

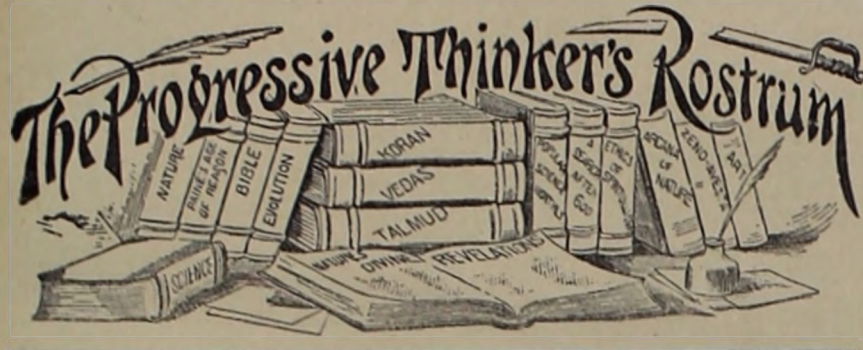
The Progressive Thinker

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

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PRENATAL INFLUENCES.

Thoughts that Should Burn Their Way to Every Soul.

The Medium Speaks as the Spirit Giveth Utterance.

A Lecture by Mrs. H. T. Brigham, of New York.

REPORTED ESPECIALLY FOR THE PROGRESSIVE THINKER.

"Prenatal Influences." The most wonderful thing in life, that which is most full of promise and beauty, lies in the expression of infancy. It holds within itself all possibilities of angelhood and heaven. Among the Roman Catholics is cherished a picture of a woman with a child in her arms. Those who believe in the hard, unsympathetic and unjust spirit that men fear and dread, turn from this God the father, and before the mother with the child they bring the pains and griefs of their hearts. It may be called idolatry. I scarcely think that they know what it all means. For back of the superstition vague and strange, humanity has been kneeling, whenever it could, at the shrine of maternity, and in this expression, has shown the best and the noblest of its nature. Those who are hard and rough in outer life soften their glances when they look at a child; they grow more tender, and you may find some of the roughest gentle and tender in their dealings with the little ones. Bret Harte, whose writings sometimes seem to smell of western pines, and of the branches of the fir trees, writes of a little child that was held as the dearest treasure in a rough camp, and the miners, with all their roughness, were gentle and tender in dealing with this little creature. And wherever you find humanity you will find this strong love of children. One of the greatest of our modern writers said: "I believe in God, and I love little children."

And wherever this love is, it is indicative of something beyond; it is suggestive of the divine in human nature. In the ancient days of darkest and most abject superstition the symbols of being were worshiped, and vulgar and coarse and undeveloped as the people were, there was a meaning in this that seemed sacred, and in fear, reverence and adoration they bowed before this mystery of life's beginning. The world is coming out of its superstitions, from its old myths and shadows, and is commencing to think what life really is. Just as a plant grows and is developed and yields its body and its use to the world, life has been typified as a plant and as a tree through all time. But to-day we study existence and realize that eternal law, which may be understood, shapes and regulates human destiny. These things should be observed, not with vulgar curiosity, but with a sacred reverence we must draw near and understand what life means. It is true that the florist and agriculturist may study growth, and bring out the best developments; you may take that which in its native state is crude, and neither beautiful nor useful, and you may make it both. On the hills of New England and in the bleak pastures you will find the thorn apple growing, beautiful with clouds of white blossoms in the spring, but the taste of the fruit is not agreeable, and yet, from such a starting-point, those who understand culture have labored diligently and patiently until you have the best developments of apples, some of which would tempt a new Adam in a new Eden; but the starting-point was the thorn apple. All this comes from culture and care. In the apple itself is shown the peculiar influence of heredity; it retains a certain family resemblance.

And so you have been assured that the fairest plants you have come by culture and development. Take, for instance, the chrysanthemum. You see it sometimes with its leaves so downy and soft that it looks as if it were made of fine feathers. You have the larger flowers, with the perfection of coloring and of shape, and yet the starting-point of all this beauty was that little flower that your grandmothers cherished; the artemisia, a common flower, originally like a field daisy; yet the most beautiful chrysanthemum that grows keeps to the line of heredity, and there is a resemblance to its most distant relatives. And so, turning to humanity, we realize what can be done by culture and by care, by education and by development.

Those who study animal life, who rear the best, know that preparation must be made for the future. "Men do not gather grapes of thistles," they realize that like produces like, although care and cultivation may bring us the most splendid results. Oh, humanity! When you look over the multitudes of men, women and children—when you consider what their birth has been, and what has preceded their coming into existence, do

you not wonder that the world is as good and as true and as wise and as clean as it is to-day? Why, if men cared as little for the culture of flowers, or for the culture of animal life, for their horses or their cows, as they care for the growth and development of childhood, what would you expect? They are wise in some things, but when they turn to humanity they are blind, and under the influence of passion and fascination, and they are very rarely thoughtful and careful.

Some one once asked the question: "How early would you begin the education of a child?" One might say: "Not until he is seven years of age." Another says: "You can begin soon after he learns to talk. They can be taught obedience, and they can be taught many things, even when they are so very young; but a wise man was asked this question, and he replied: 'Three hundred years before the child is born.' Now that seems very strange, but there is a great deal of wisdom in it, because people retain the stamps and influences which have been upon their lives, and which have come down to them from the past. There are some who deny that there is any such thing as hereditary influence. How can they deny it? Have they eyes and see not? Do they not look at a child, and find that it brings out in its own peculiarities that which has come down from its ancestors? It is a fact that a child is more likely to resemble its grandparents than its own parents. We know that these things are so, and that you pass over one generation and reproduce in your lives many of the features and characteristics that belonged to your ancestors. We do not mean that you do not resemble your fathers and mothers, but you are more likely to bring out the traits of your grandmothers and grandfathers, and so it is true that each generation is reaching on into the future, and that it is perpetuating and reproducing along the same line of development. You can understand these things by a little care and study.

It was said that in Egypt, in the old days of her power and pride, the feet of the children at birth belonging to the slaves were different from those belonging to the higher classes. At birth, mark you! It is said that the skin on the soles of their feet was thicker than that on the feet of the other children. Why was this? The feet of the toiling slaves, who ran swiftly on errands, who were so burdened with care, seemed to adapt themselves to the peculiar uses of their lives, and after a time this result was handed down to their children, and at birth they bore this peculiar mark of what had characterized their ancestors. You will find that in the cultivation of animal life there are certain traits that are handed down from one to another. Is it not true in training horses, that if you take a wild horse and try to train it, it is a difficult thing to do? But the best blooded horses that are found—seem to have sense, a kind of quick intelligence, and they respond to you at once. It is easy to train them. Why? Because of their trained and intelligent ancestors; because they have come through a line of aristocratic parentage. Men know these things and understand them. And it is true that in human life we hand down our peculiarities along this wonderful line of existence in the organism of the brain, and in its convolutions, and there are certain tendencies that are most wonderful and full of promise or menace, and you will find these things in your children and in yourself. But in this study of life, remembering this hereditary condition, recalls the old saying that the life of a child is like a sheet of white paper, and that the world writes characters on it; and it is true that your surroundings, your teachers, make their impressions, but if you can read between the lines of life you will find that there was a wonderful writing placed there before you were born. (Just as you may write with a certain fluid, and the letters may remain invisible until it is subjected to heat, and the black letters will appear clearly. So when you were born into this world that writing was on your life. It was the writing of your fathers and mothers, grandfathers and grandmothers; your remote ancestors. It may be that in all your earthly life that writing will never come out. It may be that some sudden temptation will supply the needed heat, and the letters will appear, and you will astonish yourself, and your friends, who thought they knew you best. You do not know yourselves. You know only in part. You "see as through a glass darkly." For this reason you should be careful for yourself and others. You will find yourselves in emergencies where you will be surprised at your own thoughts. Most of the criminals that are known have been the greatest surprises to themselves. In these sudden surprises it is often only the coming out of that which was there before, but which has been brought into expression by certain combinations of circumstances. As certain chemicals bring out particular colors, so these feat-

most sacred and divine, therefore we ure appear unexpectedly in life.

Life is all wonderful, and maternity is should seek to understand these prenatal influences. Let us assure you of this: that all that you do and think reflects on the lives of others, and in your children these thoughts and inclinations live as seeds, to awake and grow.

When we consider the condition of certain mental diseases, and the unfortunate conditions of certain organisms, we believe there should be sufficient wisdom in the individual to say: "Thus far shalt thou go, and no further; stop this reaching on into the future, perpetuating these misfortunes." The prophecy may seem very strange and unjust; perhaps it may seem like a fancy, but the time is coming in the future of wisdom when there shall be laws regulating these things—when society, to protect itself, shall insist upon certain lines of observance, and shall say: "These misfortunes shall not be passed on to us as a heavy burden upon the weak and unfortunate of the future." It may seem that this is scarcely democratic; that it is arbitrary, but it is right, and the future will prove it so. If in your own judgment you can rise to sufficient heights of self-restraint, if you can mark out a path of right, then you will prove yourself in that a friend of the future.

In motherhood, that gift divine, the blessing of the Most High, we find that which has awakened the reverence of the world; but it is to be entered into in darkest ignorance? Is it to come from the cyclone of human passion? It is that which in wisdom, in purity of purpose, shall be entered into, and when that time comes you will have a race of angels. You will have men and women in the future so good, true and pure and noble that you will need no longer to say: "Thy kingdom come," for it will be with you. But how is it now in the world? When we look abroad and see the multitudes of struggling masses; when we see the populous cities where there is insufficient food—where there are limitations of all life's best and noblest; the darkest ignorance, the greatest poverty, the greatest burdens of toil, where the darkest shadows rest, and look upon these little children with their eyes looking pathetically into ours, and know what shadow they must go through, we wonder that they can rise stainless, white, and pure at last. Seeing all these things, is it not a wonderful thing that society is as safe, and that the world is as peaceful and as happy as it is to-day? But in the sphere of crime, in the crush of poverty, the world is beginning to think—it is beginning to look about and to realize that if we would be saviors of mankind, we have something to do for the future; to take that which is and to deal with it as well as we can, as wisely and truly, is certainly our duty. But, oh! men and women, standing in the pathway of this active existence, and with all the strength and love of body and spirit, what does this life mean to you? What does marriage mean to you? What does maternity mean? What does patriarchy mean? Why, when some of these unions are made, (believing it to be a sacrament, as thou sams do, standing before a minister or a priest who is supposed to consider that everything is as it should be), when two persons are united, drawn together by passion, or by a strange psychology of fascination, sometimes drawn together by the grossest worldly interests, where it is simply a question of gold on one side and youth and service on the other; when these unions take place which are not of the soul, which are not of heaven, what can you expect the future to bring? What can you expect of the lives that spring from these unions? We have often said when the priest speaks with deep solemnity the words: "What God has joined together let no man put asunder," it would be wise for a deeper, and stronger and more penetrating voice to say: "What God has put asunder let no man join together." Realizing what ought to be in life, in choosing, choose wisely and thoughtfully. Teach your boys and girls what life means, what union means. You may say: "We shrink from these things. They are not pleasant duties." Would you have the information that comes to your boys and girls come from outside parties? Is it not better that the pure-minded mother, that the faithful father should speak, and that they should not grow in dark ignorance to enter into the most sacred relations of life blindly and ignorantly, or with the false ideas that the world gives them?

There is another thing to be considered in this matter of virtue, of purity. We do not believe in a rule for women that is not a rule for men, or in drawing a line between the two, saying: "This person has sinned." We do not doubt that, but at the same time society smiles upon him and welcomes him with open arms; but then he is a man. And this one also is a sinner, and society frowns upon her and closes its doors, and draws its outwardly unadorned garments away from her. Why? She is only the other party in this offence, but she is a woman, therefore the doors are to be closed. Make your judgment honest, and if you would not take the hand of the woman whose life has been so stained, do not take the hand of the man whom you know to be as bad or worse.

Teach your boy and girl as they should be taught, to make the thoughts pure; to remember what the word mother, the word sister means, and going out into this world thinking of father and brother and mother and sister, keeping purposes noble and pure, and letting this social atmosphere of their lives remain with them, and you need not fear the future. Guard them

from within, not alone from without. Virtue is not an external garment—some fair and becoming attire. It is the interior condition of the spirit. So when the children are born properly and taught properly, society will be safe, and the world will be blessed and glorified, because it shall have understood these things.

Henry Ward Beecher once said in speaking on the subject of regeneration, or the second birth, that it was "better that people should be born properly the first time than to trouble themselves greatly about being born again." This is true, but it is a thing to be understood. Remember that when life, plastic, developing, guarded and shrouded by nature, is most sensitive; that emotions, desires, mental and spiritual attitudes will all have their own peculiar influence; and, therefore, it should be understood that all inclinations reaching out to impurity, should be overcome; but mothers, while these things are for you, you should be aided and guarded and blessed by the fathers, for while the world often says the fate of the future rests in the hands of the mothers, we assure you that the father's lives should not be counted out, for the mental, moral, spiritual and physical conditions of their lives should be guarded and kept stainless and true.

You know the story of Circe, the beautiful singer who on the rocks sang, attracting to her men, admiring and entranced. She touched them and they were transformed into swine. Oh! there is many a Circe singing to-day. There is many a transformation being made, and it is done in partial ignorance. But let the world grow wise in these things and then we will reverse that fable of Circe, and men attracted who are swine like in practices, touched by the divine, will rise and stand no longer swine, but men. Womanhood appeals to the best or worst elements of manhood. It has the power to lead into the greatest shadow, to stain to the utmost, or to lead to the divinest heights, to purify. And so we have prenatal influence for good or evil.

When in the rush of life to-day, in the hurry of humanity, you are shocked and stand still for a moment now and then facing some fearful crime, you wonder how these things can be. But if you traced back the inclination, through the years of life, you may find its source in some prenatal condition, a wish to destroy, a wish for the death of that most unwelcome life thoughtlessly summoned, which, leaving its seed-like inclination, grows and in some sudden stress of temptation, blossoms in that blood-red flower of murder, whose poisoned breath is in the land to-day.

Take the Ten Commandments, and you will find that special one which teaches us that the sins of the fathers are visited upon the children even to the third and fourth generation. You may say it is unjust. Then the persistence in the life of roses or of apples is at fault also. There is this law of heredity that brings you the best and the fairest, and you will find that is a law like a two-edged sword. Good produces good, and evil produces evil. But good is always stronger than evil. Men may tell you that the evil men do lives after them, but that the good is not interred with their bones. If the good seems to be buried with their bones, it has its resurrection. Therefore, let life grow better and nobler. Let it be filled with usefulness. Let it reach for the noblest and highest, and we may build the future upon the foundation of the present, and in the garden of life careful culture will make its most radiant flowers blossom. For these influences shape life, making infancy beautiful and humanity divine in its development.

Another Messiah in Mexico.

Word comes from El Paso, Texas, that the Mexican Government has taken severe measures against the village of Tomachic, which is situated in south-west Chihuahua, about 200 miles from the city of Chihuahua, on the road to Jesus Maria. The village has been in rebellion against the government for several months. The cause of the trouble was the appearance in the village about a year ago of an old man with long white hair and beard, whom the priest of the village proclaimed was the true Christ who had come to save them. The people quit their fields and flocks to the supposed Christ and carried on solemn ceremonies day and night. The government sent troops to the place to disperse the crowd and arrest the impostor, but the priest exhorted the people to attack the soldiers, which they did, killing a large number and driving the rest back through the mountains. The government sent a representative to inform the people that if they would disperse the matter would be dropped. They drove the representative away. As soon as this news reached the government a large detachment of cavalry and infantry were started for the scene and are to attack the place on all sides and clean it out. The people at Tomachic are well armed and desperate. They are nearly starved out, but are firm believers in the alleged Christ among them. A runner was expected in the city of Chihuahua last night with the result of the conflict, but has not yet arrived.

A letter addressed to "Dan Rice, circus clown, care of Mayor Grant, New York City," was received at the Mayor's office in New York a day or two ago.

A Georgia man has in his possession a palm oil lamp made in Madrid, Spain, in 1604. It was dug up in the woods some time ago, and is supposed to have been lost by Ponce de Leon.

ANIMALS.

Are They Immortal?

A Wonderful Parrot.

IT POSSESSES PECULIAR POWER OF ORIGINALITY—QUEER IMITATIVE FACULTIES—AN ANTHROPOLOGIST'S DAILY ENTERTAINMENT—A BIRD WITH EXTRAORDINARY GIFTS AS A MIMIC, A MUSICIAN, AND A COMPOSER.

TO THE EDITOR:—Are animals immortal? Is a question that has been asked thousands of times, and yet not answered to the satisfaction of all. A Paris letter to the *Chicago Inter-Ocean*, while it throws no positive light on the subject, it contains a fund of information in reference to the intelligences of an animal that is invaluable. The writer says that "before this bird became mine she was in Paris, in a house which contained a great many tenants. She imitated to deceive you the language of the sparrows which haunted the roofs and the yard of the house, their springtime struggles for the possession of a nest, and all their daily quarrels."

"She also imitates the street cries of Paris, especially that of the old-clothes man. How many times has she not deceived the inmates of the house by her faithful reproduction of this call!" The writer continues:

"After my brother-in-law had given me the bird, during the war of 1879, I sent her to the country while I took my place in the army of Paris. Her repertory then became enriched by all the sounds of nature, the quail, the owl, the magpie, the cock and the hen, in all their vocal manifestations."

"She excels in the phonetic reproduction of the killing of a pig, at which she has certainly been present. She first repeats the interrupted cries, grave or sharp, uttering the impatience or fright of the animal as it is being dragged to the place of execution; then comes the agonized squeal of the throat-cutting and the death agony, and all this is given with the same shading, gradation and power as if by the animal itself. Although she has not heard these sounds for twenty-two years, this funeral phantasy still passes occasionally through her brain, and she makes the windows of my house rattle with it till we are obliged to silence her."

"My parrot observes every movement made in preparing for an action which is itself accompanied by a sound, and she makes the sound beforehand. If she sees me approach an open window and make ready to close it, she immediately makes the sound that will be occasioned by the window before I have yet touched it, and the same sort of manifestation is made if I go to open a window. If I produce my handkerchief she blows her nose. If she sees me take my overcoat, she instantly makes in advance, with her wings, the motion which I must make with my arms in putting on the garment."

"She imitates the sound of dropping water. If she sees me with a glass containing a liquid, or only sees me approach one, she imitates immediately, and in advance, the sound of deglutition and of the descent of a liquid into the throat. If she sees a cat, or if anybody calls a cat, she instantly imitates the various forms of cat language, and the same with dogs, horses and donkeys. Into all these imitations, frequently interrupted by her own bursts of laughter, my parrot throws a meaning, a mischief, a will, that are completely intelligent."

"But the most important thing to notice in the case of this bird is her ability to understand what is taking place about her, and to take part in everything by her language and actions."

"When we talk in her presence she takes part in the conversation by 'ohs' and 'ahs' of astonishment, or of approbation interjected at the appropriate moment. She almost faints away with laughter if we say something amusing and wear an expression of gaiety."

"If she needs anything she calls her mistress by her Christian name, Marie, and if the reply is long in coming, her voice gradually grows impatient and imperious."

"One winter day she was put in her cage, near the fire. A log rolled forward and sprinkled her with ashes and sparks. Her mistress, busy in another room, heard her crying, and calling 'Marie! Marie!' like a person in danger or in violent terror. She ran to her aid."

"When her noon meal, composed of three or four dainties, is set before her, my parrot sets aside every day a little jam tart for her supper."

"She does not like men. They cannot touch her without being attacked by beak and sharp claws. All her caresses are devoted to women, and especially to little girls. One need only to be of the feminine sex to touch and caress her without danger. She loves her mistress devotedly. She obeys her words, and when she corrects her by a few little taps on the beak or the head, the bird licks the finger which strikes her and utters little cries to beg for pardon."

"When I have been away from home, and am returning toward my house, my parrot feels me through the wall, and, although she cannot see me, she warns her mistress of my return by singing two notes, 'do-do,' the second an octave above the first. She does this in the case of no other person in the house. She bids me good-day in the same manner whenever I enter the room where she is. If I give her something, she thanks me by voice and gesture, raising her wings."

