolay, did not even know that Mr. Lincoln attended seances, and that he not only attended the seances of mediums, but also had them hold meetings in the White House, in the capital of the Union. Whether this was done for Mrs. Lincoln's benefit or for his aid, and whether that aid was returned him, we leave you, Mr. Nicolay, to judge; and of those who have maligned me only because "I am a Spiritualist," I demand that they withhold their final opinion until after they have read the truth, the account of my life in Washington, and the circumstances which were a part of a time when Spiritualism was in its most prosperous days.

It is also true, Mr. Nicolay, that the proofs of the statements which you saw fit to deny are plainly set forth in my book, entitled, "Was Abraham Lincoln a Spiritualist?"—not an indefinite proof, but the names and addresses of persons now living who were present at the seances which are fully described in the book—persons who were cognizant of the facts that took place and who were a part of the experiences which actually had life and can now be chronicled as history.

As a single instance of proof, the interview with General Sikes, who was present at several seances, as reported in the *N. Y. Morning Advertiser*, Oct. 20, 1891, will suffice to uphold my position in argument. You, in the position of private secretary, have no right to stand as public censor, and have no basis for your unproven statement, which is grossly untrue and incorrect and unjust to me. It can only be supposed that you wilfully sought to hide the truth for reasons best known to yourself. This desire to withhold the truth can be understood when one considers that a belief in Spiritualism is not generally understood by many who claim to be Spiritualists, and in justice to the writer it must be said that she makes no claims upon Lincoln's being a Spiritualist further than to draw such natural conclusions as are warranted by the circumstances in the case, which stand as active or passive testimony; the true answer can be known only to Abraham Lincoln as he now rests with his God.

Your duties, Mr. Nicolay, were continuous and arduous; and as a servant of the executive and a clerk of the government service you cannot be expected to know anything outside the position you occupied—for it is not to be supposed for an instant that Mr. Lincoln made a confidant or companion of you; and therefore any refutation of actual personal facts in his career outside that position during which you were present, can have but little weight and certainly no force or actual value.

Therefore, Mr. Nicolay, when you take upon yourself the task of contradicting absolute truth, proven so by living witnesses who make sworn affidavits, you perpetrate a gross injustice upon me and upon the veracity of those whose word stands distinctly and clearly and honestly before the American public; indeed, your assertions become unwarranted impudence. Therefore, for you to state that seances were not held at the White House, and that "Mr. Lincoln never attended one," is to state that which is not less than a direct and uncalculated untruth. There is this to be said, however: Your statement may have arisen from one of two causes—a lack of knowledge, or an unwillingness to state the truth as you knew it. If your words arose from sheer ignorance of the subject, we could overlook the same if they did not compromise me; if from an artful and wilful desire to pervert the truth, then no censure is too heavy and no condemnation half severe enough to meet the issue of the case.

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The prefatory remarks in my work were written after a careful and thorough search for the truth, and by one who has no interest in or knowledge of Spiritualism, and whose only desire was to make record of the facts and occurrences as they actually had existence; and, moreover, these prefatory remarks were written after absolute proofs, affidavits, and personal conversations had been given by the writer, and were made without fear or favor, bias or credence for or against so-called Spiritualism, and for this reason they hold place as irrefutable record.

In view of this statement of the matter, Mr. Nicolay's words to the *Chicago Tribune* correspondent have neither a shadow of a basis to verify them nor the right to appear as contradictory evidence, in view of Mr. Nicolay's non-knowledge of Mr. Lincoln as an individual. It is a well-known fact that truth in history is much sought and seldom found. When we say truth, we mean an exact statement of actions as having occurred and taken place; and as an evidence of this assertion we have only to recall the late dispute between Colonel A. K. McClure, of Philadelphia, and Mr. John G. Nicolay, in which controversy Mr. Nicolay was proven and shown to be absolutely incorrect and in error, and to have made personal statements that could not be verified or upheld by witnesses or records, or vouchsafe of any sort or character.

In my particular case it would have been far more manly in you, Mr. Nicolay, to have openly and honestly said: "I know nothing of the matter," or "I am not informed upon the subject." Some time previous to the publication of my volume entitled, "Was Abraham Lincoln a Spiritualist?" a lady called upon you, Mr. Nicolay, requesting your views



## A BEAUTIFUL PICTURE.

## Summer-land Little Ones Brought to Earth.

My previous papers have been exclusively of the sad surroundings that envelope those whose misfortune it is to leave this world godless in their ideas and with sin on their conscience. My object has been to enlist the sympathy of Spiritualists for these lone dwellers in the Valley of the Shadow of Death, for it is in their power to help such by prayer, and by judicious mediumship; also, by making these truths known among the godless on earth some souls may be saved from the awful condition of isolated self-engrossment. Truly there is joy among the angels over the one sinner that repenteth. Let mediums remember the words of the gentle Nazarene: "Inasmuch as ye have done it unto the least of these, ye have done it unto me."

Though I feel it my duty to write further of the sad sorrows of the Shadow-land brought under my personal experience, I intend, as an interlude, to devote this paper to a brighter and happier theme, and tell of the Little Ones of the Summer-land being brought down to the houses of earth, and the homes of their relatives or friends.

