

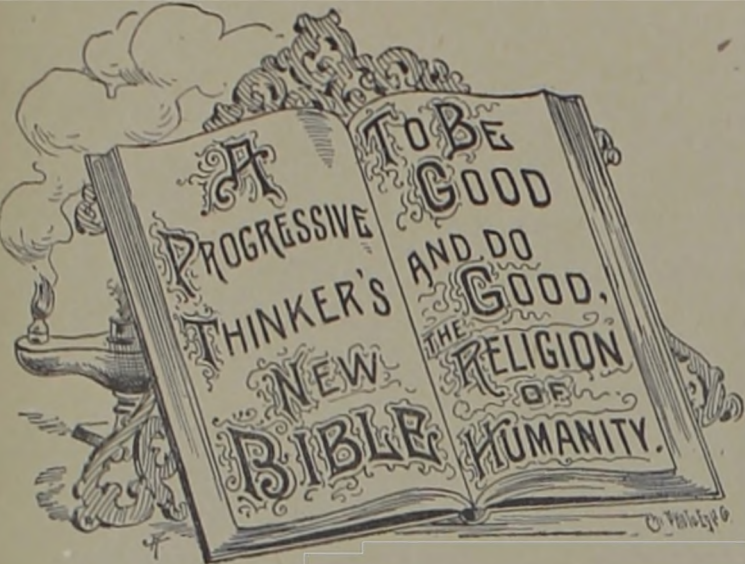
The Progressive Thinker

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

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OUR NEW BIBLE.

It Contains Divine Lessons.

SELF-RELIANCE.

FAITH OF THE INDIVIDUAL IN HIS POSSIBILITIES—TRUE OF MEN AND NATIONS—EVERY DAY SHOULD MARK SOME IMPROVEMENT—THE MOTTO SHOULD NOT BE "I WILL TRY," BUT CHICAGO'S WATCHWORD, "I WILL."

TO THE EDITOR:—The New Bible, differing from all other bibles, teaches diviner lessons, grander truths, broader and more charitable sentiments, and presents to each one something to stimulate exertions to attain a higher life. No one can read the following without feeling better thereby, and realizing the sublime fact that THE PROGRESSIVE THINKER'S Bible leads.

"Individual honesty," says W. G. Jordan in the *Inter-Ocean*, "we have studied as the first element in the true development of the individual. This truth of the individual to himself, his conscience, his ideals, was noted in detail as the firm rock basis for individual growth. Self-confidence, the second element, was shown in the *Inter-Ocean* to be the vital power that gives unity, strength and aim to his life and makes him a power in the world. It is the faith of the individual in himself and his possibilities. It is that intense, living, active consciousness of the individual that there are powers in him of which he knows nothing, but that will be day by day revealed to him as he develops himself. This confidence is a voice to the individual from within, telling him: 'What you are to-day is but a beginning; realize this, accept it, live in it, grow by it, and from that beginning will come development that to you now seems wild, visionary, impossible.' The third element, the subject of our thought of to-day, is self-reliance. Self-reliance is a step higher than self-confidence. Self-confidence looks within and sees the possibilities of the individual. Self-confidence sees them as the sculptor sees the angel in the block of marble unheaven at his hand. Self-reliance says: 'No one can realize those possibilities for me but me; no one can make me good or evil but myself; no one can bring that angel out real and living from within but me myself.' Self-reliance makes self-confidence active, working, growing. It makes that confidence not a mere theory, but a condition. Self-reliance strengthens the individual from within. You must work out your own salvation with fear and trembling, whether in the business world, the moral, the mental, the physical—whatever it be—you must work it out yourself. Nature accepts no vicarious sacrifice, no vicarious service. Nature never recognized a proxy vote. She has nothing to do with middlemen—she deals only with the individual. All the athletic exercises in the world are of no value to the individual unless he compels those bars and dumb-bells to yield to him, in strength and muscle, the power for which he himself pays in time and effort. The medicine chests of the world are powerless in all their united efforts to help the individual until he reaches out his hand and accepts and takes for himself what he needs. All the religions of the world are but speculations in morals, theories of salvation, until the individual recognizes that he must save himself by relying upon the law of truth and living his life in harmony of obedience to it as far as he can. We must rely on ourselves, live our own lives, or we merely drift through existence losing all that is best, all that is greatest, all that is divine. All that man can do for us is to give us opportunity.

BE READY FOR OPPORTUNITY.

We must be ready to seize it when it comes, and go after and find it when it does not come, or that opportunity is to us—nothing. Life is but a succession of opportunities. These opportunities are for good or evil—as we make them. It is what the self-reliant individual does with those opportunities, and what he permits them to do with him, that strengthens him or weakens him and all his powers. As he relies more on himself and depends more on himself he will grow stronger in every way. Our education of to-day does not develop this side of the individual as it should. It throws him constantly back upon his text-books for his thinking, instead of making him think for himself. It is the student in mathematics who can work out his problems in two or three ways

different from the one prescribed by the book, that is developing most. He is thinking for himself and relying on himself. This spirit should be ours in all our study and thought.

The nation that is strongest is the one that is most self-reliant, the one that contains within its boundaries all that its people need. If with its ports all blocked it has not within itself the necessities of life and the elements of its continual progress, then it is weak, held by the enemy, and it is only a matter of time till it must surrender. Its independence is only proportional to its self-reliance, to its power to sustain itself from within. So it is with the individual. That individual is most strong in any trial, sorrow or need, that can live from his inherent strength, that needs no scaffolding nor supports of common-place sympathy to sustain him. When sorrow comes to a weaker nature, all the world knows that sorrow; it is paraded, and in feeble surrender that craving for recognition, for help and comfort seeks aid from without. With the strong individual it is not so. A season of sorrow and affliction seems to him too sacred for public gaze, too holy for the social formulas of condolence. His strength within, his reserve power, his manhood, his sense of duty, his religion, all his accumulations within, come to aid him. Camel-like, he lives from his own vitality.

THE CAMEL AS AN EXAMPLE.

The camel is a good type of self-reliance in his constant preparation for times of hunger, when no reliance can be placed upon outside help or contribution. The hump of the camel is a fold of skin that is not provided for in the skeleton. In days of prosperity a certain amount of rich fat from the food is absorbed in the hump, until it grows large and full in its readiness for the dark days of hunger all camels confidently expect in their journeys across the desert. When food becomes scarce, and perhaps ceases for a time, the fat in the hump is slowly absorbed little by little into the system; day by day the hump grows smaller until at last the loose skin falls down like a box-lid over the back of the camel. The individual should make every day a camel day for himself, absorbing strength, and power and confidence that will give him self-reliance to depend more on himself and less on others in his last hour of need. He should do this physically, mentally, morally and spiritually. It is accumulating a reserve. There can be no real self-confidence, no real self-reliance, without the consciousness of this reserve. In throwing the individual thus back upon himself it is shutting his eyes to the beauty and stimulus and new life that comes with the warm pressure of the hand, the kindly word, and the sincere expressions of true sympathy. It is only bringing before him in all possible strength that the more he depends on himself the stronger will he become, and the more able will he be to help others in the hour of need. We tend toward this recognition more and more as the gray hairs come, and we turn it back as a torch and look at the way we might have come 'if we had only known.' It is to seek to bring this recognition earlier, to have longer, fuller development in it, in the years when it will be most useful, that we make this plea for the true training of the individual to develop his individuality to its highest possibility for the betterment of himself and the world. The history of nations is but the life of the individual magnified, enlarged, intensified, multiplied and projected on the screen of the past. Whatever is true of the life of a nation, is proportionately true of the life of every man of the nation. History is the biography of many; biography is but the history of one. The rise and the fall of the great nations of the past is a great lesson to us. At the supremacy of their power, when art, literature, and music were at their height, when the fleets of the favored nations laid the whole world under tribute, when wealth brought leisure and inactivity, when the conquests of war threw the real work of life into the hands of slaves, then the nation's hour of disaster came. The constant dependence, in every one of the thousand details of life, upon others, upon slaves to do all for them, killed self-reliance in the nation and in the individual. Then through weakened self-reliance and the increased opportunity for idle, luxurious ease that came with it—Rome, a nation of fighters, became a nation of men more effeminate than women. As we depend on others to do those things we should do for ourselves, our self-reliance weakens, and our power and our control of them grow

less. A lady desiring some suggestions and special advice in mental training said to me recently:

"I have no memory at all for names or dates. My husband had a good memory and when I wanted to remember anything I would just say, 'John, remember that for me,' and he did it." John was quietly accumulating a good memory by his kindly service. But one day John died—and he took the memory with him.

DEPENDENCE ON SELF.

The individual must realize he can have no development anywhere but in himself. And there can be no development without use, whether it is muscles or ideas. We may commit our children to the care of a nurse to give them airing and exercise, but we cannot have our muscles manipulated for us in our absence, or our thoughts and ideas given an airing or toning up by some one else. Self-reliance is the child of self-reliance. The more we exercise it the stronger will it become. All the money of the universe would be useless unless it were in circulation, and the real value of any piece of money in a community is not its face value, but the amount of good it does, the number of trips it makes, the transfers from hand to hand. A gold eagle given from one individual to another, and moving only from one to the other, has not done so much good to the community as a dollar bill that has in a day passed through fifty hands, paid part of fifty transactions. So it is in mind; it is use that makes growth. No matter how small be our mental wealth at the beginning, if we be honest with ourselves, be confident, and be self-reliant, we have begun a development that has no limits but of our obedience to the law.

The individual in the development and strengthening of his confidence and self-reliance must feel that all men have within them the elements physically, mentally and morally, and that all obey the same laws; the differences between the individuals are only in the varying degrees of their development and their varying obedience to the law. There are no special creations. What man has done man can do—if he but pay the price in months and years of effort. And when death comes it finds that man nearer his success; still nearer the attainment of what he holds supreme if the ideal be so high as to be yet unattained—death simply for this life silences the obedience. Man must not say merely in feeble copy-book morality: "I will try." He should say, "I will do, I will accomplish." Man should feel his self-reliance so strong, so perfect, so vital within him that the idea of failure should be impossible for him. Self-reliance is fed by determination. In 1840 Bernard Palissy, a French glass painter, saw for the first time a piece of majolica. As he examined it, studied its beauty, he was filled with a fire of enthusiasm, more intense and consuming than the fire that for forty years later glowed in his furnaces. He would discover the lost process of enamel; he would give it to the world; that would be his life-work! Such was his spirit as he held that piece of majolica, with an artist's love and reverence in his hand. From this time Palissy became a potter in mind, body and soul. This wonderful unity of aim in his life developed his self-confidence to believe he could accomplish it, and his self-reliance to pay any price for his success. All life became to him but the perspective of a majolica vase.

PALISSY'S VICTORY.

Poverty, sorrow, hunger—nothing daunted him. His absolute ignorance of the subject could not remain ignorance long in the presence of a self-reliance that knew no surrender. Though he had not the slightest knowledge of glazes, he in two years made over three hundred different chemical combinations. Constant failure did not dishearten him; every failure added to his knowledge, and everything was laid under tribute to this one hope. Ten years of this awful struggle, when a hundred times success seemed almost in his grasp, at last ended in his glorious triumph. He was great because he relied upon himself, and like a man, did not cavil about the price. This spirit we can make ours, and let it permeate our life, every action, every hope, every ideal, as the blood penetrates into every delicate vein in our body. Man to be great must be self-reliant. Though he may not be self-reliant in all things, he must be self-reliant in the one, or he cannot be really great. This self-reliance is not any self-sufficiency, that finds all its world in itself. It is that large, true self-reliance that is built on individual honesty, that shows man his true relation to humanity, and upon individual confidence that shows man's true relation to his future. Dare to stand alone. Be an oak, not a vine. Be ready to give support, but do not crave it; do not be dependent on it. Man, to develop this true self-reliance, must see from the very beginning of life that life is a battle the individual must fight for himself. It is a battle in which every man must be a soldier for himself. You can not buy a substitute; you cannot win a reprieve; you can never be placed on the retired list. The retired list in life is death. The world is busy with its own cares, sorrows and joys, and pays little heed to you. There is but one way to learn how to converse; that is to speak. Man may get valuable hints, suggestions and aids, but unless he makes them living for himself, they are only possibilities. Action is the only true expression of what is within; action of some kind is the only true living of what we can gain from others. Co-operation in life is beautiful; the diversity

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THE DUTY OF THE HOUR.

An Appeal to Spiritualists.

A Lecture Delivered by
Mr. E. W. GOULD,
At Queen City Park Camp.

REPORTED EXPRESSLY FOR THE PROGRESSIVE THINKER.

The general agitation throughout the civilized world, upon the subject of morals and religious principles, and the dogmas that control them, is at the present moment of sufficient importance to Spiritualists as a sect to warrant a critical survey of the premises, that they may properly appreciate their relative position among the numerous sects and denominations now claiming precedence, and asking recognition, in view of scientific investigations and advanced thought, since the introduction of modern Spiritualism.

There are but few among the educated, the thinking classes, so prejudiced or bigoted that they cannot see and will not admit that great changes have already taken place, not only in the physical but in the mental and moral world, and that the near future is pregnant with still greater changes, involving important consequences to the whole human family.

Without stopping to inquire what influence modern Spiritualism has had in bringing about these changes, up to the present time, the important question for us to determine is: What shall be our position as a sect in the future?

In spite of the fraud, the ridicule and the persecution Spiritualism has encountered since its inception, forty-four years ago, no one whose opinion is entitled to respect is bold enough to deny that it has been an important factor in awakening scientific investigation, Biblical research, independent thought and freedom of action.

As circumscribed as is the territory that has yet been brought under the more direct influence of the new spiritual developments, the results are truly wonderful, not only in the interest that has been aroused in the minds of Materialists, Infidels and Freethinkers, but in the minds of religionists of all classes.

Even the church, with its powerful influences of antiquity, wealth and anathema, has been unable to quiet or to arrest the inquiry of its members, or to save them from going in large numbers over to the enemy, with expressions of the greatest satisfaction for their escape from the bondage that controlled their freedom of thought, while it rendered them no assurance that "If a man dies he shall live again."

This result would have been far more wonderful, but from the fact that re-incarnated spirits from the other side of life have been important factors in these changes.

While we do not accord to them omnipotence, nor omniscience, yet we have sufficient evidence to satisfy us that they can and do, under proper conditions, contribute much to our individual efforts in acquiring knowledge, and in developing the faculties we possess for usefulness, in advancing the human family to a higher civilization and a more spiritual development.

Hence we recognize this factor, in advanced science, in art, in theology, in medicine and morals.

In what way, then, can we best promote its objects, and advance the cause of spiritual philosophy?

In the future, as in the past, every year will bring this philosophy, this new religion, more prominently before the public, and it will be subject to more criticism, more scandal, more persecution. Its devotees must be prepared to encounter calumny, abuse, fraud and misrepresentation, just at the moment when they think they have passed the ordeal, and should be recognized by the world as honest, sincere, practical workers in the cause of humanity and are entitled to the right hand of fellowship from all respectable classes and benevolent organizations. We are liable, through the weakness of the mortal, or the influence of obsessing spirits from the other side of life, to be met with the same evidence of fraud and deception that has ever been charged. Hence the necessity of constantly guarding and throwing around our cherished philosophy individual watchfulness, circumspection, and every safeguard and evidence of honor and moral worth possible.

To attempt to deny and justify deception, or immorality, because endorsed by spirits, spiritual mediums, or Spiritualists, only makes a bad matter worse.

There are some things involved in this spiritual science that are not understood, and to attempt to explain them satisfactorily is as idle as it is to contend that all spirit communications are wise, reliable, or truthful, or that they are not from disembodied spirits.

When we understand the spiritual philosophy better, we shall be better able to explain what now seems to many honest investigators the greatest obstacle to their accepting the spiritual theory.

If we accept as evidence the phenomenal increase of Spiritualism in the last 44 years, we can safely estimate its relative position in the future, so far as its numerical strength goes. But numbers do not determine the value or moral worth of any class, or sect, and if Darwin's theory is correct, that only the "fittest survive," our first concern should be to the world that Spiritualism is susceptible of scientific demonstration, and consequently must survive, and upon that it bases its claim for superiority

and excellence over all other systems of morals and religions yet known to civilization.

In order that this claim may be recognized, there remains much to be done by its friends and advocates. But is it possible to establish a permanent system of ethics or morals without some organization, some general head and delegated authority, with power or influence sufficient to control, or even suggest? The history of all republican forms of government recognize this principle, and the experience of all successful social, religious or political associations show the necessity of thorough organization.

As the spiritual philosophy is now accepted and understood, it has no forms or organization. Each devotee or member is at liberty to interpret all phenomena, to set up his own standard of truth and falsehood, to declare his own code of morals, to relegate all new developments to mind cure, Christian science, hypnotism, theosophy, Spiritualism or fraud, just as his fancy or opportunities have presented the subjects to his mind.

It would seem, then, that among the first steps necessary to place Spiritualism before the world in its true light, and ask from all liberal and intelligent communities the recognition it is worthy of, that a National Organization, with delegated powers from such local organizations and societies as may feel a desire to unite in formulating rules and by-laws for the government of such a National Organization, or Congress, should be convened at a central point, and proceed to perfect such an organization as in their wisdom will be competent to prepare and publish to the world a platform of principles, embodying the Spiritual philosophy, as taught by the large majority of Spiritualists to-day.

With such a platform, representing theories as taught by spirits from the other side of life, and accepted by pure and intelligent Spiritualists, there can be no exception taken by our contemporaries, so far as the morale of the sect is concerned, as represented by such a National Organization.

Then having laid the foundation upon which an enduring moral edifice may be erected, are we ready to accept the scripture advice, "By their works ye shall know them?"

As it is now less than half a century since modern Spiritualism was introduced, notwithstanding its spiritual origin, it is too soon to expect from it great progress in moral reforms, or in scientific acquirements, as it is evident our spirit guides do not propose to do for those in mortal life what they can be benefited by doing for themselves.

But is it not time for Spiritualists to step to the front and let that spiritual light shine forth through their acts, to illuminate the pathways that have so long been obscured through avarice, cruelty, selfishness and false theology?

Among the many urgent necessities demanded by Spiritualists at the present time, perhaps none are greater than the want of public buildings of their own, for places of meeting. Not only for lectures, lyceums, schools, etc., but for the social and spiritual benefits of seances, and a common home for all who desire to affiliate.

With a few exceptions, this is a universal want, throughout the whole country, and is recognized as such by all thinking Spiritualists.

Contrary to the prevailing custom in other denominations, we believe it more democratic, more philanthropic, more in conformity to the teachings of spirit intelligences and the wants of humanity, to ignore expensive cathedrals, churches, etc., and devote our time and money to providing comfortable places for spiritual teachings, such as was the custom in the more primitive days of Christianity.

In order that the spiritual philosophy may spread and become the prevailing religion, or ethics of coming generations—to-day, as in the days of Jesus of Nazareth, it is necessary that teachers and missionaries should be sent out into the fields that are already white with the harvest, to glean, to correct and disseminate facts, gathered from the spirit side of life, that are yet only imperfectly known, if at all, by the large majority of inquirers, in many portions of the world.

Through the influence and direction of a National Organization such teachers or mediums as are fitted to supply the wants of different localities could be sent where the greater necessities exist, and what better source of supply can be suggested.

The conversion of church members is of far less importance, and in fact only when they are dissatisfied with the results of their own church teachings can Spiritualists afford to devote time or thought to their conversion. And even then arguments showing the excellence and the common sense of Spiritualism are far more effective than ridicule or abuse of the teachings of their church.

It (the church,) has done, and is doing a great missionary work in many directions to-day, and while we cannot endorse its theology, we must admit its beneficence, and its devotion to the cause of humanity, as taught at the present time.

Spiritualists must recognize the fact that the old and vital teachings of the orthodox church are being constantly modified, and the old dogma of "regeneration and justification by faith," is becoming less important as a means of salvation and to church membership every year. And for this evidence of progress they rejoice.

Reason and spiritual phenomena have been the principal factors in developing what is now known as the spiritual philosophy, and that, being established

upon a scientific basis, it would seem a safe and satisfactory proposition to leave its promulgation temporarily to those who are satisfied with its origin and its permanence, and proceed with the effort to place it within the reach of all honest and inquiring minds. That can only be successfully done through an earnest and persistent effort on the part of Spiritualists who have the means to contribute, and are sufficiently self-sacrificing to spend it in that direction, or by devoting their individual services.

When we consider how much pleasure and benefit this new philosophy, this new religion is affording us, can we not forego some of the opportunities of witnessing phenomena and other social enjoyments, for which we pay so much, to contribute our mite to send these grand truths to those we know would appreciate them?

The church is spending millions annually to force upon heathen nations a Christianity they neither desire nor appreciate and both Protestant and Catholic churches have perfect organizations, properly systematized, with church edifices in every community, with sectarian schools and theological institutions of learning, and are devoting their means and philanthropic efforts in a way that should commend itself to Spiritualists and stimulate in them a missionary spirit, with a zeal worthy the great cause in which they have embarked. But what are we doing?

To me it seems an error, a selfish thought, that is advanced by many honest spiritual teachers, that Spiritualists should make no effort at proselyting.

If, as we claim, we have a superior theory, resulting in advanced thought, higher and purer mental and moral developments, nothing would seem more consistent, more philanthropic, than a united effort to disseminate and spread broadcast those higher truths, those spiritual teachings, we prize so highly, and for which civilization has waited in vain so long, for Christianity to develop. Until Spiritualists broaden their views, and comprehend the scope and importance of their mission as representatives of the Spirit-world, they have no right to expect higher or more advanced teachings from the spirit side of life.

The claim that Spiritualism is the prototype, the emanation of spirit intelligence, and under their influence and special direction, can hardly be recognized while so much remains to be done to extend its teachings and its blessings to the inquiring multitudes.