"But my parrot shines, above all, in her extraordinary gifts as musician and composer. If she sees a polka sung and danced she utters an accompaniment of notes, delicately picked and in time, with the same certainty as a player on a trombone or a bass violin. She improvises veritable passages of music which she whistles with endless variations, never repeating herself in her improvisations. She gives them with a taste, a style, an ardor to be envied by a pupil of the conservatory. She ends her pieces on the key note. She improvises before any chance hearer when her mistress asks her to sing. When several persons are listening she interrupts her strains from time to time to utter a peal of laughter mingled with 'oh's,' to indicate that she is pleased to be heard."

"Before improvising she often preludes with trilled runs and vocalizes similar to those practiced by a singer to bring out her voice before going on the stage. From time to time she pauses to clear her throat, to swallow saliva, a movement accompanied by a dry click of the tongue against the palate, so that the note of the life may issue more clearly—I should rather say, the note of the flute, for we seem to hear a flute, large, flexible, and clear toned. The low notes of this instrument are truly remarkable."

"When my parrot sings in faithful imitation of the human voice, she often passes from a deep bass to the purest soprano, continuing the same air."

"She loves to open her cage and wander through the rooms, creep under the furniture, and lacerate the legs of chairs and tables with her beak, which breaks oak wood with the same facility as white pine."

"After studying with care and patience every system of latches used to close her cage she has succeeded in opening them all. We then fastened the door with a carbine swivel. She studied and came to an understanding of its mechanism, and she opened this swivel by pressing with one foot on the inner spring, while she opened the hinges with her beak. For several months we have kept her door closed by lock and key. She has spent long hours in studying this new apparatus, turning the key in all directions. She has not yet succeeded in opening it, because the spring is too stiff."

"I should not have dared to relate phenomena of intelligence so surprising in this bird had not hundreds of persons witnessed them during twenty-three years; and even yet, when placed outside an open window in fine weather, overlooking the street, my parrot assembles the passers-by of all ages, amazed at the music she offers them."

"Children come purposely to play in front of this window, which looks on a wide pavement. The bird participates in their play, running rapidly from one end to the other of her cage, as well as a parrot can on a long perch, and speaking, with joyous cries and laughter, the same words as the children."

"I have passed deeply interested moments in studying this bird, whose intelligence brings a new element to the solution of the problem which my friend M. the Marquis of Nardailiac, in the remarkable study entitled 'Intelligence and Instinct,' has expressed in the following words: 'The reader may thus determine whether intelligence is the real characteristic of man; whether it digs an abyss between him and the animal, and whether there exists between different creatures only a difference in degree; in other words, whether human intelligence differs in kind or only in quantity from that of the other beings.'"

AUGUSTE NICAISE, Member of the Anthropological Society, Correspondent of the Ministry of Public Instruction.

The Cost of Pardon.

According to a book, called the Tax of the Roman Chancery, in which are contained the exact sums levied for pardon of each particular sin, we find some of the fees to be thus:

Robbing a church,	\$2 25
Simony,	2 25
Perjury, forgery and lying,	2 00
Robbery,	3 00
Burning a house,	2 75
Eating meat in Lent,	2 75
Killing a layman,	1 75
Striking a priest,	2 75
Procuring abortion,	1 50
Priest to keep a concubine,	2 25
Ravishing a virgin,	2 00
Murder of father, mother, brother, sister or wife,	2 50
Nun for fornication in or out of the nunnery,	5 00
Marrying on a day forbidden,	10 00
Adultery committed by a priest with nuns and others,	10 00
Absolution of all crimes together,	12 00

[From page 263 of The Master Key to Popery by Anthony Gavin formerly one of the Roman Catholic priests at Saragossa, Spain.]

Pliny, that rare old gossip, tells of a cave somewhere in Dalmatia, where a stone thrown in raised a regular din of noises. Flngal's cave, on the Isle of Staffa, has an abnormally developed echo.

Millions of Colorado beetles were washed up on the shore at Sea Isle City, N. J., a day or two ago, and the residents are at a loss to explain the remarkable occurrence, or form any idea as to where they came from.

A three-legged snapping-turtle has been caught on the steamboat wharf at New London. The freak had walked sideways two miles through the heart of the city without meeting any one who noted or scooped it.

SPIRIT LIFE.

A Conference with Spiritual Beings.

Written Through the Hand of an Eminent Ex-Judge.

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

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

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

The Inequalities in Human Conditions—Their Cause and Remedy.

THE FACT OF IMMORTALITY DEMONSTRATED BY THE 'SPIRITUALISTIC' PHENOMENA.

Great expectations are quite common in the affairs of men, and disappointments are quite as common. There are no limits to the desires and ambition of mankind, and when a man has once tasted the sweets of power he is slow to relinquish his hold. Thus it happens that he who would abstain from the ordinary methods of living, is looked upon as singular and eccentric. If one pursues the even tenor of his way, seeking neither wealth nor power, but contenting himself with what is necessary for his wants, he is not regarded with commendation, and his abilities are underrated. But if his good fortune brings him favor with any considerable number of intelligent and cultivated people—if he enriches his spirit with the results of study and learning—he is really preparing himself for the higher positions that can be attained by mortals; for the wealth of the Spirit-world, which is greater than that of earth, will richly reward him when he becomes an inmate of the fair and beautiful home he is building in the land where the riches of this world are as dross, and its honors are as exceedingly small things. We are anxious to possess the good things of time, but we should remember that those of the eternal world are greater and much more desirable than the gold of Ceresus or the treasures of Mammon. There are many ways, however, in which he who has accumulated wealth can serve mankind, and bless his day and generation—yes, and many generations besides—and when he turns his accumulations into a blessing not only to himself, his family and his friends, but for his fellowmen generally, he becomes a benefactor, and it is well for the world that he has lived and increased his means.

The world is full of good things, and ample enough to go round and help all, but there are no means of working the distribution, and even if once made, it would soon be gathered by the energetic men, and the industrious ones, and there is no way known by which the general equality of fortune can be enforced. All the ingenuity of the world cannot make men equal in intelligence or industry, and the diversity of talents has been given for some wise purpose. This phase of human nature cannot be ignored without denying the nature of man himself. When, therefore, it is proposed to remedy the evils growing out of the unequal distribution of the products of labor, it is like trying to equalize the motions of the atmosphere, or the movements of the elements. There is, however, one remedy which can meet the case with some show of success, and that is the cultivation of the spirit, enriching it with the great truth of man's brotherhood, his mutual dependence, his kindred nature, and his common destiny beyond the grave, thus impressing upon his soul a feeling of love, a devotion to the common interests, and so building up and strengthening the sympathies of the race that they may recognize in each other a brother, to whom we are bound by fraternal kindness and association. Until that happens there can be neither peace nor harmony in the social drama of life.

We are in the midst of great events. The time seems to have come for clearer revelations of truth, and a wider sympathy between the two worlds. There are many spirits interested in this work, and the number is constantly increasing. There never has been witnessed such solicitude among our friends here to communicate with those on earth as at present, and the subject is attracting the attention of the best and highest intelligences in spirit-life. We come this morning to congratulate you on the spread of spirit knowledge on earth, and to assure you that the movement is of equal degree in both worlds. When we contemplate the past condition of man with his present one, we cannot fail to observe a very marked difference. The time is not long gone by when the fact of another state of existence was but dimly apprehended. It was rather a matter of faith than of knowledge, and the creeds of different religions in recognizing the future life could give no satisfactory information on the subject. There always had been a strong hope of immortality in the different peoples of the earth, and this hope had been the foundations of many systems of worship. The New Testament inculcates the life of the soul, and the resurrection of the body, and our Saviour arose from the state of death and was seen by his followers as when alive. The appearance of the dead has been a familiar circumstance all through the history of man, and the bodily presence of those who had passed away have been witnessed in every age, and even the tones of their voices have been heard and their words remembered. Many striking instances of this

kind are being collected by psychical associations at the present moment. Nothing, however, so clearly illustrates this great truth as the phenomenon called Spiritualism. Here we have the fact of life after death exhibited in the most convincing form, and what is best about it is the fact itself is presented by those who have lived and died and are still alive, and who return with messages informing us of the truth of immortality itself. They do not rise from the grave, but they come from the abode of the soul itself, and tell us the story of a continued existence. We do not depend upon the vague report of old traditions, or the marvels of the Old or New Testaments, for we are made the living witnesses of the truth. They come to us from the new-found home of the spirit, and speak to us, appear to us, and tell us that the life after death is a reality. The fact of immortality is brought home to our senses, and he who has eyes to see, or ears to hear, can understand and know for himself that the beginning of life on earth is carried on to that abode of rest forever.

A Lesson in Kindness and Self-sacrifice.

THE STORY OF AN EXTRAORDINARY RESCUE OF TWO PERSONS FROM FREEZING.

"Plenty of New York people remember Col. Ireland, of Isola Bella, his charming little island residence in Schroon Lake, and his Newfoundland dogs, Nero and Pedro," said a resident of the Adirondack country to a New York Sun man. "Pedro was the most intelligent animal I ever saw, and I remember one particular instance of his manifesting it in a most striking manner. It was a very cold day in December, and two of the colonel's servants had rowed over to Schroon village on an errand. It was late in the afternoon when they started home. The cold had increased and ice was forming on the lake faster than I ever saw it form before. The girls forced their way through the ice by breaking a passage with an oar until they were about half way to the island, when the intense cold and the increasing thickness of the ice were more than they could fight against and they were seen from the island to cease their efforts and huddle together in the boat. The ice was of insufficient thickness to bear the weight of any person, and there was no other boat at hand with which any one could force a passage and go to the rescue of the girls. The chances were that by the time the ice had frozen strong enough to bear a man the girls would be frozen to death."

"Some of the colonel's men had been at work on the shore of the lake that afternoon and had left an ax on the ground. The dog Pedro was among the spectators of the servant's efforts to reach the shore. He ran excitedly up and down the shore several times, and then came forward, carrying in his mouth by the handle the ax the men had left nearby. He laid it at Col. Ireland's feet and looked inquiringly up into his master's face. An idea instantly seized the Colonel."

"Take the ax to them, Pedro!" he exclaimed. "Take the ax to them!"

"The dog took the ax, in his mouth, balancing it nicely by the handle, and plunged into the lake. The ice broke under his weight and he beat a passage with his great paws and made his way with remarkable rapidity toward the boat. He fought on through the ice for 200 or 300 yards, when, to the delight of all on shore, the ice sustained his weight, and he drew himself out of the water and hurried forward on the ice. The girls said they were so given over to despair that they did not see the dog until he pushed his head between them into the boat with the ax in his mouth. The sight of the dog and what they thought was his miraculous appearance to them with the ax put new life in them, and they went to work with a will to chop their way through the ice to shore. Taking turns at the work they warmed themselves up, and in a comparatively short time had cut a passage through the thick ice and forced the boat ashore. They were badly frozen, but but for the human intelligence of the dog Pedro they would surely have perished before aid could reach them."

Just think, Spiritualists, of the extraordinary intelligence and kindness of this animal. Be imbued at all times and under all circumstances with a like spirit. G. HOVA.

A Plea for the Lyceum.

TO THE EDITOR:—In a late paper the article by Jane Churchill, upon children's Lyceums, meets a responsive chord in my heart. The apathy and indifference which Spiritualists, or those calling themselves such, manifest in the matter of educating their children in the truths of Spiritualism, is most deplorable. It is a subject which has tried me sorely. What can be done to awaken them to the needs of the case? We have a live and growing Lyceum of seventy-five members, connected with the First Spiritual Union of this city, and yet the majority of the Spiritualists do not co-operate with us in the work. When asked to send their children to the Lyceum, their reply is: "Oh! my children do not like to leave their Sunday-school." What is the tie that binds, and what can we do to make our Lyceums as attractive as other Sunday-schools? Norwich, Conn. FANNIE H. SPALDING.

'Tis Wonderful.

'Tis wonderful, 'tis wonderful,
This life o' ours!
'Tis a book of unfolding leaves,
Brambles and flowers,
Acts o' kindness and cruel blows,
Sunshine and showers,
Summer and autumn tints, wintry snows.
'Tis wonderful when Time's river flows
This way, that, and the other—
To noble achievements and ignoble deeds,
High aspirations, fruits, thorns and weeds.
But "the mills grind slowly,"
And in the end the odds
Favor more the loving than the angry gods.
—G. S. Green, M. D.

Clinton Camp-Meeting.

CLINTON, IOWA, JULY 31ST TO AUGUST 29TH.

To all friends of the Mississippi Valley Association, greeting: Arrangements are now perfected for the tenth annual camp-meeting of the M. V. S. A., to be held on the above date. It has been the aim of the management to make this the banner year in the history of Mt. Pleasant Park. The grounds were never so beautiful as now; the heavy rains have left everything fresh and clean, and about a dozen persons are now enjoying the beauties of the camp ground, and will remain until after the camp-meeting.

Substantial improvements are being made by the erection of cottages, surplus timber and trees have been removed, and a new and commodious lodging house will be completed before the opening of the meeting, insuring ample accommodations for all who do not wish to sojourn in tents. The dining-hall will be superintended by competent parties, and patrons of this camp can be assured of excellent accommodations in every respect. Among the speakers engaged are Prof. J. S. Loveland, Dr. J. Rhodes Buchanan, Rev. N. F. Ravlin, Willard J. Hull, Mrs. Anna Orvis, who will also have charge of the singing, and Helen Stuart Richings, who is a professional elocutionist and eloquent speaker. Among the mediums who are positively engaged are Jennie Moore, of Chicago; C. E. Winans, of Edinburg, Indiana, and Mrs. Thompson, of Keokuk, Iowa, for materialization; also the celebrated slate-writers, the Bangs sisters, of Chicago. Edgar W. Emerson, the celebrated platform test-medium, who gave such universal satisfaction the past two seasons, has been engaged for the last week of the meeting. All the old favorites among the local mediums will be present, and many new test-mediums from abroad, including Mrs. Dr. Cutter, of Chicago, and Dr. John M. Temple, of San Francisco. Surely with this array of intellectual and psychical talent all ought to be able to find something suited to their needs. Excellent music has been secured for the entire season, and will be led by Prof. Hoffman, of Clinton, Iowa. Everything possible will be done for the comfort and happiness of all, and a cordial invitation is extended to everybody and their friends to join us in one of the best camp-meetings ever held by this or any other association. For circulars or any other information, address Will C. Hodge, Clinton, Iowa, or L. P. Wheelock, Moline, Illinois. WILL C. HODGE, Secretary.

A Ballad of Decoration.

In the garlanded grass where the multitudes
plod,
And the splendor of spring overflows,
The souls of the heroes climb up thro' the sod
And smile in the cheeks of the rose.

We turn back the leaves of the ledger of doom
And trace thro' the stains of old tears
The story that closed 'mid the grief and the gloom
Of the wearisome, war-shadowed years.

We stifle a sigh as we trample the clay
Where the ranks of the pale legions lie—
And we dream as we turn from their tablets
away,
That for freedom 'tis glorious to die.

The teeth of Old Time on the granite may grate,
Till the proudest shafts crumble and fall—
But Remembrance will stand with her flowers at
the gate,
Till the trumpet is loosed on the wall.

Ah, sweet is the breath of the roses, and sweet
Are the light and the laughter of May;
But the Past, like a specter, is chained at our
feet,
In the flash of his martial array.

The chaplets of love we may bind on the urns
Of the Blue and the Gray with our tears,
But the wrong of rebellion still rankles and
burns
Like a fire in the heart of the years.

The shriek of the bondmen, the clank of the
chain,
Are hushed as a tale that is told,
And the clouds that once hung like a pall o'er the
plain,
Have swept by, and the skies are as gold.

The birds build their nest in the cannon's cold
lips,
The camps have extinguished their fires,
And the baby of Ethiopia plays with the whips
That were soaked in the blood of its sires.
—James Newton Matthews.

The Cause Prospering at Lockport, N. Y.

TO THE EDITOR:—I desire once more to speak of the growth of our grand philosophy in this place. The general public are becoming more interested than ever, and for weeks the hall on Sunday nights has been overcrowded. The snows of winter or the rains of spring do not seem to decrease the attendance, so interesting and instructive are the lectures of our speaker, Mrs. Anna L. Robinson. The pleasant feeling existing between the Spiritual Society here and Mrs. Robinson was in part demonstrated the first Sunday in June, when, just before the evening lecture, Mrs. E. A. Doty, in behalf of the United Progressive Club, presented her with one dozen silver spoons in a handsome silver holder, accompanying the presentation with a few well-chosen remarks. Mrs. Robinson and her control, Alice, responded beautifully to that evidence of friendship. T. RYAN, Sec'y.

Col. Ingersoll's Lecture in Denver.

TO THE EDITOR:—I sat within fifteen feet of Col. Ingersoll at the time he delivered his address at Denver, Colorado, and I am quite sure the reporter gave a correct version of the same; but, with you, I am equally sure that the Colonel did not mean the Spiritualists, but, as you say, the orthodox churches; but he did say "the Spiritualists have done their utmost to make it a hell." Being a Spiritualist, for a moment I was much surprised, well-knowing the Colonel's kindly feeling and good words toward free thinkers, which at once reassured me that he did not intend to reflect on Spiritualism, but by so saying he alluded to orthodoxy. C. A. WALLACE.
Denver, Colorado.

The Soil of Circumstance.

BY CALLA HARCOURT.

Two seeds were sown the self-same spring,
One seed, by careful hand,
In garden soil, and one the wind
Cast down mid rock and sand.
They both sprang up; and one was blest
By sun and soil and care;
It gladly grew, while bright eyes watched
The budding promise there.
The other dwelt within the shade—
Knew not what sunshine meant—
Yet struggled on, its pale, weak limbs
By careless feet oft bent.
When came the time of blossoming—
The warm and sunny hours—
The love-watched plant was rich with bloom,
The other bare of flowers.
In scornful pride the favored plant
Glanced o'er the garden wall,
And said to her who starved outside:
"Alas! how many fall!
You chose the ill, while I fulfilled
The mission of my life;
So, my reward is joy and bloom,
While yours is sin and strife."
A wise one paused and said: "Behold
A type of man on earth:
One soul is cast in sorrow's soil,
And fed on sin from birth,
And then because it fails to bloom,
'Tis trod upon and cursed
By those whose lives were sown in joy,
By love's warm sunshine nursed.
'Unjust are both the blame and praise,
All grow just as they must;
For plants and men alike spring up
From circumstance's dust.
Yet every soul that dwells on earth
Shall have its blossoming;
In sunny fields of Paradise
Shall find a fairer spring."

Mrs. E. Braun's Public Work at St. Paul.

TO THE EDITOR:—I feel it my duty to inform the spiritualists and the public generally, through the columns of your widely-circulated paper, in regard to the thorough and efficient work done by Mrs. E. Braun for the cause of Spiritualism in St. Paul during the last winter and spring. She is a new medium and worker in the cause, and commenced her work last fall by assisting to organize the Progressive Society. She was elected Vice-President of the same and continued as an active worker until January 7, 1892. She had been developing very rapidly in the meantime as an inspirational speaker and trance test-medium; the guides gave their first public lecture through her in January last, and requested her to secure a hall and inaugurate meetings under the name of the "Independent Spiritual and Psychical Society," and they would insure her success. She followed their directions and her success has been phenomenal. She has lectured and given tests to good, intellectual and increasing audiences every Sunday since, with two test and developing circles each week. Her work is very satisfactory, and she has a large following. She intends visiting the Onset Bay camp meeting and will lecture at different points on the way. Any Society desiring to make any arrangements with her can do so by addressing her at St. Paul, Minn., 222 1-2 West 7th St. S. N. ASPINWALL.

The Cause in Philadelphia, Pa.

TO THE EDITOR:—The Second Association of Spiritualists, of Philadelphia, Pa., was convened at its church on Thompson street, east of Front street, for the purpose of transacting such business as might be presented. The secretary's annual report and that of the treasurer were made, which showed a healthy condition. Next in order was the annual election of officers, the second Monday in May, as follows: President, Theo. J. Ambrosia; Vice-President, Joseph Lieberger; Secretary, Wm. P. Lees; Treasurer, E. Reble; three trustees, to serve for one year, S. Rhodes, E. Reble, and E. Naize; three trustees to serve for two years, Wm. P. Lees, C. McDevitt, and M. J. Geikeler; three trustees to serve for three years, F. J. Ambrosia, Jos. Lieberger, and Jas. Wallace.

The Committee of the Whole discussed matters in general for the welfare of the association, especially the importance and nearness of the medium to the body of Spiritualists, finances, and how our rights may be maintained and perpetuated.

J. AISOROMA T.

James Riley, the Materializing Medium.

