WONDERFUL SEANCE.

A RECONCILIATORY COMMUNICATION

FROM A MUTE-SPIRITS OF TWO LIT-TLE URCHINS SING "HAPPY LAND"-AN INTERVIEW WITH "DRIFTWOOD"

A select seance for spirit manifesta-tion was held at a family residence in Covington, Ky., says the Cincinnati Enquirer, on Thursday evening, January 2. A medium from Boston was present, and primarily the gathering was for the purpose of making him acquainted with several ladies and gentlemen he desired to meet. The sitting was proposed quite late in the evening, near the close of a season of delightful social enjoyment, and was at once seconded by the medium, with the provise that he should be entranced and occupy the cabinet un-der strict test conditions. Nobody demurred, and a committee was requested and appointed to take charge of the entire proceedings. They conducted the medium to a private room, examined it carefully for concealed disguises, and, returning, improvised a cabinet in a corner of the parlor, to which there was neither ingress nor egress without full

cognizance of the visitors.

There were no skeptics present, but the medium was a stranger, except in reputation, and thought these precau-tions due his sitters. He contends that no medium who is unwilling to submit to them should be permitted to illustrate the manifestations of spirit-power, and this idea is rapidly growing into the practice of all investigators of the phenomena claimed as spiritualistic.

A hymn was sung and entrancement was found complete. Immediately two forms emerged through the opening in the curtains, a woman and a boy, and the light being very dim, the woman turned up the gas slightly and bowed to the company. The greating was re-turned and her name asked. The boy answered, giving the name, and explained that in earth-life the woman was a deaf mute and could not materialize in other condition, but she was anxious to send a message to a friend in Cincinnati, and found that circle con-genial to her purpose. Then he gave the message, which was to the effect that dispute between the gentleman addressed and a lady whose name was called, over a valuable piece of personal property, should cease at once, for the article was the lady's, to whom it had been given in presence of her who made this communication.

We were present next day when the message was delivered to the Cincinnati astrous thing to cuitivate. You should goutleman, to whom all the circum- not be able to feel unable to do somestances were explained, Although he is a man of intelligence, a stickler for and as long as you do feel so your for justice and entertains liberal views, it tune will not be assured. I began with was expected he would deride the communication on account of its reputed source, but he said:

"My God! This must be the truth, for no person on earth, outside of Mrs. T. and myself, knows anything about our dispute. I trust you will keep our secret, and, on my part, I will obey the message you bring with just as much satisfaction as I would were it favorable to my claim."

MANY OTHER FORMS

manifested their presence outside the cabinet, and four were out together. These last-named were man and wife and two sons—an entire family—who disaster on Lake Michigan more than 30 years ago. They had moved from Kentucky to Wisconsin in 1857, and were returning to visit friends at their old home when death called them. Two persons present remember the circumstances and remembered the name, and there was a shout of laughter when the man surmised that the old guard was asieep when Bradley outgeneraled them the gubernatorial office in old Kentuck.
"Driftwood" Johnson came. He rec-

ognized a gentleman among the sitters, and indulged in reminiscences. He was asked how he employed himself in the spirit-land, and intimated that he had been compelled to adopt a new vocation. present neighborhood greatly exceeds the domand, and wood could not be substituted for the kind we use. 'How about brimstone?" asked

"That would come nearer the requirement."

"Have you ever seen the devil?" was

asked.
"Not since I left Covington."

The form of a large woman, who gave her name as Aunt Nancy and said she belonged to Mrs. Nelson, unless she's been sold to someone. A good lady undertook to explain that nobody belonged to anybody any more, at which the large woman was distressed, and asked, in a whimpering voice: "Den whar anybody go to lib? Jess

tell me dat, an' quit yer foolin'."
Explanations failed to explain, and so it seems there are districts in the great beyond which the emancipation proclamation has so far failed to reach The most surprising incident was a festival of flowers, a manifestation peculiar to the mediumship of our Boston friends. The form of a young lady came, in pale, blue robes, secured at the waist by a crimson sash, and there were flowers in her hair, upon her corsage, floating about her head like manyfeathers, and her hands were filled with them. These she distributed in the most generous profusion, as if the supply was exbaustless, and so it proved. for after disposing of thousands of mag-

They cannot be real flowers," said a lady.
"The most real in existence," replied their goddess, "when really appre-ciated. They are not flowers of the

nificent blossoms her hands clasped a

larger number than at first!

field, but BLOSSOMS OF THE SOUL. they represent charity, or as

the word is now improved, love-the noblest and highest word in our language—the synonym of God. It is a penevolence ever fresh and exhaustless, A Mission of Materialized
Flowers.

Pretty Lesson Taught at Their
Exhibition.

A RECONCILIATORY COMMUNICATION

End of Materialized divine in origin and catholic in its regard, for, in the language of St. Paul: 'Love suffereth long and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, believeth all things, hopeth all things, believeth all things, hopeth all things, endureth all things. These words should be written in letters of living light, and prelude the litanies of heaven and

> "How is love represented in the flower?" asked the gentleman.

"Who can read the flowers alike?" said the spirit, "and translate the scent of the rose and the violet? Whence does it arise? Not from the root, that emits no odor; not from the stalk, that is as scentless as the root; not from the earth whence it grows, which contri-butes no more to the flowers than to the grass that grows by them; not from the leaf, nor from the bud before it is disclosed, which yields no more fragrance than the leaf or stalk or root; yet here I now find it. Neither is there any miraculous way, but in the ordinary course of Providence, for all violets and roses of this kind yield the same perfume. It cannot be but that it was potentially in that root and stem from which the flowers proceed; placed there and thence drawn by that power which from the beginning planted love in the human heart, which fructifies and perfumes all life that is worth the living, for without

NO GOOD THING,

no humanity, community, family or social visitation; nothing superior to the condition of the beasts that perish. These flowers I now bring typify in their brilliancy, scent and profusion, the beauty and the action of love—giving that which is pure and of good report, and, unlike everything in Nature besides, increasing its store by drawing from it.

from it.

"I will illustrate this idea by a homely incident. When in earth-life I had acquaintance with a gentleman who, while young, resolved to become wealthy. All his strivings were toward wealthy. All his strivings were toward this result in every honorable way, but after ten years devoted to hard work, both physical and mental, he had made le progress. He could not understand this covness of fortune and applied to an aged friend for advice. You cannot reap beyond the harvest

you have sown, said the old man. 'What have you invested in humanity?' "'I do not understand you,' answered my friend.
"What have you given in charity to those who were fainting by the way-

"'Nothing. I have not felt able.'
"But the ability to refrain from this
duty is by far the most difficult and disthing from notions of love for your kind, less advantages than you, and was years in accumulating \$100. Then a still, small voice became my monitor, and declared I owed part of that to charity. It was not cheerfully given, but I took \$10 from the little hoard and sent it to an orphan asylum. From that moment my real prosperity began. Everything I undertook was successful, and at the end of another year I had more than Twenty per cent. of this sum was sent to the orphans, with a feeling was worth more than gold. In another savings, and so on, increasing rapidly

of satisfaction I cannot describe, but it year \$22,000 was the sum added to my from year to year, till I was worth mil-lions, but I never failed to devote at least 20 per cent., sometimes more, of my profits for the benefit of those in need. No use of money ever afforded me so much pleasure, and, as an invest ment I know it vielded a fortune.

'My friend adopted this rule and also became a millionaire, so you can readily see how the spirit of love increases that wherewithal it is sustained, and the more its means are expended the larger becomes its hoard. I am come to teach this lesson, and when it is made comprehansible it cannot fail to animate your nearts and govern your lives."

second distribution of the delectable blossoms was made more generous than the first, and the stock in re-SEEMED TO BE INCREASED

fivefold. It was a lesson which could not fail to impress the hearts of all who witnessed it, yet the flowers were as evanescent as their messenger was unsubstantial in human eyes. It may have been a case in which hypnotism garnished everything with roses and violets, but, whatever it was, it conveyed a moral of great import and universal concern. The lady came back, leading by either hand the spirits of those who on earth had found charity their best investment, as referred to in her illustration, and they were recognized by several gentlemen in the company as men who in the affairs of the world were

eminently successful, and equally eminent for the alms deeds which they did. Two darling little boys came out and "Happy Land," and thus closed one of the most satisfying seauces we have ever attended.

Cincinnati. O. Will Probably Be a Fortune teller.

"A girl baby born the other day in ter of a fourteenth daughter of a fourteenth daughter-a record which is thought to be unprecedented."-News. We frequently read in long advertiseteller"—the "seventh daughter of the seventh daughter, born with a vell over her face." Undoubtedly when the above named baby arrives at that advertisable age, in the columns of some of our dailies will appear, "The most remarkable for tune-teller of the twentieth centurythe fourteenth daughter of a fourteenth daughter of a fourteenth daughter, born with a veil, a cheese-cloth and a wire-screen over her face." T. W.

If you would know the value of money, go and try to borrow some. - Franklin.

NOT CONVERTED.

Ingersoil Declares That He Would Be Unhappy If a Christian.

It is evident that Col. Ingersoll's head is still level and his heart in the right place, beating warm for humanity, justice, truth and right.

A dispatch from New York states that he found a heavy mail from the Christian Endeavorers who have been praying for him in convention, when he turned from his Western trip, and he said:
"No, I have not been converted by

their prayers, I am glad to say, and there is no occasion for taking a 'Be-fore and After' picture of me. I want to finish my days without the consolation of a hell. "Did it annoy you to have the Endeav-

orers take such a public interest in your conversion?" "Dear me, no," said Col. Ingersoll; "they meant it kindly and for my good. The only difference of opinion that we

have is that I believe this world is natural, and they believe that it is supernatural, something that has been constructed by sleight-of-hand by someone up in the clouds. That is all."

"But what if you should be converted?" suggested the reporter.

"That would be a dreadful misfortune,

and I should be unhappy all the rest of my life."
"If you had absolute faith in the

Christian religion, would it make you unhappy?"
"It certainly would. How could it be otherwise? A man of intelligence who is a Christian and who has imagination

could not help but be unhappy. Just think of the hell it holds out. If he is a Christian he must believe that the people whom he knows and loves on earth are to be separated in death, and some are to go to hell and some are to go to heaven, and they are to stay there forever. It would make me very unhappy to believe that."
"Admitting the truth of the Christian religion, would you not wish to be converted?"
"Why, if there is some one up in the

clouds, to whom these people pray, that gives advice and instruction how things should be run down here, I certainly want to know about it. But, you see, I don't believe there is. I should very much dislike to accept the Christian religion and all that it holds out even to those who believe it and live by it.'

In a later interview he says: "I do not think that the prayers have affected me. I believe that I have as much sense and as good judgment now as before the prayers were made, and that I am as much opposed to orthodox savagery as I was before the prayers were made. I cannot be converted ununless my credulity is increased and my reasoning powers weakened. At the same time I am much obliged for the prayers.

"I visited what is called the People's church at Kalamazoo, Mich., and was greatly pleased with it. The church has no creed: no belief is required. It makes no difference whether a person believes in God or not, or in the inspiration of the Bible. The object is to make people better, nobler, more charitable; to educate the little children of the poor: to correct the abuses and errors of the time; to make people happy in this world. This church cares nothing about he wonders and miracles of the past does not care whether the whale swal lowed Jonah, or Jonah the whale. It turns its attention to the present and wishes to develop the brain, strengthen the body and civilize the heart, I believe that in a few years there will be hundreds of churches like the 'People's church' ail over this country."

"Is there any possibility of you or any body else organizing such an institution "I do not know. I have not heard of such a movement being on foot as yet,

As to the results of his tour and teachings Col. Ingersoll said:

"I believe that what I say has a good deal of effect and the answers that the preachers make help the cause of free thought. If the preachers wish to hold their congregations they must drop their absurdities and preach better sense.

From this it will be seen that he has come forth from the ordeal unscathedhe remains the same bold, outspoken freethinker as before the pious people

essayed to pray him into heaven.
Were it not that we might be thought too sarcastically cruel, we might be tempted to imitate Elijah in his course toward the unhappy prophets of Baal, whose ardent prayers remained unan-swered, even though in the excess of their plous zeal they leaped from the altar and cut themselves with knives. Elijah urged them to "cry aloud-perhaps your God has gone on a journey, or peradventure he sleepeth and must be

But having failed to pray Ingersoll into the Christlan heaven, it would be quite in keeping with past Christian practice for these pious people to take a new tack and make the Christian "endeavor to pray him into the Christian hell."

We remember how the Christian clergy concentrated their poisonous mental venom upon poor Theodore Parker, who was known as a radical Unitarian, and he went to Florence to lie; but Col. Ingersoll was cast of a tougher fibre—he sheds their poison shafts unharmed-the poison of their malice affects him not, and to the more subtile virus of their Christian love and prayers he is innocuous. They can neither pray him into their heaven nor their hell. Altogether it is a bad case

for the pious praying people.

But why should not these pious ones thus pray? for did not David, the "man" after God's own heart," pray for the wrath and vengeance of Jehovah upon his enemies -that is, those to whom he was an enemy. See the horrid, blood-thirty maledictions, curses and imprecations, uttered in the name of prayer, in

the Pealms of David. J. C. UNDERHILL. Hammond, Ind.

A NEW FASHION.

It is Originated by a Veteran Spiritualist.

DR. W. JORDAN, OF MORLEY, MICH., PREPARES HIS OWN FUNERAL SERMON.

ALATIANS, chapter 4 and verse almost forced into the ministry, a position 16, reads as follows: "Am I therefore become your enemy, because I tell you the truth." These words have not been chosen because they were found in the Bible, or on account of any sacredness attached to them, but because they will be appropriate to the address that is to follow.

It has long been my maxim to let truth and error grapple; long and bitter scious of help from some invisible.

soon take a leap into a realm as yet by not have been more clear and distinct to me unexplored, to finish up my tuition, my understanding.

perchance, where cycle rising above On one occasion when I was delivercycle, reaching into forever, may be as ing a sermon and alluded to some of the numberless as the stars that make that spiritual manifestations recorded in the shining belt in the heavens called the Bible, such as Cornelius' vision, Peter's

aims, purposes and experiences of my part of the hand that wrote was visible, earth-life, I have resolved to do what and much else of a like character, when few, if any, have ever done before me- someone invisible to me asked me how I

enough to imagine I can present truer, ant byway, all alone in the woods, when grander or sublime, sentiments than another question was asked me by the would scores of others, could their servesame invisible, lapping on and alluding less be procured for such, an occasion, to the former in the following words: which, in my case, is vary uncertain. "If those things were so then, ought I entertain views that have cost me they not to be so now? Is God hange-years of earnest, careful and diligent able?" Promptly I replied, "Infinite study, with no less worthy purpose in wisdom can't change; any change would view than garnering truths in keeping render him like man—finite." What with the divine and immutable laws of conclusion, then, could I reasonably with the divine and immutable laws of Nature, and the causative principle of all formative things, and I have described this work to a period when I may be justly considered as living on borrowed time, lest I should be accused of a morbid ambition to revel in skeptical

speculations. veal; while I can most solemnly aver what would. that no vain ambition or hostile purpose! have in any way prompted my decisions confuse than enlighten me. Church regarding questions hereafter to be brought under review. 🖁 🛫

I was born in the townsnip of Livingston county and State of New important question was not as you York, March 17, 1819. My parents were tled in my mind as to such manifestations being possible at any time. I was born in the township of Lima, labors began in clearing a new farm, and they had become quite proficient in the Bible: "Ask and you shall receive; their work when I was old enough to re- seek and you shall find; knock and it member anything about it. They were shall be opened to you." Jesus is report-both well accustomed to hard, physical ed to have said: "Whatsoever you ask both well accustomed to hard physical ed to have said: "Whatsoever you toil, and, but for a violent fall by my the Father in my name, that will I father under a heavy load the spring I was four years old, he might have lived many years; but it evidently caused his I did not fast three full weeks, but I did death the following spring. He was not a professor of any religion, so far as I ever knew, and what his views were is unknown to me.

My mother was a member of a close communion Baptist church, and stern Calvinism was its leading feature. Total depravity, foreordination and predestination, coupled with infant damnation, or damnation for a large portion of the human race, were by them considered inevitable, while ever at one's elbow was an infernal fiend, ready to drag one down into his burning, sulphuric dominion. On the other hand was a God. said to be angry with the wicked every day; a being that could not look upon sin with the least degree of allowance.

Such was the God-dishonoring the ological trash my young and plastic mind was impressed with, and which caused me at an early age to regret l was ever born.

That I had as good and kind a mother as any child could desire is true, but priestcraft was holding almost complete way over most minds, and to question or doubt for a moment what was handed out by the clergy from the so-called acred desk was quite certain to end in one's damnation.

At the early age of 14 I had a spiritual experience, the memory of which to this day I most fondly cherish. By church-goers it was called a bright Christian onversion. Through its influence and those with whom I mingled, I was led to unite with the same church my mother was associated with, thinking maybe hair of the same dog might cure the bite, and for a time it appeared to do so, as I was then looked upon as one of the elect. But I have long since learned the difference between a spir-Itual experience and a stale church dogma.

For nearly nine years I held a position sects, I saw fit to protest against the sect for expressing an honest sentiment,

them mother continued until the day of her transition, nearly fifty years ago. Not long after jeining eath church I was clar, the magic orator and republican

It has long been my maxim to let truth and error grapple; long and bitter as the contest may be, feeling confident that truth in the end must triumph.

Facts are very stubborn things, and, like Banquo's ghost, won't down at mortal bidding. They must be met by all sooner or later, face to face, ignore them now as we may. Conscious that the sands in the dial of my earth-life are fast running out, and, that I must very sooner are labored to mortal sight, began to ask me some very important questions, and had mortal soon take a leap into a realm as yet by not have been more clear and distinct to

vision on the housetop and his delivery In consideration, then, of the probable from prison by the hand of an angel; nearness of such an avent, and wishing Paul and Silas freed from the stocks to leave behind me a true and reliable and set at liberty, the handwriting record of some of the most important upon the wall of the king's palace, when write my own funeral address.

In doing so I hope I shall not be looked upon as strange, odd or eccentric. I aim not to tread upon the heels of time-honored custom; neither am I vain listlessly wandering leisurely in a pleas-

of the mist and fog that hung like some How well my work has been per dark pall over my mental vision. I could formed the eternal future alone can re-not go back. I must go forward, come not go back. I must go forward, come

What had come to me served rather to history and the formulation of the Bible I had never studied. That there was much for me to learn, I knew, and the

I could not rest with so important an enigma before me unsoived. So I resolved to test the truth or falsity of said promises, Unlike Daniel of old, pray for one angelic manifestation, so as to settle, if possible, all doubt; but nothing came to me then.

Calmly I waited at the portal, Praying that some soul immortal From the mystic shore Would be kind enough to meet me, And in tenderness would greet me At my open door. Not a word from the heavens floated,

Not a whisper by me noted. And I more restless grew. Could it be life was eternal And not an angel or internal Must loved ones meet here but to part And never again united be? The sacred longings of the soul

Be shrouded forever in mystery Where are the gods? where have they fled? Where are earth's heroes and her mighty dead?

Where are the angels that walked and talked with men? What is their mission now, if not as then, To lift some burthen from the oppressed

And give some weary way-worn traveler Thus onward, in some doubt I drifted Until theology was somewhat sifted;

When myths, to me, appeared on many a page In tracing history from age to age.

Bible claims conned o'er and o'er

As well as record of ancient lore.

tualism, that threw its first gleams of heavenly light over the dark and murky waters of materialism and theological superstition, my feeble bark might have floated into dark and fathomless waters without chart or compass. To me it was beacon, a ray from that bourne from in that church, when in a public assem- which it was said no traveler ever rebly, made up of four different religious turns. From Hydesville, N. Y., new

And but for the dawn of modern Spir-

and varied manifestations began to tenet of close communion, and for doing travel, east, west, north, south, crossing so was commanded by the leader, who the broad Atlantic, visiting England, was a Baptist, so sit down, which I reluctantly obeyed but a st down squarely on close communion, and Irom that sea, and its revealments transcend those day to this I have felt like treading it of any previous age. Its believers can beneath my feet. Mother being pres- be estimated to-day by millions on both ent on that occasion, and seeing how continents. Among these millions are ungenerously I was treated by my own such distinguished persons as the former Emperor Alexander, of Russia; expromptly stepped out and bade farewell Emperor Louis Napoleon, of France; to close communion and Calvinism.

Not long after this mother, myself and my young wife united with a more liberal sect, called Christians, and with the inspired leader of the Italian patri-

leader in Spain. Eminent scientists: Alfred R. Wallace, naturalist; C. F. Varley, electrician; C. Flammarion, French astronomer; Wm. Crookes, chemist, and scores of others of equal

In America we name Abraham Linoln, the emaucipator of African slavery in the United States; Wm. Lloyd Garrison, of Boston; Gerritt Smith, of Utica, N. Y. Eminent statesmen: B. F. Wade, Henry Wilson and Joshua R. Ciddings of Ohio: Senators Sprague. Giddings, of Ohio: Senators Sprague, Simmons and Anthony, of Rhode Island; Senator Howard, of Michigan; Robert Dale Owen, once minister to Naples; Judge Edmonds, of New York; Judge Dale Owen, once minister to Naples;
Judge Edmonds, of New York; Judge
Talmage, of Wisconsin; Prof. Hare, a
man standing at the head of the medical
college of Philadelphia, Pa.; Prof. J. R.
Buchanan, anthropologist; Epes Sargent, William Emmett Coleman. Dr. J.
M. Peebles, Harriet Beecher Stowe M. Peebles, Harriet Beecher Stowe (the author of Uncle Tom's Cabin), Mrs. (the author of Uncle Tom's Cabin), Mrs. Elizabeth Barrett Browning, Madam Shelby, Lady Cowper, Countess Cathness and hundreds of other ladies of world-wide reputation, saying nothing of eminent doctors, lawyers, clergymen, authors, publishers and philosophers of high repute.

The man on woman who executed the counter of the first structure of the counter of the co

of high repute.

The man or woman who questions, disputes or ignores spiritual manifestations must doubt and ignore the most positive statements recorded in the Bible, as well as the opinions and critical observations of those above named, after de-voting years to a careful study of spiritual manifestations under strict test con-

13th chapter and 41st verse, regarding the same important question: "Behold, ye despisers, and wonder and perish for I work a work in your day, a work you shall in no wise believe, though a

man declared it unto you."

For nearly forty-five years I have oeen a firm believer in the spiritual phi losophy. My prayer of years ago has been hundreds of times satisfactorily answered—yea, more—positively demonstrated beyond a shadow of doubt, and I can say in the language of another:

"Oh! death, where is thy sting? Oh! grave, where is thy victory?'

I have contemplated the change with as much pleasure as I would a journey to loved telends. To some my words may appear egotistical, but could any candid, logical reasoner have seen, felt and experienced what I have in the last forty-five years, they could not help reaching the same or similar conclu-

This life is the primary school-room for all, in which to learn the rudiments of a life that has higher apartments where we may eventually graduate and become teachers of truths now out of

our reach. If you care to learn how the Israelites talked with God, as they supposed, read Samuel, as follows: "Aforetime in the seer, the man of God, who aforetime was called a seer, but now is called

a prophet." Samuel was called a seer, and was sought after under that cognomen. Samuel told Saul: "I am the seer. Tarry with me until the morrow and I will tell

thee all that is in thy heart." Thousands of seers are among us today, and we call them sensitives or me-

diums. A few years ago, when I was at a camp in Vicksburg, a young man, a stranger to me, stepped to my side and asked me if I knew a young man that had recently passed away, by the name of Lewis.

"Yes, sir," I replied. He told me such a person had been following me about the grounds for some time, and "as he could not make you conscious of his presence, he came to me and gave his name and wanted me to call your attention to the fact;" for which I thanked him. I had treated him during his illness, and gave him his first important lessons in the spiritual philosophy, so he came to me to show

truth of my teachings.

Three or four times the same young man has sought a way to greet and communicate to me. Once at a materializing seance where I was an entire stranger, and nearly a hundred miles from home, he wrote on a slate in the cabinet, and handed it to me through an opening in the curtain the following message:

"DEAR DR. JORDAN:-Many, many times I have been near you and spoke to you, but you heard me not." He signed his full name. Nothing could have more convincing to me than such manifestations, coming, as they did, through entire strangers and where all were strangers to me.

I have heard most delicious music ren dered on a dulcimer by some invisible performer when our room was densely dark, and no sticks were used: simply thrumming of the wires with the fingers or so it appeared to us. We had three scances held in our own

residence, where myself and wife had full supervision of every room in the house up to the last moment of our sittings, so that all fraud was simply impossible. The dulcimer was placed in a chair against the plastered wall, and the medium seated three or more feet in front of the instrument, with his back to it. Then all hands were joined and firmly held by each sitter, the medium's included, after which I extinguished the lamp and all was in total darkness. In a few minutes the dulcimer began to play, soft and low at first, then steadily growing louder until a full volume was reached, then as gently declining in volume to low, soft tones; thus back and forth, the time and tune being most ac curately kept to the close of the piece

In the same way several pieces were beautifully rendered, and the last evening three pieces were played that myself and wife called for that had not been played before, and I positively know that no mortal hand was neare than three feet of the dulcimer at any time, each being firmly held by sitters on both sides of all in the room.

In the year of 1857 I was developed in

to see and appreciate the truth of spirif communion. I have seen tears of joy wet the eyes of many, and I know there are yet in this State not a few, if living, who can testify to the truth of what here state.

One or two important facts more and I must close. The "original sin and vicarious atonement" theory is a myth, and has no real foundation, in fact. It is a theory formulated by the pagar priests and bishops of pagan Rome, which soon crystallized into papal Rome. and most Protestant sects have accepted that stupendous fraud and still continue to preach it. Yet a host of churchmen

myth, and must go. when coupled with a due respect and love for all mankind; to do unto others as you would under like circumstances have them do unto you—a maxim taught hundred of years before it was

repeated by the Nazarene. To my wife, my children and more distant relatives I bequeath these, my most cherished sentiments, as the best most cherished sentiments, as the best and richest dower I can leave them, and as nearly all cherish in some degree my sentiments, I trust few, if any, will mourn my departure at my nine and the sentiments of the sentiments of the sentiments of the sentiments. release from mortal cares to a more glorious fruition. Trusting all will see the appropriateness of my text, I thank you one and all for your patience, which I may have tried to some extent, in presenting my experiences and personal views. With this accept my thanks and

my farewell. CEREMONY AT THE GRAVE.

In contemplating this scene, dear friends, let us not forget that the same has been going on for a series of years that no profound scholar or reasoner has ever attempted to correctly define. Our Bible chronology carries us back near six thousand years, but it is stated upon good authority that the Chinese nation has a record of time unbroken running, back forty thousand years. If we consult our leading geologists (Lyell, for instance), they have concluded that this little inferior planet, earth, has been inhabited for at least one hundred thou habited for at least one hundred thousand years, saying nothing of worlds vastly larger, if not older, by far than ours; while it would be rational to con-clude they, too, have been the dwelling places of mortal beings that pass through similar changes and scenes as we do.
What has become of that vast and

numberless host of immortal souls ever traveling the same gloomy pathway, if such it be? Have these souls no home, no dwelling-place somewhere in some Israel, when a man went to inquire of God, thus he spake: 'Come, let us go to almost infinite soul-realm, far beyond, or rolling noiselessly near the mighty orbit of the milky way? Has mankind no continued personal existence beyond this short and often gloomy period of threescore years and ten? Proof is too abundant and overwhelming for anyone to so decide that has carefully studied the laws of life. How little most of us know about the sublime mansions in the Father's house not made by hands, eternal and in the heavens. Our perceptions, like our creeds, are far too narrow and contracted for expanded souls to contemplate with pleasure from se contracted a base or sphere.

Had mankind no tangible evidence of a continuous personal and individual-

ized existence beyond the narrow confines of a cold grave, well might we shed bitter tears over such a forced farewell forever, over such a farce as our mortal life would be, with our life lessons so imperfectly learned. No! No! God is spirit; so is the real man. God is invisble to mortal sight; so is the real man. God is manifest through matter; so is man. God manifests himself through revolving worlds; man through a physical body. When he is compelled to abandon it the body is dead, while the real man lives and takes on a spiritual body. Paul wisely said: "There is a natural body and a spiritual body. It is sown a natural, but raised a spiritual body." No trumpet-blast can ever reanimate our cast-off body, for we will, at so-called death, take on a better and more enduring body, a real spiritual counterpart of the physical body freshened into youth, made immortal and reanimated through the silent workings of an eternal and immutable law, for mulated and arranged by that incomprehensible and eternal causative principle in nature we call God, and really know

Let us weep no more over a cold grave. It can olaim nothing but our worn-out garments, our crumbling dust.

Let it sleep on.

Now, in behalf of the deceased, his relatives and friends, we devoutly offer you our sincere thanks for assisting to oury this perishable body out of their sight.

Passion is the drunkenness of the mind.—South. Each generation lives in a different

world.—Anon. The sure way to miss success is to miss

the opportunity.—Chasles. A lie that is half a truth is ever the blackest of lies.—Tennyson. They who have light in themselves

A life of pleasure makes even the strongest mind frivolous at last.-Bul-The one prudence in life is concentration; the one evil is dissipation.-Em-

will not revolve as satellites. - Anon.

erson. Bad habits are as infectious by example as the plague itself is by contact. -Fielding. There was speech in their dumbness;

language in their very gesture.-Shak speare. There is no gain so certain as that which arises from sparing what you have.—Publius Syrus. To-morrow I will live, the fool does

to a state of conscious mediumship, and say; to-day itself's too late; the wise through the same have led quite a few lived yesterday—Martial.

WONDERFUL SEANCE.

Flowers.

Exhibition.

FROM A MUTE—SPIRITS OF TWO LIT-TLE URCHINS SING "HAPPY LAND"— prelude the litanies of heaven and AN INTERVIEW WITH "DRIFTWOOD"

coving ton, Ky., says the Cincinnati Enquirer, on Thursday evening, January 2, A medium from Boston was present, and primarily the gathering was fast, and pose of making him acquainted with as scentless as the root; not from the several ladies and gentlemen he desired earth whence it grows, which contrimeet. The sitting was proposed quite late in the evening, near the close of a grass that grows by them; not from the season of delightful social enjoyment, leaf, nor from the bud before it is disand was at once seconded by the medium, with the proviso that he should be entranced and occupy the cabinet unnow find it. Neither is there any mirder strict test conditions. Nobody de- aculous way, but in the ordinary course murred, and a committee was requested of Providence, for all violets and roses and appointed to take charge of the en- of this kind yield the same perfume. It tire proceedings. They conducted the cannot be but that it was potentially in medium to a private room, examined it carefully for concealed disguises, and, returning, improvised a cabinet in a corner of the parlor, to which there was neither ingress nor egress without full cognizance of the visitors.