In summing up, then, and determining the duty of the hour, there seems a few prominent conclusions in which all earnest, sincere Spiritualists will agree, viz., a united effort to disseminate throughout civilization a pure spiritual philosophy. As auxiliary to that effort a high moral standard of excellence in the lives of Spiritualists must be maintained.

As education is an important factor in ethics as well as religion, and as it is to the young, to the rising generation, the church looks for its recruits, and continued support, we should profit from their example, and proceed with as little delay as possible in providing educational institutions, chapels, meeting houses, halls for Sabbath-schools, singing-schools, lyceums, etc., so that we may no longer be dependent upon other denominations to instruct our children in creeds and principles we cannot endorse, and yet find it so difficult to eradicate from the young mind.

Public schools in America are largely nonsectarian, and it is probable they will always remain so; hence there appears no necessity for anxiety in rudimentary education in the ordinary branches; but in that of vocal music there seems a great necessity and a surprising indifference on the part of Spiritualists. In no sect or denomination is it apparently so necessary that good music should constitute an important part in every convocation or meeting as that of Spiritualists, when it is expected friends from the other side of life will participate.

All know the attractive, the persuasive, the hallowing effect of sweet music, and none better than Moody, Sam Jones, and other evangelists and sensational preachers, who rely entirely upon the influence of vocal music to arouse the attention and to captivate their audiences.

Some wise man has said: "Give me the making of the songs of a nation, I care not who makes the laws." Every Spiritualist knows the necessity of music for successful seances, either public or private, and nothing insures large audiences so readily as a guarantee of good music.

This, then, should be among the first considerations, in determining the advance steps necessary to promote a true spiritual philosophy.

In the great moral reform movements of the day there are so many demands upon philanthropic reformers, it is difficult to determine in what direction Spiritualists, as a sect, can best devote their energies. There is, however, always one safe charity, that is never fully satisfied, and perhaps none greater or more worthy, and to that I would refer Spiritualists as a specialty, viz., care for the indigent. We have many of them in our own ranks, and no class appeal to our sympathies with more justice than do worthy, indigent mediums especially. No class in society is so liable to be misjudged, and often condemned wrongfully as frauds and impostures, as are unsuccessful mediums—those that have not been sufficiently developed to enable them to make a living by their mediumship; and yet in many cases they

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

The picture thus presented of the higher life is of the most impressive character, and the descriptions of the sunny 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.

The Claims of Mankind Upon the Spirit World for Assistance.

The object of all spirit communion is the elevation of mankind, and for this purpose it is proper that good influences only should be allowed to control; but it is too often otherwise. The undeveloped form of spirit is even more accessible to earth than the higher intelligences, and there is nothing they delight in more than to visit the abodes of men and practice their arts. Sometimes they can come back and speak to their friends, but more often they select strangers for their victims. Around the seances of public mediums they astonish the visitors by their wonderful answers and communications. They know, of course, all that is in the mind and knowledge of those who seek messages, for they read their minds and thus acquire their confidence, and then they abuse it with all sorts of wrong impressions. They do not as a general rule inflict an injury of a permanent character, but their object is to amuse themselves with the credulity of their dupes. We do not wish to discourage the investigation of spirit phenomena, but would caution our friends to try the spirits, for it is not a very difficult matter to ascertain their true character, and a little care will soon enable any one to detect the spurious from the genuine, and to make the proper discrimination. When, for instance, you wish to make sure of the communicating influences, you can ask them such questions as will prove their true character, for they can not stand a cross-examination, even of a few moments, without coming out in their true colors. We are often called upon to interpose our influence to drive them away, and this is very easily done, for they cannot remain in our presence, and generally fly at our approach. We never permit them to exercise any influence or control when we can prevent it; but we are not always present. Our duties call us elsewhere; but they linger around the earth, and are fond of their old conditions. There are no circumstances so nearly allied to earth as the low spirits of men who are in the plane of spirit-life next to the one they occupied when alive, and it is not always a pleasant task to follow them up and drive them off.

There are many forms of communicating by spirits who desire to revisit their friends. The most common is by and through a medium. The phases of mediumship are various, but all are interesting. The trance medium is the one through which we can convey our thoughts with the greatest accuracy. We do not mean to say that this is the best, but only that we can speak with less danger of taking on any of the medium's influence. It is often remarked that mediums are generally below the average intelligence, and this is owing to the fact that the educated classes are generally too positive and self-possessed for the purpose. But we are now obtaining many mediums who are highly cultured and refined, and the communications will be correspondingly elevated and interesting. The time is not far distant when mediumship will be quite common, and will not be confined to any particular class or people. Until that comes we must get along as best we can, but we derive great pleasure from the fact that we can now communicate through those of as fine brains and intelligence as there is on earth.

The next topic that attracts our attention is the condition of mankind in relation to the influences that come from spirit communion, for this the most important aspect of the whole spirit movement. When we see any one trying to understand what he does not know, we applaud his effort and are anxious to assist him if we can. The great work of the spirit, now being accomplished, assures us that there is a strong and generally well-directed effort to comprehend the philosophy or meaning of the work. At this we rejoice, and give it such assistance as is in our power; but the great obstacle in the way is the prejudice against Spiritualism. This can only be overcome by constant and incessant appeals to the judgment of men, and to the nature of the phenomena itself. All means of reaching the public have been tried. Books and newspapers have been published, the platform has been occupied for years, and the spirits themselves have been quite extensively engaged in the work of spreading the true views upon the subject. But the unbelief is still very general, and even where the truth is received there is a disposition to shun its open avowal. There is no doubt but that the facts of spirit communion are quite extensively credited, and it is equally true that there are great numbers who desire it to be true, and would gladly accept Spiritualism were it not for the prevailing prejudice against it. This, however, is a temporary condition. The truth will shine out

stronger and stronger, and the most obstinate bigotry will have to yield to its demonstrations. There is nothing so convincing as facts, and when these are presented such is the constitution of the mind that, however biased it may be, it must yield its convictions. We are now in the condition of a man who has plenty, but does not wish to waste his means, and while we do not propose to exert ourselves to no purpose, it is not our intention that the field we have opened and occupied shall remain idle or profitless. The mass of mankind are anxious for some great change in their condition. They have floated away from the old tradition, and are striving, perhaps blindly, for something better. There is general discontent and dissatisfaction with present conditions, and classes are forming combinations and unions of various descriptions, to aid in the work of regeneration. All their hopes seemed to be placed upon financial and economic reforms; upon renovation in the methods of industrial pursuits, and upon schemes of governmental policy to liberalize and reach the general public with a greater share of what they produce. Now we do not intend to discuss these matters, but to observe that in this agitation of the mind and passions, there is little or no attention paid to the spiritual interests, which are the greatest of all. The people are seeking the means of improving their condition, and in that motive they have the sympathy of all classes, but it will be difficult for them to make solid progress until they take some steps to emancipate the spirit from the thralldom of the senses, and instead of relying exclusively upon mere material means, they must consult those of a higher order and seek communion with the higher forms that begin in the life and heart of each individual. The most eminent men on earth can not, if they should try, do more than convince themselves that there are no higher aims than those in regard to the success of material interests, and there is no means of attaining better conditions permanently than by cultivating the spirit and the elevation of the soul.

We now come to consider the claims of mankind to the assistance of the spirit world. It is not a matter of obligation that we are under to render this service, but we think and feel it a duty to do all we can, of our own free will, to assist our brothers on earth, and to enlighten them on the great problems of life, both here and hereafter. When we consider the situation of mankind, and the many evils incident to their state, we are sure that we are in the right path when we sympathize with them, and come to whisper peace and hope, and to tell them of a brighter and better world beyond. Nothing excites to good deeds so much as good advice and good friends. These are the blessings we propose bringing to earth. We do not come merely to gratify curiosity, or to excite the feelings. We come to declare the tidings of another world, to which you are all hastening, and to prepare you for its exercises and work. If you were going on a long journey you would make diligent inquiry as to the place of your destination, its situation and characteristics, as to the means of getting there, and what preparations were necessary before you set out, and as far as you could you would qualify yourself for the visit. Now here is an example which illustrates what should be your conduct with reference to the journey which awaits you when you shall have finished your days here below.

What preparations are necessary in the case of the greatest journey that every mortal must make? In the first place, what is the character of the place you are going to, for there are many planes of spirit-life, and it is of the least consequence to you which one you shall enter. There are no particular directions in regard to this thing or that, for the preparations is your lifework as a whole. It is as if you were asked what kind of education you would give your son or your daughter. You would not begin with a special branch of study, but you would have them taught the various branches and then go through the instructed in a general learning until they were studies. So it is in the knowledge of all the life of usefulness is necessary to live a general primary lessons, and goodness, not expecting by any single act to achieve the highest degree of spiritual excellence. The most that can be expected is a general course of conduct such as any good man would approve. We do not expect the highest quality of life from everyone. There are always those who exceed the average limit of good or bad, but in those cases we rarely find an example that can go beyond what anyone could accomplish by an effort. Indeed it is more delightful to do right than wrong. The evil propensities mislead us into temptation and we yield, well knowing that we are not increasing our store of happiness, or raising our character; but we yield from a sense of expectation of present enjoyment, and forget the future consequences in the cup of exciting joy which the moment presents to our lips. The mass of men are the victims of the present. It casts its allurements over the senses, and hides behind the fleeting pleasures of the day all that belongs to the future. When the unseen world shall break upon the unveiled eye of mortality and reveal the boundless future, it will be seen how much more important it is than the transitory affairs of earth, and how much more men should live in the consciousness of its reality. Here are the results of earth life, and here are the experiences that come from self-denial and the rewards of those who have resisted temptation and kept their life pure and sweet amid the trials and struggles of earth.

"Ingersoll's Address Before 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.

Spiritual Bacteria, or Invisible Workers.

If the spirit, after it has passed to the realms above, is considered a spirit because it is "invisible," then why not consider everything that is invisible to the naked eye as spirit, or closely approximating it? If the souls of the departed are invisible workers, so are the bacteria. Take, for example, the report sent out in reference to Uncle Jerry Rusk. It appears from it that he has got a "new idea!" Something wonderful in this day and age of the world! If farmers will follow his advice there will be no such thing as poor butter in the future. Good butter is distinguished from poor butter by a delicious fragrance, and by a peculiar flavor familiar to the educated palate. What produces these qualities? Not sweet grasses and clover, nor yet pure breeding in cows, but simply microscopic vegetable organism, called bacteria. They feed upon the cream and thus make a ferment, which gives to first-rate butter its distinctive taste and smell. What these little workers lack in size they make up in numbers, for it is reckoned that a quart of milk will sometimes contain as many as a thousand millions of them. Bacteria, however, are of innumerable varieties. There may be hundreds of different species in a quart of cream, which is an admirable "culture-medium" for such organisms. But there is probably only one kind that makes the peculiar ferment desired by which the taste and aroma of "best butter" are produced. Now, it obviously follows that if butter-makers could always introduce this desirable species of bacterium into their cream they would make sure of obtaining the proper smell and taste for their product. Luckily the micro-organism in question has already been identified. It is a bacillus, which term is likewise applied to the cholera germ, because both are shaped like little rods. Bacteria have three distinct forms, according to which they are roughly designated as "bacilli," "micrococci," or little balls, and "spirilla," or corkscrews. Storch, a Swedish investigator, first succeeded in isolating this interesting bacterium. He obtained it from ripening cream and propagated the species on gelatine. By introducing it into fresh cream he found that he was able to get butter with the desired flavor. Storch found that cream ripened with improper species of bacteria produced very poor butter. The discovery, however, is at present only in its infancy. There may be more than one species of bacteria which will produce good results in the ripening of cream for butter. It is not even known as yet whether the variety utilized in Europe is the same as that found available for the purpose by our own Department of Agriculture, which is about to publish the results of its own experiments in this direction. The investigations which have brought these facts to light have incidentally disposed of the theory hitherto held that the flavor of butter was due to the formation of volatile acids in the cream. Both taste and smell come from a sort of decomposition that is caused by the bacteria. The decomposition must not be allowed to proceed too far, for, as every butter maker knows, too long a ripening produces strong and disagreeable flavors. Thus it appears that whereas the milkman desires his milk to be as free from micro-organisms as possible, the butter-maker finds them most useful, and takes pains to cultivate them, but he wants the proper species, if the bacteriologist can furnish them. It is not to be expected that the butter-maker of the future will be able to make better butter than the best that is made to-day, but he will be able to obtain the best product with uniformity, and the creameries which at present make inferior qualities of butter will be able to improve them so as to compete with the best. If bacteria are useful to the butter-maker, they are absolute necessities to the manufacturer of cheese. When fresh cheese is treated with a disinfecting agent which prevents the development of bacteria, it will not ripen. It is estimated that the number of bacteria present in an ounce of ripening cheese is from 25,000,000 to 165,000,000, the micro-organisms growing gradually more numerous during the process. Under proper conditions one species increases at the expense of the others, which are, to a great extent, crowded out, just as is the case with cream that is getting ready for making butter.

The presence of bacteria in cheese could not be avoided if it were desired. Milk from which it is made always contains them, and some of them are certain to be inclosed in the cheese on manufacture. Thus shut in they find proper conditions for growth. The conditions are not very favorable, it is true, for the density of the cheese prevents ready access of air, which is necessary to the organisms, and the lack of moisture is a disadvantage. Nevertheless, they multiply slowly, and soon produce profound chemical changes. They give rise to ferments, and produce other effects of the nature of commencing decomposition, the total result of which is the rich, delicately flavored cheese that brings such a high price in the market.

If these bacteria—these workers invisible to the naked eye—are not the last link that connects pure spirit to matter, then we will advance beyond them, and assume that all results produced by a mode of motion constitute the connecting link; for a "mode of motion" that produces the effect designated as electricity, is in no sense of the word matter. If that don't suit you, go to the nerve aura for the connecting link. If still not satisfied, take the stuff which dreams or visions are made of. If still skeptical, find the connecting link yourself, and don't bother me.

Jus. Tice.

King Humbert of Italy has written a letter in which he asks that the expressed intention of his subjects to gather subscriptions for a gift to himself and the Queen on the occasion of their silver wedding in April next shall be changed so as to have the funds applied to various charitable institutions and objects. Silver speech like this is better than the famed golden silence.

A Few Words to Chas. Dawbarn.

CHARLES DAWBARN—My Dear Sir:—Seeing your article, "A Study in Mediumship," in THE PROGRESSIVE THINKER of Aug. 27, I feel impelled to offer you my sincere approval of the views you there present upon the subject of spirit communion with mortals. The fact has been patent for many years that Spiritualists as a class have been too much wont to accept as true anything and everything purporting to be from "the spirits," with the unquestioned faith that is seen manifested in a nest of young robins for all that is dropped into their always-open mouths.

As a long time investigator who has passed through the various early experiences (but like very many others, not without deeply tasting of manifold trials and sorrows), I am especially glad to hail with hope and joy what seems like the advent of an era of free thinking and free speaking concerning, and greater caution in accepting, professed spirit communications as surely truthful and reliable. As a general rule a kind of semi-sacred spiritual glamour has seemed to envelope the subject with a coloring which was expected to insure us against the deception so often experienced; and though claiming to be given from some high source, the source has invariably proved no safeguard against that feature of unreliability which became the rule instead of the exception.

I have long desired to see that false coloring banished and overcome by the safer light of sound common sense, and the latter adopted as the established rule for "trying the spirits," by all modern Spiritualists. For, as you say, "Since proof of identity is practically impossible, and personation so very easy, it is only by a most careful study of mediumship that we can hope to protect ourselves against deception."

It is a glaring fact that great numbers who formerly sought every convenient opportunity to visit a medium for giving communications from that realm to us unseen, have had their appreciation of truth so often sorely tried that they no longer seek after it by visiting the average spiritual "seance." The real source of so much unreliability remains a mystery that I would gladly see cleared up, for I charge no intentional deception upon either spirit or medium. And as to the favorite explanation so frequently offered of "like to like," that is to say, if we seek only good, then only good and truthful spirits will be attracted or respond, that will not do for the veteran.

I therefore am the more pleased, my dear sir, to assure you that I heartily concur in your entire presentation of "common sense truths" in the article referred to, and beg of you to continue the good work there so well presented, by further enlarging upon those very plain "common sense truths."

In the search for true light, I am, dear sir,
Fraternally yours,
Guthrie, Oklahoma. L. B. LYMAN.

The Passage of Matter Through Matter.

TO THE EDITOR:—I had the other evening a (to me) curious experience in the presence of F. N. Foster, the Spirit Photographer, and his son Benjamin, who, by the way, is a fine physical medium. We were sitting in Mr. Foster's rooms in the evening visiting, when Mr. F. said that he felt impressed to hold a couple of slates. The slates were produced and cleaned, held for a few minutes and opened. On one of these was a message from Owassa, Mr. Foster's Indian guide, which read: "You get two scratch boards; make fast together; put a big shine and a card on top, and all hold under table. Strong force here now. Me want to show what me can do." So we procured two ordinary slates, screwed them together with four screw eyes, then passed a cord through all the rings of the screw eyes and tied the ends of the cord firmly together; on the outside of the slates we placed a silver dollar ("big shine") and an ordinary business card. We then held the slates under the table, all of those present holding on to the slates. In about two minutes raps were heard on the slates, and on examining them the dollar was found inside the slates. One of the parties present, who was an investigator, asked the Indian if he could do it again; he replied he would try. He (the investigator) then examined the slates, fastened them together, marked his dollar, put the cord through the screw eyes, tied the ends, put his own business card on the slates and held the ends of the cord and the slates. In this way we sat about four minutes when they rapped, and upon removing the slates the dollar and the card were found inside the slates. The slates were screwed tightly together, a pair of pliers being required to screw the eyes home.

Kansas City, Mo. BLANCHE VARNEY.

Burton, Ohio.

The annual meeting of the Ober Union Association of Spiritualists was held Saturday and Sunday, October 1st and 2d, in the town hall at Burton. We were very fortunate in securing the services of Mr. and Mrs. G. W. Kates, of Philadelphia, Pa. Their lectures were of a high order, and carried logical conviction. The tests by Mrs. Kates were numerous and accurate. The skeptics are confounded, and this section is likely to once more be a spiritual center. Successful meetings were also held at Burton Station and Middlefield, by Mr. and Mrs. Kates. Valuable assistance was given at our annual meeting by Mrs. Myra F. Paine and D. M. King. Our choir and orchestra also rendered valuable service. S. GOULD, President.

The Rev. Dr. Henry M. Field has completed an account of the life of his famous brother, Cyrus W. Field, whom John Bright called the modern Columbus. The work, which will appear in a few weeks, will treat particularly of the laying of the Atlantic cable, an undertaking which was probably the most wonderful event since the discovery of America.

In so complex a thing as human nature we must consider it is hard to find rules without exceptions.—George Eliot.

A Retreat for the Obsessed and Homeless Mediums.

TO THE EDITOR:—I write you to say that Mrs. E. A. Hammatt, of Encinitas, Cal., is at present in Buffalo, N. Y., engaged in the humanitarian work of trying to raise the required funds to build a retreat in California for the treatment of the so-called insane people who are obsessed by some poor, unfortunate soul. These cases number thousands, now in our insane asylums.

Mrs. Hammatt has made up her mind to devote the remainder of her earth-life to this good work. As she has suffered two years herself from an obsession, she knows how to cure both the obsessed and the obsessing spirit, and knows of the ways whereby both spirits can be guided in the path of future progression and development.

This is a grand work that this sister is now engaged in, and if carried out would bring joy and hope to thousands who now dwell in ignorance and darkness.

What means and property she has earned herself, she has given into the charge of seven trustees, who have the care of 160 acres of good land at Encinitas, Cal., valued at \$10,000 with the present improvements.

If she can raise the money she will send it to the trustees, who will use it for the purpose mentioned. I write this and endorse the sister who is sacrificing so much for poor, unfortunate humanity, hoping that all good and true Spiritualists that can do so will donate a few dollars to so noble a work. She will visit all parts of the country on this mission, and it is to be hoped that she will be met everywhere with open arms, and warm, loving hearts.

She has made enough in a land speculation to lay the foundation of this work, and now she asks in the name and for the love of suffering humanity that the thousands of Spiritualists in these United States help her advance the good undertaking. The 160 acres of land that she has given will be the location of a village of cottages, and 40 acres more near by can be used if they are required.

The cottage plan has been adopted because then the patients can be kept separate until cured and able to care for themselves. Aged and infirm mediums, and children of mediums and Spiritualists, will here find a home, and it will be a retreat for the homeless among us. This retreat must not be classed as an insane asylum, but as a curative retreat for those who are called insane, and are only obsessed by an ignorant and obsessing spirit.

Homeless mediums will be employed to care for and help in this work of reclaiming the mediums from obsession who find a retreat here.

Mediums and Spiritualists, we ask you in the behalf of the unfortunate among us, and in behalf of the good sister that is doing this work, to help her, and aid as you would like to be aided when misfortune overtakes you.

J. W. DENNIS.

Buffalo, N. Y., 120 13th St.

J. Frank Baxter at Sandusky, O.

TO THE EDITOR:—On the evenings of the 6th and 7th inst., our citizens were highly entertained with two most able lectures from Mr. J. Frank Baxter, whose versatile gifts as orator, vocalist, reciter, psychological reader and cogent reasoner are too well-known to make comment here. For want of sufficient notice of his coming, through the press, many unfortunately failed to hear him, and, consequently, lost the richest intellectual and spiritual feast our citizens have had the privilege of enjoying for many years.

Mr. Baxter lectures each Sunday evening this month in Cleveland, under the auspices of "Gould's Independent Course of Lectures," which, by the way, is attracting much attention in Cleveland from the able array of talent secured.

