



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

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## PEN-FLASHES FROM THE PACIFIC COAST.

**SPRITUALISM IN CALIFORNIA—UNITARIANS—CHINAMEN—GOODNESS IN THE PENITENTIARY—DID JESUS EXIST?—THE SHOE CURE—LIARS AND SLANDERERS—DEATH.**

If flowers constitute God's alphabet, birds must constitute his choir. And the boy that shoots these harmless musical birds should be sent to a reform school, put on a spare diet, and have his back placarded with "I am the murderer of innocent birds."

Not only in Southern California the land of the lime and the lemon, the orange, the palm and the pine-apple, but of the mockingbird, prince of American songsters. There is one upon the top of my house this morning singing merrily. The mockingbird never crosses the line of forty degrees north latitude. I have listened to the nightingale on the continent, and to the lark in England; but I've never heard bird-music so rich and varied as that of the mockingbirds. It is a beautiful bird, smaller than a chickadee, sleeker, and whose weight will scarcely bend the slenderest twig; but out of these birds' tiny throats there leap rapturous melodies of flute-notes, pure and liquid as crystal spring waters, which can be heard full half a mile away. These birds are now mating and nesting; and their songs are entrancing love lyrics. They sing nine months of the year. In these latter February days, pear-trees, apple-blossoms, and the mockingbirds are revelling in their blossoms, swinging on their highest boughs and blowing their tremulous, fairy-like flutes during the day and half of the time during these calm moonlight nights. This bird has a tender, dropping song in nesting-time that few hear. Theodore Roosevelt thus described it: "I was immensely struck with the music. Perhaps it might have been a narrow feeling of patriotism which influenced me; but certainly it seemed to me far finer than the song of any nightingale that I had ever heard, and I have listened to them often in northern Italy."

### SPRITUALISM IN SAN DIEGO.

Not a city of 20,000 in the Union can claim as many Spiritualists as San Diego. We have three thoroughly organized societies, and they all hold meetings each Sunday. Prof. Loveland has just closed a course of sound philosophical lectures and returned to his home in Sumnerland. Mrs. Emma J. Bullene is now speaking on her third month to the First Spiritualist Society, and giving very great satisfaction. The hall is often packed. Her lectures are exceedingly interesting and educational. Some of our oldest Spiritualists, originally from the Eastern States, do not hesitate to pronounce her the ablest lady speaker upon the Spiritualist platform. Everybody, except a few phenomena-hunters, is greatly pleased with her ministrations.

### SOLON LAUER, UNITARIAN.

Among the good happenings that count in favor of liberalism in this city is the settlement of Solon Lauer as pastor of the Unitarian church. He is the author of "Life and Light from Above," one of the richest, most varied and most spiritual volumes that I've read in years. He has a fine physique, a commanding appearance—is an attractive speaker and a thorough reformer, daring to say just what he thinks ought to be said. He takes no texts from the Bible so called; but reads from the Vedas of India, from Confucius, from Emerson, and from the writings of to-day's inspired souls. He lectures week-day evenings upon psychological subjects—telepathy, psychic research, apparitions, and the dwellers in the invisible world. He admits the truth of all the demonstrated facts of Spiritualism, and is necessarily calling crowded houses. The people have heard enough about Moses and the brazen serpent, enough about the "blood of the Lord Jesus." They want to hear about the living Christ—the present proofs of immortality, and the social doings and duties of the hour. The dogma of Hell is a black number. The devil is doomed, and science has its foot on the heel of superstition. Preachers have lost their power to frighten, and theological Zion is languishing.

### OUR CHINAMEN.

Every morning in the week except Sunday, a young Chinaman brings his wagon of vegetables to my door. I find him pleasant, honest and very obliging. The Chinamen have a Joss-house in our city—a "heaven church," as Christians call it. Prompted in part by curiosity, I have frequently visited these unique houses where Joss is worshipped, both in China and upon the Pacific Coast. Their palated gods and images made of paper, differently shaped, are to me exceedingly ugly. Some have an eye in the top of the head. Some have several eyes and a dozen hands. Occasionally you may see one with two heads and several arms. These images are usually called idols. These Chinamen have their priests, and at given times these priests and the people stand before these images and pray together. They seem thoroughly in earnest.

During a recent excursion to Southern California there came a noted Chinese priest. Ascertaining his stopping-place in the city I interviewed him. He spoke English quite well. He was on a kind of a tour of inspection among the Chinese. He thinks Americans are given to racial and religious persecution, especially the Christian portion of our population. As we were standing by the Joss-house I remarked:

"I see you worship a good many gods."

"No," he answered promptly, "these gods—idols, as you term them—are not objects of our worship. We worship one God; these images represent the different attributes and aspects of the one great God. The many hands signify

that God is omnipresent, the many eyes denote that he is omniscient, and sees everything."

"But the shapes of them—the images are horrid-looking."

"That is a matter of taste," he replied. "They are old—antique. Some of them in form date back to Confucius' time. Neither our forms nor our religion is as changeable as yours. And then, your crosses, your altars, your pulpits, and your angels with long, uncombed hair and wings, all look very ugly to us. We cannot see things alike, therefore must be tolerant. Chinese never seek to make converts."

"But if you have the true religion; Confucius, Buddha or Taoist, should you not strive to make believers?"

"All religions are the same at the root. All pray to some god. Chinaman, American, Indian, though they call him by such names as Great Spirit, Joss, Brahma, Theos, Dien, Gott or God."

It is natural for all nations, races, tribes, to worship that mysterious over-shadowing presence and power! But when artists begin to paint this being, and preachers begin to preach about Him—then the troubles and the persecutions begin. Priesthoods are on the decline.

### INSPIRED SOULS.

Inspiration is universal. It over-sweeps epochs of all past history—and all the great statesmen, heroes, poets, orators, whose living, burning words have streamed forth in golden lines, were inspired. Such was Louis Kosuth. Many of us remember him when in this country. Some of us heard him. When he was speaking in Faneuil Hall, Boston, his organs of speech for the moment seemed paralyzed. The reporters said the orator stopped and explained the cause of his emotion thus:

"I passed last night in a sleepless dream. The shades of the martyrs of my countrymen, passed before my eyes, and once more I heard the millions of my native land shouting for liberty."

"In vision I saw the fallen defenders of Hungarian freedom rise in their dusty tombs and inquire for the fate of their mortal brothers; and when they saw that the light of liberty had not yet dawned upon their father-land, each took in his long fingers a sprig of myrtle, and retired again to await the morning's dawn, when a nation's harp should be taken from the willows, and the crushed people of Central Europe reach the promised land of liberty, shouting: 'The truth, it hath triumphed, the people are free.'"

### GOODNESS IN PENITENTIARIES.

A prisoner in "Sing Sing Prison," New York, once sat in his cell on a summer day, musing upon the past. A stray sunbeam came dancing into his cheerless abode. Lingeringly smilingly he sat for some moments, kissing the bars. His mother had pressed, it departed. He seated himself and wept till tears refused to fall, then arose and wrote upon the cold gray walls of his iron cell these beautiful lines:

"The last golden beam of the sunlight has fled,

It kissed my pale cheek in my dark, lonely cell,

And I thought of my mother who sleeps with the dead,

And I thought of my sisters, and home where they dwell;

I fell on my couch and I wept bitter tears—

(For a convict can weep o'er the bright scenes of youth.)

And the loss of the loved ones of earlier years

Was not in the still dying whispers of truth.

"I thought of the hours when my heart was as pure

As the stones of my floor,

And the bride of my youth, whose love none was truer,

And her grief—and her death—oh! what could be more?

I thought of all these, as the last golden beam

Left my cell and the world on its mission forever,

And I tried to believe it was a horrible dream

From which I'd awake—but ah! never, no, never!"

Tell me not of total depravity. It is an insult to the love and wisdom of the Infinite Father. This prisoner may have been innocent or guilty. He was certainly God's offspring—our brother—once a mother's cherub child, and with such an organization for an appreciation of the beautiful, mingled with tender sensibilities, the finger of kindness might have touched his heart in early years, and he been saved from prison life.

We remember of once seeing a man—a "state-prison-bird," as some would call him—that the Rev. J. H. Harter took into his employ when released from Auburn State's prison, and he proved, under the encouraging voice of the Rev. Harter, to be a very excellent man, and to this day is highly esteemed as a citizen and an artist. How the world needs true reformers! Men should be taken for what in their souls' depths they are—not for what they were, or seem to be. Forget the past, bury the ills of yesterday, accept mortals for what they are today, and the divine within them that promises infinitely more to-morrow.

Mrs. Bremer sweetly wrote:

"There is much goodness in the world, though at a superficial glance one is disposed to doubt it. What is bad is noised abroad, is echoed back from side to side, and newspapers and social circles find much to say about it; while what is good goes at best, like sunshine, quietly through the world."

### EYE FOR EYE—TOOTH FOR TOOTH.

It is sometimes puzzling to know just how to meet the bigot and the theological clown. The unspiritual Elmer Covert, long known as a hater of Spiritualism, and a vicious vilifier of Spiritualists, while giving a series of sectarian lec-

tures in Greensburg, Ind., made this challenge in his circulars:

"Modern Spiritualism is a delusion, and all mediums are liars, frauds, knaves or ignoramuses. I will give \$500 to any medium of this country or Europe who will meet me and demonstrate that the so-called spiritual phenomena is not due to the spirits of those who have died."

In response to the challenge, Dr. C. C. Burns, one of the wealthiest and most prominent citizens of that city, issued the following challenge:

"In behalf of the Spiritualists and Free-thinkers of this city, I make this declaration and challenge:

"Christianity is a delusion, and some preachers are liars, frauds, knaves and ignoramuses; and I will give to any preacher in this country or Europe \$500 that will meet me and demonstrate that there is a God and that the Bible is the Word of God."

### CALIFORNIA JOURNALISM AND SPIRITUALISM.

Never have I resided in a State where so many editors were Spiritualists or liberals, and not afraid to manifest their liberalism upon all proper occasions. I had the pleasure of forming the acquaintance of the Hon. M. Dague many years ago in Iowa. He was a State Senator. He is now editor and proprietor of the Santa Paula Chronicle. Recently a preacher vigorously attacked Spiritualism, when this gentleman was present. Meeting a friend on Monday, he said: "Well, Mr. Dague, how do you feel after hearing the Spiritualists so raked down last night?" Mr. Dague, referring to himself and family, replied through his journal:

"We were not conscious of being raked very hard, for we are a consistent and enthusiastic member in good standing of the Unitarian Church, but that we believe in guardian-angelship, for we have good and sufficient reasons for so believing. John Wesley believed in that, and said if he had to give up that faith he would have to give up the Bible. Victor Hugo believed in the possibility of spirit return, and so did Longfellow and Dickens, and Emerson, and Whittier and Bryant, and Lincoln and Greeley, and old Ben Wade, and

James, the brother of Jesus, hence the existence of Jesus is undoubtedly true. The same is the case with the Talmud. There remain the statements of Rabbi Tarphon and Rabbi Eliezer ben Hyrcan, who were contemporaries with the apostles; especially the latter, whose intimate connection with the apostle James is especially noticed in the Talmud; and also, that Jesus brought the science of necromancy with him from Egypt. No Jew ever did invalidate this testimony, and we know of no means in orthodoxy to overthrow it. Rabbi Eliezer made that statement concerning Jesus in a certain controversy about the Sabbath laws. Rabbi Eliezer ben Hyrcan's colleagues and successors never contradicted the often repeated statement that Jesus brought necromancy from Egypt; hence his personal existence could never have been doubted by the men of the Talmud, as said, up to a contemporary of the apostle James, the very generation of Jesus." \* \* \* So writes Rabbi Wise.

Accordingly, we have Josephus, Rabbi Tarphon, Rabbi ben Eliezer—all contemporaries of Jesus, speaking of Jesus, of John the Baptist, James the Apostle, and others. And yet in the face of these direct and positive testimonies of some of Jesus' contemporaries, this New York platform expounder of Spiritualism, the cultured Spiritualist, says: "There is not a word in the contemporary literature of Jesus and the Apostles' time concerning them."

The pitiable ignorance of this lecturer merits nothing but scorn and pity and contempt!

Now that my pen is well-in, let me look for more testimonies: Tacitus, born in the year 56, says:

"The author of that sect (Christians) was Christ, who, in the reign of Tiberius, was punished with death as a criminal by the procurator, Pontius Pilate."

Pliny the Younger, born in the year 62, in his celebrated letter to the Emperor Trajan, said that Jesus was worshipped by his followers as a God. "They sing among themselves as a hymn to Christ as God."

Suetonius, born in the year 72, refers to Christ when he says that Claudius Caesar expelled the Jews from Rome because they raised continued tumults at the instigation of Christ." (In Claudius, chapter 25.)

During the wranglings and fiery discussions between Jews and Christians, between Pagans and Christians, including Celsus and Julian, through the first, second and third centuries—and through all the centuries up to the eighteenth or nineteenth, not a person that I am aware of, professing any literary research, denied the existence of the Jesus of the New Testament. It remained for a New York platform talker, and a few Spiritualists to make the mighty discovery, of the non-existence of Jesus, which discovery was based mostly upon the trance utterances of a whiskey-fuddled medium that Jonathan Roberts himself, in a letter to me (after their falling out), pronounced an "unprincipled, drunken fellow." I feel to write: That the greatest folly of the fool is his

egotism, and the greatest shame of the blatant bigot is his impudence! The history, the consensus of the ages, psychology (see Prof. Buchanan's testimony) and clairvoyance all affirm the existence of the one, Judean Jesus, the now living Christ—our elder brother in the heavens.

### TREATMENT NO. 8; OR THE SHOE AND STOCKING STENCH CURE.

No sect nor class of people are such bitter, venomous enemies (there are a few exceptions, and to those I do not allude) of Spiritualism and healing mediums as Christian Scientists, Mental Scientists, and Christian Metaphysicians. They stab at every opportunity. And their ignorance of Spiritualism is scarcely in excess of the sneering bigotry they manifest towards Spiritualists. Their egotism is deplorable. Their self-assertive swagger is pitifully amusing; and their ignorance of pathology, therapeutics and science is only excelled by their brazen impudence. Why, a "Christian Scientist" doctor has been for several months hurling thundering thoughts at a woman in the suburbs of San Diego for a fibroid tumor, which has just evolved into a nice eight-pound baby! The neighbors are laughing! The truth is—all that is good and true and practical in this Christian Science or Mental Science business was stolen, begged or borrowed outright from some of the branches of the tree of life—Spiritualism.