There were nexamined it that root and stem from which the flowers proceed; placed there and thence drawn by that power which from the beginning planted love in the human heart, which fructifies and perfumes all life that is worth the living, for without it there is

here were no skeptics present, but it there is the medium was a stranger, except in reputation, and thought these precautions due his sitters. He contends that social visitation; nothing superior to the no medium who is unwilling to submit to condition of the beasts that perish, them should be permitted to illustrate These flowers I now bring typify in their the manifestations of spirit-power, and brilliancy, seent and profusion, the this idea is rapidly growing into the practice of all investigators of the phethal that which is pure and of good report,

the curtains, a woman and a boy, and ly incident. When in earth-life I had the light being very dim, the woman acquaintance with a gentleman who, turned up the gas slightly and bowed to while young, resolved to become the company. The greeting was re-wealthy. All his strivings were toward the company. The greeting was returned and her name asked. The boy answered, giving the name, and explained that in earth-life the woman was a deaf mute and could not materialize in other condition, but she was anxious transfer and this covness of fortune and applied to an according to the could not understand the country of lous to send a message to a friend in Cincinnati, and found that circle congenial to her purpose. Then he gave the message, which was to the effect that dispute between the gentleman addressed and a lady whose name was called, over a valuable piece of personal property, should cease at once, for the article was the lady's, to whom it had side?'

"'Nothing. I have not felt able."

We were present next day when the duty is by far the most difficult and dismessage was delivered to the Cincinnatian astrons thing to cultivate. You should gentleman, to whom all the circum-stances were explained. Although he thing from notions of love for your kind, justice and entertains liberal views, it tune will not be assured. I began with was expected he would deride the communication on account of its reputed in accumulating \$100. Then a still, source, but he said:

"My God! This must be the truth, for no person on earth, outside of Mrs. T. and myself, knows anything about our I trust you will secret, and, on my part, I will obey the message you bring with just as much satisfaction as I would were it favorable to my claim.'

MANY OTHER FORMS

manifested their presence outside the cabinet, and four were out together. These last-named were man and wife and two sons—an entire family—who passed from mortal life in a steamboat dienster on Lake_Michigan more than 30 years ago. They had moved from Kentucky to Wisconsin in 1857, and were returning to visit friends at their old home when death called them. Two persons present remember the circumstances and remembered the name, and there was a shout of laughter when the man surmised that the old guard was asleep when Bradley outgeneraled them and possessed himself of the gubernatorial office in old Kentuck.

"Driftwood" Johnson came. He rocognized a gentleman among the sitters, and indulged in reminiscences. He was asked how he employed himself in the spirit-land, and intimated that he had been compelled to adopt a new vocation, "for." said he. "the supply of fuel in my present neighborhood greatly exceeds the demand, and wood could not be substituted for the kind we use." "How about brimstone?" asked

That would come nearer the require-

"Have you ever seen the devil?" was

'Not since I left Covington.' The form of a large woman, who gave her name as Aunt Nancy and said she belonged to Mrs. Nelson, unless she's been sold to someone. A good lady undertook to explain that nobody belonged to anybody any more, at which the large woman was distressed, and asked, in a whimpering voice:

'Den whar anybody go to lib? Jess tell me dat, an' quit yer foolin'."

Explanations failed to explain, and so it seems there are districts in the great which the emancipation

clamation has so far failed to reach. The most surprising incident was a festival of flowers, a manifestation pe-culiar to the mediumship of our Boston came, in pale, blue robes, secured at the waist by a crimson sash, and there were flowers in her hair, upon her cor-sage, floating about her head like manyhued feathers, and her hands were filled with them. These she distributed in the most generous profusion, as if the seventh daughter of the seventh daughter, born with a veil over her face." Undoubtedly when the abovefor after disposing of thousands of mag-nificent blossoms her hands clasped a

larger number than at first! They cannot be real flowers," said a lady.
"The most real in existence," replied

their goddess, "when really appre-ciated. They are not flowers of the screen over her face." T. W.

BLOSSOMS OF THE SOUL.

the word is now improved, love—the noblest and highest word in our language-the synonym of God. It is a A Mission of Materialized divine in origin and catholic in its regard, for, in the language of St. Paul: Love suffereth long and is kind; love envieth not; love vaunteth not itself, is Pretty Lesson Taught at Their seemly, seeketh not its own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all RECONCILIATORY COMMUNICATION things, hopeth all things, endureth all things. These words should be writ-

"How is love represented in the flow-A select seance for spirit manifesta
"Who can read the flowers allke?"

"Who can read the flowers allke?"

earth whence it grows, which contri-butes no more to the flowers than to the leaf, nor from the bud before it is dis-closed, which yields no more fragrance

nomena claimed as spiritualistic.

A hymn was sung and entrancement was found complete. Immediately two forms emerged through the opening in forms emerged through the opening in

plied to an aged friend for advice.
"'You cannot reap beyond the harvest
you have sown,' said the old man. What have you invested in humanity? 'I do not understand you,' answered

What have you given in charity to those who were fainting by the way-

is a man of intelligence, a stickler for and as long as you do feel so your for small voice became my monitor, and declared I owed part of that to charity. It was not cheerfully given, but I took \$10 from the little hoard and sent it to an orphan asylum. From that moment my real prosperity began. Everything I undertook was successful, and at the end of another year I had more than \$2,000. Twenty per cent. of this sum was sent to the orphans, with a feeling of satisfaction I cannot describe, but it was worth more than gold. In another year \$22,000 was the sum added to my savings, and so on, increasing rapidly from year to year, till I was worth millions, but I never failed to devote at least 20 per cent., sometimes more, of my profits for the benefit of those in d. No use of money ever afforded me so much pleasure, and, as an investment I know it yielded a fortune.

"My friend adopted this rule and also became a millionaire, so you can readily see how the spirit of love increases that wherewithal it is sustained, and the more its means are expended the larger becomes its hoard. I am come to teach this lesson, and when it is made comprehensible it cannot fail to animate your

hearts and govern your lives."
A second distribution of the delectable blossoms was made, more generous than the first, and the stock in reserve

SEEMED TO BE INCREASED

fivefold. It was a lesson which could not fail to impress the hearts of all who witnessed it, yet the flowers were as evanescent as their messenger was unsubstantial in human eyes. It may have been a case in which hypnotism garnished everything with roses and violets, but, whatever it was, it conveyed a moral of great import and universal concern. The lady came back, leading by either hand the spirits of those who on earth had found charity their best investment, as referred to in her illustration, and they were recognized by several gentlemen in the company as men who in the affairs of the world were eminently successful, and equally eminent for the almodeeds which they did.

Two darling little boys came out, and sang "Happy Land,' one of the most satisfying seances we have ever attended.

T. P.

Will Probably Be a Fortune teller. "A girl baby born the other day in Kokomo, Ind., is the fourteenth daugh-

ter of a fourteenth daughter of a fourteenth daughter-a record which is thought to be unprecedented."-News. We frequently read in long advertisements in the dailies of "Great Fortune named baby arrives at that advertisable age, in the columns of some of our dailies will appear, "The most remarkable for-tune-teller of the twentieth century the fourteenth daughter of a fourteenth daughter of a fourteenth daughter, born

If you would know the value of money And they represent charity, or as go and try to borrow some. - Franklin.

District Control of the Control of t

NOT CONVERTED.

Ingersoll Declares That He Would Be Unhappy If a Christian.

It is evident that Col. Ingersoll's head is still level and his heart in the right place, beating warm for humanity, jus

tice, truth and right.
A dispatch from New York states that found a heavy mail from the Christian Endeavorers who have been pray-ing for him in convention, when he returned from his Western trip, and he said:

"No, I have not been converted by their prayers, I am glad to say, and there is no occasion for taking a Before and After' picture of me. I want to

finish my days without the consolation of a hell." "Did it annoy you to have the Endeav-orers take such a public interest in your "Dear me, no," said Col. Ingersoll:

"they meant it kindly and for my good. The only difference of opinion that we have is that I believe this world is natural, and they believe that it is supernatural, something that has been constructed by sleight-of-hand by someone

up in the clouds. That is all."
"But what if you should be converted?" suggested the reporter. "That would be a dreadful misfortune, and I should be unhappy all the rest of

my life."
"If you had absolute faith in the Christian religion, would it make you unhappy?" "It certainly would. How could it be

otherwise? A man of intelligence who is a Christian and who has imagination could not help but be unhappy. Just think of the hell it holds out. If he is a Christian he must believe that the people whom he knows and loves on earth are to be separated in death, and some are to go to hell and some are to go to heaven, and they are to stay there forever. It would make me very un-happy to believe that."
"Admitting the truth of the Christian

religion, would you not wish to be converted?"

"Why,"if there is some one up in the clouds, to whom these people pray, that gives advice and instruction how things should be run down here, I certainly want to know about it. But, you see, I don't believe there is. I should very much dislike to accept the Christian religion and all that it holds out even o those who believe it and live by it.'

In a later interview he says: 'I do not think that the prayers have ffected me. I believe that I have as much sense and as good judgment now as before the prayers were made, and that I am as much opposed to orthodox savagery as I was before the prayers were made. I cannot be converted unless my brain is changed or weakened; unless my credulity is increased and my reasoning powers weakened. At the same time I am much obliged for the prayers.

"I visited what is called the People's church at Kalamazoo, Mich., and was greatly pleased with it. The church has no creed; no belief is required. It makes no difference whether a person believes in God or not, or in the inspiration of the Bible. The object is to make people better, nobler, more charitable; to educate the little children of the poor; to correct the abuses and errors of the time: to make people happy in this world. This church cares nothing about the wonders and miracles of the nast. does not care whether the whale swallowed Jonah, or Jonah the whale. turns its attention to the present and wishes to develop the brain, strengthen the body and civilize the heart, lieve that in a few years there will be hundreds of churches like the 'People's

church' all over this country."
"Is there any possibility of you or anybody else organizing such an institution in New York?" "I do not know. I have not heard of

such a movement being on foot as yet," was the reply. As to the results of his tour and teach-

ings Col. Ingersoll said:
"I believe that what I say has a good deal of effect and the answers that the preachers make help the cause of free hought. If the preachers wish to hold their congregations they must drop their absurdities and preach better

From this it will be seen that he has come forth from the ordeal unscathedhe remains the same bold, outspoken freethinker as before the pious people

essayed to pray him into heaven. Were it not that we might be thought too sarcastically cruel, we might be tempted to imitate Elijah in his course toward the unhappy prophets of Baal, whose ardent prayers remained unanswered, even though in the excess of their pious zeal they leaped from the altar and cut themselves with knives. Elijah urged them to "cry aloud-perhaps your God has gone on a journey, or

But having failed to pray Ingersoll into the Christian heaven, it would be quite in keeping with past Christian practice for these pious people to take a new tack and make the Christian "endeavor to pray him into the Christian

We remember how the Christian clergy concentrated their poisonous mental yenom upon poor Theodore Parker, who was known as a radical Initarian, and he went to Florence to die; but Col. Ingersoll was cast of a tougher fibre-he sheds their poison shafts unharmed—the poison of their malice affects him not, and to the more subtile virus of their Christian love- and prayers he is innocuous. They can neither pray him into their heaven nor their hell. Altogether it is a bad case

—for the pious praying people.

But why should not these pious ones thus pray? for did not David, the "man after God's own heart," pray for the wrath and vengeance of Jehovah upon his enemies - that is, those to whom he was an enemy. See the horrid, blood-thirty maledictions, curses and imprecations, uttered in the name of prayer, in the Psalms of David.

Hammond, Ind.

awakened!

A NEW FASHION.

It is Originated by a Veteran Spiritualist.

DR. W. JORDAN, OF MORLEY, MICH., PREPARES HIS OWN FUNERAL SERMON.

ALATIANS, chapter 4 and verse almost forced into the ministry, a position 16, reads as follows: "Am I therefore become your enemy, because I tell you the truth." These words have not been chosen because they were found in the Bible, or on account of any sacredness attached to them, but because they will be appropriate to the address that is to follow.

It has long been my maxim to let almost forced into the ministry, a position I fold into my stangular and its mony tent find into I such a farm and its many cares to make my theological debut.

Then and there I became fully con-

It has long been my maxim to let
Then and there I became fully contruth and error grapple, long and bitter scious of help from some invisible as the contest may be feeling confident source; but how, what or who aided me that truth in the end must triumph.

soon take a leap into a realm as yet by not have been more clear and distinct to me unexplored, to finish up my tuition, my understanding.

perchance, where cycle rising above On one occasion when I was deliverperchance, where cycle rising above On one occasion when I was deliver-cycle, reaching into forever, may be as ing a sermon and alluded to some of the numberless as the stars that make that spiritual manifestations recorded in the shining belt in the heavens called the Bible, such as Cornelius' vision, Peter's

nearness of such an event, and wishing Paul and Silas freed from the stocks to leave behind me a true and reliable and set at liberty, the handwriting record of some of the most important upon the wall of the king's palace, when aims, purposes and experiences of my part of the hand that wrote was visible, earth-life, I have resolved to do what and much else of a like character, when

looked upon as strange, odd or eccen-statements recorded in a book called the tric. I aim not to tread upon the heels of word of God. A few days later I was time-honored custom; neither am I vain listlessly wandering leisurely in a pleas enough to imagine I wan present truer, ant byway, all alone in the woods, when grander or sublime, sentiments than another question was asked me by the would scores of others, could their servesame invisible, lapping on and alluding would scores of others, could their services be procured for such, an occasion, which, in my case, is vary uncertain. I entertain views, that have cost mey years of earnest, careful and diligent study, with no less worthy purpose in view than garnering truths in keeping with the divine and immutable laws of Nature, and the causative principle of all formative things, and I have deferred this work to a period when I may be justly considered as living on borrowed time, lest I should be accused of a morbid ambition to revel in skeptical peculations.

veal; while I can most solemnly aver what would. that no vain ambition or hostile purpose

brought under review. Livingston county and State of New important question was not as yet set-York, March 17, 1819. My parents were tied in my mind as to such manifestaexcellent people, and, so far as I ever tions being possible at any time.

knew, well respected. Their domestic I could not rest with so import both well accustomed to hard, physical toil, and, but for a violent fall father under a heavy load the spring I ever knew, and what his views were is

unknown to me. My mother was a member of a close Calmly I waited at the portal, communion Baptist church, and stern Praying that some soul immortal Calvinism was its leading feature. Total depravity, foreordination and predestin-ation, coupled with infant damnation, or damnation for a large portion of the human race, were by them considered inevitable, while ever at one's elbow was an infernal flend, ready to drag one down into his burning, sulphuric domin-ion. On the other hand was a God, said to be angry with the wicked every day; a being that could not look upon sin Must loved ones meet here but to part

with the least degree of allowance. Such was the God-dishonoring the ological trash my young and plas-tic mind was impressed with, and which Where are the gods? where have they caused me at an early age to regret I was ever born.

That I had as good and kind a mother as any child could desire is true, but priestcraft was holding almost complete sway over most minds, and to question or doubt for a moment what was handed out by the clergy from the so-called sacred desk was quite certain to end in one's damnation.

At the early age of 14 I had a spiritual experience, the memory of which to this day I most fondly cherish. By churchgoers it was called a bright Christian conversion. Through its influence and those with whom I mingled, I was led to unite with the same church my mother was associated with, thinking maybe hair of the same dog might cure the bite, and for a time it appeared to itualism, that threw its first gleams of do so, as I was then kooked upon as one heavenly light over the dark and murky of the elect. But I have long since

ungenerously I was treated by my own such distinguished persons as the

them mother continued until the day of the inspired leader of the Italian patrious on both sides of all in the room.

In the war of 1857 I was developed ingening each church I was elar, the magic orator and republicans; Castthough the same have led quite a few

was a question that may have puzzled Facts are very stubborn things, and, others as well as me, but it was no delike Banquo's ghost, won't down at mor-lusion. Not far from five years I labored tal bidding. They must be met by all in that capacity, almost without fee or sooner or later, face to face, ignore them reward, when someone, not visible to now as we may. Conscious that the mortal sight, began to ask me some sands in the dial of my earth-life are very important questions, and had morfast running out, and, that I must very tal lips been employed their words could

milky way.

In consideration, then, of the probable, from prison by the hand of an angel; few, if any, have ever done before me— someone invisible to me asked me how I write my own funeral address. knew those things were so, and all the In doing so I hope I shall not be reply I could make was that I find such

a morbid ambition to revel in skeptical experiences had not as yet lifted me out of the mist and fog that hung like some How well my work has been per-dark pall over my mental vision. I could formed the eternal future alone can re- not go back. I must go forward, come

What had come to me served rather to have in any way prompted my decisions confuse than enlighten me. Church regarding questions hereafter to be history and the formulation of the Bible brought under review. much for me to learn, I knew, and the

knew, well respected. Their domestic labors began in clearing a new farm, and they had become quite proficient in the Bible: "Ask and you shall receive; their work when I was old enough to reseek and you shall find; knock and it member anything about it. They were shall be opened to you." Jesus is reportant. ohysical ed to have said: "Whatsoever you ask by my the Father in my name, that will I do." So I resolved to test the truth or falsity was four years old, he might have lived of said promises. Unlike Daniel of old, many years; but it evidently caused his I did not fast three full weeks, but I did death the following spring. He was not pray for one angelic manifestation, so as a professor of any religion, so far as I to settle, if possible, all doubt; but nothing came to me then.

> Would be kind enough to meet me. And in tenderness would greet me At my open door. Not a word from the heavens floated,

Not a whisper by me noted, And I more restless grew. Could it be life was eternal. And not an angel or infernal Spoke one word me to console? And never again united be? The sacred longings of the soul

Where are earth's heroes and

mighty dead? Where are the angels that walked and talked with men? What is their mission now, if not as then, To lift some burthen from the oppressed

And give some weary way-worn traveler rest? Thus onward, in some doubt I drifted Until theology was somewhat sifted; Bible claims conned o'er and o'er

As well as record of ancient lore. When myths, to me, appeared on many a page

In tracing history from age to age.

And but for the dawn of modern Spir

waters of materialism and theologica learned the difference thetween a spir superstition, my feeble bark might have itual experience and a stale church floated into dark and fathomless waters without chart or compass. To me it was For nearly nine years I held a position a beacon, a ray from that bourne from in that church, when in a public assembly, made up of four different religious turns. From Hydesville, N. Y., new sects, I saw fit to protest against the

tenet of close communion, and for doing travel, east, west, north, south, crossing so was commanded by the leader, who the broad Atlantic, visiting England, was a Baptist, to sit down, which I re-luctantly obeyed; but I sat down square-ly on close communion, and from that day to this I have felt like treading it of any previous age. Its believers can beneath my feet. Mether being pres- be estimated to-day by millions on both ent on that occasion, and seeing how continents. Among these millions are sect for expressing an honest sentiment, promptly stepped out and bade farewell Emperor Louis Napoleon, of France; to close communion and Calvinism.

Oueen Victoria, of England: Garibaldi. o close communion and Calvinism.

Not long after this mother, myself the liberator of Italy; Kossuth, the Hungarian apostle of freedom; Mazzini,

leader in Spain. Eminent scientists:
Alfred R. Wallace, naturalist; C. F.
Varley, electrician; C. Flammarion,
French astronomer; Wm. Crookes,
chemist, and scores of others of equal eminence. In America we name Abraham Lin-

coln, the emancipator of African slavery in the United States; Wm. Lloyd Garrison, of Boston; Gerritt Smith, of Utica, N. Y. Eminent statesmen: B. F. Wade, Henry Wilson and Joshua R. Giddings, of Ohio: Senators Sprague, Simmons and Anthony, of Rhode Island; Senator Howard, of Michigan; Robert Dale Owen, once minister to Naples; Judge Edmonds, of New York; Judge Talmage, of Wisconsin; Prof. Hare, a man standing at the head of the medical college of Philadelphia, Pa.; Prot. J. R. Buchanan, anthropologist; Epes Sar-gent, William Emmett Coleman. Dr. J.

M. Peebles, Harriet Beecher Stowe (the author of Uncle Tom's Cabin), Mrs. Elizabeth Barrett Browning, Madam Shelby, Lady Cowper, Countess Cath-ness and hundreds of other ladies of world-wide reputation, saying nothing of eminent doctors, lawyers, clergymen, authors, publishers and philosophers of high repute.

The man or woman who questions, disputes or ignores spiritual manifestations must doubt and ignore the most positive statements recorded in the Bible, as well as the opinions and critical observations of those above named, after devoting years to a careful study of spiritual manifestations under strict test con-To those who still doubt these sub-

lime and most significant truths, I can do no better than quote the language used by the Apostle Paul, found in Acts, 13th chapter and 41st verse, regarding the same important question: "Behold, ye despisers, and wonder and perish, for I work a work in your day, a work you shall in no wise believe, though a man declared it unto vou."

For nearly forty-five years I have been a firm believer in the spiritual phi-losophy. My prayer of years ago has been hundreds of times satisfactorily answered—yea, more—positively demon-strated beyond a shadow of doubt, and can say in the language of another:

"Oh! death, where is thy sting? Oh! grave, where is thy victory?"

I have contemplated the change with as much pleasure as I would a journey to loved triends. To some my words may appear egotistical, but could any candid, logical reasoner have seen, felt and experienced what I have in the last forty-five years they could not help forty-five years, they could not help reaching the same or similar conclu-

This life is the primary school-room for all, in which to learn the rudiments of a life that has higher apartments where we may eventually graduate and become teachers of truths now out of our reach.

If you care to learn how the Isr talked with God, as they supposed, read the ninth verse in the ninth chapter of Samuel, as follows: "Aforetime in Israel, when a man went to inquire of God, thus he spake: 'Come, let us go to the seer, the man of God, who aforetime was called a seer, but now is called a prophet.'"
Samuel was called a secr, and was

sought after under that cognomen. Samuel told Saul: "I am the seer. with me until the morrow and I will tell thee all that is in thy heart."

Thousands of seers are among us today, and we call them sensitives or me-

A few years ago, when I was at a camp in Vicksburg, a young man, a stranger to me, stepped to my side and asked me if I knew a young man that had recently passed away, by the name of Lewis.
"Yes, sir," I replied.
He told me such a person had been fol-

lowing me about the grounds for some time, and "as he could not make you conscious of his presence, he came to me and gave his name and wanted me to call your attention to the fact;" for which I thanked him. I had treated him during his illness, and gave him his first important lessons in the spiritual philosophy, so he came to me to show his appreciation, as well as prove the

truth of my teachings.

Three or four times the same young man has sought a way to greet and communicate to me. Once at a materializing seance where I was an entire stranger, and nearly a hundred miles from home, he wrote on a slate in the cabinet, and handed it to me through an opening in the curtain the following "DEAR DR. JORDAN:-Many, many

times I have been near you and spoke to you, but you heard me not." He signed his full name. Nothing could have been more convincing to me than such manifestations, coming, as they did, through entire strangers and where all were strangers to me.
I have heard most delicious music ren-

dered on a dulcimer by some invisible performer when our room was densely dark, and no sticks were used: simply a thrumming of the wires with the fingers,

or so it appeared to us.
We had three scances held in our own residence, where myself and wife had full supervision of every room in the house up to the last moment of our sittings, so that all fraud was simply possible. The dulcimer was placed in a chair against the plastered wall, and the medium seated three or more feet in front of the instrument, with his back to it. Then all hands were joined and firmly held by each sitter, the medium's included, after which I extinguished the lamp and all was in total darkness. In a few minutes the dulcimer began to play, soft and low at first, then steadily growing louder until a full volume was reached, then as gently declining in volume to low, soft tones; thus back and forth, the time and tune being most accurately kept to the close of the piece rendered.

In the same way several pieces were beautifully rendered, and the last evening three pieces were played that my-self and wife called for that had not been played before, and I positively know that no mortal hand was nearer than three feet of the dulcimer at any time, each being firmly held by sitters to see and appreciate the truth of spirit communion. I have seen tears of joy wet the eyes of many, and I know there are vet in this State not a few, if living who can testify to the truth of what here state.

One or two important facts more and I must close. The "original sin and vicarious atonement" theory is a myth. and has no real foundation, in fact. It is a theory formulated by the pagan priests and bishops of pagan Rome, which soon crystallized into papal Rome, and most Protestant sects have accepted that stupendous fraud and still continue to preach it. Yet a host of churchmen are beginning to see its absurdity, even if they fear to publicly admit it. It must fade away ere long, as other errors in theology are doing. Its real founders and formulators, such as Ambrose, Eusebius, Lactantius and many others from Spirit-life admit it to be a fraud, a

myth, and must go.
Some may ask: If you take away our hope, what will you give us in return for such a sacrifice? We will try to give you truth for falsehood, light for darkness, justice for injustice, peace of soul for confusion, life for death, a true and upright life that ever is rewarded when coupled with a due respect and love for all mankind; to do unto others as you would under like circumstances have them do unto you-a maxim taught hundred of years before it was

repeated by the Nazarene.

To my wife, my children and more distant relatives I bequeath these, my most cherished sentiments, as the best and richest dower I can leave them, and as nearly all cherish in some degree my sentiments, I trust few, if any, will mourn my departure at my ripe age, knowing, as most do, it will be a happy release from mortal cares to a more glorious fruition. Trusting all will see the appropriateness of my text, I thank you one and all for your patience, which I may have tried to some extent, in presenting my experiences and personal views. With this accept my thanks and

my farewell. CEREMONY AT THE GRAVE.

In contemplating this scene, dear friends, let us not forget that the same has been going on for a series of years that no profound scholar or reasoner has ever attempted to correctly define. Our Bible chronology carries us back near six thousand years, but it is stated upon good authority that the Chinese nation has a record of time unbroken running, back forty thousand years. If we consult our leading geologists (Lyell, for instance), they have concluded that this little inferior planet, earth, has been inhabited for at least one hundred thousand years, saying nothing of worlds vastly larger, it not older, by far than ours; while it would be rational to conclude they, too, have been the dwelling places of mortal beings that pass through

similar changes and scenes as we do. What has become of that vast and numberless host of immortal souls evo traveling the same gloomy pathway, if such it be? Have these souls no home, no dwelling-place somewhere in some almost infinite soul-realm, far beyond, or rolling noiselessly near the mighty orbit of the milky way? Has mankind no continued personal existence beyond this short and often gloomy period of threescore years and ten? Proof is too abundant and overwhelming for anyone to so decide that has carefully studied the laws of life. How little most of us know about the sublime mansions in the Father's house not made by hands, eternal and in the heavens. tions, like our creeds, are far too narrow and contracted for expanded souls to contemplate with pleasure from so

contracted a base or sphere.

Had mankind no tangible evidence of a continuous personal and individualized existence beyond the narrow confines of a cold grave, well might we shed bitter tears over such a forced farewell forever, over such a farce as our mortal life would be, with our life lessons so imperfectly learned. No! No! God is spirit; so is the real man. God is invisible to mortal sight; so is the real man. God is manifest through matter; so is man. God manifests himself through revolving worlds; man through a physical body. When he is compelled to abandon it the body is dead, while the real man lives and takes on a spiritual body. Paul wisely said: "There is a natural body and a spiritual body. It is sown a natural, but raised a spiritual body." No trumpet-blast can ever reanimate our cast-off body, for we will, at so-called death, take on a better and more enduring body, a real spiritual counterpart of the physical body freshened into youth, made immortal and reanimated through the sllent workings of an eternal and immutable law, for mulated and arranged by that incomprehensible and eternal causative principle in nature we call God, and really know no more.

Let us weep no more over a cold grave. It can claim nothing but our worn-out garments, our crumbling dust. Let it sleep on.

Now, in behalf of the deceased, his relatives and friends, we devoutly offer you our sincere thanks for assisting to bury this perishable body out of their

sight Passion is the drunkenness of the mind.—South.

Each generation lives in a different world.—Anon. The sure way to miss success is to miss

the opportunity.—Chasles. A lie that is half a truth is ever the blackest of lies.—Tennyson.

They who have light in themselves will not revolve as satellites.—Anon. A life of pleasure makes even the strongest mind frivolous at last.—Bul-

The one prudence in life is concentration; the one evil is dissipation.—Emerson.

Bad habits are as infectious by example as the plague itself is by contact. -Fielding. There was speech in their dumbness; language in their very gesture.-Shak-

There is no gain so certain as that which arises from sparing what you have.-Publius Syrus.

To-morrow I will live, the fool does say; to-day itself's too late; the wise lived yesterday-Martial.

... DUAL LIVES ...

OR LIFE ILLUSTRATED IN VARIOUS PHASES,

In Which Practical Divine Lessons Are Taught, Which 23 Spiritualists Should Consider.

BY LOUISA BIGGS READ.

CHAPTER XIX.

After his wife's death, Arllngton employed two detectives and started to vada, having learned the occupants of the wharf-house had purchased tick-ets to Virginia City. He believed they owned mines some place and resolved to spare no effort till Gilbert was found and punished for the double wrong he had done him.

When they reached Virginia City they procured horses, saddles, and other paraphernalia and started for Gold Hill, intending to visit all the best mining

As they ascended a long hill by a circuitous path, they met an old woman slowly and seemingly laboriously, de-scending. She carried a small bundle a stick over her shoulder, and was covered with dust.

Arlington tossed her a silver dollar as she passed. She picked it up and ran after them begging to tell their for-

Joe Middleton, the younger detective, consented, and the others listened much amused, as she described objects around him, to all but herself intangible and invsiible, described his future wife, said he would possess great wealth, that Dame Fortune was leading him in the right direction, that success was only a little way ahead.

Dawson's turn came next. With much reluctance he consented to hear the pages of his future history disclosed. She manded her fee in advance, then told him the conditions were not right to give him a reading thon.