Mr. J. Bird Gould, the instigator and sole manager of this course, is a brilliant young man of great energy and determination, and of a highly moral and intellectual mould. He undertakes this task solely from a desire to do good by awakening an interest in our beautiful philosophy, and enlarging the boundaries of free thought. JOHN A. COWDERY.

A Kind Invitation to Assist.

TO THE EDITOR:—Pursuant to arrangements agreed upon at the close of the camp at Maple Dell Park, a number of those interested have been engaged for the past few days in improving the camp grounds. A good deal of necessary work has been done, but much more is needed to be done to put the grounds in good shape and beautify the same.

An invitation is now extended to all parties interested, and who can, to come and help along the work. Come with your teams any time during the next thirty days. Brother D. M. King will be with you to aid and direct the work. To the good people of the town and vicinity of Mantua we would say, turn out and help make Maple Dell one of the most beautiful parks on God's green earth, a home improvement that you may be proud of.

And now a good word for the young people of Mantua: It was my pleasure to be a looker-on at a social hop at King's Opera House the other evening, and I want to say that I never met a more pleasant and agreeable party of young people on any similar occasion, and I can account for it on the ground that the young men were many young men, and left their pocket-companion, so universally carried to such places of amusement, at home, or more probably with the vendors of the death-dealing and hell-creating intoxicants of our day.

Brother Kates and wife are with us again, Meeting in Opera House last evening, to-day and evening. Professor J. W. Cadwell, the greatest living exponent of mesmerism, is here, and will give an entertainment in King's Hall Monday evening next.

A. L. REICHARD.

Mantua Station, Ohio.

The greatest architect and the one most needed is hope.—Henry Ward Beecher.
Good humor may be said to be one of the very best articles of dress that one can wear in society.—Thackeray.

Pre-Existence.

Myra, we have met before,
Somewhere, somehow; not in vision,
Not in fancy realms elysian,
Nor on Cloudland's misty shore;
Smile, ye skeptics, in derision,
Somewhere we have met before.

In my soul I bear a token
Of that meeting, memory dearer
Than all else, and folded nearer
To my heart than dream unbroken;
Somewhere where the skies are clearer,
Mutual vows of love were spoken.

Truly we have met before,
In some holier condition;
This I know by intuition,
In the days of primal yore,
Ere we found, through strange transition,
This unloved, unfriendly shore.

Even now thy eyes are telling
From their depths of love unbounded,
Depths by mortal never sounded.
Some pure star was once thy dwelling;
There our souls, by light surrounded,
Tasted bliss with pulses swelling.

Myra, we are strangely fated,
Was the fiat less than cruel
That compelled our love's renewal—
One dead hope reanimated?
One in heart, divided, dual,
Through the ages have we waited.

Love like ours will perish never;
Earnest prayers the heavens ascending,
Find fruition near attending;
Love will triumph through endeavor,
Till our souls, together blending,
Dwell in Paradise forever.

—Uriah D. Thomas.

A Few Items from a Mystic.

TO THE EDITOR:—As it is nearing the time for the reopening of the Grand Temple of the Order of the Magi, I thought it would not be out of place to let your readers who may be interested know of the progress of our Lansing Court.

We organized April 26, 1891, with seven charter members, and have gradually increased both in interest and members. During the Hazlett Park camp-meeting, through the earnest solicitation of members of the Court, Brother and Sister Richmond, and their daughter, Myrtle, were prevailed upon to visit the camp and arrange to confer degrees upon members of our Court. Accordingly arrangements were perfected, and regular Temple services were held at the residence of the writer, where each Neophyte (except one, who was unable to be present) was advanced to first degree in the Temple. All were truly grateful for the opportunity, and were satisfied with their experiences; their only regret was that they could not get more degrees. At our first temple meeting there were present nine Mystics, from third to twelfth degree members. This was the first regular Temple service held outside of the Grand Temple in modern times. The Grand Master did this at great sacrifice of bodily comfort. His dreaded disease was fast developing, and it was with difficulty that he did his last work with us, and I fear his suffering was greatly prolonged by that work. We are all truly grateful to him and his good wife for their visit with us, and the benefits they conferred upon our Court; our only regret is that they could not have remained longer, that we might have better compensated them for the unselfish work they did while with us.

To those who may think that Brother Richmond has a mercenary motive in his work, I will say that a visit to the Temple will convince them of their error. Such men do not spend seventeen years of the best of their lives in developing a science which has no recognition outside themselves. The task was put into his hands as a fit instrument to do that work, and he has faithfully performed the duty assigned him, and those who know something of his achievements can exclaim, "Well done, thou good and faithful servant!"

After Brother Richmond's return to the Park at our first regular meeting twelve members were present, and all being Mystics, we opened with Temple services. This being another new departure in the history of the modern Temple, we were all made to realize that we were in the presence of intelligence and powers which only are made manifest in the Temple.

As our Court has been formerly spoken of as one of the successful ones, it may be of interest to some to know something of its methods. Our first effort was to secure seven earnest, thinking men and women, of good moral standing in society, and have them apply for certificates as Court members. After securing those, we applied to the Grand Temple for a charter, and after securing that we proceeded at once to form our Court. This can only be successfully done under the direction of one or more Mystics of at least the Diamond Quarter. It is advisable to have one or more trustworthy and reliable mediums, who can, under proper conditions, greatly assist in the work. Then, with judicious care in selecting your members, and a careful direction of the work, there need be no failures nor disappointments. All will be interested and instructed by the work. The Temple work opens up such a wide field for thought and investigation, that a leader in a Court need never be at a loss for interesting and instructive lessons. Our members never tire in well doing, and continue to manifest the same interest as at first, and to respond to everything looking to the good of the Order.

Our Order differs from the many societies of the day, in that it recognizes the power and influence of women, side by side with men, to successfully develop and put into operation a plan for the ameliorization of the present condition of mankind.

The aims and objects of our Order are far-reaching, and such as cannot be made known in a communication like this; but suffice to say, it is laboring to inculcate a broader charity, a more sincere fraternal love, and a purer and better religion.

A. J. CHAMPION.

"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.

Physical Manifestations.

TO THE EDITOR:—There is a strong tendency on the part of many Spiritualists to grade or classify the different phases of mediumship, and with this class the various forms of physical phenomena are ranked very low, and materialization finds so little favor that there is a strong disposition on the part of many to cease to endorse it altogether as a part of Spiritualism. These same persons are loud in their laudations of the so-called higher and more truly spiritual forms of mediumship found in clairvoyance, clairaudience, inspiration and psychometry. While it is an undisputed fact that the results of the manifestations of these powers are marvelous, yet these demonstrations are understood and appreciated by but a comparatively small ratio of the human family. In this practical, skeptical, matter-of-fact age, the glorious visions presented to the eyes of the clairvoyant, or the sweet sound of spirit voices heard by the clairaudient count for but little to one who is spiritually blind and deaf. And those persons, while lacking these spiritual senses in their souls, are calling for light and find it only in physical manifestation. The spirit form, clothed for a time in a material garb, takes the place of the clairvoyant's vision; that form must be clothed in earthly elements, for it is only through these channels that many can be reached, for the spiritually gifted ones are but few indeed. To close these channels by discouraging and discountenancing physical mediumship, as many Spiritualists are in favor of doing, is shutting off the light from thousands of earnest seekers after truth. To one who realizes the grandeur and sacredness of spirit manifestation there is no phase that can be properly ranked as "low." To him the tiniest ray is just as sweet and sacred as the glorious vision of the clairvoyant or the most brilliant emanation from the quickened brain of the inspirational speaker or writer, and as much to be appreciated.

The world to-day, while modern Spiritualism is in its infancy, is not yet prepared to pass judgment on what shall be rejected and what shall be retained. Whenever man, with his limited understanding, has undertaken that task, he has sung the death-knell to progress. We have only to study the history of ancient Spiritualism to prove that. By ancient Spiritualism I refer to the mediumship of Christ and his apostles. As soon as man took the authority to say, "so far and no farther," mediumship languished and died, and to-day the Christian has nothing but the dry crust of tradition, the empty chaff of creeds, on which to feed his hungry soul. That "history repeats itself" is an axiom from which Spiritualists are not exempt, for I have seen among them the same spirit of intolerance and prejudice, the same disposition to regulate and limit that which was manifested among the early Christians.

A great many of the older Spiritualists are imbued with the idea that they have advanced beyond physical phenomena. This same self-sufficient spirit is what caused persecution of mediums in the church, and robbed Christianity of the essence and sweetness of spirit communion, and left to the church nothing but dry forms and meaningless ceremonies—the skeleton of a once glorious truth from which the life has gone out forever.

The opponents of the physical manifestation should remember that it is the A B C of Spiritualism. Shall it be discarded because a few have mastered the more difficult branches? Phenomena are the foundations on which Spiritualism rests. Is this foundation to be torn away because a few have climbed to the apex? Phenomena is the lower rounds of the ladder to which the timid inquirer clings and reaches higher for more truth. Must these lower rounds be removed because, forsooth, some aspiring soul has reached a height above the clouds.

If these "advanced" minds would only come down to the material plane, and see the thousands who are eagerly groping for light, whose wings are not sufficiently fledged to follow them in their upward flight, whose only channel to receive the light is through the material senses which physical phenomena affords them—I believe when they once fully realize this that they will cease the hue and cry against physical phenomena, simply because some wretched medium has counterfeited the real. The counterfeit has never yet lessened the value of the real; and because some medium has palmed off a clumsy imitation of somebody's Uncle John or Aunt Sarah, it is no proof that Uncle John or Aunt Sarah cannot materialize; nor is it any reason why Spiritualists should condemn or limit their manner of coming back and manifesting themselves.

MRS. FRANCES F. ALLEN.

Life in Six Acts.

BABY.
Sighing, crying, night and day
Winking, blinking, full of play

BOY.
Fooling, schooling, getting tall;
Growing, rowing, playing ball.

YOUTH.
Fussing, musing, o'er a tie;
Larking, sparking on the sly.

MANHOOD.
Cooling, wooing future wife,
Gushing, blushing, tired of life.

MIDDLE-AGE.
Slaving, craving, hoarding wealth;
Driving, striving, broken health.

OLD AGE.
Ailing, failing, day by day,
The undertaker ends the play.

—National Educator.

W. E. Keeley, an ex-district attorney of Dodge county, Wisconsin, has been arrested charged with forgery.

"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.

Bundy as a Spiritual Editor.

DO SPIRITS GUIDE US?

The friends of the late editor of the *R. P. Journal* do not accept the ruling of Nature's god as just, so far as the removal of the late editor was concerned. When God decided to use Brother Bundy to persecute mediums it was a just ruling. Now we are informed God made a mistake in his last decision. As a spirit, will Brother Bundy say that spirits did not know that at a certain time he, Bundy, would contract a disease which would cause his removal; and if his deeds on earth were acceptable to those spirits, could they not have guided his footsteps so that he would have avoided disease and remained the physical in place of the spiritual editor of the *Religio-Philosophical Journal*?

DO SPIRITS GUIDE US.

Spirits who think or reason must know what policy or course pursued by us mortals helps their cause most; and if the conduct of our leaders, or would-be leaders, is not improving the condition of spirits out of the body it would seem reasonable to expect spirits to make an effort to protect themselves. The fact that they do so is evidence of spirit intelligence. All persons engaged in aiding progressive thought understand that a progressive thinker is one who is not governed by sentiment in working out the problems of life. After sentiment is eradicated from theology we have nothing but a shell left. The late editor of the *Religio-Philosophical Journal* thought that persons engaged in the study of Spiritual knowledge were best protected if sentiment was eradicated from Spiritualism, which means that he wanted Spiritualists to see only the objective side of the subjectual part of man, when they had any dealings with mediums, for to apply the crucial test to mediumship would be to know only the shell of Spiritualism, if Mr. Bundy's methods were adopted by investigators.

The good work of Spiritualism will result in a compromise between Protestants and Catholics on the public school question so far as regards the study of religion or moral philosophy is concerned. Every school in America will ultimately teach the laws of spirit or mind, and its relations to the human body. The text-books of the future will give the laws of thought and a proof of spirit in matter. We, the Spiritualists, have the key to the situation, so far as the public school question is concerned.

J. W. CURTIS.

Chicago, Ill.

A Rhyme of the Dream-Maker Man.

Down near the end of a wandering lane,
That runs 'round the cares of the day,
Where Conscience and Memory meet and explain
Their quaint little quarrels away,
A misty air-castle sits back in the dusk
Where brownies and hobgoblins dwell,
And this is the home
Of a busy old gnome
Who's making up dream things to sell,
My dear,
The daintiest dreams to sell.
He makes golden dreams out of wicked men's sighs,
He weaves on the thread of a hope
The airiest fancy of pretty brown eyes,
And patterns his work with a trope.
The breath of a rose and the blush of a wish
Boiled down to the ghost of a bliss,
He wraps in a smile
Every once in awhile,
And calls it the dream of a kiss,
Dear heart,
The dream of an unborn kiss.
Last night when I walked through the portals of sleep,
And came to the weird little den,
I looked in the place where the elf-man should keep
A dream that I buy now and then.
'Tis only the sweet, happy dream of a day—
'Yet one that I wish may come true—
But I learned from the elf
That you'd been there yourself,
And he'd given my dear dream to you,
Sweetheart,
He'd given our dream to you.

—W. A. W.

The New York Psychical Society.

This society celebrated its reopening for the fifth year at Spencer Hall, 114 West Fourteenth street, on Wednesday evening, October 5th. A very full house greeted the several speakers and mediums, including many new faces of prominent friends and strangers from New York, Staten Island and Brooklyn.

After the opening songs and remarks from the president (who, for example, has not missed a night since December 17th, 1888), Mr. Walter Howell, speaker for the First Society of Spiritualists, at Carnegie Hall, entertained and instructed the audience at some length. Mr. Howell is well-known alike for his fine education, personal modesty, humor and profundity. A stenographic report only would do him justice.

Mr. J. W. Fletcher, in a very harmonious spirit, lightly tickled the fancy with his usual delicate rallery, "without malice or heart," as Ben Johnson says, and afterward gave excellent tests from articles and through clairvoyance and clairaudience. This is the third year of the engagement of Mr. Fletcher as speaker and medium. His own meetings, at Adelphi Hall, are well-attended by steady and interested hearers.

Mr. Wilson MacDonald, the eminent sculptor and pronounced Spiritualist, also pleased the audience with his piquant manner and pithy matter. Mr. Ward and wife rendered acceptable service with their vocal and instrumental music, and have our sincere thanks for these and future favors. Mrs. Knight was present, as usual, but the late hour prevented experiments in independent slate-writing. The New York World promises respectful reports of these meetings.

Among other mediums present who are giving great satisfaction in private, was Mrs. Wakeman, of 145 West Fourth street. Several good reports of her remarkable powers as a prophetic seer have lately come to us. Mrs. W. is one who is entirely unjealous of the merit and success of other mediums, and is warmly regarded for her natural refinement as a lady, her motherly kindness, and her wonderful spiritual gifts.

J. F. SNIPES.

Pertinent Thoughts on Materialization.

TO THE EDITOR:—Material phenomena, which is connected with the philosophy of Spiritualism, forms an important branch of Spiritual science. There can be no established philosophy relative to psychic science if we deny the elements of materiality, for they constitute the base of every philosophy where in the matter of soul is involved. In reaching after philosophy there must of necessity be involved a material consideration; hence we deduct from facts known to exist in material science those principles which seem most rational as a foundation upon which to rest our philosophical fabric.

The philosophy of spirit materialization involves no consideration inconsistent with the harmony that is known to exist which applies to the physical world. Those invisible substances which surround us are capable of developing vegetable forms independent of the soil, sunshine and rain. The only condition that seems to be indispensable, that belongs to the common law, is darkness. This is one of the vital considerations of the law of materialization in every form. It seems to be a centralizing element into which cluster those unseen vital energies in nature. To test this fact, place a bushel of cleanly-washed potatoes in a barrel, in the cellar; cover the barrel with a piece of carpet, and wait for the law to take effect. The result will be a solid mass of roots and sprouts. Now, I ask what has developed the vital energy here displayed? Not the soil; not the rain; not the sunshine. In this case there are three important energizing factors minus, yet the result is quite tangible.

This would seem to prove the existence of materializing force wholly intangible to physical sight. If, then, we have tangible results from an intangible source, are we safe in denying a possibility of developing like results with regard to materializing a spirit form? There can be no question as to the fact of the existence of unseen energy capable of materializing certain portions of the vegetable kingdom partially independent of the ordinary course of nature.

Shall we say the incubator possesses the energy that is developed in the chicken, or rather admit that it is but the instrument that centralizes the energy that already exists in the egg, which materializes into a chicken? The incubator acts as a substitute for the mother hen simply to comply with the requirements of the law of reproduction in this case. This we see in various forms of material reproduction. We may, in many cases, partially step outside of the accepted phenomena of law with assurance; but with regard to the principles involved there is but one condition, which, in all cases, must be complied with; that is to say, the principal demands of the law of materialization we cannot escape. No power in the universe can make something out of nothing. Where nothing exists nothing remains. Taking this view of the matter, may we not logically consider we have good grounds upon which to establish the fact of materialization of a spirit form without any violation of the principles involved?

J. L. REED.

Resolutions.

Whereas, our esteemed President and Treasurer, Mr. Henry J. Newton and Mrs. Mary A. Newton, on Monday, September 19th, were bereft of the bodily presence of their beloved daughter, May, and, whereas, we recognize in her translation to the higher life their irreparable loss, and the vacant place in the home and hearts of our beloved friends, caused by this sad bereavement, therefore, be it

Resolved, That this society tender to them, and to the grief-stricken family, our heartfelt sympathy in this, their hour of sorrow.

Resolved, That we earnestly pray that the giver of all good, in His infinite love and wisdom, may grant that the established proofs of immortality and of endless progression may be to the mourners the guiding star that shall lead them from meditation in the Valley of the Shadow of Death to a contemplation of the joyous life and larger sphere of usefulness into which their darling has entered—a life far from the state of weakness and pain she has left behind forever. In due time, when the mist of tears is lifted, we trust her angel presence may become so tangible that there shall be no vacant chair in the home, or aching void in the now desolate hearts.

Resolved, That this expression of the society's condolence be tendered as the united voice of this congregation, and as expressing their deep and tender feelings.

All who knew her loved her, and found in her an ideal of gentle sweetness, spirituality of nature, heroism of character, and graceful womanhood, which insure her an abundant entrance into the home of the blessed, from which she would say, could she speak to our inner ear:

"I can speak; now you listen with your soul alone.
If your soul could see, it would all be shown;
I should laugh for joy, if you did not cry.
Oh, listen! Love lasts! love never will die!"

Unanimously approved and ordered to be engrossed and presented to Mr. and Mrs. Newton, and copies to be sent to the Spiritualistic press for publication.

Signed on behalf of the society and congregation, First Society of Spiritualists,

LUCIUS O. ROBERTSON, Vice-President.

WALTER HOWELL.

New York, Sept. 25, 1892.

"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.

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

THAT DIAMOND CROSS.

A Few Words of Explanation.

TO THE EDITOR:—In THE PROGRESSIVE THINKER of June 11, 1892, are several faces of prominent men and workers in the moral vineyard; but that of Hon. A. B. Richmond stands out the most conspicuous—a fine spiritual type of manhood, sure; but to my way of seeing things, that old fossilized Catholic emblem, on or near the region of the heart, is, to say the least, altogether out of place for a reformer, most especially a Spiritualist.

F. B. GOODALE.

LETTER FROM HON. A. B. RICHMOND.

TO THE EDITOR:—I was both gratified and amused at the letter of your correspondent in relation to "that old fossilized Catholic emblem near the region of the heart," that shows so conspicuously in my picture, as published in your paper, and which was taken before I became a Spiritualist. There is a family history connected with the jewel that endears it to me; yet I wear it no longer. My granddaughter first called my attention to the incongruity of a Spiritualist wearing it. She, as if inspired, used the very same argument made by your esteemed correspondent, and the next Christmas her logic prevailed, and she now rejoices in its possession. Yet that jeweled cross is very dear to me, for while my faith hung wavering in the balance, the evidence connected with it was so convincing that I could no longer doubt. At a dark seance four years ago, an unseen hand touched it, and as evidence of the spirit presence of one dear to me in this life, told me the number of diamonds in its setting, the number of years I had worn it, and related its history, which was only known to myself and the one who had passed away long years before. I felt the hand as distinctly as when I have clasped it in life. I heard the whispered words of love in a voice long since silenced by death, and listened to the incidents it related with emotions I could not repress. It carried conviction to my doubting mind, as did the appearance of one (the emblem of whose death the cross is) to his disciples when he stood in their midst on the lonely shore of the Sea of Tiberias.

We all know

"How strangely the warm spirit grudges to part
With the commonest relics once linked to the heart"

and how dear they become to us when they remind us of those persons and events to which memory clings with fond embrace, and around which recollection loves to linger.

A. B. RICHMOND.

Manifestations Through Hugh R. Moore.

TO THE EDITOR:—For the benefit of the many friends of Mr. Hugh R. Moore, and his worthy control, Dr. Holliday, I take this opportunity of letting them know where he is and what he is doing. Since he left Cassadaga camp he has been with us at Meadville, Pa., and held a number of seances, which have resulted in the conversion of twenty or thirty of our most substantial citizens. Since coming to us he has added to his many gifts a wonderful phase of mediumship—indeed, independent tablet-writing. My husband, Mr. Moore and myself were having a few sittings for development, a dark cloth extending to the floor over a small stand. All our hands were in the usual way on top. At the second sitting an independent voice was heard under the stand asking for tablet and pencil, which were given at once. Writing soon commenced, and was heard very distinctly. Twelve or fifteen pages were filled and thrown out. To say we were surprised is putting it very mildly. Hands were thrust out on all sides of the stand. In one of the communications Dr. Holliday intimated that more wonderful manifestations would take place at the next sitting, and he made a request that all his mandates should be strictly followed.

