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A VOICE FROM INDIA.

Modern Popular Belief in Spiritualism in India.

A Lecture Delivered BY VIRCHARD R. GANDHI Before the Congress of Religions

OF THE FIRST SOCIETY OF SPIRITUALISTS, GRAND ARMY HALL, CHICAGO.

Ladies and gentlemen: I come to you an utter stranger. I come with no credentials; but I come from a country which was ancient when the great Alexander crossed the banks of the Indus; which was ancient when the great Roman Empire was declining; which was ancient when the first pyramid was built—a country which is well-known for its mysticism. Our chairman, Mr. Hoffman, has given you an outline of a certain phase of that mysticism which took a particular shape in Egypt. I am this evening going to give you the outward form which it has taken in India in the Puranic period of her literature, the period during which her custodians of knowledge wrote volumes of mythological works.

A Hebrew fable says: "A man had three friends; two of them he loved exceedingly; to the third he was indifferent. One day he was summoned before the justice for a matter of which he was innocent. 'Who among you,' he said, 'will go with me and witness for me?' The first of his friends excused himself immediately on the pretense of other business. The second accompanied him to the door of the tribunal, but there he turned and went back, for fear of the judge. The third, upon whom he had least depended, went in, spoke for him and witnessed his innocence so cheerfully that the judge released him and made him a present besides."

Man has three friends in this world. How do they behave in the hour of death, when God summons him before his judgment seat? Gold, his best friend, leaves him first. His relations and friends accompany him to the brink of the grave and return to their houses. His good deeds alone accompany him to the throne of the Judge; they go before, speak of him and plead for him; they are a notable specimen of Jewish self-righteousness. But the Hindoo idea of a future life was higher than this. It was not merely mercy and favor at the hands of an extra cosmic Deity—but a future life, the nature of which depended upon his past actions. The Hindoo believe that this future life may be as a denizen of the lower worlds, as a plant or animal, as man, as lower spirits, or as a god. It is well-known that the Indian literature makes constant mention of numerous regions above and below the earth, which serve as the abode of spiritual beings. The epic poems and puranas of India allude to the seven upper and seven lower worlds, and beneath the latter there are twenty-one hells. These hells are for the infliction of various degrees of suffering on sinful men. Yet they are not places of eternal punishment—they are merely temporary purgatories. One is a place of terrific darkness; another consists of heated cauldrons; another of red-hot iron; another contains pits of red-hot charcoal; another of blood; another is a dense forest, whose leaves are sharp swords; another is a hell of sharp pinners; another is a sea of fetid mud; another is a plain paved with iron spikes. In the same way the swara or heaven of the Brahmins is merely a temporary reward. The idea of terrific torture lasting to all eternity seems wholly a Western conception.

On the other hand, the seven worlds immediately below the earth are not places of punishment at all. The Vishnu Purana says that they are regions adorned with beautiful palaces, groves and streams where the sun diffuses light, not heat, and the moon shines for illumination, not cold; where the air is resonant with the song of birds and where are all kinds of delicious food and beverages. They are peopled by a race half men, half serpent.

The seven upper worlds, including the world the peculiar abode of man, are inhabited by countless hosts of superhuman and semi-divine creatures of all kinds. Like men, they are gifted with free will and may have good or evil propensities. They may be pious or impious, benevolent or malevolent, merciful or cruel. They may be the friends or foes of men. Some of these beings are constantly traversing the earth and the world immediately above the earth. And here I must guard you against the notion that the spirits, whether good or bad, of the Hindu mythology are in their nature wholly spiritual and immaterial. Though these beings are sometimes called by English writers on Hindu mythology "spirits," and though they are certainly endowed with frames of a finer and more ethereal structure than the bodies of men, yet their bodies are made of material forms, composed of elements of daily food; that they are capable of undergoing austerities, liable to passions and affections like men and animals and subject to the inexorable law of disintegration and ultimate absorption into the one universe, and that the spirits and men are so closely connected and inter-related that it is difficult to draw any line of demarcation between them. All three are subject to distinctions of sex;



VIRCHARD R. GANDHI.

all three have bodies made up of gross elementary particles—these bodies being ethereal in the case of gods; less ethereal in the case of spirits; and earthly in the case of men.

As to these spirits, they may be grouped under three classes: Bhutas, pretas and pishachas. A bhuta is a spirit emanating from a man who has died a violent death, either by accident, suicide or capital punishment, and has not had proper funeral ceremony performed afterwards. A preta is the spirit of a deformed or crippled person, or of one defective in some limb or organ, or of a child that dies prematurely, owing to the omission of ceremonies during the formation of the embryo. A pishacha is a demon created by a man's vices. It is the ghost of a liar, drunkard, adulterer or criminal of any kind, or of one who has died insane.

Bhutas and pretas reside in the places where funeral piles are erected; in trees which are not used for sacrificial purposes, such as the tamarind and the acacia, in desert places at the spot where death occurred, or at cross-roads. They feed upon all class of refuse.

The most prominent feature in the popular conception of bhoots is that which relates to the possession of human beings by spirits, denizens of an invisible world. A Hindu friend of mine, a learned scholar and poet, says on this subject as follows: "If one were to pronounce that no such being as a bhuta existed, this would be a contradiction of the Hindu scriptures. In the Christian scriptures and in the Mohammedan the existence of such spirits is also admitted; the assertion that they do exist therefore cannot be pronounced a falsehood. Perhaps in ten thousand cases in which possessions by spirits have been asserted one case may have been actually true; this much I would admit as probable, confining in scripture, but as far as my personal observation extends, it has never, I am bound to say, included a single case which could be authenticated." This is his opinion for a description of the modes employed in India in the exorcism of bhutas who are supposed to have taken possession of living men. I would like to place before you an instance given by this same friend of mine.

Several years ago a bard of India asserted a claim against a native chief which the chief refused to liquidate. The bard, therefore, taking forty of his caste brethren, went to the chief's town, with the intention (as was customary then) of sitting near the door of the chief's palace, and preventing anyone coming out or going in until their claims should be discharged. However, as they approached the town, the chief, becoming aware of their intention, caused the gates of the fortifying wall of the town to be closed. The bards remained outside; for three days they fasted; on the fourth day they began to perform what is called Troga; that is, some hacked their own arms; others decapitated three old women of the party and hung their heads up at the gate as a garland. Some of the women cut off their own breasts. The bards also pierced the throats of four of their old men with spikes, and they took two young girls by the heels and dashed out their brains against the town gate. The head bard, to whom the money was due, dressed himself in clothes wadded with cotton, which he steeped in oil, and then set on fire. He thus burned him-

self to death. But as he died he cried out: "I am now dying, but I will become a headless ghost in the chief's palace, and will take the chief's life, and cut off his posterity." After this sacrifice the rest of the bards went home. On the third day after the bard's death his bhoot (spirit) threw the chief's queen downstairs, and she was very much injured. Many other persons saw the headless phantom in the palace. At last he entered the chief's house and set him trembling. At night he would throw stones at the palace, and he killed a female servant outright. In consequence of the various acts of oppression which he committed, no one dared approach the chief's mansion, even in broad daylight. In order to exorcise the bhoot, all kinds of mediumistic controllers were sent for, from different places. But whatever person attempted a cure, the bhoot in the chief's body would immediately assail, and that so furiously that the exorcist's courage would fail him. The bhoot would also cause the chief to tear the flesh off his arm with his teeth. Besides this, four or five persons died of injuries received from the bhoot, but no one had the power to expel him. At length, a foreign monk happening to come to that part of the country, the chief sent a carriage for him and brought him with honor to his town. The monk was a person of great reputation for skill in charms and sorcery, and he was attended by seven followers: He sent for several articles which he wanted to use for expelling the bhoot, and then with these articles he came to the chief's palace. First he tied all around the house charmed thread; then he sprinkled charmed milk and water all around; then he drove a charmed iron nail into the ground at each corner of the mansion, and two at the door. He purified the house by burning incense, and using some disinfectants. He then set an image of his guardian deity in an apartment, and beside it he placed a drawn sword, a lamp of clarified butter, and another of oil; he then sat down to mutter the charms. For forty-one days he continued thus employed, and every day he went to the funeral ground with many and various sacrificial offerings.

The chief lived in a separate room all this time, and continually fancied himself possessed, when he would say to the monk: "Ah! you shaven fellow, you have come to turn me out, have you? I am not going, though, and what's more, I will make you pay for it with your life." The monk sat in a room which was closely fastened up; but people say that when he was at his mutterings stones would fall and strike the windows. When his preparations were finished the monk caused his own people to bring the chief to the upper room which he used, and kept others out of hearing distance. He sprinkled grain, and rapped upon a metal cup, in order to place the chief under the influence of the possessing spirit. The patient then began to be very violent, but the monk and his people spared no pains in thrashing him until they had rendered him quite docile. Then the chief's servants were recalled, a sacrificial fire was made, and a lemon placed between it and the chief. The monk commanded the bhoot to enter the lemon. The possessed, however, said: "Who are you? Even if one of your deities were to come, I would not quit this person."

