

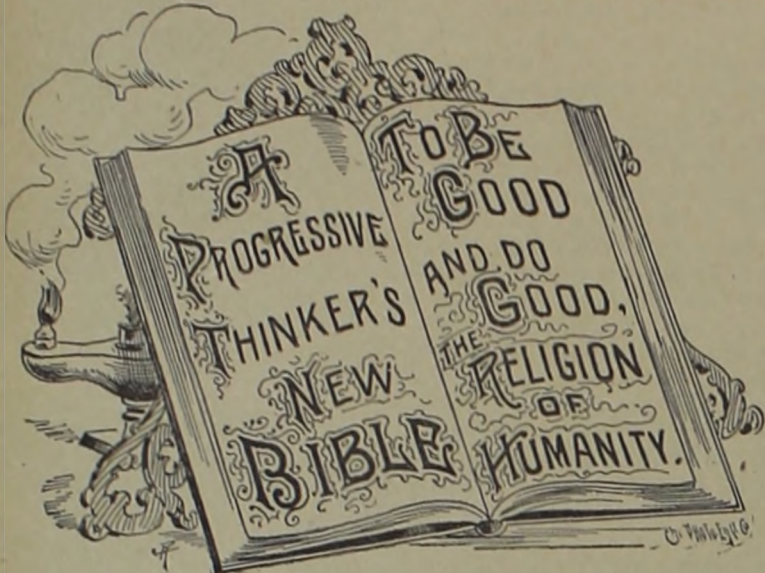
The PROGRESSIVE THINKER

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

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OUR NEW BIBLE.

It Contains Divine Lessons.

AN EXALTED LOVE.

It is Comprehensively Analyzed.

TO THE EDITOR:—Love is a word that enters largely in all Bibles; but in none of them has it been comprehensively analyzed. In a late number of the *Chicago Herald* Amber gives expression to some thoughts that should be read by old and young alike. The world needs more love, a grander love; a purer love; but it should be understood in all its parts.

EXPERIENCES THAT MUST PRECEDE TRUE LOVE.

True love comes to the soul as summer slips in to the circle of the year. As well expect June with its slow and sweet development of bloom and fragrance to be shot out of a cumbrian on the midnight stroke of its first calendar day as to expect the full development of love to take possession of a young girl's heart the first time a callow suitor strolls her way. Before she can fully understand the height and depth and breadth of sacred and absorbing love a girl must develop through many ways into womanhood. She must have put away childish fancies and tested some sorrowful and earnest things before she can understand its full significance. There are not many Julietts in the world, but there are a host of commonplace girls instead, whose destiny it is to wed, make happy homes by means of practical hard work, bear children, rear them through many perils both of body and soul, endure to the end and at last lie down in welcome graves, weary and worn with life's ceaseless conflict, and for these prosaic lives it is safer that they depend upon something surer than first love's impassioned pleadings and exquisite fancies. I venture to say that five years of married life would have drunk up the intoxicating elixir of Romeo's and Juliet's passion, as the midday sun dries the dew from the morning glory's azure cup. Such poetical, high-strung, maddening love would have vanished in the presence of a colicky baby, the inability to get a good cook, or the entanglements of yearly house-cleaning time, as a humming bird vanishes in all its rainbow beauty, suddenly, silently and completely, while our enraptured eyes are watching the dapple of its fluttering wings. It takes something more than kisses to carry one through forty years of this world's ups and downs. It takes more of thoughtful consideration and an honest share of burden-bearing than it does of flattery and protestation to keep the wheels of life moving without friction. It is a nice thing, no doubt, to have a husband, who tips his hat when he meets you on the street corner, and kisses your hand like a cavalier and helps you in and out of the cable car with the grace of a gartered knight, but it is better in the long run to have a good provider and an honest payer of the household debts, even if he be a little derelict in matters of lover-like and chivalrous attention.

Test yourselves and your love thoroughly girls, before you rush into an early marriage. Is your love such that it depends upon no perishable charm? Are you willing to sacrifice and to suffer? To taste the bitter with the sweet if need be, and accept the worse with the better? Are you prepared to see much that is romantic and poetical in love's spring-time adoration fall as the prodigal blossoms fall in the May orchards to make room for autumn fruit?

RESPONSIBILITIES OF MARRIED LIFE. Can you cheerfully follow the winding path of love-guarded youth clear down to the dusty turnpike of middle age development, and make no complaint if now and then the briars of crowding care oppose your way and the sharp pebbles of sorrow bruise your feet? Are you ready to take the terrible chances that blossoms you gather to-day may be the funeral flowers of to-morrow, and that in the grave of the little child you love shall be laid much of the brightness and sweetness of your life, long before the path you follow leads up to the shadow of death's lightly-poised portal? Are you ready for all this? If you shrink from one grim chance you are a stranger to the significance of wedded love. Love that cannot endure the test of the crucible will yield only the dregs of disappointment in your cup.

There is no lot so terrible for a woman as loveless wedlock. A slave can

forget the chains that only fetter his limbs, but the manacles that fret the heart it is impossible to ignore. Be an "old maid," in its most despised significance, as held by ignorant and vulgar people, be a grubber and toiler all the days of your life, rather than marry a man you are not sure that you love in the way I have sought to define. It may be a good thing to secure a home, and somebody to settle your bills, but in this world we need something better to "tie to," as the boys say. What would you think of a ship that steamed into port and threw out its ropes to a floating buoy? Or of a man-of-war that provided itself with black sand and fire-crackers for ammunition? We need a loyal heart as well as a well-filled pocketbook to depend upon, and considerate care as much as full coal-bins to keep us warm and happy. Once, not many years ago, I was in Mormon land. There was much in the pretty city where I stopped to attract and please the transient sojourner. The little homes were neat and cosy, and within the trim doorways all sorts of flower heads bobbed and courted to the whimsical wind. A skein of mountain brooks unwound itself through all the shady streets, and the appearance of things on every side denoted prosperity and peace. One day I was forced to ask shelter in one of the most attractive of these pretty homes from a passing shower. The woman who accorded me her gracious hospitality was a woman whose face I have never been able to forget. Through the lapse of years it shines like a steady star that never sets. There was almost sublime sorrow in the depths of the dark eyes, and the heroic endurance of the mouth was such as the lips of some warrior chief might wear when the day was lost and all his banners in the dust.

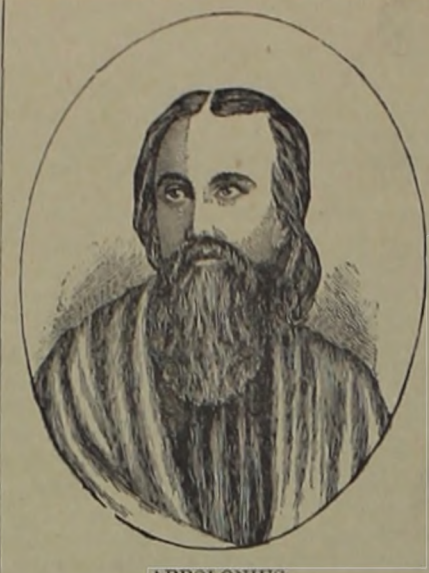
A HELL UPON EARTH. Impelled by something diviner than curiosity I held that woman's hand in mine while we talked, and I asked her such questions as one sympathetic woman may put to another whom she chances to meet but a moment on life's sorrowful way.

"Are you unhappy?" I asked her. "Why do you look so utterly bereft of hope and happiness?" "Unhappy," she echoed: "am I unhappy? Why, madam, I am in hell, and have been for three years." That was the answer made by a woman who had formed a tie of convenience with a man whom she neither loved nor honored. I hope her heart has found rest in the grave long before this, but I can never forget the anguish of her face, and the horrible emphasis of her speech. She had a home, and was lifted out of the reach of such care as tolling women know, but who would not rather be poor and alone and unprotected, than be ninth wife to a plump Mormon saint? What the poor, sorrowful Mormon dupe suffered may not find its exact parallel in the case of any who read my words to-day, but the approach is so near as to yield a bitter warning.

There is a love so pure and so holy that eternity itself shall not be long enough to scatter and dispel the sweetness of its earth time blossom, nor death sharp enough to strike at the foundation of its root. Pray that such love come into your life, rather than that counterfeited passion which goes under the same name, but is as unlike it as soot is unlike snow, or the petal of a bluish rose unlike a shred of shag bark. When the good book says that God is love, do you suppose it would convey the impression that the cheap commodity hawked about these modern days, as the huckster peddles green peas, comes within the category of Godlike love? Do you suppose the passion that transforms men into beasts and women into merchandise has anything divine in its sultry and ephemeral sway? Do you think that there is anything bearing the similitude of the pure and holy God in the attraction the man about town feels toward the woman who merely lures his senses, or that the ambitious young girl who marries for money knows anything of that divine sentiment to which the King of kings has affixed his royal seal? Love to be Godlike must be pure, holy, steadfast and unselfish, and there is less of that kind of love in the world, outside the realm of motherhood, than there is of ozone in a tomb.

A MOTHER'S SANCTIFIED LOVE.

I do know a few mothers who exemplify divine love every day of their lives. In their patience with wayward sons, in the way they sacrifice the name of love! The father grows tired of helping the bad boy. He is harsh and condemn-



APPOLONIUS.

A GLANCE AT THE PAST.

Appolonius, Jesus and Religion.

Prof. Buchanan's Anniversary Address.

It is a credit to Spencer and Huxley to class Prof. Buchanan in the same scientific company with them. I have the largest respect for his genius, and am proud to speak of the honor as an American Prof. Buchanan has reflected upon the medical profession. He has no superior in America. In a short article in the *Arena* he snuffed out the German Prof. Koch's consumption cure like dropping over him an extinguisher.

Whatever untenable thing Prof. Buchanan may say in the later years of his life cannot detract from his scientific achievements, nor impair the luster of his extensive contributions to the sum of human knowledge. But his anniversary address at Kansas City on the conglomeration of Spiritualism, Jesus and the Christian religion is not satisfactory to advanced minds. The Doctor says: "The etymology of the word Christos or Christ means anointed." Whereas Frantz Hartmann (in life of Jehoshua) says the real Christ means universal life, p. 19.

We scratch our backs at the idea of the anointed, but we scratch our head in vain to find reason or religion in the name Christos or "anointed." Applian, Eunomius and all history informs us that the black Hindoo man or god Krishna—the model and prototype of the fictitious Jesus—is Kristos, when rendered into Greek, and Christos in Latin; and it no more means "anointed" than do the proper names of Judas, Melchisedek, or John Brown. The Doctor is way off.

Dr. Buchanan speaks of Jesus, "the anointed," and says, "anointed is synonymous with consecrated."

Pray, when was Jesus anointed, or consecrated? Never; except by the woman with precious ointment "as they sat at meat." Matthew says she poured it on his head. Mark says she poured the broken box on his head. Luke and John say a pound of ointment was applied to his feet. But at whichever end it was, the act was not a consecration nor an initiation. It was in no sense a ceremonial occasion, and had in it no more significance than the irreligious anointing a man gets after being shaved at the hands of an African barber.

Again he says: "Jesus Christ, meaning Jesus the anointed or inspired teacher." If to be inspired means to be anointed also, then why were not Pythagoras, Plato, Apollonius, Ann Lee, Socrates and Ammonius Saccas anointed? For they were all inspired teachers, and most of them were in Greece. Gamaliel, a Jewish rabbi, A. D. 50, says: "There were more than thirty men holding positions as priests, philosophers and seers by the name of Jesus." How many of these inspired teachers were anointed? Grease, wood and dirt are choice and popular elements of savage life. Naked savages use them yet. Whence their origin?

Dr. Buchanan refers to the Christian hero as "the martyr, reformer, Jesus Christ," as if he had been the veritable living person who had trod the earth.

To correct this wicked pretense and dispose of the most terrible of religious mistakes, it becomes necessary to unmask the deception and prove that Jesus of the Christian gospels was and is the most gigantic imposture that ever afflicted the earth.

There never was a Jesus Christ. Without attempting to reproduce the contents of seven or eight books, each and all of which prove the mythical and impossible Jesus, we invite the attention of the reader to the testimony of skilled witnesses who lived at the time this cruel fraud is said to have been born, and also who lived in the first century of A. D., and later.

At the same time we labor at the overt task of proving a negative personality, the monuments here used for that end will also go to sustain and prove the existence of a positive personage who really did live at the same era and identical A. D., and who was the essential prototype of the far-fetched Jesus of the Christian scheme.

Jesus never wrote a line in his life, if he had. Nobody in the first century ever knew him, or wrote of him. But Appolonius was an affluent writer and

traveler, and many contemporaries wrote of him. Nobody of credibility ever saw Jesus or heard him speak. But many, both private and public, saw and met Appolonius, heard him speak, and describe his manner and style of oratory. Our witnesses speak through the instrumentality of a medium who is as true and unbiased as the photographer's sensitive plate. (For many, see "Antiquities Unveiled.")

The historian, Titus Livius, A. D. 17, says: "I doubt if any person ever had a better opportunity than myself to ascertain whether there was any truth in Christianity, being contemporary with the alleged Jesus Christ, and intimately acquainted with Pontius Pilate. I have never been able to discover either in spirit or mortal any positive, or I might say negative, evidence of the existence of Jesus of Nazareth. I deny that Jesus was ever in the flesh."

Gamaliel, a Jewish rabbi and philosopher, A. D. 25-50, reports: "I lived at the time of the so-called Jesus of Nazareth lived, and what is more, in the same country; and I say positively that there was no Jesus of Nazareth—no apostles, and no Christian religion in that day and generation."

Saturninus, an Essenian philosopher, A. D. 32-125, says: "I know no Jesus who lived at that time and was killed, with the exception of the one that was run through with Roman javelins for being a bandit. The apostles and their Jesus I never met. If they had existed I certainly should have met them. At Antioch I met, conversed with, and exchanged philosophies with Appolonius of Tyana and Damis his disciple, for what I knew of the Gymnosophists. We were communists, and all that you find set down as the teachings of Jesus of Nazareth were taught by me, and were obtained from a copy of the teachings of Appolonius, brought to Antioch by Damis."

Cuspius Fadus, Procurator of Judea, A. D. 45, says: "Upon my personal knowledge I assert that there was no person by the name of Jesus crucified, as is claimed, in Judea, during my mortal life. I never heard or knew aught of the Christian religion."

C. Cornelius Tacitus, A. D. 52, to the beginning of the second century: "During most of that time I knew almost everything that was taking place, and especially in Judea, because of the wars that were going on there. But I never heard of the Christian Jesus, nor of Christianity."

"At three different times in my life I saw spirit manifestations through the great medium, Appolonius of Tyana. I saw him in the camp of Vespasian, where he was known as the oracle. A Jew named Eleazar was a medium, and attempted to show what the spirits could do through him, and before Vespasian. He wanted to supplant Appolonius in the confidence of that emperor. But he was defeated. A witness to this attempt was one Flavius Josephus, a countryman of Eleazar. He could get no manifestations in the presence of Appolonius. But with the latter the manifestations occurred without hindrance."

Tiberius of Alexandria, A. D. 40-60, says: "At the time I was governor of Judea, and at no time near that period, was such a person known of who could have been Jesus of Nazareth. About A. D. 40, while at Rome, I listened to a very eloquent discourse delivered by Appolonius. The name by which he was then called was Paulinus."

Petronius, the Arbiter, A. D. 60, reports: "I was a sharer of the pleasures of Nero. I passed to spirit-life A. D. 66. My business here is to add to the evidence that you have before received, that there was no Christian religion nor Jesus Christ known at the time I lived on the earth. I saw and conversed with Appolonius at Rome, but he met with very little favor at the hands of Nero."

M. Servilius Nonianus: "I lived in the time of Nero, about A. D. 68, and have no doubt whatever of the fact that Appolonius is the true Christian savior, and that Jesus is a myth. . . . Appolonius and not Jesus should be worshiped by Christians, the latter being purely an ideal character, based on the life and writings of the former. At least I know this to be so, because on entering spirit-life I devoted myself to searching for gods. I have never been able to find one of them, whether Pagan or Christian."

C. Cassius Longinus: "I was governor of Syria A. D. 50. I have every means of knowing what took place at the time of the alleged earth-life of Jesus. The name of Jesus was as common as the name of John is with you. I know that no such man as the Christians claim was crucified. . . . Before I left mortal flesh there was a man deified at Rome, called Appolonius of Tyana. After passing to spirit-life and returning again as a spirit about A. D. 350, I found that the same statue that had been dedicated to Appolonius when I lived, had been changed to represent Jesus of Nazareth."

This witness lets the cat out most surprisingly. His observations cover a period of two eras, or two stages of history. One notes the events of honest acts and movements, and the other betrays the shame of religious imposture; both touching the atonement cheat.

Pontius Pilate, A. D. 25-38, says: "I come to say that all statements of any person having been crucified for attempting to found a religion, or for any cause save for crime, while I was governor of Judea, are false. I never heard of any such person as the Christian Jesus when I was in mortal life."

When in view of this pointed statement we turn to the ritual of the Episcopal service, where it reads, "Jesus was

crucified under Pontius Pilate," and remember this momentous lie is rehearsed every Sunday by hundreds of duped devotees, how mighty becomes the curse on the heads of the pious authors of it. The confuting statement of these two witnesses is enough to overthrow the entire Christian scheme, built on a story so infamously false.