At the next sitting his promises were more than realized. From fifteen to twenty sheets were filled with solid matter, from seven different spirits, all legible and characteristic of each one who wrote. Some of the writing was in colors. Upon one sheet the American flag was drawn in colors.

The stand was lifted clean off the floor, and whirled around; bells were rung; a small tamborine was played upon; watches were taken out of pockets, and wound up, and chains taken off. Among the communications six sheets of solid matter from Dr. Holliday divulged his plans and instructions for the future work. Among other things, he said something would transpire that would astonish the world. At our next sitting a drawing was made by spirit-hands of a table to be made, giving the dimensions, to be used for the purpose of the work about to be commenced. It has since been made according to directions. At this sitting many sheets were written upon and several sketches made, "good likenesses" of our deceased friends; also a communication from Dr. Holliday, telling us of the work to be done.

A book will be written by the doctor's materialized hand, giving his twenty-three years' experience in spirit-life as a control. This matter will be of great interest and value to the world. Crayon drawings of all the controls and writers will be made; also many scenes in Summer-land will be drawn by the spirit-hand of an artist, all to be engraved for the work when all things are ready. At least three persons, especially selected for their high standing and honesty of heart, will sit with us to witness and make affidavit to the genuineness of these manifestations at each sitting until the work shall be completed. To prove beyond the shadow of doubt that all was accomplished direct by materialized hands, the test conditions were absolutely perfect. A simple pine table, with dark cloth thrown over it; on the shelf across the bottom of the table, or "stand," we placed tablet,

(CONTINUED ON SIXTH PAGE.)

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SATURDAY, OCTOBER 22, 1892.

Ignorance and Superstition in Russia.

Ignorance and superstition in Russia are vividly illustrated by an account given of the cholera there. As a preventive of the dread disease it is said that the authorities, "notwithstanding the expostulations of the physicians, have permitted, even encouraged, the clergy to form religious processions. First come the deacons of the church carrying banners and sacred vessels of every description. They are followed by the solemn-faced, long-bearded officiating priests, decked out in the brilliant and magnificent raiment of the Greek church. The priests in turn are followed by a band of chanting chorists, dressed in long cassocks of somber hue relieved by scarlet trimmings, and then comes the holy icon or patron saint, carried by some favored monk. Following the saint one sees the venerable archbishop with his miter and other regalia, surrounded by a host of the faithful. This is a nineteenth century method of trying to banish the cholera from Russia, and judging from the devout fervor with which people hail the processions approach it probably is far more successful for good than the faith cure and Christian science which tickle the superstitions of the ultra-civilized cranks of other nations. How necessary it is to guard against superstition in Russia was exemplified very recently. Members of the police had told the inhabitants that a very excellent way of protecting oneself from cholera was to always carry a small flask containing vinegar or a solution of lime and soda, as well as a small bag of chloride of lime, and to frequently moisten the hands and nose with these substances. There were not a few that came near paying very dearly for accepting this advice. When a cholera hearse hove in sight several of the people provided with these preventives became anxious, grabbed their flasks, took a deep sniff, and then prudently scattered a few drops around them. This performance had been watched by others not initiated into its purpose, and they at once decided that these persons were scattering the dreaded cholera poison. In less than no time an angry mob had seized the unhappy possessors of the recommended preventives, the contents of the flasks were poured down the owner's throats, and their mouths were crammed full of chloride of lime in order to find out whether it was poison or not. Several of these suspected persons were beaten to death, and had not military assistance arrived, there would have been a serious riot; and all this on account of an (in itself) innocent attempt of the people to provide themselves with a simple cholera preventive. Russia, intensely religious, is also intensely ignorant."

"My Boy is Drowned."

Capt. John Cracknell, of England, relates a curious dream, wherein he saw in a vision a ship go down, and his boy drown. The captain was commanding the Grenadier, in 1883, and on the 2d of September he was caught in a terrible heavy gale. He had been up on the bridge, full of anxiety, all day and all night, and when next morning broke he went to lie down on the couch in the chart-room, for a little spell of rest. He fell asleep almost immediately, and had a dream. He dreamed that he saw a steamer laboring in a fearful sea, and whilst he looked he recognized her as a vessel named the Inchutha, which was commanded by his eldest son George, whose figure he could distinctly make out, swathed in oilskins, upon the bridge. The vessel was being cruelly knocked about by the surges, and he held his breath in his sleep as he watched her. Suddenly a towering billow came rushing down upon her, and swept like an avalanche of foam over her stern. She staggered like a wounded deer, and before she could recover herself a second wave, heavier even than the first, careered wildly over her. The captain saw her dark outline lingering a moment amid the boiling yeast, then her funnel and masts settled out of sight, and she had vanished from off the raging waters. He woke with a start, and rushing up on the bridge, cried to the mate, "My boy is drowned! my boy is drowned!" And from that day to this the vessel has been never more heard of.

Lewis Morris is said to be the "favorite of the Prince of Wales for the succession as poet laureate, and Sir Theodore Martin the personal choice of the Queen."

The New York Sun Retracts its Libel on the Theosophical Leaders.

Ever since Theosophy began to attract attention by the peculiarity of its doctrines, there have been men who, God alone knows with what motives, joined the late John C. Bundy and his ilk in shouting "fraud." But so it has happened to Spiritualism, and all other great, upward movements from physical bondage.

Sometime in 1889, Prof. E. F. Coues, of Washington, made an attempt to seize the reins of guidance of the American Section of the Theosophical Society, but failed in his design by the wisdom of Madame Blavatsky, he determined, like a mighty one of old, to ruin what he could not rule. To carry out his design he conspired with Col. Bundy, whom he claimed as his facile instrument, "to clean out Theosophy, horses, foot and dragons." It did not matter to these men, who had both given, upon their sacred honor, pledges of fealty to the Theosophical Society, as members thereof, that this action put them in a questionable attitude to themselves and to their fellows in the Society. It is also singular that a man with the independence claimed by Bundy, in his utterances, should have allowed himself to be thus cajoled. But that does not concern the facts. Prof. Coues managed the New York end of the campaign; while the Colonel double-shot the guns of his little sheet at Chicago with malicious venom, and opened fire upon the objects of their undesired malice.

Prof. Coues wrote a pretended interview between himself and a Sun reporter, wherein he so willfully and outrageously vilified Madame Blavatsky and W. Q. Judge, the Vice-President of the Society, and General Secretary of the American Section, that its publication was promptly followed by a libel suit against the Sun in the name of the Madame and of Mr. Judge, as the only means of obtaining justice from the effect of the infamous slanders. The attack of the Bundy organ was so insignificant in its circulation, and in its "me too" effect, that no notice was taken of it.

With the usual slowness of the law's delay, the suits have moved through the routine of the New York courts. The able attorneys of the Sun were beaten on all preliminary points as fast as they were reached. After the strictest search into all obtainable evidence, for two years, on the part of experts, they advised the Sun of the utter groundlessness of the charges made by Prof. Coues. The Sun assured of that fact, in its issue of September 26, 1892, voluntarily published the following retraction:

We print on another page an article in which Mr. William Q. Judge deals with the romantic and extraordinary career of the late Madame Helena P. Blavatsky, the Theosophist. We take occasion to observe that on July 20, 1890, we were misled into admitting to the Sun's columns an article by Dr. E. F. Coues, of Washington, in which allegations were made against Madame Blavatsky's character, and also against her followers, which appear to have been without solid foundation. Mr. Judge's article disposes of all questions relating to Madame Blavatsky as presented by Dr. Coues, and we desire to say that his allegations respecting the Theosophical Society and Mr. Judge personally are not sustained by evidence, and should not have been printed.

To those who know the unyielding character of the Sun, this is a most triumphant vindication of Madame Blavatsky, whose death had settled her interest in the suit, and of the Theosophical Society. Not only did the Sun thus do justice to the dead and living, but in the same issue tendered the use of nearly two columns of its valuable space for an able biographical sketch of the Madame and her work, by Mr. Judge, for the writing of which no man living is better fitted. Thus the Sun has righted itself. But what excuse had Coues and Bundy for their uncalculated attack. It is evident that some influence out of the Silence has helped the matter to a just and happy conclusion. Perhaps, as has been told by our mediums, Col. Bundy, who now declares himself to be sorry and ashamed of his bitterness toward those whom he claimed to represent in earth-life, has met the Madame over there, and perceiving the error of his actions, has done what he could to influence his friends on the Sun to their present action.

And now Prof. Coues, as a factor in the Psychological Congress, has sat down on Prof. Buchanan. In the name of God, "What next?"

A Truth from Talmage.

The great tabernacle preacher, in his sermon of October 2, 1892, said among many other good things:

"One half of your Christians are simply stuck in the mud."

Would it not be better if the other half were stuck in the same place, instead of laboring to overthrow the best government the world ever saw? Hierarchical government, conducted in the name of God and managed by priests, have in the past proved failures; and yet the priests desire to restore this effete system that they may peddle with personal profit their interpretation of the wisdom of heaven.

Good Advice.

Said Talmage in his sermon two Sundays ago:

"Give not to God that is a mal petition made up of O's—O Lord this and O Lord that. Shed that old prayer you have been making these ten years. It is high time that you outgrow it."

That is just the idea we have been trying to impress on the Christian world, for these many years. It is hoped they will heed the great preacher's advice, even if they disregard ours.

BELITTLING THE LIVING.

It Is Done to Exalt the Dead.

Henry J. Newton Bitterly Assailed.

Yes, Col. John C. Bundy has passed to the realm of souls, where, ere this, he has been weighed in the balance and relegated to his proper position. The eulogies passed upon the Colonel by his devoted friends have been of the most fulsome kind, and piled on mountain high, as if expecting thereby to overwhelm those who considered him an average sort of mortal, with many weaknesses and imperfections. These satirized and crimson-fringed eulogies made most excellent reading to the critical and analytical mind, for they showed what could be accomplished on a very small working capital. In fact, those who did not like the methods of Col. Bundy took no exceptions whatever to the high-sounding and diamond-tipped encomiums passed upon him. They felt that epitaphs and eulogies belonged exclusively to the bereaved mourners, and with a keen feeling of sympathy for them, they did not object to anything that might be said in his behalf. But when the bereaved ones who now control the paper, directed Prof. B. F. Underwood to belittle the living in the same issue that he glossed over with rainbow-tinted hues the life of the deceased, then it was that groans and hisses, mingled with deep pathos and pity, escaped from the lips of every well-thinking mind.

In the same issue that extolled to the very skies the life and character of the deceased, Mrs. Jennie Moore, the Bangs sisters and others had to be alluded to as the victims of his untiring lash. To say that they are the peers of the present owner of the Journal is paying the latter a very great compliment, one that is more comprehensive than she probably deserves under the circumstances.

At the time the "Memorial Edition" of the Religio-Philosophical Journal was issued, we alluded to this great breach of common decency—the belittling of the living in order to exalt the dead, and we read the offenders a mild lesson, full of the milk of human kindness, pointing out the impropriety of the course pursued; that, inasmuch as the Colonel had passed to Spirit-life, there were certain issues that should die with him, and that the Journal should cease pointing the finger of scorn at those whom he had pursued with unmerciful venom. But we wish to say in connection herewith that Prof. B. F. Underwood, who now furnishes brains for the paper, is not to blame for the breach of common decency in dragging before the public Col. Bundy's victims, for he is too much of a gentleman to do such a dirty and contemptible work. The odium must of course rest elsewhere.

After the kindly advice which we gave the Journal, actuated by the best of feeling and spirit, we looked for a change in the conduct of the paper. But, alas, that change, so ardently prayed for, has not come. In the issue of October 8 there is a long communication from Judge Dailey, of New York City. He, of course, gave a very roseate, flower-adorned and tinsel-bespangled hue to the Colonel's life; but even he has got Bundyism seemingly, with all its intolerance, so infiltrated in his system that he could not get along without belittling some one, and so he let himself loose on Henry J. Newton and tried to cast odium on him.

It does seem as if a eulogy of Col. Bundy and back-biting slime and invective went hand in hand. There is nothing whatever which calls for casting odium on Henry J. Newton. He is one of the grandest and noblest men that ever lived, always engaged in some humanitarian or philanthropic work, and it was not expected that any one would attempt to belittle him in order to have the life and character of Col. Bundy shine forth more resplendently. But Judge Dailey is certainly chockfull of that quality and essence designated as Bundyism—so full of it that he can't help flaunting the methods of the deceased in the face of the living, and bringing forth his skeleton to the gaze of the world, to show how "perfectly" it is put together.

We wish the people to understand that any eulogy on Col. Bundy is in order by any person who wishes to make it, at any time and under all circumstances; no one has any right to raise an objection thereto and should remain silent; but when the living are dragged in, those who, if not superior to the present owner of the Journal, are at least her peer in all respects, and besides have the common prudence that doesn't seem to abide with her when she allows her paper to castlurs on the living because they happened to differ with the Colonel's methods—then every well-thinking Spiritualist will rise and protest.

Col. Bundy, not long before his death, referred in the utmost disrespect to camp-meetings in general, alluding to them as places that, if they were not improved, would soon become unfit for a decent person to visit. This odious fling at camp-meetings was false in every particular, and as Judge Dailey endorses in all respects the life and character of the deceased, of course he is with him in voicing the sentiment in regard to camp-meetings not being what they should be. But the Judge is President of a camp-meeting, elected in place of Dr. Joseph Beals, who has stood forth from the start almost as its efficient officer, and if any one on this earth could make it a success, he could. Judge

Dailey intends, perhaps, to instill Bundyism into the very air of Lake Pleasant; to make its water taste of Bundyism; to make the bread and biscuit at the hotels rise with Bundyism; to have the speakers overshadowed with Bundyism; to have the milk of the cows and goats scented with Bundyism; to pay off the debts of the camp in Bundyism, and have each sinner "keyed" to Bundyism.

But, Judge, what were you thinking about, any way, in mixing up odium and eulogy together in the same article? Why couldn't you let the living alone in the same article in which you eulogized the dead? But enough of this. The prominent Spiritualists throughout the country need not be alarmed. THE PROGRESSIVE THINKER will be on hand when they are brutally and wrongfully assailed or belittled, and the paper is as much needed to-day as it was when Hon. A. B. Richmond was assailed in the most flimsy manner by Col. Bundy, and other Spiritualist papers were afraid to come to his defense.

We give due notice to the Journal that we shall continue in the future, as in the past, to let it work out its own salvation, without any interference whatever on our part, only when it assails the living in order to add an additional tinsel brilliancy to the life of Col. Bundy; then, of course, we shall step to the front, and with a circulation five times greater than the Journal, we will be able to stand our ground successfully. Now, one word of advice to Judge Dailey. Judge, please have the circumspection, prudence and common decency to let the victims of Col. Bundy alone. There is no use now of flaunting the red flag.

Judge Dailey will find to his sorrow that his public attack on one of the best and most influential of Spiritualists will not have a tendency to benefit Lake Pleasant camp-meeting, nor will it promote the sale of stock; on the contrary, it may prove of great injury to the camp, and throw a "wet blanket," as it were, on the efforts of its friends to promote its interests. He could not have done a more unwise or foolish act than his trying to belittle Henry J. Newton.

THE AUTOCRAT.

He Objects to His Superior And Casts Him Ruthlessly Aside.

THE PSYCHIC SCIENCE CONGRESS.

A WORD OF EXPLANATION FROM PROF. BUCHANAN.

My essay on this subject in THE PROGRESSIVE THINKER of October 1st has produced a decisive issue. The sentiments there expressed proved to be incompatible with the animus of the managers of the proposed congress, and in consequence I have been notified by Prof. Coues that my appointment in the Advisory Council has been revoked, with an earnest request that I should state this fact in THE PROGRESSIVE THINKER, which I accordingly do with much pleasure; for it is better that all our dealings with men should be frank and candid on both sides. In my large charity I was willing to suppose that the society or its managers might attempt to be liberal and might extend some courtesy to their predecessors in the investigations they are beginning. If with that supposition I had entered that council, the association would probably have been mutually discordant; and my essay in THE PROGRESSIVE THINKER was designed to test the amount of liberality that might exist. The test is decisive—the liberality does not exist, and I am well pleased and somewhat amused by the result of the test, which will save me from mingling in council with gentlemen who sympathize with the policy illustrated by Col. Bundy. In saying this I do not mean that the professed objects of Col. Bundy were wrong, but that his methods of attaining them were essentially unwise and morally objectionable. The amount of sympathy which he received from intelligent persons was due to the fact that they heartily approved his professed objects and were not sufficiently familiar with all the facts to know how numerous and how serious were his errors. It is not necessary to discuss his errors now as a personal matter, but when similar errors appear again they will be proper subjects of criticism.

Still the Psychic Congress will do good, for though moving in the dark, it is moving forward, and its policy will command the respect of a class of bigots who cannot be reached by advanced philosophy and who will not even look at it. But our associations in life should be guided by sympathy and friendship. The only association that gives me much pleasure is with the aspiring and intuitive natures which are generally in harmony with truth and with Heaven.

JOS. RODES BUCHANAN.

Kansas City, Mo.

The above illustration an episode in the life of that faction of the Psychical Congress dominated by Prof. Coues. Because Prof. Buchanan happened to differ with him somewhat as to methods, he took umbrage thereat, and sent him to the rear. They make suggestive reading, the item taken from the New York Sun and the above from Prof. Buchanan. The clipping from the Sun shows how unreliable Coues was in his statements in reference to Madame Blavatsky, which caused that paper no end of trouble: while Prof. Buchanan's statement illustrates his intolerant spirit, and his extreme spitefulness toward one of the grandest men of the age. If Prof. Coues proves as unreliable in his "Psychical Research" as he did in his statements in reference to Mme. Blavatsky, verily, it will be worse than useless—not even worth as much as attic rubbish.

The magnifying power of water is finely illustrated every summer by the stories of big fish that got away.

Children who slip in numbers are not necessarily poets. They may be repeating the multiplication table.

Did It Ever Occur to You?

Did it ever occur to you, While growing at fortune and fate, That others in life are worse off by far And envy your unhappy state! For health you have got, tho' wealth you have not, And friends that are steadfast and true; To come out of yourself and look round about, Did it ever occur to you?

Did it ever occur to you How foolish and weak is the maid Who marries a man just because he's a man, And thinks the trump card she has played! She heeds not the wishes or counsel of friends, But waves them an airy adieu. She'll bask in the sunshine a moment—what then! Did it ever occur to you?

Did it ever occur to you— The pranks of the youths of our day, Who "cut" from the roof-tree at sixteen or so, Determined to have their own way! They put on the airs of superior men, And nasty tobacco they chew, The fate of such youngsters is generally bad, Did it ever occur to you?

Did it ever occur to you— The folly of dress and all that, The cut of a coat or the set of a vest, The style of a collar or hat, That fashion doth lead us around by the nose, Will acknowledge the whole human crew, And we're getting to be a big nation of fops, Did it ever occur to you?

Did it ever occur to you That the tramp whom you turn from your door With a kick and a curse and an angry "Be gone!" And never an alms from your store, Was once on a time the hope and the pride Of a mother both loving and true, And he differs from you by a shifting of fate! Did it ever occur to you?

Did it ever occur to you, Have you taken it in at a glance, The terrible time the duddet must have In donning and doffing his pants! Have you thought of the long-drawn sigh, The worry, the fuss and the stew, The danger in waltzing, the strain and all that! Did it ever occur to you!

Did it ever occur to you, You magnates with money galore, That thousands of wretches are struggling each day To keep the wolf out from the door!

Your millions will buy you—what? When the light is shut out from your view, Why, six feet of earth and a narrow pine box, Did it ever occur to you!—M. J. Donnelly.

Sapped the Foundations of Faith.

Draper, in his "Conflict Between Religion and Science," p. 25, referring to the decline of ancient religions with Greek and Roman skepticism, well says: "The excesses of religion itself sapped the foundations of faith." Is it not a fact that principles are eternal? The same law which swept away what are known to-day as heathen teaching is still active. The excesses of modern devotees will hurl orthodoxy from its proud pedestal and substitute a broader and more tolerant faith. The attempt of slavery to perpetuate itself, first, by the passage of the compromise measures of 1850, then by repealing in 1854 the safeguards of freedom of 1820, by which slavery was limited to certain territory, brought an agitation which ended in universal emancipation. Not contented to leave the federal government as the fathers made it, wholly secular, and more than a hundred years of unparalleled prosperity they are now attempting to convert it into a hierarchy. They want to put God in the Constitution, declare the Bible his holy word, and make Jesus Christ king. Their first overt act of successful legislation was making the pagan Sunday a sacred day. All other Christian laws are designed to flow from this. Is it not possible the usurpers of human rights in our times will realize just what the ancient usurpers learned to their sorrow, that "the excesses of religion have sapped the foundations of faith."

Not Allowed in the Church.

The American Tribune states that the Grand Army men in Paterson, N. J., are enraged over the refusal of Rev. G. M. Dorwart, pastor of the Episcopal Church of the Holy Communion, to permit the American flag to enter the edifice at the funeral services over the remains of Samuel Urmson. The deceased was a member of Farragut Post, G. A. R., and the members of that organization, accompanied by Captain Butler Post and the Hugh C. Irish Camp, Sons of Veterans, turned out in large numbers to pay a last tribute of respect to their dead comrade. As usual, the flag of the republic was placed on the coffin before the cortege left the house of mourning. When the coffin arrived at the church door Rev. Mr. Dorwart ordered that the flag be removed. He ordered also that the military hats of the pall-bearers be removed from the coffin. Those who followed the coffin and learned of the minister's orders refused to enter. Both posts of the Grand Army propose to call a special meeting to denounce the action of the clergyman. And yet there are thousands so blinded that they cannot see the intolerance of the Catholic Octopus.