Thus they went on, from morning until noon. At last they came down from the mansion and assembled in the open space in front of it, where they burnt various kinds of incense, and sprinkled many charms, until they got the bhoot out into the lemon. The lemon began to jump about, and instantly the spectators began to cry out: "The bhoot has gone with the lemon; the bhoot has gone with the lemon!" The chief himself, when he saw the lemon hopping about, was astonished, and ceased to tremble, being perfectly satisfied that the bhoot had left his body and gone into the lemon. The monk then turned the bhoot in the lemon out by the eastern door. If the lemon went off the road the monk would touch it with his stick and put it into the right way again. Several soldiers with their swords drawn followed, the drummers beating a warlike measure. They took the chief also with them. On the track of the bhoot they sprinkled mustard and salt. When they had conveyed the bhoot in this fashion to the boundary of the town lands, they dug a pit about twelve feet deep and buried the lemon there, throwing into the hole above it mustard and salt, and over these dust and stones, and filling in the space between the stones with lead. At each corner, too, the monk drove in an iron nail, two feet long, which he had previously charmed. The lemon buried, the people returned home, and not one of them ever saw the bhoot thereafter.

Similar occurrences are common among the ignorant classes. The friend who told me this story also said that in the Hindu scriptures it is stated that unclean persons, and those who lie or are guilty of other sins, become after death bhoots and pretas, and suffer many calamities; but that the object of the scriptures was to give a sanction to the injunction against unclean lives and sin. In his opinion, the belief in bhoots and pretas should be altogether eradicated.

Mediumistic phenomena are very common in India; the only difference is that while there is a class of people who approve of them there is another class who do not encourage them. In no case, however, has the Church or the State in India molested the mediums. I have so far given you the idea of the ignorant masses about the bhutas, pretas, and other evil spirits. Spiritualism, in its purest and simplest sense, is something different in India. Spiritualism, in the philosophical sense, is understood in India to mean the knowledge of supernatural things, perceived by the spiritual powers of perception, generally contained in every human organization, but developed in very few. There is a regular philosophy of this science. It is known as the Yoga philosophy. Resting on this philosophy, and following strictly the rules laid down in its practical branch, the Hindu ascetics have worked wonders. But here I am anticipating the talk which I am going to give to my friends in Englewood, at 1558 Stewart avenue, on the mystic philosophy and practices in India. I may, however, caution you on one point, and it is this: Call it mysticism or non-mysticism; as soon as you train yourself, by the proper control of body, mind and speech, it no longer remains mystic, it becomes an open secret. It is not the monopoly of a select few—it is the common property of all mankind, if they only choose to master it.

THROUGH OUIJA

Remarkable Communication Given Through It.

TO THE EDITOR:—I had commenced an article for THE PROGRESSIVE THINKER under the above title, when Mrs. Chandler's paper, "The Ouija Board," appeared in your issue of January 13th ult. As it was at my home, in Fayetteville, N. Y., and with myself that Mrs. Chandler's first experience with "Ouija" took place, and as I took full notes of the communications then received, which in some respects were even more remarkable than those she has given the world, I still send them for publication as of peculiar interest and value, from a psychic, a scientific and a spiritual view. Others of less importance are omitted.

Mrs. Chandler was with me during the Parliament of Religions, and, like that, our communications were from different portions of the globe during the same sitting. Wayne, a woman of Thibet, gave: "Good! serve the truth. Keep on in search of truth. There are such as belong to the State;" to both of us, but to myself alone: "Woman has arisen."

QUESTION: Has woman arisen in Thibet? ANSWER: Yes. Good will to all men on earth from all the heavenly hosts. Frank Renfrew, of England, followed in: "Good cheer. Onward and upward, never fear. Those who love and serve the truth will always be living in the life everlasting."

This message was followed by the peculiar name, "Dunquin," as from New Zealand. Enquiries brought the information that "Dunquin" was a Patagonian Indian who had been shipwrecked from a native boat on the shores of New Zealand. The question was asked: "Q. Why did you come here?" A. Am glad to come with the friends. Q. What friends? A. With the multitude who are present.

Q. Why are so many present? A. This is the season of gathering in this sphere. Mrs. C. and myself doubted the ability of a low grade medium, such as the Patagonians are, to express himself as this one had done. Mrs. C. suggested that some one, probably more advanced than himself, put his ideas and those of others into form, which was affirmatively answered by the name "John, a teacher."

Q. Do you teach people on this earth? A. By leading them to think life is only of value as you learn and impart. An intense desire to see this person led to the question: Q. Can you make yourself visible? A. Not with the provisions you can command. Laying the board aside, Mrs. C. and myself discussed the occult significance of "John," the name given by this teacher, and its seeming inappropriateness to his country, stated to have been ancient Egypt.

"Human's Ancient Faiths," as connected with ancient names, supplies much valuable information regarding the interior or spiritual meaning of certain names (among them, John). At a later sitting the name Imogene, as that of a relative of my own, was given. Knowing the family to have been intensely orthodox, I asked: Q. Were you not a Presbyterian when you passed out? A. "No," was quickly replied. Q. What were you? A. A seeker after truth. Followed by the statement: "We need you as much as you do us."

Q. Why do spirits need us? A. Because the life here is so new and so strange. The mode of communication is strange. It is not a new language, but a symbolism. To a question as to advance in the modes of communication, the answer was: "Yes, many minds are being opened to higher truth and knowledge."

Q. Is it that minds are in rapport with the disembodied the same as with the embodied? A. Minds on the same plane of thought and loves, drink at the same fountain. Q. Do you see us in our material bodies? A. We see the spirit and not the body; when the body is sick we see it as in a cloud. Q. Do you hear the material voice? Q. This question came the scientifically important answer: "We hear the vibrations, but we feel the thoughts."

Q. Does the law of vibration run through the spiritual world as well as the material world? The answer was: "Certainly," with the farther statement of this being the reason why a panic or excitement suddenly affected whole bodies of people. Q. Is thought the real force of the world? The answer, "To be sure," was followed by the statement that "the thoughts of the embodied frequently affect the disembodied."

To the question in regard to mediumship, we were told that "all persons are mediums," and of ourselves that we were psychic instruments of a peculiar kind, for our growth and development, and because of our degree of development, and that together we obtained a polarity that we could not alone. Having been much interested in the doctrines of Karma and reincarnation, I asked: "Do spirits ever take on another body—reincarnate?" "That is beyond my knowledge."

We were, however, told that she could ascertain for me.

Q. Can you see the future in material things? "Enough for our well-being; the power to see the future is not desirable until we have become pure and wise," which the spirit—passed over for thirteen years—declared was not yet perfectly her own condition.

A following evening this friend gave as her opening message: "Error is weak; truth is strong."

To a question regarding God, personality was denied and the definition given: "A principle of all principle, and life of all things."

To a question as to the power of God over the destiny of human beings, the answer was: "Over the whole universe," followed by the further statement, "that while God worked through love, only in part did we possess power over our own destiny;" this answer recalling the old doctrine of "election."

Q. Is it proper for the embodied and the disembodied to fear God? A. Yes; as we fear to destroy our relations to the eternal right.

Q. Are there souls who do destroy these relations? A. Yes; by disobeying their own inner light.

Q. What is the ultimate fate of such souls? A. They go into darkness, and lose identity. Q. Is there no salvation for such souls? A. Perhaps, at some very future period.

Q. Are they conscious of suffering? A. One who has not suffered cannot measure the suffering of those who are in darkness.

To questions as to the method of life, etc., it was replied: "Spirits do not live as you live, in houses, but in communication."

Having long been interested in the phenomena of sleep, I enquired: "Where are souls during sleep?" "We are trying to find out."

From another came the message: "Life is trust and work. All things are good in their right place and time." But the most remarkable of all our communications has been slightly referred to by Mrs. Chandler as from Joan of Arc. It was in every way so peculiar, not alone in what was written (or spelled), but in our own psychic experiences, as to make it worthy of reporting in full.

When writing the chapter on "Witchcraft" for my book, "Woman, Church and State," my thoughts had dwelt upon the sufferings of the thousands of women who had met death at the stake, and I asked: "Did you suffer greatly when you were burned?" A. Yes, for a time; but a time came when the pain ceased.

Q. How long before your death was it when pain ceased? A. My pain was not immediately given, but in a few moments, as though it had been spent in consideration, came: As near as I can judge, some thirty minutes. Q. Did people who were burned live so long a time in the agony of burning? "Oh, yes," was quickly replied.