Vespasian: "I am sent here by Appolonius of Tyana, and my name is Vespasian. I commanded the forces at the taking of Jerusalem. I was afterwards emperor. Amongst the Jews at that time there was no account of such a person as Jesus of Nazareth. But there were several Jesuses commanding the mutineers, yet no Greek, Roman or Jew knew aught of what is now known as the Christian savior."

"Appolonius, by laying his hands upon a roll upon which nothing whatever was written, communications would come from the spirits of our ancestors. In the same way this man was of immense benefit to me in the reduction of Jerusalem. He was deified after his death. . . . He was looked upon in our camp as the incarnation of the god Apollo. He rebuked fevers and diseases and they left the afflicted therewith."

Confession of Ulpian, a Bible-maker: "I was a bishop of the fourth century. I was a writer, and translated a set of gospels and epistles from the Samaritan tongue. They are now at a place called Upsal, and are called 'Codex Argenteus.' It was written on what are called silver tablets. In truth the fact is, I copied the gospels and epistles of Appolonius of Tyana, not originally written by himself, but brought by him from Singapore, India, in Asia. . . . These teachings of Appolonius bore not the names that the Christians have given them. I used the names the Christians wished to have at the head of their different books. I was well paid for this, and managed to gain great popularity and preferment by it, but my condition as a spirit has been one of torture. And know this, there is an influence amongst progressed spirits that forces evidence back here to confess their sins and show just where they lied and where they told the truth. This they are obliged to do finally, although they may defer it for a long time."

Akiba, a Jewish rabbi, A. D. 120, reports: "When I was about twenty years of age I knew Appolonius of Tyana. I met him in Smyrna, where I listened to his teaching and became a proselyte to some of his ideas. While he delivered his discourses, he underwent that wonderful phenomenon of modern times, transfiguration of face and form, as is described to have occurred with the so-called Jesus Christ. Rays went out from his garments, and his face became so bright that the human eye could not endure it."

This spirit found Moses, like Jesus, to be a myth, and the Jewish religion to be a falsehood. "One thing more before I am done, and that is, there are Jews who are almost beggars in Jerusalem to-day, who know where there are concealed priceless manuscripts, which, once in possession of the learned, would prove the falsity of the whole Jewish religion."

A Jew by the name of Jonathan Ben Uzai, who flourished A. D. 50, and who denies the existence of the so-called Jesus Christ, also says: "Moses of the Old Testament is likewise a mythical character, and the religion thereof a falsehood!"

Lucinius Mucianus, a Roman general and statesman, says: "I saw Appolonius three times when I was in Asia; once at Jerusalem; another time at Cappadocia, his native place, Tyana, and another time at Antioch. . . . When I saw him at Jerusalem, he was in a private house with a small party of friends, sitting for phenomenal occurrences that you call materializations. It is this event which I think gave rise to what is called the Lord's supper; for there were just thirteen of us in the room, and we partook of a supper just before the manifestations commenced. . . . When I saw him at Tyana he seemed to have given himself up to gymnosophic ideas. He was living in seclusion. . . . At the siege of Jotapata the Jews threw boiling oil down upon the Roman soldiers. Titus informed me that Appolonius by rubbing the scalded man with his hands, saved their lives, for which service Vespasian and Titus had become his fast friends."

Servilius Sulpicius Galba, emperor, reports: "I was Consul at Rome, A. D. 33; Governor of Africa, A. D. 45, and finally emperor for a short time. In A. D. 33, while Consul at Rome, a letter was addressed to me by one Philus, of Antioch, stating there was a great insurrection there on account of the entrance into that city of a doer of wonderful things; and he was apprehended and sent to Rome, and brought before me. This man was Appolonius of Tyana, or Tyanaus, as we called him in those days. He was charged with having defrauded the people. I said to him: 'If you produce before me those manifestations of power which you are charged with having produced by fraudulent means, I will free you and remain your friend the rest of my days.'"

"There was a man present named Maritaneus. He was bent nearly to the ground. He had not stood erect since he was born. Appolonius turned to him and said: 'I command you to stand straight,' and instantly he was straightened before us. I acquitted Appolonius and he returned to Antioch and to go where he pleased. The next time I met him was in Carthage, in Africa, A. D. 45. He was again arrested, this time by one Publius Aelius, who was his accuser and judge because he did not restore his daughter to health. It was proven that Appolonius had received

from him something like twenty talents of silver, but he had given it to the poor. "He had, however, restored the sight of a son of Publius, although he could not cure the daughter. The son was going blind and Appolonius removed the cataract from his eyes, thus restoring the sight. He did this by magnetic power."

[Have you any knowledge as to whether Appolonius went to Jerusalem about A. D. 33.]

"Two years later than 35 I heard from Pontius Pilate that a man whom he told me was Appolonius, rode through Jerusalem on an ass, and because he had cured lepers outside of the city gates, the people had given him an ovation."

One more reluctant confession will complete our witnesses. This is from one of the Bible-makers. It is Pope Hormisdas: "Weli, as Lord Bacon says I must come here, I suppose I must, but may the Devil take you all."

[This was said after a terrible resistance on the part of the spirit.]

"If you had held power for thirteen hundred years, you would not feel like laying it down here to-night. If what I labored for and consummated had been followed up by my successors, your infidels would not have dared to send your bold, daring and vindictive spirits over here to fight us. I united the Greek and Roman church after they had been once separated. And I lay all the folly of these infidels to the fools who afterwards broke that union. Curse the truth! Damn the truth! I would lie to you, but I cannot. I am forced to tell the truth by two spirits who stand watch here—Appolonius of Tyana and Lord Bacon. I know that Eusebius was a forger upon the writings of Appolonius of Tyana. I know that Eusebius was a scoundrel. I know I was a scoundrel myself. Oh! spirit psychology! how great is thy power! I was one who helped to destroy various epistles known in my days as the Pauline epistles, which were nothing more than the copies of the writings of Appolonius of Tyana under that name. They were entitled to the Galatians, Thessalonians, Corinthians and also Revelations. . . . In my day Jesus was worshipped in the form of a lamb, and shortly after my time this symbol was altered by Constantine Paganatus to the cross, to conceal his astro-theological origin. I knew this and I helped to destroy many copies of the writings of Appolonius, and of his disciple, Damis, and also of the writings of Basilides the Gnostic."

"And I destroyed them for the worst of reasons, namely, to secure power." His last remark was: "Was either of you ever compelled to speak the truth, while assembled thousands looked upon your disgrace?"

These and other confessions show what a vein of base and heartless dishonesty actuated the early Christian leaders and Bible-makers.

There is not a scrap of evidence to show the existence of Jesus. Wherever there was an assumed personality of Jesus, that character was filled and answered by Appolonius.

These are most remarkable depositions. They tell a tale of criminal imposture. They gamble with the most sacred elements of the human soul. Besides these reports I have the record of over three hundred others ready to avouch to the same negative fact concerning the non-existence of Jesus. But one or two say they have messages from the so-called Jesus, through their mediumship.

To balance this statement we have that of Richard Baxter, of England, Jacob Bahm, a German, and Bishop St. Boniface and others who were clairaudient, but now admit they were deceived and mistook spirit voices for the voice of God and of Jesus Christ.

Theodore Parker at the *Banner of Light* circle was asked if he had ever seen Jesus of the Christian gospels. He answered: "I certainly have."

We are informed that hundreds of others—yes, armies of disappointed devotees have hunted for him over a thousand years and have not found him, nor seen any one who had; it looks very much like a demonstrable certainty that Mr. Parker was mistaken or deceived. We read in John 20:14, that Jesus in spirit-life appeared to Mary Magdalene. "And when she had thus said, she turned herself back and saw Jesus standing and knew not that it was Jesus."

Surely if this woman who knew him in earth-life failed to recognize him in spirit, how much more is the liability that Mr. Parker, a stranger, should be mistaken or deceived. Hence his observation turns out to be the weakest of claims.

REVIEW A FEW POINTS.

1. Acts xvii, 34, says: "Howbeit certain men clave unto him and believed, among the which was Dionysius the Areopagite and a woman named Damaris and others of them." Dionysius returns from spirit-life 111, says: "This woman Damaris was my wife," and that it was Appolonius and not Paul who spoke of the "Unknown God," at Athens, was arrested and accused of blasphemy, and brought before the Areopagites. Dionysius was one of them."

2. Acts xv, 22, reads: "Then pleased it the apostles and elders with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas, namely Judas, surnamed Barnabas and Silas, chief men among the brethren."

Then here from spirit realms comes this Silas and says: "I was one of the most intimate disciples of Appolonius, sometimes called Paulinus, Paul and Apollon, according to the different dialects of the

(CONTINUED ON FIFTH PAGE.)

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 extended for their own merits alone, and not by the eclat of the source from which they emanate. To each essay is subjoined the individual experience of some other spirit since passing away from earth, and these latter are called *Illustrations*, and, except in rare instances, such as James Russell Lowell and Horace Greeley, these names were also withheld.

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

Mediumship and How It Is Used by the Spirits.

THE FORM AND SUBSTANCE OF THE SPIRIT BODY.

FIRST COMMUNICATION.

We now come to speak of the condition of those who are compelled to undergo a probation before they are admitted to full citizenship in spirit life, but owing to some circumstance are not prepared for its duties and work. There are seminaries or places of instruction for such persons, where they may be taught in the proper methods of their new life. Here they are attended by friends who have the necessary experience and knowledge, and who instruct them in the principles of spiritual knowledge till they can take care of themselves. They then go to their own plane and take up the work best suited to their condition and aptitudes. There is nothing compulsory in what they shall do, nor is there any programme of exercises. All is voluntary and spontaneous. The first impressions are always pleasant, and grow more so with time and experience. There are many forms of work. The man who can paint finds occupation for his pencil, and he who can sing is never without an audience who can appreciate his music. The scholar can pursue his studies, and the student, in any branch of knowledge, finds such means of learning as he never thought of before. The industrial arts are carried to very great perfection. There is no device of machinery, no kind of labor, no design in workmanship that can compare with our masterpieces. There are many methods of work. We build beautiful houses, and decorate them with much taste and splendor. Our artificers follow the drawings of a plan, and bring out the highest idea of architecture in perfect detail and magnificence. Great temples are constructed in which to conduct religious services, and halls of huge extent and beauty rear their walls amidst groves of summer verdure, where teachers, orators and philosophers instruct and delight the gathered multitudes. The most obscure man is here very often the most observed. He who can model a statue, compose a poem, write a treatise or declare some sublime or useful truth, is held in honor and treated with distinction. There is no such thing as wealth among the spiritual hosts in the sense of that term on earth. All property is for the common good, and what anyone has is his own only so far as he needs it. There is no poverty, for every need can be supplied at once. The power of production is universal, and whatever is wanted for comfort or luxury, or to gratify the tastes, or that may contribute to the well-being of the mind or soul, can be supplied without any other effort than that which is necessary to order it. There is no buying and selling, no speculation in prices, no rise or fall in the markets, for everyone can make what he wants by a very delightful process of compelling the laws of the universe to do our work. If we need a house or a garden we can soon have our desire gratified, for the soil is very easily cultivated, and the necessary labor is a work of pleasure. The house rises up by the aid of numerous spirit hands, whose greatest happiness consists in acts of neighborly kindness. When we go on a journey the friends who accompany us meet at the house where we are invited and arrange the details. The course to travel, the distance, and the place of destination are all considered, and the person designated who is to lead and direct. We start at the appointed time and go to the nearest station on the route. There we are joined by others who intend to make the excursion with us. This is repeated probably several times, and the party is constantly increased by additions as we advance. We often remain at these stopping places for a period of days or weeks (according to your time), in order to learn the manners and customs of the place or people, and to gain information on matters of interest or knowledge. We never weary or grow tired, and when we have learned and seen all that is strange or useful we resume our journey and proceed to the next stopping place, and so on until we reach the end of our trip. Here we are expected by waiting friends who have made preparations for a grand reception. We are all welcomed and honored by every manifestation of respect and pleasure, and being accommodated in their houses and homes we are treated as members of the family, and partake of a splendid hospitality. You ought to understand that there is something peculiar and striking in all the various localities of spirit life, and there is always something to instruct and fascinate wherever we go. When we meet persons whom we have never seen or known they become the objects of our affec-

tions, and we associate with those that are congenial in the closest intimacy of friendship and love. We study their mode of life, their buildings, their public institutions, their systems of education, and we attend the great assemblies, and hear and see their leaders and modes of thought and speaking. We also impart information upon our own history and condition, and thus by mutual inter-communication we aid and improve each other.

There are many other objects to be attained in our excursions. No exercise more enlarges the mind and liberalizes the sentiment, than by seeing other people and learning how they think and feel upon the great themes of thought and the questions of the time and age. By their intercourse with others we become more tolerant and generous, and take in a wider view of our race and its capacities and wants. Men become more manly by seeing the noble men and women of other countries, and grasp a larger humanity from experience and observation. It is thus that one region can profit by the excellences of others, and the general progress is augmented by the contributions of each towards higher conditions and more refined modes of life and happiness. When, therefore, it is proposed to go abroad there should be the incentives and the motives.

There is also another subject closely connected with this that may be alluded to here, and that is the way of visiting the earth by the spirits of those who have passed away. When we desire to visit our old home, or our friends that still remain in earth life, the first thing we attend to is a proper medium. Here we find the greatest difficulty, for the reason that many of the mediums themselves are not the proper channels of communication; but we have often to use them for want of better material. There are many conscientious persons engaged in public work, and there are also large numbers who assume the profession for sinister motives, and for what they can make out of it. This class of persons are a great drawback to our work, and often bring discredit upon spirit communion. We would warn such persons to leave the field entirely, and we would also advise all our sincere friends to withhold all confidence from them. There is no greater sacrilege on earth than these pretended mediums commit, and their infinite profanity can only be realized when they shall reach the world of spirit and learn their doom. There is not upon the globe you inhabit a viler character than the fraudulent pretender to spirit communion. Further remarks are deferred to the next paper.

Good Angels.

Good angels sometimes visit me
In lonely hours at night;
They fill the misty realm of dreams
With forms divinely bright.
They steal into my silent room
With soft, unechoing tread,
And bend, with glances full of love,
Above my weary bed.
They come, the friends of earlier days,
Who walked my steps beside,
And whispered words of hope and praise
And loved me ere they died.
The music of remembered words,
In melody of tone,
Beguiles the flight of leaden hours,
When I am all alone.
My sisters come amid the throng,
My mother, too, is there;
While many a half-forgotten song
Floats on the balmy air.
Their forms, their words, are real to me,
Whatever may be said;
I know they are not far away,
They surely are not dead.
And often near me lingers one
I idolized in youth—
A maiden, in her purity
The soul of love and truth.
She crossed from me the darkened tide,
Long, lone some years ago;
But now she lingers near my side,
With shining raiment on.
Come ever, angel visitors;
Ye to my spirit bear
A sweet foretaste of Paradise
That lightens every care;
The fragrance of celestial bowers,
The brightness of the streams,
Are blended always when you come,
Good angels of my dreams.
—Dr. Uriah D. Thomas.

Grand Rapids Spiritualist Association.

TO THE EDITOR:—No class of people known, I believe, when assembled together, manifest so forcibly in their manners and actions their religion or belief than do the true Spiritualists. So the writer was impressed to assert when present last Friday evening, September 16th, at a reception given by the Grand Rapids Spiritualist Association, to its present speaker, Frank T. Ripley, of Boston. The rooms were thronged with a joyous number, all bent upon a good, jovial time. Mr. Ripley is possessed of a genial disposition, and in a gathering of this kind his presence has a beneficial effect. Our genial President, Dr. J. C. Batdorf, and his estimable wife, were on hand, with a score of others, whom it is the fortune of the Association to possess amongst its members. One of the attractions of the evening was the mystic chamber, where within one could learn the past, present and hidden future. Many availed themselves of this privilege. Games were played, and various social entertainments were indulged in. The inner-man was satisfied by a bounteous collation provided by the lady members of the society, after which Dr. Batdorf, with some well-chosen remarks, placed before all present the needs of the society, and the help being received through its present speaker's work. Mr. Ripley replied with telling earnestness and effect, displaying his honest, conscientious faith in this, his life's labor. It was with reluctance that those present said good night, departing with hearts filled with joy and good will towards all.

L. D. SARRORS, Secretary.

"God in the Constitution." By Robert G. Ingersoll. One of the best papers! Colonel Ingersoll ever wrote. In paper cover, with likeness of author. Price, 10 cents; twelve copies for \$1.00. For sale at this office.

New Mediums in the Field.

TO THE EDITOR:—Through your excellent paper I desire to inform its liberal and free-thinking readers that we have, in Dowagiac, Cass county, Michigan, a new bridge across the dark, deep river which separates us from that country from whose bourne we have been so long taught no traveler ever returns. The two brothers Pope and their associate, O. D. Brant, former citizens of Berrien county, of obscure or unpretending origin—common laborers—form a trinity by means of which the disembodied spirits of our friends, whom we have called dead, may and do make themselves known to us through our natural sense.

