## THE GONFLIGT BETWEEN LIGHT AND DARKNESS.

## THE TUG OF WAR.

The Conflict Between Light and Darkness.

Orthodoxy and Spiritualism Meet in Debate.

In Meet their further credulity by saying that that was not what they believed in.

Dr. Bennett then related a number of

REV. DR. H. W. BENNETT, PASTOR OF WAYNE STREET M. E. CHURCH, FORT WAYNE, IND., LECTURES AGAINST WEFEL, OF THAT CITY.

The following is the Fort Wayne Jonrnal's report of a lecture delivered uot long ago, in the St. Paul M. E. church, against Spiritualism by the Rev. H. W. Bennett, D. D., pastor of the Wayne street M. E. Church. Dr. H. V. Sweringen and M. H. Wefel, a prominent druggist and ex-president of the Fort Wayne Occult Science (now the First Sciented March 2014). Spiritual) Society, replied to the reverend gentleman's lecture in the columns of the same paper. Their replies, for some reason or other, elicited no answer from the reverend gentleman, he no doubt considering the "silent con-tempt," "unworthy of notice" plan of their treatment the most convenient, if not entirely satisfactory to himself, his parishioners and the public.

SOME RAPS AT SPIRITS.

NOTABLE- LECTURE BY REV. H. W. BENNETT, D. D.

Spiritualism as a System Denounced as Unchristian and Immoral-St. Paul M. E. Church Filled Last Night.

Spiritualists and the spirits of Spiritualism were given a lively shaking up last night at the St. Paul M. E. church by the Rev. Henry W. Bennett, D. D. pastor of the Wayne street M. E. church. Dr. Bennett is an entertaining talker and a man of most engaging address. He has a vigor of thought and an earnestness of manner in delivery that unite to impart great force to what he says. Some of the things Dr. Bennett said last night had not only force but were equipped with stings and other pointed concerns that are not peculiarly devised to promote the comfort of persons who are adherents of the system he as-

manifestations were clumsy tricks and denounced Spiritualism as a system to be immoral and corrupting in its tenden

St. Paul M. E. church was well filled at 8 o'clock, the large and intelligent audience being attracted by a wish to hear what might be the opinions of so Blufton. Ind. learned a minister as Dr. Bennett concerning a belief that has so long been a subject of inquiry and investigation and the object of so much drastic criticism. Several members of the "inner guard" of the Spiritualistic coterie of this city were observed in the audience, most interested if not the most comfortable lis-

Briefly but graciously the Rev. J. M. Stewart, pastor of St. Paul's church, introduced Dr. Bennett, who expressed his appreciation of the pastor's kind words and then went straight to his subject, speaking in part as follows:

OLDER THAN HISTORY.

I would like to have careful attention to what I may say this evening concern ing Spiritualism. I have met Spiritualists in every church in which I have labored, and in every city where I have lived. I have seen Spiritualism at work. This lecture is the result of Spiritualism as I have seen it manifested Spiritualism is older than history. We find glimpses of it in the oldest records of mankind, and it has been manifested in all ages. It has devotees in all religions and all creeds, among rich and poor,

God, in His word, denounces necro- the right to become a mother maneers and witches as a snare and a de-lusion. In the New Testament we read dozen if it pleases me: and it is nobody's and Jesus and Paul, the apostle, destrous doctrine of free-love ever more nounced them. The carly Christians boldly and fearfully uttered? Yet we contended with it. Those who practiced hear to this the same repry of the Spirit were called exercists—sorrerers. A itualist that such is not what they be-person believed to be possessed of an evil spirit was relieved by the exercists the Methodist church there were those ever name it may be known, by what-ever manifestations it may be determ-ined, it is always the foe of the Christian ont because of it.

church and the enemy of Christ. At Dr. Bennett declared Spiritualism to times it appears in its own devilish per-son with all its revolting hideousness un-and its teachings, and cited a dozen or masked; at other times as an angel of more precepts of its doctrines as he had holy beneficence and love.
Modern Spiritualism, Dr. Bennett cations and speakers. The system he

said, began a new career in 1847 in the declared to be home of J. D. Fox, at Hydesville, N. Y. the Devil, devilish." He related the familiar case of the Fox lecture Dr. Bennett was accorded the Sisters, whose alleged communications with the spirit-world caused such a lecture was in the nature of a benefit furor of excitement until their rappings, for St. Paul's church, which will realize knockings and other manifestations were handsomely from the proceeds. exposed.