If, as declared, pain ceased some time before death, it must have been from destruction of the nerves of sensation lying exterior to the nerves of motion, of physiological value in relation to health and disease. Sensation morally lies in the external covering of the body as well as in membranes or coverings of the internal organs, as the pia mater of the brain, the peritoneum, the pleura, etc. It also seems to show that physical or material life is more closely connected with the nerves of sensation than with other portions of the body. All phenomena of whatever nature, carries with it a lesson to be heeded, as only through thought and study do we at last reach the truth.

The problem of personal responsibility having long puzzled me, I asked: Q. Does each soul create its own destiny? A. Not create, for its destiny is created with it. The soul is created, but each has a sphere which is fixed by its environments and relation to all the egos in the universe.

Q. Is it not, then, possible for a soul to meet unjust deserts? A. Finite minds cannot measure the scope of the Infinite. The results of actions have sometimes ages to bring about the end, which are sure to be accomplished, as the law of the universe. I said: That does not answer my question, and the answer was: Only seemingly and transiently.

Q. Is the doctrine of reincarnation true? A. In part. Q. Those results you speak of as taking ages to accomplish—are they karmic results? A. Sometimes; but there is a law of vicariousness which binds lives in bundles, and experiences are not simply individual.

Mrs. Chandler perceived a very peculiar odor. I asked if it was connected with her burning. A. That is drawn from the ethers, for my strength in coming to this sphere.

Q. Have you been happy since you left? A. Perfect happiness comes only in the intervals of the crises of development. Q. What are the crises of development? How are they shown? A. Expansion of soul is the condition of growth towards the Infinite, and all growth is attended by what is called pain.

I asked: Have you anything to say without a question? A. Be true to your highest light; be

brave to speak your thought, so shall you be found always at the throne of wisdom and be free.

During this interview some very powerful influence was plainly manifest, affecting both Mrs. C. and myself. When she perceived an indefinable odor, the air of the room to me was as though it were laden with a portion of the oxygen, what is ordinarily called heavy, but which is in reality light, like that of somewhat oppressive days, or the air at an extreme height. While Mrs. Chandler's brain seemed "shut up," as she expressed it, my own was very active, yet I was sensible of a coldness about the dorsal vertebrae, or the region of health, as located by Prof. Buchanan in his "Sarcognomy," accompanied by occasional involuntary movements of the shoulders and arms.

In the present indecision of the world at large in regard to all psychic phenomena, these experiences at the Ouija Board may not be without their lesson. As all readers of THE PROGRESSIVE THINKER may not be well acquainted with Joan's history, it may be stated that her whole active life was governed by visions and voices, the former commencing at the age of thirteen. Voices directed her course, and she led the army of the French King Charles to victory, saving her country from English domination; but in 1430, at the age of twenty years, she was tried for sorcery, the learned University of Paris rendering unanimous verdict that such acts and sentiments as hers were diabolical and merited the punishment of fire. She was burned in the Market Place at Rouen, surrounded by a vast multitude of soldiers and ecclesiastics, on the last day of May, 1431. The Seine carried her ashes to the sea, one of the thousands of women whose psychic powers, owing to church influence, have been punished by death.

A later communication from one who announced himself as "Ajax, guest of the gods," is worthy of reference. Asked from whence he was, the reply came: "Between heaven and hell."

Q. What is your condition there? A. Unsatisfactory.

A question as to why he did not leave was answered thus: "Beware of prying into things not meant for you. The time will come when the finite mind will be absorbed in the infinite, and all will be clear."

The peculiarly high and pure tones of these communications will be noted, and not this alone, but their philosophical and scientific character, their supreme trust in an infinitely wise and just source of power, and this, even in case of one who represented himself as having been in an unsatisfactory condition for ages.

Many statements are worthy of deep consideration, as that spirits need mortals as greatly as mortals need spirits; that the law of vibrations appertains to the spiritual world equally with the natural world; that the vibrations of our speech are heard, but our thoughts felt; that the thoughts of the embodied affect the disembodied; that foreseeing the future is not desirable, even for spirits, until they become wise and pure; that God is a principle—the principle of all principles; that we destroy our relations to the eternal right by disobeying our own inner light; that we have but partial power over our own destinies; that each ego is related in destiny to all the egos in the universe; that destiny lies under a law of vicariousness, which binds lives in bundles; that experiences are not simply individual; that souls meet unjust deserts only seemingly and transiently; that pain is caused by growth; that happiness is only possible during the crises of development; that the ethers must be drawn upon to render it possible for an advanced spirit to visit the earth sphere. A full understanding of these statements might unveil many secrets of both material and spiritual life.

MATILDA JOSLYN GAGE.

The Catholics in Office.

The Protestant Democrats of this city are beginning to say openly that they are not fairly dealt with in the distribution of offices, and that the Catholic element of the party gets a great deal more than its share. As evidence of the truth of this they make the following statements:

The Catholics of Chicago have: The Mayor. The Chief of Police. The Chief of the Fire Department. The Postmaster. The City Attorney. Clerk of the Circuit Court. Clerk of the Probate Court. Clerk of the Superior Court. A number of the Judges. Forty-five of the sixty-eight Aldermen.

Ninety per cent of the police force, eighty per cent of the members of the fire department, and sixty-seven per cent of the school teachers are Catholics, while eighty per cent of the pupils are Protestants—as half the Catholic pupils go to priests' schools.—Chicago Tribune.

"The Night the Light Went Out."

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FOR SPIRITUALISM ONLY.

The Pure and Undeveloped Kind.

That's What E. Bach Wants.

"Great Caesar! What are we coming to?" So exclaims Mr. W. E. Bonney of Cherryvale, Kan., in an article criticising my demand for more Spiritualism on our platform, and less outside matter.

Yes, great Caesar! What are we coming to? and how long before we shall have to lower the flag of Spiritualism, if we permit the mistake of friends of the ism to make it a packhorse, on whose back they try to carry every fake; every vagary; every impractical theory; every irrational production of crack-brained enthusiasts; every visionary scheme; every unsuccessful and impossible idea; mixed, perhaps, with a very small leaven of some little merit? Our friend from Cherryvale, and many others like him, would load us down with all these things. First: "The abolition and utter selfishness of the modern competitive system." Next, he would pile up Henry Georgeism. Third: "All the evil effects of landlordism in this country and in Europe during the present and all the past." Then he would abolish every form of "injustice, oppression, and superstition." Next, he would add prohibition; then Catholicism; then the evils of the monetary system; then all the remedies against war; then he would take in and defend the Christian Spiritualist; and finally he would saddle the decimated individual from Jupiter on to us, and space forbids to add all which he would make Spiritualism carry.

No system existing on the face of the earth could prosper loaded down with so many diverse and opposing theories. The load would be too heavy. If such men as our friend are bound to advocate these things, we shall not fight them; perhaps they are right in some cases, perhaps wrong; but for the sake of the success of our so-much-misunderstood philosophy, for our so-much-laden-down-with-fakes knowledge, I cry: "Let up!" If these things are so dear to you that you have to put them before the public, no matter if it utterly crushes out Spiritualism, let them be more honest for you to get an old packmule which which is used to carrying such loads, and then you may load him down for and aft, flank and rear, neck and crupper; you may even cover his ears, if you choose; but, I say, for the sake of common decency, keep your traps off our spiritualistic property. We have not yet made it such a common carrier as to take in everything under heaven.

There are some grand men—some well-meaning people—among the friends who take offense at what I say, but a good many of them lack a balance-wheel. They are honest and brave, and if they could by so doing benefit mankind, they would give their all, and lose their lives for their convictions; but they seem to forget that we live in a natural and practical world, that cause and effect governs everything; that majorities rule, and that the majorities do not think, as yet, and that they cannot grow to maturity in a moment. These reform people do not use judgment. They fasten their eyes on one object and they stride towards it, never realizing that in so doing they may trample down or destroy some of the grandest things which surround them. The present conditions have been engrafted on the race, and on society, during thousands upon thousands of years, and it is impossible to obliterate them with one blow. Had I the space I might show that such is true, and also, that during the immediate past there has been a very rapid improvement; that such improvement has not been owing so much to the agitation of whatever was wrong and detrimental, as to the inexorable and irrefragable principle of progression which seems to be inherent in nature, and which takes the first opportunity presented to it to manifest itself. The stride made in bettering the conditions of the race during the last fifty years is not realized by us at present, but will be in the future. The trouble with the reformer, at the beginning of reform eras, is always that he sees but one thing, pursues but one object. He puts on a certain colored glass, and looks at every question with this particular colored view. Our friend decries war. So do we all. But what are the facts regarding war? Progression has made discoveries in natural science so plentiful; has given some of the advanced people such an insight into the destructive agencies concealed within nature's storehouse, that the use of them has simply made war an impossibility in the future. Its destructive nature precludes its existence. Now this did not come about by or through agitation at all. Suppose that every reformer on that line should occupy every spiritualistic platform of our land for years, what effect would their talk against war have on the Czar of Russia? on the King of Italy? on the German or Austrian Emperors? on the Dreibund? Would all the talk that could be slung from these platforms cancel the contract for a single warship?