A paper of Sturgis, Mich., says: "Messrs. F. W. Wait and C. B. Buck went on a pilgrimage to Marcellus, Mich., Monday, to test the powers of James Riley, the materializing medium, who has gained a widespread reputation because of the wonderful powers he is said to possess. They found him living in a little house on a twenty-acre farm, three miles from Marcellus. They describe him as a very ordinary man in personal appearance, and with nothing about him that would indicate a sharper. They, in company with people from Dakota, Nebraska, the northern part of this State and other localities, spent nearly the whole night in his house, and what they saw filled them with wonder and convinced them that the spirits of the departed, under proper conditions, can materialize—appear in form and feature. Messrs. Wait and Buck appeared under assumed names, yet many long-departed friends appeared before them in a well-lighted room. All the other guests also saw the same figures, as well as those of their friends. The Sturgis gentlemen were induced to take their journey because of a message brought to Mr. Buck on a slate by John Whitlock, of Orland, which read: 'My earthly friend, I am with you again. Ben Buck.' Mr. Buck also received a communication while there, which read: 'You make the conditions, and we will open the doors between the two worlds. B. B.' The initials were exactly like those made by his father in life, he says. Many Sturgis citizens have been deeply stirred up by what they have learned from the gentlemen who witnessed the phenomenon, and it is quite likely that others will make a personal investigation also."

Thoughts Flashing from an Aged Man.

TO THE EDITOR:—Some lawyers, amusing themselves by badgering the eccentric, old-fashioned preacher, Lorenzo Dow, asked him if he did not sometimes make mistakes in his sermons, as they were not written.

"Yes, frequently," he replied. "But all essential mistakes I correct."

"I would like to know," rejoined the interrogator, "how a mistake in such an important subject can be otherwise than essential. Can you give us an example?"

"Nothing easier," continued Mr. Dow. "Were I to quote the scripture that says, 'No liar can enter the kingdom of heaven, and substitute the word 'lawyer' for 'liar,' I should know that it was a distinction without a difference, and let it pass; but if my mistake should chance to be the reverse of this, admitting that lawyers might escape hell, it would be essential to the respectability of heaven, and need correcting."

But mistakes may be made in the meaning a writer intends to convey by the typesetters or proof readers. An example in point we have in my definition of "Religion," published in THE PROGRESSIVE THINKER some time ago. You make me refer to Matthew ninth, instead of seventh, chapter, and twelfth verse. That, together with the definition that "pure religion and undefiled," as given by the Apostle James, chapter first and twenty-seventh verse, and which Worcester and Webster substantially indorse and elaborate, are accepted as the meaning of religion by the Christian and civilized world.

The author of "Religion a Stultifier," published in *Summerland*, ignores all this, and, in effect, holds that the principle involved therein is responsible for the abominations of papal supremacy, inquisition, massacre of St. Bartholomew, etc., and justifies himself by the technical signification of the root from which the word religion is derived.

Names do not alter things. "A rose is quite as sweet called by another name," and the tyrannies which enslave the world, the stealing of power from the many to the few; the aggregation of eighty-five per cent. of our property into the ownership of fifteen per cent. of the population, the rapid strides our once beautiful republic is making toward an oligarchy, all conspire to show that the real "stultifier" is not religion, in its true spirit and meaning, but the want of it.

Most great evils that have afflicted humanity have found a corrective, or partial corrective, in the evolutionary process always at work, and the advent of modern Spiritualism has opened the way for the redemption of mankind from the superstitions—mis-called religion—that theologians have adopted in its stead. These would be speedily cleared away by the new revelations obtainable through what is called mediumship, but for the envy, jealousy and spite by which its elucidators are most unfortunately handicapped.

It is simply amazing that psychics, who have given literally thousands of crucial tests, and made more converts thereby to our cause than all our "inspirational" lectures, and whose genuineness is withal endorsed by scientists, lay and clerical, like Wallace and Savage, should be hounded around the globe, evidently with "malice prepense," and no higher motive, by agencies claiming to be at work in the interests of Spiritualism, and still more amazing that an organ that has rendered invaluable service to the Spiritual cause by the exposure of villainy, should become virtually *particeps criminis* in these damaging slanders; not only by giving them currency, but by claiming that slate-writing phenomena, confessedly impossible to scientific jugglers, can be duplicated by fraudulent tricksters, thereby leading honest investigators to believe that all is trickery.

But I see I am departing from my main object in writing—that was to inquire of you, or any of your numerous able contributors, whether our cause is not suffering by labors of its real friends in another direction; whether the intemperate fulminations we but too frequently see in our papers denouncing and ridiculing creedal religions and Christianity generally is not doing us immeasurably more harm than good?

I respectfully submit that it is not our mission to demolish so much as to construct; and we have a basic foundation on which can be reared a Temple of Truth that will overshadow and extinguish all structures and systems whose foundation is in the arena of conjecture, or dependent on faith or the legends of tradition, provided we act in accordance with the precept of the great Master—"wise as serpents and harmless as doves."

There is neither wisdom nor harmlessness in writing for or publishing in Spiritual papers rattle-brained atheistic or deistic diatribes against the hundreds of religious organizations, whose adherents outnumber us at least ten to one, and the propagator of Spiritualism who assails their teachings intemperately is spitting against the wind—consequently spits in his own face. G. B. CRANE.
St. Helena, Cal.

Little Marguerite.

Little Marguerite, sweet and fair,
Why that sigh? Have you a care?
Your toys about you bright and gay,
Are you not glad 'tis Christmas day?
"Tis glad," the little one replied,
"But things I tinkered of made me cried.
I want a sister to play with me,
My toys can't speak, they cannot see."
Nurse gently stroked Marguerite's curls.
"Don't you know, my dear, there are boys and girls
That can have no toys or bright things to-day,
And perhaps are sobbing their hearts away?"
Just then three little girls went by,
Nurse called them in—and such a cry
Of joy they gave at what they saw,
That Marguerite laughed aloud with glee.
All day they played, and when at night
Marguerite, with her little hands clasped so tight,
Said her prayer, she was thankful and gay—
For her three little sisters on Christmas day.
Mrs. Maud Moulton.

TWILIGHT MUSINGS.

While I sit tonight, I can't help thinking of the different political parties, and of the many, many religious societies, as well as of the numerous benevolent institutions. All these societies, institutions, parties and organizations, are founded on grand and noble principles; their end and aim is the good of the human race. While I think this matter over in my mind at this solemn twilight hour, I try to divest myself of all prejudice, and wish all these societies and organizations God speed in the work of making men and women more intelligent, more refined, more kind to each other, and thus remove their members farther away from scenes of poverty, penury and want, into homes of health, happiness and heaven. Nearly all these societies and benevolent institutions admit these solemn facts, that all men and women are children of one creator and members of the same great and blessed family. They teach that the absolute relation of each man and woman to every other man and woman, is that of brother and sister, and the more thoroughly this truth is recognized in any fabric, the more perfect is its structure.

This universal recognition and the practical application of the great truth of human relationship would make the earth "Paradise again."

But as I sit and think of this idea of human kin, and human relationship at this twilight's solemn hour, I am sorry to say that this great fundamental social principle, which should form the basis of all organizations of human society, seems to be greatly disregarded, both in theory and practice. We see humanity divided into nations, tribes, parties, sects, cliques and factions, each of which imagines that it is divorced from the balance of the race, that self-interest is paramount to all other interests, and that it is perfectly lawful to immolate the weal of others upon the altar of self-aggrandizement. The result is that the tie of human brotherhood is broken, and strife, contention, antagonisms and competition abound.

The man of one nation does not understand that there is an eternal law which runs unbroken through our race, and gives him an interest in the welfare of the men of every other nation that dwells upon the face of the earth. And so, politically and religiously, man is estranged from his fellow-man. The advocate of a creed, and the devotee of a sect or party, is apt to forget that the men of other creeds, sects and parties are his brethren. He meets them in the field of controversy, or in the sharp contest for dominion, and imagines that they are his natural enemies, whose interests clash with his by an irreversible ban. The social union is thus broken, and everywhere man is the enemy of man.

Now, as a man, a Spiritualist, a freethinker, as well as a "Free Mason," we would love an organization or a society that has nothing but the welfare of man in its platform. A society that would tend to break down the asperities of parties and sects and unite men and women in social relation upon the broad platform of a common and universal fraternity. This, we claim, our Spiritualism and free masonry does. It essays to erect a platform upon which the men of every nation, party, sect and creed, can stand and forget, for a time, at least, their own peculiarities—recognizing in each other the members of a common humanity, and the brethren of the same great family. It teaches the maxim that "Truth is a divine attribute and the foundation of every virtue."

But it is not contended that Free Masonry can change human nature, or transform man into an angel, and yet it sometimes does more in that line than its opponents give it credit for.

One day some years ago, we were away from home on business connected with our profession at a neighboring county seat. While we were stopping there, we were invited by a friend, a brother of the mystic tie, to attend a Masonic gathering in their hall and take supper with the brothers, wives, sisters and daughters. This I was only too happy to do, for I knew I would have a good time holding social converse with our Masonic brethren of all churches, creeds and political parties. One of the brothers introduced me to his wife with the remark: "Judge, my wife is a stronger Mason than I am myself, and you know how strong her sentiments must be then, and if you will give her a chance, and listen to her story, she will tell you how she became so in love with the fraternity."

"Well, I would like to hear something in favor of the order from the experience of a lady."

"Well, Judge, be seated, and I will tell you my story, which has a glorious ending."

"Some thirty years ago, I was living in one of the Eastern States. I was a small girl; our family consisted of father and mother, two little brothers, and one sister older than I was and myself."

"When I remember mother in my extreme childhood, she was a sickly, slender, delicate woman, with a sad look. She scarcely ever smiled. She was the sweetest, kindest woman I ever saw, but trouble made her sad. Father had two characters, good and bad. When he was good, he would sing. When he was bad he would swear. He was always good and kind when sober, but correspondingly bad when drunk. He worked in a factory, and came home evenings after his day's work was done. We children used to post ourselves and watch for his coming. If we heard him sing, we knew he was sober, and we would go to meet him with kisses, and he would take us in his arms and caress us and speak kindly to poor mother, who then seemed happy. When we heard him swear, we knew he was drunk and we would keep far away out of his sight, while poor mother would sob and cry, and he would scold, abuse and swear at her. Oh! Judge, those were terrible scenes to think about."

"When morning came and father had become sober, oh! how ashamed he would feel—he would take his oath never to taste liquor again; but these promises were made and broken so often that we considered them worthless. Matters ran on this way for a number of months, and father came home drunk two or three times a week. We were poor and depended on his wages for our subsistence; he spent so much for grog that sometimes we were very destitute; but through mother's economy we got along somehow."

"But, oh! Judge, there came a change in our state and condition for the better. A week passed, and father sang every night; then another week, and father was sober still; then a month, and yet he was sober; then twelve happy months, and he was still sober. Our situation had changed; his wages had been good and he turned them over to mother, who purchased needed articles. We children had new clothes, new shoes, and mother began to smile. Oh! how happy we were? How we would run to meet father down the street, and how he would fondle and praise us? Mother would meet him at the door with a loving kiss."

"Well, how did this all come about? Just one year, on the anniversary of the day father stopped drinking, he brought home fruit, cans of oysters and confectionaries, and mother busied herself all day in preparing supper for many persons. Oh! Judge, mother knew how to cook, and when the table was set in our little parlor, I thought it the grandest sight I ever cast my eyes upon. Then I looked out of the door and I saw a body of men, with father at their head as a leader. These men marched into the room, each spoke a kind word to mother, when at father's command they were all seated at the table, and if I ever saw men enjoy themselves it was that little band."

"Sometime after this took place, I learned how it was that father became a sober man. It was in this manner. Father was a member of the Masonic lodge in our town, and the members had discovered the fact of his intemperate habits, and it was the subject of private discussion among them, but how to reform him they could not determine. They all liked him and would have done anything in their power to make him a sober man. Some proposed that charges be preferred against him, and that if he did not reform he should be expelled from the lodge. This more experienced members said would result in his complete ruin, as he would look on the matter as an insult, and would then be under no restraint. On their investigations they found that about midway between the factory where father worked and his home was a saloon where he got his drinks. Here he met seeming friends, who would invite him in to drink, when he would become intoxicated before he left. It was discovered that if he could pass this place without stopping, he invariably went home sober."

"After this had become fully understood, it was determined at a session of the lodge, when father was not present, that arrangements should be entered into to keep him out of the saloon eyenings as he returned home, and it was decided that Brother A. should seem to meet him apparently by accident and hold him in strict conversation until he passed the saloon; then the next evening Brother B. would take his turn and do the same, until every member had met him in like manner, and that this should be continued for one year, at which time it was thought the desire would be destroyed for liquor. This had been carried out to the letter, keeping father in complete ignorance as to their intentions until he was saved. Then, at the end of the year he found it out, and he was so grateful for the kindness that he told mother about it, and they, in return, got up the supper as a surprise to the men that had treated him so nobly. Yes, Judge, that was a happy day for us all. It was a happy day for poor mother, who lived after this for a number of years in peace and contentment. Father never drank a drop of intoxicating liquor afterwards. He saved his money, and when he died had quite a little property, the result of his earnings and sober, prudent investments."

"Can you wonder, then, that I love Free Masonry? Can you wonder, then, that I am willing that my husband should be regular in his attendance at the lodge? How do I know but what somewhere, in my own town, there are poor, dear, sad-faced wives, looking like mother did? How do I know but in my own town there are poor, weak, loving, innocent little children, listening at evening, when the day's work is over, for the footsteps of father, listening in breathless suspense to hear whether he sings or swears? How do I know that there is not some vile saloon on the road to tempt men with weak will-power, into the power of the devil and his angels—the demon of strong drink?"

"You cannot wonder then that I tell my husband to go and look after the weak ones who are tempted as father was tempted. I tell him to consult privately with other members of the order and thus find out, if he can, how to reach the weak and the fallen, and then give them due and timely aid. The work was done with father in secret. Had he known what his brothers were doing at the time, his reformation would never have been accomplished. Free Masonry I know did one good act; it saved one soul from a drunkard's grave; it gave joy and happiness to one family, where would otherwise have been misery, sorrow, penury and want."

Thus ended the tale of the noble lady who loved Free Masonry. When it was ended tears ran down the cheeks of many stout-hearted listeners, and we doubt not the fact that they pledged themselves then and there to do more and better work than ever before. We know we felt proud that we were a member of an order that was working secretly and silently in the cause of humanity, and at the same time ignoring all creeds, sects or parties."

Other orders and societies are doing good in hundreds of instances unknown to but few. All these societies, even in their antago-

nisms, stir up thought, and thus become educators of men and women—all do good and answer wise purposes. Would it not be better, then, for us to quit looking after faults in our fellow-creatures, and turn our attention to the golden acts beneath the surface that when discovered are more precious than the most costly diamonds? And thus ends our musings at this solemn twilight hour.

M. P. ROSECRANS.

Notes from the State Lecturer.

When I left Metcalf I knew my work there had been productive of good, from the fact that the friends had come together as a unit for the purpose of self-culture, and that leads to a higher spiritual unfoldment. I spent two days in Decatur with the friends, and attended their Thursday night meeting, which is always full of interest. From there I went to Villa Ridge. I was obliged to wait four hours in Centuria, and while waiting I tried to find some Spiritualists. On inquiring at the Post-office I could learn of no one taking a Spiritual paper, but heard of one who was a firm believer. I looked him up, and found that years ago meetings were held in Centuria; that E. V. Wilson and others had lectured there; but for a good many years the matter had been dropped, though there were some there still. I was directed to them, but they were all afraid of their shadow, constantly looking over their shoulder to see if some one was not near to hear what was said.

I arrived in Villa Ridge after ten o'clock in a driving rain, and was met at the depot by Mr. H. Hogendebler, and two of Mr. Leidigh's sons, and found after we got to where our team should be it had gone; there we were left with only a cart to take us home. We finally found our team, and arrived at Mr. Leidigh's near midnight. I lectured Sunday afternoon and evening to a most excellent society, composed of a progressive class of people, who were well-posted on Spiritual subjects.

Mr. Conant is president, and Mr. H. Hogendebler secretary. I also found a fine class of young people, who are way beyond the teachings of Christianity, and who had no meetings of their own. So I asked them to join in the Lyceum work, which they did. I gave them what little drill I could the first Sunday, and on Thursday evening they met at Mr. Leidigh's to organize. They organized with thirty-seven members. Mr. Walter Leidigh, Conductor; Miss Sarah Conant, Guardian, and Miss E. Leidigh, musical director. All showed a great enthusiasm in the work. There were six teachers chosen, and so far as officers, teachers and scholars are concerned, it is a well-equipped Lyceum. The second Sunday it had over sixty in attendance, and on Tuesday evening the Lyceum met to finish the drill, and in the midst of their busy season, when all farmers were behind with their work, there were over forty in attendance. I taught Mr. Harry Leidigh the movements, and that evening the Lyceum passed off finely. The Lyceum has nothing as yet to work with, but in time its members expect to have all the essentials. The Spiritual Society joined the State Association, making one more that has come into line, and ere long we can make a showing at the world of some strength.

One word in regard to Villa Ridge, to show what can be done if our people will only keep to work. Twenty-seven years ago Mr. Hogendebler's and Mr. William Leidigh's people were the only Spiritualists in the place, and the amount of persecution they received will never be known; but they kept at work, holding their circles, talking it up, getting mediums and speakers when they could, until now the society is the outgrowth of it. This shows what can be done.

The orthodox Sunday-school is about broken up by the Lyceum organizing, and thus will the tide turn in favor of our higher philosophy. I stopped on my way home at St. Johns, the home of Mr. William Thompson, and gave one lecture in the school-house, which was well attended. Then I went to Mattoon, where I was to speak Saturday, Sunday and Monday, but such bad weather and roads prevented the meetings being a success, and of an organization being formed; but the friends are to meet every Sunday from house to house, and hold their forces and seek for improvement. I have been prevented from doing what I should have done had the weather only been better, but I trust my work has not been in vain.

G. H. BROOKS.

144 North Liberty street, Elgin, Ill.

A Lost Daughter Found Through Spirit-Power.

TO THE EDITOR:—Fourteen years ago I lost a daughter. She was nineteen years old. I never heard anything of her. I almost went insane at the time. I went to nearly every big city in search of her, but I did not find her. I have never given up hope of finding her; and last week I got a notion that she could be found, and that she was alive. I went to one of the leading Spiritualists in Chicago, and he succeeded in locating her. I was told that she was in Webb Centre, Iowa. I at first did not believe it, but after reasoning for some time, I concluded to visit the town, and there I found my long-lost daughter! She was married and had three children. Her name was changed to Mrs. Reuben Herelofore. I have not believed in Spiritualism, but this circumstance serves to lay aside my doubts, and hereafter I hope to rejoice in the fact that were it not for Spiritualism I would not again have seen my lost daughter, and would have taken to the grave the memories awakened by her departure.

HENRY L. SCHROEDER.

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 First Spiritual Temple, of Boston, Mass.

TO THE EDITOR:—The publication of the brief notice which I sent you on my return from Washington, relative to the cause and condition of Spiritualism in that city, prompts me to forward still another, which may, perhaps interest our friends who know but little of the First Spiritual Temple, of Boston, in the work of which it has been my privilege to participate for five years. During this period of time the attendance, efforts and interest have been of a varying character, owing to many conditions, both external and internal. A great number of mediums, for every variety of phase, have, from time to time, appeared on the platform of the lecture-room, meeting audiences composed of believers and skeptics alike. Much good work has been done in this direction, and many have been led to inquire. In the upper audience room the philosophy has been expounded by different spiritual intelligences, not only through my own instrumentality, but also through the mediumship of such co-laborers as Mrs. Celia Nickerson, Lyman C. Howe, A. E. Tisdale, Dr. H. B. Storer, Mrs. Cora L. V. Richmond, Dr. Fred Willis, and many others. The lectures have been of a character to educate and unfold the attendants, and have served to attract audiences, of course, widely varying in capacity and numbers.

Through all these years it has been the purpose of the directors of this movement, headed by the chairman, M. S. Ayer, to inaugurate and maintain conditions conducive, if possible, to well-being and well doing; and though the work has been difficult and the laborers few, the purpose remains, and the principle permeates our ranks, and animates the generous donor, who believes in progress in all directions.

I may be pardoned for this somewhat specific communication, inasmuch as in my lecture work elsewhere I am continually met with questions which indicate that the general public is quite unaware of the location of this structure, and the purpose to which it is devoted.

Should the Veteran Spiritualist Union accept the use of the apartment so generously tendered by Mr. Ayer for their museum of mementoes, now held in trust elsewhere, it will be found that the articles are deposited amid fitting surroundings.