His companions laughed at his discomfiture at being so artfully swindled out of a dollar.
"Now I will tell you what lies in the

future for you," she said to Arlington.
"I am airaid the conditions are not right, aunty," he said, laughing. "They are for you," she said.
The sun was already sinking beneath
the horizon. "No, I can not stay," said

Lawrence, showing her the sun's deiline.
"Give me a dollar, and I'll tell your

fortune briefly."
"I gave you a dollar."
"You must give two dollars."

"Why must I give two and they (pointing to his companions) but one?"

'Because you are rich." "Indeed, I am not; I am as poor as church mouse. You are unjust."
"No, it is the world that is unjust.

You have more than your share. "Give her the dollar," said Dawson, pleased with her guessing.
He gave her the dollar. She said

"You will find those whom you seek after two days' journey. They live in a hut at the base of a little mountain. Keep to the southwest, and turn from the main trail before sunset.' She gathered up her bundle, evidently

feeling very rich, and pursued her journey down the mountain side.
The three rode on. The incident fur

nished them a bit of amusement during their monotonous journey. They imposed the tasks incident to travel on Joe, telling him he would find his reward a little way ahead. Sunset two days after found them un-

decided which course to pursue. Finally Joe said, pointing to a hill: had better go and see if the hut is

A dim path led around its base. "I will," said Arlington, laughing, "come

They rode in single file along the path as it wound around the hill, and came in sight of the hut described by the old

Arlington was astonished, but Dawson elleved it a snare for the purpose of bbling them. They hesitated a morobbing them. They hesitated a mo-ment, then decided to go on and see who inhabited the cabin. An old man came out, an expression

of defiance on his face. "What do you want?" he gruffly asked. 'Shelter for the night, and our horses

fed," replied Arlington. You will find it at the next town; we

don't keep hotel," he said curtly.
"How far is it to the next town?" Ten miles.

"Too far for to-night." You are well-equipped; where are

'San Francisco." "Direct?"

"Direct; left there a week ago." "Huntin' for someone?

The question surprised them. "Why do you ask that?" Arlington asked. A young girl appeared at the door at this moment. Her beauty and neatness was quite a pleasant sight to the trav-

elers, who had seen only coarse women and miners for two days. "Papa, come in a moment," she said sweetly.

He entered the cabin at once, leaving the three men in bewilderment. "You may stay," he said, returning, a brighter look on his countenance.

The gentlemen alighted, relieved their horses of the other burdens, fed them and went with their host to the house. They were greeted pleasantly by a tall, rather handsome woman and the young lady. The girl acted as hostess

and began preparing supper. quickly guessed the woman a visitor. She had dark eyes and a wealth of brown hair, and many wrinkles about her eyes that seemed premature.

These gentlemen are from San Francisco, Miss Warren," the old gentleman said by way of introduction. 'Indeed, lately from San Francisco?"

she asked, the color rising to her rather pale cheeks. We left there a week ago. You have friends there, I presume?" asked Daw-

son. "I can not say that I have, though I have lived there.

Dawson may have thought she should have friends where she had lived, but he said nothing.
"Do you not like San Francisco?" Ar-

"I very much disliked what little I saw of it."

He glanced over the room, perhaps wondering if she preferred life in a

cabin in a wilderness, to a thriving city. Joe kept his eyes on Maggie as she flew about getting supper, thinking her graceful enough for a queen. "In what portion of the city did you reside?" at length asked Dawson.

"In various places," she said, her face flushing again.

"Miss Warren had great troubles there," explained the host. "Supper is ready now, ain't it Maggie?" he said, addressing the young lady. She assented.
"Then you gentlemen just set up and have a lunch with us and perhaps Miss physicians aside, shaking his wise head.

Warren will tell you why she don'

like San Francisco. "I do not enjoy recounting the woes of my life," said the woman an hour later, when the group had drawn in a semi-circle around the fireplace, where some loga crackled and threw a ruddy glow about the room. 'I dislike to talk of my troubles, but I am, even now, in great place of safety."
They perhaps doubted her sanity. She

began by relating her girlhood days briefly, then her flight from her parental roof with a man she knew nothing about to whom she was not even married. his subsequent brutality, as a matter of course. They were putting themselves in her place and mentally not commendslowly and seemingly laboriously, de-scending. She carried a small bundle tied up in a faded red handkerchief, on a stick over her shoulder, and was covgot to a point where all took sudden in-

> "Then we moved into an old house on Longwharf—"
> "Longwharf!" exclaimed Arlington,

> looking at her sternly.
> "Yes, sir, and life went yery much as before till one of my hus-his companions fell in love (strange as it may seem that such a man is capable of love) with a handsome young lady, who was a rich heiress. He actually brought her to that old wharf-house in the night, and

> Joe Mitchell, masked as a clergyman, married them. Of course, I dared not say anything but looked at her in such a way I thought she would understand that something was wrong. Her parents, or grandparents, I believe they were, objected to Gilbert-

"Where is Gilbert now?" Arlington asked, his voice so hoarse and changed it her," said Dawson, looking mischiev-frightened her. He had risen from his ously at Joe. chair and was walking about the room in a demented manner, his hands clenched fiercely. "Where is Arthur

She had not said his name was Arthur Gilbert; and it now came her turn to

look surprised. "Do you know Arthur Gilbert?" she asked, without replying to his question. He made no reply and Dawson asked her to finish her story.
"Please do. I wish to know what became of them," said Arlington.

"Gilbert's associates thought he had pretended to marry the girl for the purpose of robbery, as that was the way he robbed wealthy ladies. He caused the young lady's brother's wife to leave her husband and robbed her in much the same way, though he did that act through revenge, partly, as he hated her husband.

"But he loved the heiress, Miss Arlington. He could have robbed her had he wished, but hoped to take her away to some place and live with her. Clifford spent most of his time in that stone house, making counterfeit money. He wore a white beard and masked as an old sea captain and called himself

"The woman who lived there was very daring. She disposed of most of the money made. There was also another man besides Clifford—Clifford stayed at the wharf-house nights. The other man was very shrowd. He went through the country and preached and passed counterfeit money most of the time.

Joe said, pointing to a hill:
"You der is the little mountain. You believed to be her lawful husband, when the belief they professed. believed to be her lawful husband, when the old folks, her grandparents, both suddenly died. Most likely their sudden deaths awoke her to realize her folly and deception toward them, for she ran away from Gilbert as soon as the funerals were over. No one knew, it seemed, where she went. These men were sure she had found out something about her alse marriage or about Gilbert's other crimes and became greatly alarmed. So they left immediately. I never heard what became of any of the occupants of the old stone house. But we came to Nevada to some mines Clifford owns. I had lived there very wretchedly once before and was determined to attempt escape this time. So one morning they took lunch in baskets and started out to explore and be gone all day. No sooner had they departed than I started out across the barren, mountainous desert. had not gone far, however, when Mitchell overtook me. As he came up he said:

"'Where are you going?" "'I do not know, I replied, much

"Return at once,' he said, 'and Clifford shall not know. He would kill you

"I am afraid he will kill me.' I said. "if I return,' but I went back quite sub-missively:not daring to do anything else.
"A few day later two men drove up in a buggy. Clifford greeted them as though expecting them, and invited them into the house. They looked professional. I soon understood they were physicians: they looked at me so strangely I became alarmed, though never

essing what they came for.
"Nellie," said Clifford, addressing me, 'these gentlemen have come to see about that pain in your head.'

"I turned sick and dizzy; the house seemed whirling around as the truth dawned. Those doctors were hired to adjudge me insane and would take me to an asylum. I had waited, too long; my last chance of escape was gone. I realized all this in a moment. I sat in realized all this in a moment. silence several minutes and lived again through all those dreadful years. I saw my cowardice for the first time. That moment was perilous. I knew I must

do something at once: "'Gentlemen,' I said, 'there is no use describing pains. I have them in my heart as well as in my head. I am in-

sane—madly insane.' "All stared at me in amazement. 'I wish very much to be taken to an asylum for fear I shall kill that man there,' I "The time of the creation of the earth

said, pointing to Clifford.
"'He needs killing, to be sure,' I went on, 'but I don't want to do it. I lost my mind a few years ago, and left my pa-rents and home and have wandered about aimlessly ever since. It seems like ages since I left, but in reality it has only been five years. I am only a girl yet, though people frequently guess me to be a middle-aged woman. I must have rest, and think an asylum the proper place for me. When can I go?

'Neither spoke; both looked somewhat confused. "'Come, gentlemen,' said Clifford, no

longer playing his part with me, 'pro-ceed to business; you are paid for it.'
"Two men of the camp entered at that moment, and the doctors came to me, examined my head and pronounced me

devoid of reason.
"The visitors looked astonished.

"We have kept the matter quiet,' said Clifford; 'but the time came when something had to be done. I feel as though she were dead,' he said.

"I felt as though I wanted to be, but I was yet very much alive, and had al-ready decided on a course of action. "The physicians were to take me in their care at once. They would come for me the next day, they said. I thanked them and promised to be ready, to the

surprise of the miners who had called. knowing nothing of the affair. I slipped a note to one of the men, asking him to save me in the best way he know. He went out very quickly. I half regretted what I had done, as I was afrald he would tell others and they would use violence with Clifford. I was relieved a few minutes later, however, when he returned with some fruit he said his wife had sent me, and I found a note concealed in the leaves. It read:

"'Any time in the night you may go out and a team will be waiting for you.' "The chance came. I slipped out, wrapped in a long cloak. A vehicle about the room. "Idislike to talk of my troubles, but I am, even now, in great toubles, but I am, even now, in great one's side. I asked no questions. We peril and hope to find some assistance to a place of safety." meant.

"I told him all, not sparing myself. He was much shocked by my story." He said Clifford was known at the mines as a successful gambler, but that profession, he said, was no discredit to a man in those places. He wanted me to go to the nearest town and relate my story to the officers. I refused to do so, as I was afraid of those doctors. Then, he said, he would return to the camp and they would hang him to the nearest tree.

"We arrived at Mr. Howard's house here at daybreak. After resting and feeding his horses and breakfasting, my deliverer started back to the mines. Clifford may now be in eternity, but if he is living he will find and kill me."

After she concluded, all remained

silent a few moments, busy with their thoughts. Then Arlington told who they were, their mission, etc., to the surprise of all. "It is quite wonderful that you found us," Mr. Howard said; "I thought we were hidden so far from the main trail." "We were directed by an old woman," Arlington replied, thinking of the

old crone's divinations for the first time during the evening.
"What a prophetic old creature she was, to be sure. I had about forgotten

ously at Joe.
"I'll bet six bits she was the same old woman who came here a few days ago and wanted to tell our fortunes. She guessed much of Nellie's history cor rectly," said Mr. Howard:

"Guess she was thinking more about money than anything else," said Joe, not daring to be thought credulous. A few days later Mr. Howard and his daughter removed to San Francisco, taking Nellie Warren with them.

CHAPTER XX.

Ethel Arlington, like all religionists, still clung to many of the old dogmas of orthodoxy. It was the faith of her ancestors and must be right, she thought. True, the cornerstone was knocked from the foundation of her faith when she renounced the anthropomorphic idea of a God or Devil. Another prop went when she could no longer harmonize the attributes of a loving, merciful, forgiving, all-wise, all-potential God with those of an angry, jealous, wrathful, relentless deity. Her zeal cooled somewhat as the flames of a brimstone hell died out in her mind. But she still held to the cosmical theory of the Bible, the Trinity and many other myths of Christianity fabricated in the Dark Ages. She saw gross absurdities, contradiction, preposterous cruelties recorded in the Bible. but still believed the world made in six

days—the Bible said so.
She continued her charities in her parish, but no longer attended church there. Again she sought for a creed whose propagators lived according to

Dr. Hunter was wedded to his books. His recreations were simply walks or romps with Paul. A brother physician, also a recluse, of middle age, spent many hours in Dr. Hunter's library, in conversation or among his books. One afternoon Ethel went to the

library in search of a book and found Dr. Hunter enjoying his usual slesta and his friend deep in the mystic lore of the classics. "Pardon the interruption. I did not

know-" she began. "A pleasant interruption, I assure you. Please be seated; I wish to talk to you.'

She took a seat by the open window and broke off a sprig of honeysuckle that twined about the casement, and sat looking at it, half studying its beauty and half wondering what he wished to

say.
"The doctor tells me you are a religionist, while he is Agnostic, You should convert him. Little Paul will get very confused ideas as his reason dehe said, laughing mischievvelops,

ously. She knew his speech was a prelude to argument, for he was an evolutionist. "I am a religionist, doctor, but not a cvnic or Christian gnostic. I allow veryone individuality and freedom to

think as they please.' "Then you ought to be 'churched;' that is not true orthodoxy." "Church people are, as a rule, fanatical, I admit.

"Whence, think you, came that flower?" he asked, pointing to the flower in her hand. 'God made it."

"Who is God?" "The great divine principle of all

"Where is this principle?" "Everywhere.

"When did God make that flower?" "He made the parent plant when he nade the earth. 'When was that?" "Six or seven thousand years ago."

"You have never studied geology, perhaps?" "No. It seems to me blasphemous. It does not accord with the Bible account of creation."

"Then maybe the Bible is wrong?" "Some of it contains errors. It is not infallible, but—but—"she hesitated. "But some of it is right, you would say. Are you able to decide which part

could not be a mistake. The mighty architect who planned and formed it certainly had power to inscribe upon some monument or stone the date of its

creation." "Then you believe this glorious sphere, with its rich mineral deposits its wealth of vegetation, its birds, beasts and human inhabitants, all sprang into existence in the short space of six days. six thousand years ago?" "I do,"

To THE EDITOR-Please inform your readers that I have a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been per-manently cured. I shall be glad to send two bottles of my remedy free to any of your readers who have consumption if they will send me their express and post office address. T.A.Slocum, M.C., 183 Pearl St., New York.

"My delugio friend, you have an as-piring nature, but you are allowing your false notious of religion to keep you from advancement on any line of science."

"Doctor, we must save our souls. You are an infidel; there is no hope for you unless you believe in God."

"I do believe in God." She lookedrat him in surprise. "You, an peyolutionist, believing in

B. God?"

a God?"
"Certainly." What is man?"
"A finite expression of the great
father spirit:"
"Just so: "Thus far we agree. And
that spirit sprang from a central germ;
then evolved, as did everything else, to a higher excellence. There is a divine spark in man, the basis of his immortality. A. J. Davis says: 'There is nothing in any segment of iron, in any mineral compound, in any anatomical structure, in any physiological function, in any psychological process, or in any spiritual sphere of being, which may not be found fundamentally, germinally, radically or prophetically in man, in either partial or full development. Man's body is an ultimate of the material uni-"The Bible teaches the earth to be a

flat surface. It was thought to be so when the Bible was written. The sun and stars were thought to revolve around it. Even in the last century books have been written trying to prove the old mosiac idea of a flat surface true. Some great minds, along the columns of unfolding centuries, have overstepped the creedal barriers and fearlessly investigated and proclaimed the truth, as Roger Bacon, who, in the thirteenth century, distinguished himself by important discoveries in astronomy, in chemistry, in medicine and mechanics; Galileo and Kepler 400 years later. If those men had been servile to sectarianism, they would never have made those discoveries. Galileo constructed telescopes, discovered the satellites of Jupiter and their motion, the horned phases of the planet Venus, the extremities of the ring of Saturn, the spots on the sun's disc, which showed its motion around its axis. For these discoveries he was thrown into prison by the inquisi-tion and made to retract. Talk about Christianity bringing about civilization. It retards its progress. I will not agree with you that God made that flower when he first formed earth, or rather when the earth formed itself as a sequence of revolutionary ages after being put in motion by the first spark of intelligence. The ashes, or first earth, could not have been adapted to flowers or aborescent life. But after a lapse of few million years, according to M. Bailey's hypothesis, and the discoveries of other teminent men and later scientists, the earth about the poles must have cooled off sufficiently to have been

highly adapted to the production of or-"About the poles! Under five or six

hundred feet of ice! Why should they think that?" "They get the deduction by examining the lands bordering the polar re-gions. Siberia was once a highly civilized and densely populated region. The abundant production of nitre there which is produced wholly from anima substance, is one proof-the tusks and remains of gigantic elephants is another—that the polar regions once had a tropical climate. Then, in the plains and mountains, near the river Irtish, are ancient mines and burying-places, where ornaments of gold and copper are found embossed with exquisite workmanship, which prove great antiquity. Great hammers and pickaxes are also found there that must have been wielded

by the arms of giants." "The Bible tells of a race of giants,"

Edith said. "True, but so much time has elapsed since those mines were operated that the props which support the earth of the excavation have petrified, and fine metals, as gold and other minerals, cop-per. etc., are found in those once wood-

process and required many ages." "Perhaps, though, those strange for mations and changes may have come in the six or seven thousand years, so that Bible chronology may not be very incorrect. Then, I do not see a God in your

"My idea of God is the only rational conception of a divinity. He is the soul of all suns and worlds. Yet this deific soul is not infinite till the world has reached its highest point of development, as it also develops with the earth's changes. A spark of divine intelligence from some well-developed sphere descended into space and started vibration in the attenuated ether. which at once took up a whirling mo tion. This force once started expelled the more volatile substance from the aeriform matter, which gradually condensed as it grew larger and its rotary motion increased. As butter is separated from milk by a whirling motion, so, finally, this world, matter became re-solved into elementary conditions by the principles of gravitation, centri fugal and centripetal force, and formed what scientists call the cyclic stage of

the world. This spark of intelligence developed and emitted other sparks that formed a boundary ring or circle of light while the work of condensation went on in the center. The spirit or soul of the world is above, around, about it, not in its chaotic depths. This intelligence has watched our world through all its various stages. The six or seven thousand years which is, according to the Bible account, the duration of our earth, is but as a drop of water on the ocean, compared to the time of its growth. After the cyclic stage, which comprised millions of years, came the Helioic time, when the earth hung as a fiery sun; then the Pyroic or red hot-ball stage, a lapse of many million years more; the Azoic period, when the great ball had suffici-ently cooled for ashes and earth to form, but was yet devoid of organic life; the Palozoic stage, subdivided into the Silurian, Devonian and Carboniferous ages, which developed millions of mol-lusk, swarms of the finny tribe and a

luxuriant growth of plant-life; the Moso-zolo time, subdivided into three great periods, the Trissic, Jurassic and Cretaceous. These stages comprehended many million years. A remarkable class of great animals were developed during those ages; the chalk deposits and other interesting strata were laid down. Then come the Cenozoic time, subdivided into the Tertiary and Post Tertiary; these subdivided again into the Eccene, Miccone and Plicene comprised many millions of years, and are the periods from the first existing remains to the most modern tertiary de-posits. The Glacial stages have doubtless comprehended as many millions of years as either of the other stages. As the crusts of the earth thickened about the poles, by the deposits which have never ceased to accumulate, by the same whirling process which formed the cyclic stage, that is separating the cosmic dust from the attenuated ether, or world-matter in solution, that region grew cold, as the internal heat was shut off, and the slanting rays of the sun had but little effect, and it became a frozen

the cycles of time, though the accre-

zone as the vapors formed by the heat

of the equatorial belt was driven by

winds to the far north, and descended in snow and ice. The ice thickens with

frozen over, according to your theory." 'It seems so,'

"But those sparks, or intelligences, where have they lived through all those various changes of the earth?" "They have been the life of animal existence since the Azoic period, they have grown brighter during the world advancement, and are still glowing and multiplying, and will continue to do so earth's alluvial period lasts. Anterior to that time the llfe-giving principle surrounded the earth, and was a quickening spirit in the transverse currents of electricity and magnetism, which are elements of the ether and give the earth polarity. As sparks from a burning log are some brighter than others, so are those sparks of in-telligence from the defic soul, some brilliant and capable of great'illumination, while others are weak.'

"But fire-sparks dle out." "They change into vapor; the ashes fall to the earth, as does the external body of man; but the volatile substance ascends, or is caught up in the grand march of evolution to fulfill its destiny. The spirit of man ascends to the higher work destined for him by the Infinite mind. But while he shone on earth, while the spark of life held out to burn here, it influenced other souls or minds in the great waves of mentality. As each mind is a spark of the great divine mind, and intimately conjoined, all minds are more or less dependent on some other mind. The material body of man is the ultimate of all the material kingdoms below it. Yet the spirit will go on in its grand progress till it reaches the state of beatification designed for it."

"Then we will ultimately become gods, or are gods now in a finite sense?"
"We are all gods, as Jesus said, John 10:34-5. Yet we are not as near perfection as the inhabitants of older and

greater worlds." 'What are you two talking about?" said Dr. Hunter, rousing up and rubbing his eyes. "I have been dreaming the earth was a huge ball of ice and God was a firefly trying to warm it. "Your dream is something like the doctor's theory," Ethel said, laughing. "I am tired of theories. I would rather have something more demon-strable in the form of lunch."

"The doctor's afternoon nap always makes him hungry," Ethel said, as she went to order luuch.

[TO BE CONTINUED.]

MATERIALIZATION.

Under the Most Strict Test Conditions.

TO THE EDITOR:—In justice to our cause, and especially to Mrs. Mendenhall, the materializing medium, of this city, I want to state through your colums that Mrs. Mendenhall gave on the 15th inst., at the Spiritualists' Temple, one of her grand materialization se-

ances. the medium's request she was placed under test conditions by Mr. J. Lath, president of the association, and Mr. Griffin, a prominent citizen of Muncie. Skeptics were invited to come forward and observe said fastening, after which the committee announced that all

was satisfactory.

The orchestra, with its skilled efforts in music, soon induced the proper state of harmony so essential to the production of spirit manifestations, when Mattie Hams, a female Indian spirit, and one of the medium's controls, announced her presence and congratulated the audience for the interest manifested on the occasion. At the close of Mattie's introductory a beautiful lady spirit stepped out from the cabinet, neatly appareled in black, with white lacings about the neck. She was recognized at once by a sister present, with whom a brief and joyful conversation was held. The second spirit appearing was a young ladv—Alice, the daughter of Mr. and Mrs. Howell, members of the orchestra, who recognized her at once as their daughter. It was a feast to the large audience to behold this beautiful spirlt in fair view in her snow-white costume, with all the naturalness of innocent girlhood life. Alice was well-known to many of the Muncie citizens present,

and all were made happy with her presence on this occasion. The next two appearing were gentlemen neatly attired, and were at once recognized by their friends who were

Others followed, among whom was a

child-spirit, claimed by someone pres-At this juncture Richard (colored) and one of the cabinet superintendents, called for martial music, to which Mr. Freeman responded in a masterly manner with the air "Marching Through Georgia," using his French harp. Drums and other instruments apropos to the occasion had been placed within the cabinet, and the perfection of timing to that familiar air by the spirit-boys in blue reminded the elder ones of the audience of the past scenes of the 60's. With the congratulations of the audince by protracted hand-clapping demonstrations, Richard thanked the audience, when this element of the manifest-

ations closed. The materializing feature was now resumed, and the orchestra was doing good service when a lady-spirit, advanced in years, stopped out far from the cabinet, and was at once recognized as the mother of Mrs. Neeile by herself

and husband. It was surprising to see with what naturalness and strength this motherly spirit manifested. Several other spirits appeared, each giving evidence of his or her identity, but for brevity's sake I must forego the pleasure of detailing.

Mattie Namo, the ever-faithful attend-

with her usual instructions for all to be good and kind one to another. This is the second seance given by Mrs. Mendenhall, in which the receipts were divided equally between the Association and herself. When the seance adjourned the committee stated to the audience that the medium was found

ant of the medium, closed the seance

under test conditions. J. F. SNIDER,

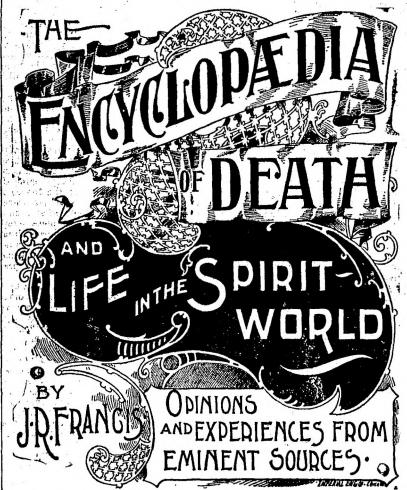
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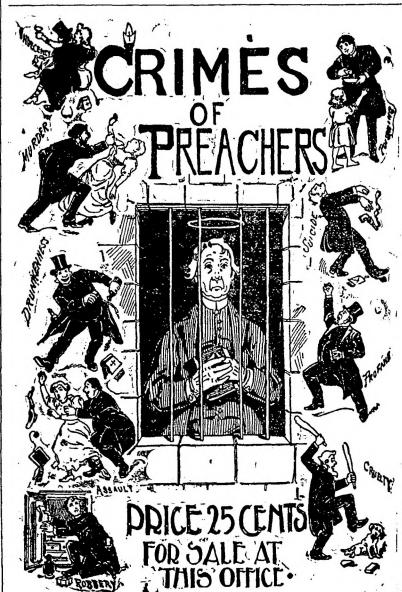
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ROMANISM AND THE RE-

THE NEW PHASE.

Type-Writing Without Human Contact.

Seances Held Under Strict Test Conditions.

BY QUAESTOR VITÆ.

The medium Rogers, through whom the typewriting was presented in Car-negie Hall, New York, which I have described, has since then been imprisoned for fraudulent personation in connection with materializations. This fact will naturally cast suspicion upon all other phenomena which have been presented through him. I therefore de-termined to obtain confirmatory evi-dence, if possible, of the presentation of. similar phenomena through other chan-

Having learned that independent type-writing had first occurred in the house of Mrs. J. W. Voorhees, of Chicago, I called on that lady. She informed me that independent voice. It is also an inthat the first experiment of that characteristing illustration of the dependence ter had been made by the direction of phenomena on the conditions preher guides, who had instructed her about six years ago to purchase a type writer and to invite Miss Bangs to visit her. When in that lady's presence it was made to operate independently.

Subsequently, the same phenomena of the conditions presented.

I must state that Miss Bangs lent herself with complete good will and courtest to was made to operate independently.

Subsequently, the same phenomena of the conditions presented.

Subsequently that that Miss Bangs lent herself with complete good will and courtest was made to operate independently.

Subsequently the same phenomena on the conditions presented. Subsequently the same phenomena oc-curred in the presence of Hugh Moore, and again through Mr. Campbell. In each case the machine stood free from human contact. Mrs. Voorhees has herself given a written statement, which I annex hereto.

I then called on Miss Bangs and explained the fraudulent implication cast by the arrest of Rogers, and asked her she would give an illustration of the henomena in conditions which would dmit of facile verification, to which she

in Light of November 16, I called on Mr. A. V. Abbot, chief engineer of the Chicago Telephone Co., and consulted him with regard to the mode by which a type-writer could be worked by electrical appliances. In order to work a type-writer by electricity each key would have to have an electro magnet attached somewhat similar to those by which Morse sounders are made to work in telegraphy; in response to the transmit-ting keys. Each electro-magnet or in-duction coil on the receptor keys would In July of 1889, I was instructed by my have to be connected by a distinctive guides to purchase a Smith Premier current with the equivalent transmitting keys of another machine in another had never heard of the firm, and cerroom or house. The induction coils on tainly never heard of the patentee. the receiving keys would then act as After surmounting some difficulties I magnets and move the keys, on receipt of the currents from the keys of the transmitting machine. Mr. Abbot exmachine and it was sent home. That pressed the opinion that if one were to work it out to its finest possibilities, that perhaps by using currents of different polarities and intensities the appliances might be so simplified that the neces-

ing connections with each key).

But I found that the Smith Premier machine used by Miss Bangs has 78 ing of the keys, ringing of the bell, and keys. The highest number of currents at the close when we lighted the room working separate instruments, or notes, or keys, transmissible over one wire, with which I myself am acquainted, is twelve and that involves most delicate rected by type-writer to each individual appliances. At that ratio six strands present. yould be necessary to work a 78-keyed type-writer.

therefore rather doubt the feasibilty

type-writer and its stand be shown to me and asked the gentleman of whom I before the seance commenced. They bought the type-writer if he thought were brought into the sitting-room, ac- he could manipulate the machine in cordingly. I found that not a single total darkness. He said he thought he electro-magnet was attached to the macould write at least what he wrote so chine, nor any wire or strand. It was a many times a day: "This is a specimen plain Smith Premier, standing on four rubber sockets or cushion legs (rubber machine." I invited him to my home; is itself an insulator), of about a quarter-inch height, thus separating the machine from the table. The table was a com-in darkness. The result was afterwards mon four-legged wooden one. I care-fully examined its legs and found that ER. Not a single syllable was correct; no wires transpierced them. I myself then assisted to carry the table and machine into the seance-room and selected punctuations. We were fully satisfied, as was the poor man, convincing us before examining the carpeted floor). the place where it was to stand (after first examining the carpeted floor).

We then sat down. I sat in front of the machine with its keys facing me, its back being turned to Miss Bangs, who sat opposite me on the other side of the table. I sat very close to the machine, my legs being pushed under the table, and during the seance I several times moved the whole table several inches knees, which were entirely below it.

My hands, joined with those of my neighbors, rested on the table and in contact with the machine, with which I kept in touch all the time. I moved the machine repeatedly from side to side while it was working, so as to be able to affirm that it was not connected with the

table.

At the side of Miss Bangs, between myself and her were two gentlemen. At the other side were two gentlemen with Mrs. Bangs senior between them. I append a letter from each of the gentlemen who sat at the sides of Miss Bangs, showing that she retained touch of their hands during the whole of the scance.

The paper was taken from a block. endorsed five sheets with my signature:
Mr. A endorsed one sheet. One sheet Mr. A. endorsed one sheet. thus endorsed was detached from the pad and placed in the machine, the others being left adhering to the block.