These persons have been recently developed as materializing mediums, and at their seances are carrying conviction of the great truth which the Spiritualist philosophy teaches to all witnesses of the wonderful manifestations which occur. In justice to these mediums, and for the information of thinkers and investigators everywhere, I wish, as briefly as possible, to relate what occurred at their seances held at my house on the evenings of September 10th, 11th and 12th, at which there were present twelve or fifteen ladies and gentlemen of the village, several of whom were disbelievers or agnostics.

A cabinet about 4 by 6 feet was constructed of strips of narrow boards, covered with blankets. The cabinet was placed against the wall of the room, leaving three sides exposed to view. Inside was placed two chairs and a pitcher of water. The company being assembled about 8 o'clock, and after spending half an hour in cheerful conversation, two of the mediums, William Pope and Brant, who were dressed in dark, or black, without a vestige of white, after being examined by a committee who were not Spiritualists, entered the cabinet, and the company were seated in a semi-circle from six to eight feet from the cabinet. The lamp was turned down to a dim light, but yet light enough to see and distinguish each other.

After singing one or two familiar pieces, in which all joined, the curtain opened, and a form appeared, who was recognized by L. D. Pope (who aided outside the cabinet) as Mr. R. King, the controlling spirit of one of the mediums. He was soon followed by another, who was said to be Mr. Hunt, the control of the other medium. These were soon followed by several other forms, some of whom were recognized by members of the circle. The second evening about the same manifestations were witnessed with increased interest and general satisfaction as to their genuineness. On this evening great anxiety was expressed to see the mediums at the same time of the appearance of the materialized forms, but without full satisfaction to some of the company; but on the third evening it really seemed that the "best wine had been reserved for the last of the feast." By this time the interest had increased comparatively to fever heat, and all were anxious to see what was in store for them. The circle was formed at an early hour, and this evening the mediums proposed to go into the cabinet under strictly test conditions. Up to this time the mediums said they had never given a seance under these conditions, and it had been with some hesitancy that they came to that conclusion, and then only after their control had assured them they would stand by them to the last. The mediums then felt confident of the result.

I should have stated that while the mediums were dressed throughout in dark clothes, the forms which had appeared had white shirt fronts and cuffs, or white vests. The ladies were all dressed in spotless white.

The committee, after having sewed the lappets of each coat together up to their chin, and filled their hands with flour, the mediums went into the cabinet. The lamps were turned down so as to give a subdued light, as on the previous evenings, and soon materialized forms appeared—men with white vests, white shirt fronts and cuffs, and women and children dressed in spotless white, from head to foot. These manifestations continued for half an hour or more, and when the mediums were released they were found to be in the same condition as when they went into the cabinet.

After a rest of half an hour, and while the company were discussing the propriety of asking the mediums to continue the seance, on account of the extreme exhaustion and prostration from which they were suffering, they were apparently seized by their controls and hurried back to the cabinet. The circle hastily resumed their positions, and very soon forms began to appear, both male and female, children and babes, and in a short time as many as four or five forms were in view, and soon, to the utter surprise, astonishment and satisfaction of all, the mediums themselves came out and mingled with their spirit friends. Take note that two of the materialized spirits sat down on chairs in the circle, and conversed together in a distinct voice.

Thus ended one of the grandest exhibitions of spirit power ever witnessed by the most experienced Spiritualist present, carrying with it the most indubitable and satisfactory evidences of immortal or continued life and most positive evidence to materialists and agnostics that death does not end all. These seances have marked an era in our village, and is like the little heaven which leaveneth the whole lump, and if Spiritualism is a craze of the brain, I fear that it is contagious, and will become epidemic. It is the talk of the town, and all want to see something of it. Well, my friends, I assure you that if you will you may. Your friends are aboard the spirit-cars, and mediums are the depots. Be there when the cars come in and you may see or hear from them.

A. J. KINKE.

Brother Jonathan insists that "there is something in the air," which he expects THE PROGRESSIVE THINKER man to utilize for his Fall and Winter Campaign. He is of the opinion, too, that those who don't read THE PROGRESSIVE THINKER will necessarily take a back seat.

JOTTINGS BY THE WAY.

TO THE EDITOR:—I believe my last pencillings for your columns were made while en route from Cleveland to Boston, and these lines are being made while we are rushing as fast as the express train will carry us from Boston back to Cleveland.

I intended to have written while we were sojourning at Onset, but every one who has had the pleasure of visiting Onset during the camping season knows how it goes. We were there just one week, and never did time pass more swiftly or enjoyably. We were given one of the most loyal welcomes ever received anywhere, and when we looked into the dear faces of those we were wont to meet before we cast our lines in the great West, it was hard to realize that so many years had flown since we left dear New England.

No word of mine is needed in praise of Onset. It can no longer be called a camp ground, for it has grown to a beautiful city of upwards of five hundred lovely residences, besides hotels, stores, shops, fire department and other things always included in a large town.

Onset Bay is a favorite resort for the sailing people; beautiful yachts, steam and row-boats skim its shimmering waves from morning until night, and, in fact, away into the night, when the bay is more beautiful than ever under the moonbeams. We were invited to numerous private excursions, when we took passage in lovely yachts; we were treated to a ride around "Gray Gables," the home of the Cleverlands; we passed the ex-President in his yacht, who looked like an ordinary mortal in evidently a sea-faring coat and broad-brimmed hat.

We have the pleasant anticipation of visiting Onset another season, as Mr. Hull has promised to give the association a few days, including one Sunday.

From Onset we went to Etna, Maine. Our visit to the Pine Tree State was a continuation of pleasant experiences. There we met hosts of old friends, and made the acquaintance of many excellent workers who have entered the field within a few years. We met, for the first time, A. E. Tisdale, the inspirational speaker. I would say concerning him, he is an excellent speaker; a man of extraordinary brain power, and fine intuition. Though deprived of mortal sight, he has a wonderful power of discernment, and every time he takes the rostrum he convinces his hearers of the power and beauty of inspirational mediumship. We had not met J. Frank Baxter since we were East, three years ago, until at the Etna camp meeting. He is one of those broad gauged men such as it is always pleasant to meet, believing that every worker in the field has his or her work to do, and should be left to do that work without the hindrance of any other.

The Etna Camp grows in numbers and interest every year. The grounds are well-covered with pretty cottages. Each season new houses and other improvements are made. We have promised to return to Maine next summer.

Mr. Hull lectured in Fairfield, Maine, the second Sunday of the present month. On the 18th he delivered two addresses in Cummingtown, Mass. On the same day the writer held three meetings in Boston.

We have promised to spend on Sunday, the 25th, in Cleveland; expect to reach home the 27th. I shall attend the State Convention in my home city the 19th and 20th. Possibly Mr. Hull will be present one day of the meeting.

Probably my work will be in and around Chicago during October and November. It is my intention to leave for Texas about December 1st. Spiritualists in Texas, and those en route, who desire my services will, please communicate with me at an early date. Address, MATTIE E. HULL, 29 Chicago Terrace, Chicago, Ill.

An Interesting Event.

TO THE EDITOR:—On Wednesday evening, September 14th, at the residence of Brother Jenifer, the President of the State Spiritualist Association, occurred one of the most beautiful and impressive ceremonies it has been our privilege to record since being a contributor to your valuable paper, the occasion being that of the ordination of Mr. and Mrs. Perkins as Ministers of the Gospel. Mr. and Mrs. Perkins are old and well-tried workers in the cause of Spiritualism, and are thoroughly deserving of the honor conferred upon them on this occasion.

After the regular routine of business pertaining to the work in hand had been disposed of, the president warmly greeted Brother and Sister Perkins, and spoke, in substance, as follows:

"Beloved brother and sister: As the President of the Illinois State Spiritualist Association, I am authorized to announce to you that the Executive Board of this society has duly considered your application to be ordained as Ministers of the Gospel of Truth and Light, and have, at your request, in accordance with your expressed wish, investigated your characters as a man and as a woman, as a brother and as a sister, and as co-workers in the common cause we so dearly love. Therefore, in accordance with your request, and the wishes of this society, I, in the presence of these officers and members of the Illinois State Spiritualist Society, and surrounded by the unseen hosts of the Spirit-world, from among whom we call, as especial witnesses, our dear departed friends, do ordain each of you a Teacher, a Healer, and a Minister of the Gospel, for the purpose of giving to the world a religion of truth and light. I hereby extend to you the right hand of fellowship, and in behalf of this association place in your hands your certificate, properly endorsed under its seal and the signatures of its officers. May you ever be blessed in spreading the truth, and be the instruments of the Spirit-world in bringing peace and joy to all persons wherever your field of labor may

be, ever trusting in the laws of justice, wisdom and truth."

After the president had concluded, Brother Perkins responded in well-chosen words, and Sister Perkins, who at all times is an excellent medium, responded, through her guides, in language that seemed to be wafted from angelic spheres.

The exercises being finished, an enjoyable time was had in social chat, after which the company adjourned to their several homes, each feeling that they had assisted in a noble work.

J. H. GUTHRIE.

Opening of a New Hall in Boston, Mass.

TO THE EDITOR:—On Sunday, September 13th, the Society for Ethical and Spiritual Culture, which, under the direction of Mrs. M. Adeline Wilkinson, had for the past year occupied Harmony Hall, 724 Washington street, removed to more spacious premises in Arcade Hall, 7 Park square. For some Sundays previous the former hall had been so crowded that many had been unable to obtain admission. The new temple for spirit communion is capable of seating about four hundred. It is conveniently situated, may be entered from Park square or Carver street, and is removed from the noise of the electric cars. At 11 A. M. a developing circle was held, which was largely attended. In the afternoon the hall was filled. There was an opening invocation and an address by Dr. Roscoe, of Providence, R. I. Mr. Frank C. Algerton answered questions from the audience. Mr. George V. Cordingley, of St. Louis, gave several impromptu poems. Both of these gentlemen also gave numerous tests, which were, in every instance, recognized. The Rev. George Morell, of New York, was in the body of the hall, and stated that he had received the best test he had known in thirty years. At 7:30 the room was packed. The programme was similar to that of the afternoon, with the addition of speaking by Rev. George Morell, Messrs. Eccleston and Edwards, of Lynn, and others. Mrs. Wilkinson presided with her usual ability.

E. J. BOWTELL.

Pictures of Our Friends Now in Spirit-Life.

TO THE EDITOR:—I want to say a few words to the readers of this progressive paper about Mr. Edgar S. Manville, the medium, and his beautiful gift of spirit photography.

I think there is no one but what would like a photograph of some dear departed friends as they appear in spirit-life. It can be obtained, my friends, and I want to tell you my experience. I appointed a certain day to call on Mr. Manville, who is located at 4099 Washington boulevard, Chicago, to sit for my photograph. In the meantime I most earnestly requested the spirit friends I wished for to go with me and appear on the photograph, just the same as I would ask earthly friends if I wanted them with me in a picture. The result was most satisfactory. I wish I might tell the whole world of the joy and perfect satisfaction I felt when I saw by the side of my own face my father's face from spirit-life, and above it the faces of my mother and uncle. It is a picture to be prized beyond wealth untold. Mr. Manville assured me that he had equal success with lock of hair or photograph. I trust that you will meet with the same satisfaction if you call on or write the spirit photographer as I did. MRS. BELLE NELTHORP, Detroit, Mich.

Mr. and Mrs. Perkins' Meetings

TO THE EDITOR:—Madison Hall meetings, 144 West Madison street, are still flourishing. Last Sunday was a beautiful day, and many took advantage of the pleasant weather and made extra effort to attend both the morning and the evening sessions. Mr. Perkins spoke under the spirit power in the morning so acceptably that congratulations were freely given for the able discourse. The evening address was by inspiration, and brought forth many outbursts of applause. Then followed a large number of remarkable tests, which called out spontaneous manifestations of appreciation from the audience.

Mrs. Perkins followed with spirit communications, and, as usual, pleased her hearers. A special feature of the evening exercises was the singing of Mrs. Cole and Prof. E. A. Warren. Mr. and Mrs. Perkins also sang "Only a Thin Veil Between Us." Mr. Warren is the author of a large number of very pretty spiritual songs. He is an able man, and will be a valuable addition to our ranks. He and his talented wife should be encouraged to work with us. REPORTER.

September.

A tremulous hush is in the air, a purple mist is flung across the hills, a glimmer of pale gold is everywhere, and a nameless scent is pulsing through the breeze. Does Dame Nature stand with her finger on her lip, to enjoin a mystical silence? For, in this dreamy month it seems that many possibilities are ours, could we but penetrate the wavering something which waves so tantalizingly just beyond our ken. Oh! sweet, mysterious September, every golden gleam of sunshine, every shifting cloud, every scented breath of passing breeze, seem to me to be just ready to lift a veil that hides my loved ones from mortal view. Idle fancy, but in this sweetest time, when every nerve is throbbing with love and tender memory, and senses keen to see and touch and hear,

The touch of a vanished hand,
And the sound of a voice which is still,

I feel that they are very near, and that the veil is not only unbroken, but really strengthened, a ladder of love and recognition, which I may sometime climb and claim my own.

EVA AMER.

"Standing Up for Jesus," or what the editor of the *Free Thinker's Magazine* thinks of him. Price, 4 cents; twenty-five copies for 50 cents. For sale at this office.

Electricity Explained by the Old Kite-Flyer and Philosopher.

SPIRIT COMMUNICATION FROM BENJAMIN FRANKLIN, GIVEN THROUGH THE MEDIUMSHIP OF HENRY B. WISEMAN, ROCHESTER, OHIO, JAN., 1852.

TO THE EDITOR:—I send you a communication from Benjamin Franklin, and hope to see it in print ere long. I think it characteristic of the man; and it detracts nothing from its merits that it was given through the mediumship of an unlettered youth forty years ago.

C. H. MATHEWS.

My friend, I will communicate to you my interview with Benjamin Franklin. I passed into the condition I formerly did. How long I remained in that condition I know not; but on the first knowledge of sense, I found myself in an entirely different state of existence; my mind apparently delighted with scenes I then beheld. While I was thus enjoying myself, I felt an attractive influence exerted over me, and I heard a whisper, both soft and gentle, saying, "Brother, come?" I turned to see from whence the voice proceeded, and I beheld that lovely being with whom I had an interview on a previous occasion. We saluted each other, as we did before, and he spoke as follows:

"I have sought an interview with you for the purpose of imparting to you and your fellow-beings some useful instruction, and in so doing I shall try to use language that is plain, comprehensive, and that can be easily understood.

"Brothers, the present condition of mankind is one of misery. The inhabitants of the world are laboring under disadvantages of every kind. In taking a view of the world in its present condition, we behold a mass of beings that are continually in commotion. We see nations engaged in national wars; commerce engaged in commercial contention; professional men engaged in professional strife. We see one man seeking after military glory, at the forfeit of the lives of thousands of his fellow-beings; another seeking after political glory at the sacrifice of honor, principles and the public good; another seeking after professional honor at the sacrifice of all that apply to him for the aid he proposes to administer; another seeking after ministerial glory at the expense of the brethren he presides over—and sometimes the sacrifice of the virtue of some of the sisters is requisite to aid in his advancement. Now, my brother, you see what a dark picture I have drawn; but this is nothing in comparison to what really exists at the present day. Now, my brother, there is a wide field of labor before you (together with the friends of this cause). The present condition of society must needs be changed, before happiness can reign. Error must be banished from the world; superstition and bigotry must be laid aside; sectarian principles must be discarded, together with all pollution that now exists in the world. We ask, how can this change be effected? Can it be effected by clinging to error and neglecting the truth? Can it be accomplished by following after error that has been taught centuries past; that has become sanctified by age, and because it was believed eighteen hundred years ago? Is it not saying you must believe it now? No, brother, the age you live in is one in which there will be a great change in the world, and it is for you, and the friends of this cause, to exert all your energies in the great work of reformation. The voice of suffering humanity calls loudly for aid in their suffering condition. Oh, how it is to be lamented that those who profess to be followers of Jesus, turn a deaf ear to all their appeals for aid; and they will argue as an excuse for the position they take on that point, that the church is not the place to begin a reformation in political affairs of government, consequently they remain neutral and indifferent on that point. But, my brother, when dollars and cents, or their popularity is in danger, they don't remain neutral long, and they very often look ahead and shape their course so as to meet the emergency. But, my brother, the time is not far distant when men will burst these bonds of error, superstition and bigotry that have bound them down for centuries. They will awake from the sleep of ignorance in which they have slept for centuries past. They will awake to see the bright sun of truth arising in the East, and as it advances, shedding forth its glorious beams of knowledge upon all the inhabitants of earth, without regard to distinction or color, then shall knowledge be dispensed alike upon the wretched, the poor, the high and the low, unseen and unfelt save in the freshness and vigor which it bestows. My brother, the life you live, while in the body, is but a preparatory stage from which you will pass into an eternity of bliss. Prepare yourself for the change which will separate you from the earth."

I then asked Franklin what duties were essential to man's happiness, both here and hereafter.

"Live in love with all men. Do unto others as you would have others do unto you. Let your mind unfold in knowledge. Study the laws that govern nature—the laws of life and the laws of health. The fundamental principles on which is based man's happiness, is in his having a knowledge of what is right and what is wrong. But oh, how many fall on that great point!