It is no new fact to Spiritualists that infant children of the Spirit-worlds are brought at times to earth to be placed *en rapport* with their parents, and that boys and girls are brought down to their old homes, to their brothers and sisters, so as to be made acquainted with what would have been their circumstances if they had remained on earth, for this is the only means available to them to become acquainted with the physical world, and so gather up experiences necessary to their ultimate progress. It is, however, not to many people that this fact has been actually demonstrated; I am happy to be able to say that I can count myself as among these fortunate ones. Some twenty years ago the Angel of Death entered my household, and took away a wee babe. A few months afterward, upon awakening on one morning, just at dawn, I had the pleasure of seeing this spirit-babe lying sleeping beside the form of the sleeping mother, and on the other side was the twin-sister still in the flesh. The intimate relation between twins is well-known; doubtless this double attraction between mother and sister had something to do with enabling this consoling fact to be made apparent to my eyesight.

One of the most beautiful of the many beautiful truths revealed by this modern outpouring of the Holy Spirit is this of the affections surviving the grave. To the Spiritualistic mother death has no terror, even when one of the loved little ones is gone. Sorrow there will be of course, but no terror, for she knows that her child has neither gone to an unimaginable heaven, where all thoughts of those left behind were impossible, nor to a hell of damnable torture.

Her wee babe she knows is cared for by loving angel-hands, who tenderly bring it back to earth, and place it sleeping by her side; her bright boy, wild and careless though he may have been, through the very exuberance of young life, and heedless of church or chapel, she knows is not consequently condemned to everlasting misery, but on the contrary grows up to manhood as he would have done on earth, and, too, under happier conditions. Schools there are in this "Summer-land," just as there are on earth, but the system of teaching being perfect, the trouble of learning becomes a pleasure, and the young mind being free from the trammels of a physical body attains knowledge easily and rapidly. Playgrounds there are, too, and amusements, holidays, and high days, just as we have on earth. Nevertheless it is a great disadvantage to die young, for the experience of a physical life is lost. It is for our ultimate benefit that we here suffer grief and pain, joy and pleasure. It is necessary for the full perfecting of our spirit that we feel the emotions of love and affection; that we become sweethearts, husbands or wives, fathers or mothers; for only by so doing can our sympathy for mankind be developed, and our higher sentiments of charity and goodness be drawn out. Thus it is that the young life which is prematurely ushered into the Spirit-land must frequently return to earth, and being brought into *rapport* with its relatives and late companions must gather knowledge in this second hand way of what would have been its experiences of earth-life, and of the properties of physical matter. How this is done I know not, but some pleasant instances of the fact of this being so have come under my personal experience.

A few years ago I lived in an old but comfortable cottage, situated on the brink of a mountain-top 2,000 feet above sea-level. The view was one glorious panorama of wooded hill and dale, and the surroundings were of solitude and quiet. The scenery was grand and impressive; a precipitous drop of 1,000 feet to the valley below, and mountain ranges on either side discernible for a distance of sixty miles. Far below the mist clouds would float in fleecy whiteness, making mimic lakes and silvery streams; in sunlight or moonlight the passing clouds would cause a play of light and shade over the dales and hills; and a picture ever changeable, ever surpassingly beautiful. No wonder this spot was picked out, as I discovered, as a favorite one for the visitations of spirits, as a playground for the little ones from the Summer-land. It is a fact that during the still hours of the night I have been awake by the noise of romping, merry, happy children. I have, quite awake, and with all my reasoning powers about me, lain in bed and delightedly listened to them as they scampered through and around the rooms, chasing one another, laughing, just as if they were children of earth, joyfully at play. The clatter of their feet on the floor was as loud as if they had material boots on; the voices of several, all talking together, the merry remarks as they failed to catch one another, the laughter was as loud and as plainly audible to my

psychophonic condition as if they had been incarnated in physical bodies. The walls, solid stone though they were, caused no obstruction to the play. Through them the little merry fellows—boys and girls—race just as if they did not exist; round and round the rooms, over and through the beds of my sleeping daughters, but neither disturbing them nor heeding them. Once two little fellows came up to my bedside, and one said to the other: "Here is a man," and when they found I could mentally speak to them they were delighted, for they had never spoken to "a man" before. They told me they were brought here by their teacher to play, because it was "such a pretty place," and that "they liked coming to earth to play."

This pleasant experience would last for perhaps five minutes, then it would suddenly vanish from my cognizance, and all would be the usual stillness of night. The surprising part to me would be to find in the morning that none of the sleepers in the house other than myself had heard the great noise the little troop of visitors had made.

A similar experience occurred to me only a few months back, when visiting a friend's house, beautifully situated on the shores of Port Phillip. In this case, also, the house was an old one—that is, old for Australia. The troop this time numbered some fourteen or more little ones of both sexes, and the merry noise they made was decidedly more than an equal number of earth-children would have caused, for they seemed inexhaustible in their enjoyment of life and activity. On this occasion I sat up in bed listening, and found myself in thought communication with their teacher, a female, who explained to me why they were brought to earth, and who asked me if I would like to speak to some of them. Of course I replied that I would. Then three or four came around me, and in answer to my question if they would like to live here, said: "No! indeed they would not, for the house was not near as nice as their houses." Still they said they liked coming, for "it was a nice house to play in." With one little fellow I held quite a conversation. This pleasant experience lasted ten minutes or more, and then suddenly vanished, and left me wondering at the blindness of civilized humanity in denying the existence of the Spirit-world, and the continuation of life—practical life—after our so-called death.

Of other similar experiences the exigencies of space in a newspaper article will not allow me to write, but in every instance that these visits of spirit-children have been brought under my cognizance it has been in an old house, pleasantly, even beautifully situated. It is not, so I am informed, until the children grow to youth and manhood that they are taken to any but the beauty spots of earth, for the desire is that the little ones should know that the world they have lived on is beautiful and pleasant, but as they grow older they are taken to the towns, and to the haunts of vice and misery, so that their sympathy may be enlisted, and thus they may learn to take their place among the army of spirit-workers, who, day and night, are unceasingly and with watchful eyes doing their utmost to lessen the sorrows and sufferings of poor humanity. How true to me are the words of the poet who sang:

"When the hours of day are numbered,  
And the voices of the night  
Wake the better soul that slumbers  
To a holy calm delight,  
Then the forms of the departed  
Enter at the open door,  
The beloved, the true-hearted  
Come to visit us once more."