But to the point. Listen! The Christian Metaphysicians of Chicago recently published an elaborate article relating to a positive cure for those dread scourges, consumption, bronchitis, asthma, catarrh, weak lungs, hysteria and indigestion. Aiming to be strictly just, we give the cure in words, and Healy's own words:

"At night take off one of your shoes (or whatever outside foot-gear you have worn on your feet during the day, and place your mouth and nose in the opening of it:

"In this position inhale deeply, slowly and softly; retaining the breath in the lungs as long as comfortable. When it is not easily retained longer, let the breath go gradually into the shoe again, but only for the purpose of taking it back into the chest each time you do so.

"Do not remove the shoe from the mouth and nose between breaths.

"Continue the inhaling from eight to ten minutes; till all the vapors (heavily alkaline) of life that have gravitated from your system, and are held in your shoe, neutralize the excess of acidine matter (and correct divers other abnor-

mal, chemical complications). An important product of this demonstration is taken up by the vital organs as the true life-salt. Occurring self-consciously active in the human form there is no more potential force, individualized to governmental rank, possible in this septenary chain than in life-salt.

"Ye are the salt of the earth," was a biological proposition Jesus made which is chemically true of every physical, self-consciously active human being's present existence—and its secret.

"Repeat with the other shoe.

"It is essential to continue this practice every night."

"The marked cures from inhaling the vapors noticed in a shoe just taken off come from the corrective influences from the vapors alone. These are of the life-essence, etc.

"In persons with consumptive tendencies the life-essences spoken of go from them in excess, concentrating at the feet. These must be studiously conserved and the waste arrested in the manner laid down in this paper. It is not only difficult, but next to impossible, to inhale while in the presence of another person."

Yes—yes! It would be decidedly awkward for an invalid lady in company to jerk off her shoes, poke her nose into it and snuff into the head and lungs this ill-smelling shoe-and-stocking remedy!

The Christian Science-Metaphysical-Occultist-doctors striving to bring Jesus into the support of the feet-and-shoe curesystem, says:

"The care of the feet with the ancients was a holy office, and the shoe, indeed, a pledge for a man's honor and life. Jesus gained power from washing the feet of the twelve," etc.

To wash away that very dirt, debris, filth and aura stench that these doctors advise to be breathed, or snuffed into the nose and mouth. Moreover, this shoe-and-stock cure would not have worked anyhow in Jesus' time; for sandals worn in that period; only sandals with no upper coverings save a band around the great toe.

Consider this medical cure, appearing in the Christian Metaphysician, for a moment longer.

The perspiration, the vapory moisture that settles in the shoe is constituted of dead excretory matter; of the chlorides, sulphate of soda, sebaceous exudations, and other waste and worn-out impurities of the body, constituting that stinking odor known as "too-jam" putridity, and this consumptive are advised to inhale as "a positive cure!"

Listen still further to these occult Christian Scientist Metaphysicians:

"Where the patient is too weak and exhausted by coughing to inhale deeply, at first, let him place the opening of the shoe or slipper over his nostrils and mouth, and suck in the breath and swallow."

An excessive accumulation of mucus may be prevented by continually creating saliva to carry it down."

Dilating upon "spitting," these Christian Metaphysician writers continued thus:

"This substitution of the throat, nose and mouth for the proper purging chan-

nel of the body, and compelling these organs to perform the office of vent, is one of the most common as well as the most vile of all human pollutions.

"Under no consideration should mucous be drawn to the nose or mouth for the purpose of ejection. These abnormal secretions must be forced down the channel of purification by continually swallowing the saliva."

This discovery—this positive cure for consumptives, and kindred chronic diseases, may be summed up, thus: Upon rising, rub your chest with your moist, day-worn stockings; inhale, smell, snuff up the perspiratory odor of your old shoes, and swallow your hawking, filthy catarrhal mucus—dead, poisonous albumen.

As I am a man of positive convictions, and inclined as a physician to use emphatic language, I abstain from all comments upon this Christian Metaphysician nastiness—and pass this war-club over into the hands of our healing mediums and psychic magnetizers who of them, as did Jesus and the apostles, "make the lame to walk and the blind to see."

### RUSKIN ON LYING.

Truth, integrity and moral honesty lie at the very foundation of society. Falsehood and hypocrisy are the first-born twin-sins of devils. Down with the oily-tongued hypocrite that paddles slanders, smiles in your face and harpoons you in the back. Ruskin, writing of these tattlers and liars, says:

"The essence of lying is in deception, not in words; a lie may be told by silence, by equivocation, by the accent of a syllable, by a glance of the eye attaching a peculiar meaning to a sentence; and these kinds of lying are more heinous by many degrees than a lie plainly worded."

### SLANDERERS.

Spot them! spot them! They are from beneath and demon-inspired. Babbling is the work of the busybody—slandering is the nefarious work of the slanderer. Speaking of that noble Englishman, Ruskin, reminds me that some twenty years ago a prominent English Spiritualist visited America, visited the Spiritualist camp-meetings, and many private and public seances.

Returning to England, and while making a report of our great country—which upon the whole pleased him—a report of Spiritualist societies, and of the progress of Spiritualism—he said, among other things: "Taking the testimony of Spiritualist speakers and Spiritualist mediums about each other, they are as hard on a hard lot! They are as bad as the good never slander, nor treat the slanderers of others. They esteem themselves too highly. They have too much honor."

The poet pronounced the slanderer the "foulest whelp of hell." Insinuation is the dirtiest and most dangerous sort of slander. "Better to murder outright than to slander," said Goethe. Gossiping slanders uniformly have skeletons of some sort in their own closets. Those that do most of this business are, without exception, prostitutes, paramours or prowling libertines. To conceal their own vile vices and cover their own skinless skeletons, they trot about hunting for scabs in other people's comfortable closets. They delight in dirt. They feed upon filth. They bed in compost. They are the buzzards of the town—the carrion-carriers of the city—the ill-odored scavengers of the ages. Decent people seek the good—seek for flowers and find them everywhere.

When a semi-royal newscarrrier hinted the scandal of John Brown and the Quaker to Clifton in his library, the grand man simply exclaimed: "It's a mistake, it is false—certainly false," and turning around to his library commenced reading. There was a silence in that study-room—a silence that was painful to the dog the miserable dog that had brought the bone. Could Gladstone have possibly given this seavenger intruder a more cutting, withering rebuke?

### PASSING. PASSING OVER.

A shadow passed over me like a cloud when reading recently in THE PROGRESSIVE THINKER of the transition of Mrs. T. W. Bovee, so long known as L. Pet Anderson, the excellent medium. Fully thirty years had I known her; and none knew her but to love her for her womanly qualities. Besides being a superior sensitive, she was a most lovely character. Of late years she had been at my home in the years ago. Never have I seen a purer nature, a sweeter disposition. When her body would be in pain her face would often be wreathed in smiles; and from her lips there were ever dropping pearls and precious gems.

"Every sentence, oh! how tender: Every line was full of love."

She is not dead! Death is but the shadow side of life, and must precede the higher birth, just as the bud must precede the flower. Death is the crystal stream that connects the two worlds. It is life's flower-encircled doorway. It is the gate that leads up into the garden of the gods.

"It is the grand triumphal arch Through which the good to glory march."

J. M. PEEBLES, M. D.

San Diego, Cal.

By taking revenge a man is but even with his enemy; but in passing over he is superior.—Bacon.

If a proud man makes me keep my distance, the comfort is that he keeps his at the same time.—Swift.

He that resolves upon any great and good end has by that very resolution sealed the chief barrier to it.—Tryon Edwards.

We can not too often think there is a never-sleeping eye, which reads the heart, and registers our thoughts.—Bacon.

His eyes have all the seeming of a demon that is dreaming.—Poe.

Who makes quick use of the moment is a genius of prudence.—Lavater.

They that marry ancient people merely in expectation to bury them, hang themselves in hope that one will come and cut the halter.—Fuller.

Those that are good manners at the court are as ridiculous in the country, as the behavior of the country is most mockable at the court.—Shakspeare.

## SPIRITS AND MEDIUMS.

### How Many Spiritualists Allow Themselves to Be Fooled.

### One Woman Tells Some Instructive Experience.

"The way of the transgressor is truly hard," and the pitcher carried too often to the well will finally get broken." has proven true by that impostor, Mrs. M. J. Roberts. I wondered if Brother A. J. Buck, of St. Louis, whose endorsement caused me to be duped by her and her accomplices, a year ago, is now satisfied as to the genuineness of her materialization.

I was called a fool, and told to go back to my orthodox belief, as I wasn't spiritually ripened, or ready for the phenomena of Spiritualism—all because I gave the truth of her manifestations to him while in our city.

Through no effort of any of our circle was the exposure brought about, but through the carelessness of her helper, who, in throwing back the portieres, let fall from his concealment the whole spirit garb.

Imagine a circle of faithful, gullible individuals, called Spiritualists, paying one dollar per head to be duped! Don't you think a few of us ought to be sent to some asylum, or to be eaten by some cannibals, so as to make room for a people that have common sense? I feel we need a few more Mrs. Walters to rid us of these impostors; and we, as Spiritualists, owe her a vote of thanks.

When Mrs. M. J. Roberts and Mrs. A. McHenry visited our city they would not consent to test conditions at the request of the president of the spiritual association, Mrs. Roberts proclaiming that she was known as the great land as a genuine medium, and her work proved its genuineness, and to demand test conditions was the highest insult to her ladyship. They were here a week, when they called on me, told of their cold reception by those who had sent for them, and I, supposing that a woman of her appearance and age would not stoop to so low a crime, consented to give them two weeks of my time to seeing that circles of our first people would be formed. They were highly gratified at my interest in them, and assured me "a reward in the sweet by-and-by."

Well, the circle was formed, and composed of some of our best citizens and Spiritualists, and great was our expectations, as we had all read a lengthy article by Mrs. A. J. Buck, in your paper the week previous.

We had spirits, all sizes. The room was filled with the odor of incense peculiar to the spirits of Mrs. M. J. Roberts. The music-box pealed forth in squeaky tones, "Auld Lang Syne," and "Marching Through Georgia," while we sang "Nearer My God to Thee." I am sure our God was with us, for I thought it a piece of cheese-cloth that roused me to the level of common sense; so I took this seance to satisfy us that we were sold again, for there it lay in full view. Mrs. McHenry seized the robe, and rushed into the other room. Mrs. Roberts soon followed, much exhausted, after this physical, well as mental strain. We retired in disgust, and assured them I would see them in the morning.

I found them then ready to take their departure, the seance-room yet filled with the odor of incense, and Mrs. Roberts looking as though she wished I had come an hour later. I demanded an explanation, also the money to be refunded. She hesitated, said they needed the money to get out of town, but would give us another seance. I began to look about for a mirror, to see whether I really looked so green. However, I gave her to understand that we knew when we had enough, and did not care for two rag-seances in succession. I made her the proposition that if she would open her trunk, and the paraphernalia which she wore last night were not in it, or near the bottom of it, the money would be hers; if the contrary, she was to suffer the consequences of obtaining money under false pretenses.

Well, it is needless to say the money was forthcoming, and when I said I would see that a report was given as to her deception, in spiritual papers, she answered: "You needn't waste any time, as they are friends of mine."

Now, Brother Francis, from your lengthy account of her exposure, I wonder if her opinion of your friendship hasn't changed somewhat? In neither of the papers was my article noticed, she having waived the Light of Truth that she gave in one's heart the nature of the average Spiritualist: If not, what more must we do next time? Guess Mrs. Walters might instruct us. Don't you think so?

Mrs. M. J. KRATZ.

Evansville, Ind.

"One soweth and another reapeth" is a verity that applies to evil as well as good.—George Eliot.

The game of life looks cheerful when one carries in one's heart the unalienable treasure.—Coleridge.

Different minds incline to different objects; one pursues the vast alone, the wonderful, the wild; another sighs for harmony, and grace, and gentlest beauty.—Akenside.

You will find poetry nowhere unless you bring some with you.—Joubert.

The pleasure for which we dare not thank God cannot be innocent.—Anon.

Evil is wrought by want of thought as well as by want of heart.—Hood.

Those edges soonest turn that are most keen; a sober moderation stands sure, no violent extremes endure.—Aley.

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Becher, and Bishops Haven and Simpson, and Harriet Beecher Stowe, and Queen Victoria, and thousands of other sensible men and women with clear heads and loving hearts.

"It has always seemed to me that it is not quite fair or impartial treatment for our Heavenly Father to let Satan and his myriads of wicked spirits to run at large, and to have power to 'possess' and influence poor, ignorant mortals, and drag them down to perdition, while, at the same time, He imprisons our fathers and mothers, and other loved ones in heaven, and prevents them from visiting us when in trouble or temptation—prevents them from comforting us, impressing us for good, and inducing us to avoid sin, resist temptation, and to come up higher."

The points were well made and logically pressed. It is cheering to Spiritualists to see the great change in the tone of the press within a few years. Many of our Sunday dailies in the cities have columns and pages even in defense of the presence of minority of spirits, every few Sundays. That tiny Rochester-rapping vibration has become a mighty power, driving Hell and the Devil, and demonstrating a future progressive existence.

### DID THE JESUS OF THE NEW TESTAMENT EXIST?

Surely I had supposed this question settled—solidly settled in the affirmative, to the satisfaction of all scholarly Spiritualists; and yet Brother Wilson, of New York, writes me thus:

"Dr. PEEBLES: My Dear Sir: You do not know me, but I know you through your lectures and writings. Nearly twenty years ago I heard you in New York upon this subject: 'Jesus, and His Relation to Spiritualism.' After your was through, Prof. Buchanan, Mr. Kiddie and Dr. Tanner,

## EXTRAORDINARY.

## A Ranchman's Peculiar Experience.

Spirits Hide His Coveted Tobacco.

TO THE EDITOR:—I notice in THE PROGRESSIVE THINKER, of March 17th, a communication from Dr. E. A. Holbrook, and his \$100.00 offer. I will say that I am the ranchman referred to. I have had several letters in exchange from the gentleman, and think I understand him fully; and my opinion is not of the worst kind. Yet, I do think from his experience and opportunities he should have been fully convinced by this time. At the same time he is living in the State of New York, accessible to the so-called best mediums in the land, I must say, it looks a little strange that no one accepts his generous offer.