This is a practical age and a practical world. Let the Spiritualists be practical. Let us disseminate Spiritualism to the exclusion of these subjects immediately foreign to it. Let us work for practical effects, and not become fanatics on one or all of these questions. Is Spiritualism true? is one of the greatest questions before the people now. If it is true, every individual living needs to know it. The intelligent people of this country are asking the above question in the loudest tones possible. It is our duty as Spiritualists to answer to the best of our ability, and in order to do this we shall find opportunity enough to employ our best ability for a long time to come. We have the facts. The inquiring public wants to know them. It is our duty to present them. The public does not come to Spiritualistic meetings to have us solve the labor question; the school question; the financial, the competition or the land problem, but they want to know what we "know" of the future of the

human race, and they want to know all about it in good earnest.

There are many thousands of Spiritualists throughout the length and breadth of this land who are so isolated as to hear nothing of Spiritualism during the whole year. Going to a camp meeting is an oasis to them in the desert of life. But under the conditions which I denounce they get dissertations on all the reform questions before the people, on questions with which they have been satiated at home, and with which they are disgusted, but hardly anything on Spiritualism, and they feel as though a confidence game had been played on them. They were promised spiritual food, but they were filled with—to them—hunks of the reform movement, and they feel defrauded of their time and money, and will drop Spiritualism forever, as a man cannot be taken in twice with the same game, as a rule. And so I plead again that the spiritualistic rostrum be henceforth purged from everything which does not give information on Spiritualism. I plead that all political or reform questions be kept off these platforms. If there are enough people in a vicinity to form a camp, and if the majority of such people want to listen to reform lectures only, I ask them to drop the name of Spiritualists, and call it a Reform camp or meeting; and then those who want to learn something about Spiritualism will go to other camps or meetings where they hear Spiritualism preached and taught. Stop the confidence game.

E. BACH.

Aberdeen, S. D.

GIVE HIM A GOLDEN HARP.

Wishes Brother Bach to Go to Heaven Immediately.

A certain man wrote to a lecture bureau for a speaker, saying: "Send one who will not introduce Woman's Rights or any of the isms." The reply was: "We can send you such a one, but he will be a fool. All the rest are tainted." Now, from all I can learn of speakers sent out by the bureau of the skies, Brother Bach will find himself in a similar dilemma. There are exceptions, no doubt, and special missions; but as a general statement, the spirit who, coming to such a world as this, will not talk of its woes and strive to alleviate them, is lacking in brain or heart, or both; or he can find no brains in his medium worth using. Brother Bach has mistaken his calling and his church. He is a singer, a musician, and not a critic, and his home is heaven. Let him eschew "Donny Brook Fair and His Shillalah," and "Climb Don Golden Stairs." Let him hunt about, not for heads to hit, but for Jesus and a harp without one dissonant chord. No Spiritualist lecturer will vex his righteous soul, for there will be no Spiritualists there and no funerals. He can plant himself in hearing of the wallings of the damned who are not more hell-deserving than he is, with impunity. There will be no abolitionists, no philanthropists, no socialists, nor George, nor Bellamy there; no one to make a plea for brotherhood, introduce a question of ethics, or raise the red flag of revolt. Thoreau is in hell, with the devil for jailer; but no Emerson will leap the battlements to go down to him and ask: "Why are you here?" to receive the searching reply: "Why are you not here?" Emerson and all the schematics are there already. Heaven has no more use for them than has Brother Bach or the Czar of Russia. It is a clean place of pure and undeveloped religion. All is lovely and the goose hangs high. Heaven invites its own and should have them. Bring on the harp. Lift up your heads, ye pearly gates, and let the suffering brother in! C. M. OVERTON.

Salida, Colorado.

Going to the Poor House, is She?

Going to the poor-house; let her go; That poor old mother, why, don't you know, She hasn't a friend who cares one groat Whether it proves her death or not. Sick—poor thing—and strong men cry: "Why shouldn't she go? or else—else—die."

Going to the poor-house; where's the home She won from the plains, where once did roam The red man? The fire 'round whose blaze She worked, and sang of happier days. Gone-down, alas! in the dream-shop-til, While wrong sat smiling on judgment hill.

Going to the poor-house; oh, sad heart, Ever in solitude, set apart; And they are living who know, this day, Of the wrongs that sent her from home, away, Another life to its lonely doom Where windows gape from the poor-house room.

Going to the poor-house; oh, ye God! Sweeter the grave with its tumbled sod. Kinder the coming of death's white guest; Better the quiet, forgotten rest; Tenderer the hush of a dreamless tomb; Going to the poor-house? No; gone home! HATTIE BOYDSON.

REMEMBER, PLEASE.

To all new trial subscribers, 25 cents for three months—we send free "The Witch of the Nineteenth Century," a highly interesting story by Dr. Phelon, which ran through eight numbers of the paper. Or, in place thereof we will send free that remarkable paper issued February 14th, 1891, showing that the Roman Catholics were responsible for the assassination of President Lincoln. One hundred and fifty thousand copies of that number of the paper have been issued. It is startlingly true and sensational, and the most remarkable paper of the present age. When you once read it you will value it as worth at least one dollar. In connection therewith, we will also send one copy of the Tracer edition. It is a MINE of VALUABLE INFORMATION. State in your order which of the two you want. New Yearly subscribers will get the four papers above named free.

THE PROGRESSIVE THINKER.

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They Believe King to Be an Honest Medium.

TO THE EDITOR:—In justice to the Spiritualists of Battle Creek, Michigan, who are not members of the Spiritualist society, and to many others, as well as to Joseph King (the materializing medium who held seances for one week at the residence of Mr. and Mrs. Estell, commencing Tuesday Jan. 2), I wish to state a few facts that you may know the truth as it seems to me, in regard to the matter. The society as a whole have never denounced Joseph King as a fraud; it was simply a little ill-feeling between two or three persons at the first of our meetings for organization on the 17th of December last. We have never at any of our meetings taken a vote on the subject of Mr. King's seances. At all of the seances held at Mr. Estell's many forms appeared, both ladies, gentlemen and children, and were generally recognized by their friends.

Mrs. Estell's son came nearly every evening, walking out of the cabinet and shaking hands with some of the sitters; and on being introduced by his mother, bowed, waved his hand, and returned to the cabinet. He also conversed with his mother in a whisper.

None of the forms that appeared resembled the medium. The earnest investigators were satisfied that Joseph King is a true, honest materializing medium.

Mrs. DELLA B. PLATT, Sec. and Treas.

FURTHER ENDORSEMENT.

TO THE EDITOR:—We, the undersigned, do hereby assert that we have attended one or more of the seances of Mr. Joseph King, the materializing medium, held in Battle Creek, and we believe him to be a genuine, honest medium; all having seen, shaken hands and talked with spirit forms who did not resemble the medium in any particular, and many of us having recognized our spirit friends! Signed: Mr. John Estell, Mrs. Charlotte P. Estell, Mrs. Della B. Platt, D. W. Dixon, Mary Dixon, Mrs. Martha Brook, Miss Loella Brooks, Mr. H. J. Bayley, Mr. R. D. Bayley, D. B. Burnham, Mrs. E. M. Rhodes, Mr. S. S. Potter, Mrs. S. S. Potter, Doc. Dickinson, Mrs. Phoebe Stephens.

DOC. DICKINSON'S OPINION.

TO THE EDITOR:—I would like the readers of your valuable paper to know the truth in regard to medium King's arrest in this city. What they did and the way they did it is a disgrace to any law-abiding community. There were six young men, all single, who conspired to break up the seance, with an Irish Catholic for a leader. They jumped on him while in a dead trance and tore his clothes, and the Irish brute struck him full in the face with his clenched fist, breaking one side of the bridge of his nose. All this happened in a private house. All the Spiritualists in the State should know of it, and come to King's aid, for in my estimation he is a fine medium, and an honest man, and there are hundreds who have attended his seances who will testify to the same.

DOC. DICKINSON.

32 Meritt street, Battle Creek, Mich.

Interesting Circles.