The Temple has now been open to the public some eight years, and its numerous beautiful and commodious rooms have, from time to time, been thronged with the friends of the Fraternity.

Too much praise cannot be accorded to the man whose unostentatious munificence erected and maintains this edifice, for the dissemination of the truths in which he believes, and by and by—years hence, perhaps—the name of Marcellus S. Ayer will be mentioned as one of the benefactors of the race, and a fitting tribute will be paid him for his devotion to the work.

Meantime, if there are any who wish to acquaint themselves with this effort, and to identify themselves therewith, they can address the secretary, Thomas H. Dunham, Jr., 177 State street, Boston, Mass., who will be more than pleased to respond to all inquiries.

I am glad to note the steady advance of the cause throughout the country at large, and the movement maintained by the press, of which THE PROGRESSIVE THINKER is perhaps as energetic an example as can be found, and beg leave to subscribe myself

Yours very truly for truth,
MRS. H. S. LAKE.

170 W. Chester Pk., Boston, Mass.

The First Society of Spiritualists, of Chicago.

TO THE EDITOR:—The annual meeting of the First Society of Spiritualists of this city, was held on Sunday, June 5th, at the close of the morning service, in Washington Hall, the society's usual place of meeting. It is pleasing to report that the past year has been one of success in the work, and loving harmony among the people. The meetings have been well attended, the Sunday-school is prosperous, whilst the Band of Harmony is crowded to its utmost capacity.

The history of this, one of the pioneer societies of Spiritualism, is so well known that it is not necessary to enter into details bearing upon its past record; suffice it is to say, that for upwards of twenty-five years it has been the vanguard of truth and liberty, and whether in sunshine or in shadow it has unflinchingly gone on bearing forward the glorious principles. For the past sixteen years it has been the inestimable privilege of the society to have for its pastor Mrs. Cora L. V. Richmond, whose life-long devotion to the work has made her name a household word wherever the truth is known. To her untiring instrumentality, to the great and wonderful teachings of her guides, and to the almost phenomenal bond of affection which exists between her and her people, must be attributed much of the success of the society, whilst only second to this has been the faithfulness and devotion of those who have for so many years been at the helm, caring for its material interests.

The society gratefully pays a tribute of love to its (dare we say) venerable President, Dr. L. Bushnell, who for sixteen years has graced the presidential chair, and by his genial and cheery manner, as well as in the more material matter of finance, has so safely and wisely guided the little barque over many a breaker. Nor if him alone may we speak in terms of love and gratitude. To its Vice-President, Mrs. W. N. Chandler; to its Treasurer, its sturdy old war horse, Mr. E. F. Slocum, as well as all its executive board, a tribute of acknowledgement and affection spontaneously goes out; for, perhaps, of no other society can it be so truthfully said that all of its movements have been characterized by the most perfect harmony and good will.

Financially the outlook is encouraging, and if the coffers of the society are not filled to overflowing, it is wealthy, in that we can say

at the end of each year we owe no man anything save love.

Six new members were admitted, after which the following officers were unanimously elected for the coming year: President, Dr. Lewis Bushnell; Vice-President, Mrs. W. W. Chandler; Treasurer, Mr. E. F. Slocum; Secretary, Mrs. C. Catlin; Trustees, Messrs. Wheeler, Hoffman and Ormsby.

C. CATLIN, Secretary.



GRAND TEMPLE, O. O. M.

1910 Washington Boulevard, Chicago.

NOTICE OF CHANGE.

From this time on, until the vacation in August, our regular Wednesday evening convocation will be discontinued, and no evening meetings held except by special appointment. Short and warm evenings, with considerable moisture in the atmosphere, render nightwork very undesirable in the Temple, and we wish to avoid it as much as possible by holding degree meetings afternoons in all cases where the applicants can make it convenient to attend in the daytime.

The regular Sunday meeting, in first and second degrees, at 3 P. M., will be continued as usual.

CORRECTION.

In my last report the compositor mixed up the names of some of our members, which happened to be very much alike, so I will correct the same by saying that it is Mr. and Mrs. A. W. Chapman who have located in California, at 811 Harrison street, Oakland, and Mr. and Mrs. A. J. Champion are the members mentioned as the leaders of the Court at Lansing, Mich.

We trust that the sudden and unceremonious moving of Brother and Sister Champion "across the continent" will not confuse them or their numerous friends.

O. M. RICHMOND, G. M. of Temple.

Items from Pennville, Ind.

TO THE EDITOR:—Pennville, Jay county, Indiana, and vicinity, is a pioneer locality in the spiritual cause. At a very early period in the settlement of this section the spiritual philosophy and doctrines had earnest and steadfast adherents. Among these martyrs to truth and progression, none are more worthy of special mention than Hiram Gregg, Enos Hoover, Wm. Allen, Dan Votaw, the Brown brothers and their respective families. These men, who are all now on the spirit side of life, except brothers Allen and Hoover, were the nucleus round which grew our present strong spiritual organization. The old heroes came direct from the Quaker society, and to this day "The Friends' Church" has furnished the greater number of the recruits to the spiritual cause, here at Pennville. Is it not a curious coincidence that the "Friends," who were persecutors at Salem, Mass., in the days of Roger Williams, should, over a half century afterwards, at Pennville, be the inaugurators and leaders in Spiritualism and liberal views?

The present Spiritual society has a substantial hall, christened "West Grove," near here, where the true philosophy is regularly expounded by the best talent, both local and outside. The ministrations are usually conducted by home speakers. Dr. Thomas, Dr. Blackledge (ex-President Indiana State Association), Eunice Allen, Mrs. Regester, Col. Bowman, and others, speak for us. They are logical and forcible speakers. As might be expected, through efforts and progression in Spiritualism, we have some excellent mediums in the different phases, the best among these being Mrs. Nora Bowman and daughter Sylvia, Miss Slentz, and Mrs. Irey. Mrs. Bowman is a rapping, clairaudient, clairvoyant and personating medium. Her seances have given marked satisfaction. At Col. Bowman's home two circles a week are held by Mrs. Bowman and daughter. They attended the Indiana State Association camp meeting at Chesterfield, where, perhaps, some of your many readers saw them, and attended their circles. They are just now erecting a cottage there, preparatory to the coming camp-meeting which commences July 21st. The "leaven is sufficient for the lump" here, and you may be assured. We will go right along as of yore, crucifying dogmas and enlightening the blind, who are willing to be brought to the beautiful and saving light of modern Spiritualism.

BENJ. F. GRAVES.

A Mind Reader's Doubts Dissolved.

TO THE EDITOR:—As I am very much interested in psychic phenomena, and having regarded a great many of the spiritual tests and manifestations, which I have taken trouble to see in and during my public life as a mind-reader, as coming from earth sources, I attended, through the solicitation of friends in Denver, several of Jules Wallace's Sunday night seances, with the intention of exposure, thinking that he, received his tests from some more tangible force than that of spirit communication. I must say that if there is such a thing as spirit return and communications from our departed loved ones, it certainly comes through the mediumship of Jules Wallace, as I received messages from departed friends and relatives, through him, which could not have been received by him through or from any other source than that of the so-called dead.

I am happy to find at least one medium through whom intelligent and grammatical communications can come from the other side of life.

CARL KING.

Denver, Col.

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SATURDAY, JUNE 18, 1892.



A SPIRITUALIST?*

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

The Past Still Rising.

The *Scientific American*, in a late issue, says the Russians have made an important discovery in Central Asia. In Turkistan, on the right bank of the Amu Daria, the ancient Oxus, in a chain of rocky hills near the Bokaran town of Karkh, are a number of large caves, which on exploration proved to lead to an underground city, built, apparently, long before the Christian era. According to the effigies, inscriptions and designs upon the gold and silver money unearthed from among the ruins, the existence of the troglodyte city dates back to some two centuries before our era. The edifices contain all kinds of domestic utensils, pots, urns, vases, etc. The high civilization attained by the inhabitants is shown by the fact that they built in several stories, as also by the symmetry of the streets and squares, and by the beauty of the baked clay and metal utensils, and of the ornaments and coins which have been found. It is supposed that long centuries ago this antique city, so carefully concealed in the bowels of the earth, provided an entire population with a refuge from the incursions of nomadic savages and robbers.

It should be noted in this connection that in Central Asia, where this subterranean city is found, civilization had its rise; that here was located the Garden of Eden of Jewish fable; that the Oxus and Jaxartes and the Gihon and Pison of that—shall we say silly or sacred?—story; and it should always be remembered that Christian writers are ever abridging time to fit the Bible account of creation and make it appear their Messiah came at the close of the fourth millennium, making the age of the world at this time less than six thousand years! It is greatly probable instead of merely dating "two centuries" back of our era it was an ancient city then, and that the traces of more recent times are only evidences that it still remained in active life.

Prehistoric Illinois.

Professor William McAdams, of Alton, Ill., has just returned from a trip up the Illinois river, whither he has been in search of relics for the World's Fair geological exhibit. He reports having made a valuable find. It is a prehistoric stone ruin on the top of the highest hill in Calhoun county. The hill is 327 feet above the Mississippi and on the summit is a rim of stone slabs. The slabs were removed and disclosed a number of skeletons, all of which were minus the skull. As the skull is the last part of the human body to decay, it is evident that the persons whom these relics bear witness of were beheaded. Below was a floor of slabs which covered a vault. In this was the skeleton of a man of large stature, and about were relics of copper, pearl and stone. The hill contains other chambers which will be explored when the Professor returns to the mound.

Loaded cars will soon be transported across Lake Michigan. A large propeller is being constructed at Toledo with a capacity of twenty-one cars. It is expected that a great saving of expense will be made by this change. The boat will ply between Frankfort on the Michigan shore, and Kewanee on the Wisconsin shore.

An Optimistic View of Things Generally.

Yes, the era of universal peace and good-will is coming, though very slowly. The evolution of a new Bible; the formulation of a new creed; the bursting forth of a new Messiah; the birth of a new sect, and the formation of new plans of salvation, all betoken the gradual approach of that period when the "Lion and Lamb" will calmly repose together under the shade of the same tree, drink together at the same spring, and hold sweet communion together on animal topics generally.

The birth of a Teed augurs well; the birth of his co-partner in the messiahship, the colored waiter, also betokens a new era; the Rockford revelator, Schweinfurth, is also ominous of great and growing changes. New sects arise with a frequency that makes the head swim, and new revelations about God's providence and mysterious ways come forth with at least every change of the moon, and yet the only ones who are seriously hurt are those who adopt them. There will be many more Teeds, more Schweinfurths, and more religious sects; but the world will not make one gigantic stride forward until it is surfeited with creeds, bibles, new revelations, preachers, and modern messiahs. No creed can be invented more absurd than that which contains a brimstone hell, a bottomless pit, and cloven-footed Devil. The acme has already been reached, and the height of absurdity attained; but that absurdity will be lengthened and broadened, until it stands so prominently that one who is blind, dumb, and with his spinal column partially paralyzed, can realize its true nature in full.

It is a hopeful view to see sects and creeds multiplying; it shows the beginning of the end, when the world will be released from the thralldom of superstition and ignorance. Through all these tribulations the world is gradually growing better. Spiritualism is the cogent force that is elevating the masses, and introducing an era of peace and good-will. Even the venerable Count Helmuth von Moltke saw the flashes of the good day coming, as set forth in the last volume of his writings. He confessed his faith in the oft-ridiculed idea of a general European peace. Not that bloody and long-continued conflicts may not take place in the future! Not that the armies should be dismissed and the cannon transformed into iron rails for the steam engine. No. But he affirmed that the course of the world's history shows an approach to peace. At the beginning, was not the hand of one man raised against that of every other? Did not knights and barons, castles and cities, during the Middle Ages, fight their own battles until the princes assumed the right of practising that trade alone? And today? Is the Spanish war over the succession, or a conflict *pour les beaux yeux de Madame*, possible now? Could Holland break the peace on account of a province, Naples on account of the sulphur monopoly, and Portugal on account of the navigation of the Duero? Only a few powers could now set the world in flames. Wars will continue to become more and more rare because they are now unreasonably expensive—positively dear in what they cost, and negatively dear in the neglect they cause. Has not Prussia, in her twenty-five years of peace, increased one-fourth in population, and are not her fifteen millions of inhabitants better clothed, better fed, better educated than were formerly her eleven millions? Are not such results equivalent to a gain of a military campaign, the conquest of a province? There is the difference, that these results have been accomplished at the expense of no neighboring State, and without the terrible consequences of a war. And what European country has not made similar, if not equal, internal conquests? The thought is natural that Europe should employ more and more to better ends the billions which she yearly expends in military budgets, and the millions of men which she withdraws from business and professional pursuits in the best years of their lives for the purpose of preparing them for an eventual war.

Moltke is right in his estimate. The time is rapidly approaching when wars will cease, and an era of universal peace prevail. But the world will not advance to a great extent until the armies are larger, more unwieldy, more burdensome, and more dangerous; not, indeed, until humanity generally are surfeited with such nuisances as a body of soldiers; surfeited with religious sects; burdened with bibles, and disgusted with creeds generally; then they will be ready to admit with Humboldt that the universe is governed by fixed laws, and that ethics, divested of any religious bias, is what the world requires in order to advance to a higher plane.

Bear in Mind.

THE PROGRESSIVE THINKER is invariably stopped at termination of the time paid for. We are receiving requests constantly from friends from Maine to California, to continue the paper and they will remit soon; but in order to comply with such requests, we would be compelled to employ an extra clerk to keep the accounts, which would be impracticable. If you cannot send a dollar, or half dollar, or a quarter, send a dime, and have your paper continued.

It is said that 1,000 horses are slaughtered for food every week in Paris, where horse flesh has come into general use among the poor as an article of diet. Palatable dishes of the same article of food are also frequently found on the tables of the poor of Berlin and Vienna.

Camille, a Daughter of the People.

THE PROGRESSIVE THINKER is ever on the alert for some new attraction, something that will both interest and instruct its readers. One edition of the paper reached 140,000! It published the "Convent of the Sacred Heart," and the sale of that has already reached about 17,000. No other Spiritualist paper ever contained an attraction of the sale of which, when put in book form, would have reached one-quarter of that number in the same length of time. THE PROGRESSIVE THINKER is a central spiritual magnet, which brings to itself leading attractions, and places them in a proper light before the people. By virtue of its large circulation it becomes a beacon-light to illuminate the world and prepare each one for the various emergencies of life. Results are what tell; we are constantly looking for favorable results, and attain them, too, in every instance. The Chiniquy version of the assassination of Lincoln, with its half million of readers, marked an important era in the history of THE PROGRESSIVE THINKER. The publication of the "Convent of the Sacred Heart" marked another equally as significant era in the life of the paper. These attractions proved unparalleled in the history of spiritualistic journalism. And now comes another important step. Hudson Tuttle, as is well known, lives at Berlin Heights, Ohio. His home is the focus for advanced spirits to concentrate their thoughts, and thence radiate them all over the earth. His name is known in every country where liberalism has got the least foothold. In fact, no man living has made a deeper impression for good on the minds of the people than he, aided by his faithful wife. His sterling integrity, his wonderful mediumistic powers and intuition make him a most excellent instrument for the wise stages of spirit-life. Now it is with great pleasure that we announce that he is the author of "Camille, a Daughter of the People."

Spiritualists should bear in mind that THE PROGRESSIVE THINKER has got no selfish ends to subserve; its only aim is to present the best thoughts of leading minds; thoughts that are significant, and which teach an important lesson. It is not tethered by a company; it is not compelled to crowd its columns with every kind of advertisement in order to live, hence it possesses a spiritual influx not possible for other liberal papers. It takes great pleasure in announcing "Camille, a Daughter of the People," by Hudson Tuttle, as one of its many summer attractions.

The Messiah in the Coils of the Law.

As in olden times, the various messiahs of to-day have an exceedingly troublesome time. As a matter of news the *Evening Journal* states that a declaration has been filed by Attorney Hill in the suit brought by Thomas Cole to recover \$100,000 damages from Cyrus R. Teed for alienating and destroying the affections of Mrs. Cole. It is alleged that Dr. Teed falsely represented to Mrs. Cole that he was Elijah, the prophet; that this was his second advent on earth; that he was the mediator between God and man; that he has the power to do all miraculous things, and that he had accomplished wonders during his first advent on earth. Teed claimed that he was father of and ruler of Mrs. Cole; he had the power to give and take life, and would eventually destroy the world. It was further represented by Teed to Mrs. Cole that the so-called orthodox churches were the boasts of Daniel and would be destroyed, and that he expected to be persecuted by the brainfogged clergy and other worldly people.

To Mrs. Cole, it is alleged that Dr. Teed further stated that those who accepted him as Elijah the prophet and followed him would be translated and saved, but they could not be converted unless they gave him possession of all they had and ceased to live as man and wife. Upon these false representations it is claimed that Teed induced Mrs. Cole to give up money and property worth \$2,000. The more serious charge is made that since June, 1890, Dr. Teed has been guilty of impropriety with Mrs. Cole and that he has induced her to circulate scandalous reports concerning her husband, the plaintiff. Teed is further accused of harboring Mrs. Cole for unlawful purposes and with having influenced her to abandon her husband. In this and other ways Dr. Teed poisoned the mind of Mrs. Cole to the extent that she refused to recognize plaintiff. So the plaintiff says his home has been destroyed, he has lost the society and assistance of his wife in his domestic affairs, and for these reasons he makes the above demand.

The charges against Teed are no more serious than might be made against the Catholic Church in many respects. What about a brimstone hell, a bottomless pit, a cloven-footed devil, the immaculate conception, the "holy coat" of Jesus, the confessional box, and thousands of spurious relics palmed off as "sacred." Let the law take its course and justice reign.

Catholicism Protecting Jews.

Banker Seligman, of New York, appealed to the Pope at Rome, asking his kindly influence to aid and protect the Jews of Europe, who are so shamefully persecuted. The Papal secretary replying declared:

"The policy of the Roman Catholic Church has always been that of protecting the Jews from persecution, and will so continue."

Yes, the protection the wolf gave the lamb was the kind Rome gave the Jews, and it is only the want of power which will stay her protection in the same direction. Until the waning of church authority there was not a country in Europe where the Jew was secure in his natural rights.

The great cathedral in the City of Mexico is the largest in America, and cost nearly \$2,000,000.

Let the Fair Be Open.

So says Reverend O. P. Gifford, pastor of Immanuel Baptist Church, this city. He is an original genius with a flexible mind, and says some exceedingly spiky things. He takes the ground that very many thousands of men, women and children in this city will be unable to reap any of the benefits of the great exposition of the world's achievements in art, science and industry, unless the fair is kept open on Sunday. It would not be necessary for anybody in his congregation, probably; but for the thousands toiling like slaves for a pittance six days in the week, and who are bound to their toil as Ixion to his wheel—for them it is necessary.

But while he would have the grounds and the buildings open, he advocates it on the condition that the machinery be not run, unless, indeed, there are Christians enough in the city who will volunteer their services in running it. If Christians will so volunteer, he says let the machinery run! He will consider their action as evidence of the highest spirit of self-sacrifice.

"Neither would he consent that anything other than a nominal entrance fee should be charged on Sunday. He would not have the coffers of the exposition made fat by Sunday opening. It should be opened for the principal benefit of the very poor people of the city, and should be looked upon strictly as an educational and not as a money-making factor."

In closing his eloquent address Mr. Gifford said: "Let us not waste our time and our energy in fighting such measures as the proposition to open the fair on Sunday, when real, undoubted, and hideous evils daily and hourly confront us on that day. Let us unite our forces for an attack on the Sunday saloons, the theatres, and beer halls. In striking at these embossed shields of vice we shall find abundant opportunity for the exercise of all the skill, valor, and strength which we may possess."

The Truth is Dawning.

Honest Christian writers are growing indignant over the shameful misrepresentations of press and clergy in regard to ancient civilizations. J. A. Farrer, a Protestant Christian, has just given to the world a work entitled "Paganism and Christianity." Two brief extracts will show the direction the author has traveled:

"If any great classical writers of the ancient world, like Seneca or Cicero, could come to life again, nothing surely would astonish them more than the descriptions they might read in our books of the state of the world when they left it, of its moral depravity, and the absence of all religious ideas. One would gladly hear what they would say to it all; but, failing that, it only remains to enter as much as possible into their tone of thought, and to present the case between Christianity and paganism as they might do if they could now speak for themselves, and had at their command eighteen centuries of church history and all the writings of the fathers and theologians."