I find from experience that converts to Spiritualism are more lasting if made at home circles than those made through professional mediums.

I am glad that his convictions are so true of spirit return that if even all the mediums on earth should prove false, it would not shake my faith in my dear spirit-friends. I consider that I am among the blessed, as I admit the article in Dr. Holbrook's letter, under the heading of "Extraordinary Manifestations," to be true.

Will Dr. Holbrook please explain by what force, if not by spirit power, the following manifestation took place:

Being an excessive tobacco user, and not in very good health, one of my spirit guides undertook to break me from the habit. About the first of this month I bought two pounds of plug tobacco—6-inch plugs—and after my arrival at home I put it in my usual place, and, to my disappointment after, soon the two pounds of tobacco were missing.

My wife and two little girls have looked the house over, but cannot find it, so I am only plagued by one of my guides, who comes regularly twice a day and puts a small piece of tobacco on the mantelpiece, and in this way I am allowed. The piece was, at the time, the size of a silver quarter, and now it is the size of a nickel—quite a considerable amount from one-half a plug a day. The pieces have ragged edges, as if broken by hand, but I cannot say in answer to Dr. Holbrook's question whether they are hands of real flesh and blood, as last night was the first time I saw him in the act of bringing it. I was, at the time, in bed, and he came in, and in a spirit light—and no sooner did we see him than he was gone, or rather the light disappeared.

I had been sitting up with my sick baby, as I was fearful something was going wrong with my child; after asking what was wanted, he responded to his name and said he came to bring me some tobacco. It being utter darkness, I struck a light and found a nice little chew on my pillow.

Now, Dr. Holbrook, could it be possible that our supposed dear friends are a myth, and I am supplied by hypnotism; or that we are deluded, and it is the work of the Devil? If it be the latter, I am willing to take up my pack and follow him, as he brings nothing but good to my home.

Yes, Dr. Holbrook, I am a ranchman on the border of West Texas, seventy-five miles from a railroad, where electrical appliances for fake business is out of the question; besides, I am no Edison and would not know how to apply them. My banker is Chas. Schreiner, Kerrville, Texas; also T. C. Frost, San Antonio, Texas. I refer you to my friend, E. W. Newman, editor of the Dawning Light, San Antonio.

If I had the spare time I would write my experience for THE PROGRESSIVE THINKER, but just now I have my lambing season, and on the 1st of April I begin shearing. In May I will be in Chicago with mutton. Hope to get my spirit father's picture while there. I will, on another occasion, my brother and his family attended a seance at my place, when we were having a dark seance. By request we turned down the light, and in a few moments my brother's Bible, of 6 by 8 inches in size and weighing about one and one-half pounds, was brought from his home and laid on the table in my house. Respectfully,

JOS. A. HARRIS.

## Letter from Dr. J. C. Phillips.

TO THE EDITOR:—The grand PROGRESSIVE THINKER, No. 331, came duly to hand yesterday morning, and the first article that greeted my eyes was that of Bro. Perkins on the imprisonment of Dr. P. S. George in Nebraska. I am personally acquainted with Bro. George and estimable wife and lovely children, and know them to be worthy people, and they should be sustained in this trying hour, but by the way, Bro. Perkins, I would like to inquire what the National Association of Spiritualists is doing in this case?

I learn that Dr. George is State Agent of Nebraska for said Association. Let us see if they do what they claimed they would to protect persecuted mediums.

But the most important question is—What can and shall we do to have those unjust laws expunged from the statutes of the several States?

Of course they were gotten up by the M. D.'s, ostensibly in the interests of the dear people, but really to fill the purses of those same M. D.'s. Let us demand that all practitioners be held for malpractice, and that is all the medical law any State needs.

In the meantime, friends, send your mites to assist our dear friend, Dr. P. S. George, and his family.

CLINTON, IOWA. DR. J. C. PHILLIPS.

## Spirit Force Not in It.

We possess dormant faculties that may be aroused by our own efforts. Some time ago Prof. C. visited our town in the capacity of a mind-reader. His tests consisted in blindfolding himself and taking someone by the hand and going to any part of the town and getting the thing thought of. One might take a knife and go out at night in the dark and stick it in various places on his return Prof. C. would take the knife by the hand and with his eyes closed, and stick the knife at the places where it had been stuck before.

Another feat: In his absence we formed a tableau. He came in with his eyes closed and took the hand of one of the party who had witnessed the tableau, and reformed the same. He did many other similar feats, which at that time were to me very wonderful.

Did Prof. C. hypnotize himself, or was it spirit guidance? He did neither. Hypnotism is unnecessary in such feats, and spirits had no more to do with it than they had in instructing Adam on the latest Parisian style of tying Mrs. Eve's apron-strings. I speak from personal knowledge, for I can now perform the same feats as skillfully as did Prof. C., and have taught many of my friends to do the same. Everyone possesses this dormant faculty, which is nothing else than muscle-reading, and it is easily learned by patient effort.

C. P. BENSON.

No rock so hard but that a little wave may beat admission in a thousand years.—Tennyson.

## MATERIALIZATIONS.

## Jeffrey Simmons Gives His Experiences.

TO THE EDITOR:—Allow me to add my testimony to that of others in favor of the materializations or form manifestations that have been witnessed at a series of seances held at different places in this city during the last two months by O. L. Concanon.

The first of these was at 484 Lafayette avenue, in the parlors of Mr. George Winnes, who kindly favored the readers of THE PROGRESSIVE THINKER with an account of some of the events that transpired on that occasion.

It was my good fortune to be present on that eventful evening and to be one among others who were invited to come to the cabinet when desired by those endeavoring to manifest their presence in that way.

The cabinet used by Mr. Concanon is made by hanging two pieces of drapery at right angles with the walls thereby enclosing a space about four feet square in a corner of the room.

That being ready, it was furnished with a chair in which Mr. C. was seated, clad in a black coat and vest with trousers of black cloth, and a collar and tie that served as an excuse for a shirt was all there was about his person that would pass for white.

The lapels of his coat were then firmly sewed together, the sleeves at the wrists sewed to his trousers above the knees, while the skirt on both sides was sewed to the lower portion of the chair.

Lastly his bare feet were placed in a pan containing flour, and at the same time rice was put in his hands which he was expected to retain until after the seance was over.

Under these conditions human forms, varying in size and general appearance, from small children to persons full six feet in height, many of them clad in flowing robes of spotless white would emerge from that cabinet.

Often two, and sometimes three, were seen at the same moment.

Forms also appeared clad in male attire of dark material.

Mrs. Concanon, who was conducting the seance, also acted as messenger between spirits in the cabinet and their friends in the audience. Her practiced ear seemed to catch the words when often faintly spoken.

At length she informed me that I was wanted and immediately led me to the cabinet, where a voice apparently on the inside of the curtain, close to my ear, said: "Owassoo."

I responded by saying, "Glad to meet you," when the voice of Bessie, the medium, was heard to say, "There is some one with him."

Presently the curtains parted, when standing before me was a human form corresponding in size and general appearance to that of my wife, who, raising her arms placed her hands upon my head, then brought them together at the back manifesting a warmth of affection that was so true to life that her presence was to me beyond the shadow of a doubt.

I said to her: "Is Edith with you?" She answered, "Yes," and immediately disappeared behind the curtain.

Edith was the name of our first-born, who passed to the next life in 1846 at the age of eleven years.

Being left alone, my first thought was to resume my seat, and a voice in the cabinet was heard to say: "They are going to try and come together."

Mrs. Concanon had scarcely finished "wait a moment," when the curtain again parted, revealing my wife and Edith standing before me with their faces illumined by a golden-hued light in which every feature even to the shading of the hair and color of the eyes could not be lost to my vision.

Our interview closed with an exchange of kisses with first one and then the other, which to all intents and purposes were as real as any I ever experienced or ever expect to.

In a general way it may be said that certain features in each seance possess something like a sameness which may be owing to the part taken by some of the mediums in the audience.

For instance, the tall, graceful figure known as queen of the cabinet, is first to appear and extend a welcome greeting to the audience. She also gives the exhibition of lace-making toward the close of the seance.

Another striking figure that steps out from the cabinet is that of a large man in Oriental costume, having dark complexion and hair of which only a portion could be seen below his turban.

He had a strong voice, and his good nature showed itself in the hearty manner in which he greeted those who approached him as he grasped one after another in a friendly hand-shake. Some will not soon forget the powerful grip he gave, when they realized that his hand was not only strong and firm, but its strength was in unison with his words.

Mr. Concanon weighs one hundred and fifteen pounds, consequently below the average size of men, his hands being small and flexible.

Several seances were given at the residence of Mrs. Robinson, on Monroe street, corner of Nostrand avenue, at which the audiences were largely composed of intimate friends selected with the view of generating harmony, with very gratifying results.

JEFFREY SIMMONS.

118 Quincy street, Brooklyn, N. Y.

## ONE BY ONE.

One by one our friends they leave us; Even in life they drift away; And these partings sorely grieve us, For, perhaps, they are for aye.

One by one we all are losing Links from out this broken chain; But we cannot do the choosing Of the ones who leave this plain.

One by one these links are broken, Tho' in friendship they were cast; But loving words may yet be spoken, And, my friend, we'll meet at last!

One by one are fond hopes blighted, And we lose joy in life; But in heaven will be united When we leave this weary strife.

One by one will dear friends greet us When this earthly life is o'er; With joy they'll come to meet us When we reach that shining shore.

One by one we all are going Wherever together we may roam; For our barque the breeze is blowing And 'twill softly waft us home.

ANON.

Money and time are the heaviest burdens of life, and the unhappiest of all mortals are those who have more of either than they know how to use.—Johnson.

The passions, like heavy bodies down steep hills, once in motion, move themselves, and know no ground but the bottom.

Resolution is omnipotent.—John Foster.

Sarcasm poisons reproval.—Wigglesworth.

Man hath his daily work of body or mind appointed, which declares his dignity and the regard of heaven on all his ways.—Milton.

## FRIENDLY SUGGESTIONS.

## Anent the One-Hundred-Dollar Offer to Mediums.

TO THE EDITOR:—In your issue of March 7th I see that Dr. Holbrook still holds out an opportunity to any good medium for materializations to make a hundred dollars provided that they could satisfy the Doctor as to the anatomy, density, flexibility and temperature of the impromptu-form body.

From the Doctor's present standpoint it must seem very strange that, amongst so many good, reliable mediums all over the country, some one could not be induced to try, at least, to comply with the conditions of his generous offer, and if they could succeed in satisfying him secure the hundred dollars. But a very little calm second thought ought to convince the good brother of some very good reasons why his liberal and no doubt well-meant offer has not been accepted.

In the first place, there is some difference between a seance and a circus—as there is between a medium and an acrobat. When the Doctor pays his money to a circus manager, he has a perfect right to complain if the performance falls short of a reasonable expectation, for each performer is supposed to be able to do so much, and to do it whenever called upon by accident. Not so with a medium. The true, honest medium when in a trance condition has no more control over the results of any one seance than the Doctor has over the quantity or quality of his dreams. Of course he is well aware of that, although he seems to have, for the moment, left it out of his calculations.

Another item the Doctor and his friends that composed the small coterie must have overlooked, and that is, that there are certain well-known and established conditions to be furnished at this end of the line, in order to produce the best results in any phase of manifestations. One of these conditions is a quiet, passive, harmonious, altruistic spirit on the part of the investigators—not a spirit of self-interest, but a spirit of "I am in every cloud," on the one hand, nor that spirit that will not be convinced unless everything tallies with one's preconceived notions and cast-iron rules.

No one doubts the sincerity of the Doctor's motives, yet I question the wisdom of the means he employed in his search for light. From the whole tenor of the Doctor's letter it is very evident that however much he believes in the other phases of spirit communication with our earth-bound mortals, he has no faith in materializations, as he cites several fraudulent seances, but not one that has proved to be honest and genuine. In that he has been very unfortunate, and that being so, as a natural result there exists in his mind (consciously or unconsciously) a subtle but real position that would in itself form a considerable barrier that would have to be overcome ere the very first step toward the solution of the problem could be entered upon.

Then, again, the amount and kind of evidence that would convince a Prof. Robert Hare, Hon. Robert Dale Owen, or Sir William Crookes might not be deemed at all sufficient to satisfy either Dr. Holbrook or all of his coterie of friends—and yet all be "honorable men."

Then, again, there seems oftentimes to attach to every phase of life some hidden, unknown, unthought-of element that can make the "best laid schemes of mice or men gang aft aglee."

If the good Doctor will pardon us for presuming to suggest what appears to us as a course to pursue, that would be more likely to accomplish his most laudable effort at getting one more proof of that fast narrowing stream that divides us from our loved ones on the other side: Let him withdraw his offer; find out and get in communication with a good, reliable medium, or one that has proved so far to be so; offer them the hospitality of his home, or his home, or hunt for a home amongst his friends; if they prove to be honest, truthful and refined. Give them to feel that so long as they remain your guest they can firmly rely on your friendship so long as they remain on the Alpine heights of true manhood or womanhood. Give them an opportunity in your own parlors, under the most strictest conditions, leaving the results to the as yet poorly understood law that makes it possible to produce the phenomena.

Let everything be conducted in that deeply reverential spirit that the solemnity of the occasion should suggest, and although it might not be satisfactory the first time, yet, just so sure as the sun will rise to-morrow morning, so sure will their efforts be richly and abundantly crowned with the knowledge that once possessed, alone wealth of the world without that knowledge would be poverty indeed. D. C. McDUGALL.

Rockford, Ill.

TO THE EDITOR:—Our little hamlet, though still buried in snow, is wide awake to the fact that anniversary season is near at hand. As this occasion has, for the past two years, been under the management of our local society of the N. Y. S. A., organized two years ago, it was supposed that its members would act in the matter again this spring; but the society has apparently "given up the ghost," as nothing has been heard from it since last season.

A spicy little paper, called the "Critique," was quite freely circulated here in December, which contained some pungent statements concerning pecuniary transactions of the National organization, and seemed to act as an "eye-opener" to many of our rational-minded, logical citizens. This may account in a great measure for the late quietus seeming to rest upon our local N. Y. S. A. As that as it may, our citizens, having grown tired of longer waiting, and feeling that the many inquiries lately received relative to the anniversary here should be creditably met, have decided to take community action and celebrate as we have never done before—believing as we do, from the present outlook, that we are approaching the dawn of a new uprising to a higher intellectual and spiritual growth and development than ever before reached; even as the fabled Phoenix of the Orient came from the ashes of its own destruction.