TO THE EDITOR:—We commenced a circle in my sitting-room about three months ago, composed of my daughter, Alice B. Henry, Mr. Willoughby, Mr. Howard and Mr. Davis as permanent members. We have held two regular circles per week and some extra ones intervening. All the members were in sympathy with the work, and all have developed several phases. At first we got but little encouragement, but we continued, and developments became encouraging. First we got lights, then table-tippings, seeing, hearing, automatic writing, psychometric reading, healing and trance. We have the promise of slate-writing and materializations in the near future. Miss H. Mr. W. and Mr. H. are clairvoyant, clairaudient and impressionist; Mr. D. is very impressionist and a psychometric reader; Miss H. and Mr. W. are healers; Miss H. is the trance and Mr. H. is to be the materializer in the future. The trance phase of Miss Henry has peculiarities not common in others; she goes off to the higher life in care of her hand, who are very careful with her while she visits several conditions, say from the 10th to the 24th; that is, she visits two or three of those places or conditions at one trip. The 24th is the highest she has been yet. On those trips she enjoys the beauties, which are different in each condition, the higher the more magnificent; all are so transcendently beautiful that she cannot give us the a b c of the description. In some of the conditions she converses with friends of her acquaintance while here in earth-life; sometimes she enjoys herself otherwise, such as dancing, etc. In the 13th she takes music lessons from an old acquaintance who makes music a specialty. While she is absent from her organism, we are entertained by intelligences from the higher life, who take possession of her organism and talk to us, answer questions, give advice and do some healing.

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A DANGER SIGN!

It Is Fully Pointed Out.

And Is Pregnant with Meaning.

A prominent and philanthropic editor writes in a private letter: "The present Secretary of War has consented (1) to give national military instructors to all the high schools in our great cities wherever the request is made."

The idea of bringing into our halls of learning, at this stage of human knowledge and advancement, and in a country which was founded on the consent of the governed, the training of military instructors! For what? Why should we seek to establish international arbitration, and talk "Peace," and proceed to cultivate in immature youth a respect and love for militarism?

Who or what class of persons has appealed to the Secretary of War for military instruction in our schools? This editor writes further: "And a friend writes that ironclads are being built in Pittsburgh for inland use, to protect plutocracy from the people." Is this a fact? If it is, the people ought to know it, and is it the plutocrats who propose to make our schools places for the training of fighters?

Is it not time for "we, the people," to set a strong search-light into the course of events and learn what methods are being instituted, and whether or not they are such as will transform our institutions in the direction of barbarism? Unless this is done we shall find, and speedily, that "we, the people," are set aside by the ruling powers, and are but subjects instead of directors of the general welfare and the destiny of our republic.

"Eternal vigilance is the price of liberty," now and forever. As a people we have lost sight of this truth. Our over-confidence in our security, and our absorption in the pursuits of gain and temporal necessities, have developed in us "a leaden weight of inertia, a fatal strength to sit still," when we ought to be alert, awake, searching diligently in the operations of commercial, political and religious activities to see whether our institutions "establish justice and promote the general welfare."

That a suggestion should arise from any source to introduce military instructors into our schools, indicates that in some class of minds there is more confidence in bullets than ballots; more disposition to resort to force than to appeal to intelligence, reason and patriotism. The workers are surely not building arsenals and armories. Their arsenals and armories are in their heads and hearts. They have organized for good purposes, to promote the general welfare and to establish justice. The unemployed and famishing are begging bread, not asking for military instructors in our schools.

Awake, O people! Protect with your voice and pen, and prevent this disgraceful proposition from coming to fruition. To be sure we are not a Republic except in name. One-half the people are classed with idiots and criminals. The male voters have delegated the powers of the people to a plurality of rulers, till those who should be servants many times expect to be dictators, and the people are drowsily comforting themselves with the assurance that freedom was secured to them a hundred years ago.

The Secretary of War ought to be bombarded with thousands of letters, inquiring into this matter, and instructing him that "we, the people" do not propose to have our schools made training places for citizen soldiery. The coming man can be far better fitted for both manhood and citizenship if he is thoroughly taught both at school and at home that the true business of the man and the citizen is to work for the general welfare. He should be saturated in his youthful, impressionable days, with the idea that brains and ideas, and good purposes, are what constitute manhood, and not the brute capacity to fight.

We need in our schools training to develop brains and high aspirations, not military manoeuvres and discipline.

Corbett and Mitchell and the dime novel can accomplish more than is good for boys in the direction of stimulating the brute propensities.

Don't wait, but learn without delay why the Secretary of War has consented to place military instructors in our schools, and protest—protest.

LUICINDA B. CHANDLER.

Florida Camp Meeting.

The Camp-meeting of the National Spiritual and Liberal Association was inaugurated Sunday, February 11th, at the Sub-tropical Exposition building, Jacksonville, Florida, and will continue four to six weeks, or longer, depending upon the attendance. Mrs. Lillie spoke both afternoon and evening, and as usual thrilled her audiences and convinced skeptics that there was something in her religion that was not found in the creed-bound orthodox services held elsewhere. Mrs. J. T. Lillie and Mrs. Kate L. Bisbee furnished the music for both occasions. Mrs. Cannon, of Washington, D. C. gave tests in the afternoon and Mrs. Leslie, of Boston, in the evening. Mrs. Lillie will probably remain here during the season. Other speakers are expected soon; Pierre L. O. A. Keeler, Hugh Moore, Miss May Clapp, Mr. Cannon, and other first class mediums are also here, and others are soon expected. It is hoped all who can will attend these meetings.

JACKSONVILLE, FLA. W. S. ROWLEY.

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Brother Dimmick Explains.

TO THE EDITOR:—The letter published by you in a late issue was not intended for publication, but as an expression to you personally of my feelings with reference to a class of persons who are concentrating a fire on the National Association, and who were either participants in the convention which brought it into being, or who refrained from taking any action towards a consolidation of the forces existing in the numerous local societies. If I had contemplated its publication I should have been more precise and expressed myself in a different manner.

While working about two-thirds of the time each twenty-four hours, to keep up with the demands upon us in many different directions, we naturally feel vexed at the want of consideration of those who should level their shafts at the convention instead of the officers of the Association, who are in good faith exerting themselves to the utmost, to render satisfaction, not to the ignorant or non-participants, but to those who created the Association, and who alone have a right to criticize the action of those selected to carry out the purposes set forth in the constitution adopted by the convention.

While the carpers and growlers, and worst of all, the maligners are endeavoring to create distrust against the Association, it is refreshing to notice that the great majority are joining heartily in the movement to push forward the work begun at Chicago. Relative to the suggestions of the Board of Trustees for a general day of observance, and which was titled "Jubilee Day," it is not in keeping with the facts and the intentions of the Association to present it as an order or edict of the Board of an imperative character, as implied by several correspondents, but was a recommendation to all societies, to observe the day in a general manner, and which we are pleased to say did accomplish great good, by starting societies and lyceums into activity. Thus benefit was realized, and if there is any one who can, on the contrary, show that harm resulted therefrom, we are open to conviction. We take the ground that any action that eventuates in benefit to the cause and is not in any way productive of harm, should be approved by all right-thinking men and women who are Spiritualists at heart. Those who cannot see it in this light should consider that where they are contributing nothing in behalf of the support of the organization they have no right to make any attacks upon false grounds or mistaken ideas upon technical matters connected with the peculiar methods under which the Association should be governed. Let those who have the interest of Spiritualism at heart come into the fold and suggest such reforms as they may consider beneficial, and it is possible they may be adopted. The Annual Conventions will, no doubt, from time to time make amendments, as well as changes in the constitution, and we shall in this way arrive, in time, as near a perfect system as can be devised to increase the power of the various societies throughout the country, by means of their National organization.

ROBERT A. DIMMICK, Sec.

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SATURDAY, FEB. 24 1894

An Awful Lesson.

It was but a few years ago when in all the Southern States of the American Union mob violence suppressed all expressions hostile to slavery, and even in the free North public discussions were prohibited, as far as partisan zeal had power. Anti-slavery lecturers met with all sorts of violence from organized mobs. As late as 1852, both of the great political parties incorporated in their national platforms hostility to the agitation and discussion of the slavery question. But a little more than ten years thereafter slavery was effaced, and everywhere in this broad land men could express their hatred of an institution which had been built on Bible inspiration, sanctioned by popes, indorsed by the church, and upheld by its priests and communicants.

We have only to look around and see history repeating itself. Catholicism has determined to rule this country. She hoped to gain a majority of the voters and enlist them in her interests, by colonizations from abroad. In furtherance of this purpose, she has turned loose in all our Atlantic seaports her votaries from European principalities, who have spread through the interior, and have so managed as to gain control of the police force in nearly all the metropolitan and inland cities.

Because of our system of common schools, those who directed the policy of Catholicism saw that notwithstanding the millions sent to us from Europe to control our institutions, the children of foreign parents could not be relied upon to press forward their work, so they made war upon universal education, and set up their parochial schools, where, under the direction of their priests, the children could be instructed in those things only which fitted them, as tools, to carry out the will of the supreme head of the church.

Americans, with a full knowledge of the past, and knowing the methods of Catholicism to propagate its power, have commenced educating the people by pointing them, in public lectures, to the terrible record which history has emblazoned on every page, pointing to wars and massacres, to inquisitions and tortures, to conspiracies involving whole nations in ruin, and to the system of springing for life, in nurseries, and confining girls for no other purpose save to minister to the lusts of a celibate priesthood.