The Busy Silk Worms.

Some silk worms lay from 1,000 to 2,000 eggs, the wasp 3,600, the ant from 3,000 to 5,000. The number of eggs laid by the queen bee has long been in dispute. Burmeister says from 5,000 to 6,000, but Spence and Kirby both go him several better, each declaring that the queen of average fertility will lay no less than 40,000 and probably as high as 50,000 in one season. *Termites fatalis*, the white ant, is possessed of the most extraordinary egg-laying propensities of any known creature; she often produces 86,400 eggs in a single day. From the time when the white ant begins to lay until the egg-laying season is over—usually reckoned by entomologists as an exact lunar month—she produces 2,500,000 eggs. In point of fecundity the white ant exceeds all other creatures.

Human Sacrifice to a Tartar God.

The Chronicle's St. Petersburg correspondent described the horrors of the annual sacrifice to the god of their tribe by the Tartars of the Malmuck district, as recently witnessed by him. A peasant was hanged up by his feet, and his head half severed from his body. The breast was then opened and the heart plucked out and used to besmear the face of the god.

General Sarvey.

The Spiritualistic Field—Workers, Doings, Etc.

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

Miss Thomas, the colored medium, has returned from a successful tour of the West. She was well received at San Francisco, Cal., and Salt Lake City. She is now holding meetings for lectures and tests every Sunday evening, at 146 W. Madison street, opposite Union street. Seats free. A subscriber writes: "If you want an hour of truthful instruction and good cheer, that will make you forget all your sorrows, go and hear Miss Thomas and her eccentric control, Nancy."

Louisville, Ky., has two spiritual churches, and articles of incorporation were filed in the county clerk's office. This latter church is composed of seceding members from the First Spiritual Church, on Jefferson street, and will be called the Independent Spiritual Church. There are eight charter members in the new body, and the capital stock is \$50,000, to be divided into shares of \$10 each. The company will start with a certain amount of paid-in capital, and they will then proceed to build a place of worship.

Mrs. Mary C. Morrell, formerly of New York City, writes: "After my sojourn during the summer at the Onset Spiritual camp-meeting, I have landed in Boston. I can be addressed or seen during the day at 84 Bowdoin street, Banner of Light building. Evenings and Sundays I shall be at 977 Washington street, suite 4."

Lyman C. Howe is filling a successful engagement at St. Louis, Mo. During October he can be addressed there for engagements at 2702 Olive street.

H. Dalton writes: "The South Side Pleasure Club will give its first dance of the season on November 1, at 77 31st street. All are respectfully invited to attend."

Mrs. R. C. Simpson, just from the Pacific Coast, is now in this city, and intends to locate here. Many Spiritualists will remember this estimable lady as one of the foremost workers here a few years ago. Her slate-writing tests were most excellent. Flowers and animals were brought into the room by the spirits where she held her seances, and she made many hearts glad. We take pleasure in welcoming her back again. She will announce her location soon.

H. R. Wardell, of Louisville, Ky., writes: "We have had our dear brother, Bishop A. Beals, of New York, with us for the past six weeks. He is a fine medium and speaker. We have spread the light broadcast through this city. We are going to have a revival of Spiritualism here the latter part of the year, and we are now engaging mediums. Brother Kneeshaw of Saratoga Springs, N. Y., is going to conduct said meetings, and we are going to have a good time."

Mrs. Dr. McMaster writes: "Our little band of Spiritualists at Batavia, Mich., were treated to a feast through the mediumship of that unceasing and earnest worker, Mrs. Emily D. King, of Butler, Mich. She aroused thought in the midst, in minds which will be an honor to our cause."

Bishop A. Beals writes from Louisville, Ky.: "I speak at New Orleans, La., during the months of November and December, and can be addressed at 11 Saint Charles street, care of Captain Abbott."

Mrs. L. McKenzie, of Tacoma, Wash., writes: "We would like to communicate with Dr. Aspinwall and wife, who leave for the coast the 1st of October, and do not know their address at the present time. Please ask them through your paper to give our Tacoma society a date, as we want to engage them for a time. Address me at 1729 Yakima Avenue. Our society is progressing. The Ladies' Progressive Aid Society is having good success with their weekly socials, and have created quite an interest in the spiritual line of thought. Your valuable paper is hailed with delight by every one."

Mrs. R. Russell, of this city, writes: "The writer having attended and assisted in the fruitful meetings as carried on recently in this city, in the Madison Hall, by Mr. G. F. Perkins and wife, feels desirous of giving a word of encouragement to these faithful workers and their work. The cause will find in Mr. Perkins and wife earnest, honest and efficient workers wherever they may labor. Their meetings are instructive and convincing, and different from many meetings conducted by mediums. They are decidedly entertaining. In the developing classes, conducted by them while here, several good mediums were developed."

Geo. F. Perkins writes: "We arrived all safe at Kansas City, Mo., after twenty-four hours' hard riding. We attended Dr. Buchanan's class in Psychometry and found it very interesting. We are at present located at the Hotel Glenmore, corner Tenth and Wyandotte streets, where all mail will reach us."

Mrs. O. E. Daniels will lecture and give tests at Arlington Hall, Thirty-first and Indiana avenue, every Sunday at 2:30 P. M. She will answer calls to lecture during the fall and winter, and will officiate at funerals when desired."

Dr. W. T. Parker is now holding meetings every Sunday evening at No. 11 North Ada street. The Doctor is now located at 512 W. Madison street.

A Young Medium.

Ritta, the little daughter of Mr. and Mrs. J. S. Weaver, of this city, is developing as a fine medium for physical manifestations. She is only ten years of age, yet when tied, however securely, the spirits will liberate her. We have seen the little lady, and predict for her a brilliant future.

California's fruit crop for 1892 is valued at over \$50,000,000. If you want to know where to go to raise the fruits, and at what profit, address California Bureau of Information, Box 289, Chicago, Ill.

In Saxony about 70 per cent of the workmen earn less than \$150 per year.

SOMETHING NEW.

The American Psychopoolic Society.

It Takes Up the Investigation of Niagara Falls.

Niagara Falls is one of the wonders of the world. Like everything else in this great country, it is fashioned on a gigantic scale, and the waters of a chain of lakes, nowhere else approached in size, pour over the rocky ledge, like liquid emerald, with the roar of all the storms which sweep over the wide northwest, and dash into mist which rise to the clouds from which the torrents came. Ever since Father Hennepin, the devoted priest, bent on saving the souls of the benighted red men, first stood on the rocky ledge, astounded by the sublime spectacle, the falls have remained an object of wonder and delight. Scientists have visited and made calculations of the duration of geological eras from the rate of retrocession; poets have tuned their lyres in unison with the rush and roar of the cataract, and artists have ambitiously attempted to reflect on canvas its spirit of infinite power. Mathematicians have calculated its height, its depth, the volume of water falling each second, and the mechanic brought it down to prosy reality by telling us how many foot pounds of force is exerted each minute, and how much work there is in it.

Every one had long ago settled down in the conviction that so much had been said and written about it that the subject was exhausted. The cataract was a fixed fact, and an object Americans were justly proud of. Not so fast, for in this age nothing remains settled, fixed or assured. Shakespeare is resolved into Bacon, the lovers of the bizarre seeing no incongruity between the stilted style of the Baconian prose and the infinitely subtle verse of the great poet. Even Christ is resolved into a principle, and we wait with breathless attention for some learned writer to prove Christopher Columbus a myth.

One morning the readers of the newspapers were regaled by the startling announcement of the formation of a society for the purpose of determining for all men and all time whether Niagara Falls was a reality or a phantasm of the imagination, and if a reality, the cause of the water falling over the cataract. The name of this body was called the Psychopoolic Society; it had published the first number of a quarterly containing the proceedings of its first meetings, and a long list of members and honorary correspondents.

The lengthy speech of the President prefaced, introduced and sketched the object of the society. He said he presumed that many would think such a society unnecessary, that the existence of Niagara was well established and the cause of the water falling assured. Not so. This was an age of facts. The demand was for facts, and not for theories. The evidence of ordinary people in such a case as this was of no weight. The roar was so big and the falls so wide that they were not sure they saw or heard anything.

The few scientific men who had visited the falls were subjects of preconceived ideas, and not reliable. The matter had to be dealt with anew, in the light of the present, by trained experts, and its moral side considered, and he was glad to say a large number of the society were eminent and pre-eminent divines.

It had been proposed to call the society the Niagara, but he objected, on the ground that such a name presupposed that there was a Niagara, a theory not proven. He did not want to become entangled in a theory; hence the name Psychopoolic Society had been taken, as advancing no theory, only expressive of their objects in pooling issues and investigations; or, to use an expressive term from the sporting fraternity, being a kind of a "jack pot," to be held in reserve.

He then brought forward several instances wherein the senses had been deceived, and said that from such we learn not to trust eye nor ear. "It is quite possible that we think we hear the roar of waters when there are no waters to roar. I've heard ringing in my ears when there was nothing but my ears to ring. Travelers have recorded seeing phantasms of water when there is not a drop in sight."

"Let us carefully gather facts. We have no use for the rubbish heretofore collected. If there is a fall we must prove it, and as to the cause of the water falling, that must receive even greater attention."

He sincerely hoped the members would not shrink from grappling with the vast problem.

There were unusual demonstrations from such a sedate body. Then Professor John Jimson, whose bald head had formed a toboggan slide for ideas until it shone like a door-knob, arose and said: "Facts! that is what we demand. What the age demands. First, let us ask, is there a Niagara Falls? There is great disagreement among observers as to its height, breadth and recession. I find the recession stated all the way from one foot to eight and one-half feet in a century; a difference in time between 31,000 and 380,000 years. I tell you there is a fraud somewhere. Either the observers are rascals of the blackest dye or the falls are a humbug. I propose to chase such humbugs into their holes and hang up the frauds to the scorn of onlooking worlds. I want it distinctly understood that I go down to the future as the champion fraud-killer."

Dr. Dolly had the floor, and said: "The learned gentleman misconceived the purposes of the society. It was all right to expose fraud, but that was not the first object, which was to prove the existence of the falls. To do this, he proposed that they adjourn to Niagara in a body and make their research on the spot."

The Rev. Jeremiah Spick was recognized by the President and proceeded to say "that of all unheard-of measures ever proposed to a scientific body, this was the most unheard of. Go! Thousands and millions have already gone, and what is the good? It was shown and proven that ordinary people, people without scientific training, were utterly unfitted to observe, and as to the moral aspect, what folly to think that any one but a clergyman trained in the schools of theology, can be able to grapple with it! The influences there overcome them. There is no use of going to the falls, where everything has its own way, and it is impossible to apply scientific tests. It were better to have the falls brought direct here, and

placed under such test conditions as may be suggested by the eminent fellows of this society."

The Rev. Philquoddy, from India, cried out: "That would be impossible. I call the gentleman to order."

The speaker hotly rejoined that he was in order. He admitted the impossibility, but had come prepared, with an edition of Niagara in his hand. My assistant will bring the two cedar buckets. Now, one is full of water, the other empty. He will proceed to turn the water from one into the other. There you have it! You have the waterfall without the confusing roar. We can sit right here and observe. We can get at the principle of falling water. Gravitation is—"

Here the speaker was hotly interrupted by Dr. Gellory, who said: "Gravitation is not to be introduced as a cause. Maybe it is the cause, but we are not to take it as proven. I expect we shall so find. I hope we shall. But we are not to suppose we know, nor in fact, to know anything." He was delighted with the idea of the artificial Niagara, but begged to inquire if the experimenter knew that the substance in the buckets was water.

Rev. Spick assured him that it was, and said as a test he would pass around the bucket. Most of the members tasted, and declared themselves satisfied. Only Prof. John Jimson made a wry face.

He said he was not sure, he had not tasted the fluid in so long; he was in doubt.

The President said that Rev. Spick stated the buckets were of cedar. He wished to inquire if it made any difference in the result whether the buckets are of cedar, or other wood.

The Rev. Spick he had not examined that subject. He had taken the first at hand. Cedar was a wood of highly electric properties, and might vitiate the result. He would have to take buckets of other wood, and compare. Just at that time he wanted to call attention to another experiment. The bucket on the table was ten inches deep; the pressure was equal to a volume of water of that height. He had a gimlet hole on the side, near the bottom of the bucket. He would now withdraw the pine spigot and they could observe the stream. The water in the bucket represented the great lakes, and the stream the great falls.

The Rev. Dr. Dolly interrupted, for the purpose of exact information: "Was it essential that the spigot be of pine?" The experimenter confessed that his experience did not warrant him in giving a decided answer.

Dr. Dolly called attention to this oversight. He said if the spigot were of oak or cedar the result might be different.

Rev. Spick continued by asking if any member of the society would or could tell him why the water flowed out of the gimlet hole? If they could do that, a long step had been taken. Was it gravitation, or some unknown—

The Rev. Dr. Dolly called "order." Gravitation must not be mentioned. The force, if there is force, is unknown. We are not supposed to know anything about it."

Professor Gellory sententiously said that some theory, "as a working hypothesis," was necessary. They must set up a man of straw, and give him a name, and he proposed to call this occult force psychopool, in harmony with their society name.

This was unanimously agreed upon, the President sagely remarking that he had no doubt in his own mind that after careful investigation Psychopool would be found to be identical with gravitation, but in the present stage of their research it would not be wise to admit even a similarity. Ignorant observers had come to conclusions, but the scientific method was not rash. If in the end it was gravitation, then the gigantic object of the society would be accomplished. Every fact now led in that direction, but they might take a sudden turn. The jet of water from the gimlet hole in the bucket, wherefrom the Rev. Spick withdrew the pine spigot, evidently fell in a parabolic curve to-day, but who could say that it would not shoot straight upward in a tangent to-morrow? No one had seen to-morrow, or what it would bring forth. Hence he proposed to investigate, and patiently wait. When he came to a conclusion he would have reached a conclusion, and the world would learn of it.

Prof. John Jimson proposed a resolution that Reverend Spick be requested to prepare a paper on the properties of water falling from a gimlet hole into a cedar bucket after a pine spigot had been removed, in relation to Niagara Falls.

Dr. Dolly arose to make an amendment. "No man," he said, "was better qualified for the work than the erudite Reverend Spick, but was it necessary to employ such large buckets?" He suggested pint cups; they were not so awkward in appearance before the society, and the aqueous fluid poured from one to the other illustrated the points as well. The amendment was received and the motion then unanimously passed.

At this late hour the proceedings were interrupted by the entrance of two dapper gentlemen, who were vociferously received, and escorted to seats of honor by the side of the president, who introduced them by saying that he knew the members would be as highly gratified as he was himself by the presence of such able scientists as Prof. Bjorn and the Rev. Dr. Littlefellow. He trusted that they would delight the society with a few suggestive remarks. Prof. Bjorn placed a fragment of limestone on the table before him, and said he had just come from the Falls, and brought this fragment of rock from the ledge over which the water poured.

The Rev. Dr. Littlefellow followed by placing a jar of water beside the rock, and said he caught it at the Falls. The society might implicitly rely on its genuineness. Hereupon the can was passed around and smelled and tested by every member.

Dr. Sawilghtly moved that the society be banded to the chemist of the water for analysis, and that he prepare a report. This was amended by including the rock. Dr. Sawilghtly remarked that he regarded this analysis as a step of great importance, as it would settle the question whether it was rock the water fell over, and really water that fell. That would prove there was a Falls of Niagara, leaving the field clear for the problem of principle: "What made the water fall?" To this clear logic there was an involuntary murmur of applause. So different from the ignorant and unscientific Prof. Bjorn said that in his mind the theory that the falls was an hallucination failed in covering all the facts, and illusion was equally lame. For a time he accounted for it on

the theory of "unconscious cerebration," but he had to yield. It was a reality, but the cause he confessed ignorance of, and he had no name for it.

The president informed the Professor that before his coming the society had adopted a word to meet the deeply-felt want, that of psychopool.

Prof. Bjorn replied enthusiastically that it was indeed a happy term. It did not ally the society with the vulgar throng who took it for granted in a most unscientific manner that gravitation caused the water to fall and was highly learned in sound.

"That is it exactly," said Prof. John Jimson. "We want a new and taking title. We propose to go before the Columbian Exposition as a part of the show. We are determined to exhibit to the assembled nations what psychopool is and what it is not, and expose the frauds of Newton, Laplace and their ilk."

The reading of papers being in order, it was found that every member was prepared with a lengthy one, and as there was time for the reading of only two, the others were ordered printed in the Proceedings of the society.

Prof. Gellory had a paper on "Psychopool as Applied to a Drop of Water." He said water was a beautiful element and a very wet one. This caused a laugh, but he said he did not intend a joke. Water was crystal, unless riled. Then it was the color of the rile. When in a drop it was round and like the earth. Wherein came psychopool as a cause? Psychopool made the drop round like the earth. Now water will run down hill; why does it run? It would not run down any sooner than up, were it not that the hill is oiled for the occasion, and we call this oil psychopool, until we find out what it is, and what it ought to be called. It is down hill all the way from Duluth on the western end of Lake Superior to the mouth of the St. Lawrence. The water goes down the hill on the psychopool oil, just as a mass of shot would down a spout. Niagara is the steepest down-hill point, and the psychopool oil is laid on there lavishly.

This was the substance as sketched by the only reporter present. The paper was loudly applauded and ordered to be immediately printed in tract form for gratuitous distribution.

Prof. John Jimson followed with a monograph on "How to See on the Other Side of a Millstone." He said the line of research he had taken was entirely new. He had prepared regardless of expense a series of lenses and mirrors by which a ray of light could be sent around the stone and reveal anything on the other side. Here he was interrupted by Prof. Bjorn, asking why he did not exhibit this rare apparatus. That was a custom applicable to all original research. Every step must be proven by actual tests.

Dr. Dolly wished to know if the mirrors would not be liable to reflect the experimenter, and thus, instead of seeing what was behind the stone, he would see himself?

Prof. Jimson was getting into deep water, and hot water at that, for a clerk had prepared the paper for him, and he was as ignorant of the subject as he was of Choctaw. He had been using such an instrument, it was true, and a swift stenographer at times had been unable to report what he saw, or thought he saw, through various millstones to which he had applied it, of fraud and rascality. Now to have the imputation cast that these might be reflections of himself!

"I will bring the apparatus to the next meeting," he angrily replied, "and until then defer further reading."

Thus closed a meeting which, as the editorial slip sent out by the secretary to the leading newspapers grandly said: "Marked an epoch in the world of science."

The psychopoolic society discussed and continued to discuss and publish tremendously learned "researches."

The storms swept over the great lakes; clouds and sunshine; the heat of summer and ice and snow of winter, and the floods concentrated with all their latent energy at the outlet and flowed down the rapids as liquid emerald, decked with sprays of silver. They dozed madly and laughed in mockery, as with swifter motion they swirled and awoke to their strength; became wild with the headlong race and roared with the echoes of storms and the thunders. Pausing on the brink, still as a giant knowing his strength, they plunged headlong in mountain masses, and the sky received the incense of the mists and echoed back the released thunders from the seething abyss. There was no pause, and on a rainbow arches no society wrote a name.

The psychopoolic society went to the Columbian Exposition, and held forth to a small portion of the gathered world, but when its members came together they found the great city aflame with light as of the sun, and their hall dazzling with the radiance of the stars, and the light came from a cable the other end of which dipped in the waters of the Great Falls.

HUDSON TUTTLE.

A Veteran Worker Passed On.

S. B. Clark, of San Francisco, Cal., writes: Our beloved brother and medium, Dr. J. Stanbury, has taken a step, as he used to call it, of only going into an adjoining room; and, in reality, we feel often since he left the body on the 4th inst., that he was right, and we feel the doors between the two rooms are wide open, for he has manifested in more ways than one perfectly—first to his wife and brother-in-law, and next to myself. The doctor commenced to decline one year ago this month, and it was one steady going down and growing weaker until about six weeks since, when his physician gave up all hope for his recovery. He was cheerful, suffering no pain, and would talk to those about his bedside of passing away as freely as we of the living do of those about to leave us; but when he caught a moist eye, as often he did with a loving sister, he would be the first to check them, and say: "Why not rejoice? I do, for I know I cannot remain with you much longer, and I know I am going into better conditions than this earth can give me." His powerful and beautiful guides were with him up to the last. He was perfectly conscious clear up to his last breath. Passing out holding his wife's hands, he said: "Wife, I am going; good-by; good-by all." Two short breaths, a slight tremor, and the silver cord was broken.

S. B. CLARK.
620 Post St., San Francisco, Cal.

In London an average of 57,511 letters a day are mailed.

The French order of the Legion of Honor now has 45,000 members.



COL. ROBERT G. INGERSOLL.

SCINTILLATIONS.

They Are from the Incomparable Col. Ingersoll.

THE CHURCH ARRANGED—TORTURES OF RELIGIOUS MARTYRS BITTERLY DENOUNCED.

Robert G. Ingersoll appeared before 6,000 people at the Auditorium, Chicago, on the evening of August 8th, giving his new lecture on "Voltaire," under the auspices of the Press club of Chicago. Every seat and every aisle was filled, the stage was packed, and in the foyer were many more anxious to get within the hearing of the great orator's voice. For more than two hours and a half the words of eloquence flowed from his lips save for a stop now and then to let the echoes of the cheering die away. From the minute he appeared until the closing words were uttered he held the attention of the audience without a moment's pause.