Our anniversary will be held on the 31st inst., when it is expected that Mrs. R. S. Lillie, and Mrs. Clara Watson, of Jamestown, will be with us for addresses. A fine quartette club from Fredonia will make glad the hearts of all who revel in song while the "fantastic" notes of our young people are already pouring in lively anticipation of the musical store for them till the wee, small hours, by the advent of an orchestra of six instruments—two violins, viol, cornet, clarinet and piano—under the leadership of O. H. Maxham, of Jamestown, N. Y.

The hop will be preceded by a 90-minute miscellaneous programme of shadow pantomimes, a short drama, recitations, etc., interspersed with vocal and instrumental music. There will also be a morning conference. Although public mention of our meeting was made but a few days ago, we have heard from several parties in adjoining towns expressing a lively interest in the work, and the intention is to visit Lily Dale on that occasion.

Many friends of Mrs. Lillie, who last came from Cincinnati, and the present guests of Mrs. O. Cook, of Jamestown, will be glad to learn that she is rapidly convalescing, and has written that she will be with us for an address on the above date.

The C. L. F. A. Trustees will hold a meeting the ensuing week—the first held since last September—the purpose of a general digest of matters relative to the coming camp season.

Editors of city papers are making interested inquiries as to the date and probable outcome of this board-meeting, and are already prophesying a higher spiritual status for the Cassadaga of the near future. A RESIDENT.

The honest heart that's free frae a' intended fraud or guile, however fortune kick the ba' has eye some cause to smile.—Burns.

There is always and everywhere some restraint upon a great man. He is guarded by crowds and shackled with formalities.—Cowley.

Among the pitfalls in our way, the best held are blindness, so, man, watch and pray, and judge your brother kindly.—Alice Cary.

The heathen mythology not only was not true, but was not even supported as true; it not only deserved no faith, but it demanded none.—Whately.

## ANSWERED IN A DREAM.

## An Old Man Follows the Directions Given in a Vision and Finds a Long-lost Sister.

SHAMOKIN, PA.—Jacob Stillwagner, an aged resident of Boydtown, a small village three miles east of Shamokin, has returned from Stetsonville, Wis., and tells a remarkable story of how he and one of his long-lost sisters were reunited through the medium of his prayers and dreams.

He claims that he was born in Iowa sixteen years ago, where he lived, together with his parents, a sister and two brothers until he arrived at the age of seven, when both of his parents died suddenly, leaving the four small children without any means of support.

Neighbors provided for the little ones until permanent homes could be found for them, but within a year of their bereavement the children were scattered far apart, and soon lost all trace of each other. Mr. Stillwagner says that his adopted parents drifted eastward, and just as he arrived at the age of manhood he located at Boydtown, where he has since resided.

He made frequent attempts to find some trace of his brothers and sisters, but the years passed by and it was not until last fall that he met with any success in this direction. Then, while walking across the mountain from Boydtown to Shamokin, he was seized with an overwhelming desire to find his long-lost relatives, and kneeling on the fallen autumn leaves earnestly prayed God to direct his steps toward his brothers and sisters, and allow them to be reunited before being called to their eternal home.

The desire to find his loved ones became the sole object of Stillwagner's remaining days, and about three weeks before his death in the forest he dreamed that he was at Stetsonville, Wis., where he found his sister, from whom he had heard no tidings for more than half a century. The dream was so vivid that he had no doubt but that it was real, and the external surroundings of her home indelibly stamped upon his brain.

The name of his sister, the most important clue, had not been revealed to him in his midnight vision, but he communicated with the postmaster of the little Wisconsin village, describing the house and inmates he had seen, and closed by asking whether such a habitation and family really existed there. Several weeks passed before he received a reply, but the anxiously-looked-for letter gave the history of the woman occupying the home he described and convinced Stillwagner that it really was his sister.

So confident was he on this point that he left for Wisconsin, and upon his return East he visited Philadelphia, where he found acquaintances of the family that had adopted his sister, and who had established her identity.

LILLY DALE TO THE FORE.

## Interesting Means of What Is Doing and to Be Done.

TO THE EDITOR:—Our little hamlet, though still buried in snow, is wide awake to the fact that anniversary season is near at hand. As this occasion has, for the past two years, been under the management of our local society of the N. Y. S. A., organized two years ago, it was supposed that its members would act in the matter again this spring; but the society has apparently "given up the ghost," as nothing has been heard from it since last season.

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## STATE NON-SECTARIAN.

## Our Public Schools Must Be Used for the Common School Education Only.

The Right Metal Clearly Shown by the Secular Press.

## BIBLE AND CONSTITUTION.

The Woman's Educational Union, proposing to petition the local board of education for the compulsory reading of Bible-lessons in the public schools, has framed an extraordinary memorial. It avers, for instance, that the fundamental law of Illinois requires in the public schools instructions in "that religion, morality and knowledge which is necessary to good government and the happiness of mankind;" that the laws of Illinois specify the Bible as a book containing the primary elements of that religion and morality, and insist that as the Bible is recognized as sacred by the laws of the United States and other enlightened nations, the greatest improvement that can be introduced into the public schools is the reading of selections from the Bible.

It does not seem that these ladies have looked into the constitution of Illinois at all. The only provision in that instrument concerning public education is in article 8, which occupies, with all its notations, merely a printed page. The requirement of the constitution is that the general assembly shall provide a thorough and efficient system of free schools, whereby all children of the State may receive a good common school education. This section of the constitution has been defined by the supreme court as mandatory and as likewise limiting the powers of the legislature as to the character of education to be afforded. It must be a common school education.

There is further provision that neither the general assembly nor any political subdivision of the State shall make any appropriation or pay from any fund whatever anything in aid of any church or sectarian purpose or to help support or sustain any school, academy, seminary, college, university or other literary or scientific institution controlled by any church or sectarian denomination whatever, nor shall any grant or donation of land, money or other personal property ever be made by the State or any public corporation of the State to any church or for any sectarian purpose.

It has been held under this section that directors may permit the use of schoolhouses for religious meetings, but there is nowhere found in the constitution nor in the enactments of Illinois any such requirements as the petitioners demand to be placed on the board of education.

The Bible is recognized throughout all civilization as a great book. It is held by almost all Christian denominations as the inspired word of God. But the State is entirely non-sectarian. It has provided in its fundamental law against sectarianism in any form, and while there are thousands of taxpayers who reject the divine inspiration of the Bible, or at least of the New Testament, or do not think it wise that the book should be used to convey religious instruction to their children, it is unwise to reintroduce it. A gentleman has written up in the public schools and has not heard the perfunctory reading from the Bible, which was formerly the practice. It is not found that they are the worse for the omission.

If parents desire that, coupled with secular education, there shall be sectarian education, such parents ought to arrange for tuition of their children at denominational schools.

The above appeared as an editorial in the Chicago Chronicle of recent date, and bears the ring of the true metal of a liberty-loving patriot. There is no doubt but the same zeal shown by these ladies for the work prompted by their respective pastors, applied towards the true and unbiased reformation of the world might do great good, without studying the aspect from the standpoint of universal justice, they seek to force their Bible-lessons upon the unwilling, unbelieving, thinking, unprejudiced masses of humanity, forgetful of those other days of religious persecutions, when their own Protestant forefathers were cramped into the "squeeze-box" of her iron-bound and beleaguered in "purgatory" unparoled, or subjected to most horrible lifelong tortures. These martyrs, though but one short step in advance of the old dogmas, died for freedom.

But why present these historical facts to those who ought already to know them as the A. B. C.'s of religious fanaticism and resultant persecution? Simply because they believe in the divine inspiration of the Bible they seek compulsory reading of its contents by those who do not believe in such divine inspiration nor care anything about its contents being forced upon their children. No, good dames, if you have children who are religiously inclined, they may have all manner of sacrilegious environments thrust upon them, and be true to their religious inclinations and home teachings; but it surely must be well-known to all that the strongest efforts to cramp the minds of constitutional unbelievers, the questioners, the natural philosophers, in their own family, into the narrow creeds of two thousand years ago, or even the modern creeds of to-day, but helps to make individuals of them.

Let not the justice manifest by the liberty-loving old pioneers who framed the Constitution of the State of Illinois ever be tarnished with one-idea amendments, and even our statute-books should be swept of all class-legislation, and made non-receptive to such in future ages.

We know it must be terrible for the Christians, the real life-bound old radicals of orthodoxy, to see all their long-cherished and caressed "articles of faith" melting away before the electric torch and searchlight of modern science and Spiritualism. No wonder these ladies seek every avenue for gaining vantage-ground in the battle for their loved cause, nor so near the electric torch being held high by Ray Mills, during the evening and had gone to their rooms apparently in the best of spirits. No other motive than insanity on the part of the husband or intended suicide on the part of both can be assigned for the deed.

After Attending a Revival a Wisconsin Man Commits a Double Crime.

A dispatch from Madison says that A. W. Patterson, a retired Iowa merchant, shot and killed his wife and then took his own life, at his home here, last night. A letter, signed by the parents and addressed to the children, said that husband and wife had premeditated suicide for some time and, resolved to die together.

With other members of the household, they had attended revival services being held here by Ray Mills, during the evening and had gone to their rooms apparently in the best of spirits. No other motive than insanity on the part of the husband or intended suicide on the part of both can be assigned for the deed.

## Our Mammoth New 1896 Flower Seed Offer.

## A Magnificent Collection of FLOWER SEEDS Over 300 FREE.

A WHOLE FLOWER GARDEN WITHOUT COST! An Unparalleled Offer by an Old-Established and Reliable Publishing House. The Ladies' World is a large, 22-page, 6-column illustrated Magazine for Women, Ladies' Fancy Work, Home Decoration, Housekeeping, Sewing, etc. It is published weekly, and is the most popular and profitable of its kind. It is now offering a magnificent collection of flower seeds, and is giving away 300 free to its readers.

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At expiration of subscription, if not renewed, the paper is discontinued. No bills will be sent for arrears. If you do not receive your paper promptly, write to us, and errors in address will be promptly corrected, and missing numbers supplied gratis.

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SATURDAY, APRIL 4, 1898.

## Justly Rebuked.

Heaven knows, if it has knowledge on any subject pertaining to human affairs, that THE PROGRESSIVE THINKER has no desire to meddle with politics, or to approve or condemn the doings of partisan leaders or government officials in the discharge of their duties. It owns to a feeling of sorrow when the President of the United States left his high position, and presided at a late Presbyterian convention, and was still more greatly mortified that he should so far forget his duty to all the people of the nation as to encourage by speech in that convention the efforts of churchmen to extend their labors to the New West to subsidize it in the interests of sectarianism. For these reasons we are sure our readers will be pleased to read the late remarks of Senator Vest, of Missouri, in the Senate, in which he very lightly arraigned the head of his own party for foolishly offending in this direction. Senator Vest said:

The President of the United States lately, on a missionary occasion—[laughter]—spoke of the West as a land of immorality and crime. He stood with the gleam of light of the hell-holes of the rustlers of New York blazing upon him and canting said home missions must be used to civilize the Christian the men who have left their homes in the civilized East and gone out among the mountains and valleys of that wild and woolly West. [Laughter.]

Our President stood with Dr. Talmage on one side and Rev. Sheldon Jackson on the other, and gave a new version of the blessed old missionary hymn which we have heard so often in our childhood:

From Montana's sinful mountains,  
From Utah's sacred plains,  
They call us to deliver  
Our land from error's chains.

Mr. President, it is a slander upon the men who, with rifle in one hand and an ax in the other, have gone out and blazed the pathway of civilization in those Western wilds.

I am a Western man; I went to Missouri when it was frontier, in sight of the Indian and buffalo. I have lived with those people nearly fifty years, and I say to our President now that if he will, I can hunt down the ducks in North Carolina and silver Democrats in Kentucky long enough to come out West, we will show him a God-fearing, self-respecting, law-abiding people; we will show him churches in which is real and unaffected piety. Our church spirit may not reach so near to heaven as those of the East, and our church spirit may not have the mellifluous tones of those in the East, but our people are worthy of the respect of any administration.

## Just Frightful.

Rev. Dr. Rusk, of the Church Militant, has dared to speak pleasantly and no doubt truthfully of the Mormons. A preacher in a Christian pulpit, guilty of such a marked departure from the methods of his craft, must needs be a heretic. He had the audacity to say of that people:

"There is the only religion which compels every man to own his own home. Their religion teaches that no man has a right to own one more acre of land than he can use, a great lesson of usefulness. They found a desert and made it a paradise. The Mormons are not allowed to fence in a prairie, nor by having taxes reduced. It is part of their religion to make the waste places blossom, and turn idle lands over to the industrious to improve, but not one acre more. Their religion places a premium on industry and thrift. Fully 98 per cent. of the Mormons own their own homes, and the lands on which they stand."

I have visited the Mormons and found them most delightful and companionable, all of them industrious, and many highly cultivated."

Such truthful utterances, favorable to persecuted people, were probably never heard in a Christian pulpit before. No wonder such a man wanted "our Bob" to tell what the church can do to advance the interests of humanity. The Colonel could well reply: "Tell the truth about your opponents!" but it seems Rev. Rusk is doing that already.

By his own independent, and the consequences to himself will be simply frightful. He will be branded a heretic, and be lied about as other honest men have been; but the Inquisition is temporarily suppressed, so it is not probable he will be burned at the stake.

## A Legitimate Inquiry.

When the Judiciary Committee of the House of Representatives were hearing arguments on the 11th of March for and against the God-in-the-Constitution, some irreverent cuss, who had not the fear of the clergy upon him, inquired:

"If the Devil should make a constitution for hell, and should put God in that constitution, would that act make hell any better?"

That seems a legitimate inquiry which only a Talmage has sufficient knowledge to answer.

## Ingersoll's Talk to Militants.

The following letter was received from Colonel R. G. Ingersoll relative to his coming address at the Chicago Militant Church:

"NEW YORK, March 14, 1898.—Rev. John Rusk—My Dear Friend: Of course I will speak at the place you desire. I regret that the temperance women felt called upon to take the stand they did."

"I want you to know that I would not for anything place you in an embarrassing position, and I will, if you wish, decline to speak, and nothing shall ever be said."