The light was then turned out and we sat in total darkness, during which I re-tained touch of the machine with my After the machine had begun to work

I bent my head down over it, touching the keys almost with my nose, while it continued to work. I passed my hand, without losing grasp of that of my neighbor, over the keys and over the whole machine several times at intervals in silence, while it continued to work. As stated. I retained touch of it all the time, moving it about over the table, and moving the table with my knee. Five or six messages were written on separate sheets to different people present, including the one to myself, appended hereto

When the first sheet had been com pleted, it was taken out by the invisible power; another sheet was then torn of e block lying close to Mr. Stobbs on the table, by the same powers and put into the machine. The messages were folded up when finished and some of them pushed into the pocket of Mr. Stobbs, and others were pushed below the hands of Mr. A., on the other side

of the medium. The most interesting evidence was however, given at my suggestion in or-der to meet all possible inferences of mechanical connection or appliances; and this suggestion was only made towards the end of the seance. Miss Bangs had no knowledge of my inten-tion in that respect and consequently could not be prepared beforehand for such a proposal. The four gentlemen present were requested to each take old of a corner of the machine, without breaking the circuit or circle of hands, and to hold the machine in the air, bout a foot and a half or two feet above

arm (leading that of my neighbor) over the whole surface of the table and around its edges, also from side to side in the air below the machine, feeling the bottom of the machine also as it was held suspended and continued to work. This showed conclusively that it worked independently of any mechanical appli-

ances or connections. At the suggestion of the control I subsequently changed places with Mr. A. and sat next to the medium. The control then materialized the hand with which he had done the work and stroked my head and face and shoulder, Miss Bangs' hand remaining in contact with

mine during the experience.

The control stated in reply to my questions that he worked the machine by means of polarizing energy transmitted from his spiritual hand and only materialized his fingers to tear and fold the paper or touch the sitters. Usually, it appears, this control speaks with an independent voice, but on this occasion he could not do so, Miss Bangs being afflicted with hoarseness to the degree of almost entailing the loss of her voice. This was much to be deplored as I could no doubt have obtained complete informessages were received in this way.

mation as to the process followed from The materialized hand sometimes of phenomena on the conditions pre-

esy to every suggestion on my part as soon as she was satisfied that my suggestions implied critical verification and the machine rested on rubber cushonly, and not arbitrary skepticism.

Here we have a most wonderful evidence of the persistence of individual self-consciousness after death, accompanied by a power of using energy for the transmission of thought and thus com-municating with us in certain given con-ditions. Yet for six years this mode of communication has functioned and the world knows it not, or when it does, remains dumb and indifferent. I hope that this report may induce some electrician of repute to take up the investi-In view of the inference of mechanical gation, provided that he may be preconnections suggested by Mr. Th. Hyatt, by the invisible operators and not pre-tend to himself determine under what conditions the phenomena are to be pro-

> LETTER FROM MRS. J. W. VOORHEES. SIR:—Pardon my seeming neglect in not answering your favor of the 2d ere this. My delay was unavoidable. I

night, in total darkness, with Lizzie Bangs as my medium, we formed a cir-The machine was placed on a table with the back of it facing the medium. might be so simplified that the necessary currents might be transmitted through three flexible strands (but entailing connections with each key).

My husband was sitting at her right, holding her right hand. I sat on the left, holding her left hand, a gentleman sitting between my husband and myself. In a short time we heard the manipulatwe had each received a very beautiful message from our spirit friends, having been placed in sealed envelopes, and di-

Not for an instant did we loosen our hold of the medium. We were con-vinced that she did not touch the maof Mr. Abbot's estimate.

Chine during the entire time. I heard the following day I went to Miss Bangs' I requested that both the of the envelopes. I afterwards called published in THE PROGRESSIVE THINKby a mortal.

I trust I have satisfactorily complied with your request.

Very sincerely yours, Mrs. J. W. VOORHEES. Chicago, Ill.

DEAR SIR:--At your request, I herewith send you a short statement of the type-writing seance held at Miss Bang's, 10 Elizabeth street, Chicago, on December 4, 1895, to which seance you kindly invited me as a spectator. Briefly stated, the conditions were as follows: A small room, about twelve feet square: all the doors being locked and the keys held by yourself during the seance. Eight persons were present forming a circle, joining hands. In the center of the circle was placed a small wooden table, on the top of which was placed a Smith Premier type-writer. The machine and table being carefully examined before the seance were found free from wires or electrical appliances of any kind, the machine being simply placed on the top of the table facing yourself, you being scated about one and a half feet distant. On the opposite side of the table from where you sat, and at the back of the machine, the medium sat, I sitting next to the medium on her left. Her left hand was touching mine constantly at intervals of about five seconds, the connection in the circle being

thus broken and closed constantly.

The lights were turned out and in a few moments the machine began to write on a sheet of paper placed in the machine before starting, bearing your ignature.

Five or six messages were written, during about one hour and a quarter. Two of the messages I received personally, of a personal character, one of which being from a person whose name was unknown to the medium or to any one present.

After the first message was written additional sheets of paper were torn from the tablet, placed in the machine and were written upon and were removed and others substituted.

Towards the close of the seance, at the suggestion of the medium, the machine was raised from the table about two feet and held in that position, where the writing continued. The writing was very rapid; I should judge at the rate of about 125 words a minute.

On the whole I think no better conditions could have been asked for, excepting the fact that the room was in total darkness, and from the position that the medium was located in it would have been a physical impossibility for her in any way to have touched the key-board. The hands of all the sitters being joined during the entire seance, it would seem also that the writing must, have

been produced by some agency entirely outside the medium and the persons forming the circle. "R. J. A." Chicago, Ill.

Chicago, Illinois (present, Mr. M., Mr. Chicago, Hilnois (present, Mr. M., Mr. A., Mr. Turner, Mr. Powell, another gentleman and lady and myself), my position was at the right of the medium with one hand resting on the table, the other clasping the left hand of my neighbor on the right. This neighbor lifted one side of the typewriter from the table at one time during the seance, the gentleman opposite him on the other the gentleman opposite him on the other side holding up the other side of the machine. My right hand held his left

wrist at the time.

While the type-writer was so suspended in the air the writing was being done on the machine, the keys keeping up a constant clicking in rapid operation while it was so suspended, and while the writing was going on, Mr. M. passed his hands between the table and the machine, and touched my hand. The messages were written on sheets of paper marked by Mr. A. and Mr. M. prior to the seance. The messages were taken out of the machine by a material ized hand. This hand frequently touched my own, and folded all the messages taken from the typewriter against my hand upon the table. Six typewritten

would pat me on the shoulders. During teresting illustration of the dependence the seance the medium did not move from her chair, and the typewriter was turned with the keys toward the person on the opposite side of the table. It was operated very rapidly. We examions on the table, which was an ordinary small table.

During the seance the medium's hand constantly touched my own, several times both her hand and the materialized hand resting upon my own at the same time, and there was a vast difference between the two.

The conditions were strictly test, and most satisfactory to all. The harmony of the circle, the extreme test conditions throughout the seance, the astonishing results, demonstrating the presence of our invisible friends beyond all question, have made a lasting impression on my mind as an

a lasting impression on my mind as an experience never to be forgotten.

It is with pleasure I give my experience, a "drop in an ocean," of the proofs of spirit-return, of the reality and intelligence that is beyond the mortal death, the spirit birth.

Harvey, Ill. Frank B. Stobbs.

I confirm the fact that Mr. M. passed his hands over the machine while in connection with mine, and we felt no hand in contact with the keys. Also we passed our hands under the machine while the other gentlemen held the ma-chine in the air a foot above the table. We moved our hands across the table from side to side, and found no connection with the table, during which time

the machine continued to work.
Chicago, Ill.
O. A. TURNER.

MY FRIEND OF EARTH:-You have come here to-day in investigation of this particular phase of spirit communion with mortals.

Although we are not able at this-hour to bring you in direct communication with your individual friends from the higher side of life, I trust that the manifestation of this writing will serve as evidence to you that under proper conditions nothing is impossible with the

spirit. On no subject do the intricate laws of nature need careful study more than when you enter the spiritual-realms. The phenomena of spirit-writings and other manifestations are not generally understood, and because not understood, not stood, and because not understood, not believed. Happy are they who have received sufficient evidence to give them knowledge, as you, my friend, will be able to realize with time and investi-gation. I shall be pleased to again meet you in this way, and doubt not that I shall be able to bring you in communication with those near you on the other side of life.

I am, one in guidance, GEORGE W. STEVENS

Hon. L. V. Moulton, of Grand Rapids, Coming to Chicago.

TO THE EDITOR:—A month ago it was announced that Dr. Geo. A Fuller, of Massachusetts, would, for the first time, visit Chicago and supply the rostrum at Schiller Theatre during the first four weeks of our pastor's absence. We have certainly had a delightful month with him, each discourse bringing out larger audiences, who have been charmed by the eloquence, logic, and above all, practical treatment of his

On Thursday an informal reception was given him by the Band of Harmony at Orpheus Hall, the programme con-sisting of musical and literary selections, a little speechifying and a good deal of social chat, the real object of the meeting being to give the people an opportunity to get personally acquainted with this noble worker in our ranks.

During the month of February, commencing on Sunday, the 2d, we are to have that grandly-eloquent and wellknown speaker.the Hon. L.V.Moulton,of Grand Rapids. Mr. Moulton holds too prominent a place in the ranks of Spiritualism to need any introduction to a Chicago audience, but as, without a doubt there are those who may not have heard him speak, we would say, do not fail to take advantage of the opportunity. A rich treat is in store for you, and we prophesy a bill of fare for February that will cheer and delight the hearts of all. Mr. Moulton is an earn-est, whole-souled speaker, who carries

conviction to his hearers, always creating within them a desire for more. In March we hope to welcome home our own pastor, Mrs. Cora L. V. Richmond. From a letter received we find she is hard at work in Washington give ing (in addition to her two Sunday discourses) a course of lectures, two a week, on "Bible Interpretations," and, we are quite sure, to delighted audi-C. CATLIN. Sec. First Spiritualist Church, Chicago.

IOTHING will so enlighten a community as to have several copies of THE PROGRESSIVE THINKER taken there. Try and get up a club, and you will not only have the benefit of the paper, but will receive the Encyclopædia of Death, and Life in the Spirit-World. see terms on second page.

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"Religious and Theological Works of Thomas Paine." Contains his celebrated "Age of Reason," and a number of letthe table, during which time it con-tinued to work and with exceptional ing seance held December 4, 1895, by longical subjects. Cloth binding, 430 apridity. I passed my left hand and Miss Lizzie S. Bangs, at her home in pages. Price \$1. For sale at this office.

IMPORTANT QUESTION.

What Is Spiritualism?

And Who Are Spiritualists?

CRITICAL EXAMINATION OF THE QUESTION BY A ORITICAL THINKER. This is a question that concerns most those who call themselves Spiritualists. Outside this class of people there are va-rious definitions of Spiritualism and va-

ious views of those who, are known as To my mind those persons outside who consider the phenomena of no special nportance and who have no disposition to investigate and understand their sig-nificance, and those who have investigated and are convinced of the fact of spirit communication with mortals, and who consider this fact the chief end and value of the manifestations, are equally lacking in spirituality.

THE FIRST QUALIFICATION of a Spiritualist is the perception (intellectually at least) that man, the genus home, is a spiritual being. The second qualification is that the spiritual quality should dominate, direct, control the animal nature of man. Till a person has reached this stage of unfoldment they are not Spiritual-ists.

It is not singular that in the advent of modern manifestations the supreme satsfaction to most minds and hearts should have been the knowledge, the positive proof, that loved ones who have passed from sight still live and love still remember and sympathize and desire to hold continued converse with those left in the mundane sphere.
It is not very singular, either, that the first experiences of any person in the

manifestations should arouse most keenly the sense of wonder. But to know eyond peradventure that a friend writes a communication or paints a pic ture between closed slates, does not of itself make a person a Spiritualist; it only makes one the possessor of a fact. Spiritualism proves that man is a spiritual being. The Spiritualist is the person whose first idea and endeavor is to live according

TO THE LAWS OF SPIRIT. and not according to the desires, appe-

tites and passions of the flesh. The Spiritualist aspires to be illuminated, quickened, guided by the infinite spirit and perfect being, which is in all and through ali, in which "we live and move, and have our being." This is what Jesus expressed, in saying "I and my father are one." Jesus was a Spiritualist. He was consciously illuminated by the Infinite Spirit. And this is the only Spiritualism that can overcome finite weakness and error.

The fact that discarnate spirits can overcome the inertia of matter, can manifest intelligence in sending mes-sages, demonstrates that it is the spirit in incarnated humanity that manifests intelligence, and overcomes the inertia of matter. This power of the spiritual quality in the human has been demonstrated in motherhood through the centuries. It has been a phenomenon as wonderful as that of independent slatewriting or painting. The production of added parts to the embryo, such as fruits, and which during post-natal existence continue to exhibit all the stages of fruit development' in their season, is quite as wonderful as the painted fruit or flower inside the slates. And what else but spirit can cause the destruction of portions of the embryo, such as a cutting off of fingers, the same fingers on the same hand, as the mother had seen on a child cut off? Tell us what it is if not spirit that performs such surgical phenomena in the sanctuary of embryotic existence and organic construction.

THE HUMAN EMBRYO.

And every human embryo that is and Spiritualism and Spiritualists be-brought to perfection, and becomes a come a recognized redemptive agency. And every human embryo that is breathing living, organism, carrying forward all the physical functions that tend to the complete development of that organism is as wonderful and as awe-inspiring to the mind that recognized the source of this phenomenon be the co-working of Infinite Spirit and the spirit of motherhood, as can be the phenomena of materialization. Human ity has not been conscious of its spirituai nature. If Spiritualism has a beneficent mission to mortals, it is to bring to us a consciousness that we are spirits. It is not the fact that when we are un-clothed of the flesh that we shall be spirits, but that as tenants of this fleshly tabernacle in which "we groan being burdened," we are spirits. The logica deduction is, that to live as spiritual beings here and now-to live in such manner as will develop and make strong and perfect our spiritual powers, is the chief end of existence, for only the spirit is life, is incorruptible.

And although the discussion of Eva Cassell's trenchant attack upon the Beast in Man is "closed," I hope I am not trespassing if I acknowledge to her my profound gratitude for her vigorous denunciation of outrage upon motherhood by the beast.

Humanity can never become the "likeness" of Infinité Spirit, love and intelligence, until the beast is abolished in sex-relations, and not only the beast, the outrageous, but the sensual and selfish that only seeks momentary gratification.

The most sublime truth of Spiritualsm is the eternal and ever

OPERATIVE LAW OF PROGRESS. Man is not a fallen being, but an ever-rising consciousness. To be a Spiritual-ist is to realize this law of spirit. More than any other the idea of the fall of man has hidden from the race the light of the spirit of truth, the glorious image of Divine Perfection which is in human constitution. A Spiritualist is one who apprehends, or who has attained some degree of consciousness that the human ego, the I am of the individual human, differs only in degree from the Infinite Principle, Spirit, Life Love, Intelligence, Mind, which governs the universe, and it is the life, called God.

The material scientist who claims that brain generates thought, and the theologian who claims that in the fall of man his spirit was annihilated, are equally blind, and without reasonable foundation. Man is the expression of the Infinite unmanifiest. Through the spiritual principle in the nature of man, the Infinite Spirit is attentily recording to nite Spirit is eternally proceeding to bring to light the unmanifest—the truth, the goodness, the wisdom, that is perfect and eternal. And this is Spiritualism. Spiritualists are those souls who feel this eternal energy as a bounding life force, and aspiration and inspiration are the more or less conscious factors of existence. Expanding consciousness is

soul-growth. Dr. Buchanan asks "why is it that this great truth, the opening of heaven to mortal eyes and listening to angelic voices, fails to bring out a response, and though millions may be convinced, there are not even thousands to live up to the standard of what their professed faith demands, and send out a redeem-

ing wisdom to all mankind?

Because the many who are merely convinced that the phenomena they purport to be, are not by this knowledge made conscious of their own spiritual nature. Because to many the phenomena are welcomed as a personal satisfaction, either to curiosity, or to satisfy heart-longings, or as giving evidence that death does not end all.

quickened by the truth that we are to climb onward and upward toward the divine proportions of our birthright, or a dead weight and obstacle in race progress. Then there are so few mature men and women. Children of larger growth is the correct estimate of a large proportion of humanity. I listened in this city, some years ago, to a practical, soul-stirring address from Mr. Frank Baxter. He indicated clearly and forcibly what would promote spiritual life, and make Spiritualism a

SAVING POWER IN THE WORLD. As I was passing out after service I said to a gentleman: "Wasn't that a grand discourse?" He shrugged his shoulders, sighed,

and replied with a whine, "O, I want some comfort." I responded, you poor baby! And there are thousands of baby souls in the form and stature of men and women. Like the infant they are satisfied to be fed and carried. They enjoy glowing descriptions of Summer-land, and rhapsodies about Spirit-life, and if through a medium they are "comforted" by loving words and assurances that in the sweet by-and-by, we shall meet on that beau-tiful shore, they are satisfied, like the infant that has received nourishment. till hunger bids them seek comfort again. We have need of periods of repose, of recreation, of contemplation. But manhood and womanhood are a degree of maturity of soul, and are attained by struggle and overcoming the weakness of immaturity. The inward, like the out-

ward, man is made strong by exercise. Spiritualism is the light of truth, the strength of love, and the guidance of wisdom to help us in the struggle.
Again, those who seek communications from discarnated spirits as a means of guidance, instead of seeking the illumination of their own souls, and the quickening of their own spirits by the eternal energy and love of the Infinite Spiritare ENFEEBLING THEIR SPIRITUAL NATURE and retarding the rising consciousness that is soul development. To grow constantly into a realizing consciousness of oneness with God, is the test of our spirituality and the only qualification that entitles us to be called Spiritual-

ists.

This realization would fill our hearts with a boundless love for the whole family of humanity, in heaven and earth, the incarnated and discarnated, the undeveloped, earth-bound, and the celestial and angelic hosts. This love, and this only can redeem humanity, and lift it out of the horrible pit and miry clay of selfish greed and unworthy ambitions, of sensual grossness, and transgression of nature's divine laws—of all antagonisms and inharmonies, and out of the wretched littleness that is satisfied with

personal comforting. We must not forget that for centuries the church has taught that for Jesus' sake, alone, the gifts of the spirit would be bestowed by the Father. Paul taught to "come boldly to the throne of grace" -according to the scriptures pronounced spurious by Prof. Buchanan. There is evidence even in these scriptures that Paul had a realizing consciousness of the truth of man's spiritual nature and relation to God. And Paul discerned and distinguished between his state as a child when he thought as a child and spake as a child, and his state as a man, when he put away childish things. Were all who were convinced that angelic songs can be heard by mortal ears, able to put away childishness, the world would realize the potency of Spiritual-

Were all who know that communion with discarnate spirits is a fact, as earnest in trying to prevent souls from coming into mortal existence burdened with the sins of the fathers, as are the church people in trying to save souls from dam-nation in the future, humanity would soon manifest the divinity of its origin,

LUCINDA B. CHANDLER.

Passed to Spirit-Life. Isaac Bucklin, of Elkhart, Ind., born August 30th, 1816, passed to the higher life on January 7th, 1896, while in Chicago on a visit to his daughter, Mrs. D. H. Brookins. He passed away as peacefully as a child going to sleep. He was a firm believer in Spiritualism for many years; for the last twelve years was a regular visitor at the Cassadaga Camp, where he had a cottage and many warm friends. His remains were taken back to Elkhart for interment.

One of our number has passed on. Saturday morning, January 18th. at 7:30 o'clock, at his home in Leonidas, St. Joseph county, Michigan, Phillip Y. Baldwin, an old and respected citizen, passed to Spirit-life, aged 79 years. He was a firm believer and an earnest worker in the cause of Spiritualism. He was a good man; his motto was to do good and be good. He passed on happy in the belief that when we move out of the mortal body we still live.

The white angel of peace waited upon the tired spirit of Sister Anna Webster on the 13th, and she had her sunrise in the beautiful land of the true life. Sister Webster was in her 74th year. She was a staunch Spiritualist, and one of the dearest old motherly souls the writer of this ever knew. Carrie E. S. Twing officiated on the 15th, when was congregated a large circle of friends and neighbors of every belief. Her address was simply sublime. Our little band of faithful Spiritualists has been lessened by one good soul passing on. One son and four daughters remain to profit by the good example set by a life's devotion to home and family.

STUART L. ROGERS.

Kingsville, O.

Albert C. Headly; of Hamilton, Van Buren county, Michigan, passed to the higher life January 12, aged 74 years, 9 months and 12 days, of supposed heart failure. A resident of this county for thirty years. He leaves a wife, two sons and a large circle of friends that will miss his pleasant face and kindly greetings. He was a member of the South-west Michigan and Paw Paw Valley Spiritual associations. He was a good man and a worthy member. The services were held on Wednesday at his home and were conducted by the Rev. Mr. Queal, the Universalist minister of Decatur, Mich.

MRS. N. P. RALEIGH, Sec'y.

Mr. Edgar Gregory, of Lockport. N. Y., entered Spirit-life on January 14, 1896, aged 76 years. He had long been a resident of that city and a pioneer in Spiritualism in the early days of the rappings. For years he owned a cottage at Lily Dale, and for many seasons spent a part of the time there. He lived and died an earnest advocate of the cause. He leaves a wife, one son and daughter. Mrs. R. S. Lillie was called to speak at the large gathering of the friends to pay the last tribute to all that was earthly of our risen brother: Her tribute was grand, beautiful and philosophical. J. J. SWOBE.

The name of David Turbush has been added to the death-roll of the members of the G. A. R. Post of Flint City. The old veteran has been a patient sufferer dence that death does not end all.

for a long time. During the late war he served with great credit to himself

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and country in Co. K, 76th N. Y. Infantry. He was born in Ulster County, N. Y., seventy-three years ago. His funeral was first appointed at the Baptist church, as the pastor was a com-rade and a member of the same post. But when asked by a committee if the Rev. A. F. Brown, a noted Spiritualist speaker, could occupy the pulpit to assist in the service in unison with himself, he decidedly said: "No; that he did not know anything about Spiritualism and dld not want to, and that he could not grant my request, as we were not going the same way he was." The fun-eral was then held at the late home,

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ruttle.

To going the same way he was." The funeral was 'then held at the late home, with Allen F. Brown officiating, and very beautiful and consoling were the words that fell from his inspired lips. Brother Turbush had been a leading Spiritualist for the last 15 years. The Post attended the funeral in a body and concluded the service at the grave.

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SATURDAY, FEB. 1, 1896.

Really Refreshing.

THE PROGRESSIVE THINKER has not noted anything in many a day which has given it such real satisfaction as the following letter from Rev. John Rusk, pastor of the Church Militant, Presbyterian, of this city, to Col. Ingersoll, of date January 14:

"COL. ROBERT G. INGERSOLL, Adrian. Mich .- Dear Sir: The Militant church, which is organized for the purpose of bettering the condition of mankind, regardless of creed or lack of it, desires to extend to you an invitation to preach for us some Sunday morning in the near future on the subject of your views as to what the Christian church should do

The motto of our men's club is, 'Act in this world, theorize in the next.'
Some of our most earnest workers hold your views, others are devout Christians. All work together, however; think for themselves, and no criticism of creed is exchanged.

We have a volunteer orchestra of twenty-five pieces, a legal committee composed of over thirty of the leading lawyers of Chicago, who are each pledged to try one case a week free of charge for the poor or to take up the prosecution of lax city officials or lawbreakers.

"Our committee of physicians hunt up

the poor and care for the sick; delegates are visiting the police stations and curing drunkards by practical methods. The health committee of ladies fights the saloon by trying to provide for the workingman a better clubhouse, not by

"Knowing your interest in honest, practical work for humanity, and feeling that the fact that I am a Christian and you are not should not prevent us from working together for the uplifting of humanity, and leaving it to the individual to judge for himself what is true, I carnestly invite you to give us the assistance of your ability for one Sunday in building up a movement great enough embrace and love all humanity, from the highest to the lowest. Very sincerely yours, John Rusk."

It will now do to hurry up those ascension robes. Verily, here is proof that the lion and the lamb can lie down together. We hope Col. Ingersoll will ent farmer of Greenwood township, was accept the invitation, and we'll be in attendance, sure.

An Awful Revelation.

Was infinite wisdom at fault, or has there been a reconstruction of the human anatomy since the days of Solomon? The wisest of men, he who wrote with an inspired pen, whose great teachings it is infidelity to dispute, says, Ecclesiastes attempted to burn her husband to death.

"A wise man's heart is at his right hand, but a fool's heart is at his left." It may be there are no wise men: that all are fools; for, unless a freak of Nature, all men's hearts are "at the left." Here is holy writ telling the world in positive terms that every preacher who lives is a fool: that churchmen, their wives, sons and daughters are all fools. else inspiration is not to be trusted. places every believer in an endless hell in the same category. To reject inspiration is to go to hell; to accept its teachings is to identify one's self with Doestick's quandom friend: whose name it is impolite to mention. Indeed, this is an wful revelation.

A Jesuitical Proposition.

The Oak Park Club, of this city, is antagonized by Rev. Palmer S. Hulbert, who claims such clubs are breaking up the social life of the home. He proposed in a discourse the other evening, that he would join the club, attend regularly its meetings, pay assessments and participate in all its present modes of entertainments, and induce his churchmen. as far as possible, to do the same, conditioned that the club shall be limited to Luesday evenings, and that on Sunday they shall attend church exercises, Wednesday evenings prayer-meetings, Sat-urday evenings Bible class, and the other evenings of the week remain at home with their families; provided, fur-ther, there shall be no parlor dancing or

card parties in the home.

The proposition of the hunter to the Indian as to the division of game seems "You may take the goose and I will take the turkey, or I will take the turkey and you may take the goose.' The fool Indian declared the white man flid not talk turkey to him at all.

The Fine Italian Hand.

Advices from New York say the Paulist Fathers of that city have placed a sign in front of the Church of St. Paul announcing:

"A mission to non-Catholics; everything religious; nothing controversial." The movement is an organized crusade, says the dispatch, to win converts to the Catholic church. It has the approval of the leading spirits of Catholicism in this country. From 1,200 to 1,500 persons attend nightly, a very argo percentage of whom were Protestants who came to the exercises with Catholic friends. A rule of the mission allows no Catholic to enter unaccompanied by a Protestant. Additional to ectures, tracts are distributed by thou-

sands among attendants. The fine Italian hand is converting the gullible for the priests to pillage.

Comparative Religion.

Brahma, the God of the Brahmans, s represented as triple-headed. Additional to his own there are engrafted on his body the heads of Vishnu and of Siva. Brahm himself is the supreme, eternal, uncreated God. He governs the world, and is the prince of beneficent spirits. He is assisted by Vishnu, who is the preserver, the savior of men: and by Siva, who is the destroyer, otherwise the avenging arm of Brahm. These three deities, combined in one, acting in harmony, each in his individual sphere, constitute the one great and mighty God of the Hindoos.

Churchmen say, those who worship Brahm are Pagans. They send missionaries to those "groveling heathen," and labor to convert them to a belief in their own God, who they think is the only true one; all others are idols.

Born of Christian parents, reared in a Christian country, educated in Christian schools, and having listened to Christian Sabbath bells through a long life, and familiar with Christian creeds, it is very difficult for the writer to distinguish between the triple-headed God of the Brahmans and the triple-headed God of the Christians. Vishnu of the Brahmans, in one of his visitations to earth, appeared as Crishna, a man of wonderful endowments, who performed still more wonderful miracles. He returned to the Father, when his mission to earth was ended, and assumed his place in the godhead. He afterwards, appeared as Buddha, again fulfilled his mission, and again resumed his place with his associate divinities.

Siva, in the Brahmanical system, seems the counterpart of both the Christian's Holy Ghost and Devil. Armed with the terrors of almighty power, he wanders through creation, inviting the evil to acts of wrong and violence, and And now Prof. Roentgen of Vienna, has then he lets fly the fiery shafts of divine | discovered a process by which the in vengeance. A seeming friend to the terior of the human body may be phovicious, he is at the same time a terrible terror-a sort of Anthony Comstock, inciting to crime that it may be punished.

So identical are these two systems, the Brahmanical and Christian, one seemingly copied from the other, we have made an earnest search to see which was the elder. We find Brahmanism the older religion: its three Gods had existence long anterior to the combination of Father, Son and Holy Ghost; and instead of Jesus being the elder brother, both Crishna and Buddha outrank him in age, Buddha being more than five hundred years his senior.

The Fruit of Belief.

The following news dispatch to the press tells its own pitiful tale. Such scenes are natural outgrowths of church teaching, a hell on earth for the victims of belief. Churches are exempt from taxation, that damnation may be taught therein for the glory of God. Days are set aside as sacred that the flames from a bottomless burning pit may be flaunted in the faces of the people. Schools sustained by moneys wrung from the hands of penury, that the imaginary shricks of tortured souls shall fall on children's sensitive cars to make them good. Chaplains are salaried with the people money to serve in legislative halls, in the army and navy, to teach hell for the comfort of those who make oppressive laws, and for those who slaughter our enemies. If this case of Mrs. Miles was an isolated one it would be different; but they have been common to all the ages of church rule, and will continue so long as such wicked doctrines are proclaimed from Christian pulpits, or are believed in by a Christian people: PANA, Ill., Jan. 18.—Mrs. Catherine

Miles, wife of William Miles, a promintried here to-day and ordered to the asylum. Mrs. Miles' particular hal-lucination is that she is dead and in torment, and at times she shricks and cries with pain, as if suffering from the punishment of hades, as biblically de-scribed. Her sufferings are seemingly horrible to endure. Eye-witnesses hide their faces and turn away, unable to bear the sight of the woman's apparent torment. A few nights ago Mrs She weighs 250 pounds. Leaping from bed in a fit she dragged Mr. Miles from his couch by the hair, and threw a lighted lamp on him, saturating him with blazing oil. The flames, however, were smothered by his rolling on the floor. The unfortunate woman has been married 20 years. She is a Free Methodist preacher.

Each Alike Guilty.

A clergyman writes that in his opinion we err in holding Protestants and Christianity generally responsible for the wrongs and violence of Catholics. He says: "The excesses of which you justly complain were all committed before the Protestants were in being."

fact that Christianity was fashioned and molded into form by Catholics. Every rite and ceremonial and belief was shaped by the mother church. Not a dogma prevails among Protestant churches which does not owe its naternity to Catholicism. These were forced on the world by persecution and slaughter. Every sacred day and every holiday observed by Protestants was inherited from their vile ancestors. Every saint in the church calendar is of papal origin. Her historians were Catholics. Her sacred books were first found in the hands of the fathers of the Roman church, and in all probability were forged by them. The first commentaries on the "Holy Scriptures" were written by Catholic priests, in whose lead Protestants have slavishly followed. Knowing the wickedness of the parent church, no trust can be put in anything

coming through her corrupt hands. The thief in possession of stolen goods with guilty knowledge of the original larceny, who labors to conceal his own connection with the crime, is in law and in fact held to be as guilty as the origi-

Violence was the instrumentality employed to make Christians, without which it would be a feeble force in the world at this time. It was advancing civilization that arrested the church in its crimes, of which Protestants for sov. eral centuries were as culpable as Cathin their action by malignant demons.