At 8:30 o'clock Mr. Ingersoll appeared at the proscenium arch, and he was escorted through the rows of seats that filled the stage by John E. Wilkie, President of the Press Club. His appearance was the signal for the cheering of the audience, which continued until he had reached the front of the platform and had acknowledged the reception with a bow. Without introduction of any kind he began his lecture, which lasted until after 11 o'clock. The very closest attention was paid to him from the beginning, and when at the close of introductory remarks of a general nature he mentioned the name of Voltaire there was a storm of applause that lasted many minutes.

To those who sat near enough to watch the expression of his face, his satire and his wit could frequently be seen foreshadowed in the humor that showed in the smile and the gleam of his eye. He seemed often struck with the force of his own humor and joined in a sort of half-deprecating way the laughter of his hearers.

When Ingersoll had finished his oration there was a clapping of hands in way of approval that followed the speaker from the hall, and which broke forth anew after a first subsidence.

The lecture was as follows:

"POPE BOB'S" ORATION.
Ladies and Gentlemen: The infidels of one age have often been the aureoled saints of the next.

The destroyers of the old are the creators of the new.

As time sweeps on the old passes away and the new in its turn becomes old.

There is in the intellectual world, as in the physical, decay and growth, and ever by the grave of buried age stand youth and joy.

The history of intellectual progress is written in the lives of infidels.

Political rights have been preserved by traitors; the liberty of mind by heretics.

To attack the king was treason; to dispute the priest was blasphemy.

For many centuries the sword and cross were allies. Together they attacked the rights of man. They defended each other.

The throne and altar were two twins—two cultures from the same egg.

James I. said: "No Bishop, no King." He might have added: No cross, no crown. The king owned the bodies of men; the priest, the souls. One lived on taxes collected by force, the other on alms collected by fear—both robbers, both beggars.

These robbers and these beggars controlled two worlds. The king made laws, the priest made creeds. Both obtained their authority from God, both were agents of the infinite. With bowed backs the people carried the burdens of one, and with wonder's open mouth received the dogmas of the other. If the people aspired to be free, they were crushed by the King, and every priest was a Herod, who slaughtered the children of the brain.

The King ruled by force, the priest by fear, and both by both. The King said to the people: "God made you peasants, and he made me King; he made you to labor and me to enjoy; he made rags and hovels for you, robes and palaces for me. He made you to obey, and me to command. Such is the justice of God." And the priest said: "God made you ignorant and vile; he made me holy and wise; you are the sheep, I am the shepherd; your flocks belong to me. If you do not obey me here, God will punish you now and torment you forever in another world. Such is the mercy of God." You must not reason—reason is a rebel. You must not contradict—contradiction is born of egotism; you must believe. He that hath ears to hear let him hear. Heaven is a question of ears.

Fortunately for us, there have been traitors and there have been heretics, blasphemers, thinkers, investigators, lovers of liberty, men of genius, who have given their lives to better the condition of their fellowmen.

It may be well enough here to ask the question: "What is greatness?" A great man adds to the sum of knowledge, extends the horizon of thought, releases souls from the Bastille of fear, crosses unknown and mysterious seas, gives new islands and new continents to the domain of thought, new constellations to the firmament of mind. A great man does not seek applause of place; he seeks for truth; he seeks the road to happiness, and what he ascertains he gives to others. A great man throws pearls before swine, and the swine are sometimes changed to men. If the great had always kept the pearls, vast multitudes would be barbarians now.

A great man is a torch in the darkness, a beacon in superstition's night, an inspiration and prophecy. Greatness is

not the gift of majorities; it cannot be thrust upon any man; men cannot give it to another; they can give place and power, but not greatness. The place does not make the man, nor the scepter the King. Greatness is from within.

The great men are the heroes who have freed the bodies of men; they are the philosophers and thinkers who have given liberty to the soul; they are the poets who have transfigured the common and filled the lives of many millions with love and song. They are the artists who have covered the bare walls of weary life with the triumphs of genius. They are the heroes who have slain the monsters of ignorance and fear, who have outaged the Gorgon and driven the cruel gods from their thrones.

They are the inventors, the discoverers, the great mechanics, the kings of the useful who have civilized this world.

At the head of this heroic army, foremost of all, stands Voltaire, whose memory we are honoring to-night.

Voltaire! a name that excites the admiration of men, the malignity of priests. Pronounce that name in the presence of a clergyman, and you will find that you have made a declaration of war. Pronounce that name, and from the face of the priest the mask of meekness will fall, and from the mouth of forgiveness will pour a Niagara of vituperation and calumny. And yet Voltaire was the greatest man of his century, and did more for the human race than any other of the sons of men.

COMES TO THIS "GREAT STAGE OF FOOLS."

On Sunday, the 21st of November, 1694, a babe was born; a babe exceedingly frail, whose breath hesitated about remaining. This babe became the greatest man of the eighteenth century.

When Voltaire came to this "great stage of fools," his country had been christianized—not civilized—for about fourteen hundred years. For a thousand years the religion of peace and good will had been supreme. The laws had been given by Christian kings and sanctioned by "wise and holy men."

Under the benign reign of universal love, every court had its chamber of torture, and every priest relied on the thumbscrew and rack. Such had been the success of the blessed gospel that every science was an outcast. To speak your honest thoughts, to teach your fellowmen, to investigate for yourself, to seek the truth, these were all crimes, and the "Holy Mother Church" pursued the criminals with sword and flame.

The believers in a God of love—an infinite father—punished hundreds of offenses with torture and death. Suspected persons were tortured to make them confess. Convicted persons were tortured to make them give the names of their accomplices. Under the leadership of the church cruelty had become the only reforming power. In this blessed year 1694 all authors were at the mercy of king and priest. The most of them were cast into prisons, impoverished by fines and costs, exiled or executed. The little time that hangmen could snatch from professional duties was occupied in burning books. The judges were almost as malicious and cruel as though they had been bishops or saints. There was no trial by jury, and the rules of evidence allowed the conviction of the supposed criminal by the proof of suspicion or hearsay. The witnesses, being liable to be tortured, generally told what the judges wished to hear.

ALMOST UNIVERSAL CORRUPTION.

When Voltaire was born the church ruled and owned France. It was a period of almost universal corruption. The priests were mostly libertines, the judges cruel and venal. The royal palace was a house of prostitution. The nobles were heartless, proud, arrogant, and cruel to the last degree. The common people were treated as beasts. It took the church a thousand years to bring about this happy condition of things.

The seeds of the revolution unconsciously were being scattered by every noble and by every priest. They were germinating slowly in the hearts of the wretched; they were being watered by the tears of agony; blows began to bear interest. There was a faint longing for blood. Workmen, blackened by the sun, bowed by labor, deformed by want, looked at the white throats of scornful ladies and thought about cutting them. In those days witnesses were cross-examined with instruments of torture; the church was the arsenal of superstition; miracles, relics, angels, and devils were as common as lice.

Voltaire was of the people. In the language of that day, he had no ancestors. His real name was Francois Marie Arouet. His mother was Marguerite d'Aumard. This mother died when he was seven years of age. He had an elder brother, Armand, who was a devotee, very religious, and exceedingly disagreeable. This brother used to present offerings to the church, hoping to make amends for the unbelief of his brother. So far as we know none of his ancestors were literary people. The Arouets had never written a line. The Abbe de Chaulieu was his godfather, and although an abbe, was a deist who cared nothing about his religion except in connection with his salary. Voltaire's father wanted to make a lawyer of him, but he had no taste for law. At the age of ten he entered the college of Louis le Grand.

This was a Jesuit school, and here he remained for seven years, leaving school at seventeen, and never attending any other school. According to Voltaire he learned nothing at this school but a little Greek, a good deal of Latin, and a vast amount of nonsense.

[TO BE CONTINUED.]

Miss Knapp's Astonishing Progress.

The Philadelphia Record says that "Miss Virginia Knapp, a muscular young woman, who poses as a mind-reader, gave a remarkable exhibition of her prowess at the Girard House, in the presence of a number of newspaper men. She certainly possesses a power over men which she confesses she is unable to explain, and which is undoubtedly something more than mere strength. With an ordinary billiard cue Miss Knapp toyed with the muscles of her spectators at will. Standing on one foot, she placed the cue in the crotches formed by her thumbs and forefingers, and defied three men to move her backward. On the other hand a slight pressure on her part sent them tumbling in a most undignified manner. Then, allowing the cue to rest obliquely in the palms of her hands, pointing downward, she resisted all efforts to touch the tip to the floor.

THE DUTY OF THE HOUR.

Continued from First Page.

have been so wrought upon by unseen influences and their own ambition that they could not resist the temptation to declare themselves public mediums, and to pose as such, while in reality they are entirely incapable of producing phenomena that are sufficient to give satisfaction to their audiences. As a result, in some cases, it is presumed fraud is resorted to, rather than to acknowledge failure and disappointment; while in fact there is no fraud intended, and the would-be medium is such, only partially developed, or under influence of obsessing spirits.

No one claiming to be a spiritual medium, unless a mountebank or a dead-beat, but what possesses some mediumistic powers; and all feeling they have more or less of that faculty, should be confident from whence it comes, and the object for which it is developed, never forgetting that all influences coming from unseen sources are not necessarily from pure or wise spirits. Hence prudence, charity and common justice demand that great caution should be exercised in judging mediums.

While it is generally claimed that all persons are more or less mediumistic, it is evident that none but those specially endowed ever develop a high order of mediumship, any more than all painters become great artists.

But such as develop great precocity, and desire to become mediums, ought to be encouraged and assisted, as young artists are. But many, through misapprehension, and over-persuasion by friends from both sides of life, are frequently mistaken, and consequently greatly disappointed.

The fact that they are urged by spirits to devote their time and efforts to become mediums, should not be sufficient evidence to convince them that such advice is wholesome, or that it will result in their best good. "Try the spirit," is a safe maxim. We are unable to tell the object, or from whom much of our spiritual teachings come. It is evidently a sacred endowment and ought to be so considered. But unfortunately, like many other of the higher faculties vouchsafed to man, mediumship is often prostituted to base purposes.

To educate this God-given faculty, and to elevate the mission of modern Spiritualism, is an important duty that all should recognize; and if it was properly recognized by professing Spiritualists, a very different result would soon become apparent in many spiritual communications.

A higher appreciation of this, heaven's last gift to man, is among the present duties of the hour.

A pertinent truth, and important question, suggests itself right here, which I may be excused for pressing home upon this audience, as a benediction:

Do we, who are so fortunate as to be able to enjoy the privileges of this beautiful camp and its pleasant surroundings, fully appreciate the blessings it confers upon us? Do we realize the value of these opportunities we have for learning our duties in this life, and of our friends in the life beyond, who congregate here to encourage us in the performance of those duties?

When we contrast these opportunities with the thousands who are deprived of them, does it not admonish us of a duty we owe to them, each and every hour, until we shall have done in our individual capacity all in our power to extend to them corresponding opportunities?

OUR NEW BIBLE.

Continued from First Page.

of need and resource underlying the basic unity and uniformity of mankind; but man must accept it all but as a help, a part. The individual should look upon himself as an investment of untold possibilities, if rightly developed—a mine whose resources can never be known but by going down into it and bringing out what is hidden.

Man can develop his individuality and his self-reliance as part of it, by seeking constantly to surpass himself. We try too much to surpass others. This is not the true emulation. If we seek constantly to surpass ourselves, we are moving over on a uniform line of progress that gives a harmonious unifying to our growth in all its parts. Daniel Morrell, at one time president of the Cambria Rail Works, that employed seven thousand men, and made a rail famed throughout the world, was asked the secret of the great success of the works. "We have no secret," he said, "but this—we always try to beat our last batch of rails." Competition in life is good, but it has its danger side. There is a tendency to sacrifice real worth to mere appearances, to have seeming rather than reality. But the true competition is the competition of the individual with himself. This is a competition that is growth from within, not the appearance of it from the outside. Self-reliance develops it, and it develops self-reliance. The individual has within him possibilities of which he knows nothing. They may be "like tunes in mechanism never awakened," but as he relies on himself, strengthens his confidence, the revealing of new powers never ends while life lasts. There come constant glimpses into ourselves when we surprise ourselves with what we have done—some act, some thought, that seems higher, nobler and beyond what we felt was possible for us to conceive. For thousands of years mankind has had the possibilities of electricity in the earth, in the air, everywhere; but it is only in the last quarter of a century that he has vitalized what was latent, realized what were its possibilities. And day by day we stand on the threshold of the revealing—but the most precious place at the full treasures, as Moses looked on the land of promise. Our knowledge in this is so great and so growing that a text-book on the progress of electricity is like an almanac, good and true only for the year of its date. Let the individual feel thus as to his own progress, and possibilities, and be brave and reliant to work out his own salvation, in whatever line of life he accepts, and he can almost create his life as he will. Never fall down in despair at dangers and sorrows at a distance; they may be harmless, like Bunyan's stone lions, as we approach them. Our reserve power stands over us as a protecting angel, that will roll away the stone from our path if we rely upon ourselves, upon the kinship of humanity, and our dependence on the law of God and the God of law.

WM. GEO. JORDAN.

THE TWO CULTURES.

They Are—Spiritual and Physical.

Prof. Keating Tells About His Original Method of Developing the Human Frame.

DR. W. P. PHELON GIVES OUR READERS SOME HINTS AS TO SPIRITUAL CULTURE.

Following along the line of vibrations, excited and transmitted world wide from the late protracted meeting of pugilism, the following is of interest to the student of events. The Chicago Herald says that about two years ago Edwin Checkley, an Englishman by birth, but for a long time a resident of New York, paid Chicago a brief visit, and during his short stay here succeeded in interesting a great many people in his system of physical training, which he termed "a natural method of making muscle and reducing flesh, without dieting or apparatus." Those who made a personal call upon Mr. Checkley will remember his remarkable physical development and enormous strength, all due, as he explained, to his peculiar method of training.

Among others who saw Mr. Checkley at that time was a young man named Leonide Keating, then in his 22d year, slightly undersized, as was the Englishman, but with a chest development and physique not a whit less impressive than the visitor's. Here was a curious meeting. Keating, for a number of years, had been engaged in evolving from his inner consciousness an original system of physical culture and muscular development, and just about the time the apostle from the East appeared in Chicago the younger man had perfected his method and was ready to give the results of his studies to the world.

Both were equally positive that all mechanical appliances for creating muscle, such as are found in every well-ordered gymnasium are delusions and snares, and that physical training obtained in that way does the recipient no lasting good, in fact, more harm than otherwise. Both, too, based their methods of training upon the art of breathing correctly,

curvature of the spine, and when he was finally pronounced convalescent and discharged from the hospital it was to face the world as a cripple. At least that is what the doctors all thought, as did young Keating for a time, and until he began the interesting experiments that finally resulted in his complete restoration to health. Few persons after feasting their eyes on his magnificent torso would dream that at one time the possessor of that mighty chest was a weakling, with what the doctors termed an incurable disease.

AN APOSTLE OF PHYSICAL CULTURE.

To satisfy the curiosity of his caller, Keating doffed his clothes to the waist. The man is a marvel of compactness, with muscles like iron and a skin as clear and hard as the head of a new snare drum. He measures 41½ inches round the chest, and 29½ inches round the waist, and has lifted at a pinch 1,128 pounds of solid weight. Standing erect with his arms folded across his breast, with every muscle rigid, Keating might well be taken for an ossified man, so resistless is his flesh to pressure. All this, he assured his visitor, is due to his system of physical culture, the basis of which is correct breathing, aided by a drill in light calisthenics, consisting, all told, of perhaps one hundred easy movements that bring the muscles into play. Always in perfect condition, Keating does not know what it is to be tired, physically, and has not had a day's sickness since he cured himself of his spinal trouble. In addition to a splendid set of lungs, the young man—he is only 24—has a very musical, high baritone voice, with a range of two octaves, running from low F to B flat. With those full, melodious notes the owner could sing himself into a fortune any time if he cared to cultivate the glorious gift. When this modern Hercules had donned his vestments, he was asked to divulge the secret of his successful method development. The blue eyes of the speaker snapped as he laughingly replied: "I found it in the air we breathe. By my method I am enabled to separate electricity from the air inhaled and charge not only the muscles but the nerves as well. If it worked upon the muscles alone it could not produce the effect it does, but the nerves are surcharged, vitality is built up and magnetic loss arrested. I believe that men and women live as long as they breathe. When the inspiration is obtained by the method I teach, the lungs are never strained, the digestion is kept in perfect order, the stomach is ever in a healthy condition, and, in fact, the entire machinery of the human body is constantly in perfect working order."

A BOON FOR ALL MANKIND.

"And do you undertake to say that any man, providing he have no chronic disease, can attain the physical development you possess, should he become one of your disciples?" was asked of this apostle of physical culture. "Most assuredly I do. With some it might take longer than others, that depending upon the number of bad habits to be overcome, and the length of time necessary to eradicate the evil results from the system, but by faithfully following my instructions, I firmly believe I can guarantee any man or woman ultimate success."

The young professor in this new school of physical culture produced a number of strong letters written by pupils who had received instruction from him, all testifying to the vast benefit received at his hands. Dr. S. G. Pratt, the well-known surgeon, praised the system highly, and Miss Belle Tomlinson was also greatly pleased with the training, which, she wrote, had been of a most satisfactory nature. "The beauty of my method is that it in no wise interferes with medical or surgical treatment," said Mr. Keating. "On the contrary, it has proved an invaluable helper to the workers in the medical profession as a curative and restorative agent."

The professor claims that his system gives perfect development to both sexes, and, besides proving a great boon to all those suffering from rheumatism, consumption, weak hearts, headaches, fermented stomachs and dyspepsia, it dispels fatigue and languidness and works wonders in those burdened with an overabundance of adipose tissue, particularly in the region of the abdomen. As an aid to public speakers and singers the system taught is affirmed by Mr. Keating to be invaluable, and as there are no noxious drugs to be taken, no heavy work involved and no curtailing of one's diet, it would certainly seem that the Keating method of developing muscle and acquiring good health should become very popular among modern society people.

DR. W. P. PHELON GIVES HIS VIEWS ON SPIRITUAL CULTURE.

The physical has for long years held sway over mankind. Seeing nothing that he cared to recognize beyond the dissolving remains in the arms of mother earth, man has striven to convince himself that the earth-life was all. Furthermore, he has declared that all strength, force and unfolding were of physical origin. Again and again has he massed the strength of his fellows, and that of brutes, in his ambitious desires to contest or turn aside the operation of the fixed laws of nature, often to his own disaster.

It happens, then, naturally, whatever occurs in the whole would be expected to take place in individuals, and out of this has come the training that has brought to the world gladiators, prize fighters and physical champions on every line of bodily development, with all the drawbacks as we know them.

A perfect body, having no aches or pains to its personality to whine about, thus leaving that and the spirit opportunity to be doing its Master's work, is a desirable object to seek. The man is dual, a manifestation of spirit power on the physical plane. The perfect man, which we are all to become, must be the perfect soul in the perfect body. This soul is not the spiritual soul, the human soul, nor the animal soul, but a harmonious soul, interwoven

of balancing conclusions born of experience on all these planes.

The description of muscle-training given above from the Chicago Herald, illustrates the guiding power of the spirit, even in bodily training, by the successful working out of a new theory. In this, the spirit has sought to prove that it has also power to serve the physical. It is true that the spirit could not, unaided by the physical, gain that which it seeks from the lives in all conditions. It is a fact that the spirit is a thousand-fold stronger when the physical serves it, and does not seek to climb into the throne of the ruler, thus degrading the joint partnership to the level of the animal plane, in all its dumb, unreasoning inertia then the power of the soul is enlarged.

While we may admire the supple limbs, the steel-like muscles, and all the display of human strength in the trained body, we must not forget that it is no stronger than its weakest part. The puncture of a pin, a drop or two of poison, and all this splendid mechanism becomes a mass of inert, useless material, good for nothing, until its atoms shall have readjusted themselves under other conditions. It is not worth while for us to adore and worship our servant, but to command it, and see that it responds and obeys our commands.

For centuries have we listened to the body charming ever so wisely. It is acknowledged that it enjoys a thousand-fold more when the spirit serves it as its slave. This is apparent. From whence come the hundreds of devices to make action easier, when the physical lies down, and when it rises up; when it stands still, and when it moves about; where, but from the serving of the spirit? The physical cannot think, nor invent, nor produce one single thing of itself, unless under the guidance of thought, which is spirit potency. The more we can perfect, then, our spirit powers, the more perfect will become our physical, and the more lasting the gain. The body is deemed an illusion, because, second by second, constantly, it is dying, renewing and changing all its atoms and conditions.

The spirit, a part of the Eternal, Essence is forever as fixed, unchangeable, as its source, which is the same yesterday, to-day and forever. And, because perfect, it should impress itself on the physical, for its own perfection. Do not let us, then, cease to make our bodies as perfect as possible, both in condition and action; but this should not draw us away nor prevent our striving to use this physical perfection in the complete culmination of the spirits' task of soul building, when the perfect body and the perfect soul conjoined shall be purified of grossness, or the lower vibrations, resulting in the translation at will of the perfected body from the seen to the unseen. No longer a myth but an accomplished reality! Perfection will have no need of resurrection.

W. P. PHELON, M. D.

An Incident in My Life.

TO THE EDITOR:—I will give a short account of my experience in Spiritualism. While attending school at Dexter, Iowa, in the Winter of 1886 and 1887, I accidentally secured a room of a Spiritualist and medium. One evening Mrs. Benedict, the lady of the house, came in and asked for a slate, and went back into her room. In the morning, upon getting my slate, how astonished I was (as I had not told her anything of my relatives) to find a message from my brother, and mentioning the way he died. That was all I received that term. In a few years afterward I returned and was told the date of my brother's death, and how it happened, he controlling the medium; yet people will think this is mind-reading. Can mind-readers prophesy the future? I have been told upon several occasions by this medium what would happen in the future for months ahead, and it proved true. In conclusion let me say, if Mrs. Benedict could spend her time in the cause, she would be a power upon the rostrum.