"My brethren, I turn from this subject, and advance a few ideas on the science of spiritual communications; and let me remark in the onset, that electricity is the means used by us in controlling mediums so as to communicate our thoughts and ideas to our friends in the body. Electricity is the means employed by God in imparting life. Upon examination we find everything that exists, both animate and inanimate, contains a quantity of electricity, according to its dimensions and the quality of matter that composes it. Now, let us examine electricity in its gross state (that is, the electricity that is contained in the earth),

and we find that there is a process effected by nature alone; it is condensed and becomes so powerful that in an equilibrium it destroys the object that serves as a conductor in restoring an equilibrium. But we go a little further and view it in vegetable life, and find it existing here in a degree higher in the scale of refinement. We pass to man, and here we find it still higher in the scale of refinement.

Next we consider it spiritually, or in connection with spirits, and we find it existing here in a very refined state. But we will go back and view it in man, and here we find it exists in two conditions, positive and negative; the terms employed here represent in one case too much and in the other not enough. Now, a man that is charged positive, contains more electricity to sustain life, consequently there is a repulsion, while in the negative, in which there is not a sufficient quantity, there is a reaction or reception; consequently if a positive and a negative body (I mean human body) come in contact, the positive will impart and the negative will receive; and it is reasonable to suppose, if the positive body, or operator, can control the electricity in his own body he can control that which he places in the body operated on; and just in proportion to the amount he displaces and replaces with his own, to that extent he controls the subject in the body operated upon.

"But let us view it as it exists in animal life (including those that inhabit the water), and we find some that are very highly charged with electricity; for instance, the fish called the torpedo has the power, by the agency of electricity, to stun and even to kill other fish that come in contact with it, by this means procuring its food.

"But let us examine it as it exists in the earth and atmosphere; and here we see it exists in the former positive, while in the latter negative. But there is a difference of opinion in the minds of scientific men of the present day on this point. But it is very plain to be understood that the earth is the source from which the air, as well as everything else, receives its electricity; consequently the earth is positive and the air is negative. Now, lightning, as it is termed, has three forms, namely, sheet lightning, ball lightning and zigzag. We will notice in the first place what is meant by the sheet lightning. When you see a constant discharge from one cloud to another, without its being condensed into a stream or column, and without noise, that is called sheet lightning. Ball lightning is that phenomenon you very often witness in the winter. Zigzag lightning is that which in passing from one cloud to another very often passes to the earth and then to the cloud to which it is attracted, and in so doing it will use the mist and most elevated objects as a conductor.

"The principles which should govern you in constructing your lightning rods, for the protection of your property, are these: In the first place, you want a surface sufficient to carry off the electricity. In the next place, you want a point elevated just in proportion to the number of square feet, etc. But you should be very careful in selecting the materials you use for constructing lightning rods; they should be composed of iron one-half inch in diameter. The end that terminates in the earth should be six feet below the surface, and if possible in water, and if not, should be imbedded in charcoal, which will keep the connection moist. The rod should be insulated at the point you place your supporters with glass tubes. The receiver should be composed of a square metallic substance at least one foot in length, terminating with a sharp point; two inches of it should be plated with heavy gold plating, the remainder with silver. Rods put up on the above theory will constitute a safe protection from the effects of lightning.

"But let us consider electricity spiritually, or in connection with spiritual magnetism, and in so doing we shall try to explain some points which you do not understand at the present, from the fact that you have never had an explanation on the subject.

"In the first place, when we undertake to communicate our ideas to our friends in the body, we seek out such persons as are very susceptible of this spiritual magnetism, and through them we communicate our thoughts. But there are other things to be taken into consideration. It is easier for us to converse and give physical manifestations than it is to control the minds of those that constitute the circle. It destroys the harmony, and as mediums are generally very susceptible to receiving impressions from those around them, they will partake of the influence that is exerted there, and prevent us from properly controlling them; and by that means you very often receive contradictory and unsatisfactory answers, and the blame is always (by the opposers) thrown upon the spirits. Now, you should take into consideration the circumstances under which you receive communications, and never blame the spirits until you can clearly exonerate yourselves. Peace be with you.

BENJAMIN FRANKLIN."

"Jack told me last night that he had given me his heart." "Well, it's damaged goods. He told me last week that I had broken it."

—Life.

Ex-Senator Bowen, of Colorado, is credited with the remark: "I believe in building a Chinese wall around this nation and not permitting any man to go or come."

Dr. Craufill, the Prohibition nominee for Vice-President, combines religion and politics. During his present Southern tour he divides his time between stump speeches and sermons from Baptist pulpits.

Prof. Heilprin, the eminent naturalist who was in charge of the expedition sent up on the Kite to bring Lieut. Peary's party back from McCormack's Bay, is down in the Philadelphia directory as a "music teacher."

Gen. Booth, of the Salvation Army, does not allow his hopes of a future world to interfere with his interests in this. He has an army of 300 reformed bummers working on his farm cultivating his crops and making his land profitable.



Brother Jonathan's Suggestive Talk to Our Readers.

BROTHER JONATHAN:—An extraordinary sensation has been created in Catholic circles at Montreal, Canada, by the appearance of the *Canada Review*, having reference to the recent scandal, in which a priest was involved, and the relations between the clergy and the laity generally. The first article asks if, after giving to the clergy riches, consideration, respect and the highest positions, it is too much to demand that they should leave to the people their wives. The same writer invites the bishop to cast his eagle eye around him, without going very far from his palace, however, and he will not doubt discover very edifying things. Another article says: "The diocese of Montreal is in the hands of a venerable prelate, but that he has not got the necessary energy to hold a tight rein on the clergy under his orders, events have just proved." As an instance of this, the article mentions that some months ago, while a priest was under the serious charge of clandestinely making whisky, a magistrate entered into a correspondence with the archbishop with a view to have the guilty man punished and avoid as much as possible the scandal that would result from a public arrest, but while the correspondence was going on the priest was allowed to preach. After referring to Maskinonge, Chambly and Megantic scandals, the article points out the equivocal position of "the Sisters of Providence, who have established a banquet-catering system, and who tender, like regular cook shopkeepers, for banquets given outside of Montreal, and that without paying any patent, license or tax." The article then turns to the confessional, and declares that in view of the recent scandal we must know in whose hands we place the moral direction of our wives and children. "The time has passed when you could crush down the man who wanted to know what scenes were enacted behind those barred wickets; in the face of the indignities that have been revealed, the father of a family must also establish his right to confession, and apply it to know what has

taken place between his own family and the priest, who is to-day acknowledged, for the defense of the case, to be subject to human failings." Another article, after stating that the clergy control everything, declares that this state of things has lasted too long in this province. The recent scandal reveals the fact that the corruption into which certain members of the clergy have plunged is dirtier than that in which Zola's heroes roll. "It is time that we should protect ourselves. If ecclesiastical authority will not, or cannot act and repress, we must strike ourselves." The writer blames the confessional for the immorality he alleges to exist, and asks: "Why furnish priests with these chances? Make women confess to nuns, and you will see the number of priests sensibly diminish." The writer continues in a similar strain, attributing to the clergy the most disgraceful motives for entering the church, and declares that if forced to speak again he will place before the public doings which will make their hair stand on end. An immediate and vigorous reform is demanded. "In one word, let the clergy keep away from the women, and religion and the Catholics will be only the better off. This must be, and at once."

That the confessional box of the Catholic Church, in Canada as well as the United States, is a charnel pit of corruption is now a recognized fact. Your girls, as well as wives, are polluted with the fiendish influence imparted by the priest. Spiritualists, study this question well. In Canada even the people are commencing to awaken to the existence of this cesspool of iniquity—the confessional box! THE PROGRESSIVE THINKER is the great educator to awaken Spiritualists everywhere to a sense of their duty. In the meantime the very air is pulsating with grand thoughts, and while exposing the gigantic evils of the Catholic Octopus, THE PROGRESSIVE THINKER man is ever on the alert to catch on to a new attraction. Verily, there is something in the air!

Items from Vermont.

The West Braintree Spiritualist Association celebrated its twelfth anniversary, Saturday and Sunday, September 10 and 11. The principal speaker was Mrs. Emma Paul, of Morrisville, Vt. On Saturday afternoon she gave a very able discourse on "Slavery as it now exists in its different forms," showing plainly that if any one was enslaved to any condition, it very much prevented the growth and unfoldment of their true spiritual nature. Sunday afternoon her discourse was "Orthodoxy versus Spiritualism." This was a masterly production. For more than an hour she held the audience spell-bound with her profound thought. No one present could help realizing the great revolutionary work Spiritualism is doing for the world. Mrs. Paul is one of our best speakers, and all will do well to secure her. Fine music was furnished for the occasion by Mrs. Ella Roys, of Roxbury; Mrs. Lilla J. Reed, of Springfield; Mrs. S. N. Gould, of West Randolph, and A. C. Turner, of Duxbury. All their selections were of a spiritualistic character, and finely rendered. No orthodox hymns were sung. We don't want them.

Miss Ethelynd Gould, student of the Emerson College of Oratory, of Boston, and Miss Madge Paul, of Morrisville, readers, were present and interspersed the meeting with choice selections.

On Saturday evening a fine entertainment was given, all the singers, Miss Madge Paul, Ethelynd Gould, Mrs. Paul, Mrs. A. E. Reed and Dr. Gould taking an active part. This was much enjoyed by all.

There was a conference at each session, participated in by Dr. Gould, Mr. Phillips, Geo. Smith, Mrs. E. A. Fitts, Mr. Hubbard, Mr. Richardson, F. A. Hackett, Mrs. Geo. Tarbell, Mrs. Paul, and many others. These conference meetings were very lively, and many important subjects were discussed.

We are very glad to say that Mrs. Geo. Tratt, the regular speaker of the society, could be present on Sunday; although on account of physical weakness she was unable to speak, yet her spirit was as bright as ever, and

we hope she will soon be able to address us again.

A vote of thanks was extended to the speakers for their excellent efforts, and to the singers for their fine music; also to the hotel for generous hospitality. Thus closed a very successful meeting, which we trust did much good for our cause.

S. R. BACHELLOR, Sec.

An Aged Veteran Gone.

Samuel Weston, of Lapeer, Mich., a pioneer Spiritualist, in full faith and partial knowledge passed from his earth-form on Sunday, September 11th, 1892, in his eighty-ninth year.

His wife, Lucy Weston, preceded him four years and twenty-nine days. Both for many years had been living and devout Spiritualists, highly beloved by all who knew them. They will be greatly missed by many who familiarly called them Uncle Sam and Aunt Lucy. Of a family of twelve children five remain.

Mrs. A. E. Sheets, of Grand Ledge, gave a very beautiful discourse, at the Universalist Church, where the funeral services were held, in which she gave some of the connections between Spiritualism in olden times as manifested through our elder brother, Jesus, and those of later days through many others who have given their lives for the truth, and paved the way to these more liberal and advanced thought privileges which we enjoy to-day. Many and varied were the thoughts given, and all so good and needful we felt glad in our hearts that we lived to-day to advocate so grand and pure a religion.

Six grandsons of the aged sire acted as bearers, and a fitting tribute was paid at the grave, where was deposited only the form of clay, for that evening, while in his old home, the speaker saw him, and later a sister-in-law saw him, and he appeared as young in form and face. Again he made himself known to his daughter unmistakably. Many readers of THE PROGRESSIVE THINKER well know some of his children, among whom are E. A. Weston, M. Chappel and L. E. Owen, all active workers in Spiritual ranks.

Lapeer, Mich.

A Jubilee Among Some of the Leading Spiritualists.

A very marked era in the history of Spiritualism took place at the residence of Dr. Bushnell, Saturday evening, Sept. 17th, in a testimonial given to Mrs. Anna Orvis, of this city, on which occasion she was the recipient of a profusion of flowers and some very valuable gifts. The leading toast of the evening was given by Mr. A. J. Hoffman, which we give in part. It was cordially responded to by many of those present.

REMARKS BY MR. A. J. HOFFMAN.

In the few words we have to say on this birthday night of our friend, our estimate of her must be based upon a long association with her in the work in which she has dedicated her life and gifts, and of what we feel in the intimacy of a beautiful friendship. So closely allied is she in the work of the First Society of Spiritualists of this city, in which she so conspicuously commenced as a pupil, we must contemplate her in the mission or ministration to the world as one of a triune, in which Mrs. Cora L. V. Richmond will ever stand at the head, and then Mrs. Anna Orvis and Mr. Colville. We must contemplate her as a woman, a mother, a friend, a medium and a teacher. Her fine presence, her energy and her zeal, especially commend her not only to the pioneer work of other localities, in which a beginning must be made, but her fine executive abilities are manifested in organizing and harmonizing the heterogeneous elements commenced and deserted by less fortunate workers. In many of our larger cities she has with great success, with equal skill and grace, held a following of over one thousand. She is an accomplished musician, and is well qualified not only as a leader in choir work, but in vocalization. Like Mr. Colville, her endurance seems limitless. Thoroughly a Christian scientist as far as healing is concerned, she does effectual work in demonstrating against mental as well as physical disease. Her ability in the answering of questions given by the audience is a matter of wonder to us all. The dry rot of that exploded idea of St. Paul, which excludes women from the pulpit and rostrum, on which she presides, neither militates against her woman, wife or motherhood; but she is one of many who by her divine right of genius makes herself the arbiter of her own destiny. Her nature so strong, with a will in equipoise, and her personality somewhat aggressive in the past, has been so melted by an almost complete subjection of self in the reconciliation of her environment which her inner perception cognizes, and she seems to rise in exultation in the ratio of the descent of that personality. Her humility is as refreshing as her inspiration, and those who know her best realize what a struggle there has been in the past; but that struggle is ending as the wave along the shore. The character that molds itself in anguish finds its recompense only in the divine. Like a lost ray, it seeks its recovery, not in growth, but to recover what it lost in the effort to express, pure and guileless as a girl. Her impulses reach out to all alike, making no distinction in the comradeship she discovers in her friends. Her tender sympathy goes out like a bird with song to those who are hidden in the shadow; to those who are chasing phantoms; to those whom the shafts of slander have pierced; to those against whom the wail of fraud is flung; to those whom hunger has pinched, and where little children shiver.

Is this the idle tale of a dream? Is there one heart among you that does not quicken in response to these statements? Should our sister outlive our pastor, Mrs. Richmond, is there one who would more completely fill her place? Is there one among us who gives us a better promise of her future, or a larger scope for hope? If the web and woof of brain tissue and spiritual possibilities are the prerequisites for the higher manifestation of the spirit through mediums, the soul endowments, as expressed through her diversified gifts, is but the prelude of a greater usefulness as a factor in the great tidal wave that is usher in the new dispensation.

But what of Mineonta, that perfected soul that comes to tell us how angels reach us on this earth, she who brings music to us in her words? What more beautiful vision of love that comes to us like the dancing silver shimmer upon troubled waters, unless it be Quina? What nameless intelligence that so thrills and sometimes appalls, that comes to us with the dictum of a God, and the authority of one who has "overcome" the world, unless it be the higher teacher of that band that is known to us as The Guides? Who but those celestial twins, Quina and Mineonta, will ferry us over the dark stream that shuts out the light of that home they are preparing for us?

Several of the company came in later in the evening, among whom were Mr. and Mrs. Richmond. Mrs. Orvis gave this lady a reception in a beautiful extemporized poem, which will ever be remembered by all present as one of the finest efforts of Mineonta. Mrs. Richmond responded in her inimitable style, and was prophetic of the brilliant future of Mrs. Orvis. Its beauty and significance was especially enhanced by the fact that Quina seldom becomes personal on such occasions, and it was received with great enthusiasm and feeling by all present. This was followed by Mr. and Mrs. McIntyre, Mrs. McFarland, Miss Cary and others. Many of the messages were in unknown tongues and interpreted by Quina. The jollification extended to late in the evening, when a grand supper given by the ladies under the direction of Mrs. Catlin, ended the festivities given in honor to the "coming woman."

REPORTER.

"The Spiritualist Evangelist" is a collection of hymns and songs to be used in public and private Spiritual services, with Introductory Circular, setting forth the basic principles of Spiritualism and system of organization. G. F. Perkins, compiler. For sale by THE PROGRESSIVE THINKER, office, 400 Loomis street, Chicago, Ill. Price, 15 cents.

A GLANCE AT THE PAST.

Continued from First Page.

various countries he visited. . . The First Thessalonians was written about A. D. 40; portions of Acts about A. D. 60. The first Epistle to the Thessalonians was the first epistle ever written by Apollonius.

3. Matthew 21:5 reports of Jesus and says: "Tell ye the daughters of Zion, behold, thy king cometh unto thee meek, and sitting upon an ass, and a colt, the foal of an ass."

This cheat is exposed by Emperor Galba and Pontius Pilate. The latter said "Apollonius" (not Jesus) about A. D. 33 "rode through Jerusalem on an ass, and because he had cured lepers outside of the gates of the city the people gave him an ovation."