"In assuming on their behalf and in their stead this advocacy of a literature and philosophy, representing a civilization to which we still owe the main and better elements of our own, I have simply endeavored to put the case of pre-Christian paganism in its best and truest light, and to meet and controvert a legion of writers, from the time of Eusebius to our own, who, in the zeal of their piety, have been wont to misrepresent the state of the older world, by the simple process of adding black to the places of darkest shadows, and of noticing in historical Christianity none but the regions of its higher light."

The author shows that a belief in a supreme God who acted through angels and demons was universal to the ancients; that they believed in guardian angels and practiced baptism; believed in the immortality of the soul and a hell for the wicked.

It is a pleasure to note the tendency of the learned at present to tell the truth in regard to the origin of our religious faith. Continued for a generation and paganism, whether in the church or out of it, will give place to a better conception of life, and a more philosophical idea of the future.

A Church Without a Male Member.

Up at Harrison there is a peculiar state of affairs in the prosperous Congregational church of that place. Out of all those who attend there isn't a male who is a member of the church. The attendance is large at each service, but for some unknown reason no man has ever joined the society. The ladies run the thing to suit themselves, but have called in several gentlemen who are not members, to act as trustees and fill other offices. It is doubtful whether there is a similar case of the kind in the country.—Rockford, Ill., *Register* and *Gazette*.

Whilst practically this Winnebago county case may be exceptional, it is not a fact that females greatly preponderate over males in all the churches? Where is there one exception? Were it not for woman's influence and efforts the church would soon be a creature of the past. Men, laboring under the mistaken idea that the church refines the mind and morals, are willing their wives and daughters shall continue priest-led long after they have stepped out into the full sunshine of truth. Men, mingling with the world, soon discard the teachings of childhood; but woman, confined to her home, and busy with its treadmill cares, seldom takes time to think other than as first taught. Her prejudices, always strong; she is unwilling to read or listen to teachings that conflict with early education, so she goes on, instilling error into the rising generation. The crafty priest aids in the work. So it has been, so it will be, until some mighty social convulsion, like the revolution in France; then a new order of thought will quickly follow. Throughout nearly all of Europe Christianity was established by the strong arm of government; and it has been perpetuated to our times with the aid of oppression.

The American dress reformers are preparing to renew their crusade at Chautauqua this year.

Stars and Stripes in the Dust.

The *Patriotic American* says that in Philadelphia during the year 1844 several riots occurred, which seemingly arose from the presence of too many benighted foreigners. During said year the leaders of the loyal American party called a political meeting. Roughs, toughs and political heelers of foreign parentage took barbarous means to break up this meeting. During this prolonged riot, incited by politicians who were so base as to sell their country's rights for foreign votes, several Americans were shot and murdered. Among the number was the young patriot Sheffield, who, while taking and raising an American flag which Roman Catholics "had trailed in the dust," was shot. Those riots gave birth to the leading and oldest American protective orders, both male and female. They are now over forty years old, have military organizations and commanderies, and number over 100,000 members in Pennsylvania alone. The relatives of the young patriot Sheffield have greatly increased in Philadelphia, his other brothers can suddenly turn out millions, and are long a grand monument will rise over patriotic Sheffield's grave.

Explained at Last.

Says *Modern Thought*: "A correspondent in the *Eastern Guardian* says: 'I must not omit stating that the missionary who often fills the pulpit of the Memorial Church considers all the raimaking experiments blasphemous attempts of man to thwart the justice of God. Instead of putting faith in dynamite, and other infernal agencies, we should trust in prayer.'"

The short of it is: God was angered because man attempted to tamper with his rain-making appliances, so he is giving the whole country particular fits, to teach them to mind their own business. To get even with us, he will probably close the windows of heaven, cork every crevice, and give us a three months' drouth.

Beer Before Orthodoxy.

A council of nine German Methodist ministers, the Rev. Mr. Henke, of Galena presiding; the Rev. Mr. Rheinfrank, Minneapolis, secretary, and the Rev. Mr. Klaus, of Freeport, counsel for defendant, tried the Rev. Mr. Pfeiffer at Dubuque, Iowa, June 4, for disobedience and disloyalty and counseling the violation of the prohibitory law and suspended him. Pfeiffer is a total abstainer, but the leading members of the German Methodist church here, believing in beer drinking, card playing and dancing, seceded and gave him a call to an independent church, which he accepted.

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.

M. H. Quinn writes: "The New Society of Ethical Spiritualists, of New York, June 5, welcomed our regular speaker, Mrs. Helen T. Brigham, on her return from Philadelphia, where she has ministered to the Spiritualists of that city during the month of May. At the morning meeting, questions given by the audience were answered in Mrs. Brigham's usual clear, logical and amusing style. In the evening she lectured from a subject given by her inspirers. At the close of the lecture, subjects were called for, and poems of rare beauty, full of consolation spiritually, and hope, were improvised. This rare gift, possessed by Mrs. Brigham and many other inspirational speakers, is much appreciated by the strangers who come to the meetings, as well as the regular attendants at the Society's meetings."

G. T. Sear writes: "A good slate-writing medium would find a good opening at Sioux City, Iowa. Any such coming this way would find it to their interest to give us a call."

The camp-meeting dates of Mrs. H. S. Lake are as follows: Harwich (Cape Cod), Mass., July 17 and 19; Cassadaga, N. Y., July 23, 24, 25; Lake Brady, Ohio, July 30 to August 8; Temple Heights, Me., Aug. 14 to 22; Onset, Mass., Aug. 28. Address 170 West Chester Park, Mass.

The Wonevoo Spiritualist Society, Wis., sends the following: "Mr. Frank T. Ripley has been delivering a series of lectures here which have been highly edifying. He gave a great many platform tests, a large proportion of which have been recognized as true and satisfactory. The Wonevoo Spiritual Association would tender their thanks and best wishes for his future success in the cause, and also their gratitude for the gratuitous services rendered on Memorial Day, in remembrance of the patriots that laid down their lives on the altar of their country."

Prof. J. W. Kenyon lectured during May in Salem and Haverhill, Mass. He will spend the camp season at Onset, Mass., and will be pleased to answer calls to lecture for the season of '92 and '93. During the season he will lecture in Albany, N. Y., Haverhill, Salem, Lyons, Providence. Those desiring his services can address him at Onset, Mass.

J. H. Guthrie writes: "Much interest was manifested at the afternoon meeting at Bricklayers' Hall. The entire time was devoted to a conference meeting, during which the personal experiences of many of those present were given. Among those who gave most interesting accounts of the evidence that formed the basis of their conclusions as to the truth of Spiritualism and intercourse with the denizens of other worlds than this, were Juliet H. Severance, Mrs. Mattie E. Hull, Prof. Hammond, Dr. Lee, Mrs. Della Helm, and others. There was an excellent duet by Miss Alice Jenifer and Miss Lucy Shannon, and tests by others. So interesting were the exercises that it was decided to hold another upon the following Sunday. The attendance was good. Visitors are gladly welcomed at all meetings."

P. Hickford, President (box 507) of the First Progressive Spiritualist Society of Laramie, Wyoming, would be glad to receive communications from platform test mediums and speakers in view to an engagement.

Bishop A. Beals is engaged for the Delphos (Kansas) camp meeting during August. During July he has an engagement for grove meetings in Michigan. Secretary of Elmira, N. Y., writes: "The Spiritual Light Society, Elmira, held memorial services Sunday evening, May 29. The hall was beautifully decorated with floral emblems of love and honor to the dead. Mr. J. and E. Tate arranged the flowers. The services opened by singing the patriotic song 'America.' Mrs. Perrin occupied the platform, and read a portion of the 'Sermon on the Mount.' She then made a prayer suitable for the occasion. Select readings, recitations, essays, etc., followed. Mr. Ira Perrin, an old soldier and ex-president of the society, opened the meeting in absence of our president. He made some touching and stirring remarks in regard to our country to-day compared with thirty years ago."

A subscriber writes from South Haven, Mich., that Mrs. Levi Wood's seances there are, very satisfactory, messages being written on a slate without any pencil, and while her hands are tied.

G. F. Perkins is now in Washington, D. C. Each Sunday he holds three meetings and three test circles and two developing classes during the week. Mr. Perkins can be addressed at 609 F St., N. W.

Joachim Miller well says: The bravest battle that ever was fought shall I tell you where and when? On the maps of the world you will find it not; 'twas fought by the mothers of men. Nay, not with cannon or battle shot, with sword, or nobler perch; nay, not with eloquent word or thought, from mouths of wonderful men. But deep in a welled-up woman's heart, a woman that would not yield, but bravely, silently bore her part—Lo! there is that battlefield! No marshalling troop, no blivous song; no banner to gleam and wave; but, oh! these battles they last so long—from babyhood to the grave. Yet, faithful still as a bridge of stars, she fights in her walled-up town, fights on and on, in the endless wars, then silent, unseen, goes down. O ye with banner and battle-shout, and soldiers to shout and praise, I tell you the kindest victories fought are fought in these silent ways. Oh, you potent woman in a world of shame! with splendid and silent scorn, go back to God as white as you came, the kindest warrior born.

Mrs. Cella Riley writes from Britton, Mich.: "I wish to make mention through your columns of a rare treat enjoyed at Deerfield Sunday, June 5. Through invitation of Mrs. Palmer, mother, my husband and self went to Deerfield to hear her speak. There was a goodly number of Spiritualists present and we were made very welcome and most hospitably entertained. Mrs. Palmer is a fine speaker, and her controls are of a high order. We were highly edified throughout the whole address. Mr. Palmer is a veteran in Spiritualism, but is getting along in years and at present is in very poor health. They are both engaged for the Devil's Lake camp meeting. Mrs. Palmer is kept very busy speaking and also finding lost or stolen property, being very successful—this phase of clairvoyance being wonderfully remarkable."

The Spiritualists and Liberalists of Southwestern Michigan will hold a grove meeting at Lake Cora, Sunday, June 19. Speaking at 10:30 A. M., and 2:30 P. M., by Mrs. Ada Sheehan, of Cincinnati, Ohio. The Male Glee Club, of Paw Paw, Mich., Miss Ida Hudson of Paw Paw, Mich., will furnish the music. A special train will leave Lawton at 8 A. M.; Paw Paw, 8:30 A. M.; and 2 P. M.; Hartford, 9:30 A. M.; Lawrence, 10 A. M. Returning at close of meeting. Fare for round trip, including admission to grounds: From Lawton, 40 cts; Paw Paw and Lawrence, 35 cts; Hartford, 50 cts. Tickets will be sold June 18, at Covert, 75 cts; South Haven, 81. Good to return June 20. A fee of 10 cents will be collected at the gate for each adult and each vehicle. A large hall can be used in case of rain. Barn accommodations for a number of horses. Good order will be maintained.

W. H. Wright believes that Prof Campbell is a most excellent medium. Bishop A. Beals is doing a good work at Granite Falls, Minn.

Mark Dennot informs us that the Spiritualist meeting has closed at Salem, Mass., until Sept. 4. At the last meeting there was a grand concert. The Spiritualists at Salem and Lyon will hold meetings during the hot weather at Spring Grove.

Dr. Belle Kenyon, of Peoria, Ill., writes: "Sunday, June 5, and the night of the 4th, have been red-letter events in the history of the Progressive Association of Peoria. Mrs. Wilson, of Monmouth, Ill., addressed the meeting. The little lady makes friends wherever she goes, both for herself and the cause. She is an earnest speaker, and one feels elevated after having listened to one of her lectures. Any society that could have her for a regular speaker would be fortunate. Come again, Mrs. Wilson, and always feel sure of a warm place in the hearts of the people. It is the intention of the association to meet every Sunday evening for mutual improvement during the heated term, and as the evenings become longer we will open the hall again to the public. With a regular speaker, there ought to be an enlarged membership and renewal of interest. THE PROGRESSIVE THINKER is always welcome."

Another Grand Discovery.

A correspondent in an Omaha paper has made the important discovery that the Great Pyramid of Egypt was built by Noah. When the old mariner ceased to sail he tried his hand in imitating "the great white throne," and the pyramid, "incased in polished marble," dispensing an electric light from its summit, was the product. Pity the old fellow planted a vineyard, drank of the wine and made himself drunken when his task was ended, for he set a shameful example to his posterity, which many of them have copied.

A citizen of Newcastle, Pa., has six trained toads. The reptiles have been trained to march or hop in squads, and to catch roaches. One has been trained to climb a ladder, while another turns the crank of a small churn.

CIRCULAR LETTER.

Addressed to all Liberal-Minded People.

With a tread as silent as the morning light, as noiselessly as comes the dew, so comes from the spheres above and about us an inspiration of light touching the spiritual nature of man. The sensitive and refined sometimes catch this inspiration in its purity, and all matter, however gross, will be mellowed and ripened by these celestial rays. This constant influx is the hand of the Divine energy; it is the vitalizing element of the universe, and reaches the very souls of our existence.

There never was a period in the history of the world when the people were in such a state of readiness to study, examine and investigate the phenomena of the universe. Old-time barriers are disappearing, the veil of superstition is lifting, heresy has become respectable, and the highest culture of the church has locked arms with science. While the world is in such an attitude, and the flood-tide of inquiry is upon us, what is the duty of the men at the head of the column? Can anything better be suggested than to deploy the forces throughout the world, and gather from nature the secrets that pertain to the destiny of man? How easy, then, for the great captains of knowledge to aggregate and classify the facts, and in some agreeable place like the gardens and porticoes of ancient Greece, present them to the people. No method, as yet, has proved so pleasant and effectual as to impart knowledge to old and young at the woods and waterside meetings. Lake Pleasant and Chautauqua, Onset Bay and Lakeside and Cassadaga all reveal a history creditable alike to the originators and supporters of these various summer resorts.

Ohio, the great highway State of America, with so many beautiful lakes and enticing spots, has no summer resort where the honest convictions of the soul can be expressed, where the cultured heretic can proclaim the results of his long years of study, and where science can assert in eloquent terms the truths of the cosmos.

This company has in view the establishment of a camp or resort where thought may be freely expressed and as freely criticised; where the lowest may look for aid, and aspire to become the highest; where goodness, purity, wisdom, and all the higher attributes of the human soul may be taught and investigated; and where Spiritualism in its most comprehensive application shall be fostered. This resort is not intended for Ohio alone, but all people everywhere are invited.

The Lake Brady Company has purchased the lake and one hundred and seven acres of land. There are two farm houses, with their barns, etc., on the ground.

About two years ago a Mr. Kent bought all of this property, and last season opened a summer resort. Thousands visited the place, and were delighted with its beauty. Mr. Kent built a small hotel, a bathing beach, a bath house, a reservoir on one of the hills for water, a photograph gallery, a confectionery stand, stabling for a large number of horses, a large ice house with residence attached, a cottage; placed thirty-five clinker-built boats on the lake, a steamboat that will accommodate more than thirty persons, and made many other improvements that were essential to his business, all of which can be profitably utilized by our company. All of the above property we have purchased for the sum of twenty-five thousand dollars, and to secure the payment of which a mortgage will be given.

Black bass, striped bass, and many other fish abound in the waters of this lake. This entire body of water comes from springs, is very soft, fine for drinking and cleansing purposes, and is considered by many a great detergent in kidney affections. The hills and shores about the lake are composed of gravel and white sand, rapidly carrying off the water after heavy showers. No mud or marsh about the lake, but beautiful groves and wooded hills.

The company desires to build a commodious hotel, a library hall and reading-room, a temple, and to make such other improvements as will make the people happy and comfortable when they visit the resort during the summer months, and to employ such talent and mediums as will instruct and entertain the people. Now to make the needed improvements and pay off the incumbrances, we propose to issue and sell stock at ten dollars a share. This stock confers membership, a right to vote, a pro rata interest in all the personal and real estate of the company, and any dividends that may be made.

We call upon all liberal-minded people to aid us in the enterprise, and to take a few shares of stock. Many hands make light work. A little from each one insures success.

The lake and lands are situated in Portage county, Ohio, midway between Ravenna and Kent, about thirty-four miles from Cleveland, and at a crossing of two trunk lines of railroad, i. e., the New York, Pennsylvania & Ohio, and the Cleveland & Pittsburgh. There are four different railroads within a short distance of the lake.

There is no question about the beauty of the spot, and its conveniences of approach by railroads are unequaled by any rural place in Ohio. Many people, and many prominent mediums and Spiritualists, have visited the lake, and a unanimity of sentiment comes from all as to the availability of the place as a summer resort of any character. Sixty minutes from Cleveland, four hours from Pittsburgh, five hours from Buffalo, eight hours from Cincinnati, and hundreds of smaller towns, can reach the lake without a change of cars. Our plans are to establish a resort where the greatest attention will be given to the phenomena of modern Spiritualism; where all psychic principles, and the pros and cons of all elements that aid man in his aspirations for a purer and better life, can be freely discussed. Where truth and progress are involved, our nostrum will be the freest in the world.

The age is rife with fortune-makers, those who are piling up millions, and the spirit of the age is manifesting itself in great deeds of charity. Some of these million-makers are promulgating measures for the happiness of the people, for education and science that ought to commend themselves to all thinking people. Many of our colleges and universities are receiving two or three hundred thousand dollars annually

as donations. All this but manifests the grandeur and generosity of the age. Is it not possible for us to raise fifty thousand dollars for OUR CAUSE? That amount of money will enable us to open a resort that will gratify all our friends. Neither the Spiritualists or Liberalists have an organization in the State of Ohio of a general character, or of an educational or charitable nature. In matters of this sort we have a history to make. Let us try to make such a history that we shall feel proud to read it when the years have rolled by.

If there is anything true in Spiritualism (and many wise and able ones of earth declare there is), we have greater inducements, a higher inspiration to spend our time and our money for OUR CAUSE, than has any religious order in the world. Our teachings include a religion, a philosophy and a science, all of which are based upon modern phenomena, and embrace the destiny of man.

If as Spiritualists we believe anything, we believe that we will find within ourselves the memory of the good deeds, of the bad deeds, of neglected opportunities, and that we can look in upon ourselves and find mirrored within our own souls the history of our existence. What pleasure, then, to behold from the Spirit-world the progress of science and art, the moral and intellectual culture of man, as the result of our labors and generosity while here.

With malice toward none, and charity for all, we call upon you to aid us in our work to elevate man and reveal the glories of a future life.

Benjamin F. Lee, Mantua Station, Ohio; Charles Thomas, 2762 Broadway, Cleveland; Dr. Edwin Fowler, 1439 Broadway, Cleveland; Louis Ransom, Akron, Ohio; John S. Cowdrey, Sandusky, Ohio; Charles H. Palmer, Newburgh, Ohio; Thomas Garfield, Newburgh, Ohio, committee.

Passed to Spirit-Life.

(Please make your obituary notices short, not over ten or fifteen lines, and they will be inserted at once. If long, their insertion may be very much delayed.)

Mary Ann, wife of Joseph Worden, passed to Spirit-life at her home in Columbus City, Ind., after a long and painful illness of cancer, aged 64 years. Sister Worden was a medium for spirit ministrations for over a quarter of a century, and has gladdened many a despondent soul by the glad tidings of immortality received through her mediumship. In the absence of a regular speaker the friends of the cause rendered some fine music, vocal and instrumental, from the spiritual harp, and the writer read a selection appropriate for the occasion, to the amazement and dismay of some of our orthodox friends.

D. D. GLASS.

Gibson Teas, aged 82 years, 5 months and 25 days, passed to Spirit-life at Long Lake Minn., on the 11th of May, 1892. He gradually wore out. He did not suffer with pain. He washed and dressed himself, put on his cap and said the friends had come for him (meaning spirit friends) and laid down and went to sleep in death. For forty years he had been a devoted Spiritualist. His first great test was at a seance at Jonathan Coons, in Ohio, where he saw and shook hands with his departed father, whose hand dematerialized while he had hold of it. The funeral services were conducted by Moses Hull, of Chicago, to a large audience. Mr. Hull gave some beautiful ideas of the spiritual philosophy in his sermon.

ROLLA STUBBS.