—Sugkanno, in *Harbinger of Light*.

## Human Telegraphy.

We translate the following from the September number of *O Psychismo* (Lisbon): "There has been reserved for animal magnetism, perhaps, one of the greatest triumphs in modern discoveries; that is to say, the supersession of the electric telegraph for the transmission of thought to a distance. Numerous already are the cases in which magnetizers operate upon persons magnetized at enormous distances, and oblige them to do what is required of them by mental action just as effectually as if they dictated to them by spoken words.

In Spain there is a group called the "Spiritual Telephonic Net." One section of it is at Mahon (in the island of Minorca), and the other at Barcelona (on the coast of the mainland, and about 140 miles distant). The group has made experiments which justify the expectation that what Allan Kardec predicted in his "Book of Mediums" will be realized. It may be difficult for Governments to adopt such a system for the public service, simple and economic though it be. Nevertheless the thousands of spirits and magnetizers scattered over the earth may be able and willing to establish this mode of communication, and Spiritualism has everything to gain by this invisible chain of union which will bind us together better than any metallic wires.—*Harbinger of Light*.

"Antiquity Unveiled," communications from ancient spirits. Apollonius of Tyana, the Jesus of Nazareth, St. Paul and John, the revelators of the Christian Scriptures, return to earth as a spirit, and explain the mysteries that have concealed the theological deception of the Christian hierarchy. 608 pages. A very valuable book. Price, \$1.50; postage, 12 cents.

"The Religion of Man," by E. D. Babbitt, M. D. This is a most excellent work, replete with suggestive thoughts, and calculated to interest and instruct. Price, \$1.25; postage, 10 cents.

7-7-7—Three Sevens, by the Phelons. Price, \$1.25. The Jesuits, on both the visible and invisible planes, have banded together to stop the sale of this book. They are afraid it will end their monopoly of the Secret Knowledge, which in its pages is given to the people. Read it for yourself and see why. For sale at this office.

## The Consolation and Saving Power of Spiritualism.

A TRUE STORY, BY JAMES CLARE.

Having a few minutes to spare for my train, I stepped out of Charing Cross Station and repaired to the cocoa-room opposite to refresh the inner man. While seated at the table I noticed a person opposite to me whose features reminded me of some one I had seen before. I strove to recollect where it was, but I was certain I had seen him somewhere. My surmise was further strengthened by the glance he bestowed upon me. At length, mustering up courage, I exclaimed:

"Good day, sir."

"Good day," he replied.

"I think I have seen you before?" I said.

"Yes," he replied, "I think you have; for, if I remember correctly, I met you at a company of Spiritualists in Birmingham about four years ago."

"Ah, yes," I said; "I remember now, and of the question you put to me regarding the nature of the soul."

"Do you remember," he said, "what you told me at that meeting? That I would shortly experience some heavy trouble."

"I have a dim recollection," I replied, "that I said something concerning your future career."

"Ah, sir," he said, "you little know how truthful your words were; but if you care to listen to my story I will tell you all about it."

Interested in the man's manner, I consented to listen, regardless of losing the train.

"You must know," he said, "that before I saw you in Birmingham my wife had been dead about two years, leaving me with a daughter about 8 years old. The blow was very severe, but the love of my daughter sustained me through the trial. Things went on smoothly for awhile, my business as a collector was increasing, and I was daily gaining more confidence from my employers. But success is only temporary after all; the bright days are succeeded by the darkest nights. A blow was gathering which well-nigh killed me. Returning home one night after a heavy day's work, I perceived little Annie did not receive me with the same joy that she usually expressed at my return. She looked very pale and trembled from head to foot. I saw that she was ailing, and immediately secured the services of a very competent doctor. But all his skill proved of no avail. She gradually sank lower and lower until she died." Here the poor fellow sobbed bitterly. "God knows," he continued, "what I suffered then; the charm of life had passed, I lost all interest in anything, my business was neglected, and I became the victim of the bitterest anguish. I sought comfort from the wells of religion, but their waters were sour and unpalatable. I had the good sense to shun the gin palace, and to avoid all such insidious snares. I shunned all such artificial supports. What fools the drunks are!" he cried. "They know only too well how transient are the consolations of ale, and yet they blindly persist in their indulgence. But to resume, whatever I did in other ways could not satisfy that deep unrest which surged through my soul. It was at this moment that I accidentally renewed my acquaintance with Spiritualism. I entered the meeting-house, and listened intently to a gentleman named Mr. Victor Wyldes. I remember with what interest I listened to his eloquent exhortation to cultivate an acquaintance with the Spirit-world. Ah, that was indeed a memorable night, and little does the gentleman know the power which flowed from him. I pondered a long time upon his words. On my first acquaintance with Spiritualism I had simply assented to the things it teaches; but grief is a most effective teacher, and vividly portrays the lessons of life. I would at that moment have forfeited my whole worldly possessions if I could only rid myself of the hell of unrest that troubled me. Nay, what would I not have given if I could only see my darling again! I resolved to apply myself to the instructions of the lecturer, and in secret I lifted up my soul to God and prayed for peace. Night after night I repeated my prayer, yet no response came, and I despaired of Spiritualism affording me any consolation whatever. Often I rebuked myself for the folly of wasting time on a fruitless purpose, but something within me seemed to urge me to persist in my endeavors. At last one night—God be praised!—my prayer was answered. And just as she appeared in this life did my darling stand before me. At first I thought it was a fancy, a whim that had possessed my brain, but no—it was no fancy, sir, it was a very palpable form, and it was my little Annie. I knew the world would laugh at me if I were to tell them this, but let them laugh; I can afford to laugh at them; some day they will know the truth, as I know it to fullness of my joy. Did I invoke blessings upon the man who had been instrumental in producing such divine favors for me? Need I tell you, sir, that Annie still visits me and communes with me? Often when the dark clouds of this life frown fiercely upon me do the gentle tones of my darling soothe my burning anguish. But now, let me tell you how Spiritualism has, by means of Annie, prevented me from becoming a suicide."