4. In Second Corinthians, 11:33, we read: "And through a window in a basket I was let down by the wall and escaped his (the governor's) hands." The context in Supra has it that it was Paul who was the person let down. But the writer, whoever he was, after making several false statements, says, "I speak as a fool." That's so. But the main point is this: Apollonius came forward and says it was Apollonius and not Paul that was let down in the basket, and, further, that this event occurred at Jerusalem, and not at Damascus, as the author of Corinthians has it.

5. It was he and not Paul whom "Ananias accused before Felix for having profaned the temple." So says Ananias.

6. We are informed (as seen above) by Lucianus Mucianus, that it was Apollonius and not Jesus who was the presiding genius at a seance in a private house, and a supper was given and partaken of just before the seance commenced. Mucianus "was one of the thirteen who sat at that Lord's supper."

7. Quintilian, the Grammarian, takes pains to inform us that it was Apollonius and not Jesus whom he (the narrator) heard preach the much-quoted "Sermon on the Mount," but this was at Antioch, and he was much impressed by it.

8. Matthew 17:2 says Jesus was transfigured before Peter, James and John on the mountain. But Rabbi Akiba, who knew Apollonius and heard him, says that during his speaking rays went out from his garments and his face became so bright the eye could not endure it. Montanus, a Phrygian ecstatic relates of himself and two females, Priscilla and Maximilla, and says: "We mediums became transfigured and illuminated so that the people could with difficulty look upon us."

9. It was he and not Jesus, as we are told by Mesrop or Mesrob that Apollonius was worshipped at Rome as late as A. D. 275 under the names of Apol, Poi and Sesor.

So we find Paul is a myth. As we have elsewhere written, Paul is no witness for Jesus. Both are in the same dilemma. Paul needs Jesus or somebody to stand up and prove his claims to historic standing. For no contemporary writer ever mentions either Jesus or Paul. There is not a scrap of credible history in support of either of them. Both are fables of the cunning Pagan prelates who concocted the entire Christian fraud in Rome during the third and fourth centuries. They destroyed records, burned libraries, altered and interpolated books, changed names in manuscripts, altered statues, covered bas reliefs with plaster, and forged biblical matter for this gigantic scheme.

Apollonius of Tyana was the prototype of both Jesus and Paul. Anastasius and Strobeus tell us: "All the pictures of the head of the so called Jesus are those of Apollonius." Every anthropologist or physiognomist at first sight must declare that these pictures are purely Greek, with not a Jew or Hebrew feature in them. Apollonius was a pure Greek; his portrait has been painted in oil in our time.

Another fact which in itself is a complete refutation of that shameful Christian imposture—the pretended Christian records—is that all the history, narratives, epistles, and what not, are in the Greek language—while the reputed authors are Hebrews; the followers of Jesus spoke Hebrew, if anything. Now where are the Jewish records? Where are those Hebrew gospels? Nowhere! There are none!

The authors of the gospels and the New Testament were Greek and Latin priests, and they wrote in their own tongue. They took a Greek subject (Apollonius) for a model, and baptized it a Jew, but forgot to change the tongue and facial features into Hebrew. These two prodigious Greek facts remain as fatal tell-tales that confute that major imposture of earth, the Christian scheme of religion. "Vicarious atonement" is not merely false—it is immoral.

These few ironclad proofs which have the complexion of fact, and which constitute but a fraction of the overwhelming evidence at our hand, go to show and to decide the question that the existence of the Christian Jesus was a persistent fraud and an impossible being.

The entire body of thinking Christendom now admit that the "fall of Adam" is a pure piece of theological imposture; also they are compelled to admit the lifting play of the redemption of man through "Jesus, the second Adam," is likewise a theological invention; hence the Christian religion, the issuing third term of this wicked trinity, is the sacerdotal ligo or bond which binds and now oppresses the Christian world. And now, as Spiritualism has happily come to our relief from this awful oppression, let no Drs. Peebles or Buchanans seek to perpetuate the oppression of that senile and ecclesiastic perdition, in conjunction with Spiritualism. No! No! A thousand times no! A. S. HUDSON, M. D. Stockton, Cal.

Starting of Spiritualist Papers.

It is a very easy matter to start a Spiritualist paper. The money required to do so is not large; but in order to continue it successfully a large capital is necessary. There should be not less than \$20,000 behind every first-class Spiritualist paper, and then that will not insure success if a "Jonah" stands at the head of its editorial department. Now a proposition comes from Texas to start a Spiritualist paper there, and the parties desire us to announce the enterprise. We will take great pleasure in doing so, if its projectors will inform us of the amount of available capital on hand to not only start the enterprise, but sustain it thereafter. To sustain a first-class Spiritualist paper in Texas would be an impossibility without a large capital to sink from week to week.

PSYCHICAL RESEARCH.

The Views of Prof. J. R. Buchanan.

TO THE EDITOR:—I have read with much pleasure the remarks of yourself and Mr. Booser on this subject. I was about to send you an article in the same line of criticism, but now it is unnecessary.

However, no subject is exhausted by viewing one side of it, and there are two sides to all questions. Much is to be expected from the interest excited among those who have been critical opponents of our cause. For Spiritualism to conquer the world it must make headway among unspiritual people, and they must accept it in the only way their habits and prejudices permit. The orthodox must accept it as a system that sustains religious sentiment, and the physical scientist must accept it as a system which cannot be refuted by physical tests. That these classes must be slow in their progress, and must begin with those phenomena which are forty years old, is a matter of course. But we should not be impatient with their methods; on the contrary, we should be ready to give them all possible assistance and instruction. If they assume an air of superiority, as if science and wisdom began with their own investigations, we can easily retaliate, and express our regret that their science should have been so lame and myopic as to be forty years behind the times.

If we wish to maintain the friendly, co-operative relations with all mankind which belong to the ethics of Spiritualism, and which it is its mission to establish, we should be ready to recognize the real merits of the neophyte psychic researchers, which will make them valuable allies.

The theologians will be bound by their education to maintain the cultivation of ethics as an essential portion of Spiritualism—the ethics being more elevated and refined by the communion with angels than anything derived from the Bible.

The scientists have the great merit of inexhaustible patience and devotion to investigation, as well as a literary culture and reputation which gives them the control of public opinion. These are endowments which Spiritualism needs greatly in its camp. Their investigations will bring Spiritualism into more extensive relations with hygiene and pathology, therapeutics, hygiene and social progress, and will greatly accelerate its triumph as a controlling power in society. Their aid is, indeed, indispensable, and when they have overcome their materialistic prejudices and mental habits which may be concisely expressed as Dualism, they will do justice to their pioneers and predecessors. They are bound to come in, as all the world has to come, and be greatly elevated and refined by the influence of their spiritual studies.

I realize that they may be a little supercilious and egotistic at first, for that is the condition into which they have been educated; but courteous treatment will greatly help them to get over this infirmity. If offensively displayed, it should be promptly rebuked, and if conspicuous in their meeting, they should be distinctly informed that it will not be tolerated by experienced Spiritualists. I presume that such will not be the general spirit, as Col. Bundy is no longer the leader, and I have been invited to be one of their Advisory Council. I replied that I was willing to accept the position, but would not have participated in any way in their proceedings if Col. Bundy had been their leader. Prof. Coues, who has taken his place, has written one of the most pungent satires against the skeptics who have meddled with Spiritualism, and I trust he will endeavor to be fair and just as well as critical.

We should not underrate the importance of this movement. It will do a great deal to infuse Spiritualism into our literature and to overcome the blind and stubborn prejudices which have obstructed the diffusion of truth. The same movement in Europe is doing an important work. The Psychic Congress which met in London, August 1st, embraced many of the most eminent scientists and philosophers of Europe. The names of Herbert Spencer, Francis Galton, Prof. Sidgwick, Prof. Richet, Prof. Ferrier, Prof. Hitzig, Prof. Pierre Janet, Dr. Bernheim, Dr. Berillon, editor of the *Review of Hypnotism*, and Prof. Bain, are familiar to American readers. England, France, Russia, Denmark, Sweden, Italy, Holland and Roumania were represented.

In their proceedings we find them advancing by a slow and sure method, taking up such subjects as Amnesia, Hypnotism, Neurology, The Future of Psychology, Clairvoyance, Thought-Transference, Presentiments, Crystal-Vision, The Visual Center in the Brain, The Association of Sounds and Colors, The Brain of Laura Bridgman, Sections of the Brains of Monkeys, and Applications of Hypnotism to Education.

We perceive that this is not a Spiritual Congress, but a congress of scientists investigating matters that have some relation to Spiritualism. The Chicago meeting has a broader scope, and includes Psychometry and Spiritual Phenomena in its programme. It is not to be expected that such a meeting will show much moral courage in presenting the most advanced views of psychic science. Their mission will be accomplished in showing that there is a spiritual science which all colleges are bound to examine and that many of its facts are well established. After that every year will show progress, before which the deadly antagonism of the past will die out, and the church become inspired with Spiritualism, while the pioneer Spiritualists will be advancing to higher attainments, and the College of Progress will bring revelations, so that the distance between the front rank and the rear ranks and camp followers will be as great as ever.

Meantime let us encourage the rear rank in coming forward. I am ready to meet them on my own ground of Psychological Physiology, which they wish to explore. J. M. RODES BUCHANAN.

Kansas City, Mo.

A subscriber writes: "Mrs. H. S. Lake, whose vitalizing words have been hurled like thunderbolts into the audience she has addressed during the camping season, is now arousing thought in the Capital City by a course of lectures on crime and its cause, psychic laws, soul culture, etc. She returns to Boston and opens the season's work at the First Spiritual Temple, Sunday, Oct. 1. Her address is 88 E. River street, Hyde Park, Mass."

TO THE EDITOR:—The communications herewith were spoken by the visiting spirits, and I made a verbatim report of the several addresses. The language of the manifesting spirit is as clear and distinct to the clairaudient hearing of the medium as is Mr. Cole's normal voice to me. William H. Seward was universally known as a statesman and jurist. Coming into public life at the beginning of the anti-slavery era, his power as an advocate and orator, no less than his comprehensive and masterly statesmanship, gave him a place in the confidence and affection of his countrymen second to no other contemporary statesman.



MESSAGES THAT WERE HEARD CLAIRAUDIENTLY.

PHENOMENAL.

Through the Mediumship of Geo. Cole.

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Epes Sargent won a high reputation in the field of literature, and for a long period was an open, fearless and able advocate of the cause of Spiritualism. All honor to his memory!

Claudius Appius was a Roman, having an earth-life existence in the first century of the Christian era. I made the acquaintance of this spirit more than a dozen years ago in Philadelphia, at one of Alfred James' materializing seances, and through other mediumistic channels I have continued that acquaintance. Among the Ancients (to whose presence at the Carrie Miller seances we never fail to give loving greeting) the visits of Claudius are the most frequent.

There is a perpetual source of inspiration to mortals in the closing language of Epes Sargent's communication: "Spirits of prehistoric, ancient and modern times, the great of every age, your relatives and friends, are ever near to guide, direct and assist you on your journey to the eternal life and light."

Brooklyn, N. Y. CHAS. R. MILLER.

OUR PURPOSE IS TO INSTRUCT FELLOW SPIRITS IN MORTAL LIFE.

I manifest to day, as many spirits have manifested before me, to throw what light I may upon a life which, though invisible to the mortal gaze, is no less real.

Realism could not be better expressed than by the life every mortal leads after he has passed from the earthly stage; no better illustration could possibly exist than the unending, eternal and ever-present life, that is just beyond the mortal. Spiritual life, for such is the phase designated which I am now exemplifying on this occasion, is not a mythical or unknown quantity in the great economy of life; on the contrary, it is so substantial, so palpable, that it is coeval with creation's suns, in parallel lines thereto, and can only terminate when time itself ends.

The vast and countless hosts that are constantly passing to and from the spiritual and mortal, were as much existents ten thousand years ago (and I may say one hundred thousand) as they are today, and will forever be.

Life, therefore, is an indestructible, indivisible quantity that is as impervious to the corrosion of ages as that quantity known as the globe, upon which mankind has still an abiding place. The rock-capped mountains may crumble with age; the stupendous temples of antiquity are leveled with the dust. That which was made flourishes for a time, totters, falls and passes from view, and is soon forgotten. But life is ever present, omnipresent, and never dies. This may appear an anachronism to philosophers and materialists; a paradox to theologians and scientists, yet truth, in all its variegated glories, is far more strange than the most extravagant fiction that may be known to mortal man of this or any age.

From the life illustrated by a Socrates, by a Plato, by a Benjamin Franklin, and your friend Salmon P. Chase (Chase had just preceded Seward in manifesting. C. R. M.), I come and make my bow again to mortal life.

Ever conscious of the small niche my name occupies in history, gladly would I, if I could, modify some of the crude features I observe clinging to my record as a statesman and a jurist.

However, mortal fame, be it what it may, is as unalterable as the laws of the Medes and Persians, and through a retrospective view may discover many imperfect features, yet mortal life was never perfect; and we console ourselves with the reflection that we perform what was given us to do in the best manner that the light of reason and experience would suggest. There is no spirit who would not manifest and characterize such manifestations by admonitions derived from knowledge and past experience.

The purpose, therefore, is to instruct fellow spirits in mortal life and smooth over some of the rugged pathways over which they toil, borne down by the burdens, the trials and cares incident to every earth-life existence. It is true that relatives and friends return and deliver messages of love and reminiscences, yet there is not an expression but what is more or less colored with a present and example which opened the gates to a life they have left and must return to.

In view of what I have just stated, it seems incomprehensible that intelligent mortal beings shall shut the door of knowledge in their own face, and then complain of the sadness, the sorrow and the gloom with which they have thereby surrounded themselves. Opportunities to learn of the hereafter, of friends who have preceded them on the march to join the silent majority, are ever multiplied and extended through the varied forms of spiritual manifestations, and palpably personified at the materializing cabinet, and yet I regret to say that the great majority of mankind regard such

manifestations as unreal and characterize the instrumentalities as knaves and frauds.

Regardless of all, the seed sown in my mortal days at Rochester has taken root, and evidences of immortal life are springing up all over the land.

You yourself, friend Miller, may remember that what is now termed the Republican party had a small beginning in the Abolition party; their cause was just, beneficent and truthful, and, though they were scoffed and jeered at and persecuted they were faithful to the trust, grew in strength until at last the object of their organization was accomplished, the shackles fell from the State and America was free in deed, as well as in name.

So with the Spiritualist organization. It is entrusted with a great truth. It commenced with a handful of adherents; it now numbers millions, and if they are not recreant to their trust, will become the one living, universal embodiment of all sects and creeds, and will carry the banner of the long triumphant march from one life to another.

W. H. SEWARD.

MORTALS ARE JOURNEYING TO THE ETERNAL LIFE AND LIGHT.

The remarks that I shall make upon this occasion are not to be hidden and kept from mortals, as they are intended for instruction with respect to manifestations now becoming of daily occurrence.

With these preliminary remarks, I will proceed to state that, though assailed on every hand and held up to the ridicule of ignorant people, the cause of Spiritualism is progressing with the irresistibility of fate that throws its shadow, lighting into the distant future and leading in its wake thousands of mortals who are now marching to knowledge. This is not a picture to please the fancy; it is a fact so plain that the most obtuse and prejudiced among mortals not only discern it, but dread its successful issue.

Without descending into detail as to the significance of the growth of the Spiritual cause, nor the menaced clerical occupations of many, I think I may claim, judging from its status when I was in mortal life, and comparing it with what I find to-day, a great success has attended the manifestations commenced at Rochester, and which are now numerous in many phases all over the extent of the civilized globe.

From this starting point, we have but to look to the future, and estimate from the past what the next forty or fifty years will witness in spiritual phenomena. It does not require a mathematician to solve the problem; it is as solvable as that two multiplied by two make four.

Though there have been many obstacles to overcome, many ambitions to gratify, and many animosities to assuage, spiritual phenomena have never been presented with greater force and resultant effect than is presented to-day.

I do not refer to this particular manifestation which I am now making, but to all media. Therefore the star of hope is indeed bright. Half a century ago saw but a mere handful who were gibed and jeered at for a knowledge of spiritual life they enjoyed; the millions of this day undoubtedly demonstrate the fact, that the future promises a universal acceptance of spiritual truth by all sects and creeds, and by all classes of mortal men. This is the inevitable deduction from what I have just explained.

I count upon the time when theology and its teachers shall give place to the modern light, which effulgently spreads across the Eastern horizon. Skeptics, materialists and others may seek to attribute some other cause, but in their souls they know that just as sure as one day follows another, just so sure shall that light spread and grow more bright, until the whole firmament is illuminated in one vast blaze of resplendent truth.

I do not wish to make use, on such an occasion as this, of the prognostics of rhetoric; but the truth I am endeavoring to illustrate is so grand, so great and so bright that mortal language is wholly inadequate to do justice to its sublime merit.

In conclusion I would say: continue the march. Falter not; for the goal of every mortal is just within reach. Spirits of prehistoric, ancient and modern times, the great of every age, your relatives and friends are ever near to guide, direct and assist you on your journey to the eternal life and light.

EPES SARGENT.

BARRIERS TO THE PROGRESS OF SPIRITUALISM.