"I regret that I cannot accept the invitation to be a guest of the club. I am only in Chicago a few hours, and will leave Monday night. Accept, however, my sincere thanks for the invitation."

"Now, my dear friend, be sure and do nothing that will give you trouble. If I speak, I must give my honest thought, but this will be done with perfect kindness."

"I have no objection to your asking an admission fee. That is for you to decide, but I want nothing for myself."

"Date April 12, time, morning or afternoon, but not in the evening. Yours always, R. G. INGERSOLL."

"Dr. Rusk said he thought it best to have the service free, but that the boxes would probably be sold to the highest bidders to cover any expense that may arise. I was offered \$100 by a friend of the church for a box this afternoon," said Dr. Rusk, "but our services are free, so I think we will stick to that. I am surprised at the liberal view my old church friends take of the whole matter. It only shows that the world is moving rapidly and deeds count as creeds in this age of enlightenment."

Chronicle.

No event in the history of Chicago, for a long time, has done so much for liberal thought as has the controversy growing out of the hostility of the W. C. T. U. to Colonel Ingersoll. The most spacious public hall in the city should be secured for him; but no structure can hold the crowds which will desire admission.

"I am surprised at the liberal view my old church friends take of the whole matter," says Dr. Rusk, and he will be the more surprised to see how popular the movement he has inaugurated. If he can hold his head he'll "be a bigger man than old Grant," so far as concerns the religious world.

Information Wanted.

A lady patron who was reared in the "fear and admonition of the Lord" has been reading the Scriptures, and, like an ungodly heretic has been thinking as she read. Now she wants to know who was the first butcher? Unwisely she read Genesis 3:21:

"Unto Adam also and to his wife did the Lord God make coats of skins and clothed them."

To that date there was no Cain and no Abel, nor is there any intimation that there was another person on earth to engage in the butchering business but Adam and Eve. They were bad, very bad, for they had entailed a curse on the earth, and on each of its inhabitants to the latest period of time, by eating of the fruit of the tree of knowledge. It had been designed in the counsels of heaven that the race should grow up to be Catholics, without knowledge, but Adam and Eve were not butchers.

Those skins are first found in the possession of "the Lord God." The legal presumption, in the absence of direct proof, is that the Lord God was the butcher. But that inquiring woman is too much for us. She wants to know in addition: "What animals were slaughtered to furnish these hides?" There is no intimation in the divine record. Very possibly it was the "missing link" which Darwin was unable to find that connects us with the monkey. Maybe some priest has full information regarding the whole counsel of God, and can give light on the subject. We pray him not to make an attempt unless in possession of absolute proof; for our patron will lose all respect for the inspired word if it shall appear at that early date the Creator was killing an animal superior to the talking donkey that Balaam rode.

At Their Old Tricks.

The popularity of the People's Church, at Kalamazoo, Mich., which Col. Ingersoll said he would not hesitate to join under certain conditions, has induced Rev. C. M. Keene, of the Church of Christ, of that city, to assail it in a most shameful manner. In a letter to the Christian Standard he says:

"The membership of the People's Church is decreasing, and is made up of drunkards, blasphemers and atheists who do not believe in God or hell."

Mrs. Lucinda H. Stone, a member of the Liberal Church, replies:

"The membership has increased so rapidly it is a question if a mistake has not been made in building the edifice so small. One may believe in a future life or not, or may believe in a hell or not, but the People's Church membership join brotherly and sisterly hands as doers of works of righteousness. The bond of union pledges members to help establish righteousness and love in the world. It is an invitation to blasphemy and drunkenness. The very foundation of the church is temperance. The donation of \$20,000 from Mr. Hubbard was the savings from abstaining from drink and tobacco. There is not a more temperate congregation in the city. It is largely made up of working people and their families."

It is noteworthy that priestly tactics seem to require that every movement to improve humanity lying outside of orthodoxy must of necessity be assailed by bigots, and that "drunkards, blasphemers and atheists," are catch-words which are used on all occasions to frighten fools.

## Sunday in the British Parliament.

A late vote in the British Parliament renders it possible to open all the State museums and picture galleries of the realm on Sunday. The Sabbatarians are almost frightened out of their wits. And the preachers! Who will listen patiently to their original sin, total depravity, conditional salvation, and hell-fire oracles, when the British Museum and the National Galleries of Art are thrown wide open to all who may choose to enter? Let us not censure the craft too severely. It is a struggle with them for bread and butter. Hell gone, and their capital in made wasted, possibly other ideas and drunkards will be found in the next generation in which fear of the devil, or devil fear, will not occupy so conspicuous a place as it did a few years ago.

Poverty is the test of civility and the touchstone of friendship.—Hazlitt.



An Unparalleled Offer.

VOLUME ONE OF THE ENCYCLOPEDIA OF DEATH, AND LIFE IN THE SPIRIT WORLD, TO BE GIVEN AWAY.

We wish to reach 20,000 new readers. In order to do it we must make a great financial sacrifice. We will send out The Encyclopedia of Death, and Life in the Spirit World, in paper cover, as a gift to all new subscribers for three months. It contains 400 closely-printed pages, and has been sold for 50 cents.

Send 25 cents to this office and you will get this book and THE PROGRESSIVE THINKER for three months. If possible, get your friends to unite with you. Advertise this offer, Spiritualists, among your friends. It will only continue during the month of April.

We wish to do a philanthropic work. Many thousand copies of The Encyclopedia of Death have been sold, and the great mass of Spiritualists have been loud in its praise. The good it has done in modifying the views of people in regard to the change called death has been great. Send in your orders at once. When you receive the book, and have carefully read it, you can not fail to rejoice. You would not take \$2 for it if you could not get another copy.

"Any one of our present subscribers who will send us new three months' subscription with his own subscription (extending in not less than six months), can each have a copy of the book."

Stop and Think.

It is well enough to stop and think occasionally, even if such thinking does not lead to practical results.

Go to the great slaughter-houses, and see the wreck of lives by human hands! Is it possible Nature in her munificence contemplated such scenes of blood by the hand of man? The lion and the tiger, like all beasts of prey, have claws and teeth to tear and devour; but man is destitute of these. Fruits and nuts seem his natural food, and a large majority of the race subsist wholly on a vegetable diet, grow in many virtues and desire no other food. Talmage is reported as saying:

"Some people go so far that they believe dogs and cats and even have imortal souls, and, therefore, ought never to be killed. I am no vegetarian, but cannot swallow all that bosh that a man ought to live on wind pudding and soup. Beefsteak was made to eat."

That is the gourmand's position; but from whence did it come? Turn to Genesis 3:1, where God is represented to have said to man:

"Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things."

Here Talmage, with his Christian and Jewish imitators, derive their authority for all the scenes of blood which desolate this fair earth. The Bible is their charter; and the slaughter of countless millions of lives goes on from day to day, unnumbered diseases following in their train, which owe their origin and severity to a disregard of animal life.

The old maxim: "He who drinks the blood is as bad as the thief" applies to all of us. We inherit the horrible custom of flesh-eating from our savage ancestors. Christian priests, guided by artificial appetites, can stand in their pulpits, and say "beefsteaks were made to eat," but the sons of the Orient, visiting the stock-yards of Chicago during the World's Fair, were not only shocked but sickened by the ruthless slaughter of life they saw at the slaughter-houses, and so it was with every truly refined mind.

Correctly Expressed.

"It was the first of a series of revival meetings by this famous evangelist, (Mrs. Maggie Van Cott), and her magnetism brought a rich harvest of converts," says the Chronicle, telling of a revival meeting now pending at the Ada Street Methodist Church, in this city.

It is true, it is the magnetism, the hypnotic power of the evangelist, that infuses and pours into the susceptible that unseen—to the ancients the unknown—force denominated the Holy Ghost. When the identity of that portion of the orthodox Godhead—that invisible influence represented in the second chapter of the Acts, which settled on the followers of Jesus on the day of Pentecost, when a rushing wind filled all the house, and seemed like cloven tongues of fire, filling all with the Holy Ghost, and three thousand souls were added to the church in a single day, still be fully recognized as that to us still mystic agency, hypnotism, then we shall cease to hear: "I know Christianity is a reality, for I have felt it in my soul!" and then the revivalist will take his place along side of the other fakirs who deal in the mystic forces of nature.

Obedient Instructions.

The arrest of Herbert C. Buck, president of the Young People's Society of Christian Endeavor, at Port Wayne, Ind., by the police, on the 19th ult., while tapping a till at the Lehman Book Store, betokens that an eye may be directed to the high officials in that organization, as to all others who are so very zealous in warning sinners to repentance. The telegram says:

"Only last night Buck was an enthusiastic speaker at the church prayer-meeting, and it is supposed was deliberately planning the burglary while his Christian associates were offering prayer for the community."

Belvidere Seminary.

This seminary is located at Belvidere, N. J. It is most excellent, being under the exclusive control of liberal minds. For full particulars send for circulars. Address Seminary, Belvidere, N. J.

## FLYING FRAGMENTS.

Texts for Sermons and Thoughts on Fraud.

Impressive Words from Lyman C. Howe.

The last PROGRESSIVE THINKER is alive with great thoughts and themes, bold blows at bad boys and spiritual conjuring, flashing essays from fearless writers, and new nuggets from the mines of souls.

Hudson Tuttle is always rich and scientific, and full of youthful vigor and strong interest. C. H. Matthews' "Pen Flashes" illumine and inspire, while exposing the abuses of law and religion. The account of the little girl arrested, fined and sent to prison by the "meek and lowly followers" of a bloodthirsty superstition, should cause every Christian to hide the blushes of shame and renounce the church and the religion that instigates such infamous proceedings.

"Curious Birth-Marks," especially the "Alphabetical Eye," make a chapter of wonders equal to a whole Bible, yet all as natural as the growth of a peach or pond-lily.

There are texts for a thousand sermons in that one article, far more interesting and instructive than "Jonah and the Whale," "Samson and the Foxes," "Aaron and the Magic Serpents," "Pharaoh and the Frogs," and Adam shirking the responsibility of his disobedience on the ONLY woman in the world!

FRAUDS.

That there should be deceivers among us is natural, and a sad one. If there were none among fifteen million people, mediums are human and subject to temptation, and if they are not always proof against the psychology of inheritance, and the suggestions of environment, it should not justify a wholesale slaughter, nor weaken our confidence in the divine goodness of human nature, or in the scientific evidence of spirit return, which has shaken the throne of Negations to its center, and demonstrated the continuity of life to millions. But in defense of mediumship, and as a protection to mediums, and the cause they serve, frauds, when clearly demonstrated,

SHOULD BE EXPOSED,

and the unfortunate victims of perverted moral sense, and psychological illusions, and morbid ambition for fame and gain, not be firmly, but kindly, ruled out of the charmed circle where their unscrupulous conduct so cruelly mocks the most sacred sentiments and affections of the human heart.

Nevertheless, good mediums may supplement the genuine with spurious manifestations, and the worst fakes may have some phases of genuine mediumship, and it is difficult, if not impossible, to discriminate in moral and intellectual combinations. If it becomes the duty, then, in the interest of truth and self-protection, to demand such conditions, for phenomenal exhibits, as will eliminate every apparent possibility of deception on the part of the medium. This demand is quite as much to the advantage of genuine mediums as to the investigation of the public.

Let us have "no compromise with fraud, no random accusations against mediums, no spasmodic censure for appearances, unfounded as ascertained which leave no room for a reasonable doubt; no apologies for the weak suspicions which insist on leaving unguarded plain opportunities for tricks; no conjuring to relativate and exonerate fakes whose lying deceptions have been demonstrated, and even confessed; no loose play upon words to bolster up the enemy of truth, and put mediumship on a level with cheap jugglery, and thus discredit all mediumship and disgrace the cause.

Let us have Spiritualists think, reason, analyze, discriminate and reduce the evidence on which we rely to scientific certainty; and then we may consistently say we know.

I can say, with Brother Matthews, that I think I know I have witnessed genuine materializations; and I believe a good deal that I do not know; but the unscrupulous frauds that have been perpetrated in schemes where their materializations as usually manifested comparatively useless as evidence to which we can point with confidence, and invite skeptics to test them. LYMAN C. HOWE.

A Hopeful Sign.

Say advice from Cuba: "There are no priests in the camps of the insurgents." This statement was true of our own war of the revolution. It was true in the revolution in France. A tyrannical government is a tool of the priest, and he is faithful to his own. As the evidence on which we rely to scientific certainty; and then we may consistently say we know.

The Forty-Eighth Anniversary.

The Forty-eighth Anniversary—a glorious day—was duly celebrated among Spiritualists generally. Reports of the same should be sent to this office promptly, in order to insure publication.

A Veteran Passed On.

Joseph Beal, of Greenfield, Mass., passed to the higher life March 27th. He was prominent as a Spiritualist, and was one of the grandest and best men we ever met. He was closely identified with the Lake Placid camp-meeting.

Saved by Prayer.

An astrologer predicted the death of Queen Victoria in December last. As the event did not materialize he now tells the world the course of Fate was changed by prayer. Prayer has wonderful powers; if charlatans can be believed.

When the blood is kept pure, and the system thoroughly invigorated by the use of Ayer's Sarsaparilla, sudden changes of temperature and extremes of heat and cold, so characteristic of certain climates, are rarely attended with injurious results. Take it now.

Flower Seeds Free to Everybody.

Every lady reader of this publication who is interested in flowers should not fail to read the advertisement of S. H. Moore & Co., appearing in this issue, and take advantage of their most liberal offer. They agree to send their popular magazine, "The Ladies' World," monthly for 30 cents, and give free to every subscriber a mammoth collection of choice flower seeds, including many novelties and tried favorites. It is a wonderful offer, and the concern is reliable.

## Methods of Fakirs

and Impositors Exposed.

Methods of Fakirs and Impositors Exposed—Materialization, Slate-writing and Trumpet Speaking, with Their Counterfeits.

Tricks of the Davenport, Charles Slade and Kate Fox Combinations, Etc.

BY ERNEST S. GREEN.

A careful investigation has convinced us that not only are nearly all dissensions in the ranks of Spiritualism due, directly or indirectly, to the work of counterfeits and impostors, but, putting themselves to the front, by their startling methods of advertising, they stand as an almost impassable wall between true mediums and the investigator.