"Voltaire's Romances," translated from the French. With numerous illustrations. These lighter works of the brilliant Frenchman, and invincible en-emy of the Catholic Church, are worthy of wide reading. Wit, philosophy and romance are combined, with the skill of a master mind. Price \$1.50. For sale

at this office.

WONDERFUL UNFOLDMENT.

Professor Lockwood Again Triumphant.

In 1879 Prof. Lockwood discovered that the needle of the Electro-Galvanometer was deflected by a sudden volition of consciousness, from which fact he ar gued that man's conscious ego operates through electro-structures of brain ganglia, and has its affinity for matter as is witnessed in the telephonic and phonographic service of the day. This deflection of the Galvanometer needle was doubted by many, but Dr. Firehoff, of St. Petersburg, Russia, in 1893 demonstrated the same fact, a notice of which together with Prof. Lockwood's claim. was published in one of the June numbers of this paper in 1894.

In 1874, at the National Association of Photographers, at Buffalo, N. Y., in a lecture upon The Photometry of Color, Prof. Lockwood affirmed that every well developed negative taken of the human, not only reproduced a likeness of the individual, but that accompanying this phenomenon the individual, pathological state was reproduced also; "indeed, when the entire truth of molecular reactions is known, under proper conditions of lighting, and a complete analysis, there will be found to be no secrets in nature-none in human existence. All that we are physically or psychically, is recorded in the chemical reactions of our environment, by processes as subtile as they are silent and certain."

In September, 1887, a gentleman living at that time in Philadelphia, had a negative taken of his niece, who had been exposed to scarlet fever, and a stereopticon picture made from this negative discovered well-defined pimples of scarlet fever in process of formation, four days before they could be seen in the face of the patient, to the naked eye. tographed by means of one of Prof. Crookes, vacuum tubes; which is a vacuum or air-tight glass tube, through which an electrical induction current passes, and which possesses a wonderful penetrative power.

This so lights up the interior of the body that its physiological and pathological condition may be accurately ascertained. This is a complete verification of the position taken by Prof. Lockwood, in 1874, and is in exact accord with the principles of molecular reciprocity and reactions, affirmed by him at that time. And now Prof. Lockwood affirms, that inasmuch as conscious volition operates through certain electro conditions of brain ganglia, that in the not distant future inventive genius will discern an electrode which, attached to the cerebrum, will register, in written language, man's innermost, silent thought.

People who live in centers where Prof. Lockwood is to speak this season, and those who may attend the camp-meetfail to hear these instructive discourses, and witness the wonderful scientific jingo statesmen will be out of a job. demonstrations accompanying them. We take great pleasure in calling the special attention of the officials of campmeeting, to him, and advise them to secure his services if possible, for the coming season. He is a star of the first magnitude.

Every Family Should Have It.

The Encyclopædia of Death, and Life in the Spirit-World should be in every house. It may be the means of saving one whom you dearly love from premature interment. Physicians as well as Spiritualists will find it a storehouse of valuable thought. Vol. I., in paper cover, is sent forth free, postpaid, to all who desire, on conditions mentioned elsewhere. 10,000 copies are to be given

The Great Gold Conspiracy And How It Is Leading to National Bankruptcy and Universal Repudiation -the newest and greatest lecture by Leon Lewis-will be delivered within easy distance of Chicago on the most favorable terms. Mr. Lewis will be glad to make dates with societies which are interested in the money question. Address him at 1394 W. Congress street, Chicago.

Jury Would Not Convict.

A jury trial on an appealed case from Justice Ball, of Chicago, was heard on the 13th ult., in Judge Freeman's court, wherein Walter Wilmot was tried for playing ball on Sunday. The defendant admitted he played ball on Sunday, as charged, but denied that it was an offence in law. The jury rendered a The objector cannot be ignorant of the verdict of not guilty. Oh, the wicked-nest that Christianity was fashioned and ness of the human heart. Further legislation in favor of a day of rest will be prayed for.

A Glorious Victory.

Talmage is the victor in his aspiration for his associate pastor's position the trustees of the church having decided to accept Rev. Allen's resignation

DUAL LIVES" is a charming story that all should read. Back chapters of it sent free to all new three months or yearly sub scribers. Take a trial trip with us.

Missionary Work.

Do some missionary work. We re quire your assistance in giving away. 10,000 copies of the Encyclopædia of Death, and Life in the Spirit-World. others, by aiding us. Vol. I., in paper cover, containing 400 pages, is to be sent forth free, on conditions mentioned in another column. There is no subject of such vast importance as that of death, and life in the Spirit realms.

Unparalleled Offer.

To send forth free a 400 page book, which has received the commendation of leading minds everywhere, is something unparalleled. We are now absolutely giving away Vol. I. of The Encyclongedia of Death, and Life in the Spirit-world, to each of our present subscribers, and those who may hereafter subscribe for THE PROGRESSIVE THINK ER. See conditions in another column.

Remorse not only turns God against us, but turns us against ourselves .-

Prophecy as Viewed by a Gelebrated Astrologist.

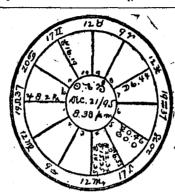
bestial nature.

Important Events All Over the World Forecast by the Stars.

THE JINGOES WILL BE SILENCED-BUSINESS STAGNATION NEXT FALL-MOB VIOLENCE, CRIME, EXPLOSIONS, EARTHQUAKES AND STRIKES.

It was not many years ago that the Rev. Jasper, as the result of much cerebral activity, arrived at the startling conclusion that "the sun do move." The reverend gentleman, however, was probably not aware of the fact that in this aparent movement of the solar orb was vested the key to the destinies of nations, else with a view to a further enlightenment he would no doubt have included the fact in his pronunciamento.

For it is principally to the positions of the planets at the time of the ingresses of the sun into the four cardinal signs, Aries, Cancer, Libra and Capricorn that 'the astrologer deduces



MAP FOR WINTER SOLSTICE.

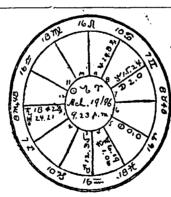
his judgment relative to mundane affairs, although the eclipses and the neomenias are important modifying adjuncts which assist him. The occult basis on which is founded the theories which govern this branch of astrology -first promulgated by that metaphysical astronomer, Claudius Ptolemyis no part of this article; scientific observation has amply verified the principles enunciated by his Tetrabiblos.

We find much of interest to humanity in a study of the heavens for the year 1896. The map for the winter solstice contains some salient points relating to the present status of the Venezuelan controversy. The moon is heavily afflicted in the house of war, denoting belligerent inclinations on the part of the general public. Our diplomatic relationships, however, will at no time of the year merit ings where he is engaged, should not serious apprehension, and after the close of the present Congress the

The olive branch will wave aloft, and during the summer quarter, which begins at the June ingress, the foreign question now agitating the public mind will be brought to a satisfactory issue, and republican institutions will be the gainer thereby.

It is a significant testimony in our favor that Gemini, our country's ruling sign, occupies the cusp of the seventh house (foreign relations) in this figure, as well as the fact that Mercury, its ruler, who is also lord of the tenth (the government), is exalted therein in good aspect to the forceful Mars. Naught could be more felicitous for the honor of the nation.

In the chart for the present winter solstice, which dates from the 21st of the present month, we find the tenth



MAP FOR VERNAL INGRESS

house strongly opposed, denoting much adverse criticism for the President and his official supporters during this period. Neptune in the eleventh likewise augurs ill for the popularity of legislative measures indorsed by the present session. The vernal ingress in March gives

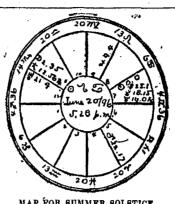
promise of much easier conditions respecting the country's finance; the tendency of stocks1 will be upward, confidence will be restored, and a much brighter outlook is given for trade and industries. This condition will continue throughout the summer. But the autumnal equinox ushers

in a distrustful period, resulting in business stagnation and a falling away of trade and commerce. This figure dence that it will redound to the liberal is also significant, from a political character of the paper, no less than it standpoint. Herein we find Jupiter elevated in the tehth house or mid-You can prove yourself a blessing to heaven (the government), in favorable by those called upon to contribute to its aspect with the cusp of the first (the | maintenance. people), indicative of harmony between the masses and their rulers. which, taken in connection with the national advantage promised by the figure of the June ingress in the final outcome of the present diplomatic imbroglio, is a significant presage, if not for the continuance of Cleveland rule, at least of the Democratic hold on the government reins

The present appalling prevalence of students of criminology, except they be versed in those scientific and incontrovertible theories advanced by the science of astrology. The law of astral physics has never received so strong an argument in favor of its

HOROSCOPE FOR 1896. truth as has been recently vouchsafed by the direful results which followed hard upon the centering of the celestial arbiters in Scorpio—than which no sign in the heavens is of a more

> Much violence is betokened in this direction throughout the ensuing year. Indications especially point to the debauchery of women and cruelty to children, in which respect the summer months will be the most unfortunate,



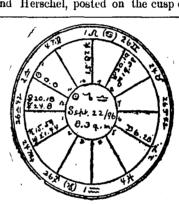
MAP FOR SUMMER SOLSTICE.

as will be shown by a glance at the figure for the summer solstice, where we find Scorpio on the cusp of the twelfth (ruling prisons and crime), with Uranus and the malevolent Sat urn placed therein. The evil demon will be abroad in

the land, and many daring robberies and much crime and violence will occur during the heated term. The position of the fiery Mars in the fifth house of this same map bodes ill to pleasure parties and excursions; disaster will be frequent and theatres and hotels will suffer through fire.

The winter months will be remarkable for colliery explosions, seismic disturbances, and will be somewhat severe in temperature, with considerable downfall and a late spring. There will be much unrest among the toiling masses, which is further verified by the map for the vernal ingress-which rules from the entry of the sun into Aries, March 19th, until the beginning of summer—an ominous figure in many respects.

Herein we find the malefics, Saturn and Herschel, posted on the cusp of



MAP FOR AUTUMNAL POULNOY.

the ascendent in the accursed sign Scorpio, in quadrature to the warlike Mars in the fourth house. There will be strikes and rioting, and the laboring classes will resort to excessive measures. Carnage and bloodshed will ensue, and the breach between master

and man will seemingly widen. The summer months, however, bring more pacific conditions in labor circles, and though the economic problem will remain a serious one, no further disturbances of this nature need be apprehended until October and November, when there will be a slight recurrence of these aggressive tendencies.

In the month of October the planet Mars will be transiting Gemini, when there will be an alarming increase of conflagrations, of incendiarism and of crime throughout the country, and many lives will be lost through accident on land and water.

While the year in its entirety is not particularly an auspicious one, we will happily be free from epidemics, or distempers injurious to the general health of the populace.

There will be new and startling discoveries beneficial to mankind, education will make rapid strides, and there will be an inquisitive and persistent tendency of the human mind towards the investigation of those laws of causation which find their expression in the world of effect.

ASTOR-HAZELBIGG.

An Example to Follow.

Following the advent of the new year, the Washington Times, seconding some of the great journals of New York City, has hospitably opened its regular Sunday edition, to the extent of a column, to the consideration of the claims of modern Spiritualism.

This is but a partial recognition of our cause, which all really progressive

journals should hasten to imitate, and which they will do a little later on. But we are duly grateful for this favor. For obvious reasons this is a consummation which the friends here heartily welcome will unquestionably increase its useful ness by extending its circulation. It

The cause righteously demands the utmost toleration and latitude on the part of the metropolitan press of the country. Too long has prejudice, ignorance or indifference fatally served to bar the subject of Spiritualism, especially in any of its higher phases, from receiving a public hearing even approxi-mately commensurate with its heavenborn teachings. Not until within a few years have the great journals of the country deigned to allude to it at all, save in terms of disparagement, ridicule or contempt. This stage of opposition, howcrime is such as to startle even casual ever noticeable in the evolution of popular recognition toward all great movement for the betterment o race, is passing away. The dawn of the twentieth century is to usher in a more considerate era. Similar action to this of the Washington Times will blaze the GEO. A. BACON. way. Washington, D.C.

PROF. W. M. LOCKWOOD.

He is Startling the People of Boston.

The Molecular Hypothesis of Nature Enthusiastically Received By the Boston Progressive Think-

Social reciprocity is usually the

mental thermometer by which we estimate our feeling of attachment to any locality, and to the friends we come in pulse with. Taking this sentiment and aphorism as a postulate of real data, we found ourself in close touch with the friends and thinkers at Berkley Hall from the time of our introduction. Our first Sunday with these kind and wide-awake people will be something pleasant to think of when our hair is white and we recall past events of pleasant retrospection. Accompanying us to the rostrum was President Banks, Vice-President Dr. Storer. Brother Moses Hull and wife, and Mrs. Cadwallader, of Philadelphia. President Banks asked Brother Hull to make the address of welcome on behalf of the society, and to give us the right hand of fellowship and introduce us to the audience. This was done in that fraternal spirit and manner that Brother Hull, with his extended rostrum experience, knows so well how to do. Among other things he said to us

that "we would find the Berkley Hall Society as wide-awake mentally, progressive and responsive as any he had come in contact with; and he believed that our further acquaintance with them would mark an era in our life-work." What he said to the large audience concerning the character of our lectures and their scientific value to the spiritual philosophy would disturb our conscientiousness if put into print: besides, I may fall below the in the attic, but who manifested such mark indicated by Brother Hull. That I have been most royally received is true, and I feel that the Molecular Hypothesis seed has fallen upon the tint" will be made and published, mental soil that sprouts truth, when truth is sown and its value demon-

The Molly-peculiar-crank, who has "superior to earth controls," from Mars, Saturn or Sirius, and who "knows from these higher 'spheres' (isn't Mars, Saturn and the Dog-Star high up), all about the Molly-chu-be that not only at Berkley Hall, but at biz-ness, has not as yet bobbed up, as he has in some other localities we have been in. It is in such localities, and by such mentalities just referred to, that Spiritualism is regarded as a mental arena, where controls from these "higher spheres" Buan mare? than your controls do, who belong to the earth-plane, We have not met, as yet, this element here; and from this prestige of mental pretence—from these weaknesses of the flesh and incantations of ignorance and egotism,

may the "Guid Lawd" deliver us. The Berkley Hall Society is nu- he is kept busy most of the time, and merically stronger than other similar I am glad of it. He is able to pull organizations in Boston; and with ac- out of the Bible all of the spiritual tive, energetic workers like President | quills that indicate the life-lines of Banks and Vice-President Dr. Storer, this great truth, and respectfully to and Secretary Hatch, Corresponding hand back to theologians the mental Secretary Lewis and Treasurer Libby. at the head, and two hundred equally active mentalities in the pew, success, after an unsuccessful campaign, when progression and growth are pre- he has plucked its respectable pludetermined results. But the Berkley Hall Society has an inner core or Washington. Yours for an underplexus, a wheel within a wheel, that standing of the molecule. lubricates, and brightens, and cheers. and sustains the outer certical structure. It is called "The Helping Hand." Of course it is a woman's hand, and I just wish that Brother Success, Honor and Equality, Francis and wife could once come into the fraternal grip of this hand. If they didn't see stars of good things. and angelic hosts of things yet to come, in this orderly, self-sacrificing and persistent corps of workers, then my log-book is wrong side up. Just think of it, you who want to learn how, every Wednesday evening at six, a grand supper of "Boston baked beans," and cold meats and light vancement of Spiritualism," and, biscuit and pies, and cakes and coffee and fun, till you can't help eat, and that is the best part of it, and all of a lot and constructing a building or this for fifteen cents. Then from the dining-room in the basement you go

more you can hear music discoursed by artists, and speeches and songs and readings and declamations, and lots more fun in the fraternal spirit with which this work is carried on, until actually I forgot all about "the fall for the purpose of buying literature perof man," and those bloody thorns that were said to have been stuck into Jesus, all in accord with "that divine It was a great my anatomy was too full of beans and fun to have any room for that nightmare of superstition, over which so many have periodic Christian colic. Furthermore, I don't believe that Hatch, or Libby, or Allen, or Doc Morris, ever thought during that whole blessed evening how this yarn of salvation helped to bolster up the integrity of a Deity that had confessedly made man-if the story be true-an anthropomorphic brute. And it seems stranger that nearly twenty millions of people in this country pretend to believe this self-contradictory fable, which, if not true, ought to send 95,000 clerics to "David Jones" Locker" for getting money under false pretense, since all of them are engaged "selling seats in heaven for cash down." Let the clergy everywhere take their stand with the meways for a civilization of higher integrity to ride over. Action and re-

ualists everywhere insist that with what measure of moral and judicial reasoning mediumship is judged, ecclesiasticism in all of its infernal schismetic pretense shall be judged: and we are strong enough in point of numbers to make the political seat of every judge so hot that he will have to line his anatomy with judicial equity before he can take his seat.

The Veterans' Union here are doing a splendid work in molding public opinion to the recognition of Spiritualism as a philosophy and truth, in publishing tracts for distribution upon such topics as "Modern Spiritualism. Theoretical and Practical," by Alonzo E. Newton; "The Roll of Honor,"

containing the names of 148 of the most distinguished thinkers, philosophers, savants, statesmen and crowned heads that accept and openly avow their belief in Spiritualism; "Opinions of Distinguished Divines on Spiritualism," and among the rest a tract upon "Barbarism of the Christian Religion," as voiced in extracts of sermons from Rev. Spurgeon, Ambrose; Rev. Emmons, Rev. Edwards, Rev. Thomas, Boston; also extracts from "Baxter's Saint's Rest," and the Bible, showing the ferocity of the mental organization belonging to those exponents of ecclesiastic diction. That philosophical "mirror," that reflects the flerceness of human feeling and impulse, is a valuable acquisition in the laboratory of truth, and with the "philosopher's scales" will go far in making moral tests; and every political and religious schism, sooner or later, will have to pass this inspection of civilization, or be relegated to those seats in obscurity where it is hoped they will have time to shed their teeth of animalism, and their barnacles of pecticism, before mixing again in the affairs of progression.

We visited the Banner of Light and were shown through the different departments by Brother Dole, who introduced us to the management and its assistants. We found Brother Day interest in our work that next week we agreed to have our picture taken for the Banner, from which "a half with a sketch of our especial work, in the presentation of the "Molecular Hypothesis of Nature," as the bedrock of the spiritual philosophy.

There is a democracy here in the spirit with which the leading Spiritual papers are verbally advertised that is refreshing; and I was glad to note the State Convention of Spiritualists, THE PROGRESSIVE THINKER received its full share of public notice with other papers. And when it was asked who would receive subscriptions for it, Brother Hull responded so quickly "Here," that I momentarily forgot that I had a commission to do the same thing. In all of these wideawake movements for human progress, to use a Western phrase, Brother Hull gets there, and don't you forget it." He is so widely known here in the New England States that rubbish that is left, and the old book looks worse than a political rooster mage. Next month I am to be at

W. M. LOCKWOOD.

MOTTO:

First, Last and Forever.

RESOLUTIONS.

Whereas, The society known as "The People's Auxiliary to Island Lake Camp Association," formed for the purpose of assisting said Island Lake Camp, having accomplished its purpose, has

Resolved, Upon changing the name of the society from People's Auxiliary to I. L. C. A. to "The Society for the Ad-Resolved, That all money received and derived by the society above expenses,

tabernacle upon the same, and, Resolved, That the further purpose of the society shall be the teaching of the

to the hall above, where for ten cents philosophy and phenomena of Spiritualism; and,
Resolved, That in case the society shall at any time dissolve, all money in the treasury of the society, with the proceeds from sale of said lot and said building, or tabernacle, shall be used

> and the same to be read by the secretary of the society to candidates before initia-

tion. Officers: President, J. C. Nagel; vice president, A. Mcllwayne; secretary, E. B. Brown; treasurer, J. Dalgarno. Board of trustees: A. G. Brown, O. E. Line, D. Keith, J. S. Burnett and S. McIlwayne. Secretary's address, 266 21st street, Detroit.

Few consumptives believe they are in danger till medicine is of little avail. Ayer's Cherry Pectoral taken in the early stages, has prevented further progress of the disease, and saved many a life. At any stage of phthisis. Aver's Cherry Pectoral affords great relief.

"Science of the Soul." By L. A. Sherman. The price of the cloth-bound edition of this very interesting book has been reduced to \$1. Paper-bound, 60 cents. For sale at this office.

"The Molecular Hypothesis of Na-ure." By Prof. W. M. Lockwood. .ture." diums in Philadelphia, and those who can demonstrate their belief be actured these who cannot learn how trum. In this little volume he presents quitted; those who cannot, learn how an succinct form the substance of his lecto break stone and make public high tures on the Molecular Hypothesis of Nature: and presents his views as demonstrating a scientific basis of Spiritualaction in chemical physics promote an love to study and think. For sale at this equilibrium. Let the intelligent Spirit office. Price 25 cents.

N. W. KOONS, MEDIUM.

THE OLDEST MATERIALIZING MEDIUM IN THE SPIRITUALISTIC FIELD.

He Still Obtains Some Most Extraordinary Results.

of more than three-score and ten, but inability to do more for us. is well understood by most Spiritual- ence. ists in the United States that N. W. Koons is the oldest physical medium ditions made by the sickness of Mrs. now living in this country, he hav- K., "old Grandpap," ever active in the ing been developed one or two years cause of Spiritualism, hastled around after the "Rochester knockings." in assistance, inviting a few of their Being made aware of this fact, it will relatives, who cheerfully laid down be seen that my desire to see him and their cares, pertaining to shops and sit in one of his seances were in farms, and at about eight o'clock I good would follow possible to us; and tained writing on them before they creased and made more intense on found myself seated in a circle, this account.

A SUBLIME SPECTACLE.

to sit in one of his scances, to con-supported by his sister, Mrs. Taylor, verse with and hear him relate who is also mediumistic, and who on the experiences that have filled up his that occasion was filling the place of forty-six years of active and close Mrs. Koons, wife of the medium. communion with the loved ones on Mr. Alpheus Taylor formed the posthe other side, strikes the senses of itive, with myself and brother and one—especially if his experiences in Mr. Britton Koons next in order: Spiritualism has been limited-first while the wife of Britton Koons and with awe, then with wonder and my old friend already spoken of ocamazement, at his inordinary relations cupied the centre. There were twelve to this cold and hard world as ex- or thirteen in all comprising the circle. perienced by most of us.

face to face and listen to their sweet and were placed on the table. augelic music, made on instruments After having my attention called mortal ears are attuned to hear and upon it. understand; and this, all of this, by spirit agencies, once human beings, who have basked in the radiant light tambourine in the air, near the ceiling of never-ending eternity for millions overhead. I was struck with amazeof years as we count time.

How grand! How noble! How the music. sublime, awful and soul-inspiring to be in such sweet communion.

as if it could not possibly be true, and But the true investigator knows my well-attuned organs of hearing. whereof he speaks; he cares not for the scoffs and sneers of the revilers; strument was perfect, and that the he is only sorry for him-pities him, laying the blame upon his sensual en- be desired, does not express my convironments, creeds and dogmas, that ceptions of their beauties. have ever held and tried to hold the world to the narrow, selfish paths I had time to recover from the surhewn out by ignorance and super-

We repeat, the anxious investigator who is willing to abide by the evia conscious mind, to seek, hunt and all at once search the domains of heaven, earth or hell, for knowledge in regard to himself, his being, and not willing to allow some other to do it for him, will find an oasis in the truth of the doctrine of spirit return that will awaken his spiritual nature from its slumber on the bed-rocks of the cold earth and make it a stepping-stone from embryonic littleness up gradation after gradation, into realms of unspeakable joy and gladness that will last for-

But let us divert our thoughts from this etherial theme and come back to the physical. We are still physical, and must necessarily meet the conditions of the physical, to get a glimpse at the spiritual.

A VISIT TO THE VETERANS' HOUSE. On the 25th day of April, 1895, my surrounded by a beautiful inclosure, where was set in rich profusion trees. flit and warble of the feathered song- reflections being so great that I could ster were reflected as a recompense to see my own hands while examining it. may not be interesting to the old vet the right way. This book is sent forth hearing for what it lost of its charms of vision.

Here in these artificial cloisters could be heard the chirp of the young bird, as it tried its wing, and the twit-Mrs. Koons, wife of the medium, con- and have a chance to give us some and hear slapping and banging around Aned to a bed of sickness of some du- proof of spirit return, and the reality on tambourine, on your head, and in For sale at this office.

TO THE EDITOR:-Through the in- ration; but found her quite congenial fluence of "Grandpap Gilbert"—an and anxious to please us and make us old veteran in Spiritualism, whose sil- at home while under her roof, and vered locks have withstood the blasts ready with apologies because of her

thanks to his bright prospects, has several additional years left him to to have an emblem of honor, honesty buffet against time and tide on mun- and way-down, deep soul-goodness dane shores and preach the soul-stir-painted upon your receptive faculties, ring truths obtained through spirit which would leave its impress upon agencies-my brother and I were in your soul to stay, and do you good duced to pay Mr. Koons a visit. It when you had gone from their pres-

> But in spite of the unfavorable conformed in the

SHAPE OF A HORSESHOE, 'To see one of the oldest mediums, with Mr. K. making the negative,

A small table was placed at the Oh! if everyone could live like he head of the circle, between the posdoes. None are dead to him; they itive and the negative, on which was are only just inside the curtain, which lain a tin trumpet about two feet his noble nature has made possible for long, one inch in diameter at the larger him to lift at any time-when he can end, while the opening of the smaller take his father, his son, relations and end was not over one-eighth of an inch. friends dwelling in Spirit-realms by In addition to this, a bowl of water, a the hand, receive their caresses and handful of matches, a tambourine, a assurances of continuity of life, ca- couple of French harps and a little ress them in return, talk with them bell constituted the other articles that

that he has placed at their conveni- to these, and taking in the situation ence, and more than this, listen to their of things generally in the room, the sweet words of advice how to live in or- lights were blown out and the memder to reach the highest and best in the bers of the circle sang a song or two. wonderful spheres awaiting us, and at In a few minutes after I heard a the same time giving a history of the noise upon the table, like the dissubliminal world, or all of it poor placement of some of the articles

Next, like a blast of trumpet and song, came the sound of the harp and ment and wonder at the perfection of

ENTRANCING MUSIC.

It was no faint, away-off music, as No wonder the hardened sensualist I had expected, but it comprised the doubts. No wonder he who has only full capacity of sound that could be come in conscious relationship with produced on these instruments by the the physical world, looks with a sneer strongest of human hands. The muof incredulity upon reports like the sic continued for some time, so lifeone I have under consideration. I like, so real and so perfect, that I ried with it. know it seems to them unreasonable, almost forgot to realize the source whence it was coming in the enjoythat the writers and reporters are la- ment of the melodious strains that boring under a deceptive delusion. came like the evening zephyrs upon

To say that the beating of the inblowing of the harp was all that could

Finally the music ceased, and before prise of this part of the exercises, two little lights shot up from the table toward the centre of the circle, over our heads; they were immediately foldences of his own senses, who has the lowed by other lights of a similar stamina to be a man, or woman, re- character, dashed, shifted and piroulying upon the God-given faculties of etted from one place to another, when

A COMPLETE HAND.

illuminated by a phosphorescent light brought in a handful of flowers and obtained from the matches, appeared just before my eyes. The fingers and thumb were in motion, the purpose of which seemed to spread the phosphorescent substance over a greater portion of the hand and forearm for their illumination.

hand; it felt somewhat harder than a | turned hand, and immediately a bunch human hand, cool and a little moist. of flowers were laid on the palm of ceived. Having perused some of the It then patted me on the head and my hand. They were nicely arranged, cheeks, and caressed me in many and the different varieties selected ways. From the familiarities and with taste and care. In like manner liberties taken, I supposed it was the one was handed to my brother, and hand of my father in Spirit-life, and also one to our old friend "Grandwas informed, by an affirmative mo- pap." tion of this hand, that it was the same.

brother and I drove up to the farm- myself; and being asked by my of flowers. In about thirty seconds honse of N. W. Koons, which was in brother to show him its little finger, a rural district in the northeastern it immediately turned itself and placed brought me the dish, and there are no part of Franklin county, Ill. His that finger into his hand, and then flowers on it." The dish containing house was unpretentious; and, like my brother recognized it by a pemany others of us, is not blest, or cultarity in the shape of the last joint, around the circle, nothing touching cursed, with enough of the luxuries of it being very crooked on account of it, but a single hand, floating along this world's goods that need give our an injury he had received, and by executors or heirs very much trouble another characteristic of this member in winding up our estates. But I will of the hand which is a family mark. remark that the old farm-house was The hand then came back to me, and placed this finger in my hand to be inspected by me, and I could not have surface of the water. There was the shrubs, flowers and grasses, that sent asked for any greater proof of idenout their sweet perfumes, and from tity. You will remember that this which the chirp of the insect and the hand was lighted up completely, the to mention.

There were several other hands materialized and illuminated in the same | will be of interest to the new investi- or more new subscribers with their own manner as this one, but none lingered gator; and if everyone could feel as sure where. with us as this one did. Then there as I do about the genuineness of these was a noise on the table again, and manifestations, their interest would ter of the mother as she darted from before I could think what would be no doubt be increased. I see some bush to bush, or vine to vine, in the soft next our ears were greeted with a sal- old Spiritualists are rather doubtful bush to bush, or vine to vine, in the soft next our ears were greeted with a sal-old Spiritualists are rather doubtful Scriptures which prove or imply Spirit-mellow lights and shadows that had utation from the trumpet, in midair about materializations, but as for my-ualism; together with a brief history of been directed in an artistic manner by and above us. My brother and I were | self I cannot doubt these phenomena the hand of this sensitive, whose re- introduced to this spirit agency as after I have seen what I have seen. ceptive nature carries with it, it would King the First. He saluted us and If our spirit friends can materialize ceptive nature carries with it, it would King the First. He saluted us and If our spirit friends can materialize author has here embodied the results of seem, only the beautiful and the good. informed us that he was greatly a hand and an arm as I saw on this his many years' study of the Bible in its We were sorry and grieved to find pleased to meet us on this occasion, one that you can feel, see, relations to Spiritualism. As its title

but among other things he informed us that a great many of our friends were present and anxious to manifest themselves to us; but they, like us in medium, whom I intertained in my

and tact.

and teacher from Spirit-realms.

highest and best spiritual influences writing was complete. always; that by so doing our lives would be so directed that the greatest | the medium had never seen, and obmany other things in this line that the ever left-my sight and hands. In most skeptical orthodox would have Mr. Koon's circles these same relsurely been put to shame in any atives assured me that they had writattempt to criticize it.