On this occasion I shall avail myself of the privilege enjoyed by theologians, and select for my subject a text found in the 24th chapter of the proverbs of holy writ, at the 17th verse:

"Wisdom is too high for a fool; he openeth his mouth at the gate."

The public sentiment which we encounter in our endeavors to teach the mortal world of a higher life, a greater truth and a more virtuous condition, is but an outgrowth of circumstances by which mortal people have been governed. If we consider the geological and mineralogical structure of the earth sphere, and the dependence of mankind thereupon, some excuse, perhaps, may be admissible for the materialistic predisposition they possess and by which they endeavor to judge spiritual elements.

During my earth-life it was a common saying that "the deeper people delved into the earth the less light they would find." This is applicable to these particular times, for the material is not the immaterial, nor is the mortal the spiritual. Nothing, perhaps, could be more contrary in their individual characteristics than the mortal and spiritual elements, the former based and founded upon the "rock of ages," if you may term it so; the latter, acting from an ethereal, indivisible condition, cannot reflect the qualities of the former upon itself, and must, therefore, neutralize its relative condition and assimilate it to the element it is destined to occupy.

The purpose for which spirits manifest is the modification of those conditions and to teach the truth of life preparatory to the experience which must necessarily ensue. These teachings must necessarily be considered wise, and are not intended for self-elected fools, but for those who will receive them, profit by them, and add more luster to the age of civilization in which they exist. I intimated just now that the mortal world was predisposed to be materialistic, and it is from this predisposition that the public sentiment arises which seeks to condemn the manifestations of departed spirits. This class of mortals do not wish to see beyond their narrow sphere of life, nor do they wish to hear about what may coincide with their own peculiar ideas, nor will their tongues speak in praise, except upon such subjects that interest their financial well-being. In fact, for all spiritual purposes, they are as idols spoken of in Holy Writ: "They have eyes but will not see; they have ears but cannot hear, and tongues which cannot speak." It is this class to which my text refers, "Wisdom is, indeed, too high for fools."

In looking over the ground there is much observed to afford encouragement. The material barriers between the two worlds are crumbling slowly, but no less surely. Many mortals, more enterprising than their fellows, have dared to look over this wall, have scaled it and stand upon the outside enjoying the light and knowledge, such as Spiritualism alone can give.

This may be said to be the initiatory step, for assuredly forty-four years is as nothing to decades and cycles of time, and what has already been accomplished promises much for what shall be accomplished.

When the barriers to our progress shall, once for all, be leveled and spirits and mortals pass and repass without let or hindrance, then shall the aim and object of spiritual manifestations be accomplished. This public sentiment, this wall, this barrier, an outgrowth of conditions, derived directly from the formation of the earth's structure, shall perish, when mortal intelligence shall be so enlarged, the understanding released from its limitations, then shall all, both spiritual and mortal, once more be associated together in a manner to defy even the changes of the ages of time.

This purpose of spirits should ever be kept in view. It is not selfish; it is not for self-glory, or even for pleasure, but it is for the amelioration of the condition and the enlightenment of mortals. There are many missionaries from my side engaged in this work, and our channels of communication are becoming more numerous; and I repeat that there is much ground for encouragement from the condition in which modern Spiritualism finds itself at this time. Those mortals to whom my text applies are gradually becoming less and less; they are being elevated above the low plane, and can see through the mists thrown around them by theological teachings, and beyond discern, indistinctly at first, but nevertheless surely, some friend whom they had been taught to believe was lying in the grave awaiting for Gabriel to sound his trumpet.

This is not one instance, but one among many, who plainly discern, and have unquestioned knowledge, but alas! they have not the courage of their convictions. Pulpit orators in their secret hearts are as well aware of the truth of spiritual life and return as yourselves, though they preach and teach the contrary. Yet, dear friends, even among those there are exceptions, and they, more courageous and enterprising, have overstepped the barriers of public opinion or sentiment, and stand among you to-day self-confessed Spiritualists.

Let the public halls be opened; sustain the mediums; invite spiritual manifestations; and I will risk my reputation as a Roman that the progress of our cause will be uninterrupted by any condition or impediment an adverse sentiment can throw in the way.

In conclusion, be as the legions of Caesar. Let unquestioned obedience to your conscience be your great duty; be courageous and manly in your convictions; be faithful to the great trust with which you are honored, and my word for it, our cause will attract, not only the attention, but secure the admiration and support of all classes of mortal people.

CLAUDIUS APPIUS, V. P. R.

Williamsburgh's Haunted House.

TO THE EDITOR:—The New York World states that a great many Poles and others living near the building, 35 Moore street, Williamsburgh, in which the double murder of Mrs. Boschinsky and her five-year-old son, Isaac, occurred on Dec. 15, last, are firm believers in a story that the house is haunted. Ever since the discovery of the crime the neighbors have looked upon it with awe, and have given ready credence to the stories of uncanny sights and sounds. Although the house has been offered at reduced rent and every inducement held forth to possible tenants, the place has remained uninhabited. The shutters have been closed, and cobwebs were found in every corner.

At the time of the murder the owner of the house was Mrs. Barbara Betz. It is said that owing to a lack of tenants, she offered the place for sale at \$4,800, and afterward sold it at a sacrifice to J. Werbelowsky, a dealer in plate glass in Meserole street, Williamsburgh. After futile efforts on his part to find tenants, he became convinced, it is said, that the house would have to be torn down and every brick removed that formed part of the house of the murdered mother and child.

Soon after the discovery of the deed, it was said by the neighbors that sounds as of falling bodies, followed by unearthly shrieks, were heard, and on several occasions it was declared that figures of the murdered woman and child were recognized at the windows, gesticulating wildly, as if in need of help. The police on several occasions have been obliged to disperse crowds which had congregated at night near the house to watch and listen. Women would run shrieking from the neighborhood, frightened at imaginary doings in the deserted house.

A short time ago it was said that little Isaac, the boy, was seen at the window of the room in which he was found dying, pointing and gesticulating wildly, as if calling attention to the house across the street. In the eyes of believers in the apparition this seemed significant; for suspicion at one time

pointed strongly to Max Boschinsky, the boy's father, as being the murderer. He was detained by the police. He afterwards made his home directly across the street, in the house to which the boy was supposed to have called attention.

In connection with this circumstance the visit of a woman to the Lee Avenue Police Court a few weeks ago is now recalled. She applied to Justice Gottling for advice. She said that for several weeks Boschinsky had been paying her attention, had proposed marriage and she had accepted him. As the day of their contemplated marriage approached he wanted to have the ceremony deferred. He told her that there was "a glass bridge on his nose," and that if he married he was afraid that a great crime which he had committed would be found out, and he would have to go to prison.

The police, to whom this story was communicated, gave little heed to it. The woman broke her engagement of marriage to Boschinsky and refused to have anything more to do with him. She was not aware until this time that Boschinsky's wife and child had been killed. Boschinsky had given her to understand, she said, that he had never been married. He also advised her, she said, when he was paying her attentions, not to tell any of her friends that he was her sweetheart.

The police have never given up hope of capturing the murderer, and they believe that he is living in the Polish colony at the present time. From time to time poor Polish people have gone to rabbis and asked them to exorcise the house.

New York, July 10.

OUR NEW BIBLE.

Continued from First Page.

tory and unkind. He turns the key in the door of his heart, and the erring son becomes an alien to his father's affections and to his home. But mother holds fast to him. She pets him and makes choice little dishes for him; she steals out of bed in the cold night and slips barefoot down the stairs to slide the bolt, that he may evade the quarantine of an angry father's questioning; she prays for him and pleads with him and loves him, and finally, perhaps, breaks her heart and dies, with his love, like a flying pennon, at the mast of her foundering life, and who knows but that in heaven the influence of her faithful love, never dying, may serve to save the wandering boy at the last? Such love was meant when the three little words were sent down, to find their way like music into the hearts of men: God is love! Not the self-seeking, lustful and corroding outcome of chance selection, but love whose foundation is unselfishness, and whose keystone is purity, absolute and undivided.

There are, then, many sorts of love patent in the world; the Romeo and Juliet type, which dies of the fever of its own passion, as a flower is shriveled in the flaring breath of a sultry sun; the sanctified sort that slowly or like the moon in the quiet depths of heaven; the mother-love, that is Christlike in its self-sacrificing and Godlike in its patience; the sensual sort, which appeals to brutes and to some men; the kitten love which amounts to less than the twittering of sparrows on a gambrel roof; the self-seeking arrangement of debt and credit; and the enduring, constant, unchangeable and everlasting sort of love that comes with the development of years, as grapes take their perfection to sweeten and fade and days shorten. If you would win us to ourselves, let us better sort of love, wait until you are at least 25 years old before you dare to dignify your various little cardiac disturbances with the name of love. Your tastes in other things change radically between the ages of 18 and 30; why shouldn't they change as regards men? The age that demands pickles for diet, and the Duchess novels to satisfy literary cravings, is very unlike the age that craves more solid food, both physically and mentally. The hero that you are ready to fall down and worship at 18 will be anything but a hero to you at 28. Do you suppose the foolish girls who have eloped with their father's coachman from time to time, or clandestinely wed the dark-eyed Hellenian of their schoolgirl dream, if they could get a chance for a confidential word with you to-day, would advise you to go and do likewise?

A special legislation against boy and girl marriages would be a blessing, not only to this age, but to all the ages to come. What makes heartaches and broken dreams? The disillusioning of a too credulous faith. What makes the divorce-mill grind its steady wheel and fills the lawyers' fat pockets with ill-gotten fees? The calamities that follow the blunder of thoughtless boy and girl wedlock. There ought to be a special legislation, then, against early marriages, for, although there may be happy exceptions to the rule, I think I am safe in saying that three-fifths of these precocious matrimonial contracts turn out a curse to one or both of the mated ones. Which will you have, I pray you tell me, of the types presented today? Like the salesman with his wares, I can only show you the fabrics; I cannot make the selection. If I know this one to be shoddy and the other too high-colored for taste, or this one to be moth-eaten in spots, and the other one out of date, although almost priceless in the delicacy of its warp and woof; it will do little good for me to point out the blemishes or extol the merits, you alone are the chooser, and the ability to make the wise selection lies outside the province of friendly admonition and loving counsel. The garment must be worn by you and none other, so all we poor preachers can do is to stand one side and pray God's help in the choosing.

AMHER.

The ex-Empress Eugenie suffers so painfully from rheumatism that she is barely able to walk without the aid of a cane or the supporting arm of an attendant. She is to all intents a confirmed invalid, physically a mere ghost of the beauty of the Second Empire.

The daughter born to the German Emperor and Empress relieves the Kaiser's mind of an anxiety that is said to have been a growing one with him for the last few years, on account of a prophecy made by an old abbot to the effect that a German emperor would have seven sons, none of whom would succeed him. The other six children of the royal couple are all boys.

TWILIGHT MUSINGS.

A Soul That Was Redeemed.

Who does not love a happy home? And yet how many homes there are that are not happy ones! How many skeletons in closets! How many unhappy homes here in this land of civilization—this land of bibles and bible societies; this land of churches and prisons, of schools and seminaries! In this land, so eminent for Christian love and charity, how many young men and young women are without friends, without even an abiding place, and worse than all else, are without moral character and without virtue; made outcasts by temptation and a weak will to resist wrong; by bad companions and degrading associations!

It is to reach some poor victims of a weak nature, of bad circumstances and conditions; some who have fallen from the sublime and towering heights of virtue and nobleness of character, away down to the cesspools of vice and licentiousness, and then to try to lift them up onto a nobler and grander plane of thought and action, that I sit at the solemn twilight hour and write these articles. Oh! how glad I am that I can do this, and how it adds to my happiness no one can tell but myself!

Now, while my thoughts are allowed free scope over the paths of life I have trod in the years ago, a little incident comes up before the mind, and I can't help giving it expression on paper, as one of the many scenes that, as a lawyer, I have been an actor in on the great stage of human life.

Some years ago I was sitting in my office one day engaged in a deep study over a case of some importance, when a gentle rap called me to the door, and, on opening it, I saw a widow with whom I was somewhat acquainted standing at the opening, apparently in great distress of mind. I greeted her kindly, and invited her to enter the room. She did so, and threw herself down in a chair violently, and began to sob and moan, covering her face with her hands. As she became more calm, I ventured to inquire into the cause of her great distress of mind. Said she:

"Oh! Judge Rosecrans! have patience with me, and I will tell you all! Oh! my poor heart will break! Judge, would you believe it—Mary has gone off; has left her home; has become a poor, ruined outcast? She has left her poor, lone, heart-broken mother, never to return home again! She has been seduced by an unprincipled villain, and enticed away, I know not whither, to make her home with the low, the vile and the bad! Oh! my poor brain seems on fire! Our home, once so happy, is now sad and desolate. Oh! my poor, lost Mary, my poor, ruined daughter, would to God that she had died ere this took place! Since her father died she has been my only hope and companion—the object of all my toil; the only one to love. God give me strength to bear my great burden of sorrow, for now, indeed, I am desolate! Oh! may the angel father forgive me if I have not properly instructed our child; if I have not taught her how to resist and shun temptation; how to guard that virtue without which woman cannot adorn the home and command the respect of the world."

As she became more calm she informed me that the day before, while she was absent from home for a few hours, her daughter had eloped with a disreputable young man who had been stopping in their vicinity for some time, and who had secretly alienated her affections, and thus perpetrated her ruin.

Mary had left a note on the table telling her that she had fallen from virtue, and could never see her face or the face of her innocent companions again. The letter closed by bidding her mother a sad farewell, and requesting that she would think of her as dead, and never speak of her again. This poor woman, while the tears were streaming down her face, said to me:

"Oh! Judge, you can help me, can't you? You are acquainted all over this country. Please find and restore to me my child, and all I have of property is yours. Only find me Mary, and God and the angel father will bless you. Let me press once more to my aching heart my poor, erring child, and I can die in peace."

I told her I would do all I could in the matter, but I had little hope of success; that women who had fallen were hardly ever reformed, from the reason that society, under our institutions, would not favor or countenance reformation, but would always frown and sneer at the poor, forlorn outcast.

The poor woman went away hoping against what to me seemed entirely hopeless. I made every effort in my power to discover the lost and erring one, but without success, and I had given up the matter almost entirely, thinking that perhaps she was dead—had died in some brothel or house of licentiousness. Months passed and still no tidings of the missing girl. I was called away on business to a town some distance from my home, and had to remain there some days. When not required to be in attendance at the court house, where my business was transacted, I went about the town, noting the improvements as well as the character of the people. One day I was thus walking with a friend, when we passed near an open window looking out on to the street we were on, and casting my eyes toward the window I saw a female face that seemed familiar to me, but which turned away the moment my eyes met hers. Turning to my friend, I asked him if he knew the person sitting near the window.

"Why, that is ———, a lewd woman of the town, stopping at the house, which is one of bad repute."

Again the face was turned toward me for a moment, and the single word "Mary!" came into my mind like a flash. Yes, it was Mary, the lost and ruined daughter. I knew her at once, and bidding my friend good-by, I rapped at the door, and informed the woman that opened it that I desired a few moments' conversation with ——— (the assumed name

of the young lady), in private, as I was an old friend and acquaintance of hers.

With this statement on my part, I was ushered into the room where she was sitting. As I entered the room she gave one glance at me, then put up her hands and said: "Oh! go away! go away!"

For a few moments I gazed on her in sadness, and then uttered the one word, "Mary!" "Oh! don't call me that name again, or you will break my heart! Good, kind friend, do go away! Why are you here to torment me, to remind me of what I once was, of what I might have been?"

"Mary, look into my face; did I ever wrong you in any manner?"

"No!"

"Then, why fear me now? Mary, I came from the place where dwells a sad and sorrowing mother. This mother dwells there alone, without the presence of the husband and father, for he has gone up higher. She dwells there alone without the presence of the daughter, the child she bore, and yet loves so well. Oh! how lonely she must feel in her little home, that once was so cheerful and happy! How her soul longs for the presence of the absent ones—for the sweet and loving kiss on her lips from the child she reared and loved so well; the one she cared for so lovingly in its infancy, while her heart was filled with great expectations for the future when that child would grow up to a pure and virtuous womanhood, the comfort and solace of her declining years! Mary, has your heart turned to stone? Have you no love yet remaining for that kind and loving mother, who worshiped you as her idol?"

"Oh! Judge, do not talk to me thus! I am lost! I cannot bear to think of that mother, and the manner in which I have treated her as the reward for all her love and kindness, her care and instruction."

"Mary, have you not had enough of sin? Are you not now yearning to enter the happy home again? Would you not like to feel on your lips once more a loving mother's kiss? Would you not like to tell that loving mother that the daughter who was lost for a time has been found and redeemed from sin; that this daughter will cheer and comfort her in her declining years? Would you not like to drop a few tears and plant a few flowers over the grave of the father, long ago dead to earth-life, but whose spirit, in the Gleam-land, still sees and still loves his erring daughter, and pleads with all on earth to do all they can for the happiness and reformation of the dear child, who, in an unguarded moment, started on the wrong road, but now is chastened and willing to be reformed?"