But such exposures the church has determined she will not endure. Powerless with the fog, with her anathemas, her excommunications, her threats of eternal damnation and purgatorial fires, she has borrowed the methods of the slave-driver, and now has mobs, made up of the vicious elements of great cities, and with these she hopes to silence the utterances of freemen.

Do not the fool leaders know that these mobs are the parents of A. P. A. organizations; and that these, gaining control of the police force of the cities, will remove the last vestige of foreign influence in municipal affairs? Do they not know that they are hastening on a crisis which will shut our seaports against their European mercenaries, and send from our shores their Jesuits, and suppress their parochial schools in the interest of a broader education? Do they not know that our toleration of all religions and of no religion excludes any one church or party from controlling at the expense of all others? If not, let them continue to pursue their present course, and they will learn an awful lesson in this direction.

Witches Abroad.

A genuine witch trial is pending in one of the churches at Salem, Ohio. It found guilty, will the Bible penalty be imposed? They have a "thus said the Lord" starting them in the face. "Thou shalt not suffer a witch to live!"

Good World to Live In.

It is universally conceded that there has been no period in the world's history when skepticism has been so prevalent as at the present time. It is found among the thinkers and the business classes everywhere. It has invaded the church and entered the pulpit; it crops out in all our public journals, and the clergy, still loyal to the faith, stand aghast, perfectly powerless, as the waves of infidelity, as they term it, roll higher and higher to engulf them. But there is another aspect from which we must not turn away.

While the church membership has greatly decreased in proportion to population during the last fifty years, crime has decreased at a still greater proportionate rate. This has been noted by the officers of the Society for the Suppression of Crime, in New York; it is noted by the observant everywhere, and is proved by census statistics.

Fifty years ago absence from church service was a subject of general remark. It is no longer. It is the women and children, those easily hypnotized by a powerful magnetizer, who now occupy the church pews, who influence husbands and parents to continue their contributions to the church, under the mistaken idea that in doing so they are aiding public morals.

The ballgame age, when war was the outcome of all national disputes, has passed away with the subsidence of church rule. Another fifty years of church decadence, with a corresponding advance of public morals, and loss of priestly rule, and this world will be a pretty good world to live in.

A Scholar's Opinion of the Bible.

Rev. Samuel Davidson, D. D., L. L. D., pensioned by the Queen of England for his great learning, moral worth and services to the church, now in his 85th year, wrote some time ago:

"There is no warrant in the Bible itself for calling it the word of God. The word of God is in the Bible, but the Bible is not the word of God. And, as the word of God comes through human instruments, it cannot be perfectly pure. Its purity is conditioned and modified by the earthen vessel it is lodged in."

The same author says:

"The gospels passed through processes of redaction (digesting and arranging) with the exception of the fourth, and did not appear in their present state until the second century; there was plenty of time to surround parts of the biography with a mythical haze."

Quote the same article from which we quote, the learned Doctor says:

"Inspiration properly belongs to persons, not to books. The authors of the different works contained in the collection called the Bible—of most of whom we know little or nothing, sometimes not even the name—were men of various intelligence and endowments. Contradictions, inconsistencies, errors, both intellectual and moral, are observable in their writings."

Idolatry.

A pagan is a worshiper of false gods. Any person who worships any object less than the true god is a pagan. Heathen is a word synonymous with pagan, and both words come from a common root. Idolatry has a different derivation, but the meaning is identical with the other terms, all signifying idol worship. It follows that he who worships any thing or creature less than the Creator is a pagan, a heathen, an idolator.

When the missionary charged the Parsee, who worshipped the sun, with being an idolator, the latter inquired: "Which is the greatest idolatry, to worship the sun a god has made, or the son of a Judean peasant?"

The pagans who worship the son of the Judean peasant profess great respect for the command: "Remember the Sabbath day, to keep it holy," though they disregard the injunction, and labor and speculate on that day as on any other day, observing the day after the one that they were required to keep. They also ignore that other command: "Thou shalt have no other gods before me." "There is but one god," "I am God," and there is none else."

Are not all Christians who bow the knee to Jesus, or who mingle his praises with those of the eternal God, idolators?

Automatic Praying.

When the Legislature of Ohio the other day had independence enough to disregard a bad custom, and refused to make an appropriation for the payment of a chaplain to pray for it, there was cause to hope for the country. Other States may catch the contagion, and cease to heed priestly dictation.

If State Legislatures or Congressmen feel that prayers will excuse their flagrant disregard of public trusts, let them pray for themselves, else economize expense by getting up praying machines, and run them with wind power, as is practiced in Buddhistic countries. The hiring of others to tease heaven in our interests is only automatic praying at best.

Worth Ten Times Its Cost.

Mr. Bernard Brady writes from Savannah, Ga., that he has just received and read Dr. Brown's "Researches in Oriental History." He says he has a large collection of liberal publications, but he deems this the most instructive of any book he has ever read, and that it is worth ten times its cost. We believe this is the unanimous opinion of all who have read it. THE PROGRESSIVE THINKER has a few more copies on hand, which will be mailed to any address on receipt of \$1.50. There is no other book which covers the ground occupied by "Researches," or which throws such a flood of light on the origin and rise of Christianity.

Moses Hull.

All will rejoice to learn that the chances for a complete recovery to health on the part of Mr. Hull are very favorable.



THE OLD DEVIL.

He Is Put On Trial

By the Salvation Army.

We are glad to learn from the Chicago Tribune, that the trial of the Devil, alias Satan, alias the Serpent, on an indictment for robbery, murder, deceit, and general depravity, before the Salvation Army court, with judge and jury, has taken place at the Princess Rink.

The large hall was jammed with people. On the platform was a judge's bench, a clerk's desk, and a jury box, all enclosed in red cambric. The part of Judge was taken by Dr. C. M. Beebe, James Vosburg was clerk of the court, Adjt. W. W. Winchell was prosecuting attorney, and John Johnson counsel for the defendant, all devout members of the Salvation Army. The proceedings of the court were opened with a melody by the brass band and a brief prayer by Attorney Winchell.

The Judge then announced that no witness nor attorney would be allowed more than ten minutes. He then called the names of the jurors, who answered by their names and took their seats in the jury box without examination. Their names were Frank Dunn, Gus Everlein, W. Williams, John Waterhouse, Alfred Nelson, George Smith, Albert Vogel-sang, Robert Crowley, Tom Parkhouse, J. L. Smith, F. Watts, and Joseph Bear.

DEFENDANT IS EVERYWHERE.

The trial was about to proceed, when Attorney Johnson objected that the defendant was not in court. The prosecution offered to prove by the Bible that the Devil was everywhere, but the defense denied the authority of the Bible. The Judge decided that the Bible was admissible. Counsel then argued that the Devil was a corporation, and read from a copy of the Illinois statutes to prove that a corporation could not and need not be in court. The court decided that the Devil was there and that the trial should proceed.

Attorney Winchell then launched out on his opening, which was a Bible-reading on the Devil, his personality, his works, and his arts, and concluded by calling upon all the witnesses for the prosecution, seven in number, to rise as their names were called and be sworn together. The clerk called the names of B. Salvinsky, A. J. Brook, James Gorman, Miss Jennie Mitchell, Leo Michael, Clement Simonson and May Winchell.

In the examination of the witnesses many ridiculous situations occurred, and no effort was made to treat the subject of diabolical influences with seriousness. Witness Salvinsky testified that he was born in New York and was 22 years old. He had known the Devil only a year and a half, though he now recognized that he had had dealings with him all his life. He said that the Devil had put him up to committing a burglary, for which he spent three months in the bridewell.

A. J. Brook, a stalwart army soldier, testified that he was born in Tasmania and was well acquainted with the Devil, when he was only 12 years old, and being in Paris, the Devil led him into a long course of sin and debauchery that nearly proved his ruin. Afterward, when he lived in England, the Devil took him to hear Annie Besant and made a theosophist of him. Then he came to Chicago, and got into trouble and contemplated suicide. Theosophy was, restraint and no comfort to him, but Christianity proved to be what he needed.

SAW SATAN IN WASHINGTONIAN HOME.

The next witness, James Gorman, said he was born in London and was 24 years old. He said he knew the Devil well, and could swear to his personality, as he had had a good look at him once when in the Washingtonian Home. Satan, he said, had horns, hoofs, and a tail, and emitted fire from his mouth. He had chased witness around a room and then under a bed.

Mrs. Jennie Mitchell, the next witness, was given a round of applause when she testified that her age was 25. She was not dashed, however, but asked into the Devil, accusing him of robbing her of peace and happiness for many years, and of causing one of her acquaintances to kill another. Leo Michael testified that he knew the Devil well, and first met him in the person of Col. Robert G. Ingersoll twenty years ago. Clement Simonson gave similar testimony, and Mrs. May Winchell was the last witness. She said that when she was only 8 years old the Devil had caused her to steal raisins from her mother. She was asked to spell the word Devil, which she did, adding that the letters also spelled "evil," "vile," and "ill," besides containing "i," which, she said, was Satan's home when he was not out visiting.