"A suicide!" I exclaimed.

"Yes," he calmly replied. "Listen, about this time a young man had been engaged in our office, whose appearance and credentials gave the brightest prospects for him. But, alas! appearances are very deceptive; this young man turned out to be a mean, unscrupulous scoundrel. Believing in his honesty, I allowed myself to be inveigled into a trap, which resulted in the painful necessity of my standing in the dock of a police court. God knows how innocent I was, yet by the cunning of the scoundrel, the facts of the case were so distorted that I was made to appear a most culpable wretch. I was sentenced to nine months' imprisonment. I cannot describe the pain, the mortification, which I then suffered. That I, who had held the most chivalrous notion of life, should be found in the company of felons. O God, it was terrible! The flames

thing seemed to rebuke me. Even the gaolers, exultant at fresh prey, sought with eagerness of hell seemed flashing round my brain; every-to impose all manner of indignities upon me. The strain was terrible; I could not endure it much longer. The consciousness of my innocence served to aggravate my affliction, and often I was on the point of cursing God. It was upon the fifth night of my incarceration, as I lay in my narrow cell brooding over my trials, I perceived a mist rising in the corner, and at length appeared the form of my dear little Annie; she had found me out, and had come to console her wretched father. Down I fell in an ecstasy of joy, and offered up thanks to God for such mercy. And so it was that during those long dreary months in the gloom of the dungeon did my little Annie dispel the pains and burden of my imprisonment, and sustain my soul beneath their weight. I have recently left the prison, and I have in vain sought for work. My character is gone, and the prospect before me is exceedingly dark. But my little one has told me to be of good comfort; that fortune would soon smile upon me; and, as you know," he said firmly, "I believe in my little one's words."

I need not add that in a few days I was instrumental in securing a situation for him; and often does he smilingly say: "You see, there's something in Spiritualism after all."—*The Two Worlds*.

## Good Music as a Medicine.

Some years ago we were present at a Melbourne circle where an interesting discourse was given on the employment of music as a curative of disease. The following, which appears in the London correspondence of a Melbourne paper, shows that the idea is receiving attention in England, and likely to be practically tested:

The employment of music, as a means of restoring invalids to health, or at least of soothing their sufferings, is the object of the Guild of St. Cecilia, a new musical society. By the invitation of Mrs. Marshall, a lady formerly well known in Melbourne, I had an opportunity of hearing one of its performances at her house in Norfolk street, Park lane, on the 7th inst. The music played, principally religious selections, instrumental and vocal, was exquisitely rendered by the harp, the pianette and the muted violin, the voices being soprano, mezzo, contralto and baritone. The idea is that the invalid should not see the performers, but should only hear them, and that in some instances the concert should be reproduced by the phonograph, a means which would enable the inmates of hospitals to partake of the benefits of the music. Canon Hartford, of Westminster Abbey, is a great enthusiast on the subject, and lent his assistance by a few explanatory words as to the character of the different *morceaux*, among which were "The Dream of Samuel," "The Lord is my Shepherd," "I Will Lay Me Down in Peace," and "Charm Me to Sleep," the latter by the famous old English poet, Robert Herrick, the music by Schumann. A large number of distinguished people were present, and took great interest in the movement, which is under the patronage of many influential personages. At a subsequent performance the beautiful lines of Oliver Wendell Holmes, "O Love Divine," were sung for the first time in the presence of a large number of the American colony in London.—*Harbinger of Light*.

## The White Hand.

On the night of the 13th of March, 1879, I was going to a dinner party at Admiral S.'s. While dressing for the same, through the doorway of my room, which led into my husband's dressing-room, I distinctly saw a white hand wave to and fro twice. I went into the room and found no one was there, or had been there, as the door on the other side was closed, and on inquiring I found no one had been upstairs. While dressing nothing further occurred, but on arriving at Admiral S.'s a strange feeling of sadness came over me. I could eat no dinner; nor afterward, when we had some music, could I sing well. All the time I felt someone or something was near me.

We went home, and about eleven o'clock, or perhaps half-past, I commenced undressing. I distinctly felt someone touching my hair, as if they, or she, were undoing it, I was very frightened, and told my husband I felt so. He laughed at me. When saying my prayers, on praying as I always did for the recovery of a sick friend, instead of as usual asking God to make him well, all I could say was, "O God, put him out of his misery." I got into bed, and something lay beside me. I told my husband, who, though he laughed at me, pitied my nervousness, and took me into his arms; but still, whatever was there remained by me, and a voice, the voice of my friend, distinctly said, "Good-bye, Sis" (which he used to call me). Whether I fell asleep then or not I don't know, but I distinctly felt a kiss on my cheek, and I saw my friend, who told me he had left me some money, but that he wanted it to be left differently, but had no time to alter it. A livid line was across his face. I woke crying.