"Oh! Judge, this can never be. My mother, who is so pure, could never touch so foul a creature. She could never embrace me again. Yes, I have had enough of sin, and I am yearning to be loved; I am pining for the once happy home. The wretch who ruined me soon deserted me, and I have seen all I want to see of humanity, in its hideous deformity, in its loathsome and despicable abodes. I am extremely sensitive. I could never bear to face the scorn and sneers of my schoolmates and companions with whom I was familiar in the days when I was pure and innocent, simple and confiding."

I told her of her mother's visit to my office, and of her tears and sobs, as well as the efforts we had both made to find her. I told her that I honestly believed that her angel-father had brought about this meeting, and of the joy he would feel, while the corridors of heaven would ring with gladness when she again should feel a mother's loving, forgiving kiss. At last, after much thought, she consented that I might write to her mother, tell her all the facts, and she would abide the result, let it be what it might. This I did at once, and awaited her coming. She came, and I took her to a hotel, and went for the daughter. I saw the door of the room open and close, then I heard the two words, "Mary!" "Mother!" and I could stand no more.

On the following morning I saw two happy mortals board the train for their little rustic home. As the twain bade me good-by, and clasped my hands in theirs, I heard no moans of sorrow. Tears rolled down their cheeks, but they were tears of joy and gladness, and my own eyes were not dry. As I saw and felt the happy termination of the sobs, the moans and tears of the poor mother; as I heard and saw them in my office when the poor, sorrowing mother came to me for relief at my hands, I could not help shouting, "Hurrah for the angels!"

Need I say that Mary became a good and virtuous woman; that her mother sold the little homestead, and together they removed to another State? That Mary became the loving wife of a kind and devoted husband. Both of them are still living in a happy home. The good, kind and loving mother has gone to meet the husband and father in the Gleam-land, where they will both again shout for joy as they will welcome the repentant and redeemed daughter, Mary, as she steps out into the bright sunshine of their presence at the last earthly "twilight hour."

M. P. ROSECRANS.

A Word to Spiritualists.

I would kindly ask all true Spiritualists to contribute to the aid of Mrs. Jennie Moore, for her case interests all mediums and Spiritualists alike. It is a test case whether mediums shall be compelled to pay a license or not; and we would ask all to contribute that can. Please send in what you can contribute at once. Direct to Harry Dalton, 5955 State St., or Mrs. Jennie Moore, 757 Warren Ave., Chicago, Ill.

"Something in the air!" So says Brother Jonathan, who appears in all his glory on our third page. He assures us that it is of a noble, beneficent character, and he thinks THE PROGRESSIVE THINKER man will catch on to it for his Fall and Winter Campaign.

Happy indeed are the homes which contain Garland Stores and Ranges.

NOTES BY A VETERAN.

Spiritual and Meteorological Science in Kansas.

TO THE EDITOR:—Having spent a few days very pleasantly at the Delphos (Kansas) Spiritual camp meeting, I would call the attention of my friends to such meetings as a true sanitarium or health resort, far preferable to the resorts of fashion and plutocracy. Health is best promoted by harmony, pleasure and love. A happy home is a fountain of health, and a meeting in which all are friends, surrounded and ministered to by countless invisible friends, is the place to enjoy life and go forth renovated for our duties.

Many rich experiences were exchanged at Delphos, and valuable addresses given on different subjects, and psychometry was brilliantly illustrated by Mrs. Wood and Mrs. Hammon, from Topeka; in fact it seemed to be the leading interest. On the first evening of my arrival the psychometer was suddenly impressed by a majestic spirit to turn to me instead of the audience and begin a poem, "Thou hoary-headed sage," etc., in language too eulogistic for me to repeat, ending with the assurance that at a future time, "Bachanan's books, so full of knowledge, will be used in every school and college." Another complimentary poem was addressed to me under the inspiration of an ancient spirit, and a third came from Denton, in which we all recognized his peculiar poetic and philosophic style.

This sudden outburst of poetry and philosophy through the lips of those to whom they do not naturally belong, is one of the most marvelous things in our spiritual dispensation, and ought to bring a blush to the superstitious old foggy literati, who say so much of the imbecility and ignorance of mediums. If such powers should suddenly burst forth in one of our statesmen or priests or college professors, the country would be filled with astonishment, as the telegraph conveyed the news. But nobody is astonished when it occurs on the spiritual rostrum, for they consider Spiritualists an extraordinary people, and expect them to do extraordinary things, as eagles are expected to fly above other birds.

We are but beginning to realize the wealth of thought which may come to us in this way, and the confessions of error which may come to us from the deluded scientists and theologians who have died in darkness. It is said that some such confessions have already been received from John C. Bundy, who has reached a sphere of clearer insight, and proposes now to co-operate heartily with those whom he could not rightly appreciate on earth.

I learned at Delphos of the progress in rain-making, and if successful, as many now believe, it is the greatest contribution of the century to human welfare, adding immensely to our wealth, and prohibiting all future famines. Melbourne, the pioneer in this, is not alone now, and he will not be likely to get a million of dollars for his secret. Other parties have got hold of it, and a company for rain-making has been formed, located at Goodland, under Mr. Montgomery, who is esteemed an honorable and intelligent gentleman, who make contracts to produce rain in a few days at a charge from half a cent to a cent an acre, to the amount of at least half an inch in depth. How often they fail I do not know, but they have certainly had some success in one instance, I am told; contracting for half an inch, they produced over an inch.

The rain makers take their stand with chemicals in some sort of vacant house to the windward side of the territory to be rained on. How far the wind will carry it, they do not predict. There is no charge unless they really produce the rain as agreed, so there can be no fraud.

When this process of milking the clouds chemically was first mentioned to me, the method seemed obvious. In the first place there must be hydrogen gas employed, to send anything up to the clouds; then something must be used which can be sent up that has a strong attraction for moisture and might condense it from the air. Sulphuric acid, I thought, would be most available for this purpose; perhaps the only thing appropriate. This seems to be the process, for the rain-makers use carboys of sulphuric acid, and also use zinc in generating the necessary hydrogen. They are also said to use soda, but I do not perceive the necessity for that. When by these means condensative moisture begins in the upper regions, it spreads and results in rain. Why it should thus diffuse is not very apparent. As the essential principle is now understood, it is probable that many experiments will master the whole subject, and that ultimately the production of rain will become a cheap and easy rival to the process of irrigation, which quadruples the earth's fertility, and thus vastly enlarges the amount of population which the earth can sustain, and reduces the cost of subsistence, thus abolishing a large amount of poverty.

I have given several addresses at Delphos and at Liberal, Mo., finding many friends who have been interested in my writings, and receiving a noble welcome. Everywhere I find harmony, interest and news of progress, with an occasional reminiscence of darkness, as in the example of a clergyman who professed to be greatly shocked at the rain-making business as a piece of "blasphemy." He might rank with those who first opposed canals as an insolent interference with the business of God, who had given us the proper water-nags in our rivers.

My Kansas City address on "True Science and True Christianity" has been so highly appreciated by many that Mr. F. Playter, of Pittsburgh, Kansas, has had it recently published in the *Globe*, and a pamphlet edition issued.

JOSEPH RODER BUCHANAN.

"Memorial Oration by Colonel Ingersoll on Roscoe Conkling." Delivered before the New York Legislature, May 9, 1888. Price, 4 cents. For sale at this office.

Mrs. Ada Foye in Grand Rapids, Michigan.

TO THE EDITOR:—Mrs. Ada Foye is lecturing during this month for the Progressive Spiritualist Society. Both Sundays has witnessed an attendance of investigators and manifestations of a most remarkable character. The very first manifestation was so marked that the gentleman receiving it said, when invited to ask his spirit mother a question: "Why, Mrs. Foye, I am so surprised and overjoyed I cannot think of anything." She said, in her bright, quick way: "Never mind; ask your questions," and he did, to the entire satisfaction of himself and audience. Many have come with only skepticism, to be among the first to receive a response to the name they had given in the ballot. The work is done in such a manner as to preclude any idea of mind-reading, and leaves room for but one conclusion—spirit intelligence. Responses come by raps that can be heard all over our large hall, as well as by clairvoyance and clairaudience and automatic writing. The society tendered Mrs. Foye a reception the first of the month. A very enjoyable time was had.

On the 15th of September about forty friends gave the writer and her companion a surprise as a testimonial of their regard, and left behind them a substantial reminder in the form of a set of handsome dining-chairs. The ladies having charge served ice cream and cake. It being also a wedding anniversary, remarks befitting the occasion were made by Mrs. Foye and others, all of which were truthful and appreciated by the recipients. This event was also partially on account of removal to a new abode, No. 257 North Ionia street, where our friends will find us. The entertainment was closed by several very fine recitations by Miss E. Belle Thornton, to delighted hearers. Then the guests departed, leaving "God speed" for us, and which are, and will be, gratefully remembered by us always.

Mrs. Foye's work in our midst will be something also to remember as one of the rare opportunities of witnessing such marvelous manifestations. She will not take any weekday engagements this month.

EFFIE F. JOSSELYN.

Dr. T. Wilkins, in Duluth, Minn.

TO THE EDITOR:—I don't want you to think for a moment that because I am out of the lead in the Association of the Northwest I am also out of the harness. Spiritualism is very quiet here now, but will be put to the front ere the leaves unfold in the spring. I am attending circles somewhere almost every night, that have been started since Moses Hull's lectures last winter and spring. They have started in families in all parts of the city. Most of them get tipplings and rappings, and seem, though only investigators as a rule, to appreciate what their home investigations have brought of knowledge from the Spirit-land. And to me, an old Spiritualist, recognizing this as the A B C of our philosophy, there is something sweet in watching the anxiety of these circles, the leaning forward to catch the feeble tones of the tiny raps in answer to their questions to loved ones once thought to be gone to "that bower from whence no weary traveler ever returns." Like the crumbs that are scattered to the hungry fowls, they are picked and gulped down. It is food for these investigators, and I love to attend their circles and encourage them in their investigations, sometimes with tests, and sometimes with words from the more fully developed guides.

There has been both good and harm done to the Spiritual cause here within the year past, but truth, like the phoenix, will arise from the ashes only purified by the fires of persecution.

I find many wide-awake Spiritualists in Duluth, who are in it with both purse and soul.

DR. T. WILKINS.

Somerset Spiritual Camp-Meeting.

TO THE EDITOR:—Sunday, September 11th, was the closing day of the Somerset Spiritual Camp-meeting, held at Hayden Lake, Madison, Maine, and a few words as to location will not be out of place. We are located on this very beautiful lake in a grove of fine white birches, with fine scenery, clear, bracing air, from off the mountains of Northern Maine, making this one of the best places to spend a few days. The boating attraction is fine—row-boats, sail-boats and several steamers give to this romantic spot the life of a summer resort. This camp has just closed its twelfth session, and with the success which we have met we deem it not out of place that we be known in the field as workers after spiritual knowledge. Among the speakers employed this season were Mr. A. E. Tisdale, of New London, Connecticut, and Mrs. Abbie Morse, of Searsmont, Maine, a veteran in the cause.

Mr. S. H. Nelke, test medium, from Boston, did well, considering this to be his first camp. What has been a success this year we shall endeavor to excel next.

East Madison, Me.

"What Would Follow the Effacement of Christianity?" By George Jacob Holyoake. This is a most valuable contribution to Free-thought literature. Bound in paper with good likeness of author. Price, 10 cents; twelve copies for \$1.00. For sale at this office.

"Gleanings from the Rostrom," by A. B. French, is a most excellent work. It is full of gems of thought, and should be read by everyone. Price one dollar. For sale at this office.

"Ingersoll's Address Before the New York Unitarian Club." The first time in the history of the world that a Christian Association ever invited a noted infidel to lecture before them. The lecture is a grand one, and was received by the Club with continuous applause from beginning to end. The pamphlet contains 12 pages, beautifully printed. Price, 6 cents; ten copies, 50 cents. For sale at this office.

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General Reflections.

To THE EDITOR:—I want your paper another year. I esteem it the best Spiritual paper now published; the most light for the least money. I would you had 200,000 subscribers, and might double on each returning anniversary until in the millions. Your broad, liberal sheet allows the ventilation of all questions of church and state, especially the Catholic effort to destroy our common schools by declaring them Godless, and establishing, by order of the Pope of Rome, parochial schools in all our large cities, and in many smaller towns. Bishops and priests must obey and see to the carrying out of the scheme. The laity, the Catholic members, must shoulder the costs, and often a great sacrifice. Hence, they demand their share of public money, and in some of the States the municipal authorities have granted it in opposition to the constitution of such States, which says no public moneys shall ever be appropriated for sectarian or religious purposes. They claim that it is for secular educational purposes. They employ nuns and novices as teachers, and they teach more catechism and creed than science, and their schools are sectarian through and through. They baptize their children, and are consecrated to and grow up in, and must yield obedience to, the priests, and if at any time they commit a sin, there is a ready confessional for absolution for money. This brings wealth to the church. So that by the growth in the church, and the steady increment of foreign population of that faith, their number is rapidly augmented. It is only a question of time when they will have the majority, then district schools, towns, counties, states and nation will be officered by Catholics; then farewell to freedom of speech and freedom of the press; then all liberal books, papers, periodicals, etc., would be placed in the Index Expurgatorius, not to be read, published or circulated.

Now, my liberal friends, progressive thinkers, Spiritualists, Protestants, of every creed, Jews, Adventists, etc., what are you going to do about it? Several bishops said in Boston and elsewhere last winter, that in twenty-five years they will rule this nation. Do you think they would be lenient then, or secure a dispensation from the Pope in your favor? Do they not persistently teach that no person can be saved except those who go through the forms and accept the faith of the Catholic Church? Is not every Catholic required to obey the pope, bishop, and priest? When he takes the oath of allegiance to this government, he takes it with this mental reservation, so that when they know their political strength their oath is a rope of sand. Then look for union of church and state, and our nation, and money subservient to the aggrandizement of the papal church. I wish to say right here: I regard the majority of Catholics as honest, devoted and true to their conscience as Protestants, but conscience is not a safe guide; it is the product of education. What the mind receives as truth, conscience sustains until more light dawns to change views and purposes; then it sets the screw of mental integrity until further light demands another change. The great trouble with all churches, Catholic and Protestant, is their acceptance and worship of a book (the Bible) as infallible, inspired of God and without error. Now, if they will thoroughly and unbiasedly investigate this book, its entire history down to Martin Luther, they will find that the infinite spirit, manifest in all things, took no part in the formation of that book that to-day holds so many in spiritual bondage. This would enable reason and enlightened conscience to take a new and higher range, without surrendering one iota of religion, virtue or morality. It might well be called the "Emancipation Proclamation" from spiritual bondage and priestly domination. In reading the Bible, where it names God Jehovah, Lord, Alpha, Omega, etc., read spirit or spirits, which it means, less or more progressed. Councils of bishops from A. D. 325 to the last Lateral voted in and out various books of the Bible, and when the canon was fixed under Constantine and other church councils, men wrote, printed and circulated what uninspired men voted as the word of God; and for 1500 years, through the Roman Catholic Church, to Luther, Knox, Calvin, Wesley, popes, bishops, this dogma—infallible inspiration of the Bible—has pressed like an awful nightmare upon the nations, paralyzing reason and holding conscience in a false position. This dogma must go, but man, religion, justice and truth remain. Virtue brings happiness, and vice misery. This is science. Law rules the universe; try to break it, and it breaks you. No pardon for this; you must outgrow it here or "over there;" better here. The grandest light of to-day is modern Spiritualism. If Protestants and Catholics will form circles in their families, make a sacred religious duty of it, open with music and prayer; call upon good spirits, saints, friends and relatives to be patient and persevere, and soon you will get raps, writing, speaking, healings and important information in regard to this and the future life. Do not consult priests or pastors, as they will try to hold you back, so their control over you may be longer and stronger. Your spirit friends must find a medium to manifest through. In a circle of eight or twelve, half male and others female, a good medium is soon found, and you will get light from fountain head, and knowledge in place of faith will be your great reward.

D. R. H.

Isaac P. Monfort, of Macomb, Ill., has a favorite mare, Nell, which he has owned for thirty years, and which he claims to have driven 44,000 miles in that time. He drove her all the way to the Centennial Exhibition in 1876, and now proposes to drive her to the dedication ceremonies of the Chicago show.

Lead-headed nails are used by some tin-smiths for roofing purposes. The last stroke flattens the head over the hole in the tin and leaking is so prevented.

A Harp with a Broken String.

My life was a braided sunbeam,
But I let its strands unfold
When I put my joy to music
On a harp with strings of gold.
So little I'd thought of the breaking
Of the golden strands in twain,
That I played the mildest measures
And I sang the gladdest strain.

On I sang to my wild, sweet music,
And I fingered the golden thread,
Till at last in musical rapture
I found my happiness fled;
For the golden strand was severed,
And I fingered a broken string;
All the tuneful chords were silent,
There was naught but me to sing.

Oh! the higher one soars the farther
Does the soarer have to fall;
And the brighter a life the darker
Is the line of sorrow's pall.
My life has been all of sunshine,
But now was the time of rain,
And the throbs of all my gladness
Found echoes in sobs of pain.

I sang and the world grew brighter,
For the sound was sweet to the ear,
And the centuries grew quieter
My plaintive song to hear;
For 'twas sweet in all its sadness,
It was grand in all its pain,
And they read the soul of the singer
In its throbbing low refrain.