At this point it became evident that the trial could not be concluded until midnight, and it was decided to continue the case. The long meter dol-

ogy was sung, the brass band played, and then the court was declared adjourned, thus ending a farce, a comedy, and a good, jolly religious time—all in perfect harmony with the teachings and spirit of the Salvation Army.

An Object Lesson.

The doctors in Ohio want protection. They are such a sensitive and sympathetic set that they cannot endure to have the dear people imposed upon and made to suffer by the quacks. How sensitive the bill introduced by Dr. Pyle on the heels of the "doctors' bill," amply shows. This bill is to provide material for medical study. It has been the custom to give the dead bodies of criminals to the doctors for dissection. Dr. Pyle wants them given over before death. Thus condemned murderers are to be placed in the hands of medical experts, who throw them under the influence of anesthetics, and then cut and carve at will. A large addition to knowledge, especially of the brain, is expected to be gained by this vivisection, and after the victim has contributed to the scientific (?) knowledge of his executioners he is to be quietly sent out of the world by hypodermic injections.

Well, the doctors are experts in sending people out of the world that way, and the vivisection of animals pinioned to tables, around which heartless students laugh and joke at the barbarity, has made the vivisection of the human subject easy enough.

If the dissection of living criminals in any way would contribute to the limited knowledge of the doctors, we might possibly endorse the law; but now that vivisection of animals is condemned, and high medical authority affirms that little is gained thereby, there can be little benefit by the vivisection of the human body. Probably something might be gained in the additional horrors of the mode of death, for those who advocate that means of frightening criminals from their crimes could wish for nothing more horrible than falling into the hands of a band of doctors privileged to carve him as they pleased. What is the alibi in the case of those who are being dissected? Is it that of being tied immovably to a dissecting table, and to have the knife cut down through fibre and nerve, until the heart is exposed and palpitates under the eyes of the brutal students, or the convulsions of the brain throb and quiver under the fingers of the experimenter. If that does not frighten from crime, we need look no further.

The bill omits one important matter. Why not try their medicines on the victims? Perhaps the killing qualities of these so well known tests would be useless, yet a course of "thorough treatment," to begin with, would assuredly add new horrors to death.

When the "doctors' bill" becomes a law, let this diabolical scheme become a law also, not so much as a blotch on the refinement of the last years of the nineteenth century, but the mark of infamy and insatiable cruelty engendered by the profession, who would monopolize the healing art.

Vaccination by Law.

In Ohio, as in many other States, there is a law, enacted at the suggestion and by the influence of the doctors, to compel the parents to have their children vaccinated. Now, if parents desire to inoculate the seeds of deadly disease into the veins of their children in the name of science, there is no law to prevent them doing so, although there should be, and one as strong as those which punish for giving poisons in their food.

It is quite another affair to compel parents to do so who are well-informed as to the deadly virus they introduce into the pure blood of their children.

The "small-pox scare" comes with regularity. The doctors are prepared with the virus beforehand, and every little child whose life is placed in imminent jeopardy by the insertion of the point dipped in the pus swarming with microbes, pays the fee, which is the key to the benevolent sympathy of the doctors for the poor people.

Here is a case in point, from the Bucyrus Telegraph, which ought to bring about the enactment of a law making vaccination a felony:

"The following, concerning Harvey Kenyon, of Waldo, Ohio, who is known in this vicinity, is taken from a private letter to a friend of his family in Bucyrus. It is evident that the boy is in a horrible condition.

"Harvey Kenyon, aged thirteen, is very seriously ill with blood poisoning, caused by vaccination. He was vaccinated the third time before it took, and then took cold. Dr. Hipple, of Waldo, and two doctors from Marion, are waiting on him. The flesh on his feet is all decayed, so that you can see every bone and joint in them."

"The doctors say his feet will come off at the ankles, and his legs may come off at the hip joints before he dies. He cannot live."

Think of this case, fathers and mothers, as one instance out of the many that are reported by the daily newspapers as suffering disease and death because of vaccination, and remember that you, in this free country, are compelled to poison the life-blood of your children, in the name of science, when even the doctors do not agree on the value of the scheme, and a large number of the most eminent declare unqualifiedly that it is not only valueless, but harmful! It will not be many years before vaccination will be looked back upon as one of the most preposterous outrages of ignorance. "A little knowledge is a dangerous thing!"

A very simple preventive and remedy has been recommended to those in danger from smallpox in the use of lemons freely. Another remedy, favorably spoken of, is cider vinegar. Possibly certain acids have a counteracting influence.

ENDLESS TORMENT.

Only Fool Preachers Advocate It.

Death Met Without Fear or Shrinking.

THE ORTHODOX RELIGION NO PANACEA IN DANGER—RELIGIOUS PARALYSIS—ON THE EVE OF BATTLE.

The Baltimore American sets forth that preachers have generally abandoned future punishments as a means of forcing sinners to repentance, and prefer the beauty of holiness as an argument, special reliance being placed on the temporary advantages it bestows upon those who cultivate it. This may be due quite as much to an extended experience of the inefficacy of future punishment considered as a weapon as to a change in the interpretation of those passages of Scripture which bear on this subject. Neither history nor daily experience encourages the presumption that fear of future punishment exerts an influence upon the human mind in any degree proportionate to the threatened horrors. A book has been recently published by Gasquet giving a philosophical account of the progress of the Black Death through Europe in 1348-9. The writer is a zealous churchman, and his conclusions are of great historical and ecclesiastical value, but it is only the immediate influence of the plague upon the religion of the people with which we are concerned at present. One would think that where thousands were being swept away daily by the most horrible and mysterious of diseases, men would apply themselves with tenfold earnestness to the comforts of religion; but it appears from this writer that the more appalling the horror, the more reckless and irreligious the people became.

The writer says: "The immediate effect on the people was a religious paralysis. Instead of turning men to God, the scourge turned them to despair, and this, not only in England, but in all parts of Europe. Writers of every nation describe the same disquietude of manners consequent upon the epidemic. The whole ecclesiastical system was disorganized, or, indeed, more than half ruined, and everything had to be built up anew." Boccaccio, in his "Decameron," writing in the midst of the plague, bears the same testimony. Defoe, in describing another plague which ravaged England later, tells substantially the same story. The experiences of those who have been actively engaged in war are to the same effect. On the eve of battle, in the immediate presence of death, it would be reasonable to expect a repression of the more turbulent and ungodly impulses, and, at least, an outward conformity to the elementary requirements of religion; but this is rarely witnessed. Probably nine out of every ten soldiers who have been in battle, and have had sufficient self-possession to observe the speech and action of their comrades, will testify that they were more struck by the temporary and absolute disregard of religion than by any indication of its influence. Those who were usually conspicuous for their piety, not only outwardly but inwardly, have been known, under the rush and excitement of battle, to swear roundly and vehemently, though they must have known that they were in imminent danger of being ushered into the presence of their Maker.

But more striking still is the testimony of physicians who see more of death in all its phases than any other class of citizens. With rare exceptions, they say that death, especially if it be natural instead of from accident or casualty, is usually met without fear or shrinking. The chief anxiety of the sufferer is to be protected from the generally well-meant but often obtrusive importunities of officious friends. This is true of all classes, the lowly and cultured. Fear plays an appreciable part in the last days of those who in an active life have expressed and exhibited the greatest dread of death are often the most composed and deliberate when face to face with it. Nature seems to have made special provision for this last earthly act in the human drama, and to have purposely robbed it of the horrors which fear would be apt to create, and as nature is directed by the Almighty, it is fair to presume that God did not choose to cloud this supreme event with memories which would perpetually disturb the survivors. It must be obvious, therefore, that the fear of future punishment is not an efficacious means of bringing sinners to repentance. It is too remote and too indefinite to influence human brutes, for whom the penal laws in this world are mainly framed; and it is not the proper sort of deterrent for those who have the rudiments of a conscience. The latter, if influenced toward a godly life by fear, must inevitably mix in their religion a certain leaven of insincerity which is contrary to the spirit of the Saviour's teaching; for they would not be good, did they not stand in fear of the consequences. Christ insisted that men must be righteous for righteousness' sake, and that is the only sort of religion that will bear the test of rigid investigation or that will bear the fruits essential to the uplifting of mankind. The latter in masses can never be Christianized through fear or the evidences of it. They must be gradually brought to realize the inestimable value of truth, purity, honor, sincerity and unselfishness, and seem to me to have made a grand success. About one year ago I began to attend his circles, at his country home, about two miles out of town. They prove now as good as any I ever attended at Lily Dale. He has developed into an excellent slave and tablet writing medium. I think Mr. Still should have recognition in your paper."

"A Call to Fidelity," by Augustus W. Dellquest.