Mrs. Luella B., wife of J. Henry Vague, of Foxcroft, whose death occurred at their home Saturday morning, May 21, was the daughter of Mr. Wendell and Mrs. Hannah Silsby, and born in Amherst, Hancock county, Me., May 18, 1854, and consequently at the time of her death had just passed her 38th year. Mrs. Vague was a lady of refinement, cultivated taste and pleasing personality. On the Etina camp grounds, at the spiritualistic gatherings, she attracted much attention, and thousands of hearts have gone out to her in sympathy. Her gentle manners, vivacious spirits and amiable disposition won for her hosts of loving friends. Many of these, as they shall read this sketch, will shed sympathetic tears to her memory. The faithful husband, who has borne the burden of life so patiently, the venerable parents and sister of the deceased, share in the common feeling of sympathy, and have the consolation of her wide circle of acquaintances, in this season of bereavement.—*Piscataquis Observer, Me.*

Silverster Dicky was born into Spirit-life June 1, 1892, at Pine Island, Minn., at the advanced age of 85 years. He was one of the early pioneers, moving from Maine State to Minnesota when the country was new. He took a leading part in the growth of the State; was in the State legislature several years, and held other responsible offices. He was a man of sterling integrity, honest, firm in his principles of justice and right. He became a Spiritualist in the early days of modern Spiritualism, and he tried to spread the new light all he could, and yet he was highly respected by all. The funeral was held the following Sunday, and the services were held in the front yard, under the trees, and it was the largest funeral that was ever held in that part of the country. They sent to Milwaukee for the writer to officiate. I took the occasion to tell the people what the teachings and the philosophy of Spiritualism were, and when it was carried into everyday, practical life, it helped to make such men as Mr. Dicky. I think the Spiritualists can make their funerals very educational by having some speakers to present the philosophy of Spiritualism in a proper manner, and thereby reach a large number that would not go near a hall to hear a lecture on Spiritualism. It was remarked by some that this funeral would do a great amount of good in that vicinity.

A. B. SEVERANCE.

Passed to spirit-life from his home, Whitesville, Allegany Co., N. Y., May 29, 1892, Austin King Allen, aged 68 years. He leaves a wife and two sons. He was loved and respected by all. Mr. Allen was born at Casanovia, Madison Co., N. Y., and came with his parents to Clara, Potter Co., Pa., in 1832. He was married to Eveline Avery, March 22, 1855. The funeral services were conducted by W. O. Shepard, of Whitesville, N. Y., who gave a very beautiful and appropriate address. The deceased was a man well known, loved and respected by all.

HOPEFUL VIEWS.

In Relation to the Present and Future.

Spiritualism the Hope of the World.

TO THE EDITOR:—The pessimist is always alarmed, always prophesying disaster, and always sees decadence in the various affairs. But the following lesson, graphically expressed, from the New York Sun, in relation to "parents and children," is one that illustrates the marked progress going on, and which should be carefully considered, and pessimistic notions banished. A writer in the Sun goes on to say that an English paper, called the *School Guardian* is much depressed because it imagines that "filial piety has been on the wane for many years." It thinks that children are not so docile and obedient, respectful and amenable to parental discipline as they used to be. They are growing independent and self-assertive, it says, and "among all classes in England parental authority is being whittled away, and parental honor is gradually going out of fashion."

This imaginary discovery, however, is not new. It was made originally somewhere about the time of Adam and Eve, Cain and Abel, and their immediate descendants. The commandment of the Decalogue concerning filial obligations would not have been sent forth unless the existing condition of society had required it. Even among the antediluvian children filial piety must have been on the wane as a consequence of the decline in the piety to God punished by the deluge. Very unruly children must have existed in the days when the law of Exodus made the striking of a parent by a child punishable with death. So also obstinate disobedience on the part of sons, and in spite of parental reproof, must have been a very serious evil in the society for which the law of Deuteronomy was promulgated, imposing stoning as the penalty for the offence. As the father of the family seems to have executed also the functions of a criminal judge during the patriarchal period, the inference is that the most rigorous methods of punishing disobedience in children were deemed necessary even in those early times. When the arbitrary power of life and death over his children which the Roman father possessed was curtailed by later laws and finally abolished altogether, we have no doubt that there were people who thought that parental authority was "whittled away" disastrously.

Until within recent days pious parents very generally regarded the flogging of their children as a religious obligation. They believed that to spare the rod was to spoil the child, and therefore in many pious households a birchen rod was deemed almost as essential as the Bible itself. The function was also intrusted to school teachers, and flogging was well-nigh universal in the schools up to fifty years ago, if not more recently. When this custom of whipping began to fall into disuse the ruin of the race in consequence was prophesied by many gloomy philosophers. Writing in 1648, Governor William Bradford extolled the godliness of a good Puritan woman whose function it was to "sit in a convenient place in the congregation, with a little birchen rod in her hand, and keep the children in great awe." The dangers to wholesome discipline caused by the natural affection of parents for their children saddened the hearts of the Puritan parsons.

From their day to this, and ceaselessly, the complaints of declining parental authority and waning filial piety have gone on. In New England formerly sons were often obliged to "buy their time" from their fathers, so as to get free to work on their own account before they came of age. As the West was opened up they abandoned the parental farms to seek their fortune in the new Eldorado. When the Lowell manufacturers began to flourish, farmers' daughters left their homes to work as factory operatives, and the waning of filial piety thus manifested was regarded in many pious homes as fatal. The times seemed terribly out of joint to thousands of good people. The period when children generally remained under the authority of their parents in the same house, even after they had learned to take care of themselves, passed away with the beginning of the vast increase in the facilities of travel of the last fifty years. The young birds flew away from the nest with the spirit of adventure which distinguishes youth and keeps the movement of the world onward. They wanted to be free, and when they had the opportunity of securing the freedom, of course they improved it.

That is the whole explanation of the moan over the waning of parental authority and filial piety uttered by this English paper. Each new generation is working its way ahead of the old. It is cutting away from restraints which were arbitrary and artificial, imposed by parental selfishness as much as by any sense of parental obligation. The world is always for the new and not the old. It is for the coming and not the passing generation. One crop is consumed in order that the consumers may have strength to sow and raise a new crop for new consumers, who in turn must sow and reap for the generation to succeed them.

After all, the only basis of true and wholesome parental authority is parental affection awakening responsive filial affection. Parents have learned that filial piety cannot be whipped into children. It is bred by love and not fear, respect and not terror. Hence, as the harshness of the rod, so impotent to provoke it and so likely to destroy it, has been replaced in most households by the sweet and gentle and persuasive influence of family affection, there is now more real filial piety than there was in the days recalled by this English paper. Of course there are many bad children still, but so also are there many bad fathers and mothers, or parents who are unable, by reason of their own shortcomings or deficiencies of character, to exercise authority through either affection or severity. If the inherited quality of the children is sound, they turn out sound; but the sins of the fathers still are visited on the children even unto the third and fourth generation.

These facts, so cogently set forth, should illuminate the mind of every Spiritualist. They give a hopeful view of the future as well as the present, and place all things in a lovely light. Spiritualism has had much to do in inaugurating the present era of good will and

filial love. Let the good work continue. Spiritualism is the hope of the world, an ever living solvent.

New York. OPTI MIST.

ABOUT THE SAVIOR.

APPEARANCES OF CHRIST AFTER HIS RESURRECTION, ETC., ARRANGED IN ORDER AS GIVEN BY THE FOUR WITNESSES AND OTHERS—ARRANGED FOR "THE PROGRESSIVE THINKER."

HE APPEARS TO CERTAIN WOMEN.

Matthew 28:8—"And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word."

10—"Then said Jesus unto them, be not afraid; go tell my brethren that they go into Galilee, and there shall they see me."

Mark 16:8—"And they went out quickly, and fled from the sepulchre; for they trembled and were amazed; neither said they anything to any man, for they were afraid."

10—"And she went and told them that had been with him, as they mourned and wept."

Luke 24:9—"And returned from the sepulchre, and told all these things unto eleven, and to all the rest."

10—"It was Mary Magdalene, and Joanna, and Mary, the mother of James, and other women that were with them, which told these things unto the Apostles."

22—"Yea, and certain women of our company also made us astonished, which were early at the sepulchre."

John 20:18—"Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her."

Mark 16:9—"Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils."

John 20:14—"And when she had thus said, she turned herself back and saw Jesus standing, and knew not that it was Jesus."

15—"Jesus saith unto her, 'Woman, weepst thou?' Whom seekest thou? She, supposing him to be the gardener, saith unto him: 'Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will take him away.'"

He makes himself known:

16—"Jesus saith unto her: 'Mary.' She turned herself and saith unto him: 'Rabboni,' which is to say, 'Master.'"

He appears unto two disciples as a stranger and then vanishes:

Mark 16:12—"After that he appeared in another form unto two of them, as they walked and went into the country."

Luke 24:15—"And it came to pass, that while they communed together and reasoned, Jesus himself drew near, and went with them."

16—"But their eyes were holden that they should not know him."

30—"And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them."

31—"And their eyes were opened, and they knew him, and he vanished out of their sight."

He appears unto the ten and eats before them:

John 20:19—"Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, 'Peace be unto you.'"

Luke 24:40—"And when he had thus spoken, he shewed them his hands and his feet."

41—"And while they yet believed not for joy, and wondered, he said unto them: 'Have ye any meat?'"

42—"And they gave him a piece of broiled fish, and of a honeycomb."

43—"And he took it and did eat before them."

He appeared unto eleven others, assuming the form as he appeared after the crucifixion, doubting Thomas being one of them:

An example of spirit form passing through material:

Mark 16:14—"Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen."

John 20:26—"And after eight days again his disciples were within, and Thomas with them; then came Jesus, the doors being shut, and stood in the midst, and said: 'Peace be unto you.'"

27—"Then saith he to Thomas, 'Reach hither thy finger, and behold my hands; and reach hither thy hand and thrust it into my side, and be not faithless, but believing.'"

He appeared unto eleven by appointment, and was seen of above five hundred people:

Matthew 28:16—"Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them."

17—"And when they saw him they worshiped him; but some doubted."

Acts 10:40—"Him God raised up the third day, and shewed him openly."

41—"Not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead."

13:31—"And he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people."

1 Cor. 15:6—"After that, he was seen of above five hundred brethren at once, of whom the greater part remain unto this present, but some are fallen asleep."

Appearance of Christ and two angels in white apparel at his ascension.

Acts 1:9—"And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight."

10—"And while they looked steadfastly as he went up, behold! two men stood by them in white apparel."

11—"Which also said, 'Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you to heaven, shall so come in like manner as ye have seen him go into heaven.'"

J. H. SANDS.

All but one of the forty-two cities in the United States with populations of from 50,000 to 200,000 have electric railways in use.

Southern California produces 180,000,000 oranges a year—not enough to give three oranges to each inhabitant of the United States.

If a well could be dug to the depth of forty-six miles the density of the air at the bottom would be as great as that of quicksilver.

The Psychical.

The Psychic Powers in Man.

Are we not overlooking a very important point in our so-called spiritual development by losing sight of the psychic powers latent in man; or, rather, are we not wasting much valuable mental thought by appealing so constantly to the Spirit-world, accepting whatever comes from the spirit of our departed loved ones as being infallible, simply because it does purport to come from them? Are we not just as capable of advancing a thought as are those unhampered by the physical structure? Is not our soul power as susceptible to the highest thought or inspiration as are the spirits outside of the physical body? Does not the character of the test, or tenor of the thought, commencing through the medium savor almost entirely of that of the medium himself or herself? If so, how are we to understand it?

The Spiritualist who has made a thorough research into the philosophy of Spiritualism knows that about one-half of the messages which purport to come direct from our departed friends are not to be relied upon. I do not think I overstate when I say one-half. There are many who will contradict this statement, but just let them first start out upon a tour of investigation and interview those who make a practice of visiting the mediums and they will find I do not exaggerate.

No, admitting for the sake of argument, what are we to infer from this? If we are all spirits, whether inhabiting a physical body or not, and are gifted with the same power, that is, the power of communicating with the invisible spirit, then can we not influence and hold spirit communion one with another while in the body, on the same principle and by the same law as we would communicate with our spirit friends who are outside of a physical body?

Is not much we get through our mediums the thought of our mortal friends?

To illustrate: I contemplate some change, such as a place of residence, or, perhaps, a business change. A friend who is in the body and who is in sympathy with me, has his or her idea of the change I contemplate, which may or may not coincide with my own idea upon the subject. I seek a medium to ascertain whether the change will benefit me or not; one whom I am sure can not possibly know anything about me or my business. At the time of my sitting with the medium, one of my earth friends, who is cognizant of my movements, though perhaps miles removed from the medium, accidentally thinks of me and my contemplated change; his or her thought brings them into rapport with me to such an extent that the medium, in her highly sensitized condition, is brought into my atmosphere, and senses the individualized thought of my friend and gives it as a genuine communication from spirit life, from spirit outside the body. By this I mean that those of our immediate family who are most likely to be interested in our everyday life, have little or no more likelihood of being correct in a view of our conditions or surroundings than have our mortal friends.

Spiritualism is a mighty truth—a truth so mighty and so little understood there is in it great danger for the unsophisticated, undeveloped medium who undertakes to prove its truth by the means of tests to a skeptical public.

The thoughts, the ideas which come to mortals, come direct from the fount of inspiration, the same as it is given to the spirit, and they have the same receptive powers as are accorded the Spirit-world. Then those who have gained sufficient of this higher knowledge or inspiration are able to instruct those who are on the lower or earth plane of spiritual life, just as those on the lower planes of earth-life are instructed by those capable of receiving the higher influence of light and wisdom.

We should constantly strive to reach the highest stage of receptivity by keeping our minds free from the vices of the earth-life. We should live purely and treat all mortals as equals, feeling that those who are unfortunate are made so from outward surroundings or planetary conditions, but as capable of reaching the highest spheres of thought and wisdom as we when once freed from the bondage of an imperfect body which, through the ignorance of their physical parents, ignorance of the laws, both natural and physical, they are forced to inhabit during this brief earth pilgrimage. We are, so far as we have any proof, forced into these bodies we wear through no desire on our own parts, and are in the time to come not responsible for them only so far as duty goes, the duty of keeping them in as perfect order as is possible for the reception of the inspiration the realm of soul holds for us.

Judge not too harshly of the erring ones; sympathize with them; surround them with a pitying love, as you would wish to be surrounded if you need pity and sympathy, and soon will doubt, greed, revenge, selfishness, just and cruelty disappear from this fair earth of ours, and she, through her children, become strongly spiritualized, a fit dwelling-place then for angels of light and truth.

Ah! my friends, this earth-life is too short, too fleeting, to afford to spend it crowding and grinding our brother man and sister woman for the bare necessities of a brief physical existence, when we so truly realize by so doing we are hindering our upward course when we shall have thrown off this mortal and put on the garments of immortality. Do you realize, my good old friend who has left the sixty-year postmark behind you, that at the very most you have only one-third of the life left behind you to stay here. How rapidly the last twenty years have rolled by; you scarcely noticed it, did you, in your race for the goods of this life. How about the next twenty? What do you propose doing for your fellow-men that your memory may live fresh and pure in the hearts of those you leave behind you? To my friend of fifty, only ten years more and you will be in the same place.

Oh! that we may all leave behind us this feeling in the hearts of those whose friendship we crave:

"She tried to do her best." That is all I wish said of me. JENNIE MASON.

Oakland, Cal.

THE THERAPEUTIC SARCOGNOMY, THE application of Sarcognomy, the Science of the Body, Brain and Nerves, the Therapeutic Philosophy and Treatment of Mental Diseases by means of Electricity, Nervous, Medicine and Hygiene, with a Review of Bodily and Animal Magnetism and Massage, and presentation of New Instruments for Electro-Therapeutics. By Joseph Hodes Buchanan, M.D. A perfect mine of rare knowledge. A large work. Price \$1.00.

TRACES OF BARBARISM.

Its Last Final Vestige Must Be Removed by Spiritualism.

Barbarism exists in every country; it is especially prevalent in the Old World. It will only cease when Spiritualism becomes universal. As set forth by the *New York Herald*, vestiges of barbarism is prominent in England.

"All the world is in sympathy with childhood, partly because of its helplessness and partly because in the course of a few years we must loosen our grasp on public and domestic affairs and leave our work to those who are now in their cradles. When, therefore, an organization like the London Society makes authoritative statements of cruelty, not sporadic, but so far prevalent that the strong arm of the Legislature is called upon to intervene, we very naturally wonder what it all means. We listened to the horrid details of the Montagu case, but looked upon the woman not as a mother, but as a monstrosity. It is not incredible that an empty hearted woman should neglect her offspring in order to pursue a fashionable career untrammelled; but when we heard that they were dragged with their heads downward, were kicked across the stable for some trivial offence, that their bedclothing was saturated with blood, that their little hands were held against hot pipes, we insisted that the wretched creature, in spite of her high birth, had been endowed with passions which would have disgraced a wild animal, and that, thank heaven, no other instance of a like nature could be found in the annals of current history. But when the society officially declares that there are numerous other cases of equal inhumanity, that they make such an aggregate that it is necessary to call public attention to them and to take measures of repression by means of the House of Commons, we can scarcely credit what we hear. At the first blush we say to ourselves that this condition of affairs exists only in the ranks of the degraded or criminal classes, those who find an increasing family an intolerable burden, whose poverty has resulted in a lack of moral sense, who are desperate through pinching want."

"But the society defends the poor and accuses the rich and the well to do. It cites 'Innumerable cases' of atrocious cruelty among 'clergymen, military men, lawyers and the gentry.' In some of these cases little children have been punished by sticking pins into their nostrils and by putting lighted matches there. In others, children have been bitten by human teeth, and the wounds thus caused have been burned by blazing matches. It does not stimulate our interest but our disgust to learn that the human brutes who resorted to these punishments had the audacity to assert that they were prompted by a high sense of the importance of moral discipline and by their pious regard for the souls of their victims."

"That seems to be carrying matters too far. When a parent roasts his child in order to save his soul and makes pretense of a religious motive, he is not an ordinary villain, but a villain who adds hypocrisy to his other crimes. If it were possible to believe him honest, he should be sent to an insane asylum as a raving maniac; if he is not honest, we understand one reason why John Calvin found it necessary to embody the fact of a bottomless pit in his system of theology."

"The religion which can induce a man to tie a rope around his baby's body and dip him into a canal for his soul's sake, is a sham and a humbug. The Master took little children in His arms and blessed them. These disciples are scarcely following His example when they put their little one's bare hands against a hot pipe and hold them there."

A Lesson to Spiritualists.

TO THE EDITOR:—The following contains an important lesson, with which all should be familiar, showing, as it does, the wonderful intelligence manifested in what is regarded as the brute creation. "A recent lecturer on ants and their ways described those of South America, who build immense structures and provide space for the storage of grain. Wood ants, inhabiting hardwood trees, divide their house into forty compartments. Noticing the mining ants, the lecturer said much might be learned from their cleanly habits and their wonderful sanitary arrangements. Some kinds of ants do not keep cows, but live entirely on grain. Mr. Plunket gave some facts about their interesting harvesting operations—stating that they planted and cultivated a kind of grass called ant rice, and were so advanced in civilization that maling was understood by them. Then there are mushroom-growing ants, who cultivate fungus, and others again who use umbrellas. Several species make raids on the black ants, rob them of their larvae, and compel the poor black ants to be their slaves. In the burying of their dead ants show wonderful intelligence, having cemeteries, and even bury their slaves in a different place from their masters, and are quite up to a funeral paragon. In conclusion the lecturer said that much could be learned from ant life, in their wonderful government, sanitary arrangements, common brotherhood, nursing and care of the young, temperance, and love of fresh air."

W. F. Liesching, writing in the new number of the *Serbonne Society's Magazine* on ants in Ceylon, says he saw one day a string of ants streaming forth, evidently in search of "pastures new." He flicked away the leader, and waited to see the result. An immediate halt was made by the foremost ants, and a scene of the utmost confusion ensued. The ants from behind kept arriving at the scene of the catastrophe, and there was soon a black crowd of ants huddling and jostling one another. Some detached themselves from the main group and took a turn round, trying to find traces of their leader. At last the tail end of the line arrived, and after brief consultation they all started off again, and a line soon began to unravel itself from the tangled mass, moving back to the hole from which the whole company had so lately started, on "pleasure bound or labor all intent."

Really, how do we know but those ants have a language as easily understood by them as the English language is to those who communicate with it. No one can fathom the actions of infinity. At most we can only speculate. R.

THE SPIRIT OF NELLIE GRIF-FEN.

Was Cruelly Murdered—A Bright Spirit Turns Her Thoughts.