Realizing that Spiritualism can never advance in a marked degree until these impostors (many of whom are mediums and on some occasions produce the phenomena they more often imitate) are unanimously recognized and exposed by Spiritualists, we deem it our duty to explain how certain phenomena are counterfeited, for the benefit of those who do not already know.

MATERIALIZATION.

While we have before us numerous records of genuine materializations—records where spirits have come out in full garb and dematerialized while their friends were clapping their hands, and others which preclude all possibility of deception—yet we have more instances where the counterfeit could have been employed. In fact, we regret to say that we have seen materializing seances reported in some of the Spiritualist papers that had every appearance of deception, although they may have been genuine.

Here are some of the counterfeits:

- 1st. A collection of silhouette cardboard figures are obtained, one side being black and the other covered with luminous paint, which is kept from fading by a thin white coat of varnish. The most commonly used, however, is a simple mask and robe, both prepared in the same manner. Of course this requires a darkened room. The figures are then suspended by means of black cords and arranged with the black side toward the audience. They are sometimes turned slowly around so as to show only a streak of light, which gradually assumes a form. By turning them with a quick movement they seem to appear or disappear like a flash of powder.

- 2d. The mask with robe attached, which we have mentioned, gives the most varied and startling results. It may be laid, face down, upon the floor. Upon slowly raising the face of the mask the appearance is that of a phosphorescent light upon the floor, which, as it is lifted up, gradually assumes the form of a face; then slowly the entire form seems to arise out of the floor. Again, by manipulating the cords these figures may be made to move to and fro. A waving motion may also be imparted, and by twisting the robes parts of the form will appear to dematerialize, the black side being turned to the audience.
- 3d. Confederates are sometimes employed to wear masks and wigs, and to have their own faces painted with phosphorus as well as their clothing. Trap-doors are made for these to enter the cabinet from other apartments. They are called "Egyptian Spirits."

The most successful of these impostors are really clairvoyant, and see the spirits which they counterfeit as nearly as their paraphernalia will admit, and in this it is possible that they are aided by undeveloped spirits who were engaged in the same manner in the mortal.

INDEPENDENT SLATE-WRITING.

We also have numerous records of genuine independent slate-writing, and the writer has himself received messages upon closed slates, which he had previously thoroughly washed, without allowing them to pass from his hands, the medium simply touching the edge of the slate with his fingers, while the tiny piece of pencil heard writing with great rapidity and as though with a heavy hand, giving three loud, sharp raps between them when the work was done. This was all done in broad daylight; besides the message thus received contained information that could only have come from the person in spirit who signed the message, which was in his peculiar handwriting.

Yet there are several counterfeits of this phase. One method is to write the message with a chemical that does not appear until the slate has been moistened and dried. Another is accomplished by means of a mirror after the sifter has examined the slate. The writing is done on the under slate, which may be turned to face the upper one with a little dexterity. Sometimes a third slate is used to slip between the two examined, and again a hard rubber surface, resembling a slate, covers the true surface, whereon the "message" has been previously written. This is slipped out through the frame, which is especially made for the purpose. There are so many tricks connected with this phase that about the only sure plan is to furnish your

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## SPIRITUALISM.

## Its Nature and Breadth Considered.

## Viewing the Mysteries Beyond.

'Tis all and every particle of life that blazes through the human mind, and makes us creatures capable of mingling with the infinite.

We cannot find a babe so young who does not fondly trust in hopes, and gladly cling to the mother dear, because it feels within its infant breast that there it will find rest through all its childish days.

An infant that clings to its loving mother, and watches for the signal of her eye to fill it with a hallowed hope, is likened much to weary man who plods the ways of earth and keeps his eyes forever fixed upon an image in the skies, that he may see the many signs and signals there of when and how to act.

## SPIRITUALISM A NATURAL FACT.

If Spiritualism is anything, it is a fact—a natural fact—from which the disbelief of man cannot detract. Spiritualism embraces the world, and is as broad as nature's self. No man can truly say what nature is—none can truly give the ever-varying forms and changes of Spiritualism. It is a fact in nature, the same as is the presumptuous man who would define it; and one can readily see from this that his would be a definition of that which it is impossible for man to know—as man—from the fact that to know it he must be fully cognizant of all the changes and mutations of life, as well as possess a competent knowledge of all the different changes of form or substances which rule the orb or orbs of which we have no actual knowledge, and from our very natures can never possess knowledge beyond the limit of human comprehension with which, only, we have been endowed.

Spiritualism, if existent, predominates the life of each and every man and woman that trends this earth. All this it does, and more—it goes beyond the utmost reach of strongest human eye, and there it dwells within its home the same as we upon this globe. It hath no bounds, and knows but one extreme—action. It never has been, it never can be, idle.

## BREADTH OF SPIRITUALISM.

The greatest mind that man was ever blessed with is all too poor to comprehend a thousandth part of nature's vast aerial flights. The only way to understand—or, rather, think we understand—the rudiments of Spiritualism is to consult our own being in the light of all the changing shades of daily life. We then shall see that everything possessed of life but lives and grows, expanding with the breeze that blows from every corner of the globe. 'Tis but a study of the living on this globe that gives the rudiments of after-life within the realms beyond our mortal gaze.

## THE MYSTERIOUS BEYOND.

We have spoken of the infant who doth cling to mother dear; We have slowly laid the pavement with cement of daily life, Till we now have reached the border Which conceals all spirit life. We will now attempt a reading of the mysteries beyond, With the hope of adding something worthy To the song already sung.

Man stands prepared, from earthly toil and contact, to grasp the thoughts and view the scenes that lie beyond the highway of his earthly life. He now is sure, beyond the faintest doubt, that he can see an object laid before his eyes, and hear a mighty voice if it but thunders in his ears.

Prepared, he journeys on to view the future life, and pierces the screen beyond the which proud spirits dwell in joy; alas! some dwell in mental grief. He daily raps upon the barriers of life, and there requests an interchange of thought concerning Spirit-land. He is advanced so he doth truly know that all the scenes which lie beyond his gaze can only be described to him by one who deigns to whisper in his ear and tell the mysteries of that fair and changing home. He reaches out for light which comes but from above; and every slight exertion on his part but adds more sparkling lustre to the beautiful scenes that pass before his eyes, while mental sparks fly from those lustrous scenes and plant themselves within his mortal mind.

He thus may live, and, living, gather light and truth, so he is only fit to tell those on the earth now living the grand and never-dying truths which he has been so blessed in learning. 'Tis true that light may come to him who knows not what illumination means, and he may plod right on, the same as though he never had been blessed at all. And then, again, a light may come that seems just as a flickering candle, whose blaze now almost ends in death, and then, re-covering, throws forth a gleam which sheds the purest rays of light into the darkest corners of a dismal room. Some have grasped these lights just at the proper time, and through their lives they sailed a smooth and placid ocean that stretched before the gaze then given them, but seemed, to all men else, but one tempestuous, billowed, madly-roaring sea. Their minds were cleared beyond the possibility of doubt, and all they did to reach the pinnacle of spirit fame was just to grasp that which was freely offered them.

The various ways of spirit-life can never be described. One roams in peace; another is filled with fear, and all the joys that peace doth give but make it more severe; while few plod on in pain acute, until, at last, all fear is banished, and the spirit then

assumes a calm, untroubled look, and henceforth roams all space at ease. Between these two extremes are many millions who possess, in varying abundance, joys and griefs combined.

## SPIRIT LIFE IS REAL.

That spirit-life is real, and that they oft return to earth, none should doubt. You may not always know just when they come, yet they do call and visit many mortals here. The spirit ways are not precisely as the man's, else they would meet with grand and rare receptions when they call upon us mortals here.

Spirits dwell in harmony 'Mid the heavens o'er your heads, And quite off they glide down earthward, With the hope of doing good.

Do not place across their pathway That which might obstruct their flight.

For they do not come to harm you; They but come to give you light.

Spirit truth must, of necessity, be the highest, grandest truth of which a mind, spiritual or mortal, can conceive. It is the truth of truths, and yet it begs, yea, it implores, that mortal mind will give it hearing.

Is it not strange that men should mostly fling aside the brightest truth of all, and grasp, in its stead, the misty, faulty sayings of those who cannot know a single fact beyond the reach of human vision off distorted? Why cling to that which may be false, when truth, eternal in its flight, so oft lays her precepts in your hand, and bids you give to men the grandest light that ever blazed in any land?

The grandest flame that ever burned within the mind of man

Was one whose eye came from above, And made of man a God.

The grandest thought that ever beamed From man's most marvelous mind

Was one of cheerful life-giving truth.

Accept the truth whenever you hear it uttered

For never yet has falsehood reigned Where truth did shed her lustre.

Truth has lain dormant many times,

But only for a purpose,

And when the time was ripe and good

She claimed her just accounting.

Truth crushed to earth, so it is said,

Will surely rise again.

In her rise perhaps may maim

Vile falsehood's tarnished cloak.

Let all who seek a mental growth

Make truth their standard ever.

For here, within her magic loom,

She weaves most beautiful fabrics.

Then let her soar—forever give her room—

And she will prove to those who dis-

believe the most

That error soon must crumble to decay.

FRANK T. DEMPSEY.

## WHERE IS THY GOD?

[Luke x., 21.]

I met one day a shaven priest,

"Where is thy God?" I asked.

"Why should he wish man's faith

While he himself is masked?"

Where is thy God, thou reverend man?

"Ye tell us of his worth,

Ye preach of his eternal plan

To us who be of earth."

The aged priest looked toward the sky,

And said with solemn air:

"Beyond the reach of mortal eye,

Our God he dwelleth there.

Beyond our sight in realms unknown

Our great Jehovah hides,

A sacred veil about him thrown,

"Tis there our God abides."

I met a gray and bearded sage,

A master deep in lore,

Who poured clear wisdom's musty page

And sought truth's hidden store.

I said to him: "Tell me, I pray,

If, where thy thought hath trod,

Hath it discovered on its way

The footprints of a God?"

The sage looked up with dumb surprise,

Bewildered seemed he then;

He searched the earth, explored the

skies,

With more than mortal ken.

And yet he said, with measured speech,

"I know not of the he,

He dwells beyond the widest reach

Of man's philosophy."

With mind perplexed, and soul oppressed,

I met a prattling child,

Whose life seemed most divinely blessed

As she looked up and smiled.

"Tell me, thou fair, sweet babe," I cried,

"With soul so free from art,

Where doth the mighty God abide?"

She answered, "In my heart."

Amazed at such an answer then,

I journeyed on my way;

I'd learned what hidden seemed from

men.

From infant lips that day,

For truly in the heart that's pure

God's loving spirit dwells,

And truth which age could not secure

A prattling infant tells.

WILSON HUNT STILES.

## SPIRIT VOICES.

Through the twilight comes a whisper,

And to me it seems to say:

"We are waiting for you, sister,

In the land of endless day."

I feel the clasp of a vanished hand,

And my brother's loving voice

Says: "Grieve not for friends departed,

But rather with them rejoice."

Across the gloom and the silence

Of bygone years that have fled,

I see the faces around me

Of those whom the world calls dead.

And I hear their voices whisper

From the far-off spirit shore:

"Think not of us as perished;

We're not lost—but gone before."

And I see again that dear old home

Where we were so happy and gay,

With never a thought of to-morrow,

But only the bright to-day.

And familiar faces come again,

And voices clear and true,

And I know that I am not alone,

For my spirit friends are here.

Bradford, Me. MRS. S. PRESCOTT.

## A New Proposition.

A subscription to THE PROGRESSIVE THINKER for three months costs only 25 cents. We want to gladden the hearts of 20,000 new trial subscribers. We want to reach that number of new readers, hence we will send to each one of them who subscribes for THE PROGRESSIVE THINKER for three months, a copy of THE ENCYCLOPEDIA OF DEATH AND LIFE IN THE SPIRIT-WORLD, in paper cover. It contains 400 closely printed pages, and has been selling for 50 cents. This order will hold good only during April.

Any one of our present subscribers who will send us a new three-months' subscription with his own subscription (extending it not less than six months) can each have a copy of the book.

## PRAYER.

## As Viewed from the Standpoint of Dr. Daily.

HE CONSIDERS INVOCATIONS TO GOD AND SPIRITS AS A WASTE OF VALUABLE TIME.

It is very little use to discuss matters of philosophy with persons who have their minds made up to believe and practice what they have received through tradition or superstition. When a person prays in public, no matter if he or she calls the act a petition or invocation, there is the style and eclat of the church and the pagan temple. When the presence of the spirit friend is invoked by a ceremonious display of verbiage, there is a principle stated, in effect, by the act. That principle is this: That a spirit may be coaxed and wooed to come and make one in the company by the use of fine sentences and rounded periods. We observe a certain lack of consistency in mediums who discourse publicly and also preside at seances. In the one case they offer prayer; in the other they simply wait. In the former they seem to mimic the ancient pagans and the modern Christians, whilst in the latter they conform to the law of natural association. The question that arises when prayer is offered on a public occasion is, What effect does the prayer or invocation have on the audience? That effect, if any at all, is either primary, secondary, or both. If primary alone, there is no kind of influence exerted on the spirit intelligence whatever. If secondary only, there is an establishment of a truth in the admission that those of the Spirit-world are not willing to meet us half way and communicate their thoughts and emotions to us as our dear ones in the mortal form would do.

It is but rational to suppose that when we meet to wait for the visitants from the unseen realms that they know of the fact by the law of mind transference. It is also necessary to understand that whilst we may be wasting our time beseeching them to come and make one, or many, in our midst, that they are already present and anxiously waiting for us to prepare ourselves to receive them. The fallacy of our importing them to come is at once apparent; also the puerility of asking them to do certain things for us when they are only waiting for an opportunity to do us all the good they can.

To listen to a Spiritualist lecturer offer prayer, always reminds us of a heathen incantation or a conjurer's cabalistic utterances. Certain heathen worshippers burn incense to attract their deities, and hope thereby to gain their favor and have their assistance in healing diseases and averting other calamities. There is as much reason in this as in reciting off a string of prose or verse, be it high-sounding or otherwise.

Did we know how to place ourselves in a state of receptivity, it does not appear at all reasonable that the denizens of the immortal spheres should have to be humored and petted to get them to love us and try to bless us.

We are instructed by the spirit influences that music facilitates communication between the two worlds, the mortal and the immortal. It would be necessary, in order to be wholly intelligent in the matter, to determine whether the musical chords work a change in the spirit band or in the minds of the company for whom the invocation is offered. It is more than likely that our spirit presences do not hear our voices at all. They would not be happy could they hear the coarse notes we utter. If they sensed the crude vibrations of material sound that seem soft to our ears they would not enjoy peace in their homes on the other side.