THE ENCHANTED TRUMPET. The next thing we observed was the levitation of the trumpet; it passed slowly around the circle; there was nothing observable touching it; but two illuminated, hands were seen a few inches from either end, and about six inches below. The trumpet was perfectly visible from the reflected light from the hands underneath it; you could see the trumpet from one end to the other, and I took occasion to reach out my hand and touch it.

On the following evening, promptly at eight o'clock the little circle met again, with some of the persons included in the previous meeting absent. I picked up a violin that chanced to be lying near my chair, and after the lights were blown out I commenced playing a little waltz.

When I had played but a few seconds the familiar hand I had seen the night before appeared just before my eyes as a greeting, and then whirled, turned, and revolved in midair, in company with other hands, all aglow, keeping time to the music. The scene was beautiful; it put one in mind of the children playing with lighted tapers on a dark night, only there was rhythm and harmony and time in every movement. This scene was finally brought to a close by the familiar hand coming back to me, and with its middle finger of the right drumming on the D string of the violin in accompaniment to the tune I was playing, and afterward lovingly patting me on the head. It then went to my brother and put its little finger in his hand for recognition, and then caressed him by patting him on the head. I could see the hand, and his head, as well as hear the sounds, by

I then played a faster tune, and the tambourine was operated by some unseen agency in mid-air, near the upper ceiling of the room. I have heard experts manipulate this instrument, but never did I hear this performance excelled.

I will say that we recognized the seemed that his lights would, or about, go out, or he would drop the matches, and then you could see other lights, or matches, being brought to him by other hands than his; you could see the matches and hear the exchange as they were transferred to his hand.

There was a very familiar spirit friend, a son of the medium, whom they called Frank. This one seemed very dear to "Grandpap" Gilbert, before mentioned. The latter had evergreens, and placed them in a glass dish partly filled with water.

The old gentleman requested this spirit son to prepare and give me a bouquet. I heard a light splash of the water in the dish. Something like a half minute elapsed, when I felt a The hand came and touched my light tap on the under side of my up-

Then the old gentleman requested that the spirit son take his brother, It caressed my brother the same as who was sitting in the circle, a bunch the brother cried out: "Well, he has the water was then carried slowly about six inches beneath it, and lighting up the vessel so completely that you could see its entire shape, the waters that it contained, and a few floating flower leaves resting on the surface of the water. There was the usual trumpet-speaking, and many other things were done, too tedious work, and sent on clubs. Every Spirit-

And now, while this long narrative erans in Spiritualism, I am sure it free to all our subscribers who send one

of Spirit-life awaiting us on that side fact doing everything that a mortal of life. I can remember only a few could do with his hand, they can just things that were said by the trumpet; as surely materialize their whole body. These seances were the second that

earth-life, sometimes prevented the own house. I attended some twenty very thing they most desired, by too of his seances, and as I never could great an anxiety among themselves. detect a shadow of a fraud in his He answered a great many ques- slate-writing, I was forced, against tions of a scientific nature in a very my will, to accept the great and soul-intelligent manner, and on some ocinspiring truth of spirit return. In casions the answers were wonderful his seances I received communications on account of their depth of thought from my father and sister, when I knew that the medium did not know Mr. Britton Koons, who is very well their names; and the first letter I reversed in spiritual philosophy, was ceived from them was when I had not the principal in leading out this in- requested them, and really was not telligence at the trumpet. It was expecting them. They were received very amusing at times to hear him on the slates, after I had carefully and the trumpet discussing some cleaned them, taking care to rub very knotty problem, and it was wonder- hard with a sponge and with my hand, ful to note the superior intelligence wet in water, after which I placed a manifested from the invisible agency bit of pencil between them and held them in my own hands, while the me-The discourse was finally ended in dium was sitting some four feet away an admonition for all to desire the and never touched the slates until the

I then took slates from home, that ten letters to me through the mediumship of Dr. Slade.

I have had other proofs of the reality of spirit return even more couvincing than this, if possible; proofs special friends; so that it matters not how much and how many exposures sucers and uncivil remarks may be cast at me from the unbelieving and incredulous, the reality of spirit return is a fixed and unalterable fact, so deeply impressed on my mentality that all the storms of ridicule and the aspersions of orthodox hate and persecution fall as harmless and ineffectual on my conscious being as the flitting shadows on a moonlight J. J. FLY, M. D.

HE SLEPT SEVEN YEARS.

A Pennsylvanian Alive and Well After His Long Nap.

After a cataleptic sleep of seven years, William Depue, a prominent citizen of this place, has suddenly returned to consciousness and good

This remarkable case has puzzled all the physicians in this neighborhood for years, and has been the subject of discussion hereabouts whenever doctors came together or when two or more came together on the street. The result of all this was that the

sleeper slept on until the awakening came, and Mr. Depue, to the surprise of his family and everyone else in this neighborhood, got out of bed and announced a determination to go to He set about his usual labors as if

he had been asleep but seven hours instead of seven years, and is as vigorous and healthy as ever he was. The only result of his long sleep is that his eyesight has become dim, and it is feared that he may soon become blind.

To all inquiries for information in regard to his strange experience, Mr. Depue answers that the time he was familiar hand as my father's; and it asleep has been a blank. When he awoke he was dumbfounded to learn that he had been slumbering seven years, the space of time appearing to him to have been but one night of usual and ordinary rest.

While following his usual avocation seven years ago, Mr. Depue became ill and was taken home. Doctors were summoned but could find no ailment. Unconsciousness speedily followed, and he sank into the sleep from which he has just awakened. During all this time he did not recognize anyone. Food was given to him through a tube inserted in his mouth. Bushkill, Pa.

The Encyclopædia of Death.

TO THE EDITOR:-I wish to state that the books, Encyclopædia of Death, and Life in the Spirit-World, Vols. I. and II., were promptly recontents, I think them invaluable. I have never read any books which were similar or equal to them. The Encyclopædia of Death ought to be placed on the shelf in every household, for it may be the means of saving many a dearly-beloved one from premature interment.

DAISIE HOGAN. Indianapolis, Ind.

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ing, but you do a magnanimous deed. You not only obtain Vol. I. of The Encyclopædia of Death, and Life in the Spirit-World, in paper cover, free of charge, but the new subscriber gets one also. You will find no difficulty

ualist should realize that he can not live altogether for himself, but that he must

"Encyclopedia of Biblical Spiritual-m; or a Concordance of the Principal Passages of the Old and New Testament the origin of many of the important books of the Bible." By Moses Hull. The well-known talented and scholarly denotes, it is a veritable encyclopedia of information on the subject. Price \$1. subscribers Subscribe for the paper for at least three months, at twenty-five

Some Pointed Opinions in Regard to Fake Mediums.

SOME PLAIN TALK.

Fake Books, Fake Mediumship and Persecuted Mediums.

It seems that an attempt is being made to foist a new element of fakism upon a long-suffering public, by the publication and circulation of a fake book, which is introduced to Spiritualists and the general public by F. E. The author, whoever he may be, not

content with having carried on a business for a score of years which should not only land him in the penitentiary, but keep him there for as many years as he claims to have defrauded the public, now has the gall to offer his book to the public for the modest sum of two dollars, evidently thinking there are enough Spiritualistic suckers to bite at his book and make his venture successful.

Evidently, realizing his duplicity, meanness and general cussedness, he did not dare to place his name in the circular, knowing full well he would incur the righteous indignation of every decent person, and if F. E. that I do not care to mention only to | Pierce has any decent regard for the proprieties of his own reputation, he will recall his circular and engage in may be reported, and how many a less reprehensible business than exploiting the shame and crime of a fellow-mortal.

The late expose of Dr. Henry A. Rodgers, who admitted his guilt, the shameful conduct of another "Rev." who has repeatedly disgraced himself and the cause which he represents, and who has lately come to grief in Canton, Ohio, ought to be an objectlesson to Spiritualists and Spiritual societies for all coming time.

Think of these persons offering as an excuse for their deviltry, "Spiritualists demand the marvelous," and "My friends persuaded me to go into the unholy business."

Persons who are ready to engage in such work under the plea that it is demanded, would engage in horsestealing for the same reason, if there was a reasonable chance of escaping detection.

How often have we heard the plea in extenuation of the conduct of these fakirs: "Oh, they are mediums." Are they? Then so much the worse for them and the more criminal their action, and the sooner we cease to condone their crime by this plea the better will it be for all concerned.

Let it be fairly understood that the fact that such persons possess mediumship cuts no figure whatever so long as they are willing to engage in ing to Congress "unimpeachable facts the damnable business of prostituting their gifts and swindling the public for the dollar there may be in it, and It was the general opinion of the when convicted by unimpeachable ev- members of the two bodies that the idence, as well as by their own ad- situation was even now serious, and mission, give them a term in the pen- that American manufacturers could

They are none too good for it; it is where they belong and where they ought to go.

Let every society who has ordained speaker or medium, recall their credentials when found to be unworthily bestowed, and if not forthcoming let such persons be published in every Spiritualist paper in the land, and if need be in the secular papers as well. When this is done, there will be an end to all this nefarious business.

The crop of "Reverends" and "Professors," which has grown so rapidly in the Spiritualistic field, is altogether too large to be healthy; it needs weeding sadly, and it is high time the work was begun. Persons possessing genuine mediumship, backed by character, who are conscientious and honest in their work. seldom get into trouble and are not subject to arrest and persecution, and it behooves the National Spiritualists' Association and all other societies to look well into all the facts in the case before squandering their funds for unworthy purposes.

I sympathize with Brother Kidd and other Spiritualists of Canton, Ohio. It is not the first time the cause has been "knocked flatter than pancake" by disreputables masquerading under its glorious banner. Spiritualism, however, is very much alive, and has come to stay. If it could be killed it would long ago have succumbed to the follies perpetrated in its name, and the foolishness of its professed friends.

Let every true friend of the cause demand integrity in mediumship and character in all our workers, and we shall stand victorious before the world and over all opposition, and there will be such a flocking to the standard of Spiritualism as the world has not yet seen, and the prophecy of Dr. E. A. Holbrook will be fulfilled.

"The entire fraud will out-the false will be separated from the true. and of this disgusting reminiscence of the past no one will have a relish or The things revealing and to be re-

vealed are too grand and glorious for the truthseeker to turn back and spend his money upon such miserable mountchanks. "But charity never faileth," and

even the fakirs must be saved. "The heights will be gained by sore and bleeding feet," but they will be WILL C. HODGE. gained.

BEAR in mind that the back chap-ters of the charming story, "Dual Lives," are sent free to all new subscribers Subscribe for the paper for

Rochester, Ind.

Mrs. Lillie Speaks With No Uncertain Sound.

To THE EDITOR:-In No. 37, December 21st, page 6th, of your paper, under the caption of "Exterminate the Breed," I find you take the stand which I believe to be essential to the welfare and advancement of Spiritualism. You say: "A war of extermination should be waged until all that class of offenders shall become extinct," and that they need not apply to the columns of your paper hoping to be restored to popular favor. This believe to be the right course to pursue. Spiritualism is passing through a crisis. Its phenomena, which are its

cornerstone and foundation, are being basely counterfeited, and that, too, in every one of the essential phases. The only safeguard of the true phases of mediumship is to drive these counterfeiters from the field. To allow them or their friends to apologize for or to make a report of our visit to Lansing, condone their offense, is only to condone their offense, is only to strengthen them for another display of their duplicity upon unsuspecting victims elsewhere. It is in such times as this that Spiritualism needs the strong arm and influence of the Spiritual papers to stand in no uncertain way for right and against the wrong. And unless this is done, the movement, with all these barnacles attached to it, will become a byword and reproach. Thanking you, I am fraternally yours, R. S. LILLIE. nally yours, Cincinnati, Ohio.

HERE AND THERE.

The So-Called Pagans Pressing the So-Called Christians.

JAPANESE COMPETITION - SIMPLICITY OF LIFE IN JAPAN ENABLING ITS PEOPLE TO WORK FOR ALMOST NOTH-

To THE EDITOR:—It appears from the New York Sun that Japan's rapid advance in manufacturing industries of all kinds, and the possibilities of Japanese competition in every line of productive business, are seriously concerning manufacturers, producers and business men generally on the Pacific Coast. They believe that Japanese competition is becoming a danger, and they are particularly exercised over the apparent apathy toward the sit-

uation among Eastern business men. Some ten days ago the Chamber of Commerce and the Manufacturers' and Producers' Association of San Francisco held a joint meeting in that city to consider the question and to appoint committees to investigate the subject, with the purpose of presentand figures with which to break the lethargic indifference of the East." not too soon take measures to protect themselves against the cheap labor of the Japanese. Committees were appointed to investigate every line of industry in which it is known the Japanese are competing, or preparing to compete, with goods made in this

country. As instances of how far the competition of Japan has already gone, a great many interesting facts were related at the meeting in the Chamber of Commerce. It was stated that nine carloads of buttons had been purchased recently from Japanese manufacturers by an American house. It was said to be entirely likely that the plant of the Oakland Nail Company would soon be removed from Oakland, Cal., to Japan, because of the very much smaller cost of equally good labor in the latter country. A Japanese firm is now negotiating for a

nail-making plant, and another for a jute plant. Several Japanese steamship lines have lately been established on the Pacific to Australia and to this continent.

The Japanese inroads have been greatest in lines of textile goods so PROGRESSIVE THINKER for one year far. This is especially the case in regard to cotton goods. One merchant remitting \$2 you will get THE PROGRESSIVE THINKER for one year and Vol. II. of the Encyclopædia. By remitting \$2 you will get THE PROGRESSIVE THINKER for one year and Vol. II. of the Encyclopædia. regard to cotton goods. One merchant told of a piece of silk tapestry for which French artists asked \$10,000, which had been exactly duplicated in Japan at a cost of only \$700. Watches every bit as good as those

retailed in the United States for \$1.50 are now being made in Japan to sell at about 25 cents each. Watches that cost \$20 to make in this country can be made in Japan for \$3. Skilled workmen in the Japanese factories get but three to five cents a day, and this great expense to the Editor. Read the is ample to supply all their requirements. As a rule, the average Japanese workmen in the manufacturing are only sent out in connection with a industries now coming into competition with Western industries work for wages that would not keep an American workman in tobacco. One of the members of the Chamber of Commerce told of having recently bought in Japan ten boxes of excellent parlor matches for one cent.

What a wonderful people these "Godless" pagans are. They can work for a dime a day and still be happy. OBSERVER.

As the name indicates, Hall's Vegetable Sicilian Hair Renewer is a renewer of the hair, including its growth, health, youthful color and beauty. It will please you.

"The Priest, the Woman, and the Confessional." This book, by the wellknown Father Chiniquy, reveals the de-grading, impure influence and results of the Romish confessional, as proved by the sad experience of many wrecked ives. Price, by mail, \$1. For sale at



GRAND TEMPLE OF THE MAGL

SPECIAL NOTICE.

Temple will hold all regular convocations, on Sundays, in the degree corresponding to the number of the Sunday in the month: First Sunday, first degree; second Sunday, second degree; third Sunday, third degree; fourth Sunday, fourth degree; fifth Sunday, fifth de

gree.
This change will be of benefit to many of our members, especially ladies who can not well attend the evening meetings in the degrees mentioned. Besides, this arrangement will enable us to devote more evenings to the higher de-

We have been so exceedingly busy in getting the new edition of the M. T. B. nto the press, that we have been unable bors there. It was a grand success from first to last. One class of mystics, which included three members from Detroit, made a large advance, some of them to

the twelfth degree.

While we were holding the series of convocations in the Michigan jurisdiction, we were joined by one of our ordained speakers in the field, Brother Allen F. Brown, of St. Paul, who became a Master of Grand Circle while in Lan-

sing. Brother Frederick White, G. M. of Minneapolis, also paid us a visit.
In addition to the other interesting events which transpired, we had the pleasure of participating, as a body, in the "one minute's relighting" of the nuptial candle upon the exact anniversary of the union of our friends, Brother and Sister Rutherford, of Detroit. It was an unique ceremony, and very enjoyable. The young couple were presented, by their loving fellow-members, with a elegant solid silver candlestick, which is to perform the important office of holding that particular "light of Gem-inl" hereafter. We hope to see the inl" hereafter. We hope to see the same candle lighted upon future occa-

Same cannie figured upon future occa-sions many times.

Brother A. J. Champion is justly proud of his temple, and he may well be, for it has created quite a change of thought in Lansing already, as I was informed by a prominent editor in the city. We are thinking some of making our

visit to Cleveland somewhere about February 4th to 7th. If we conclude to de so, notice will be given in the temple and

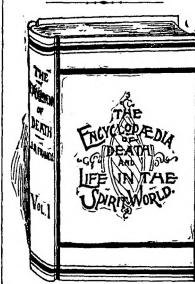
in this paper.

We hope to have the Mystic Test Book out by February 15. It is mostly in print now, but the binding is slow work, as we are having it put in fine morocco this time, flexible covers and full-gold trimmings. We are going right on now to get out a new book of lectures, containing none of those published in the "Religion of the Stars."

OLNEY H. RICHMOND,

G. M. Jurisdiction of the U. S.

OU can do a grand work by getting up a club of yearly or six months' in paper cover, the first volume of the Encyclopædia of Death, and Life in the Spirit-World. Every Spiritualist should



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What Some Have Missed.

. You, who have not read Vol. I. of the Encyclopædia of Death, and Life in the Spirit-World, have missed some exceed ingly valuable information. The philos opher, the scientist, the physician-is fact. everyone-can find something of forth, free, postpaid, to everyone who desires it, on conditions mentioned elsewhere. Ten thousand copies are to be

The Spiritualistic Field-Its Workers, Doings, Etc.

Bear in mind, please, that we cannot publish weekly reports of meetings. Whenever a change is made in speakers, or anything of special interest, send us a brief item, please. A great deal can be expressed in a dozen lines; but long reports will not be used. Meetings are of local interest only. We extend a cordial invitation to all speakers to send in their appointments to lecture, and general movements, which will be reah by at least 40,000. We go to press early Monday morning, and items must reacd us as early as Friday or Saturday in order to have immediate insertion

Walter Howell is deeply interesting the Spiritualists of St. Paul, Minn. E. W. Sprague, speaker and platform

Ind., for February and March. He can be engaged for April, May and June. Address him at Ft. Wayne during Feb-ruary and March. Permanent address 965 Grove street, Meadville, Pa. F. C. Van Orman writes that there

has recently been organized at West Superior, Wis., a society called the Northwestern Society of Occult Philosophy, with a present membership of twenty, which they expect to increase to fifty within a few months. The aim is to investigate, as fully as possible, the various phases of occult and psychic phenomena. They desire a medium who can give good manifestations of spiritlife and particularly materialization.

Theodore F. Price writes from Philadelphia, Pa.: "I have been waiting some time for my case to be called up again, but the legal or illegal deadfall is still suspended over my head, ready to be sprung at any time; but I feel safe in e hands of the executive committee, who have my case in charge here, backed by the National Spiritualists' Association. I am now booking all the dates I can for this spring and next fall and winter; but as I did not think of leaving Philadelphia for the field for another year, I did not begin arranging for work with societies abroad till too late to find smooth sailing, as most of them have their speakers and mediums engaged. My dates for next spring are as follows: March 1 and 8, Worcester, Mass.; March 22 and 29, Springfield, Mass.; April 12, Providence, R. I.; April 19 and 26, New Bedford, Mass. I have also arranged for week-night meetings at Lowell, Mass., and Marlboro, Mass., and would like to hear from societies in the East or West who desire a speaker and test medium for May or June. I will also hold public and private seances, aside from my regular meetings, in adjacent localities during the week. Those who desire to communicate with me, address, Theodore F. Price, 608 North Eighth street, Philadelphia, Pa. I have just concluded my second engagement with the Spiritual Conference Association of Philadelphia, and will begin my public seances in my own rooms again, although detectives are going about in all sorts of guises, seeking for more victims for the police docks and prisoners' van, those who have the heaven-bestowed gift of mediumship and the courage to give the seekers after spiritual truth the benefit of their powers; or who may be driven by necessity—as it has been the only means of a livelihood of several -to give evidence of spirit return, and the consolation of communications from the immortals to those who still dare to sock. The spirit of the day of the Inquisition is rampant in Philadelphia, and the hissing snake of persecution must not only be scotched, but killed. Stand together, friends, and show your colors for spiritual liberty, for the bat-

tle has but just begun.' J. J. S. writes from Lockport, N.Y .: Lockport, N.Y., at its yearly meeting, chose the following officers for the coming year: President, Mr. J. J. Swobe; vice-president, Mr. C. E. Briggs: secretary, Miss Mary G. Doty; treasurer, Mr George Kitredge. Our society is small, but the few are determined to maintain a spiritual platform in this old orthodox stronghold of church ignorance. We had Mrs. R. S. Lillio, of Cincinnati, with us for two lectures, and she fired terrible shots into the broadsides of that rotten old ship of orthodoxy. Our hall was well filled, and at each session. of two hours' duration, she held them spellbound. Our wish is that she may be spared for many years to give to the world the grand truths of spiritual philosophy. If our platforms could be filled with such talent, and less by test and fakir frauds, our cause would prosper far better; but when you have to listen for an hour to senseless jargon, and then to tests which have no connection or relation with anything on earth or in heaven, then the world laughs in scorn and we hang our heads in shame; but we hope that time will work a great reform in this line."

C. B. Gould writes from Cleveland, O.: "Prof. D. M. King, of Mantua Station, lectured in this city on the 9th inst., before the American Institute of Anthropology. His subject was 'Conscious and Unconscious Personal Influence on Human Life.' The audience was the largest of the season and marked attention was paid to the speaker. The American Institute of Anthropology is the outgrowth of the old Cleveland Institute of Phrenology and Psychology, which in turn was founded by Brother King, and his port, Pa.: "The First Church of Spiritnntiring labors and liberal contributions | ualism was organized to-day at Byer's of money, laid the foundation for the hall. Mrs. Mary Crail acted as organpresent work here. Outside of the Institute, which is in no sense a religious or sectarian organization, Brother tion. The lectures are all well attended; or sectarian organization, Brother King's many friends in this city will be glad to learn that he will again assume | who have been formerly identified with the general management of the Maple | the orthodox churches have become Dell Camp at Mantua for the coming season. When under his guiding hand the financial, as well as the spiritual dethe financial, as well as the spiritual departments of this camp have always as she will fill previous engagements in the East and South. This will leave us with local talent. We would like to hear from some good physical medium whom ing in this camp seems to be decidedly on the increase, and a larger attendance from here is anticipated for the coming

The Pioneer Press of St. Paul con tains the following in reference to Walter Howell: "Walter Howell, of London, England, announced that 'The Day After Death' would be the subject of his discourse on Sunday evening, and when he appeared in A. O. W. hall last night he was greeted with an audience of men and women that almost filled the spacious room, If there is anything in Mr. Howell's theory, death is a thing that should be desired by all, for the future is far more pleasant than the present, according to his ideas. When death arrives the jasper gates of the hidden world will be thrown open wide by angels and a convoy of old friends will be there to welcome the new-comer and to transport him into the realms of serato transport him into the realms of seraphic beauty. Mr. Howell spoke from
the point of view of the Spiritualist and
asserted that there is no hell except the
hell of sin experienced in this material
world. The man who has led a pure
and good life shall enjoy ecstatic bliss,
but the spirits of others shall remain in
the undeveloped state. 'Nevertheless,'
and good life speaker, 'there is opportunity'

Scovell, Frank Brown and others contributed to the pleasures of the evening in
short speeches, George S. Bowen and others, in
short speeches, congratulated the bride
and good life shall enjoy ecstatic bliss,
on the journey of life together. At the
close of the marriage ceremony a number of presents were given to the happy
couple,"

To the surprise of all who had
with comparative ease.

Dr. H. V. Sweringen writes: "The
Fort Wayne Occult Science Society is
now enjoying the services of Mrs. Hillegoss, of Anderson, Ind. She is filling
an engagement for the present month
(January) with this society in a manner
most acceptable to its members. In-

for repentance in the spirit-world and sooner or later influenced by the brighter and good spirits, the bad redeem themselves, join the band of the good and enjoy ecstatic life. Let me tell you, said Mr. Howell. Only a moral character will make a worthy citizen of heaven. If you went to see the dawn of heaven. If you want to see the dawn of life after death you must let the light of heaven dawn now. If you do you will behold your destiny on the day after death when the sympathy of nature will charm you through the roads of seraphic beauty. A. Markley, of Topeka, Kansas, writes: "The First Society of Spiritual-

ists is now in a more healthy and pros-perous condition than it has been for some time. On Sunday, December 29, occurred the annual election of officers. Prof. A. W. Connett was elected president; Mrs E. W. Wardell, vice-president; J. E. Baldwin, recording secretary; A. Markley, corresponding secretary; C. W. Pencyl, treasurer; O. Ol-ney, A. H. Slayton, H. A. Wolf and Mrs. P. Frisbee, directors. The presi-dent is an educated gentleman, an ex-orthodox minister, and now realizes the knowledge of our beautiful, spiritual re-ligion, and is willing to work with might and main for the advance of the cause. He delivers a very interesting lecture every Sunday morning at 11 o'clock. Mrs. Etta Seaman, of Concordia, Kansas. is now filling her second engagement with the society and we expect to have her services every other month during the entire year. She is a grand inspirational speaker. The hall is full to overflowing every Sunday evening to hear from the talented young medium. We have no difficulty in having large audiences when we have first-class-inspirational speakers. The ladies of society have organized a Ladies'

G. Stater writes that Dr. Rothermel is lecturing and holding seances in Milwaukee, and giving general satisfaction. C. E. Robinson, president, writes that the Spiritualists of Vicksburg, Mich., recently planned and executed a neat surprise for their co-worker, C. E. Dent. After remarks by Mr. Robinson, expressing their appreciation of his work, Mr. Dent was presented with a fine silk hat as a testimonial of their regard for him. Mr. Dent made a felicitous response, thanking them for the gift, and promising to work with new zeal for the cause. The Vicksburg Spiritualists have engaged the I. O. of O. F. hall for a series of meetings, and engaged Mr. Dent as their pastor.

Geo. F. Perkins writes from Milwaukee, Wis.: "Our engagement with the Unity Society is nearing its close and I think it may be said it has been very satisfactory and pleasant to all parties con-cerned. Our audiences have increased from the start, although very little advertising has been done. My lectures have been favorably commented upon by the outsiders that are casual attendants at spiritual meetings and many of whom are brainy people and influential in the city. There are some grand peo-ple in the society who unselfishly devote their time and money to legitimate means of presenting our grand philosophy to the people. President Bigler is a business man, holding a very responsible position in a large manufacturing establishment. Mrs. Jackson, secretary, is a lady prominent in social circles and energetic and a very talented lady. Dr. Ray, corresponding secretary, a young, rising dentist, holds a promising position

in the city as a business as well as a social man, as do also many others. Dr. O. Williams, treasurer, is a man of integrity and good, practical sense. Mr. and Mrs. John Bump, Dr. and Mrs. Wheeler are also prominent and influential workers. One and all seem to be generous, cordial and upright in their treatment of their speakers. We have received patronage from some of the first people of the city this month, and altogether we wish we had not planned to go to other fields so soon. All societies wishing our services may address us at 542 Milwaukee street, or to Secretary C. F. Ray, 415 Chestnut street."

George H. Brooks has been filling en gagements at Topeka, Sterling and Hutchinson, Kansas, and Arkansas City, Ark. During February he lectures at Milwaukee, Wis., for the Unity Society. Address him while there at 870 Cambridge avenue, for engagements during March, April and May.

Peter Pfeifer writes that he is pleased with the Encyclopædia of Death, and states that when a child, four years old. he was dressed in his last gown for the grave, but was brought back to life again. In his 23d year he had another similar experience, and the third occurred last November. The Encyclopædia explains his feelings fully.

Frank T. Ripley, lecturer and platform test medium, can be engaged on liberal terms for February. Address him at Oxford, Ohio.

The People's Home Spiritualists' As sociation held its regular meeting, with President Jenifer in the chalr, at Bricklayers' Hall, 93 Peoria street, January 19, and it was attended by a large audi ence. D. S. White opened the meeting by a lecture on Spiritualism, which was well received. Mr. Silas Arthur Hunt followed in his musical readings. Then came Dr. A. Hasenclever and Dr. Delaux in some very fine tests. These meetings will be continued every Sunday evening at 7:30 p.m.

We are pained to learn that Farmer Riley, of Marcellus, Mich., is sick again from nervous prostration, and is unable to hold any seances. It is too bad that such an excellent medium should be

to-day the house was crowded and many members through the lectures and tests of this gifted woman. Next Sunday is we could engage for a month or two. It looks queer to see the interest some of our orthodox brothers and sisters have manifested in these meetings. president of our society was a deacon in one of the Baptist churches, and has only left them about a year ago. We feel greatly encouraged."

The Daily News of Elgin, Ill., says: "Friends to the number of sixty odd filled the parlors of Mr. and Mrs. H. Scovell, of 163 DuPage street, last evening, it being the twelfth anniversary of their wedding day. Mrs. Scovell is the well-known and popular speaker for the spiritualistic society in this city. Dr. Dame performed the marriage cere-

Mrs. Mary H. Lyman writes: of us might expect. Our attendance has doubled in the past month. We now hold three services on Sunday, 11 a m., 2:30 and 7:30 p. m. We also hold a Wednesday evening circle, known as the First Society of Spiritual Unity Harmonial Circle, which is well attended, where proof is given of the presence of loved invisible friends. We have been highly favored, through the generous assistance of Mrs. W. Lindsay, who has rendered us excellent music as our pianist for several Sundays past. If all Spiritualists would enter into the work, only mindful of the great good to be accomplished for the advancement of humanity, in three months' time we would claim the attention of the civilized world."