This is a seven page article in the Free Thinkers Magazine, and it is so spiritual that to substitute the term Spiritualism for Free Thought would make it a genuine spiritual article. If we could spare space we would gladly transfer it in full to our columns, and we feel sure that every true Spiritualist would appreciate it; but we copy the two opening paragraphs, which are a fair example of the whole:

"Fidelity to truth is the ethical aspect of Free Thought and the humanitarian plan of redemption; not he who merely confesses with the mouth his love for liberty, but he who makes the best of his liberty by doing something for the advancement of truth, is the true friend of liberty. Truth—the cognition of the reality of things—is the only light, and in darkness there can be no liberty. Liberty is nothing except as it is an opportunity for progress. Progress is born of the power of love, and not the weakness of indifference. Truth and love, liberty and progress constitute the quartet that sings the praise of human existence. Truth has been bought by the blood of the martyrs; pain is the voice of sympathy; the price of liberty is obedience, and a constant strife and struggle is the cost of progress."

"Then, what is the purpose of your existence? Is it not to make your life conform to the inexorable laws of that which is most worthy of your adoration and obedience? The purpose of your existence is to obey the eternal laws which regulate human progress, that you never cease your efforts to draw nearer to your highest ideals regardless of your own happiness. The attainment of your own happiness merely, though it may be a consequence, should not be regarded as the aim and purpose of your existence. Life is an opportunity to be a factor in the progress of humanity, and every man fulfills the purpose of his life to the extent he practically identifies himself with the progress of that of which he is a part—humanity and nature. In other words, the purpose of human existence is to do right."

And so on to the end of the chapter, advocating the cultivation and practical use of our talents in humanitarianism, the strongest and most effective factor in human progress; also right thinking and fidelity or faithfulness to truth as indispensable to right action.

Some writers prate about truth, but do not tell us what they mean by it. Others say that transubstantiation is a great truth. Orthodox Christians say that vicarious atonement is the greatest of all truths; but these so-called truths have been long since proven by the experience of thousands of people to be falsehoods of the most dangerous and hurtful character, while our author asks us to believe only what is real and verifiable.

What we like in this paper is its practical ethical teaching, just what we endeavor to impress upon the readers of THE PROGRESSIVE THINKER.

Lyman C. Howe Fund.

The following is a list of contributions to the Lyman C. Howe fund, received at the office of THE PROGRESSIVE THINKER, up to the present date:

T. M. Hines, \$1; Lars T. Blegen, 75 c; Jesse Jacobs, \$1; Emma A. Butcher, \$1; G. M. Johnson, \$1; Gad Norton, \$1; Capt. S. C. Mills, \$1; Stephen Pond, \$1; Mrs. Schwitter, \$1; Harriet T. Lewis, \$1; John S. Case, \$5; Susan M. Brady, \$1; Thos. H. Blake, \$1.25; Jas. Baker, \$1; Albert D. Collier, for the society at Bradford, Pa., \$5; John Vandenberg, \$1; Hugh Smith, \$1; A. Shiel, \$1; A. D. Howell, \$1; Lewis Ford, \$1; Dr. Chas. W. Hadden, \$1; E. W. Baldwin, \$1; E. D. Shaw, \$1; Mrs. H. Mason, \$1; E. Wilcox, \$1; Jas. Shumway, 25c; Thos. Phelan, \$1; Mrs. S. S. Rockhill, \$1; Mrs. Lucy Upton, 50c. Total, \$36.75.

What of the Night?

Twenty thousand persons on skates on Jamaica pond, surrounding Boston, a few Sundays ago, each enjoying himself as only skaters can, while drinking in an abundance of fresh air and giving play to greatly neglected muscles, with no policeman to interfere in the healthful enjoyment, gives hope that the priest's day of slothful idleness and dissipation is nearing an end. It has been estimated that no twenty churches in the Puritan Boston could count as many attendants on that Sunday as there were on the ice field. The night of superstition is passing, and a brilliant dawn will usher in a cloudless day.

A Minister Confesses to a Murder.

A dispatch from Richmond, Ind., to the Boston Herald states that William Henshaw was shot to death three years ago, when he was returning from a call on Miss Minnie Bond. His pockets were rifled. Detectives worked on the case for a long time, but gave it up. Now, Rev. Benjamin Baldwin, of Troy, Ohio, who formerly occupied a pulpit near where Henshaw was murdered, has, according to a dispatch received yesterday, made a full confession of the murder.

It is said that Baldwin was a suitor of Miss Bond, and that his jealousy of Henshaw drove him to the deed. It is further stated that the father of the girl favored the minister, and that Mr. Baldwin, in his confession, implicated Mr. Bond.

Conversion of the Saxons.

In 772 Charlemagne commenced the great mission of his life which has made him famous. Some persons may be so disrespectful as to think infamous would better express the idea. He resolved to convert the Saxons to the Christian faith, and for thirty-two years waged the fiercest, bloodiest and most destructive wars against that people, who only embraced the more powerful religion when they saw their extinction as a nation was the alternative of their acquiescence to the terms of the victor. Many thousands of the conquered warriors submitted to be baptized as evidence of their conversion. Salvation from death by the sword was the reward the Saxons obtained by their conversion to the new religion.

WHAT WAS IT?

The Grandmother's Death.

A Remarkable Visitation.

Some thirteen years ago we were living in the thriving little city of W., in the south-western part of the State of Minnesota. In the next house but one from ours on the north, there lived a family in which there was an old grandmother, who had passed her allotted three-score-and-ten years, and had become a confirmed invalid and so childish that she was not able to wait upon herself entirely, and was considered in a state bordering on imbecility. One night about the dread hour of midnight, my wife awakened me from a sound sleep, and in a state of the most abject terror, insisted that there was some one in the house that did not belong there. I laughed at her foolish fear, and pooh-poohed the idea, but so firmly was it fixed in her mind that finally, to satisfy her that it was a nervous fancy or a horrible nightmare, I arose, took the lamp and my trusty revolver, and looked the house over from garret to cellar, from top to bottom, my wife following closely at my heels.

We found every door and window securely fastened, and the house as empty of any presence, save that of our own family, as a church contribution box when the name of the good Christian donor is not to be published.

After satisfying her that there was no one in the house, save our own family, and that they were all in bed, sound asleep, I enquired of her who or what she thought she saw.

"I saw old grandma C. looking in at the bedroom door, and looking around the room as though she was lost, and did not know which way to turn or where to go."

I laughed at her foolish fancy and reminded her that were it possible for Grandma C. to get into the house with the windows and doors all securely fastened, she well knew that she had not been able to stir out of the doors of their own house for months and months. Notwithstanding all this she still insisted that she saw Grandma C. in the room.

I looked at my chronometer and found it to be ten minutes past midnight. I soon dismissed the matter from my mind and went to sleep again.

Quite early the next morning we were awakened by a loud knock upon the door, and upon inquiring into the cause of the disturbance, we found one of the granddaughters of Grandma C. there, weeping, who informed us that Grandma C. had died suddenly, at just about midnight the night before, just about the time my wife insisted that she was standing in our bedroom door and looking as if she was bewildered.

How do you account for it, men of science?

The good wife had been confined to her sick bed for many long and weary months of intense pain and suffering, at her mother's house, having been taken ill there while on a visit, leaving me at our own home, miles away, with four small children to look after. I had got my mother to take care of the children, as best she could, I attending to my business so as to be sure to keep my salary coming in (for, oh! how sadly we needed it then), and running down to see the dear sick wife as often as I could, going down by the weight train that left W. about 3:30 P. M., and arriving at home again at 2:10 A. M.

The poor girl had been sinking gradually, had not partaken of a morsel of food for days and days, and on this particular evening when I arrived the doctor had met me on the street and told me to prepare myself for the worst:

"My dear boy, no human aid can bring her up now. She has not eaten for so long that her strength is all gone, her constitution undermined, and I do not think it possible that she can live till morning. If she lives, she will survive another day, but I am sure that it is now only a question of a few hours. I can do no more. God pity you, old boy."

Imagine my feelings, you who have seen the wife of your bosom, the mother of your children, waste away and die, as our orthodox friends call that passing to the bright Spirit-world.

I staid by her bed until after midnight. She had been unconscious, partially, at least, during the whole time, and she had lived past midnight, and was apparently no worse. I thought, I must go home to the children who needed the presence of a parent badly.

I ran home on the train, knowing that I could reach her again at noon the next day in case there was any change and they should wire me.

When I arrived home between three and four o'clock in the morning, mother came out of her room to find how C. was, and when I told her I expected a telegram any moment, summoning me to her death-bed, we both sat up and mingled our tears of sorrow together.

The next day dragged slowly and wearily away, and I was very agreeably surprised that I had not received

In 1892, and three others on the HUMAN SOUL, which are alone worth the price of the book. This wonderful book is unique as an Evangelist of Science and Truth. Price \$1.25, postpaid, to any address. For more at this office.