Please allow me to narrate a very interesting spirit communication and to explain some of the natural laws about mediums and the Spirit-world. All mortals are more or less mediumistic in one way or another, whether they know it or not. A medium feels and acts like the controlling spirit. The more sensitive a medium is, the more easily and perfectly can such a medium feel the strongest or predominating joy or sorrow, love or hate, calmness or anger, purity or vulgarity, ignorance or wisdom, charity or revenge, strength or weakness, goodness or wickedness, or any other peculiar passion or trait of the controlling spirit. The more passive or pliant the medium, the more easily and perfectly can the controlling spirit cause or make the medium act out his or her feelings, passions and characteristics, thus proving the identity of the controlling spirit. A medium is like a looking glass, reflecting all the surroundings, the feelings of mortals as well as of spirits. Hence, harmony is essential to the best results while communicating with the spirit-world. Unity of thought, purity of purpose, prayerful, aspiring, ennobling, beautiful thoughts help much in bringing good spirits and results. Even spirits delight in the society of kindred, congenial minds.

As my mother has long been a clairaudient (clear-hearing) and conscious trance medium, I have the advantage over many in learning the laws and conditions of mediumship, the spirit-world, and this psychic science or philosophy. I can keep up my investigations all the while. She does not deceive me, and there is no occasion for the insinuation of fraud or that we are misled by the supposed opponents of God. For everything in the universe exists according to the laws of nature and nature is a part of God. Pope truly says:

"All are but parts of one stupendous whole,
Whose body Nature is and God the soul."

It is not likely that God would deceive us. I have also seen much of the spiritual philosophy and its phenomena, and I have visited many mediums who are happy in being instruments for spirits and angels to give comforting messages to earthly friends. I have much to learn in this psychic science, this moral and religious philosophy.

It makes no difference to me what the laws of God or nature are—for such laws and principles are eternal, the same everywhere. When we study mathematics, the natural sciences, natural philosophy, chemistry, astronomy and physiology, we learn that nature's laws are unchangeable. If a certain phenomenon took place in the past, it can occur today under the same conditions. If, in the ages past, spirits or angels ever returned to earth, they can do so today under like conditions and according to natural law. If, in ages past, mortals had been wise enough, they could have had many of the inventions that make our present civilization. In 1619 the circulation of the blood was discovered. Yet since the flight of time began, the blood has circulated through the arterial and the venous system according to natural law.

Any truth, fact, or phenomenon founded on the laws of God, or nature, will never lead us astray. To prove we have the truth, we should verify it over and over. It matters not to me where God's or nature's truths lead me. It is not my intention to warp and twist the truth or to misstate my observations of facts and phenomena, or to quote scripture or only a part of it, as many do, to prove or build up any man-made religious creed. I have no creed but God's and Nature's laws. In searching for the eternal truth, it is my duty and privilege to investigate all sides of all questions, even though it upsets my childhood ideas and shakes the creeds of my Pilgrim forefathers.

Like many others, my mother is clairaudient, and often, at any time of the day, she hears spirits speak in their natural voices, varying from a whisper to loud talking. She repeats what she thus hears. Strange spirits often give their old postoffice address, and to verify their statements, we look into the index of the atlas, and most always find such statements correct, and the location of towns we never thought of before. She often hears the names of her old schoolmates or early acquaintances or deceased neighbors, of whom she was not thinking at the time or had not thought of for months. No mind-reading here. A more or less lengthy communication follows, just as old friends would talk to each other, the controlling spirit answers the medium's thoughts or my questions or remarks. I have written down many of these spirit communications.

Being in the house on the 12th of April, 1892, and feeling inclined to visit with spirit friends, I asked my mother to lay her work aside for a sitting. She did so, and sat down in the rocking chair, closing her eyes and making herself calm and passive and receptive to spirit influence. I did not ask for or wish to talk with any certain spirit. I only wanted a spirit-communication that would teach me something.

At first the medium received sensations of severe chilliness, of dizziness, of sailing or floating in the water, and aching pain in the throat. "I hear the words 'Nellie Griffin,'" and I get the impression it is the girl who was put in the river, and I see a light with darkness all around it," said the medium.

This announcement, with her new sensations, was very unexpected and interesting to me. I wrote down what she said. It will be remembered that Nellie Griffin was taken from the State school for girls at Coldwater, under the pretense of giving her a home, and that instead she was murdered on the banks of Grand River, a few miles southeast of Dimondale, a year ago last winter.

The spirit girl felt very revengeful toward her murderers, showing her feelings in actions

and words. The following is some of her childlike language, as repeated by the medium:

"I wanted them to find me," said the spirit. "I fetched a light to show you how they found me. Oh! he was so ugly! Oh! he did abuse me! He stuffed a big rag in my mouth, so I couldn't cry. I pulled his whiskers out till he tied my hands behind me. Oh! he did abuse me! He put his arms around me, and held me so tight, with that big rag in my mouth, till I died. If I could kill him."

"But that would not be right," said I to the spirit girl.

"I don't care; I just hate him."

"But you must try to outgrow your feeling of hatred and to become a good angel," I replied. "He is in prison for life; the law will take care of him and punish him. Besides he will be punished in the Spirit-world," said I to the spirit kindly.

"I don't know anything about the law," replied the spirit. "I hate him. He lied to me, and promised to get me a supper. I was so hungry. If I had been as stout as he I could have got away. He promised me a nice mother, and a good home, and nice clothes. I wish I could pull his whiskers. My throat hurts me yet. He told me to leave my satchel and not carry the old thing, for I would have nice clothes. Oh! I cried so much to come back. I wanted to see him, and scratch his eyes out; and I have tried to do so. I wanted to kill him. In his prison-cell he has seen me many times. He thinks he will get rid of me by fighting me away."

"Now, Nellie," said I, "try to forget him, and pray for him; try to outgrow your troubles. When you try to punish him you suffer too."

"He can't suffer more than I have suffered," was the quick retort of the spirit.

Be this as it may, I thought it was my duty to help the spirit girl out of her sad mental condition. She had been brooding over her sorrow for many months; the spirit's mind, like a mortal's mind, was affected thereby. I talked to her kindly, and she listened to me until I was through. I told her many other things that had passed to Spirit-life under great wrongs. Some had been punished for crimes they did not commit. The innocent who have suffered wrongfully will be blest; but if they become revengeful and spiteful, they only double and treble their own sorrow. I told her I had known of other spirits who had once been revengeful because of wrongs inflicted, and they could not become happy, or good, beautiful angels as long as they were filled with such revenge. Hatred and revenge, as well as wickedness and evil conduct, will picture themselves on the face and in the person's actions, dragging such person down still lower.

Nellie made no comment on this advice; something attracted her attention.

The spirit girl, still controlling, said a bright spirit, a nice lady, stood near by, in front of us. I soon learned that this wise spirit was present as a missionary and teacher, to help Nellie out of her revenge and trouble.

Nellie related to me what the bright spirit was saying would be her condition, how hideous and haggard she would in time become if she kept on being so spiteful and revengeful; all this was presented to her sight and understanding in a picture by the bright spirit. In a second picture, as Nellie described it, she was also told how beautiful, like that angel, what nice-colored garments she would soon have, how easily she could soar through space, if she would not think of him so much and would outgrow her trouble, her hatred and her revenge; how happy she would soon be to cultivate kindness and charity. Slowly at first and then gladly did the spirit girl give her consent to go with her new spirit teacher to a place in the Spirit-world where she would have other things to think about, where she could become good and beautiful, kind and loving, instead of hateful and revengeful. The spirit girl was invited to return in due time, with the permission of her spirit teachers, to tell of her progress.

They bid us adieu. The medium said afterwards, as she sensed the spirit's feelings, that it seemed to hurt Nellie to make this new resolve. At first it is a little humiliating for any one to own a fault. But owing a fault, confessing a wrong or a sin, repenting, all show a person can grow better and progress. As long as her mind was dominated by such hate or burdened with such sorrow, she could not progress or be happy.

We have helped many sick, undeveloped, unhappy spirits; we have also reformed and converted many evil-disposed spirits. There is repentance and progress beyond the grave. Spirits are human still. Wise spirits are ever ready to help the lowly, both mortals and spirits. The spirit body must be built up from the old body. When a person having a very weak, sickly, diseased body dies, the new spirit body partakes of the infirmities of the old, earthly body, and it cannot grow to be healthy and perfect all at once. Such spirits are undeveloped, and they often get strength or vitality by coming close to any healthy mediumistic person. Hence a sensitive medium feels the old aches and pains of an undeveloped spirit, another proof of such spirit's identity. It is a law, too, that lower spirits, in coming to a medium, take on their earthly feelings vividly again; their former sickness and sorrow, if any, are recalled to mind again.

The spirit's thoughts of the past intensify the medium's feelings, and the medium acts and feels as the spirit does. This is further proof of the spirit's identity, or who he is. Healthy, happy, good-natured spirits and higher spirits bring pleasant feelings.

The noblest work is in helping and in elevating the unhappy, the unfortunate, the low, the immoral, the depraved, whether mortals or spirits.

But the greatest lesson we mortals have to learn is that as we live here so we pass into spirit life, retaining our own characters, faults,

habits, likes and dislikes. Hence it becomes our duty to outgrow our faults as soon as possible; to control our tempers, to speak of a person's good qualities and not of his faults, to be temperate in all things, to progress in virtue, morality, intelligence and spirituality, striving to live an exemplary life. As like attracts like, or as congenial minds delight in each other's society, we attract around us spirits having characters, faults and habits like our own. If a person forms a bad habit or leads an immoral life, he attracts kindred selfish spirits who intensify his faults and desires for self-gratification, thus leading him deeper in sin. But if we constantly aspire to outgrow our faults, to become good and pure, to have prayerful, charitable thoughts, we will attract higher spirits, who can elevate us. By thus striving to be good and pure, and by the help of higher spirits, or angels, or, as some say, by God's help, we make ourselves positive to evil and negative to good. The more sensitive or "mediumistic" a person is, whether he knows it or not, the more he needs to strive for a life of purity and goodness. So I ask and implore all humanity to brace up, and to lead good lives of temperance, virtue and morality.

HENRY EUGENE MARTIN.

Progressive Thoughts.

Paternalism is the curse of mankind, because man, seeking the gratification of passion and unable to escape the law of sequence, has furnished bodies for the invisible who may desire earth life. It does not follow that these individuals thereby become his slaves or his property; or that in any sense does he possess ownership or even vested rights in the bodies of the newly born. They have come only as a secondary result of intense desire, which died in the satisfaction of its own realization.

If it is urged that the care of the weak and helpless during the period of infancy and early childhood entitles him to the slavish and unquestioning obedience of the child, it is not true. By this care he is only paying the debt he owes the universal brotherhood for the care bestowed upon himself when he, too, passed in through the portals of the mortal life from the land of the Silent Mystery. Under the obligation of the brotherhood, to which all souls belong, he is bound to treat all as kindly as he treats himself, or as a brother. The wisest say: Call no man master, for there is no lawful earthly master, not even the parent. From this it follows that the parent has no need to carry the burden of sorrow or woe for or about his children, as if he were personally responsible for it. If he has given them choice of the good and the bad, he has done all that he can do, all that the All-Wise does for his children. They alone are responsible for the result of their own actions. If they have transgressed law in the past, no mortal power can, and no immortal power will, interfere to prevent the consequences. The parent is responsible simply for his own interference with the rights of the child. If the parent cannot prevent the unhappiness of the child, he certainly has no right to prevent or interfere with the happiness of the same. Paternity is a duty and not a right; but the feeling that we must constantly interfere to prevent those whom we consider weak from injuring themselves pervades the whole of the present scheme of civilization in most countries.

In religion the priesthood of the Romish mother of churches has slain the bodies of millions by the sword, by the fagot, by tortures too horrible to mention, to prevent their going to hell or being left out of heaven. Has this diabolical paternalism on the part of the church succeeded in preventing investigation of the mysteries or the growth and unfolding of progressive thinkers? Not at all. Every day only adds to their number, to their strength, to the vigor of their declaration of independence from all religious dictation. How useless, then, the exhibition of paternalism in this direction.

In our governments is manifested an eagerness on the part of the governors to impress upon the governed as a fact that their best and normal condition is to be governed—the more the better. That it is absolutely necessary for their happiness and comfort to be cared for, and that they, the governors, are the only ones capable of doing it. It is because the governed do not consider this proposition clearly demonstrated, that there is so much uneasiness and unrest in the world at the present time. Is paternalism desirable here?

Then we have the tender, fatherly watchfulness that insists upon protective tariffs, dictatorial laws, and other attempts upon the personal liberty, to protect the people from themselves. It is remarkable, however, in all these attempts the actors are not content with being a law unto themselves, but seek constantly to be a law to everybody else. If such had been the creative design in some central spot, we should have had located one big eye, one big ear, one big nose, and one big tongue, and one big finger. All mankind would have been tethered to these for their sense perceptions. As long as it is not so, had we not better strive to be less paternal and more brotherly?

W. P. FRELON, M. D.

Haslett Park Association.

To the EDITOR:—Allow me space to add my protest to that of B. R. Anderson, who so forcibly makes a plea in THE PROGRESSIVE THINKER of June 4th, against crying "Spiritualism on trial" every time a medium or otherwise is attacked. It is indeed time this senseless cry ceases. We never hear of the Protestant or Catholic faith being on trial.

The work in our city goes steadily onward toward the goal of good. The Progressive Spiritualist Society has suspended all Sunday lectures from the last of May until the first Sunday of September, commencing with Mrs. Ada Voyer. They still hold their popular Thursday "afternoons" as usual. Added to the well-known talent in our own ranks we have with us at present W. H. Colby, speaker and scribe-writer, who is producing marked re-

sults in that line. Also Dr. H. T. Stanley, speaker and test medium. His work here so far has been gratifying. He will remain here until the Haslett Park camp-meeting. Any one desiring bulletins of this camp, may send address by card to the writer.

MRS. EFFIE F. JOSELYN,
Grand Rapids, Mich.

The Retreat of Theology in the Galileo Case.

In 1870 a Roman Catholic clergyman in England, the Rev. Mr. Roberts, evidently thinking that the time had come to tell the truth, published a book entitled "The Pontifical Decrees Against the Earth's Movement." In these were exhibited the incontrovertible evidences that the papacy had committed itself and its infallibility fully against the movement of the earth. The Rev. Mr. Roberts showed from the original record that Pope Paul V, in 1616, had presided over the tribunal condemning the doctrine of the earth's movement, and ordering Galileo to give up the opinion. He showed that Pope Urban VIII, in 1633, pressed on, directed and promulgated the final condemnation, making himself in all these ways responsible for it. And, finally, he showed that Pope Alexander VII, in 1664, by his bull—"Speculatores domus Israel"—attached to the Index, condemning "all books which affirm the motion of the earth," had absolutely pledged the papal infallibility against the earth's movement. He also confessed that under the rules laid down by the highest authorities in the church, and especially by Sixtus V and Pius IX, there was no escape from this conclusion. Various theologians attempted to evade the force of the argument. Some, like Dr. Ward and Bouix, took refuge in verbal niceties; some, like Jeremiah Murphy, comforted themselves with declamation. The only result was, that in 1885 came another edition of the Rev. Mr. Roberts' work, even more cogent than the first; and, besides this, an essay by the eminent Catholic, St. George Mivart, acknowledging the Rev. Mr. Roberts' position to be impregnable, and declaring virtually that the Almighty allowed Pope and Church to fall into complete error regarding Copernican theory, in order to teach them that science lies outside their province, and that the true priesthood of scientific truth rests with scientific investigators alone.

In spite, then, of all casuistry and special pleading, this sturdy honesty ended the controversy among Catholics themselves, so far as fair-minded men are concerned.

The above, by Dr. Andrew D. White, in the *Popular Science Monthly* for June, is only a paragraph of many articles by him illustrating the opposition of the various churches to the progress of science. In the data they furnish they are invaluable, and will be quoted for centuries to come. The *Popular Science Monthly* is one of the best of scientific journals published. Terms, \$5 per year, single number 50 cents. Address D. Appleton & Co., No. 5 Bond street, New York.

Lincoln in the White House.

To the EDITOR:—As many may not know of the divine means used to secure victory for a progressive people, and as by continued education God's self-evident way of elevating mankind is becoming more and more popular, it may therefore be well to quote the exact words of President Lincoln, who, with other noted persons, has finally succeeded in giving his message in writing to the world. These, message together with Bishop Haven's to the churches, have been circulated by the tens of thousands. On page 35 Mr. Lincoln says: "I had Bell Laurie at the White House many times during the stormy rebellion, to seek advice how to proceed from the higher-realm men, and I got it, sir, and followed it out. Emancipation was born in heaven, and my order came from that source, and I struck the blow as ordered by the invisibles, and it was mighty, for it was from God," etc.

I was well acquainted with Miss Belle Laurie, and also her mother, who was a most excellent medium, whom Mrs. Lincoln often visited. I had a very intimate acquaintance with Miss Bell's father, Cranston Laurie, a minister's son, who for forty years held a very responsible position in the post office department. He told me, among many interesting particulars, about Mr. Lincoln; how he sat on the piano with many others, while the heavy instrument would rise up and down and keep time with the music that Miss Belle was playing, under the supposed influence, it was said, of spirit Benjamin Franklin. At one of these sittings, which were always in the light, I well remember of having fallen off from the end of the piano where I sat with others, owing to the activity of the invisible force. This kind of phenomena was then very rare. Mr. Laurie informed me that he often invited senators and members of the House of Representatives to witness it at his home, where many experiments were made to delighted audiences. When Miss Belle would put her hand under the end of the instrument, it would rise several inches from the floor without any apparent effort of the lady. At another seance some scientific gentlemen brought with them an egg, which they put in the medium's hand, when under the end of the piano, and for some time the piano stood on two legs without breaking the egg, in the presence of a room full of people, which fact was reported in the Washington papers soon after the war. At 9 A. M., the day after the assassination, myself and others followed the body up to the White House from where Mr. Lincoln died, at 7:20 A. M. A few of us having been admitted, I remained there for some time, and observed that Senator Foote was the first caller and Mrs. Laurie was the second one who came to condole with Mrs. Lincoln in her sore bereavement.

E. M. BALDWIN.

Washington, D. C.

Note from Washington, D. C.

To the EDITOR:—I report progress in the Capitol City. We have three meetings Sunday during the month of June, and three test-sittings and two developing classes during the week, which, taking our private sittings, give us about as much as we can attend to.

Washington, D. C.

G. F. PERKINS.

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WATCHING THE STIGMATA.

It is the Result of Natural Causes.

But It Has Been Regarded as Miraculous by the Catholic Church.

TO THE EDITOR:—The Louisville Courier-Journal sets forth that after eleven months of careful watching, the remarkable manifestations of Mrs. Mary Stuckenberg continue as when they first appeared. The medical men of Louisville having had a chance to explain the mystery about the manifestations, and



those who were there having confessed it beyond their power to assign a cause, the Catholic Church, represented by Bishop McCloskey, took the case in charge. The woman is now in St. Joseph's Infirmary, in Fourth street, between Chestnut and Broadway. She is closely watched by priests, who act under the direction of the Bishop, and it is said that he is receiving instructions from Rome regarding the case. How long this investigation will continue is not known. When the manifestations first appeared, on the first Friday of June, 1891, priests visited her regularly, and had become convinced that there was no fraud.

LATEST MANIFESTATIONS.

Dr. M. F. Coomes had charge of the scientific examination for nearly four months, and his report showed the result of his work—that it was beyond his power or the power of his associates to explain the case. The last visit he paid to the woman was the last Friday before Christmas. Then she was placed in the hands of Bishop McCloskey. What he has done since then has been simply to keep a close watch on her to make sure that no deception was practiced. For a number of weeks Mrs. Stuckenberg remained in her own home, but the Bishop did not want her to be surrounded with any of the conditions that existed when the manifestations first appeared. She was, therefore, removed.

Every Friday the Bishop selected certain priests of the city to watch during the period of unconsciousness and the bleeding of the five wounds—in the hands, feet, and left side. The utmost secrecy was, and is, observed. No one save the priests selected for the purpose, and occasionally a relative or near friend, is allowed in the apartment where the manifestations occur.

MARK ON THE FOOT.

The manifestations now are like the first manifestations. There has been no change. Every Friday afternoon at exactly 3 o'clock Mrs. Stuckenberg falls into an unconscious state, somewhat resembling a trance. The same rigidity of the muscles appears now as then, and the wounds in the palms of her hands, in her feet and left side open and bleed. When the physicians visited the woman the wounds had begun to bleed entirely through the hands and feet—that is, blood came from the palms of the hands and from other wounds on the back of the hands. This was also true of the feet. Since then the marks are more clearly developed, and the woman's hands and feet have holes entirely through them during the trance period. It is at times almost possible to see through them, so large are the holes becoming. The crosses on her forehead and on her chest are distinct. The scab-like appearance has worn off, leaving the impression of a crucifix apparently cut in the bone, and the outer skin has grown over very thin, leaving the figures distinct beneath it. The effect is peculiar. The initials "I. H. S." which appeared on her right shoulder are also visible. The duration of the suffering remains unchanged. It is always three o'clock almost to the minute when she falls, and six o'clock when she becomes conscious of her surroundings.