Rev. Julia Hill gives an account of her labor at Buck Creek, Ind. She held a meeting at the house of George Fas-not, where she addressed many investigators. Mr. Fasnot is a good trance mediums She lectured at Lafayette and West Point. She can be addressed for engagements at 559 North Jackson street, Decatur, Ill.

Dr. Barrington writes from Burr Oak Iowa: "We have so far given five lectures here in Burr Oak, the first they have ever heard here on Spirltualism The audience increased in numbers and in interest at every meeting, and the truth is gladly received, and people are set to thinking and agitating these questions, and are seeking for light. We have been ably assisted here by Prof. Smalley and wife, blind musicians, who are Spiritualists and deserve to be brought to the notice of our people in this section of the country; especially as they are a very estimable couple, and highly prized by their life-time ac-quaintances here."

The Daily Standard, of Sterling, Ill., says: "A large audience greeted Profs. Van Horn, and Sawin at the G. A. R. hall yesterday afternoon and evening. The first part of the meetings were devoted to short talks by both of the gentlemen, after which very interesting and mystifying spiritualistic manifestations were given. Mr. Van Horn called up a number of those who have gone before and communicated what they had to say to his hearers. Prof. Sawin is really wonderful at the piano. He says he knows nothing at all about music, and that he plays entirely by the inspiration of spirits. Some of his selections were very difficult, and his wonderful manip-ulation of the ivories was the wonder and admiration of the audience. two gentlemen will hold their last servtioes at 2 and 7 p.m., next Sunday, in the G. A. R. hall. They will then leave to fill an engagement in Chicage."

B. F. Hayden writes from Crawfords ville, Ind.: "Again we are in the field assisting the angel-world to let the light shine in dark places. We came here a few days ugo and will stay for a short time. As soon as we can secure a public place we will deliver lectures followed by tests of spirit presence, and hope to create an interest in the beauties of our philosophy, There is quite a sprinkling of liberal element here, though unorganized, hence it is kept in the background. We will answer calls to lecture and give public tests; also give private sittings anywhere. We will answer calls for week-day meetings within fifty miles of Crawfordsville, and solicit correspondence with individuals and societies. Here, as everywhere else we go, we meet the bright face of THE PROGRESSIVE THINKER, and only hear it mentioned in words of highest praise. May its appreciation increase until its pages are scanned by a million

Mrs. Hattie Warren writes in approval of Eva A. Cassell's ideas on "The Beast in Man," and thinks she enunciated the true keynote to outrages upon women, namely, the immoral system man has originated, which casts a sensual psychology over the race, actuating men to outrage.

Hermann Fasher, of San Diego, Cal., sends his little pamphlet on a vast subject, "The Circle of Existence," including "The Evolution of the Physical and Spiritual Universe." Price, 25 cents. Mr. Fasher is open to engagements to lecture after the middle of February and during March.

Mrs. Georgiana McIntyre, of this city. writes: "The second recital and reception tendered to Mrs. Cassie McFarlin and Miss Ariel Dodge was a success; not only was the program well carried out, for nearly every number called for one or more encores; but the audience was such as to inspire each and every worker, and the night, perfect as it was, en-abled friends to come from far-off suburbs. Mrs. McFarlin, Miss Ariel Dodge and myself will occupy Lodge Hall, No. II N. Ada street, Tuesday evening, Jan-uary 28th, at 8 o'clock p. m. Admission will be 25 cents."

The Swedish Spiritualists will hold a meeting February 2, 7:45 p. m., at 165 North avenue, near Halsted street. Ellis Isidorus Jacobson will lecture.

Mrs. Ada Foye, fresh from her vacation, will resume the platform of the First Spiritual Society of the South Side, No. 77 Thirty-first street, on the first Sunday in February, conducting both afternoon and evening services. She is now located at No. 96 Thirty-first street,

S. M. S. writes: "Sterling, Ill., is enjoying a spiritual influence such as we have not experienced in some years, through the advent in our midst of two well-known mediums who jointly conducted services last Sunday, at the G. A. R. hall of a most interesting description These mediums are Albert Sawin and G. G. W. Van Horn, both of them fine psychics. Prof. Sawin, gave a fine in-spirational discourse. He was followed by Prof. Van Horn in character readings and beautiful tests and messages. In the evening a similar program was given. Next Sunday another meeting will be held, at which the whole angel realm of Sterling is to be present in force and strength to see that this noble work, so favorably begun, shall be kept

blazing forth as long as possible." Mrs. S. C. Scovell, who is lecturing in Elgin, Ill., writes: "Our Sunday evening meeting, where we have all the churches to contend against, is an average of one hundred and fifty to two hundred people, Our social and entertainments are well patronized, and the friends here are pleased to say it is my work, and the earnest support of my husband in seconding my efforts which has effected so radical a change. We have with us now two wide-awake and efficient helpers in the persons of Brother and Sister Brown, late of your city, who have cast their lot with us, and we are thankful to have such earnest workers who are true to the cause and their own mediumistic gifts."

H. H. Hailer, of Saginaw, Mich, was a helpless paralytic until last Thursday, when Mrs. James Strange, a faith cure convert, called to see him. She hypnotized him, restored him to consciousness and commanded him to walk around the room. To the surprise of all who had

deed, many of them like her lectures and answers to questions as well as those of her predecessors who have been long in the field and here attained reputa-tions of national magnitude. No two in spirational lecturers or platform test mediums are exactly alike in every particular. Each one has his or her peculiar individuality with which the work done is stamped, and all are equally valuable to the cause as a whole. Mrs. Hillegoss has a peculiar faculty of catching our orthodox people and yet she has by no means any sympathy with fossilized creeds or dogmas. Upon the principle that 'vinterar never catches flies' she literally kills orthodoxy with kindness, heaps coals of the fires of Spiritualism upon the heads of her creed-bound listeners. She has been for the past year the pastor of the spiritual so-olety at Anderson, and their relations have been mutually pleasant, and the cause of truth has profited greatly thereby. She is a great worker as well as lecturer."

Dr. D. Winegarden has finished his engagement with the Bowens Mills so-ciety, and is now open for engagements. Address Ball Box 303, Grand Rapids, Mich.

Mrs. M. S. Googe writes from Lincoln, Neb.; "We have had with us the past few weeks Nebraska's favorite and much-beloved medium, Mrs. Anna Wagner, who is giving a series of meetings at Young's Hall, which have been well attended. Her lectures are of a high order. As a psychometric reader and psychologist she is second to none. She is highly honored as a pure, true, honest, faithful worker, and in sympathy with all. Societies throughout the State would do well to have her with them a

A. W. S. Rothermel's address for the resent: General Delivery, Milwaukee,

B. N. Lawrence writes that Mrs. A. R. Coursen, of Minneapolis, has been giving numerous very satisfactory public and private tests at River Falls, Wis., astonishing skeptics with the accuracy of her descriptions.

Peter Pfeifer writes that Mrs. J. Hurst, of Syracuse, N. Y., is one of the best test mediums in the United States. She speaks German, French and Italian, and gives tests to thousands. Silas Boardman writes from LaCrosse.

Wis.: "The Society of Modern Spiritual Thought still lives, and does what it can to exemplify the principles of true living; but, as yet, we have not so far prevailed against social prejudice as to assimilate the aristocratic element, and in a financial sense we can hardly be regarded as riding on the tidal wave of success. Yet are we convinced of the truth and beauty of Spiritualism, and do not mean to give up the ship. The medium who is working with us and for us now is Mrs. Emma M. Nutt. She met with us and became a member of our seclety December 6th; lectures every Sunday evening at Lienlokken's half, and at the close gives psychometric readings which are making a wide impression. She is a good organizer and believes in opening the door of progress

Mrs. Jennie Hagan Jackson passed through the city last Baturday on her way to Banger, Mich. to fill an engagement. She had been lecturing at Bloomington, Ill. to crowded houses. During February she will lecture at Buffalo, N. Y., where she can be addressed at 248 North Division street. The fact that she lately finished a five months engagement at her home, Grand Rapids, Mich., shows that she is popular there, as well as elsewhere. She will spend a large portion of the summer in the East, and the Spiritualists there will have an opportunity of hearing this gifted lady. Her permanent address is 399 South Lafayette street, Grand Rapids, Mich.

Dr. J. M. Temple is now located a New Orleans, where he is lecturing and giving tests. The New Orleans Picaviii

'Last evening the members of the local Spiritualists' Association were highly entertained by Dr. J. M. Temple, of San Francisco, who is rated as one of the great Spiritualists of the country. The meeting was held in the hall of the association, on Camp, between Commercial alley and Grayler street, and there was quite a gathering of believers. Dr. Temple was formally introduced by the president of the local society, and then he gave a short talk upon his chosen with the control of the local society. faith. The greater part of the evening was devoted to exhibitions of his ability as a medium. The tests, it is said, were remarkable, and created considerable impression upon those present.

Mrs. Ada Foye has returned to Chicago, and will resume her labors at the hall 77 Thirty-first street. Her residence is at 96 Thirty-first street. As a medium and speaker, Mrs. Foye is popular in Chicago.

John W. Free writes from New York: "We had a great loss when Henry J. Newton was killed, the president of the First Society of Spiritualists, of New York. He always used to say his wife was his control. Now he says through Mrs. Styles, on the platform, he is her control. It is a perfect wonder to have Mrs. Newton come there every Sunday and act as president in Mr. Newton's place, and she does splendidly. It was understood that Mr. Newton was going to put in \$150,000 to help establish a spiritual temple, and a number of other wealthy men were talking about putting in some money, but they don't say any thing about it any more, since he is gone, although I think it is a good plan for anybody that has means, and can do anything for the benefit and cause of Spiritualism, to do it when they are well and hearty. There are a great many that could put in the money and build a spiritual temple here, donate to the society room for a hall, lyceum and lectures, and still make 5 to 8 per cent income on other investments by building a block."

W. E. Bonney writes from Spring Hill, Kan.: "I visited Topeka, Kan., in December, and lectured on three suc-cessive Sundays for the First Society of Spiritualists in Lincoln Post Hall. The meetings were fairly well attended, and the lectures appeared to give very good satisfaction. My next meeting was in Leavenworth, where I gave a lecture in Custer Armory, on Fourth street. Mr. Isaac Perry, of the Soldier's Home, arranged the meeting and secured the hall. My next stop; was at Wallula, where I was the guest of that true and tried friend of humanity, T. C. Deuel, and his excellent wife. I gave one lecture in the Wallula school-house, and one in Brother Deuel's residence. Both ectures were well received. I next visited Bonner Springs, where I stopped with Mr. H. H. Harris and wife, who are both Spiritualists of long standing, and true friends to all work of a reform atory character. I lectured on two suc cessive evenings in the old school-house to interested audiences. From thence l went to De Soto and gave two lectures on Sunday, January 12, to large and ap-preciative audiences, stopping mean-while with Major Abbott, who owns a nice hall, and with the aid of his amiable wife has done much good for spir-itual and liberal thought, I would like to make a tour through Southwest Mis-souri and Southeastern Kansas during the next few weeks, and will be glad to hear from friends interested in our cause. Address Spring Hill, Kan."

S. Randolph, of Chicago, writes: "Miss Louise Monohan, the wonderful blind medium from Louisvill, Ky., is again in our midst for a few days, stopping at the Sherman House. She is here at the earnest solicitation of admiring friends for the benefit of some who cannot go to see her at her home. Miss Monohan is an exceptionally gifted lady of many accomplishments, coupled to a disposition sweet and winning is her marvelous. tion sweet and winning is her marvelous gift of clairvoyance manifested in trance to a highest degree. Those who meet her are always consoled in bereavement in feeling and aspirations, and strengthened in the one grand truth of a life beyond the grave. Her tests are truly wonderful and convincing to the most skeptical, as acknowledged by many true and sincere investigators among whom the undersigned is proud to acknowledge herself as one of her numerous friends and admirers."

J. H. Brown, of Jacksonville, Ill., will answer calls to lecture. Address him at 524 East Eppler street, Jacksonville, Ill. Mrs. C. H. Hinckley writes from Grand Rapids, Mich.: "The Paw Paw, Michigan, friends were desirous of having Mrs. Jennie Hagan Jackson's services with them the last Sunday of this month, consequently we reluctantly re-leased her from that date, and so last Sunday was her closing day. She has given us, with that exception, four-months of active education and inspirational work that, taken as a whole, we feel has been upbuilding and successful. Her audiences bave generally been good, sometimes exceptionally large, as on the last Sunday evening in particular, and we notice a continual accession of new and especially intelligent seekers after the truth during her engagement. week or two occasionally, as she always has with her a beautiful and loving in-She earnestly hopes to be able to stir up interest among monied people here to get a building for Spiritualists erected in Grand Rapids. We think if anyone can do it Mrs. Jackson can. We have had several fine entertainments and a fair during her stay with us, which have materially assisted us in keeping up our expenses, so that we are still ahead a little and out of debt. Dr. Batdorf, the president of the society, will kindly next Sunday's lecture service, and Dr. Hammond, of South Haven, Mich., will be with us for February. We wish your excellent paper continued and increasing success.

Frank N. Foster, spirit photographer, is now in the city, and is located at 63 South Elizabeth street, where he would be pleased to see his friends.

Mrs. Edith E. R. Nickless-Musk intends going East this spring, and would like to make engagements for the East-ern camp-meetings. Address No. 1429 Champa street, Denver, Col.

L. L. B., of Findlay, Ohio, writes:
"We had Mrs. Jennie Hagan-Jackson
with us last November. She is a very
excellent speaker; too much cannot be said in praise of her. She delivered four lectures, which were fairly well attended, and which has made many believe that there must be something in Spiritualism. We have also had Mr. Johnson, of Toledo, Ohio, and Mrs. Hibbits, of Muncie, Ind., both of whom are splendid mediums and did much to advance the glorious cause of Spiritualism. If more good mediums would locate in Findlay, he or she could reach eight or ten good towns from five to fifteen miles' ride, in which are many Spiritualists and many who are not Spirltualists, who have a desire to investigate the phenomena of Spiritualism. Mrs. Hibbits was with us two days and gave three seances each day. Red Leaf, her Indian control, at two different times, went from the room in which the circle was seated, to an adjoining room, and there talked to me in the third, where I was caring for a sick lady, while the seance was in progress. All in the circle and all in the room where I was sitting heard the conversation distinctly.'

INTERESTING ITEMS FROM LIGHT, LON-DON, ENGLAND.

Law is an attribute of the Divine Mind, which exists without origin. It governs the expression of all life.

In France, where the fear of premature burial is almost universal, many provide for piercing the heart, and various associations have been founded in France and America, where the memhere hind themselves to see that an oneration is performed which will prevent the return of consciousness in the grave to the trance or catalentic subject.

Supreme Intelligence is supposed to be the embodiment of all wisdom, law and love. On February 25th last year, and be-

tween the hours of two and four a. m. that Sunday morning, I dreamed that I was at home again in Inverness, and that on opening a bedroom door I saw my father and two brothers in dreadful distress, wringing their hands and pulling their hair in agony of spirit. I awoke feeling very uneasy in my mind, and in fact related my experience to some friends. Strange to say, I received a telegram that came that morning announcing that my mother had died suddenly at half-past two, and that they would write details. My mother I did not see at all in my vision, and think that the strangest part of my premoni-tion. A few days before this occurred I had a letter stating that all were in good health. Perhaps you or some of your Spiritualistic friends will explain this supernatural experience.

Law is the activity of the principle which governs order or harmony. Without immutable and eternal law the regularity of systems could not be universally maintained.

A paragraph is going the round of the press to the effect that the late Miss Ada Cavendish, the well-known actress, provided in her will that her executor was to pay £10 to a dector to open one of her veins, as she was afraid of being buried alive. Terrible experi-ences show that this fear is by no means groundless, and many persons provide against its possibility in divers ways. One of the most distinguished literary ladies of our time has directed that her jugular vein be cut; others insist on a post-mortem.

It is a mistake to say there is supernatural, unnatural or preternatural law. In order to form a concept of occult law we must obtain it through the natural, or physical.

In the Middle Ages small-pox patients were treated by wrapping them in red coverings and putting red balls in their beds, and even in the present day in Japan and elsewhere patients are covered with red blankets. Such customs have been looked upon as mere superstition: the success, however, of the red light treatment seems to point to the fact that after all such methods may have been found to be beneficial, and to be founded upon a scientific basis. Natural law finds its source in the oc-

cult realms of Infinitude, where Su-preme Wisdom must essentially govern ill that is or ever will be. It is through a perfect knowledge of law that we become qualified for a permanent residence in the spheres of absolute perfection.

Mr. Stead is, indeed, many-sided and again presents him as a romancer and pamphleteer combined. "Blastus, the King's Chamberlain," is the very clever "Blastus, the title of this wild yet purposeful story, little For the meaning of it see Acts xii:20 pared (Mr. Stead inaccurately cites xii:2) choose Apart from the story, the "Annual" gast

struments that dwarf men's minds in the acquirement of knowledge. The term supernatural law is a misnomer, part of a false theological doctrine. There can be no law superior to first cause, or the primary principle. What pioneer hinker would care to imbibe inspiration from a source that conceives a power antagonistic to that of the Creator?

M. Zola has perhaps created the sym-

bolist school by the excess of his naturalism. Spiritualism is a much deeper reaction against the atheism of Proudhon, the skepticism of Renan, the braggings of Buechner. I know that crazy people have been mixed up in it, but there are weak heads everywhere. In fact it has been the consolation and the pleasure of the highest minds. In our days the movement has grown in innumerable directions. The painters, usually so material, have set to work to reproduce the miracles. The celebrated musician. Mlle. Auguste Holmes, receives messages from the beyond; the poetess Mme. Zola-Dorian, hears the voice of the invisible. What shall I say? The boulevard itself forgets to rail, or rather dares not. On the Tortoric terrace M. Aurelien Scholl relates to me the prodigies of Homer, who altered the hour on clock without touching it, and Maurice Montigut still shivers at the recol-lection of his juvenile experience at table-turning. The Daily News having asked of President Carnot his religious belief, the latter answered that he was disciple of Allan Kardec, but that he adhered to the Catholic religion for State reasons. And everyone knows of the tears shed by Queen Victoria over the death of the medium who had given her the opportunity of talking with the Prince Consort.

Spoken words are but the expression of thought, and the vibrations of thought are subjective to the law of attraction. In "La Curiosite" Dr. Pascal gives

s curious account of a famous charmer of birds. In the village of Brignolles, in Camps, Dr. d'Alger witnessed a striking example of his power. His name was Jacques Pelissier, commonly known as Maitre Jacques, and it was said that he could in five minutes kill a bird by his gaze, at a distance of thirty or forty naces. In 1864, whon Dr. d'Alger visited the place, he and some scientific investigators who accompanied him saw this man exercise his art. The birds seemed to be partially paralyzed at first; then they jumped, beat their wings, and finally fell motionless on the ground. Maitre Jacques picked them up and put them in his bosom. In one hour he caught in this manner some forty of the little creatures. At the request of the Doctor and those who accompanied him. the charmer diminished or intensified at pleasure the somnolent condition into which he threw his captives. He sometimes awoke them completely, and gave them a certain degree of liberty, permittlng them to fly around him at short distances. He would then plunge them anew into the torpid state. Only some birds, such as the redthroat, and chiefly the smaller kinds, were completely subject to him. The skylark often got away, while others were almost insensible to his power. Dr. Pascal states that he is acquainted with ocular witnesses of the man's skill, and that these have confirmed to him the accuracy of Dr. d'Alger's report, the charmer having continued to exercise his gift for many years after the above date. Among other interesting matter in his article the Doctor calls attention to the circumstance that in the pearl fisheries at Ceylon charmers are employed to paralyze the white sharks which swarm in the fishery waters there, and that no native will venture into the deep unless the charmers have exercised their spells. He states that barely thirty the British government paid the chief charmers in these waters, and that, in addition to his wage, he received ten pearl oysters per day from each pearl boat. He further adds that, since the British occupation, only one authentic

The view that is gaining ground among scientific men is, then, somewhat as follows: The origin of matter is not by creation ex nihilo, but by evolution: by the action of unknown force on preexisting substance. The substance is not broken or interrupted by masses of matter, but pervades them, and is, compared to matter, homogeneous, or at all events vastly more fine-grained, and is not a fluid properly so-called, because it has rigidity. It is like a perfect fluid in being frictionless, like a solid in being somewhat rigid, like a gas in being exceedingly penetrable. It differs from matter suo genere, and belongs to quive another order of existence. Portions of this ether have, it is not known how, been impressed with vortex motion, and are now atoms of divers sorts and sizes. which could only be destroyed by the application of the force that called them into being, and of these all material objects are built up. In them are entangled other portions of ether, to which other observed properties of masses of matter are due, and by means of all these properties the universe becomes perceptible to human senses. Yet other portions of this substance round about the earth and planets are in simple vibratory motion, carrying energy radiated from the sun, which energy is manifested as heat, light, electricity and magnetlsm.

case of an accident through the pres

ence of sharks has been known, although

the coasts are infested by these vo-

racious creatures. The charm over the sharks is said to be efficacious only dur-

ing daylight.

Communication between this world and the next, by means of automatic writing, has always appeared to me to be the most satisfactory mode of revealing the identity of departed friends (I) reason of the internal evidence afforded by the message; (2) because of the occasional reproduction of a familiar "earthly" expression; (3) the variety in the caligraphy of the messages; and, lastly, because we sometimes have the earthly script or signature reproduced from the "other side."

All souls must take form -that is, must be clothed in matter-before they can be externalized and made apparent in material world; and similarly, the igher spiritual manifestation must in ts turn be anthropomorphic, for no other would be understood. The plant. were it conscious, would know of animal life under vegetable analogies (and how imperfect these would be a moment's thought must show); the animal knows man under brute an alogies, and man knows God under hum an analogies, and makes God in his own image.

Of all things it is true, and not only of human life. That anything abides is only an illusion. The one secure verity is that nothing visible is secure. It is true of the great globe itself, as well as prolific as a projector and writer. His of all which inherit it. From the uniference of Reviews Annual" for 1896 seen it came; and back to the unseen it will return. It is only time which, in this, make the great globe to differ from the gnat; both as assuredly play their little parts and disappear; pared with infinity, there is not much to choose between the great globe and the

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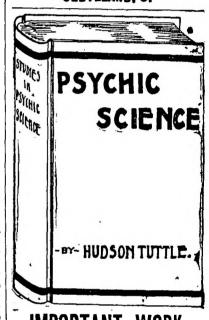
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ment of the distinguished author, speaker and medium

Hudson Tuttle. Address him at Berlin Heights, Ohio.

W. H. B., Talent, Oregon: Question. Spiritualism teaches that man is a progressive being, an epitome of the verse, containing within him all that has been, and the germ of all that will

Accepting the above as scientific: (1) What kind of a spiritual development had a being endowed with a cranial development of which the "Neanderthal" 'Engis' skulls are specimens?

(2) le it possible that a being without moral and intellectual development can contain an individualized spirit, and be immortal?

it? If a development, a growth, does it not rest with each individual to develop and to earn it?

Can a person reason correctly on spiritual facts, without having spiritual perception, any more than a person can reason on physical facts without physical perception?

A. To begin with, question (3) immortality is a result of development, and hence a certain stage of advancement must be reached by the race before its attainment. An individual may be born imbecile, and lower than the lowest say age, and its status even lower. If the individual is born with the acquirements of an advanced race, he has already the heritage of immortality and has no need of "earning" it. Nor can he blot out existence.

(1) No individualized spirit ascended from the earth until long after the races which the "Neanderthal" and "Engis" skulls represent had passed away. These skulls by their heavy ridges, and thickness, and form, show that man, although walking erect, had not arisen from the animal plane. And it may be stated that a certain stage of intellectual and moral development must be reached before individualization, after the death of the body, is continued. In "Philosophy of Spirit," this point

of individualization is compared to the keystone in an arch of which the physical body is the scaffolding. Unless the keystone is in place, the arch will fall when the scaffolding is removed, but if completed the arch the arch will remain though the entire scaffolding be torn away. The exact point this advancement must attain is indeterminate, as it is difficult to draw a line when a

hill terminates in a valley.

(4) This question would seem to carry its answer with it as an axiom. One who is not spiritual cannot reason on, because he cannot comprehend, spiritual things: just as it would be impossible for ho had no conception of mathematics to solve an intricate problem.

The fact that we have spiritual conceptions thus becomes an evidence that we are embodied spirits. In other words, an ox would understand mathematics as well as man immortality if not immortal. The ox does not understand, because he has not advanced to the comprehension of numbers and their relations.

H. S. C., Forestville: Q. (1) What phase of mediumship causes a person, by looking into a mirror, to see objects not reflected therein?

There is an individual who sees not only in a mirror, but on the window turtain, not only faces but strange obicts, following each other in rapid succession. He sees these objects while about his work. Is this hallucination? or a phase of mediumship?

A. (1) Looking into a mirror, like looking intently at a coin, a bright light or any bright object, brings about concentration of thought, and more or less the trance or impressible state.

(2) The appearance of such images may be the attempts of spirit friends to impress the mind, but in this case we think the cause lies in a diseased condition of the optic ganglia, as a full his tory of the case would show.

Mrs. E. J. S., Northboro: Q. I am deeply interested in the Question Department and I have received so much help from the answers to my last question, that I come for further information. We have a child, a girl ten and a half years old, who has been holding sittings all by herself. She has never been afraid, but now she fears some of the spirits she sees, and they affect her almost to spasms. She is exhausted and nervous for some time afterwards. Will

it injure her any way?

A. Rightly conducted it will not, but for a young and rapidly maturing child, the greatest care should be taken to prevent exhaustion. That she is exhausted shows that the strain is great, and may be beyond her endurance. I read between the lines of this correspondent that the child at any and all times holds these sittings at her pleasure, or the desire of others. If she is allowed to hold but one seance a week, at a stated time, and for only an hour, she will see far more clearly, and beautifully, and the gifts will be priceless. Make this hour a season of prayer. If possible, hold the seance in a room devoted to that purpose that the magnetic atmosphere and surroundings may be the same. Encourage this child to outdoor sport, or athletic games in the house, and keep her mind away from the manifestations except for the time she devotes to them.

C. B., Burr Oak: Q. I have been a believer forty years and have always been able to know when my spirit friends were present. Suddenly a new and earthly influence came, and then my spirit friends were driven away, and now this one is all I can converse with. What shall I do to remove myself from this influence?

There is a positive state of mind which no influence can overcome. If it is said, "I will not submit to this influence," with unyielding decision, the case is won. But this must not be in a half-hearted. doubting way: but with absolute self-confidence. All spirits control by hypnotic influence, precisely as the hypnotist affects his subject, and C. B. would be as ready to laugh as anyone if told that a certain hypnotizer held him in thrall against all others. He would at once oppose his will and show that he was free. In the same sense it is possible for him to escape this control, a lingering superstition of the power of spirits not withstanding.

"Astronomer," Philadelphia, Pa.: Q. (1) How are we to regard the stellar universe? (2) What is its form?

A. (1) As an organic whole. Quoting from Arcana of Nature: "Moons revolve around their planets, planets around their suns, which, in common with the countless hosts which spangle the canopy of hight, revolve around one common center, which binds the stellar continent unto one system, d moves in an inconceivably ex-

tended orbit as one planetary system around a remote centre; and this centre is not established for one such system but for a multitude scattered through infinite space. This is the grand con-ception of the unity of nature! Splendid vision of the completeness of the grand whole!
(2) Quoting again: "The solar system

is lens shaped, because it was evolved from a rotating spheroid: The stellar system to which it belongs is lens shaped ecause it was evolved from a greater rotating spheroid." Our sun is one of the innumerable host of stars forming this stellar universe, and rotates in common around the great central sun. Its position is so much nearer one side than the other, that with the larger telescopes one can see through the ranks of stars out in the blackness of space beyond the limits of this system.

N. W., Colorado City, Col.: I always find something to comfort and enlighten me in the Questions and Answers columns of THE PROGRESSIVE THINKER. but the following question I have never heard explained. I wish to learn the meaning of everlasting death, and in what chapter of the Bible the reference may be found?

A. Everlasting punishment is equiv-(3) Is individual immortality a gift alent to everlasting death. The Bible or a development? If a gift, who bestows texts on which this terrible doctrine is founded have to be dissected and distorted, for its support. Drawn as it is from the setting together of many ob-scure texts, it is difficult to give the special passage or passages. That eternal life is of eternal happiness, is consistently offset by the conclusion that eter nal misery is eternal death.

> H. J. S., Plattsmouth: Of course, any one who cares to investigate can easily convince himself that table-tipping, or raps, are not produced by "springs" or "toe joints"—the writer has advanced far enough to know that; but I am very anxious to advance farther, to absolute ly know that our departed friends can and do return. Table-tipping does not satisfy me - and it seems that is all that we can get. We read of the wonderful scances that are held in various places. but as a general thing they are so wonderful, and seemingly unreasonable, that we cannot help but think that there must be some mistake. I do want to believe, and would be more than happy if I could honestly believe, or rather, know, that it was a truth. I wonder if it is possible to get out of this doubting state, and if so, how? I am in that state where I do not believe the orthodox doctrine, but still am in doubt about spirit return.

> A. We give this correspondent's let-ter in full, as it is a sample of numerous others, showing the eagerness to know, and the obstacles in the way. This cor-respondent has, in a private circle, received manifestations, but, compared with those he reads about, they seem of little value. Yet these reports of wonderful seances are open to grave doubts, just in proportion to the extraordinary character of their statements. In many instances the writers have confessed that they were mistaken, and imposed on. The publication of such reports, how-ever, serves to discourage the efforts of those who fall short, and they cease to employ the means at hand, vainly looking for help from abroad. To all such, there is only one method by which they may gain the truth-to form a home circle and persistently continue it. The object should not be alone for phenomena-it should be a season devoted to psychic study. Begin by singing, then, reading of something interesting and discussing it pleasantly, and half an hour devoted to the scance proper. Be content with such manifestations as it is possible for spirits to give; for a single rap, authenticated and identified as given from a spirit, is of more value in evidence than the most bizarre phenomens which have no safeguards, and

are only records of personal opinion. TO DR. JUCKET.