OWEN BLACKLEDGE.

Frank T. Ripley in Grand Rapids, Mich.

TO THE EDITOR:—As the readers of THE PROGRESSIVE THINKER scan its columns each week, they doubtless eagerly look for all items pertaining to the advancement and progress of the different associations formed for the benefit of our glorious truth and its sound teachings, and our many speakers and mediums, those exponents of what we feel is superior to that old theological theory taught by priests from the Bible.

We have many good workers in the field. Our association finds Frank T. Ripley, of Boston, an instrument through which spirit communication is made plain and satisfactory. Last Sunday evening he gave some clinching proofs of his mediumistic abilities. Raps were distinctly heard about him as he passed down amongst the audience, and in full gaslight. Such strong tests as Mr. Ripley gives of course are quite essential to bring conviction to the skeptic and searcher for light. We notice each week new faces at our meetings. Why do they seek us? Is it not because there is the sure foundation for a tangible hope beyond this existence in Spiritualism. Let them come; they will find a reality in the seeking which no other religion possesses.

The future looks bright for our association. Each PROGRESSIVE THINKER issued makes new converts; it is doing a good work—chuck full of truth, every number.

L. D. SANBORN.

Vice-Presidential Candidate Whitelaw Reid is the heaviest taxpayer in the town of Harrison, Westchester County, N. Y.

Abu Bakar, the Sultan of Johore, who will visit the World's Fair next season, is about 65 years of age, a man of progressive views, and worth about \$200,000.

Susan B. Anthony is making Republican speeches in Kansas.

Mrs. Martha A. Hogan, Mrs. Mary A. Fasset and Mrs. Sarah A. Fasset, triplets, were present at a celebration at Waltham, Mass., the other day. They are 69 years old, and say they worked when girls in a cotton mill in which Gen. Banks was a bobbin boy.

Manifestations Through Hugh R. Moore.

Continued from Third Page.

book and pencil, in broad daylight, medium's hands in sight all the time.

This highly gifted boy, only twenty-one years old, possessing so many phases of mediumship before this latest and grandest of all, stands as one of the most powerful mediums in the world. He has developed to this high state by strictly obeying every mandate of his beloved control to make the most perfect conditions—a "pointer" to other mediums.

MRS. A. E. WILKINS.

The Experiences of a Home Missionary.

TO THE EDITOR:—He who has never labored to elevate humanity to a broader plane of spiritual thought has no idea of the mental slavery that exists among the people. In this city its extent and degree of depravity is most appalling. The creating causes appear to be rum, mammon and creedal despotism, each working hand-in-hand, as usual, to brutalize and enslave the mind by crushing out all the higher attributes of true manhood and womanhood.

The fumes of liquor, the greed for selfish gain, and the servile bondage to creedal superstition, constitute a trio of poisonous influences which envelope our otherwise fair city in their withering embrace. Yet, from out this foul and murky atmosphere, so blighting to all within its radius, a rift occasionally appears through which a ray of sunlight sheds its cheering beams.

The law of evolution in its ceaseless operations is gradually dispelling this pall of darkness, and the galling chains of priestly tyranny are slowly but surely yielding to its onward march. We have but few outspoken Spiritualists here, yet hundreds of believers, both inside and outside the pale of church organizations, who are praying for deliverance from creedal serfdom and the sneers of Madam Grundy, but, like Nicodemus of old, lack the moral courage to boldly assert their convictions, and are anxiously waiting for the brave and fearless "Daniels" to popularize the movement.

THE PROGRESSIVE THINKER is doing an excellent work here. It is constantly improving, and I hope to see it more widely disseminated.

JOHN S. COWDERY.

Sandusky, Ohio.

Crazed by Religion.

The New York World says:

"Mrs. Ellen McGovern, a widow, forty years old, was taken to Bellevue Hospital early this morning suffering from religious mania.

"For the past four years she has been employed as a servant by Mrs. Annie Levy, who lives at 77 Madison street. In the same house is the King's Daughters' Tenement-house Chapel.

"Mrs. McGovern had been a little flighty for some time, and whenever there was a meeting of the King's Daughters in the chapel Mrs. McGovern could be heard singing away up-stairs.

"About 11 o'clock last night she startled the household by crying, 'Jesus wants me to die! 'Jesus was crucified for me!'

"Mr. and Mrs. Levy were unable to quiet her, and finally called in Policeman Dinan, who got an ambulance and had the insane woman taken to Bellevue."

Thus it is that old-fashioned orthodox religion renders people insane, while Spiritualism acts right the reverse.

BETTA.

New York.

Ex-Gov. Masson Jumps on the Canadian Parochial Schools.

The last meeting of the Catholic school board at Quebec, Canada, was one of the most important ever held. The question arose as to whether all the teachers in the province, whether ecclesiastic or laymen, should not be called upon to pass examination and secure a certificate of proficiency. The bishops held that priests and friars should not be subjected to this rule, but laymen said they should, and the opposition was headed by no less a personage than ex-Lieut. Gov. Masson.

Bishop Lafleche, of Three Rivers, interrupted Mr. Masson, remarking that the bishops alone had jurisdiction in such matters.

"On the contrary," replied Mr. Masson, "we are more concerned than you, for we have children and you have not. When we complain of the ridiculous system of education in your classical colleges you reply that those colleges were founded to form priests and not practical men, and yet when we withdraw our children from your schools to have them educated in protestant institutions you threaten us with excommunication. Do you suppose you can brave much longer the Catholic population, and remember that the Guyhot scandal may be the last straw which will break the camel's back."

All the bishops voted against Mr. Masson, and all the laymen for him with one exception, Mr. E. Crepeau, of Arthabascaville.

Several laymen being absent the motion was lost. The cardinal was not present.

We are pleased to see that the people of Quebec are getting tired of being tyrannized over by a gang of over-fed, arrogant priests; when Mr. Masson, however, asserts that Bishop Lafleche has no children, he makes a statement, we regret to say, that he is unable to substantiate.—The Patriotic American.

"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, 40 Loomis street, Chicago, Ill. Price, 15 cents.

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EXPERIENCES WITH DIFFERENT MEDIUMS.

To THE EDITOR:—In your issue of Sept. 10th is a very able and well-written article by Dr. Dean Clarke, of San Francisco, on "Spirit Phenomena." On many points I thoroughly agree with him.

The doctor says: "When we leave the mortal form we, as spirits, lose our connection, or at least, our former relations to the material world; hence, a broken link must be re-established for manifestation to those still encased in gross matter. This reconnection is made through persons called mediums. These are persons who have a quality or quantity, or both, of psychic force or magnetism, which will blend with that of the spirits to form a telepathic connection, as in mind-reading and hypnotism between two or more persons in the flesh."

I do not agree with the doctor that the spirit necessarily loses connection with his earthly friends or material things, although some may pass over in such gross spiritual ignorance as not to be able to comprehend their condition and surroundings, and are like those the Nazarene describes as cast into outer darkness; but many spirits are fully cognizant of everything which is going on amongst their friends on the mortal plane; they rejoice when we are happy, and mourn when we are sad. I also believe that they can gain earth experiences through our material organism, as in the case of still-born children, who grow up in spirit-life.

Also men and women who have lived carnal lives, who care only for material things, and having no desire for spiritual things, through the subtle laws of spirit control, like parasites attach themselves to a material human being, and enjoy material things through their organism, whether it be drunkenness, gluttony, sensuality or a love of money. These are what Jesus of Nazareth called devils (or spirits living in error). Out of one woman he cast seven, and out of one man he cast a legion, showing that many spirits can be co-partners in the same material body, and to a great extent does influence the proprietor of that material body for good or evil.

St. Paul says: "Are they not all ministering spirits, sent forth to minister to those who become heirs of salvation?"

We will take an instance of a pious and spiritually-minded mother, passing away and leaving a lot of small children. She may have the spiritual development to pass to higher spheres, but her love for her children keeps her down on the earth sphere; not like the drunken spirit, to degrade by satisfying his appetite, but to elevate by giving pure and holy thoughts and inspiration. This is what St. Paul calls a ministering spirit.

I, therefore, ascribe all spirit phenomena to spirit control, whether you call it mesmerism, hypnotism, mind-reading or trance mediumship. A mesmerist is one who has a band of spirits as his guides, who thoroughly understand the laws of spirit control, and who can take entire possession of the faculties of a negative or mediumistic person. The spirit will then obey the mesmerist, and cause the subject to do whatever the mesmerist desires.

I claim that there is a band of spirits with every human being in the material form, whether they believe it or not; they are either devils (spirits of error) or angels (spirits of truth and love). Like attracts like. If a man lives in error, he attracts spirits of error; if a man is truthful and pure in thought, he attracts angels, or spirits of truth and love. It is possible for spirits of error to get such entire possession of a man that he cannot throw them off. Jesus calls it "being led captive by the devil at his will." The scriptures clearly show that the devil is error, and those who live in error are the children of the devil, and those who live in truth and love are children of God or good.

I have many friends and relatives who have passed to spirit-life that I have never heard from, whilst others are my constant companions, who know every single detail and circumstance of my life. Some of my spirit guides I never heard of in earth-life, whilst others were public men with whom I was only acquainted by reputation, and who have proved their identity through independent slate-writing. By making a careful comparison of their signatures I find them the same as given in their biographies.

A few days ago I went to an independent slate-writing medium, Mrs. Gillette, of 360 Dayton street, corner of Garfield avenue, who recently came here from the Pacific coast. She had a number of common school-slates lying on the table (time, 4 p. m.). I examined them carefully, and put a rubber band around two of them to keep them together, and held the slates in my own hands; the medium simply touched them with the points of her fingers. In a short time the inside of one of the slates was filled with writing. I repeated it until I had five slates filled with writing; one letter was from my mother, who passed to spirit-life about a year ago, written in her own peculiar handwriting. She gave me very good counsel and advice, and thanked me for giving her so much strength through material means.

Another letter was from my wife, who has been in spirit-life about sixteen years. She also wrote in her peculiar handwriting. She addressed me by my pet name, and also signed her pet name to the communication. It was a long letter, which proved that she was acquainted with every circumstance and detail of my life, even to my secret thoughts, which she could not have discovered had she been in the body. We had twin children, who passed to spirit-life without seeing the light of the mortal world. She says:

"Our dear children know I love you, just as though they had lived and grown up under our care; but you, dear, have been denied all the pleasure of seeing them develop from sweet childhood to girl and boyhood; but for all the many lonely, unhappy hours you have spent there will be a bright and happy eternity for you and us. Dear, I do not wish to

take away from you any of the pleasures of earth, and in spirit there is no jealousy of earth conditions, but we try to bring to you only that which is pure and elevating. You have a noble work to do for humanity and the Spirit-world, and your hand, who care for you in all things, could see that the influence of F. was not that which you needed for the higher development of your spirit work. It is as well for you not to write to F. until we direct. I say so, but I am directed by those much higher in spirit-life than I, who see the end and read the book of eternity. Time to us is nothing, yet we are anxious for the great work to go on. You have no reason to be impatient. Think of what the future will be, and do not mar it by one hasty deed in the present. God, who alone reads all hearts, judges the motive and sees its purity. Make the body perfect as a temple for the glorified spirit. As the world so often judges wrongly, so they will misjudge you for a time, but wait and pray, for truly every sincere prayer of a truthful heart liveth forever. Our loved children send you greeting and much love. As you ever made me happy, so you will make the dear one who is to come to you a very happy wife. Do not worry about financial things, dear; it is only one more trial for you to pass through, and all will come out right soon. Your loving wife in spirit,

JENNIE."

I have omitted part of the letter because it was a private matter, but there was sufficient in it to prove to me that she knew every transaction of my daily life, and also that I had been of great benefit to her in her spiritual unfoldment. One part of my mother's letter read thus:

"I am so much happier than when in the body, for I can ever be by you. There is no cruel distance to separate my loved ones from me, and I understand so much clearer their love for me and goodness. You have a noble work, my son. Be pure in life as you are in spirit. We ever stand by you to guard and guide you aright."

There was also a short message signed by James A. Garfield and A. Lincoln, with their own peculiar signatures. It read thus:

"You are doing a noble work; go on. We ever stand by to assist you."

Another was: "Your friend, U. S. Grant." It was signed with his peculiar signature. There were several other short messages from my spirit guides, giving me advice and counsel.

I can understand why Abraham Lincoln would come to give me counsel and advice. I had always spoken of him as a model man, and upheld his administration of public affairs; but I cannot comprehend why Gen. U. S. Grant should call me his friend, for I have denounced, on every possible occasion, his administration of public affairs whilst acting as President of the United States. It may sometime be made clear to me. It is evident that one of us was in error; perhaps ignorantly and not willfully.

I notice that the doctor, in his article, does not speak of the phase of spirit phenomena called materialization. That, to me, has been the most convincing of any. I have attended hundreds of materializing seances in different parts of the country, with different mediums, and nearly always with satisfactory results. I have been at seances where a spirit would stand in the center of a solid wall, and the portion of the arm and hand extending outside the wall would materialize what would look and feel like a human hand and arm. In some seances I have noticed small white clouds on the floor, which would keep expanding until they would materialize into appearances like solid human beings, so that they could be handled and would talk to their friends in an intelligent manner. My wife has become such an adept that when she has a secret to communicate she prefers giving it through her materialized organism rather than writing it on a slate, because she can keep the matter secret from her spirit acquaintances.

R. E. INSTATOR.

Faithful Number One.

To THE EDITOR:—That your Eastern people may the better understand the great interest which the liberal thinkers of the Pacific coast entertain towards progressive ideas and works, I write you a few lines, hoping that by communications given and received by and from distant points we may all keep in touch and rapport with each other, no matter where located.

We have, in this wide-awake city of the Pacific coast, a very harmonious and progressive association, which is named the Faithful Number One, which devotes a great deal of time, money and energy towards enlightening the minds of those who have not had the opportunity to investigate spiritual philosophy. Our meetings are well attended by even those who have not yet emerged from the clouds of darkness, bigotry and superstition, and the instructions and manifestations given by Mrs. C. Cornelius, of Portland, Oregon, who has been with us a few weeks, are very grand, impressive and inspiring, and all go away from her meetings feeling that they have been richly repaid for their attendance by receiving light and intelligence from the friends on the spirit side of life. We desire to commend her to all true and earnest seekers after light and knowledge of our grand and beautiful spiritual philosophy.

Our association is earnest, enthusiastic, progressive, determined and combative, and intends to force home to conviction upon the narrow, bigoted and blind advocates of a worn-out, hypocritical superstition the realization that the time has arrived when all should fully believe and know that each and every one must be, and is, responsible for his or her actions and thoughts, no matter whether seen of men or not. W. A. THOMAS, President.

Ellensburg, Wash.

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Brother Jonathan's Suggestive Talk to Our Readers.

BROTHER JONATHAN:—As an element in American politics, says the *American Citizen*, the Catholic priest has not in the past been considered enough of importance to warrant a surveillance of their actions and a strict study of their utterances. Too many of us have looked upon the priesthood as a worthy Christian calling, above any interference with the functions of State and municipal government. The Catholic priest has been placed in the same catalogue as clergymen of other denominations, each believing in their peculiar doctrine, but all working for the same goal—the salvation of souls, education of the ignorant and conversion of the heathen and skeptic. But the hoodwink has been removed from the eyes of a great many purblind Americans, with the result that the priest is unmasked. The Catholic priest is discovered to be in league with demagogues and political ringsters for the overthrow of the public school, an institution handed down by our forefathers, and guaranteed us by the Constitution, every line of which breathes freedom of thought and action and liberty of conscience. But the priest argues from this fact that he has a perfect right to establish and control schools to his own liking. Has he? No! The Constitution provides for FREE INSTITUTIONS—free from SPECIAL sectarian teachings and free from individual assessments for their support, and we deny that the parochial school is free from either of these outrageous principles. It is an established fact that the priestly school teaches more catechism and sedition than history and mathematics; more allegiance to Mr. Pecci than to the United States. It teaches obedience to the priest rather than the laws of our country. The school of the priest is not free in any sense to its patrons. The priest compels his parishioner to educate his children in the parish school; he squeezes from him the tithes that go to support the system, which is contrary to the laws and our republican form of government. But the parochial school is free from State interference and taxation—also contrary to

law. But what has the law to do with the priest? Is he not a politician with an army of voters at his back, pledged to the perpetuation of the Roman machine? He knows no law but that of his master, the Pope, and like the small ward politician, cringes and creeps on command of his leader; like a thoroughly trained spaniel, he "licks" the hand of his trainer. He is not a free moral being, allowed to think and act for himself, but only a goad in the hand of a monster, used as a weapon to bunch and keep intact—like a herd of Texas steers—the column of Roman subjects that the holy church may display an unbroken rank to the gaze of American politicians as a claim for political preference and exemption from law. The aggressiveness and power of the priest in politics has been underestimated. He is the leader of a party that knows no law but that of church; he works in the dark upon ignorance and superstition. The priest is a politician, and the parish school—as a teacher of obedience to priestly commands—is just as necessary to his perpetuity as sunlight to the life of vegetation. But you ask what can be done to change this condition? We will tell you: ORGANIZE! Present an unbroken front, and vote to a mortal for liberty—liberty of thought, liberty of speech, liberty of action—and freedom from church interference with the moral teachings of one's own conscience.

But each reader of THE PROGRESSIVE THINKER should bear in mind that while it is devoted to Spiritualism, it wants to ever keep before the people a patriotic spirit and the dangers that threaten our free institutions, and while it presents facts for their consideration, I would urge upon all the necessity of giving it a very wide circulation. The Fall and Winter Campaign of the paper will be especially attractive. There is something already in the air, crystallizing, beautifying and enlarging, and which THE PROGRESSIVE THINKER man will utilize. You had better be on the alert, and watchful, and you may be able intuitively to tell what's in the air, and what's to come so prominently before the people.

From Portland, Maine.

To THE EDITOR:—After quite a serious illness of my wife, caused by the watchful care, anxiety and nervous physical exhaustion in watching at the bedside of her dear father, who has just been called to the higher life, his mortal body being returned to mother earth on Wednesday last, we are here to fill our engagement with the Portland society. This is a beautiful city, of some 35,000 inhabitants, with well-shaded and well-paved streets, which are also kept very clean and tidy. A force of men are constantly at work upon them through the day, with their brooms and hand-carts, thereby allowing no dust or dirt to accumulate. The hotels and boarding houses are filled with visitors during the summer, as are also the many prominent and popular seaside resorts. Old Orchard Beach, ten miles distant, and connected with the city by both steam and electric cars, is probably the best and most favorably known throughout the country. There are also many located on the islands in the harbor or bay, which, as your readers know, is one of the best in the country, and was selected as the only one having a sufficient depth of water to float the English Great Eastern steamship, when she visited this country the first time years ago. Persons visiting the tower, or lookout, here, have a delightful and extended view of land, water, islands, mountains, valleys, towns and cities. The White Mountains are plainly visible, with Mount Washington's snowy top towering in grandeur above the clouds; but I am forgetting in my descriptions of the country to speak of Spiritualism in this city and vicinity. The society occupies Mystic Hall, a pleasant place, and very centrally located upon a beautiful triangular square, in the center of which stands a granite monument, surmounted with a colossal bronze figure of Justice, that is dedicated to the brave soldiers of Maine, who gave their lives that the Union should remain one and indivisible, and human slavery be a thing of the past in the "land of the free and the home of the brave." The hall has a seating capacity of about two hundred, and is usually well filled. There have been dissensions in this city, as in almost all others, and the consequence was a split and withdrawal of many persons, because the meetings were not carried on to suit their ideas; but harmony seems to prevail at the present time, and I trust and hope all will become again united in the grand work of dispelling ignorance and superstition, and giving truth to the world. Mr. and Mrs. Emidlett, Mr. and Mrs. Bartlett, Mrs. Runds, Mr. Frost and others are all good workers, and have the interest of the cause at heart. We go from here to New York City, and from there Westward. Anyone desiring to correspond with us about lectures and tests, at different points on the way, please address me at this place during October.

Portland, Maine. S. N. ASPINWALL.

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

"Ingersoll's Great Address on Thomas Paine," at the late Paine celebration in New York City. Price, 6 cents; ten copies for 50 cents. For sale at this office.

"The Teachings of Jesus not Adapted to Modern Civilization, with the True Character of Mary Magdalene." By Geo. W. Brown, M. D. Price, 15 cents. For sale at this office.

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POEMS, by Edith Willis Linn, the gifted daughter of Dr. F. L. H. Willis the well known lecturer. This charming little volume is for sale at this office. Price \$1.00.

"The Spiritual Evangelist," a new song book, full of catchy melodies and appropriate hymns, for Spiritual meetings and circles. By G. F. Perkins. For sale at this office. Societies and conductors of meetings should order a hundred copies at once. \$10 per hundred; \$6 for 50 copies. 15 cents single number.

The Northwestern Spiritualist Association.

To THE EDITOR:—Pardon me for again asking the use of your columns. When they elected me President of the Northwestern Spiritualist Association, at Merrimac Island, I told them that I was an aggressive man, and that they would hear from me. I had a call in the Spiritualistic papers shortly after the meeting closed. In it I asked the Spiritualists of the Northwest to send me the names of all the Spiritualists in their respective places so that I may get a census; also I asked them to take membership tickets at \$1.00 each. I am very sorry to report that there has been next to no response to either one of these appeals.