All that is called worship in the ecclesiastical institutions has been handed down from the heathen worshippers of the past. Their prayers are but modifications of the orisons of the Greeks or some other caterers to unknown gods. The Greeks had from 30,000 to 60,000 gods; the Spiritualists have as many, or more. If they pray to them with the view to placating them, or to have them do something for the waiters, it is exactly the same old heathen song and orthodox whine we have been hearing since we first went to the backwoods Sunday-school in old Kentucky.

The orthodox have the advantage of the Greeks and the Spiritualists, because the former only have one, or, perhaps, three Gods, and therefore can find him easier, because he is supposed to be on his throne all the time and always listening to hear the cries of the saints. The Spiritualist's gods are scattered around, and therefore are not so reliable, and have to be cried to louder and longer.

If a spirit comes into the aura of an individual in the carnate form he is said to be in rapport with the individual. It is an evidence that a person is advancing, spiritually, if he is able to sense that presence. There is such a thing as an unconscious development.

The Spirit-world is, so to speak, bearing down on the mortal world, like the vapor cloud, to moisten the soil of it so that it may spring forth in its beauty of growth. When a spirit who desires to communicate with a man, woman or child in this sphere can approach near enough to impress that one so as to produce personal abnegation, or the trance state, in some of its forms, the person is brought under the influence or teaching of that spiritual operator. It is admitted that the person entranced might have been, more or less, brought into susceptibility to the spirit control by the songs, invocations and prayers. The

exorcism may not be able to see the incarnate until the latter is psychologized.

We are instructed to state as a premise that spirits have no physical sight nor hearing, any more than have the physical eyes the spiritual sight. The writer has carried on a conversation with a spirit where there was not a word uttered—audibly, and yet the words and sight were perfect. It was simply a case of rapport, and the spirit could not have seen another person, perhaps, if he had been standing there by the side of the one before mentioned, because there was no communication established between them.

There are, then, three principles operating in the mortal side of life to bring about a union of the two worlds. These are: First, music; second, study; third, sitting in groups. It does not appear that prayer facilitates growth and progress in this direction, because it requires a degree of positiveness to perform this, which many consider a duty.

Christ, the supposed founder of the Christian system, was opposed to public prayers. In Matthew, the sixth chapter, he tells the disciples to forbear from praying in the synagogues or on the streets, to be seen of men. But he exhorts them to go into a secret place and there wait for the spirit to "see" them, that he may reward them openly. The Chinaman beats his tom-tom and imagines that the exercise draws his Joss' good will to him. The ghost-dancer lacerates himself with sharp instruments and beats the air and gyrates until he is exhausted. He even attaches to his breast, by means of a savage gash in the muscle of the chest, a cow's head, and then bounds upwards and falls, until the skin and muscle tear out, or the spiritually mad savage falls faint to the ground. I have witnessed the same phenomena among both blacks and whites, only differing in degrees of extravagance. I have seen women shout till they would fall lifeless, or seemingly so, to the floor; while some stentorian-voiced marshals of the religious field was crying out to the "Almighty" to come and walk in the midst of the throng.

When one professes to have advanced thoughts, and essays to teach the same to people of intelligence, and then stands up and rolls up the eyes as if in a holy dream, it is fairly nauseating, especially when preceding the lecture that is to convey facts and truths with which to supplant error and superstition. There is not a bit more intelligence in offering invocations to the so-called dead than there is in doing the same kind of ceremony when we desire the company of our earthly friends. The usage of public demonstrations in the way of petitions originated in the ignorance of the far past. The relations of the living to the so-called dead; and to the unseen beings dominated gods and angels, were not understood, and copying from the customs of the people, brought about by the requirements of kings, they were wont to pay the deference to the heavenly superiors they had become habituated to offer to their kings and other so-called nobles. It is as silly and as inexcusable in Spiritualists to ape the forms and styles of orthodoxy as it is lamentable and pitiable to witness the educated American lapsing into the habit of covering before that detestable thing called royalty. The curse of religious cannibalism will not have been done with until mediums are better taught, so that they will not fall into calling themselves reverend, and making long prayers. Reforms on the other side are not facilitated by lugging into our Spiritualistic exercises the paraphernalia of the Spanish and Roman inquisitions. The spirit of progress on the mortal plane is shorn of its strength by entanglements with bald-headed and craven Churchmanship.

SAMUEL JOSEPH DAILY, M. D.

## GOD.

DEDICATED TO SPIRIT THEODORE PARKER.

"I walk with bare, hushed feet the ground  
Ye tread with boldness shod,  
I dare not fix with mete and bound  
The love and power of God."

—Whittier.

I only see there dwell within  
The smallest atom known,  
Within the beams of radiant light  
From yonder day-orb thrown.

Within the tiniest flower that blooms

"As in the star of night,

Within the twinkling, tiny roll

Of ocean's restless might.

Within the trembling airs of eve,

The tempest's wildest roar,

The faintest tint of morning light,

The high moon's strongest power.

Within the feeble infant's wall,

The full-voiced call of man,

Bidding the world stand still and gaze

At some vast, overlooked plan.

Within the cry of orphan's woe,

Or grand philanthropy

That reaches far and wide to bless

Undone humanity."

The voice that opens wide the door

Imparting liberty,

The hand that strikes the shackles off

From slaves and sets them free.

Aye, within all the universe,

Unseen and still,

Omniscient, omnipresent dwells

A changeless, perfect Will.

The "I Am" power that works for aye,

With purpose firm and true,

Full manifested everywhere,

But tempered, Man, in you.

This is the God I love to own;

And by His power divine

I know no mete or tethering-bound—

Infinity is mine.

I stand within the circling light

Of cosmos, grandly free,

My span the unmeasured reach of God,

My home Eternity.

ELGIN, III. M. A. CONGDON.

Baldness is often preceded or accom-

panied by grayness of the hair. To prevent both baldness and grayness, use

Hall's Hair Renewer, an honest remedy.

## IMPORTANT QUESTION.

## What Shall We Do with Frauds and Fakirs?

SOME PLAIN STATEMENTS BY A PROMINENT WORKER, AND ONE WHO STANDS HIGH IN THE ESTIMATION OF SPIRITUALISTS.

For some time the papers have been devoting considerable space to the question, "What shall we do with the frauds and fakirs in our ranks?" I have been waiting to hear a reply from some of our mediums, but as they do not seem to take the matter in hand, I wish to say something from the standpoint of a public worker.

While mediums are responsible for their own fraud and fakirism, there is a great deal of responsibility resting upon the so-called Spiritualists. Ask any medium who has been engaged in the public work for any length of time, and they will tell you—almost without exception—that they prefer the honest skeptic to the "old Spiritualist." Why? Because the Spiritualist has given them nearly everything it is possible to give, and they are still asking for more. They are veritable Oliver Twists.

It is this continual demand for the most astonishing phenomena that has given rise to the fakirism which has disgraced us in the past few years.

While in attendance at camps, I have heard many statements of this nature: "Don't go to such a medium. I went there last night and there were twenty of us in attendance and we only got eight materializations." Yet, on this occasion, a member of the circle was taken into the cabinet, and the fact of materialization was as clearly demonstrated as was possible. At the same time the individual was advised to attend another circle where no tests of any kind were given, but where materializations took place by wholesale.

The same rule holds good in other classes of manifestations. People are not satisfied to receive those manifestations which can be given, but are continually reaching out after the impossible. These impossibilities are more frequently given by the impostor than by those who possess mediumistic power. Yet the individual who gives them is followed by the masses, and those who possess

## GENERAL SURVEY

The Spiritualistic Field—  
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 cordial invitation to all speakers to send in their appointments to lecture, and general movements, which will be ready by at least 40,000. We go to press early Monday morning, and items must reach us as early as Friday or Saturday in order to have immediate insertion.

Dr. Dean Clarke writes: "I did not accompany Dr. Schlessinger, but I am sound as an ax and as an orator. Some of his principles and mine do not harmonize. He was born a Jew. Hereditary tendencies are hard to overcome. Let us be charitable, but above all let us be just. He is an excellent test medium, and does much good. I intend to start East soon, and solicit lecture engagements at once between here and Chicago. We will like to hear from friends in Salt Lake City, Denver, Topeka and all along the Union Pacific railroad. Am open to camp-meeting engagements for the Summer. My inspirational powers are better than ever. Terms to suit localities and times. Address at once to Wm. Tell House, First and Market streets, Portland, Ore."

Geo. Holmes of Grand Rapids, Mich., having been elected secretary of the Spiritual Association in this city, all letters pertaining to the society should be addressed to him.

Societies wishing the services of A. E. Tisdale for the camp-season of 1899, and also lecture season of 1899-97 may address him at 547 Bank street, New London, Conn.

The well-known lecturer, Geo. W. Kates, and the accomplished psychic, Mrs. F. A. Kates, will lecture between here and Chicago. We will like to hear from friends in Salt Lake City, Denver, Topeka and all along the Union Pacific railroad. Am open to camp-meeting engagements for the Summer. My inspirational powers are better than ever. Terms to suit localities and times. Address at once to Wm. Tell House, First and Market streets, Portland, Ore."

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wide field of thought in many minds, and sent cheering rays of hope to so many that seemed to be in hopeless despair. It has set the chord of sympathy vibrating and bade the saddened ones "up and cheer." Good cheer. From Maine to California, from the North to the South, I have received letters, and they are still coming, and I want to thank you for all that you have helped to cheer and enlighten by being the instrument through which my message reached so many sorrowing hearts."

Lyman C. Howe has been lecturing at Portland, Me. He has offered a lecture at three funerals—Mrs. McKeesport, the deceased being Hiram Sward, aged 14; and two at Fairhaven, four miles from Pittsburgh, both in the family of Archibald Kennedy.

Mrs. Jennie Hagan-Jackson is meeting with a very cordial reception in the East. March 31st she is to speak at Ayres' Spiritual Temple. She has also an engagement to speak two Sundays of April at Worcester, Mass. Her engagement at Norwich, Ct., was very successful.

Will C. Hodge, inspirational speaker, will respond to calls for funerals, Sunday or week-evening meetings, within a reasonable distance from Milwaukee, where he is now located until the opening of October. Address him at 710 Prairie street.

Prof. P. O. Hudson, the balladist, composer and violinist, can be engaged to sing for societies within a radius of fifty miles from Bay City, Mich., for funerals and meetings of all kinds. Write for terms as above.

Mrs. Georgina McIntyre, the accomplished Delarite and elocutionary teacher of the School of Development, 1891 Avenue, Spiritual Temple. She has also a very attractive and beautiful, truly artistic musical elocutionary and musical recital, given by her pupils, on Monday evening, March 30, at Rehnman's Hall, 2074 W. Lake street, near 41st street. An admission fee of 25 cents for adults and 10 cents for children will be charged. An enjoyable time for all is assured, and our spiritual friends will be unusually interested in "Verdus's Astral Flight," which will be rendered by Mrs. Georgina McIntyre, it being her own composition.

M. S. writes from Detroit, Mich.: "Does it not seem a grand and wonderful privilege for those who every recurring Sunday listen to a noble and masterly address from the Spirit-world in answer to our subjects, however varied, handed up to the audience. The members of the Philosophical Society of Detroit, who meet at Hanna and Noyes Hall, 8 Witherell street, are fully conscious of this while listening to their lecturer and medium, Mrs. Nellie S. Baade. Her lecture of March 22 on the questions received in regard to the power of the mind over the body, if applied to the human mind, will be a future life of animals would be, was, indeed, an excellent address. I have observed a number of people who entered the dear little hall seemingly out of curiosity, and, after hearing the lecture and tests, return, with few exceptions, on each following Sunday, until, like the writer, it is now to say they look eagerly for the lecture on Sunday next to come, knowing they are sure to hear some grand, new truth, or receive some little seed of hope to brighten the coming days. The music is always of the best, and Mrs. Baade's tests at the close of the services are remarkable. It is seldom that loved relatives or friends are not recognized, sometimes with another such good result in imagination. Rosabury, Oregon, where the 'Honorable Beausant,' 'Kate Fox' combination recently demonstrated their swindling propensities by giving a fake spiritual show. The whole performance consisted of a few tiresome, weak tricks of jugglery, and at the end the disgruntled audience retired—the echo coming from the other end of the hall, and the speaker back." Verily, "What fools these mortals be!" is all the comfort we can give to the duped.

Members are wanted to join free circle for the development of mediumship by vital magnetism, to be held Monday evenings at 8 o'clock sharp, at Mrs. M. Gregory's, 587 N. Clark street. Those preferred who are earnest and will come regularly and punctually.

Ben W. Barney is lecturing and giving tests at San Diego, Cal.

J. C. F. Grumbine occupied the rostrum of the St. Paul (Minnesota) Spiritual Alliance on the last three Sundays of March. The audiences were uniformly large and appreciative. Mr. Grumbine writes: "Walter Howell is giving perfect satisfaction and will remain in St. Paul and minister to the Alliance during the months of April and May. Societies near St. Paul will do well to engage Mr. Howell for week-evenings. His address is 219 Bates avenue, St. Paul, Minn. He is an eloquent inspirational speaker, fearless, true, evolutionary and brilliant. He makes friends for the cause and is a splendid organizer." Mr. Grumbine will be in St. Louis, Mo., in April and will answer calls to lecture week-nights, give his teaching on "The Royalty of Man." May he goes to Milwaukee and will accept a few engagements from societies near this city. He lectured at Ashland, Wis., the evenings of March 24, 25, 26. Mr. Grumbine says: "We hear good reports of the work of Mr. Hodge, and while the society has had much to contend with this winter, it is again on its feet and means to triumph over all obstacles. We return there in June. THE PROGRESSIVE THINKER is very popular here."

M. W. Lyman writes from Springfield, Mass.: "Theodore F. Price, of Philadelphia, lectured and gave tests to large audiences here March 22. He is an eloquent and entertaining speaker, very progressive and liberal, and his tests are good as the best. At the close of the lectures there were many requests for private sittings. Dr. Price will occupy our platform again March 29. Societies will do well to engage him; every moment of his time should be taken up. The anniversary will be appropriately celebrated here. Mrs. Valmer, of Portland, Me., and Mrs. S. P. Rogers, have been engaged. The annual meeting of the First Spiritual Society takes place March 24th."