A Medium Who Lately Passed to Spirit-Life, at Elgin, Ill.

Son of the spheres, soon as the light Of infancy enwrapt thee round Whence came the mystic, magic rap? That strangely definite, thrilling

sound. Which spoke in volumes rich and rare The fact that heaven's own power was there.

Rap, rap, rap upon the cradle; Rap, rap on the nurse chair— Why the signal, why the calling From the viewless, ambient air? Why the rapping and the tapping,

Rapping, rapping everywhere? Who was there that knew the infant? Who was there, but not in sight? What was wanted? Who was calling

Through the day and through the Portent strange! a message wordless-

Promise was it, of a light? Of a new, glad dispensation

That should break the prisoning chain, That should roll the stone far backward From the sepulchre again? That should rend the heavy curtain Hanging like a cloud of pain,

Twixt the here and the hereafter, Holding life and death apart? Opening wide the gleaming portal To the sorrow-laden heart-Was it this? Aye, came the answer From thy life's unconscious start.

This the message thou hast given All along thy chequered way, Holding up to sorrowing mortals Proof of an eternal day, Proof that creed and dogma-girded

Minds of men in error's sway. Down the ages comes the story Of a Christ-child's wondrous power; One alone, the legend hath it, Ever held such wondrous dower

Ah, methinks, my friend, thou'st proven Truth's not held in one life's hour. Christs are here; and thou among then Held the gifts he held so dear, Peace on earth and hope of heaven-This, too, was thy mission here;

Thine to hold the torch above thes Lighting up life's path so drear. Thine to give the spirit's message, Thine to prove uncessing life. Thine to show that love immortal

Reaches past the toil and strife, Thine to dry the tears of sorrow, Thine to dull death's keen-edged knife Thine to bring the gift of healing To the weary couch of pain; Thine to touch the hidden fountain

Whence life's stream flowed fresh again; Thine the treasures of the spirit Tapping God's eternal main. Yes; thou wert a Christ anointed. Battling, too, with earthly ills, But, the warfare all forgotten, Hope the future gladly fills;

Unward, onward now the watchword:

Freedom! all thy being thrills. Wait, our brother, in the gloaming We shall reach the farther shore, And perchance thy hand shall ferry Some of us the river o'er: Then we'll leave good byes behind us, In the bright forever more; Brother Jucket, angels speed thee,

M. A. CONGDON.

Thou art only gone before.

Elgin, Ill.

BY C. H. MATHEWS.

PEN-FLASHES FROM OHIO.

TAKING A CENSUS.

A few days ago a clergyman rang my door-bell and announced that he was taking the census; when the following colloquy occurred, which my wife reported to me; Preacher—What is the name?

Arswer-C. H. Matthews. Preacher-What is the number of

your family?
Answer—Two. Just myself and hus-Preacher-Do you belong to any denomination?

Answer-No, sir. Preacher-Do you favor any denomin-Answer-No, sir.

Preacher-Do you attend any Sabbath Answer-No, sir! [Emphatically.] am a Spiritualist!

At this the evangelist retired, with a large-sized flea in his ear. Whether he will count us as among the Christians or among the "heathen," who are doomed to "eternal damnation," this deponeth saveth not. Whether this is a general census of all Christendom, I am equally uninformed. I can only hope that all the wives of Spiritualists will be equally willing, as was Mrs. M., to stand up and be counted. By some mistake, I think, the new M. E. clergyman called on me and received a similar reception. In the course of our brief interview he said he had once been a reader of the Banner of Light. I know of several of our local clergy who became active Spiritualists after leaving here, so there may be hopes for Rev. H.

MEDDLESOME MISSIONARIES. I was pleased on reading the letter of M'd Alexander Russell Webb, the Moslem editor, as it appears in THE PRO-GRESSIVE THINKER of January 18. I had suggested some time ago that these Armenian troubles were the legitimate fruits of the meddlesome Christian missionaries in their vain "endeavors" to evangelize the world. Their efforts are visionary and bode no good to the peace and prosperity of the world, as nearly 2,000 years fully attest. I hope the sec-ular papers will publish Mr. Webb's clear and concise statement, and I suggest that the patrons of these one-sided sheets should request this, in justice to their readers.

HELL IS HORRIBLE. The demise of the year 1895 was celebrated in Pittsburg by Rev. Wm. L. McEwan, D. D., of the Third Presbyterian Church, by a red-hot sermon on "Scripture Doctrine of Hell." He uttered a patent truth when he said: "No

one can fail to recognize the change in the preaching and teaching concerning hell that has come in the last generation. The doctrine of hell is a horrible thought." Yes, it is. Yet the Christian Bible teaches it, and missionaries are sent among "the heathen" to preach this revolting doctrine at the peril of their lives; and now internecine war and bloodshed is the consequence in some

countries, notably so in Turkey.

"Nation shall not lift up sword against nation; neither shall they learn war any more.

CATHOLICS KICKING. The Catholics at Tecumseh, Neb. Dec. 16, declared open defiance to the order of Bishop Bonacum forbidding them from attending the church of Father Murphy, the excommunicated priest. Fifty members of the church signed a document denouncing the bishop. There is much kicking nowadays against the tyranny of the priest-

hardened convicts have professed conversion. A Christian Endeavor organization of two hundred members has been organized within the prison. The warden says "there has been great improvement in the conduct of the 900 denouncing the "new woman's Bible." convicts." Very well. Now, if that kind of preaching works such miraculous changes in the conduct and character of these unfortunates, what great good might be done if a few lectures on the progressive religion of Spiritualism were allowed. Of course none but the popular religions are allowed to be taught in any of our penal and reformatory institutions. Twenty-five years ago a copy of the Religio-Philosophical Journal, of Chicago, was sent to an in-mate of the Ohio penitentiary at Columbus, Ohio. The paper was sent back to the publisher with the endorsement: "We do not allow such papers to be read by the prisoners." Comment is unnecessary. It was done by authority.

A PIOUS BANKER. The People's and Drovers' Bank, at Washington Court House, O., has been compelled to succumb to the "wave of prosperity" that is sweeping over the country, and on December 28, 1895, suspended payment on account of the financial stringency of the money market. This bank paid enormous dividends This came panel from deposits left there by a containg people. The cashier was a prominent Methodist leader in the choir of the church, and often led the meetings. He was more interested in earthly than the was more interested in earthly the was

THE DIFFERENCE.

At Columbus, O., December 30, 1895, medium, and J. J. Mortimer, her assistant, narrowly escaped being mobbed by their audience at the City Hall. "Their work was said to be fraudulent," says says the dispatch. Mortimer was hustled off | might degrade and get her picture into to prison without a trial. If all the the columns of some sensational paper fraudulent Catholic and Protestant and make her the this cubic to obscene priests were punished for taking money from their poor dupes for the forgiveness of sins and the saying of masses, the city prisons wouldn't hold half of the swindlers who obtain money under false pretenses. It does make a difference whose ox is gored.

SIGHT-SEEING.

Rev. John Rusk and two friends, bent on sight-seeing in the opium "joints" in Chicago, narrowly escaped being arrested, as there were some detectives present who took them to be thieves, but finally decided that they were "swell guya." The reverend gentleman had to explain in his next sermon.

LIGHT BREAKING. Rev. Helen Van Anderson, of Boston, was ordained December 16, 1895, as pastor of the Church of the Higher Life, to supply and strengthen the spiritual life of all churches, as well as individuals. This, notwithstanding St. Paul says: "Let the women keep silence in the churches." Light is breaking.

TAX THE CHURCHES, I say, let all church property be axed. After a labor convention recenttaxed ly held in Cincinnati, the question of taxing church property was discussed at The only Jew delegate in the length.

church property. Delegate Hitchens said his church parsonage in Cincinnati paid taxes, and it was the only one in the State that did. of a

Rev. Eben. Powell, rector of the Episcopal church at Findlay, has been indicted by the grand jury of Hancock county, O., for fraudulent registration, he never having been naturalized was ineligible as a voter. It is claimed that he was trying to illustrate by an object lesson the looseness of American elec

tion methods. Perhaps. PLEADED GUILTY.

Rev. Wilson, the disciple minister a Millersburg, O., who pleaded guilty to a paternity charge last summer pre-ferred by Miss Lizzle Emerick, in default of payment of \$600, awarded by the earthly court, has been sent to jail. What the supreme court above will do in his case will be known hereafter.

PIETY AND BIGOTRY. The mixture of piety and higotry in some of the so-called Christian churches s ridiculous. The Rev. Dr. J. A. Routhaler, pastor of the Tabernacle Preshy terian church at Indianapolis, in order to take some recreation after his arduous duties (getting up a couple of ser-mons a week), procured a bicycle; and, in company with some of the young members of the church, frequently rode 10 or 15 miles into the country. The had an organization called the "Rou thaler Angels." The sober element of the church regarded the bicycle as the implement of the devil, and the doctor's resignation was even hinted at. It created a great stir in the church, and the Lord only knows what will be the denouement.

BIBLE DISTRIBUTION.

The American Bible Society has distributed 1,968,674 coples of the holy book during the past year.' Of this number 735,221 were sent to foreign lands; and more, I am told, were distributed in China than in any preceding year. Now, according to the statement of the missionaries themselves, the beneficial effects of this liberal distribution of the Bible have not materialized. Perhaps the B. S. had better not brag about the number of books distributed. ROMISH TYRANNY.

Mgr. Satolli has notified Arabbishop | Ther first one ter come wuz a purty Feehan, of Chicago, that the edict against Knights of Pythias, Odd Fellows and Sons of Temperance will be observed to the strictest letter. That will tend to keep many people out of the church.

CHURCH OF MAMMON.

The New York correspondent of the Pittsburg Commercial Gazette, in August, 1884, said of the wealth of Trinity church, that \$200,060,000 would about cover the actual wealth of that corporation. It is as rich as the Vanderbilts and has a steadler line for profits. Besides the immense rents coming in from I kissed my three children I thought in property in the city, it holds mortgages on several hundred Episcopal church edifices all over the country, running at 7 per cent, interest, payable quarterly. If you think the trustees handle the revenue on benevolent, gospel principles, go and try to negotiate a loan. All the trustees get rich, it is the richest church in America—perhaps in the world. What an immense amount of good it might do if it practiced the Christian principles of charity it pre-tends to preach. What a "white sepul-chre" it is, for a fact.

WHIPPED TO DEATH. A negro named Isom Kearse, and his PRISON CONVERSION.

A wave of religious excitement has given a church near Broxton Ford, struck the State prison at Indianapolis, More than one hundred of the man and the state prison at S.C., were whipped to death with a More than one hundred of the most strap by a mob on December, 1895. The young man's wife was also terribly beaten. This is the severe penalty for stealing a Bible in a Christian country. On the same fateful day at Richmond, Va., the W. C.T. U. adopted resolutions trouble; and all caused by the original sin of Adam. Is there to be no end to all this fanatical religious zeal? I panse for a reply. There seems to be an epi-demic of it hereabouts that is worse than the small-pox, the measles or the yellow

fever. "From this and all other evils. good Lord deliver us." JOKES ON THE PREACHERS. A good joke is told on Rev. John Wesley Brown, rector of St. Thomas church, New York City. 'It was at the Paget-Whitney wedding. The wedding party was amazed to hear his rich, full voice utter the words, "I am the resur-rection and the life!" "Heavens and earth!" ejaculated Bishop Potter, in a whisper. The pious rector had only blundered, that was all; and after one breathless second he proceeded with the

proper ritual. This reminds me of a caricature I saw in England sixty years ago: The Episcopal clergyman, heading the solemn funeral procession to the cemetery,

DEVIL AND BICYCLE. The Rev. Dr. Hawthorne, of Atlanta, Ga., one of the very learned doctors of Emily E. Palmer, a Spiritualist trance divinity, is quoted as saying that when a girl returns from a good lively spin on the wheel, she finds that "it was not the love of pleasure, but a personal devil, Satan, entered into her that he comment in every club house and gathering of filthy sensationalists. paper that prints the above adds: is to be hoped the good man is misquoted. To accept the idea advanced as his own would' imply censuring women for the failure of the ministry, that is, to blame sman's deleat woman." By the way, the great Christian Endeavor concocation at Boston that was inaugurated with such a flourish of trumpets, wound up with a bicycle race on the classic streets of Boston between 700 men, women and preachers. Could anything less than a personal devil have instigated such a perform-

NO CONVERSIONS.

It having been asserted that many Protestants had been converted to Catholicism at McKeesport, Pa., the evening paper says: "Not one conversion was made," An "escaped nun" has been lecturing there. Which is why?

C. H. MATTHEWS.

New Philadelphia, O.

OU should endeavor to get additional subscribers to THE PRO-GRESSIVE THINKER, so that they can avail themselves of the first volume convention said he was perfectly willing that the Jewish temple be taxed as well in the Spirit-World. This work, in pages and is sold for \$1. Address Mrs. tesolution favoring the taxation of all tioned on our second page.

UNCLE JOSH TELLS OF A SEANCE.

Onhitch yer ole critters, an' put up an' A reg'lar yarn-swappin' is what we both Wall, howdy-do, anyhow? Give us yer

paw, An' how is yer wife, an' mother-in-law? Don't set thar or thinkin', yer head ter one side, But come in and tell us who's married An' have a hot dinner, baked taters an'

squash, An'things yer can't git in ther city b'gosh

It seems like er coon's age since you an' I met, An' the meetin' an' partin I'll never fer-

get; 'Twas long in the sixties, when I hed bin west An' busted or diggin' for gold with the

Set ter the table, 'taint long fer ter An' while I am carvin' jest pray ter yer

plate. 'We've quit that 'ar prayin' an' thankin' fer stuff Thet comes by our workin'-this prayin's er bluff. Say, John, did yer hear it- what hap-

pened last night At er saonce, they call it (I guess that is right),
Whar the spirits walked out with close on, the same

Ez when they wus livin' on earth—each give its name; voices jest sounded 'sif they wuzn't dead-No ole bony body with grinnin' bald

How could they, yer askin, come back

ez before
They went from ther bodies ter thet
other shore,
When yer know they wuz planted six
feet in the ground?—
They wond they will be the ground?—
They wond they will be they will be they will be they wond they will be they will be they wond they will be they wond they wo

What's thet yer say, John-my mind aint jest sound?

I'll tell yer exactly, if only yer'll wait, Jest all I know of it, an' tell it yer straight: They sot up or cab'net-I think that's the name-An' jined hands an' circled jest half

round the same; woman went in it, sot down on er chair. An' they sewed an' they tied, an' locked

'er in there; But no sooner fastened—the light burn-Than out slid er figure an' walked to an' fro.

young squaw, shook some white lace that we all felt an' saw. They come in all sizes from little ter

big, Some war er singin', some dancin' er jig: An' thar in ermong 'em, I know-I don' guess--

I saw my own Liza, an' Susie an' Bess, Ez plain ez I ever did see 'em on earth Jest take what I'm sayin' fer what it is worth But thar in the twilight in that little

room the tomb; An', John, yer may chide me fer sheddin these tears.

But I haint bin so happy fer many long years. Yer may sneer at an' sass me, an' call mo or fool; did slight my larnin', neglected my school.

ez clear. My own precious daughters are still jest Ez though I had larnin' an' plenty of cash; Ez though I wore diamonds ter dazzle

But my eyes an' my senses are still jest

an' flash. I've had many writin's through mejums since then: Got letters from heaven again an' again, An'know ther a livin' right on over thar

An' a doin' lots better 'an we 'uns by far know they aint hangin' aroun' er white throne, Ner sleepin' an' waitin' till Gabriel has

blown: For I hugged an' I kissed 'em all three in one night, An' they whispered ther greetin's an'

sunk out o' sight.

know what yer thinkin; I know what yer'll say; But the things that I tell yer will ketch yer some day, n'yer blind eyes 'll open, an' it 'll be An'

plain Thet buckin' an' kickin' 'gin truth is in vain, An' the man is the better, while yet in

For larnin the spirit, than wastin' his In gainin' an' graspin' away from the

poor, An then in the future have hell to en DR. T. WILKINS.

THE MINSTRATION OF GOD.

Fair is the day, with its secret meanings And deep and wise are its subtile gleam ings; But fairer still than from sky or sod Is the silent ministry of our God. No bud or flower that the idle air Holds not a mystery hidden there;

And the woundrous sweep of the river's flow Has a power and might we do not know Earth's mountains, valleys, vales and

Where genius—prophet of the soul— Is divine interpreter of the whole. Great and mysterions is the brain of man-No tribe or nation, sect or clan, Distinction holds for one or all

Are but inverse pictures on the eye,

That God does not his light let fall. And the brooding spell of a hidden art Woos and captures the trusting heart Away from low, ignoble strife, To the high ideals in man's life. And man, the soul. exultant springs,

Lead up to vaster heights sublime. And space and air, earth and sky, Seem vocal with God's voice on high. To the listening ear, whose simple story Is nature's own sweet crowning glory.
BISHOP A. BEALS.

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To feel the touch of a hand divine.

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It was in Swami Vivekananda's Bhakti class-rooms, says the New York World, the day before Christmas, that the following sentiments were uttered. "The subject was: "The CURES qualifications necessary both in teacher and disciple in order to attain Bhakti," an intense love of God.

For those who had come for the first time to the Swami class, and did not know his liberal views in religious matters, a great surprise was in store. They had come to hear a Hindu monk, a benighted heathen, and if it had not been for his Oriental features and the broadness and catholicity of his utterances, he might have been taken for a Christian clergyman,

"Every soul is destined to be perfect," he said, "and every being, in Whatever we are now is the result of our acts and thoughts in the past, and whatever we will be in the future will be the result of what we do and think now. But this shaping of our own destinies does not preclude our receiving help from outside; nay, in the vast majority of cases such help is our relationship is that of the ancestor absolutely necessary. When it comes the possibilities of the soul are always quickened, spiritual life is awakened, growth is animated, and man becomes holy and perfect in the end.

This quickening impulse cannot be derived from books; a soul can only receive impulses from another soul, and from nothing else. We may study books all our lives; we may become very intellectual, but in the end we find that we have not developed at all spiritually. It does not follow that a high order of intellectual de- to his influence; see in him God manvelopment always goes hand in hand ifested. Those who come to truth with an equivalent development of the spiritual side in man. Almost tion, for them the Lord of Truth every day we find cases where the in- speaks the most wonderful words: tellect has become highly developed at the expense of the spirit.

THE GURU.

"In studying books we sometimes are deluded into thinking that we are being spiritually helped, but if we analyze ourselves we will find that at utmost it was only our intellect that has profited from these studies, and not the spirit. This insufficiency of books to quicken spiritual growth is the reason why almost every one of us can speak most wonderfully on spiritual matters, but when it comes to actions we find ourselves so awfully deficient. To quicken the spirit the impulse must come from another soul.

The soul from which this impulse comes is called the 'Guru,' the soul from which it comes must possess to thinking on the subject. the power of transmitting it, as it were, to another; and in the second place, the object to which it is transmitted must be fit to receive it.

"The seed must be a living seed, and the field must be ready ploughed, and when both these conditions are fulfilled a wonderful growth of religion takes place. The speaker of religion must be wonderful, so shall the hearer be;' and when both of these are really wonderful-extraordinary, then alone will a splendid spiritual awakening result, and not otherwise. These are the real teachers, and these are the real students.

"The others are but playing with spirituality. They have just a little curiosity awakened, just a little intellectual aspiration kindled, but are of the horizon of religion. There is, no doubt, some value even in that, as it may, in the course of time, result in the awakening of a real thirst for ready the seed must come; as soon as the soul wants religion the transmitter of religious force must appear. DANGERS IN THE WAY.

soul of mistaking its momentary emotime in our lives somebody dies whom we loved; we receive a blow; we think that this world is slipping between our fingers; that we want something higher, and that we are going that wave has passed, and we are left stranded where we were.

"We are often mistaking such impulses for real thirst after religion, but as long as these momentary emotions are thus mistaken, that continuous, real want of the soul will not come, and we shall not find the 'transmitter.' So, when we complain of our vain search after truth, that we want so much, instead of complain- to them. They may help us to specing, our first duty ought to be to look into our own souls and find whether that want is real. In the vast ma- never earned, and which in truth does jority of cases we will discover that real thirst after the spiritual.

regard to the 'transmitter.' There are same time we clip the wings of the norance, yet in the pride of their aspiring and immortal part of our hearts fancy they know everything, natures. and not only do not stop there, but offer to take others on their shoulders, and thus, the blind leading the blind, they both fall into the ditch. True, "Love is the fulfilling of the law;" but "Love is of the spirit and does not degrade." It is a book to be treasured and richly enjoyed by all who spirit and does not degrade." It is the using of the body to gratify mere sensuality, they both fall into the ditch. The body to gratify mere sensuality, they both fall into the ditch. The world is full of these. Everyone | before the magnetic chain between two wants to be a teacher, every beggar wants to make a gift of a million dollars! Just as these beggars are below the magnetic chord between two hidiculous, so are these teachers.

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fect," he said, "and every being, in the end, will attain to this state. Golden Laxative Coffee Co.

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teacher. With the teacher, therefore, and the descendant, Without faith, humility, submission and veneration in our relation to the religious teacher, there will not be any religion; and you will find it a significant fact that where this system between the teacher and the taught still prevails, there alone gigantic spiritual men are growing. while in those countries which have thrown off this system the religious teacher has become a mere lecturer.

"And when that teacher has come, serve him as a child, open your heart with such a spirit of love and venera-'Take thy shoes from off thy feet, for the place whereon thou standest is holy ground.'"

SPIRITUALISM A RELIGION.

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To THE EDITOR: -- Only a few weeks since I read in your paper of a Spiritualist at Pasadena, Cal., who was sentenced to spend two years in prison for swearing in court that a meeting of Spiritualists was a religious meetteacher, and the soul to which the ing; and my sentiments are so strongly impulse is conveyed is called the with that brother, who is now im-Sisya,' the student. In order to con- prisoned for telling the truth, that I vey this impulse in the first place, the | must say a word to try and set people

Yes, Spiritualism is a religion; and the foremost thinkers in our ranks are though they hold that the only religion which is worth anything must and when a religious life comes among us and we feel its presence, and are creed that person may accept as true, they are helpful to those around them; and when they come in contact with those who are living on low animal planes, they awaken the higher and be sleeping, waiting for the angel's touch to resurrect them.

Theology is not religion, and no life is truly a religious life because the inonly standing on the outward fringe | tellect accepts some fact as true (such as spirit return). The heart must be touched; the affections must be enlisted: love to those around us and to all mankind must flow out from us religion; and it is a mysterious law of like a river, before the life becomes mortal—never, it seems to me, be nature that as soon as the field is truly a religious life; and when intellect and heart work together; when the brain sees the truth and the heart feels it, and the will endorses it: then that life becomes a religious life, But there are great dangers in the caring little for sensual things and way. There is danger to the receiving setting little store on the possession of much wealth; but living for the tions for real religious yearning. We higher joy which comes only to those can study that in ourselves. Many a whose lives have been consecrated to the uplifting of their fellowmen.

It comes to this, my fellow-Spiritualists: If Spiritualism is not a religion, we cannot blame any rightminded person for shunning it. It is to become religious. In a few days only as we have power to draw into our circles the good and the noble spirits from the higher spheres, that highest power for the warfare before Spiritualism becomes a power for good. We must never forget that all around us are spirits who passed to the other side of life before the higher side of their nature had a chance to bud and blossom; if our own desires call them around us they will set us to digging for pots of gold, if we listen ulate successfully, and thus become possessed of wealth which we have not belong to us, but to those whose we are not fit, there was no want, no labor created it; they will teach us, if we ask them, how to gratify our an-There are still more dangers with | imal passions, even though at the many who, though immersed in ig- soul and chain down to earth the

True, "Love is the fulfilling of the

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the human heart, all the diviner attri-"The eye-opener of religion is the butes of humanity are brought into play to make the union a permanent one, and establish a home where an atmosphere of love and self-sacrifice makes it a fit place to raise children.

Our mediums are being imprisoned and persecuted, but persecution has never yet succeeded in stamping out a religion. Those of our mediums whose mission is not mere money-getting, but upon whom the higher intelligences have laid the necessity of using their powers to help and guide the stumbling footsteps of their fellow-mortals in the trying paths of life, will not be turned aside because the law calls it fortune-telling, and threatens fine and imprisonment. Call it fortune-telling if you will, the fact remains that many seers and mediums are prophets, and have the power to look along our life-line away into the future. That faculty is God-givengiven to be used for a good purpose; and shall we disclaim it and cease to use it? Never.

The curse of Spiritualism has been that so many mediums in our ranks have made money-getting their chief desire, If persecution drives such mediums to other fields, Spiritualism will be the gainer by it. Persecution may separate the wheat from the chaff; and we will then know better who are religious workers and who are mere money-getters. We want more developing circles that develop upward and not downward; we want more homes where the family altar is an open door where our beloved ones who have passed on can come and teach us the higher lessons of life.

WILLIAM CANBY FERRIS.

Education of Mediums.

TO THE EDITOR:—I have been thinking a great deal of late about the subtruly religious men and women; even ject of the education of mediumsmore because I have never thought it necessary for a medium to be taught lead to helpful thoughts and deeds: by mortals. When a child, I often heard the subject of education of ministers discussed, one claiming that the uplifted by the very atmosphere that promise would be kept: "Open your such lives carry with them, whatever | mouth and I will fill it;" the other believed the saying: "The sin of ignorance God winked at." I am sadly perplexed. On the one hand, some of our finest inspirational speakers are uneducated in mortal schools—even nobler qualities of the soul which may | children are possessed of wonderful power; on the other, we find many who have had all the advantages of earthly schools, especially in grammar and spelling, continually making mistakes, while partially or maybe wholly entranced, their brain being incapable of understanding these essential branches of education. That class could not be taught by spirit or fitted for teachers, but might succeed where scholars would fail as mediums for physical manifestations. We have many scholarly men and women in our ranks who have been educated in schools of other beliefs, and by evolution (shall we call it) have come up higher.

But I find myself in a perplexed state still, and wonder if the medium, if taught oratory, language, etc., by noted mortal teachers, might not be controlled by them instead of immortals. I would be glad to hear from mediums and spirits on this very important subject. Let us reason together. Surely we need the best and A PROGRESSIVE THINKER.

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BOOK REVIEWS.

"Karma," A Story of Early Buddhism. By Paul Carus.

Quaint, queer and curious—a dainty thing of Oriental beauty and suggestive-ness in Oriental art, is the tout ensemble of this delicious little brochure, illustrated and printed by T. Hasegawa, Tokyo, Japan, for the Open Court Publishing Co., of Chicago. It was a happy thought of Dr. Paul Carus, the author, to have this beautiful story of early Buddhism thus illustrated and printed in Japan, where Buddhism is the prevailing religion. The binding, the il-lustration and even the paper on which they are impressed are quaintly Japanese, and the whole mechanical style of the work is in beautiful harmony throughout. The story sets forth in an interesting manner the Buddhistic idea of Karma, or the moral law of conse-

The price of this quaint curio is 75c. "Human Culture and Cure;" part sec-

ond. Marriage, sexual development and social upbuilding. By E. D. Bab-bitt, M.D., LL. D. Doctor Babbitt, by his numerous important discoveries and inventions, may well be called the Edison of hygienics

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This volume, while not exactly a book for the center-table, treats of subjects of greatest: importance to the race, and sets forth the results of the author's profound studies and investigations in the domain pertaining to the physical and social welfare of humanity. It shows clearly his possession of the qualities that indicate the profound phiosopher as well as the inventor and

humanitarian. numanitarian. pages-fascinating, though deep and abstruse, yet clear and easily appro-hended—we can but think how vast the amount of good that would result from the general circulation and study of this book. The value of the instruction and information contained in it cannot be overestimated. It gives a knowledge of many things, for the lack of which multitudes bring upon themselves disease, sickness and suffering. The usual heavy volumes issued by medical authors do not contain a tithe of the practical and available information that is

included in Dr. Babbitt's work. The style is popular, plain, easily understood, adapted to the people as well as the medical profession, and it is interesting reading even to the general

The moral tone is excellent, while he takes advanced radical ground on some of the great present and coming social and industrial questions, in which he aims to constructive rather than destructive, along the lines of evolution rather than revolution, as best harmoni-izes with the better and higher and more spiritual aspirations of enlightened people. We give Dr. Babbitt's work a cordial

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The Cause in Ft. Wayne. Indiana.

TO THE EDITOR:-Having received the numbers of THE PROGRESSIVE THINKER, and Encyclopædia of Death, through the kindness of Dr. Sweringen, will say that I am more than pleased with the Encyclopædia, having only as yet partially read it. I find some grand nought, and would like to see it occupy a place in the home of every Spiritualist, and heartily recommend it and THE PROGRESSIVE THINKER also. I also have a copy of the Coming Day, from the pen of Rev. John Page Hopps, Oak Tree House, South Norwood Hill, London, which abounds with good things

for the seekers of truth.

Spiritualism is alive in Ft. Wayne. Miss Hilligoss, of Anderson, is giving a series of lectures and tests to the Occult Society at present, and Miss Daniels, of Waterloo, Ind., trumpet medium, has been giving some good seances for a developing medium, as she is styled. I have had the pleasure of sitting in her

circles; they were grand.
It would be hardly fair; while writing, to omit to say a word of praise of our home talent. As a trumpet medium, Mr. Pierce, a machinist of the Pennsylvania shop, one of our best known citi-zens, who has held several seances at my house, which we salk enjoyed. His con-trol, the old saldier Jerry, gives us some fine thoughts from the other side of

Then we have Mrs. Hibbits, trumpet medium, of Muncie, that cannot be exceiled as a trumpet medium, who drops in upon us and is always welcome; then ve have a spiritual love feast, as our orthodox friends would style it.

I think the spiritual lightning has struck a great many lights in the church, from the investigations that are D. L. C. "From Soul to Soul." By Emma Rood Tuttle. Lovers of poetry will find gems of thought in poetic diction in this hand-

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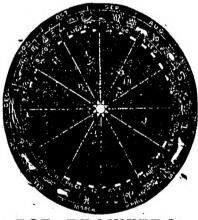
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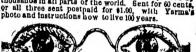
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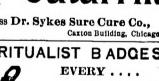
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