About (I think) five days after a letter was brought to me with a deep black border. I felt what it meant. It was to tell me of the death of my friend, who had passed away at 10:30 p. m., March 13. The letter proceeded to tell me he had left me some money, but that the writer (his brother) was too ill to give me any further particulars, or tell me of any messages he had sent me, only that his brother had died murmuring my name.—*Harbinger of Light*.

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# WAS IT A VISION?

## A Strange Occult Experience.

From boyhood upwards I have ever been the subject of strange fancies and singular impressions. Ghostly narratives have had a weird fascination for my mind. I have read them by the hundred—nay, thousand, and always took up a new one with fresh feelings of expectancy. As I grew older and my reading became of a more solid character, mesmerism and the occult took the place of the infantile story. Thus I came to read with pleasure the writings of Captain Hudson, Dr. Dodds and Professor Gregory. "Art Magic," "Ghostland," "Zanoni" and "A Strange Story," had especial charms for me, and I read them again and again, drinking in their many phases of thought and narrative. Not content with reading only, my mind is of a critical character and desires to know; hence I commenced practical experiments so as to demonstrate beyond a peradventure the truth of what I had read. I practiced mesmerism, and found in my brother an excellent subject, very pliable and easily operated upon by suggestion. With him I had some striking experiences, demonstrating the power of illusion as producible by suggestion. I had other subjects besides him; two ladies especially, one of whom, on one occasion, I remember robbing of her name and substituting a gentleman's. Oh, how her face contorted and fingers twitched to hold back that which, after a stout struggle, I succeeded in compelling her to abandon. Delightful beyond description was the sight of her crestfallen countenance, and entire collapse of her whole person, when the name vanished and the new one was accepted. These experiments were more than experiments, they were useful means to an end; baby gropings towards higher knowledge of human life and its powers. Amongst the results obtained was the complete annihilation of certain lumps and swellings in the throat of one of the ladies, who thus became permanently benefited.

### LIFTING THE VEIL OF THE OCCULT.

My readings led me further than mesmeric entertainments. I sought to lift the veil of the occult, and turned my experiments on to myself with the purpose of developing whatever powers I possessed. With this end in view I again carefully went through, several times, the occult novels of Bulwer Lytton, viz., "Zanoni" and "A Strange Story," also "Ghostland," by some unknown writer. I made a careful summary of "Art Magic," and tried to practice much of its teachings. My experiments in mesmerism were useful, for they enabled me to concentrate my will power, and thus led towards higher results. What had been done upon others I thought I could do on myself, viz., mesmerize myself. With this end in view I carefully guarded my habits, living very abstemiously and attending to the cleanliness and other requirements of the body, and delighted in the seclusion of any and everybody as much as possible, though at the same time earning by physical labor the requirements of daily life. By constant persistence I ultimately learned how to project my inner self from my outer self. The earliest experiments are far from agreeable, but after a time the glorious pleasure of freedom, the beauty and magnificence of thought and sight amply repays for the earliest inconveniences. I reveled for hours in a kingdom not of the earth yet on it, beauteous beyond compare, dwelling in a calm serenity beyond thought or expression. Now I sometimes go back in thought and use the elixir of power I then gained. To me it is true beyond doubt that a man can occupy two places at one and the same time. I see Mr. Stead by his recent experiments has clearly demonstrated this fact. "Zanoni" is something more than fiction, that I know; fancy does not create all of mystery there, but the fabric finds its foundation in the realm of fact.

### WHAT WERE THEY?

In "Art Magic" I found allusions and assertions that there are beings, existences, above and below human creatures. How far these assertions are true I am unable to say, but I can tell my own experience in the realm less than human, for the superhuman I did not seek. In my earliest reading of this book I could not accept these claims. They might be true, but not knowing, I could not say. However, having thought much and long over the matter, I determined if possible to prove them. Having been blessed all my life with clairvoyance, but of an intermittent character, I endeavored again and again by clairvoyance to catch a view of these weird creatures of another world, but no visions came. The more I tried the less I saw, until one fine, beautiful day, glad with the smell of flowers, flooded with sunlight and song, when nature had draped herself in beauty everywhere, I was unexpectedly favored with the desired sight. I was walking over a lonely eminence, hills to the right, hills to the left, solitude everywhere, human habitation none, birds and beasts the only company, when a creature met my gaze that for a moment paralyzed my efforts. There on my path some ten yards ahead was a being not human; unlike anything I had ever seen. It stood erect, without feet or legs, but twirled on a tall broad and fish-like. Its head was dog-like, with large eyes; its body was straight and evenly formed, with the color and appearance of a pig. For several moments I looked steadily at it, and my gaze was returned as steadily, then it turned over on its side and wriggled away. Here was a sight! What was it? Objective or subjective? Real or fanciful? I do not know. I can only say "I saw it." To me it was and is real. I believe now in the existence of beings not human. A second vision, months after the one recorded above and under circumstances very much different, seemed to confirm the first experience. It was winter; and in my own house. A friend called and suggested a seance, but no regular one was formed. In a short time there

presented itself to my vision in the centre of the room, a creature whom I at once recognized as not human. It was some five feet high, in form and general appearance like a bear, with this difference: that its black hair was of the appearance of a porcupine's bristles all extended. Its fore-legs were short and outstretched; it stood erect upon its hind-legs, a most ugly and disagreeable monster. Its eyes were small but keen, sharp and piercing, with strong mesmeric influence which I felt very much. Finding that I was not to be overpowered, it withdrew its gaze and disappeared from my sight.

Such is my experience; did I see or did I I not see? I do not know; I believe I did. If not, then I must always doubt what I do see.—J. Bronte, in *Light*.