A. A. Cate, of Haverhill, Mass., writes: "I had no idea of the extensive circulation of your most excellent paper until since answering the brother's letter in response to my communication—so many, many anxious hearts have written me; so many stilling in the shadows; so many have thanked me for the cheering words. It has opened a

for fine tests. She may go to Europe and expects to visit the camp-meetings on her way."

D. L. Carpenter, of Ft. Wayne, Ind., writes approvingly of the good work going on there. Mr. Sprague's lectures were attended by a most excellent audience. Mrs. Hildebrand, of Madison, Ind., has been to the society. She is a splendid medium. One gentleman received a message in Greek, and several in French and German. Dr. H. V. Swearingen will deliver an anniversary address, followed by tests by Mr. Sprague.

W. B. Wade, of Portland, Oregon, writes: "One year ago I was a skeptic in Seattle, Wash., and through curiosity I went to a circle conducted by Mrs. Zwemer, a reliable test medium. She gave me a test that brought me to investigating. She told me of my dear departed mother, how she passed away, and she also gave me a message from my departed sister. A short time ago I met her in this city. She is doing some good work here among the spiritualists. I am now fully convinced of spirit reality. She has two daughters, about 10 and 12 years old, that are mediums. At times they are controlled in the circles and give splendid tests."

E. C. G. writes from Nessen City, Mich.: "Dr. W. O. Knowles, of Grand Rapids, Mich., has been with us. An impressive address, although not particularly strong, was present through his course of three lectures. The Doctor is a medium of marked ability, thoroughly conversant with any subject pertaining to that grand, true and beautiful philosophy, Spiritualism. Even scores gave excellent attention to the eloquent and masterly manner in which he handled each and every question. Not a harsh or discordant note was indulged in from the platform, nor a murmur of disapprobation from the audience. His private readings were most successful, and nothing but praise is meted out by those who participated. Dr. Knowles has our feeling of gratitude for ministering to our wants, and we look forward to his next visit to our city, meeting with one so able and earnest in the good work. We bespeak for him that courtesy extended by our people to any community requiring his services."

F. Gordon White, having completed his engagement at St. Louis, Mo., goes to Indianapolis, Ind. "His address there is at 38 W. St. Clair street. He will return to Chicago September 1, for an indefinite time."

Carrie Fuller Weatherford will lecture and give tests in Omaha, Neb., April. She can be engaged for week-night services. Address general delivery.

G. G. Van Horn writes: "A grand literary musical entertainment and testimonial benefit tendered to the honored co-worker and medium's friend, G. L. S. Jenifer, the worthy president of the I. S. A., and the P. H. S. A., (under the auspices of the People's Helping Hand Congress) will be held at Bricklayers' Hall, 93 S. Federal street, Chicago, on Sunday evening, April 8th, 1899, at 8 p. m. A first-class programme of professional, musical and literary talent who are well-known, have kindly volunteered on this memorial occasion. A grand ball and social will take place at the conclusion of the entertainment, led by A. F. Jennings, Columbia Orchestra. Tickets of admission 50 cents. The doors will be open at 7 o'clock. The public halls in the city, where spiritualistic meetings are held. Tickets to ball and social, 25 cents; ladies free. See programme. The whole affair will be interesting and amusing. Come early for seats and push it along."

G. W. Elchberger writes: "The First Spiritual Society of the South Side, now located at the new Masonic Temple, 3120 Forest avenue, have secured the services of Mrs. Emma Nickerson, of Warren, as their speaker for the months of April and May. Mrs. Warren is justly regarded as one of the best inspirational speakers on the spiritual rostrum to-day. Forcible, logical, with rare gift of delivery, her lectures upon the spiritual philosophy evoke the praise and favorable comment of the many large audiences who have the pleasure of listening to her. After the very successful season of year, and a half, the grand presentation of the phenomena, through the media gifts of Mrs. Ada Foye, we are now to be treated to the beautiful philosophy, with its inspiring thought, instructive lessons, and higher knowledge of the life immortal. Large and appreciative audiences will greet her during her engagement."

Bishop A. Beals will speak for the First Spiritual Society at Portland, Ore., two months, commencing the last Sunday in April and closing the last Sunday in June—the 21st. He is engaged in Summerland, Cal., for both societies until the last Sunday in April. He will be pleased to hear from societies in the vicinity of Portland, Ore., during his engagement there for week-night meetings on liberal terms.

Mrs. S. E. Bromwell is stopping temporarily at Danville, Ill., where she will utilize her mediumship in convincing skeptics.

Geo. H. Brooks has lately closed a successful engagement at Waukegan, Ill. During the month of April he goes to Ludington, Mich. Will respond to lecture in the vicinity, or attend funerals. Dr. T. Wilkins writes, promising more next week: "The Anniversary services at the Schiller theater, under the management of The First Spiritual Church and Sunday-school, was a grand success in every way, even to the fullness of that spacious building. The subject for Mrs. Richmond's Easter address next Sunday will be—'Life, Death and the Resurrection, from a spiritual standpoint.'"

Dr. C. W. Hadden, is in the South creating a sensation with his hypnotic powers. The Evening News, of Tampa, Fla., gives him some flattering notices. "The Dr. says: 'I shall remain in Tampa until morning, when I start for the Leon Springs, to remain until Wednesday. The next stop will be at St. Augustine, where I spend three days; thence on to Jacksonville, where I am to stay ten days. After my Jacksonville engagement, I go to Savannah, Washington, Baltimore, Philadelphia, New York, Springfield, Boston, and to my home in Newburyport, Mass., arriving there on or about May 1st. I shall remain in Newburyport until the third week in July, when I am under contract to make a tour of four of the large camp-meetings in New England, viz: Onset, Nanticoke, Lake Pleasant and Queen City Park. I am making appointments for all over the South, but by reason of previous engagements cannot change the route already outlined. I hope, however, to return south again next winter, and if I do, you may rest assured that I shall spend a longer period in Tampa than I am able to do on my present trip.'"

Right Living." By Susan H. Wixon. The author shows a wise practicality in her method of teaching the principle of ethics. She illustrates her subject with many brief narratives and anecdotes, which render the book more interesting and more easily comprehended. It is especially adapted to the use of Children's Bazaar in the hands of mothers and teachers it may be made very useful. Young and old will be benefited by it. Cloth 31. For sale at this office.

Patience is not passive; on the contrary, it is active; it is concentrated strength.—Amen.

## A LONG BATTLE.

Liberalism Against Orthodox  
Theology in Wash-  
ington.

TO THE EDITOR:—We have had a long battle in Washington against Sunday laws, which have been presented to Congress by National Reformers, Brother Crafts and his friends, and endorsed by Francis Keane, of Columbia University. Our genial co-laborer, Dr. Croft, has been to a circle conducted by Mrs. Zwemer, a reliable test medium. She gave me a test that brought me to investigating. She told me of my dear departed mother, how she passed away, and she also gave me a message from my departed sister. A short time ago I met her in this city. She is doing some good work here among the spiritualists. I am now fully convinced of spirit reality. She has two daughters, about 10 and 12 years old, that are mediums. At times they are controlled in the circles and give splendid tests."

"A bill to regulate labor and business on Sunday in the District of Columbia. 'Be it resolved, &c., That the heads of government departments or bureaus, the courts of justice, and the board of public works, shall not, except as herein after provided, require subordinate officers or employees to perform work on or during Sunday; provided, however, that nothing herein contained shall apply to the Executive Department, the Capitol, the Navy Yard, the Weather Bureau, the Metropolitan Police, or the employees about the courts, the police stations, the jail or the District buildings."

"2. That it shall not be lawful for any person to keep open on Sunday any place of business for the transaction of business in which money is received, except restaurants, apothecaries, physicians, bakers, undertakers, vendors of fruit, vegetables, flowers, or other perishable merchandise, vendors of soda water, ice cream or refreshments other than intoxicants, publishers and vendors of newspapers, telegraph and telephone operators, street car, railroad, steamboat, herdic and omnibus companies, hotels and boarding-house keepers, and salaried preachers, janitors, livable keepers, and other persons whose business contributes to the comfort or instruction of the public, and is not of such a nature as to disturb public assemblies, or the peace or good order of the community."

"3. That public assemblies of any kind held on Sunday shall be conducted in a quiet and orderly manner, so as not to interfere with the peace and comfort of residents in their neighborhood."

"4. That no church bells shall be rung before 8 o'clock a. m., or after 7 o'clock p. m., and no bell shall be rung more than two minutes at a time or oftener than every half hour."

"5. That the Congressional Library, National Museum, Smithsonian Institution, Monuments, and Capital shall be kept open on Sunday from 9 o'clock in the forenoon to 4 o'clock in the afternoon, for the accommodation of the public."

"6. That the penalty for the willful violation of any of the provisions of this act shall be a fine not exceeding twenty dollars (\$20), or imprisonment not exceeding thirty days, or both, at the discretion of the court; but it shall be a sufficient defense to a prosecution for labor on Sunday that the defendant usually keeps another day of the week as a day of rest."

"7. That all acts and parts of acts inconsistent with this act are hereby repealed."

The W. C. T. U. National Reformers, and Catholic and Protestant. "We do not desire to meddle with you or your religion as long as you mind your own business, but we insist that hereafter you must not meddle in any way whatsoever with the affairs of State."

FRANCIS B. WOODBURY, Sec'y. N. S. A.

The "Saragosa of the West," situated twenty miles from Milwaukee, contains but few Spiritualists, although there is quite a large element of agnostics and free-thinkers.

The free-thinkers have lately established a series of meetings at the G. A. R. hall, with good results, meeting every other Sunday. A few, however, believing the time ripe for something in the way of the spiritual philosophy, it was decided to try and find if there was sufficient interest among the people to turn out and listen to what might be said.

The result was beyond our utmost expectations, having at the first meeting an audience of more than sixty, and on the second Sunday this was increased to more than one hundred. It has never been my fortune to speak to a more intelligent and interested audience than on these two occasions.

The general opinion was held at the home of Mrs. M. E. Billings, and a more hungry people for the facts and philosophy of Spiritualism would be hard to find.

The old church dogmas no longer satisfy the minds and hearts of the masses, and they will not longer rest without knowledge.

Dr. T. Babcock, a superior magnetic healer, resides here, as does Mrs. Fox, one of our best mediums.

These, with the Gault family, Mr. Curtis, the efficient chairman, Uncle John Wagner, who is nearly eighty years of age and an old-time Spiritualist, with one or two others whose names I cannot now recall, constitute the number of Spiritualists.

Our young friend, Charlie Root, who is totally blind, added much to the pleasure and harmony of the meetings by his superior piano playing.

He is also clairvoyant and clairaudient, as is his mother, and in the musical field he bids fair to become noted.

It was the general opinion that these meetings should be continued and arrangements will be made for further efforts in the near future.

Owing to my duties as secretary of the Mississippi Valley Association, I am obliged to make Milwaukee my headquarters until the opening of our annual camp-meeting, but will respond to calls for lectures within a reasonable distance of Milwaukee, and on most liberal terms.

WILL C. HODGE.

"Mahomet, His Birth, Character and Doctrine." By Edward Gibbons. This is No. 8 of the Library of Liberal Classics. It is conceded to be historically correct, and so exact and perfect in every detail as to be practically beyond the reach of adverse criticism. Price, 25 cents. For sale at this office.

"The Wateksa Wonder." To the student of psychic phenomena, this pamphlet is intensely interesting. It gives detailed accounts of two cases of "double consciousness," namely Mary Lurancy and Mary Reynolds of Vennago county, Pa. For sale at this office. Price 15c.

## A STIRRING LETTER.

How Long Are the Spiritual-  
ists Going to Stand  
Such Nonsense?

This is becoming monotonous. News comes from the spiritualistic press that another worker has been feeling the power of the law which declare that no man shall have capacity of healing the sick unless sanctioned by the so-called regular doctors, who generally manage to secure the passage of a bill which makes it a crime for a magnetic healer to practice, and cure his fellow-man of disease.

It appears as if the Spiritualists were untrue to their convictions, and unworthy of the light they have received, or they would rise in their might, and like William Lloyd Garrison, declare that they had something to say and must be heard. The arrest of Dr. P. S. George is the latest attack upon Spiritualists, and as secretary of the Nebraska State Association, and State agent for the N. S. A., he is entitled to the immediate attention of the Spiritualists.

Of course as long as the law exists upon the statute books under which we feel he has been unjustly imprisoned, there is no chance for the permanent settlement of his case, or similar cases; but while every effort ought to be made to secure an amendment to that law, as soon as possible, what is to become, in the meantime of the family of Dr. George, whose support has been taken away?

Shall we visit him in prison and tell him that we are sorry for him, but can do nothing, or shall we, like true workers in the field of freedom, do our part to financially aid him in his struggle?

How much longer shall the Spiritualists be content to sit idly by and discuss the tariff, the money question, the silver bill or the possibilities of the candidates for the next presidential election, when human hearts are aching, when human hearts are breaking because of the injustice of the existing laws which make the statute books of the various States?

Where are the influential and wealthy Spiritualists in this crisis? How can they be content to give of their money towards the support of the churches, as so many of them do, and shut their eyes to the fact that every day mediums are being persecuted in one form or the other?

The decision in the Pond will case in Hartford, Conn., ought to be an object lesson to all Spiritualists. That twelve men should have the right to break a man's will which was drawn so carefully as Mr. Pond's, showing the extreme care he had taken to provide for all who were entitled to his bounty, and at the same time leave a monument to his love for his country, by donating a park to his fellow citizens, this is relegating a power to a few, which not only places a fearful responsibility upon them but is a flagrant injustice to the man whose voice is stifled in death. It would be a good thing for every one who purposed making a will to have his sanity tested, especially if he was a Spiritualist. Mr. Pond was a Spiritualist and as such was held up to ridicule.

Let all Spiritualists rally round their mediums. Let all these unjust laws be repealed or amended, but in the meantime remember that a husband and father is separated from his family, is incarcerated in the prison cell in Nebraska because he was a Spiritualist, without the consent of the regulars, and do what

The work of the honest pastor is the most arduous and has most powerful effects of the kind that are the product of earnestness. . . . Paine and Voltaire had reasoners of the kind. He knew how to get his feet back; and yet, after all, the wonder is not that there should have been such an original left behind him as his estate, but that any priest could do so. —James Parson

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