After the manifestations had continued for a number of months, Mrs. Stuckenberg became very weak. Her health seemed to be failing, and it was the general belief that she could live only a short while. The physicians who saw her said that they did not see how a person could undergo so much apparent suffering and live. Though her health did not seem good for a time, it has now become better. From close confinement she has become weakened slightly. Her husband remains with her whenever she is ill. It is seldom that she goes on the street.

Just after the case passed from Dr. Coomes' hands, the secretary of one of the largest

English societies of scientific research came to this city especially to investigate Mrs. Stuckenberg's manifestations, but the Bishop would not consent to his visiting her until he had finished the investigation. Other attempts of scientific men have been made to secure access to her, but none have been successful. It may be only a short while, it may be a year or two, or it may be two or three years before the Bishop is through with the investigation. It is said when he has finished, a history of her life will be written, and she will pass the rest of her days on earth just as Louise Lateau and others did. Those who have proper reasons will be allowed to see her, and the scientific world will have a chance to investigate the case thoroughly. Nothing like Mrs. Stuckenberg's manifestations has ever occurred in America before, and when it has occurred in other countries it has been at such rare intervals that generations lived and died between them. The priests who are watching Mrs. Stuckenberg decline to express an opinion. They do not wish to commit themselves until the Bishop has been satisfied.

Mrs. Stuckenberg will on May 9th celebrate her twenty-fourth birthday. Of twelve children she was the only daughter. Her eleven brothers died, and at the age of four years she was left motherless. Her father married a second time, and the girl left home on account of her stepmother while very young. She had no one to direct her, and she met with misfortunes. It is said that when very young she had been religiously inclined. Her parents were Protestants, and so was she. Her conversion to the Catholic faith occurred several years ago. The parish church is across the street from where she lived after her marriage, and every morning she was a regular attendant at early mass. At first the cross on her forehead had not appeared, and when she went to a public place no attention was attracted by her presence. But when the manifestations became known she attended church heavily veiled. On Fridays she was at early mass, but returned home quickly and remained quiet the rest of the day until she fell into the unconscious state at 3 o'clock.

In the case of Louise Lateau it was discovered that, though she would give no signs of recognition under any amount of punishment or trickery while in the unconscious state, yet she would recognize with a smile any word from her confessor. The same is said to be true of Mrs. Stuckenberg. Though Drs. Coomes, Ochterlony, Bloom and others attempted to arouse her by various methods, not even the muscles of her face would twitch, even under punishment. Yet it is said that when her confessor, Father Raffo, speaks to her, a smile comes upon her face, and she recognizes him. Often she holds her breath for a minute. The physicians could not make her exhale at such times, but it is stated that when her confessor speaks a few words to her in Latin she obeys him. The woman can neither read nor write.

As long as the case exists there will be discussion as to the probable causes of the manifestations, and many authorities may be cited for various theories in regard to them. In Binet and Fere's "Animal Magnetism" is an account of how suggestion acts on the nervous system of hypnotized subjects. A number of cases are cited of organic disturbances produced by an idea. A postage stamp was fastened to a subject's shoulder and a compress placed over it, the subject being told that a blister had been applied. After twenty hours the bandage was removed, when the skin showed the same marks as if a blister had really been applied. But the most important case analogous to that of the woman showing the stigmata is as follows:

During the same season, Bourru and Burot, professors of the Rochefort school, published records of epistaxis, and even of blood-sweat, produced by suggestion in a male hysterical patient who was affected by hemiplegia and hemi-anesthesia. On one occasion, after one of the experimenters had hypnotized the subject, he traced his name with the blunted end of a probe on both his forearms, and then issued the following order: "This afternoon, at 4 o'clock, you will go to sleep, and blood will then issue from your arms on the lines which I have now traced." The subject fell asleep at the hour named; the letters then appeared on his left arm, marked in relief, and of a bright red color, which contrasted with the general paleness of the skin, and there were even minute drops of blood in several places. There was absolutely nothing to be seen on the right and paralyzed side. Mabilie subsequently heard the same patient, in a spontaneous attack of hysteria, command his arm to bleed, and soon afterward the cutaneous hemorrhage just described was displayed. These phenomena recall and also explain the bleeding stigmata which has been repeatedly observed in the subjects of religious ecstasy who have pictured to themselves the passion of Christ.

This, then, if it does not quite explain the mystery of the stigmata, at least takes them out of the region of the miraculous. The work was written as the result of study and experiments and tests, chiefly made at the Salpêtrière, in which great hospital M. Charles Fere was an assistant physician. At this hospital the effects of burns upon the skin of hypnotized subjects have often been produced by means of suggestion.

As is well known the stigmata are wounds resembling those received by the Lord Jesus Christ at the time of the crucifixion. In the Catholic Church they are esteemed as supernatural, and those manifesting the phenomenon are regarded with special reverence. According to the statement of Sir Richard Wheatley, who examined the subject from a hysterical standpoint, they are only peculiar to the later era of the Christian history. There have been 153 cases of stigmata in the Roman Catholic Church, the one most prominent being that of Francis Bernadone, in Italy, and who was canonized as St. Francis d'Assisi. He claimed that he beheld a vision—a seraph with six wings, and in connection therewith the likeness of the crucified Jesus, which was

followed by the stigmata; each hand and foot was pierced in the middle by a nail, while on his left side was a wound as if pierced by a lance. These wounds, it is claimed, never gangrened or suppurated. Fifty Franciscan monks proclaimed that they had on one occasion seen them.

Of course, the stigmata of Francis Bernadone was regarded as being caused by the miraculous intervention of God himself, as a testimonial in behalf of the Catholic Church. That they did occur it may be possible; but that synchronous with the appearance of the wounds on the palm of his hands and the dorsum of each foot there also appeared the nails, half clinched, passing entirely through the wounds, we are inclined to doubt; but be that as it may, we are willing to concede the existence of the stigmata, which have contributed so largely in promoting the interests in the superstitions of the Mother Church. The phenomenon has often existed, and will, no doubt, continue to occur even after the cause thereof is fully understood, when their proselyting mission will cease.

There are two causes that can produce the stigmata. If the subject is highly mediumistic, Catholic spirits can so manipulate the forces of the body that there is a determination of blood to the palms of the hands, the dorsum of each foot and to the side, producing wounds very much resembling those made on the body of Jesus at the time of the crucifixion. They were not always successful in finding a medium that possessed an unblemished moral character like Francis Bernadone, but would use any one who could be controlled for that especial purpose. There was Christine de Stumbe, who was said to be a hysterical, epileptic and erratic woman. She had five wounds on Good Friday, the crown of thorns on Tuesday of Passion Week, and the bloody sweat on Holy Thursday. The details of her experience, as given by Dr. William A. Hammond in his work on "Nervous Derangements," are decidedly nasty. She, two, was undoubtedly a medium, and could be used successfully in attracting the attention of the ignorant members of the Catholic Church.

Again, this same phenomenon can be caused on a sensitive through the instrumentality of "suggestion" alone, in accordance with a natural law not yet fully understood. Through suggestion alone any part of the body of the sensitive can be made insensible to pain; even can be pierced with a knife-blade, and yet nothing disagreeable be experienced, or the blood caused to force its way through skin on the palm of the hand, on the dorsum of each foot, and the side. But whether caused by mesmeric or hypnotic operator, the phenomenon is never outside of the well-defined domain of natural law, and is never in any sense miraculous.

This phenomenon that occurs under the head of stigmata, is directly traceable to the action of the natural laws, or the influence of spirits. In no sense of the word is the phenomenon miraculous or supernatural, and those who claim that it is are grossly ignorant of underlying principles, are a curse to humanity, and don't know what they are talking about. On such flimsy pretenses and fraudulent assertions the Catholic Church has been sustained, and it will be a long time before it yields to an advancing enlightened sentiment.

JUS TICE.

Items from Washington, D. C.

TO THE EDITOR:—The First National Association of Spiritualists of Washington closed a very successful season last Sunday. The Association held its regular semi-annual spring meeting last Tuesday, re-electing its old officers and members of its Board of Management. The president secretary and treasurer made their annual reports; the treasurer's account showed a good balance to start with next season in our new hall. We shall open in October with Edgar W. Emerson, the test-medium and lecturer; November we have that veteran, Moses Hull; December, Mrs. A. N. Glading; January, Prof. W. F. Peck; February, Mrs. Helen Temple Brigham; March, Mrs. Ada Foye; April, Miss Jennie Leys, closing in May with Mrs. A. H. Luther. We shall commence in September with a course of parlor lectures twice a week, Mrs. H. S. Lake being engaged. Miss Maggie Gaule, the wonderful test-medium, of Baltimore, continues her regular Friday meetings during June. Much of our success I attribute to her wonderful mediumship. She followed our lectures every other Sunday during the past season.

GOFF A. HALL, Secretary.

Items from G. W. W. Van Horn.

I held spiritual meetings at Mansur Hall, Indianapolis, the Sundays of May 22 and 29, at 3 and 8 p. m., with beneficial results to the audiences. No doubt but that an organization has been effected for further work during the season in that city, by interested workers, at the same hall. Ethel Blake, thirteen years of age, the daughter of Mrs. Gue, gave me a very remarkable independent slate-writing sitting the 29th ult. She is under size and appearance. I received three messages produced without pencil, written in three colors, red, blue and white; one being from the spirit of D. A. Rawlston, the former president of the First Indianapolis Spiritual Society, who passed to spirit-life last July. I knew him well. Greater mediumistic unfoldment is assured for this remarkable child-medium in due time. As a slate-writer she is a wonder. I arrived in St. Louis the 31st ult. I held the attention of a large audience, Sunday evening the 5th inst, at 3001 Olive street—Howard's Hall—before the St. Louis Spiritualists' Association.

The talk and the very latest phenomenal demonstrations pleased them. I will continue services at above hall for some weeks; then will enter the western camp service. THE PROGRESSIVE THINKER is quite popular with the people here. G. G. W. VAN HORN.

3035 Olive street.

A DIVINE FRAGMENT.

It Shines Forth in Prison.

TO THE EDITOR:—There are often divine fragments manifested where least expected. It is the duty of Spiritualists to find such, wherever they may be, and assist the recipients to advance again into sunshine. It appears from the New York Sun that a movement is on foot to secure the release of Alfred Sheridan, who is serving a term in Sing Sing Prison for forgery. Sheridan comes of a good family, and was to have married a pretty Philadelphia girl in the week in which he was arrested.

After he had been locked up she was anxious to have the ceremony performed, but he would not permit her to share his disgrace. She did not give him up, however, but from time to time has come all the way from Philadelphia to visit him in prison.

Both were passionately fond of music, and one of their favorite amusements had been to play and sing together. After Sheridan was sentenced the young woman often sent him copies of songs of her own composition, and he in turn sent her songs which he had written in his cell.

Recently she wrote to a music publisher on the Bowery, asking him to send Sheridan copies of a new song. When Sheridan received the song he wrote to the publisher that he had composed a song in prison, which he was anxious to sell, so that he might engage a lawyer to present a petition to Gov. Flower for a pardon.

"If I can only get enough to pay a lawyer his fee," Sheridan wrote, "my girl will do the rest. She is my intended bride, and we are to be married if I get out of prison. As the young lady has been very faithful to me through all my troubles, she will prove more faithful in her efforts to secure my release. She has hit upon a plan to get signatures to a petition to be presented to the Governor, and all I need is enough money to pay a lawyer's expenses at Albany. I will send you a copy of my song by the next mail, and I think you will accept it, as the music is thought to be very catchy. You must excuse the manner in which the music is written, as I had to jot down the notes as I whistled them here in my cell."

Next day the publisher received another letter from Sheridan, and with it came the song. Sheridan calls it "Sweet Little Mary Ann." Here are the words:

Like a sunbeam in the sky
That warms the heart of man,
Is the light that's in the eye
Of my little Mary Ann.
'Twas at a party long ago,
Forget I never can,
For ever since I'm dreaming of
My little Mary Ann.

CHORUS.

Sweet little Mary Ann,
Forget I never can
Her winning ways and merry chaff, her joyous
laugh so hearty.
Oh, how my heart was glad,
And what a time we had
The night I first saw Mary Ann at Maggie
Dooley's party.

From the very night we met
Our friendship first began,
And every Sunday afternoon
I call on Mary Ann.
She receives me like a queen,
And I do all I can
To make the time go pleasantly
For little Mary Ann.

Sunday night when I went there
I hit upon a plan;
I asked her mother could she spare
Her little Mary Ann
For an hour; she said she could,
So off to church we ran,
And I secured the title deed
To little Mary Ann.

The music accompanying the words was written with a pencil on the back of a card-board calendar, together with a description of another song, which Sheridan calls "The Bride's Farewell." For this, Sheridan wrote, he had drawn a design for the title-page, and had written out the music with pen and ink.

The publisher sent a note to Sing Sing offering to publish both songs. For "The Bride's Farewell" he offered \$25 and 1,000 printed copies of the song, which Sheridan might dispose of. The same terms were offered for "Little Mary Ann." A few days later the publisher received this reply from Sheridan:

DEAR SIR:—Yours received. Your proposition is reasonable, but in my present position the copies would be absolutely useless, where the pecuniary aid is most necessary. Consider your terms as accepted, but if you can think of any other way that you could render me a little assistance, it will be gratefully received. If you want the title-page and the copy of "The Bride's Farewell," you can have them by applying to Miss _____, _____ Indiana avenue, Philadelphia. I will send another song for your consideration during this week or next. You might send me one proof copy of "Sweet Little Mary Ann."

The Philadelphia young woman is now getting signatures to the petition for a pardon, which will be presented to Gov. Flower, and he will undoubtedly be in a short time a free man, and with the lesson he has received let it be hoped that he will go forth and sin no more.

DIVINE WRIGHT.

Basket Meeting.

Last Saturday and Sunday a basket-meeting was held at the camp-ground of the Indiana Association of Spiritualists. A number of people were present from Anderson, Muncie and the surrounding country. The speakers were Dr. Westerfield, Messrs. Mendenhall, Herrick, Brown and Mrs. Johnson. Two materializing mediums, Mr. Tabor and Mr. Archer, gave seances at night. Everybody is enthusiastic over the camp-meeting, which begins the 21st of July and continues over four Sundays. Several new cottages are going up, besides additions to the dining-hall and lodging-house. Anyone desiring information in regard to the camp-meeting, may address Dr. J. W. Westerfield, President, or Flora Hardin, Secretary, Anderson, Ind.

F. H.

A Poem by Robert Burns.

TO THE EDITOR:—Some years ago I found a copy of the *Spiritual Telegraph*, in which I found a poem by Robert Burns, given through Mrs. F. O. Hyzer. A lady in the audience had a question in her mind she desired him to answer. Mrs. H. soon after improvised this song, which was found to contain the answer to the lady's question. She had inquired of the medium if Burns had ever sung through her, saying that she had a question in her mind she desired him to answer. There may be some readers of THE PROGRESSIVE THINKER who might wish to read it as it is given in the Scottish poet's language.

DAVID FLANAGAN.

BURNS AND HIS HIGHLAND MARY.

Fair lady, that I come to you
A stranger but fu' well I ken,
For ye've known naught of me save through
The lays I've poured through Scotia's glen.
But when I speak o' gliding Ayr,
O' hawthorn shades and fragrant ferns,
O' Doon and Highland Mary fair,
Mayhap ye'll think o' Robert Burns.

I am the lad, and why I'm here,
I heard the gude dame when she said
She'd know in joyous spirit sphere
If Burns was wi' his Mary wed.
I sought to tell her o' our joy,
Na muckle impress could I make,
And, lady, I have flown to see
If ye'd my message to her take.

Tell her that when I passed from earth,
My angel lassie, crowned wi' flowers,
Met me wi' glowing love-lit torch,
And led me to the nuptial bowers.
And all we'd dreamed o' wedded bliss,
And more, was meted to us there;
And sweeter was my dearie's kiss
Than on the flowery banks of Ayr.

Where love's celestial fountain played,
And rosebuds burst and seraphs sang,
And myrtle twined our couch to shade,
I clasped the love I'd mourned as lang,
And while by angels' harps was played
The bonnie bridal serenade,
Though na gowned priest the kirk said rite,
Burns was wi' Highland Mary wed.

There's no destroying death-frost here,
To nip the hope-buds ere they bloom;
The bridal tour is through the spheres,
Eternity the honeymoon.
And now, my lady, if ye'll bear
These words unto the anxious dame,
I think I can ye see reward
Ye'll ne'er be sorry that I came.

Seance with John A. Johnston.

TO THE EDITOR:—It is the wish of the friends of John A. Johnston, of this city, to make known, through the columns of your paper, a short account of a physical seance given under the light at his residence on the night of June 2d. A number of friends met there, among whom were some desirous of investigating the phenomena, who had never witnessed anything of the kind previously. Preparations were made by sliding back the doors connecting front and back parlors, and stretching a double curtain across the opening about the height of a person sitting in a chair. The medium, Mr. Johnston, and two friends, one of them a lady, took their seats in three chairs on the side of their audience, in the light from a chandelier in the room. The room at their back was left unlighted, but not dark, only a dim light from the other room, to make a background for spirit hands to manifest against. The curtains were disposed as follows: One at the back of the sitters; the other covering them in front as high as their shoulders, leaving heads free, while they grasped their hands, forming a magnetic chain.

After the room had been thoroughly inspected to make sure no "spooks" were concealed in it, the manifestations began by ringing of small bells by visible hands. A large music-box was wound up and played, a guitar accompanying it. A tambourine played quite an active part, as it was repeatedly thrown over the curtain into the circle of spectators by hands plainly visible, and several raps administered by it on the head of Mr. Johnston and one of his friends, who sat with him. The spirits paid rather close attention to Mr. J., as they gave him a succession of slaps on the cheek from an energetic hand plainly visible to all. Next came a succession of written messages on slips of paper to every one present, handed over the curtain by spirit hands. Some of these were quite long, bringing joy to the hearts of their recipients, signed by loved ones who had passed away.

Next a request was made from the control for slates, and each guest was presented with a clean slate, which they held in their hands through slits in the back curtain, while a spirit-hand, plainly visible, wrote short and loving messages to them. One lady, new to these manifestations, was quite overcome when she recognized the hand and sleeve-covering as one belonging to a son, who wrote a message to his mother, signing his name.

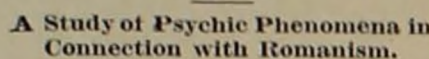
It would occupy too much space to narrate all the phenomena given at this seance, which was satisfactory in the highest degree, even to the skeptical ones, as several persons looked over the screen back into the darkened room, in which everything was plainly visible from the light of the other, and saw nothing visible to their eyes. That the hands and arms shown were strongly material, from the manner they used them, playing on instruments, and handling a heavy music-box over the curtain, no one could doubt, and caused much thoughtful consideration of the cause. On the whole, it was a grand success as a test of spirit-return. Mr. Johnston is known to many of your readers, who will be pleased to know that he is developing in more than one phase of mediumship with marked success.

St. Louis, Mo.

A. J. Buck.

Mrs. Blodgett a Grand Medium.

Will C. Hodge, now at Clinton, Iowa, writes: "Mrs. Blodgett has sent me a photo of another production of the psychic forces, through her powers and those of Dr. William E. Wheelock combined. It is a basket of sweet violets, painted in oil in the center of a slate, and a communication of 363 words, all on the same surface. It is a beauty, and one of the finest 'simple tricks' ever produced."



I give the preceding account a frontispiece to some further psychological studies and experiences. From personal experience and from the reading of Romish books and periodicals, and accounts of Romish miracles, ancient and modern, I am convinced that adepts in that church, from early times to the present, have known and practiced the interest of the Church, all the available forces of occult science. W

BEYOND THE GATES. BY ELIZABETH STUART THOMPSON. A highly entertaining work. Price \$1.00.

Supplication has not been left behind in Europe. A few days since a Catholic priest carried to his church in St. Ann's street, New York, wrapped in silk handkerchief, a case containing what is said to be a portion of the wife of St. Anna, the mother of the Virgin Mary, which he has exhibited to devout Catholics in his church. The crowd gathered in all day to kiss the case, and policemen had to come in to keep the order as they marched in, knelt and kissed, and it is still going on, like Holy Coat pilgrimages in Europe.

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