### Dreams Fulfilled.

SHOWING THAT THEY ARE OF SPIRIT ORIGIN. The "Review of Reviews" publishes the following communication recently received from South Africa:

DEAR SIR:—I shall be glad if you will allow me to state a few indisputable facts in relation to dreams that have proved too true, for they will, I am sure, interest your large constituency of readers generally, and especially those of a psychological turn of mind. The facts are these: The Rev. Charles Denyer, Baptist minister in Cradock, and president for last year of the Baptist Union in South Africa, died suddenly in the street while attending to his pastoral duties on Saturday morning, May 23, 1891. Mr. Denyer had been a student in the Rev. Mr. Guinness' College, England, was about thirty-four years of age, and one of the most devout and useful pastors in this colony. He has left a widow and four dear little children to mourn his loss; but I am thankful to say that a very handsome sum of money has been raised for the assistance of the family of our beloved brother. The town in which I live and labor is nearly three hundred miles away from Cradock. In my church I have a brother of the late Mr. Denyer, a young man twenty-five years of age. His name is James Denyer, and he is employed as overseer on the floors of the De Beers Mining Company, Limited. Mr. James Denyer is a strong, healthy young man of unimpeachable character.

James was working on the night shift the week that his reverend brother died.

On Thursday morning, May 21st, and between seven and nine o'clock, he dreamt that he was in the drawing-room of his deceased brother, which room is on the left hand side of the lobby and near the front door, and while there he heard something which resembled the heavy footsteps of men. He went out into the lobby, and there saw a number of men bearing on a stretcher a dead man, whom he recognized to be his brother.

On the morning of Friday, May 22d, he dreamt the same thing with this addition, that he went into his brother's study, which was on the other side of the lobby, with its door directly opposite the drawing-room door, and there in the study he saw his brother in his coffin.

On Saturday morning, the very day that his beloved brother died, he dreamt that there were thousands of people in front of his brother's house, that a funeral proceeded from said house; that he was the only family mourner following, that they proceeded to the church, where a service was conducted, and thence to the graveyard, which graveyard he recognized.

In the afternoon of this day Mr. James Denyer had to return to his duties on the floors. While there the floor manager, R. Archibald, Esq., who had married the first cousin of the wife of the late Rev. Charles Denyer, received a telegram informing him of the sad fact of the sudden death of the aforesaid Rev. Denyer that morning at about 10:30, and requesting him to break the news to the brother of the deceased. When the doleful message arrived Mr. Archibald was in the act of paying the men in his department, and, therefore, could not go and break the sad news to Mr. James Denyer. He sent one of his subordinate officers in his conveyance to make known the fact that his brother was dead. As this messenger drove up over the floors to the place where Mr. James Denyer was employed, the latter came away from his work to meet the cart, and said to the messenger: "I know what you are come for; you are come to tell me that my brother is dead." The reply was: "I am sorry to say that that is the case."

Mr. James Denyer took the train and arrived at Cradock on Sunday morning about eight o'clock. He proceeded at once from the station to his brother's house; he entered the study as he had always done, and there he saw his brother in his coffin—exactly as he had seen in the vision. He found that his brother had been carried home on a stretcher as he had dreamt; thousands did attend the funeral; a service was held in the church; he was the only member of the family who followed the corpse to the grave, and it was the same graveyard that he saw in his dreams. In fact, the whole series of events corresponded exactly to the visions of the surviving brother. These dreams were actually made known before he had heard of the death of his brother. Moreover, he had not heard from his departed brother for more than a month, and had not the slightest reason to suppose but that he would live for many years. These facts I can vouch for—the young man is still in Kimberley, and in the employ of the powerful and generous company known as the De Beers Company, and as your "Review of Reviews" is extensively read here, I am sure that your many readers will believe that what I have stated is literally true. I have made these facts known from my own pulpit to a crowded congregation.

Now, sir, what is the meaning of all this? Certainly neither a disorganized stomach nor a diseased liver can account for such dreams. Is there not a science which we have greatly neglected, and are there not voices from the other side of the veil which we have culpably neg-

lected? Believe me, dear sir, very truly yours, JAMES HUGHES, Baptist Minister, South Africa.—*Light*, London.

### A Personal Experience.

The following incident is no doubt common to many of your readers; still the experience is new to myself. I was sitting last night in my study by myself when all of a sudden, on looking up, one of my servants, who had been over twenty years in the family, appeared a few feet from me looking down at me, she apparently being some three or four feet off the ground. At the time she was in the servants' sitting-room downstairs. She looked at me for a few seconds, then faded away. I said nothing about it to her, but this morning asked her if she was doing or thinking of anything particular about the time I mentioned. She said no, but was thinking about me. I had had a serious illness at Christmas, coupled with influenza, and she had acted as nurse under the doctors then. I am now quite well.

Is she mediumistic, or what is the rationale of this sort of thing? Some eighteen years ago I and some members of my family, when living in a country house at Hampshire, were constantly pulled about by unseen influences, and we at last got quite accustomed to it—I mean our clothes, also knocks, and the sound of water dripping on the floor. A near and dear relative of mine lost his life through a fall out of a window some years ago. At that very time the large glass of a lamp fell to pieces in my study. Another was got at once; it smashed again instantly, and at the same moment I heard a noise in the kitchen, which was below my room, and the same thing had happened there. When the news came next day the coincidence struck me as rather curious. These are small matters, but your paper interests me, and we take it in; so, perhaps, any little fresh experience may interest some of your readers.