This is not as it should be. If Spiritualists are too niggardly to sustain their knowledge; if they are not ready to support their so-much-boasted superiority over other people, only with talk, I shall have to be satisfied, and shall not trouble them after I am sure such is the case, but I will not give it up for a while. Our camp-meeting at Merrimac Island, as is well-known by those who were there and got an inside glimpse, was projected and carried through by about a half-dozen people. They overworked themselves so that some of them have not yet fully recovered. They took their lives in their hands, financially, and there is today a deficiency, which will be cheerfully paid by a few individuals; but let me assure the Spiritualists of the region that this experience will not be repeated. There are no other six persons, I think, who will go through the same exertion again, and run the risk of having to pay the bills in addition to their labors.

I am asked to be sure and have a camp-meeting, and advised that it would be good policy to engage good talent now for the camp, as they may be engaged elsewhere later on. To all such I will simply say that I am ready to spend some money and time to do all of those things and more; but I want it also understood once for all that I will make no move whatever until there is some disposition shown by the Spiritualists of this region to sustain the move by financial aid. If Spiritualism is not worth a dollar a year to any Spiritualist in the region, perhaps we had better drop the idea of any organization or co-operative move. This may be plain talk, but it is business. We are ostracised, slandered, insulted, pointed out as credulous dupes and ninnyes, especially in smaller places, and we take no means to counteract this condition, simply because we are so very niggardly or thoughtless.

There are in the region denominated the Northwest, including the cities, somewhere from 30,000 to 50,000 Spiritualists; 25 cents from each would make a sum which would engage and send first-class lecturers and mediums throughout that territory, and we would then have some show to let people know what we are. That money would buy us grounds in some good location for our camp-meeting, and put up the needed buildings, and do all we could possibly require to make us successful. For each individual this is a bagatelle; in the aggregate it would put Spiritualism in the Northwest where it would be respected. Church people pay from \$25 to \$250 per annum without a grumble, and it is so very strange Spiritualists will not support their philosophy with a penny.

I shall try to make the organization which I head a success. I shall try to get some suitable grounds for camp meeting. I should like to engage speakers to go the length and breadth of the country proclaiming the good word. I should like to engage mediums and speakers of the best reputation for the next camp. Physical mediums are what are needed very much at such camp-meetings as we have here in the West, where outsiders can investigate and be convinced; but these mediums will not come without some guarantee of making a little more than expenses.

I shall travel some after winter sets in, in order to raise the means to do this work, but I would like to see some encouraging features for the work now.

There are many Spiritualists who could throw in \$10 and not feel it. There is not a Spiritualist in the Northwest who cannot spare a dollar for the membership ticket, if they only thought so, and this would make Spiritualism the success it should be. I want every Spiritualist to place himself in the position which he will occupy when he crosses the river, and then see how small he will feel, how much he will regret his niggardliness when he realizes how little he has done for the cause which has done so much for him. Place yourself that far ahead, friend, and see what you will think of yourself then.

I also appeal again to the friends to send me names of all Spiritualists whom they know. Send money to John Sauer, Treasurer, 698 Hudson avenue, St. Paul, or to me at Aberdeen, S. D. E. BACH.

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.

"Gleanings from the Rostrum," 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.

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LIZETTE.

CAMILLE.

The People Who Are "Damned."

BY HUDSON TUTTLE.

CHAPTER XVI.

COME, OR I DIE.

"Father is wearing out under his hard work and trouble," said Fred to his mother, as they sat on the narrow porch, looking out on a broad, shadeless street, which stretched through the town straight as a line, and lost itself on the prairie.

"He is so changed, he is not like himself," responded his mother.

"His proud nature cannot bear the degradation and shame which the world attaches to the loss of property, and he is embittered by the injustice which is the cause of his defeat. Since Camille went away he has been still more gloomy and unreluctant."

"Dear girl," Fred exclaimed, "we have not had a letter from her since she sent that draft. That nearly broke father's heart. I wept myself, in sympathy for him."

"He did not speak a word that day to any one. In the middle of the night, when he thought I was asleep, he sobbed like a child, and he repeated 'the poor child, over and over. He is self-reliant and brave, and, I think, will rally after a time.'"

"Very strange Camille does not write. There was underneath the hopeful words of her last letter a sadness which I detected, coming from weariness. I confess I am deeply concerned about her."

"Here comes father now! You are unusually weary this afternoon, William."

"No, George," he replied. "I am never weary. I wish I could be in pain all the time. To have a hurt is a pleasure, for physical pain is a relief to the pain experienced by thinking. See you, it is all my fault? What are you doing? Knitting, knitting a stocking a day, for which you will receive a shilling! and I am powerless to shield you from the obligation. The money which should have been my dear mother's is gone. Camille, oh, Camille, he put his hand to his forehead, as though warding off a blow, "driven away, and it has all come from my incapacity."

"You are mistaken, William," said grandmother, coming out of an adjoining room. "It is not your fault at all. No one blames you, and you have become embittered, and look at matters from the wrong side."

He sat down moodily, and was silent. What a change had been wrought in a few months, in his appearance and disposition! The man of large views, generous, frank and sympathetic, self-reliant, proud and public-spirited, now weak, and so doubtful of his abilities he shrank from any enterprise.

"It's no use," he said; "whatever I touch brings defeat." He said this in allusion to the sale of his horses. The railroad had made teaming unprofitable, and having nothing for them to do, he was obliged to sell them. Then he worked by the day, whenever a stray job was offered; always unpleasant work, for usually people take the easiest on themselves, and when they hire, it is for work they dislike, either because hard or disagreeable.

"I will not bear this degradation," he exclaimed: "as soon as I can get money enough for expenses, if you consent, George and mother, we'll go further west, take up a homestead, and live in a dugout. We can live, and that is all we can do here; we can be our own masters, and own our home."

"I will consent to anything you decide as best," replied Mrs. Moran, though the prospect of another trial of frontier life was appalling to her.

The crack of what sounded like a pistol rang on the air. It was repeated, and came in rapid succession, mingled with shouts.

"Hello," exclaimed Fred. "Gaskell is in with his drove, three days ahead of time, but he is usually ahead. He'll have them carried by night and started for Chicago. There they come."

A few stragglers appeared, with erect heads and magnificent spreading horns, wild-eyed and snorting the air; on either side were Mexican herdsmen on wiry mustangs cracking their long-lashed whips, from sheer force of habit. Then came the solid masses, like the body of an army, tramping along with heavy steps, and then the ranks grew thinner, and stragglers came, wearing one's follow behind, and urged on by the pitiless lash. Behind all came the owner, mounted on a beautiful mustang, with gold-embroidered saddle-cloth, heavy silver stirrups, Mexican bridle, lasso on saddle-bow, and an immense sombrero shading his face like an umbrella. His face was bronzed by exposure to the sun and weather; his beard and hair long, dark, and unacquainted with the barber's art. Evidently he prided himself on his frontier dress and manners, and enjoyed the wild, free life he had chosen. He reined his horse to the gate.

"Gaskell, old boy, you surprise us by three days. Splendid drove you have, and I suppose you will start east by sundown."

Sold them just as I entered town, and when I get them in the yard at the station they are off my hands."

"Come here to supper, will you not?" said Mrs. Moran.

"Of course you will," urged Fred.

"I shall not wait for a second invite," replied Gaskell laughing.

The supper did not wait for his appearance.

"How's our doctor?" asked he, as he took Fred by the hand.

"Making extremely slow," replied Fred; "timber is scarce, and no money to hire carpenters."

"Better go with me on the plains, and we'll drive together. I have more capital than I can use alone. We will not fool with hundreds, we will bunch up thousands, and when we come into town they'll know the brace of cattle kings are coming."

"You like your new life?" asked Fred.

"Singular one who was reared in luxury and a graduate of Harvard, should take to such a life as you now lead."

"Strange! Bless you, that comes from your simplicity, Fred; you think so because luxury and a college course have a glamour which fascinates you. Really luxury is a curse, a rust, a cancer eating the very life out of manhood, and this college education is a humbug which spoils most of those cursed with it."

"You have little or no society on the plains."

"Well, my boy, I don't want it. Society! what is it? Parties, balls and gatherings, where you sip, laugh and talk nonsense you are afterwards ashamed of, or form acquaintances that are a bore, or friendships that break at the first strain! The cattle drivers are more true and faithful, and my horse more trusty. The conjugation of Greek verbs might have been a good thing for the Greeks, but of no special value to an American. The art of cracking a whip is of more practical consequence. As for mathematics, a cattle-pen will hold cattle if not squared by Euclid. The greatest fool I ever saw was a college fool I met on the plain. He didn't know how to tighten his saddle-girth!"

"What do your friends in Cambridge say to your erratic course?" asked Mrs. Moran.

"Father is severe, but as he thinks I am making a fortune he apologizes for me, and expects the return of the prodigal. Mother is less patient with me, as she had her heart set on a splendid daughter of a friend. Last winter you know the papers reported me dead, that I perished with my herd in the March blizzard. They heard of it, and somehow, when they learned that I was alive, they were softer and more affectionate."

"It was a [close] call, Gaskell," remarked Fred.

"And I owe my life to you," was the earnest response, "an hour more, and I should have been snowed under."

"Do not mention it," said Fred, "I would like to save such a friend as you every day."

There was a rap at the door, and an old man came in: "Here is a letter the postmaster sent along, 'cause it was marked in haste, and he reckoned none of you would be over to-night." He handed it to Fred. It was a brown envelope, soiled and stained, with directions so badly written, it was remarkable that it reached its destination. As he opened it they all remained in silent expectation, as though it brought a cloudy sky. Fred gave the contents a rapid glance, and looked up at his mother with blanched face. "Camille is ill and asks for me," he said, through his tightly-drawn lips.

"Is she dangerously ill?" asked his mother, her breath halting the answer.

"Not dangerous, dear mother; I think she is strong and healthy, and is able to endure what would be fatal to others." He would not needlessly alarm his mother.

Mr. Moran said not a word, but pushed his chair from the table, and paced up and down the room.

Fred started up. "When does the eastern train leave, Gaskell?" he asked.

"At nine this evening."

"Then I have not a moment to lose. I must be off at once. That dear girl shall not call for me in vain."

"Hold, Fred, I'll go with you. Have not a thing on my hands. Lucky, is it not? I think I want to see the old Hub, and I know the people will be delighted to see me."

"This is an unexpected surprise; the tedious journey will be relieved by your company."

As they were leaving the porch Mr. Moran came to the door. His hair was disheveled, his face ashy pale, and his bloodshot eyes dry and glassy. "If you find her alive, bring the poor bird home. If she is dead, bring her home to rest," he said in a hollow voice.

CHAPTER XVI.

FOUND.

The summer sun streamed down on the roofs and walls of the crowded buildings, and the air was heavy with the odors from the accumulated rubbish in back yards and alleys. Especially heated and uncomfortable was the room occupied by Camille. The walls adjacent reflected the rays through the window, and cut off the air, so that there was no ventilation. Mrs. Briggs came in after her rush of work at dinner, with a cup of gruel. She was heated in the hot kitchen, and the close room was the more oppressive. "Gracious me!" she exclaimed, "ain't it close here? And yet she is asleep! My! I don't see how she can! I've lost time and money in this business, and ought to have sent her to the hospital, and I don't know but I shall have to yet. She'd be a heap more comfortable. But Lord, I could not send her away!"

"She is awakening. I thought yesterday it was all over. Are you awake, dear? I have some gruel for you," said Mrs. Briggs as tenderly as her sharp voice would allow.

"I was dreaming such a delightful dream! I was gathering wild flowers on the banks of the Wautash river. The water was moving clear and cool, and the wind was blowing softly from the West. Such beautiful, fragrant flowers! and Imogene and Desirée were with me, seated under the shades of the trees. There were birds singing overhead, robins and blue birds, and noisy crows cawing in the clear sky. Fred I saw coming to meet us. Do you suppose Mrs. Briggs that Fred will come? Her eyes filled with tears that flowed fast down her cheek.

"I wrote him," replied that lady, "and it is time he was here."

A red face with pugnacious nose appeared at the door. It was a servant girl's: "Sure, Missus, two min wanted to see the sick leddie, and I've just brought 'em up."

While she continued to speak one of the men passed her. He paused a moment gazing at the sick girl, then kneeling by the side of her low bed, he kissed her again and again. The blood came to her pale cheeks and her eyes brightened. "Oh, dear Fred, I knew you would come. I was dreaming of you."

"Dear Camille, how you have suffered," said Fred, "here alone by yourself, and we all unconscious of it."

"Do you think I shall get well, Fred? I have thought I was sure to die, and I do not want to. I want to see you all and not die!" She was childish in her weak condition.

"Poor! don't talk of dying now. I've come for you, and I will take you home." She closed her eyes and was so still, she was like one dead, but over her white face was an expression of peace and happiness.

The other man paused at the door, as though desirous not to intrude. "Come in, Gaskell," said Fred, "my sister is not as lovely now as I described her to you, but she will welcome you."

"Do not disturb her," said his friend, "the excitement is too great for her."

She opened her eyes, and looked straight into those of Gaskell. They were deep, earnest eyes, with the strange fascination exhausting sorrow brings. He thought them the most beautiful he ever saw.

The pugnacious servant again appeared. "It's a leddy this toime," she said, as she ushered a young and elegantly-dressed woman into the little room. "Lizette!" exclaimed Fred. "Are you a reality or a ghost?"

"No ghost, Fred," she replied smiling. "Poor, dear Camille, it is possible I find you in this stifling place, and they inform me you have been fearfully sick."

She put her arms around her neck and pressed her face against that of the sick girl. "And I all the time near by you and unable to find you. Even a detective had a difficult task."

"The poor dear worked herself to death in the rubber factory," sobbed Mrs. Briggs, overcome by the change in the social aspect of her boarder.

"In what rubber factory?" eagerly asked Lizette.

"The Continental," was the reply.

"Why, that is owned by Judge Potts; why did he not know she was working there?"

"I suppose because she went by number. She had some checks I went to get cashed, and I found they knew her only by her number, 801," explained Mrs. Briggs.

"Oh, this is horrible. I was enjoying her hospitality! The wine I tasted was purchased with her blood! Hers or others, equally worthy, enjoying his hospitality, and she, my darling Camille, dying!"

Fred took her hand and said: "Lizette, you blame yourself without a cause. We are assured that Camille will recover, and that great favor of Providence ought to make us happy."

"She will die if she remains here. She must be at once removed," said Lizette.

"That will be a difficult task," responded Fred. "She is now so weak it would be perilous."

"I have a large parlor you may have," said Mrs. Briggs. They found the offered room cool and shaded, and transferred the sick girl to a bed hastily extemporized in its center. Here she was attended by her three devoted friends, and under the combined stimulus of nursing, medicines and friendly sympathy rapidly improved. Gaskell was her most devoted attendant, and would have remained by her side constantly had not Fred declared he had a right there, and Lizette, who came daily from her hotel, interfered for a due share of guardianship.

In a week Camille could sit in a chair; in ten days she could stand on her feet; in two weeks she could walk around her room.

"You telegraphed home, I suppose?" asked Gaskell of Fred, as they sat together.

"You may rest assured. I have not left the home folks in suspense. How is it, Gaskell, you keep to your border clothing? I noticed the boys followed you on the street as they would a bear yesterday!"

"I shall retain them, and I am not going to have a barber spoil the effect either."

"What, will you not get clipped and shaved?"

"How ridiculous I'll appear when I return if I should! I'd be laughed at as a tenderfoot."

"You are not over-anxious to see your friends, it strikes me," said Fred; "you have not called on your father yet."

"Time enough. They probably will see more of me than they desire to."

"I shall never forgive myself for allowing you to suffer alone in this wretched place," said Lizette.

"Why, dear friend," Camille replied, "you were not to blame. You endeavored to find me, and your heart was with me all the time."

"I inquired about you until the new friends I made, made a joke of it. Even the detective I employed came to me and said it was useless to continue the search. Luckily, a man arrested for drunkenness, fearful that he would be retained in prison, and be unable to perform the mission himself, told the detective of the illness of Camille and the necessity of her receiving assistance. He from the first had awakened the curiosity of the police by his unexceptional clothing and gentle manners, so unusual with those of the class to which he apparently belonged. It appears that he was a great criminal and accomplished gambler. He had come in possession of a large amount of money, how no one knows, and gained admission to the club to which Judge Potts belongs. He saw and recognized father there, but father did not know him. They played and father lost heavily, though in the end this man lost all he had to more skillful or dishonest players. Afterwards, as I said, he was arrested, and fearing he would be unable himself to assist you, he told the detective and also that father came from the same place and would assist you. As soon as the facts were related to me I came and found you."

"Do you know the name of this benefactor?" anxiously asked Fred.

"He has several assumed ones, but I said his true name was Moses Glenn."

"As I thought! kind-hearted, generous man, but an outlaw stained with crimes. I must go to him at once."

"That is impossible," solemnly replied Lizette. "He is dead."

"Dead!"

"Aye. He had scarcely finished his revelation to the detective when the sheriff came with several gentlemen from the West, to examine and identify him. They charged him with being one of a party who wrecked and robbed a train. He was recognized and saw that conviction was inevitable. He stood up, and glancing defiantly around him said: 'Gentlemen, the State makes itself a great deal of trouble and expense catching and convicting criminals. In the eyes of the law, I am guilty of all you charge, and that is only a beginning. I will save you gentlemen the trouble of guarding and transporting me, and the State costs, by punishing myself. Quick as a flash he drew his revolver and applying its muzzle to his temple fired, and fell dead at their feet.'

"Poor fellow," exclaimed Fred. "He believed in destiny and by circumstances was made what he was, rather than by the force of innate viciousness."

"A gloomy subject, let us change," said Lizette. "Camille is now well enough to leave these wretched lodgings; with your permission I will take her to my hotel, where she can share my room."

"You have been so kind I will not refuse you," replied Fred, "but I confess the prospect is not as pleasing as the enjoyment here in these musty rooms. I shall not be able to see you nor Camille, for your father would at once forbid it were he aware I visited you. Now he does not know that I am even in the city."

"And I," said Gaskell, "shall I consent to have her carried away in this manner?"

"You have no rights we are bound to respect," said Lizette laughing.

He went over to Camille's side, clasped her thin white hand in his strong brown one, and said with exceeding tenderness: "Will you allow me rights they will be bound to respect?"

She hesitated, stammered, and bowed her head on his shoulder and wept.

"Take her, Gaskell," cried Fred; "I knew it would come to this. She is the dearest and best girl in the world, and you are the noblest fellow."

"Now you may take her, and I will go over to Cambridge and look after my family. I think, Fred, you had better go with me; in case of questioned identity, I may stand in need of evidence."

(TO BE CONTINUED.)

Passed to Spirit-Life.

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

John R. Dunham passed to Spirit-life from the residence of C. A. Gaines, in Hart, Oceana Co., Mich., October 6, 1892, aged 93 years, 8 months and 2 days. Mr. Dunham was born in Stillwater, N. Y., in 1799, and lived in that State until about twenty-four years ago, when upon the decease of his wife he came to live with Mr. Gaines, whose wife Sarah is now the only surviving member of Mr. Dunham's family, of whom there were five children, two sons and three daughters. Mr. Dunham investigated modern Spiritualism many years ago and became satisfied with its truth, and lived its philosophy; his highest idea of religious duty being to do good to his fellowmen. He was helpless over two years, requiring constant care and attention, but was always uncompromising and patiently awaited his release. The funeral was conducted by Hon. L. V. Moulton, Grand Rapids, Mich., and was largely attended by many friends and neighbors.

Passed to the higher life from her home, Mrs. Lucy E. Leach, in Ionia, Mich., aged 42 years. She came into the knowledge of Spiritualism ten years ago, and loved its teachings. She often said during her sickness (of three weeks and three days): "I will soon be with my mother in Spirit-life." She leaves a husband and an adopted daughter to mourn her loss, besides a large circle of friends. The floral offerings were many and beautiful, one piece for each year of her life. Hon. L. V. Moulton, of Grand Rapids, delivered the address. It was well received by the Orthodox friends and neighbors.

MRS. E. J. BENTLEY.

Passed to Spirit-life at Summerland, Cal., Laura Ethel, daughter of James T. and Lois Morris, aged 13 months and 15 days.

WILLIAM B. MORRIS.

Shirley Berry, of Buxton, Maine, and father of the well-known medium, Mrs. Dr. Aspinwall, of Minneapolis, Minn., passed to the spirit life of October 3, after nearly a year of intense suffering, leaving a wife and five children. His daughter, Mrs. A., was called East last May to take, as was supposed, her last look of him before the spirit departed (as he had been given up by the physicians in attendance), but he rallied under her constant and solicitous care, and was able to be around the house and in pleasant weather be out of doors; but the fall winds were too chilly for his weakened constitution and old age, nearly 70, and the friends who had gone before helped to transplant him to the home on the eternal side of life.

S. N. ASPINWALL.

Ida Virginia Challis, aged sweet sixteen, left this transitory sphere at Philadelphia Pa., for the home of the angels, October 4, 1892.

Passed to the higher life October 1, 1892, Lorenzo D. Painter, a native of Ohio, and aged 75 years. The subject of this notice was a highly respected pioneer Spiritualist, of Humboldt County, Cal. He used his health freely in promoting the cause he worshipped.

MRS. C. M. TITUS.

Lydia A. Miller, wife of Loren S. Miller, passed to Spirit-life, at her home near Danville, in Ingham Co., Mich., on September 5, 1892, aged 73 years. She was a firm believer in the doctrine of spirit communion. She did not believe that the infinite justice required that the innocent should suffer for the guilty. She believed in the law of compensation, that whatsoever a man sowed that he should also reap. She believed that holiness and happiness are inseparably connected, and that a pure life here is sufficient passport to any other sphere of existence. S. L. MILLER.

The Rev. Joseph James Choseman, a Baptist minister, has recently been elected President of the Republic of Liberia. He was appointed Superintendent of the Southern Baptist Missions in Liberia in 1871. He is a colored man of the most pronounced type, and is a very effective orator and preacher.

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