Grief, unexpressed, lies the deepest
In the depths of the human soul;
Grief, best expressed, is the echoes
Of the music of the soul;
For our souls, like grand old organs,
Pour out their sweetest notes
When the hand of grief plays on them,
And darkness o'er them floats.

—Nora Hull.

Hypnotized at Clinton Camp.

To THE EDITOR:—I attended the camp-meeting at Clinton, Iowa, and having reaped a harvest of good things, I would like to tell your readers of all of it, but know that the demand on the columns of THE PROGRESSIVE THINKER is too great to spare me the room. Realizing, however, that many of the readers of your paper are, and have been, searching for development of their mediumistic powers without avail, I wish to tell you of my phenomenal development through the assistance of Mr. W. H. Bach, of St. Paul, Minn., whom many of the friends know as the genial secretary of the Northwestern Spiritual Association, as well as a speaker on the Spiritual platform. Recently Mr. Bach learned that in addition to his mediumistic qualities he was possessed of strong mesmeric powers, and after practicing for a time with Prof. Cadwell, the well-known mesmerist, proceeded to use the power to assist the development of mediumship.

On arriving at Mt. Pleasant Park and learning of Mr. Bach's presence on the grounds, I immediately called upon him in his tent, and, after some conversation on the subject, he proposed to exercise his mesmeric powers upon me. I proved to be a good subject, passing readily into a semi-conscious condition, and after operating a few moments the power was thrown off. The next day, in the presence of Dr. H. H. Haskins, of Canton, Minn., he experimented again, with the result of causing my flesh to become impervious to pain from sticking pins in it, and several other equally strange things. The most peculiar thing to me, from a medical point of view, was that while I was entirely free from pain on receiving a prick from a pin, I was extremely sensitive when any part of Mr. Bach's body was touched, he expressing himself as perfectly willing that I should stick a pin into him as far as I wished to. He did not feel it, but I did. After a few of these experiments he asked me if I wished to be controlled by the Spirit-world, and upon receiving an affirmative answer, he proceeded to secure a control of the physical body; closing my eyes so that I could not open them; making it impossible for me to speak my name; causing me to forget my name, and finally placing me in an unconscious condition, when he (as he informed me, and as I have seen him operate on others) requested a spirit to take control of my organism. Only a physical control was secured at that time, but on repeating the experiment the next day a complete physical and mental control was secured, and in three days from the first operation I was placed under a complete spirit influence, talking and writing under the control of my wife, who passed to the spirit side of life five years ago.

I am informed that Mr. Bach will accept engagements to lecture on Spiritualism, following his lectures with psychometric readings, and using this marvelous power to develop mediumship during the winter. He has some open dates, which I would advise friends of our cause to see are filled at once. D. S. W.

Encouragement.

Joy, comfort and love, purity, peace
At your hearth shall abide, and ever increase
If you, in your journey through life's narrow
bound,
Will ever in patience and labor abound,
With these for your helpers and those for your
gain,
How trifling the crosses, the sorrow and pain,
Which a life in this sphere rudimental may
bring.
All, all shall appear thee like bird on the wing,
Yet nearer and nearer the star of thy hope,
While ever and ever before thee shall open
The wisdom, the glory, the majesty grand,
And creation behold one complete Summerland.

—C. W. Cook.

A Music-Book for Spiritualists.

To THE EDITOR:—I am glad that Mr. Jacobs has suggested a music-book for Spiritualists, to be in every respect Spiritual. Why cannot we have such a book? Like one of your correspondents, I do not believe there is a collection of songs that is in any way near right. The book should be about 6-12 by 9-12. The notes should be large, and written upon four staves, each part of music on a staff to itself. The book should contain a complete elementary department and everything made plain and easy. If such a book is gotten up at the price Mr. Jacobs suggests, I will take one. R. J. MARTIN.

Barren Springs, Va.

Labor and the World's Fair.

The *Daily News* of September 19th contained the following:

"The World's Fair authorities very much deplore the action of the Trade and Labor Assembly yesterday in refusing to appear in the parade on dedication day.

"We are opposed to marching in the parade for three reasons," said Charles Deld, Chairman of the Executive Committee of the Cigar-maker's Union.

"First, we are not going to parade behind the militia. They are as much our enemies as the Pinkertons. Second, we will not be ignored in the matter of not receiving any work at the hands of the World's Fair people. Third, we consider that closing the World's Fair on Sunday is a direct insult to the laboring man. We cannot afford to lose a day to visit the Fair. We are united on this matter, and there is going to be no break."

The position taken by the Trade and Labor Assembly is encouraging. Every working-man should resent the injustice that has been perpetrated against him in the Sunday closing of the World's Fair. In Chicago the infamous fiat has not been accepted. Mass meetings have been held in different localities by the labor organizations and the American Secular Union.

It is hoped that the people may be so thoroughly aroused as to force the commissioners, through public sentiment, to open the doors of the Exposition every day in the week. The protest should be so strong and indignant that the members of the United States Senate who voted for the infamous measure will feel thoroughly assured that they will never be given an opportunity to repeat a similar act.

That the Exposition should have been closed on Sunday can only be a calamity, but it is through injustice that the world has been moved forward. People are aroused to action by oppression. Thus today hundreds and thousands are questioning in regard to the orthodox superstition who have never before given it a thought. Belief in the Christain claim of holiness for the venerable day of the sun has gone forever. Even many of those who yet cling to Christ as a supernatural creation, have repudiated utterly the sanctity of Sunday. It is even being whispered among the very orthodox that the pagan holiday is no longer a possible importation.

The struggle would be but short were it not that this is the day on which the priests throughout Christendom have been permitted an opportunity to fleece the people, and this is the reason and the only one that they seek to prolong and prop up by national support and sanction the American Sabbath. The more they labor for its recognition the more transparent their object. Eventually the great mass of people will become as intelligent on the subject as are the laboring people in Chicago, and then if these Protestant Jesuits still persist in their intrigues they will be banished from the Republic as dangerous to its liberties, as have been their Catholic contemporaries in France and other European nations.

Encouraged, however, by the present success of the conspirators, different denominations are making demands for the appropriation of the public funds, to be used in the promulgation of their respective dogmas.

The fourth demand of the A. S. U. should be earnestly agitated. Sectarianism should no longer be permitted to devour the substance of the people.

The prospects for a large Congress in Chicago October 23, 24 and 25 remain unclouded. This bids fair to be the largest and most thoroughly representative meeting of liberals that has been held in years. Many of the old workers are coming in. These we gladly welcome. The A. S. U. is thoroughly alive as to the importance of that meeting, not only as regards its work in the future, but also to the uncalculated effort that has been made to destroy the organization.

The scheme must have been transparent to the most obtuse, and to those who have not fathomed fully it will, in the near future, be made perfectly clear.

The present board has devoted itself, so far as possible, to the propagation of the nine demands. It has been too indifferent perhaps to adverse criticisms and in its non-resentment of insults. It has hoped to conciliate the disaffected and win a good word from even its traducers. With all its forbearance and leniency, and desire for peace and co-operation, it has failed to do this. It cannot longer, with any sense of decency or dignity, remain silent. Representing a society whose existence has been entrusted to its judgment, honesty demands that the board of directors should protect the organization in all its various interests.

It is desired that every member who can do so shall be present at the coming Congress, and also that all auxiliaries shall send delegates. All the lecturers should be present. Dr. York and Prof. Bell, whose addresses are not known to the secretary, are specially invited.

In addition to speakers whose names were given last week may be mentioned Will S. Andres, Portsmouth, Ohio, and Harry Hoover, Pittsburg, Pa. Each of these, it is expected, will bring with him a full delegation.

Several others remain yet to be heard from, notably, C. S. Darrow, M. M. Trumbull, T. B. Wakeman, Voltairine de Cleyre and C. B. Reynolds. We hope to place these on our programme.

"The Union is not dead!" "Send your money" in aid of Congress to M. Reiman, Treasurer, 4325 Drexel boulevard, Chicago. Mrs. M. A. FREEMAN, Cor. Sec. American Secular Union.

In South Greenland the color of the hair ribbon which woman ties around her head denotes the social condition of the wearer, whether she be maid, or wife or widow.

Concrete Burial or Cremation, Which?

To THE EDITOR:—In your grand educator, THE PROGRESSIVE THINKER, of August 20th, 1892, F. G. Varnvalin, of Camden, N. J., talks very sensibly upon the propriety of cremation as being superior to the method now in use—earth burial. While I coincide with all staunch defenders of cremation, I feel sure that a great majority of the people of our nation would feel shocked at the idea of being burned to ashes; yet, if the bodies of deceased relatives were so placed that the rapid putrefying decomposition, and the thousands of crawling worms feeding upon the rotten bodies were open to view, all reasonable persons would say cremation would be their choice, to say nothing about its far greater sanitary superiority.

Now, the writer of this article has studied out a plan concerning the burial of the dead, new to himself if not to others, which, if put in practice, would be less objectionable to the minds of sensitive people than cremation. Yet it would entirely do away with the possibility of any kind of sickness or disease being generated through decomposition, etc. The plan I propose to adopt is as follows:

1. When a person dies, lay the body out in a light, cheap shroud.

2. Procure a cheap, strong board coffin, six to eight inches larger every way than the corpse.

3. Inside, upon the bottom, pour a well-prepared mixture of Portland cement, one part, and three parts of clean-washed, sharp, coarse sand, tempered with clean water. Make the deposit six inches deep; then leave the above-named body of concrete to harden (say two hours) previous to placing the corpse or casket, if a casket be used, thereon.

4. Having placed said coffin in the grave, carefully lower the corpse into it, and on to the hardened concrete; place the corpse equal distance every way from the sides and ends.

5. Pour the coffin completely full of said prepared concrete cement, which will then soon become solid stone, totally impervious to outside influences, unless it be fire, and from which stone sarcophagus not the least particle or exudation of deleterious gas or unhealthy effluvia could escape.

In this hermetically-sealed condition I believe the corpse would have a tendency to become petrified instead of decomposing, and thus all sanitary ends be completely answered, as to the safety of the living, even if a coffin so filled should be deposited in a house occupied by living people. This plan would also deter "grave snatchers" from prosecuting their nefarious work. If parties insisted on using a common coffin, the grave could be made several inches larger, and have the coffin completely covered with concrete cement several inches thick, the whole expense not to exceed \$8, or \$10 at most (first lining the grave bottom some six to eight inches thick with cement on which to rest the coffin or casket). As before stated, the plan herein described may be already known in substance, but it is new to me, and if not new to others, let it pass to substantiate what is, as being worth trying or testing.

E. D. BLAKEMAN.

Double Consciousness.

To THE EDITOR:—This is related by a veteran detective, and illustrates in a marked degree a consciousness entirely independent of the normal state. It appears that a wealthy dry-goods merchant made a practice of taking his receipts after banking hours home with him and locking them up in a large safe which he kept in his bedroom. Several times considerable sums were abstracted from the safe, but how it was managed was a mystery. He alone knew the combination, and the safe was always properly locked after being looted. He had locks and bars on his doors and windows, and these were not disturbed. "I puzzled over the case a good deal, and finally concluded that he must be mistaken about the robberies; that, in short, he was a crank. I tried to get rid of the case, but he was not to be shaken off. Finally I had him place a cot for me in his bedroom, and I slept there. Every night before retiring I would ascertain what was in the safe, and inspect it in the morning. A week went by before anything occurred to solve the mystery. One night I was awakened by the clicking of the safe lock, and I started up to find the merchant rifling the cash drawer. A closer inspection showed him to be sound asleep. I slipped into my clothes and awaited developments. He carefully closed the safe, lit a candle, opened the door, and passed out. He went directly to an old building back of the residence that had been his home before he became wealthy, and concealed his plunder in a cavity that had been made in one of the sills. The mystery was solved. He had been systematically stealing from himself in his sleep. The cavity in the sill of the old house had been his treasure chest in the earlier days of Denver, before the advent of banks and fireproof vaults, and worrying over his money in his dreams, he had arisen and transferred it to what in the olden time was the safest place he knew of."

The merchant would be regarded as having been in a somnambulant state, although that doesn't exactly explain his condition. It may be possible that the soul itself, which never sleeps, may have controlled the organism to do what was done, leaving no impression upon the brain.

DIVINE WRIGHT.

Denver, Cal.

THE PROGRESSIVE THINKER always leads in the variety of its attractions. The story, by Hudson Tuttle, should be read by everybody. Remember, the paper is sent 13 weeks for 25 cents.

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

What Heaven Is Like.

They's lots o' folks a-wonderin' what heaven's gonn' to be.
O' course I'm only guessin' like the rest, but my idee
Concernin' the hereafter is at blessin's which we crave,
An' fail to git this side o' death we'll find beyond the grave.

An' things 'll sort o' even up, an' them as git the best
Of all there is below 'll have to share it 'ith the rest.
An' sinners who on earth have had to stand the bruisin' an' brunt
Of ever'thing up there 'll git a cushion seat in front.

We know 'at sin is sorer, an' it wouldn't be jest right
Because a soul has lost the way to hide from it the light.
An' if a sinner's life is full of care an' pain an' guile,
So much the greater need for havin' pleasure afterwhile.

It seems to me no more 'an fair a baby girl who dies,
A-longin' for a dolly 'at can wink an' shet its eyes—
If things is as they orter be—will find it nicely dressed
An' waitin' fer to greet her in the regions of the blest.

If we kin jedge, we know of souls 'at durin' all of life
Git oceans more'n they deserve of pain an' care an' strife.
While other's 'at seem to me an't doin' much to make
The world no better, get their fill of sauce an' pie an' cake.

We orter feed the hungry ones an' cloth 'em from the cold,
An' lambs 'at's lost is jest the ones 'at orter find the fold.
An' I believe thet angels, when we have a newer birth,
'Ll make to bloom in heaven ever' hope 'at dies on earth.

—Anon.

The Chicago and West Michigan Association.

To THE EDITOR:—The Chicago and West Michigan Religious and Spiritual Association held its first anniversary meeting in Sol Suits' grove, in West Covert, Mich., on Sunday, September 18th. Good speaking by Peter Merrifield, of Coloma; Harry Overton and Herbert Balfour, of Bangor, and Mrs. Woods, of South Haven. A poem ("Peter McGuire") was read by D. Boynton, and Mrs. Ada Moore gave a recitation. The work was all nicely executed. Good music was rendered by Sol Suits with violin, and Miss Myrtle Ellis with dulcimer, interspersed with singing. The following officers were elected for the ensuing year: I. K. Shimer, President; Mrs. Suits and Will Moore, Vice-Presidents; C. H. Lewis, Secretary, and Peter Merrifield, Treasurer.

The meeting adjourned to meet in two weeks at Grange Hall, Coloma, and in three weeks in Covert Village. Harmony and good will prevailed throughout the meeting.

I. K. SHIMER, President.
C. H. LEWIS, Secretary.

We commend to our readers and secretaries everywhere the above report. It is concise, and expresses in a small compass all that is necessary. We are glad to publish brief reports from societies everywhere.—EDITOR.

Oh, Why?

Oh! why is the mount so rugged and steep,
And why at its foot must I sorrow and weep,
And the trees on its slope—say, why do they moan,
And why should I feel like an exile alone?

Are the Meadows of Love that wave in the wind
Far off where never a mortal has sinned,
And I lost on a lonely, desolate tract,
With naught to encourage and none to exact.

Ah! no, sojourner; immortals are kind,
Though to their love poor mortals are blind;
For sorrow and pain, and sin that allures,
Their sighs and their tears are mingled with yours.

And they come to your bed and warn you in dreams,
Away from the brink of dangerous streams,
Oh! then of their tokens and love we will sing,
And join them in praise of our Heavenly King.

—E. D. Shaw.

A Letter of Explanation.

I would like to say that through some misunderstanding our notice of meetings of the Spiritual Research Society have not been put in one of our evening papers that has always been prompt in printing it. I can see no other reason for omitting it than that another society has been started in this city called the Modern Spiritual Thought, and the people have been led to believe that all Spiritual societies of the city were to consolidate, and make this Modern Thought the only society in the city; and since it has been started our notices have been left out of the papers. Now, I would like to state through your paper that the Spiritual Research Society has not consolidated with any other society, nor does it intend to do so. We still meet at G. A. R. Hall No. 1427 East Franklin avenue, every Sunday as usual, and would like all who are interested in Spiritualism, and who want to advance instead of crowding out Spiritualism, to attend our meetings and help the cause, as we are striving to do. Mrs. Lowel, of Anoka, is our speaker, and she always has a welcome word for all who attend our meetings.

Our mediums, who try to make it interesting after the lecture, are Mrs. A. Taylor, Mrs. Minor, Mrs. Nelson, Mr. Edlund and Mr. Jansen. They are good test mediums. They also give private readings with good results. The society is very thankful to these mediums for their assistance, and also hope that the other societies in this city will set this matter of consolidation aright.

J. A. STERLE.

Minneapolis, Minn.

Ex-President Hayes marched afoot with the Ohio G. A. R. boys in Washington, and stepped along as briskly as any of them. He was greeted so kindly along the line that he was hat in hand nearly all the time waving courteous responses.