I may mention that when a boy at school at Aberdeen, I smelt the smell of death so strongly in my little bedroom that I looked under the bed. Three days later my father was in Aberdeen, and told me that my grandmother, his mother, had died suddenly a few days ago at Trenchay, near Bristol. This was my first uncanny experience, as the phrase goes.—W. Probyn Nevins, in *Light*, London.

### In the End Thereof.

When the sullen chaos sleeping  
In a dead and dreamless sleep,  
Felt a sudden impulse leaping  
Through the barren, silent deep;  
All the formless void was stirred  
By the high Eternal Word.  
Stirring, working, outward pressing,  
In a fever of unrest;  
Half resisting, half confessing,  
Some unknown, Divine behest,  
Myriad atoms wild and blind  
Strove against the Holy mind.  
Till God bound the mighty forces  
With the magic of His will,  
Set the planets in their courses,  
Set the stars so fierce and still;  
With these burning letters wrought  
Out the secret of His thought.  
Grass, and tender flow'ret, showing  
Forth the magic of His skill,  
All the spreading woodlands growing,  
In obedience to His will;  
Roses red, and lilies white,  
Counted faithful in His sight.  
When the patient beasts came creeping  
Down their narrow ways of life,  
He would hold them in His keeping;  
Through their labor and their strife;  
Though they could not understand,  
Yet their times were in His hand.  
Born at last! the crown and flower  
Of the everlasting plan;  
All creation owned the power  
And the mastery of man;  
Conscious self, and will, at last  
Stood forth, heir to all the past.  
Holding spoil from all the ages,  
Through the bird, and beast, and tree,  
All their silent lore He gauges,  
They are His, and He is free;  
Now shall strife and sorrow cease,  
In the kingdom of His peace.  
See them—struggling, raging, pressing,  
Each with each, they war and strive,  
All in fever for possessing,  
All in longing to survive;  
Human atoms, dull and blind,  
Wrestle with the Holy mind.  
Are there still more worlds to travel  
Ere all wanderings have ceased,  
Ere the Holy one unravel  
All the angel from the beast;  
Or does God's eternal plan  
Stretch beyond the scope of man?  
Will "a dream or a forgetting"  
Blot all record of our pain,  
When a sun that knows no setting  
Draws the marsh-mists from the plain,  
Shall a nobler, worthier race  
Stand and see God face to face?  
Who can tell? Of spirit dower  
We have more than doth appear  
Of His wisdom, of His power,  
Of His comfort, of His cheer;  
Let us love, and let us grow,  
We shall sleep, or we shall know.  
—M. M. Hankin, in *Light*, London.

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### Various Scenes at a Seance.

#### KISSING A SPIRIT.

A correspondent of the *Globe* writes: Mr. Stead says that such a thing hardly now exists in England as a materializing medium. But through the kindness of those two celebrated novelists, Florence Marryat and Annie Thomas, it was my fortune to make the acquaintance of one. I do not say that I am a believer or an unbeliever; I say that at seances I see and feel things the mere seeing and feeling of which would have been sufficient to procure one, a century or so ago, the honor of a good strong stake and a good hot fire.

On Sunday, February 21, 1892, at a seance at Southsea, there were present Lieut. Col. Andrew Haggard, his brother, Capt. Arthur Haggard, Capt. Makenzie, Mrs. H—t and Miss H—t, and Mrs. James, the medium, who arrived as a guest only an hour before a seance took place, and who had nothing to do with the arrangement on either night. There were materializations on Saturday and all sorts of things, but I will describe Sunday evening's performances. After sitting for a short time almost in the dark, manifestations began. Table rappings, scratchings reminding one of rats, table movements, movements of articles on the table, touchings of people on the hand, grasping of their hands and feet by spirit hands, soon went on freely; and then occurred twice the curious experience that follows, which the writer has only once before witnessed. The first time suddenly a chair on which Mrs. James was sitting was violently wrenched from under her, and with great force placed on and suspended from the wrist of Colonel Haggard, who was sitting next to her on her right, and grasping her hand tightly. Their hands were never unclasped, and still remained joined, but were now joined through the back of the chair. Thus

#### MATTER HAD BEEN PASSED THROUGH MATTER.

The medium's other hand was also being tightly grasped by one of the men present when this occurred. On the second occasion a chair was in the same way suddenly placed on Mrs. H—t's arm. Just before this happened the first time, the table had rapped out the words, "Hold tight," therefore, no hands in the circle had been let go for an instant. After and before these strange occurrences, there appeared frequently small spirit lights. They appeared chiefly on and near Captain Makenzie and Miss H—t's hands, and were, as a rule, only seen by those two persons themselves, but sometimes the other persons present saw them also. They were like illuminated diamonds, about the size of a forget-me-not.

After this there were materializations. Captain Arthur Haggard and Captain Makenzie took about twenty minutes in tying and sealing up the medium in a chair behind some curtains, which were not drawn. Just as they had finished fastening her up, and she was sitting in the broad gaslight, all the fastenings became suddenly undone without any apparent human agency. Mrs. James had, therefore, to be tied up again, and this time the spirits kindly left her bound. Curtains were then drawn and gas lowered a bit, when voices were heard at once of various spirits, and the exceptionally beautiful Minerva-like face of a spirit known as Florence Maple appeared frequently, dematerializing and rematerializing for a few minutes at a time. After much pressing this spirit allowed herself, during the course of the evening, on appearing at various times, to be kissed on the lips by three out of the five persons present. A fourth she herself kissed on the cheek. Although this spirit has often been known to place her hand, which, by the bye is sometimes cold and clammy and sometimes warm, upon those of people present, she has never been known to be kissed before. She is too sad, serious, and good a spirit to care for anything in the nature of what she imagines to be mere frivolity. The hand and arm of a spirit called Peter also materialized. It was very long and thin; also there appeared the very small hand of a spirit called Lenore. The latter hand was icy cold to touch. To judge from her conversation, Lenore is rather rapid. She is, to say the least of it, a lively young thing. Suddenly she seized with violence the hand of one of those present in her firm grip, dragged it through the curtain, and placed it with great force upon the head of the entranced medium. This she did to prove their separate existences, and the medium was not aroused by the blow. Conversation between the spirits and the circle, on many subjects, was continuous for almost an hour and a half. There were usually two spirits at least present at a time. One spirit came and sang a hymn. He calls himself the Vicar of Putney, and sang very badly. "Art thou weary?" One person went behind the curtain with the medium and was touched by spirit hands, the medium remaining bound. Another person went behind, when suddenly, in his presence, all the bonds of the entranced medium, with the exception of one, came undone. The medium then came out of her trance. It was pretty light behind the curtain, as a street lamp shone in. It took a long time in broad daylight to unfasten the one remaining bond which held Mrs. James to the chair. During the course of the evening we asked Florence Maple in what language the spirits in her sphere conversed. She replied: "In Planetary." Asked to translate various sentences into Planetary she did so. It sounded like Italian or some soft language of the Sandwich Islands. The following is one of the sentences the solemn-faced, beautiful spirit translated: "I hope we shall meet again soon," which she rendered, "Touto smato sovar dasi." In saying "Good night," we re-echoed her own musical-sounding words, "Touto smato sovar dasi."—*The Two Worlds*.

"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.

### When Does the Soul Enter the Body?

In *Light* (p. 131) your correspondent, A. Mitchell, asks for an answer to the above very important query. I have not replied earlier than this, hoping that some of your more able contributors would have answered the question, so far as it may be possible at present to do so. I now write, not as an authority upon the subject, nor as being confident that my theory is the correct one; I merely offer it for what it may be worth.

In the first place, I would remark that theologians generally, in my opinion, greatly err in ignoring the Apostle Paul's threefold definition of man, where he prays God to "preserve body, soul and spirit." By omitting to notice the distinction between "soul" and "spirit"—thus drawn—much confusion arises in our own minds when we enter upon the consideration of this and like questions. I would also add that in my opinion a man cannot be a thoroughly good physician who confines his observations to the material plane, and (may I say obstinately?) shuts his eyes to, and denies the very existence of, either soul or spirit—his microscope not having yet made them visible to him.

Spiritualists, I believe, generally acknowledge the existence in man of an animating spirit, or life, which is derived from or may be considered as an individualized portion of the Great Eternal Spirit, whom men call God. Hence the divinity which is in man, distinguishing him from, and giving him pre-eminence over, the lower animals.

May we not consider that the food which man eats sustains his body by means of the essences which are contained therein, which essences are so assimilated that they form the nervous fluid energy, which, by direction of the will, puts the muscles in motion? May not this invisible nervous fluid which permeates the whole body during life, and during life only, be reasonably considered to assume the form of the body, every part of which it puts in motion, as water takes the form of the vessel which contains it? May not this invisible nervous fluid, at what is termed death, unperceived by ordinary mortal vision, but observable by that of a good clairvoyant, be and remain what the apostle terms the soul or spiritual body, as distinguished from the fleshy body; which spiritual, fluidic, but substantial body still continues to be animated by and derive its life from the Great Source of all Life, the Great Eternal Spirit, the Creator of all that is, has been, or will be?

May I remark *en passant* that it has been a source of some difficulty to me that Spiritualists in their writings are sometimes apt to use the words "soul" and "spirit" in a rather indefinite way? Though they maintain the distinction between the two words, one person will write "soul" where another would write "spirit"; hence arises a confusion of ideas. I here mention this in the hope that greater uniformity in this respect may be brought about amongst writers on this subject. God is spoken of in the Scriptures as "Spirit," but I am not aware that He has anywhere been said to be a "soul." On these grounds I prefer to stick to the use of the words as herein applied.

Having premised this much, I will now devote myself more exclusively to A. Mitchell's question.

When the nervous fluidic energy of the male comes in contact with the ovum of the female, I presume it puts it in a state of fecundity, in like manner to that which is observed in the vegetable kingdom, where the male and female blossoms, or portions thereof, must be brought into contact by the aid of wind, bees, or otherwise in order to induce fruition. The egg thus fecundated is then prepared in due time to receive the spirit of animating principle, its previous existence being chiefly of a vegetable character. It is probably when the fetus quickens or becomes *de facto* alive that it arrives at the dignity of having become a "living soul." As we read (Gen. xi, 7), "And the Lord God formed man of dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."

I think the egg in the ovary may be compared to a nut which is deficient of the germ which is necessary to enable it to become fruitful. The nervous fluid before mentioned may represent the germ which is necessary for the reception of life, or in Scripture phraseology, "the breath of God." "Paul may plant, and Apollon water; God alone giveth the increase."

I expect what "A. M." wishes to know is the precise period when this breath of God is infused into the soul; this (as I have before stated) is, in my opinion, when the fetus quickens. The "soul" or "spirit body" commences its existence with the fecundating of the egg in the ovary, and continues its growth throughout the life of the individual, being from time to time renewed, strengthened and matured in like manner as the physical body; and when it is completely matured and the physical body is no longer necessary for its welfare it takes its departure, still animated by the spirit, to realms more suited to its eternal progression in knowledge, wisdom and love. *Arcanus*, in *Light*, London.

But one person in 10,000 attain the age of 100 years, according to insurance statistics.

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