Anything unusual and inexplicable to the ignorant, Dr. Bennett said, is at once clothed with supernatural charac- DR. H. V. SWERINGEN AND PTESIDENT once clothed with supermanded the teristics. And thus the tricks of the Fox Sisters went on multiplying Spiritables in spite of exposure. The knocking phenomena, trance speakers To the Editor of the Fort Wayne Jourand writers, cabinets and the like were nal:—As was perfectly proper for an

ployed. The speaker said he could spend a great white enumerating the multitude of tricks called Spiritualism. These deceptions were exposed one after another in the earlier days of Modern Spiritualism. When exposure followed, the trick was abandoned, Spiritualists then, as now, admitted that so-called manifestations were frauds, but excused

instances where mediums had been exposed while conducting their so-called manifestations—caught red-handed in the perpetration of their frauds. Some of these instances had come under his SPIRITUALISM, AND IS ANSWERED BY personal observation. There existed, by H V SWERINGEN AND M. H. he said, a most singular infatuation for Spiritualism, and however much it might be exposed, its devotees would continue to hug their delusions to their bosoms. The mystery of slate-writing and card-writing Dr. Bennett solved by explaining how, by the use of certain chemicals, the tricks might be easily performed. While such tricks might give some persons an idea of the supernatural, the exposure of them ought to convince every intelligent man of the fraudulency of the claims of Spiritual-

> If God lets the spirits of those who have died come to earth, said Dr. Bennett, why all the paraphernalia and trappings, the mystery of darkened rooms and the mummery of mediums, which are the inseparable accompaniments of so-called Spiritualistic manifestations? These things but advertise Spiritualism as a fraud. If disembodied spirits visit the earth, why can they not come without the intervention of such trumpery and nonsense, to communicate with the loved ones who yet remain in this life? Spiritualism is branded as a fraud by all unprejudiced investigators who have been engaged with the sub-

A man with a blacked, swollen eye was met upon the streets by a friend. "Where did you get that eye?" inquired the friend. "Oh, I attended a Spiritualistic se

ance last night."
"Were there any spirits there?" "Well, rather. There was an enthusiastic spirit of investigation on my own part, and a spirit of lively resentment on the part of the Spiritualistic breth-

ren present. 1 got the eye."
At another seance a spirit was materialized in the form of a handsome young woman, clad in scant drapery of white, with the exposure of arms, legs and breast common to famales from spiritland. An observant newspaper reporter Dr. Bennett declared the "so-called spirits" as frauds, asserted that their manifestations were clument think.

some particulars of the exposure which

Yet, he said, dreary deceit went on, hundreds were deceived and found consolation in the frauds that were practiced upon their credulity.

Bennett related an anecdote of a have frequent communications with the such cases. Dr. Bennett said, when the heart was soft and tender, that people were casily deceived. He raised the question with the father whether it night not be possible for a spirit of malignant propensities to deceive him by counterfeiting the spirit of one of his little girls who had gone. The man, though a Spiritualist, conceded that there was no means of identification and that a fraud and counterfeit could not be detected.

Swedenborg, who claimed to know more about spirits and spiritualism than any other man who has ever lived, said Dr. Bennett, declared that care should be taken when spirits began to talk to men.

The morals of Spiritualism are cor-It is rupting and bad in their tendencies, mentioned and described in the Bible. continued Dr. Bennett, with profound The name of the system itself and the earnestress. Now, understand, that I terms belonging to it are changed, but make no charge against the moral charit was identical with the Spiritualism acter of any Spiritualist. The system we encounter to-day. In the Old Testament it was called mined by a study of their principles. At necromancy, and its mediums were a camp-meeting of Spiritualists near called necromancers, witches and con- Akron, Ohio, a woman addressing the audience was heard to exclaim: 'I have of the sorcerers bewitching the people, business but my own." Was the mon--mediums-who exorcised the evil who proclaimed themselves free-lovers, spirit. The name changes, the mani- and were not driven out, what a storm festation changes, but the system, the of indignation would break above the thing itself remains the same. By what church. Spiritualism has this dreadful

> "utterly heartless and of Throughout his closest attention by his audience. The

THE REV. BENNETT ANSWERED.

M. H.WEFEL, OF THE OCCULT SCIENCE SOCIETY, UPHOLD SPIRITUALISM.

To the Editor of the Fort Wayne Jour-

apon the subject of Spiritualism and against it.
The pastor, the Rev. J. M. Stewart,

in introducing Dr. Bennett, read a part of a communication relating to and anticipating the lecture, which appeared in your valuable paper a few days before, in which the writer propounded certain questions which it was desired Dr. Bennett should answer in his lecture.

But for some reason Pastor Stewart found it convenient to read everything in said communication but the inquiries, which constituted its most important subject matter. I will therefore reproduce that part of said communication which the Rev. J. M. Stewart neglected to read, and which Rev. Dr. Bennett neglected to notice in his lecture-ignoring it altogether. It is as follows:
"As an interested investigator of this

now popular subject of Spiritualism, I hope Dr. Bennett will expound, in his lecture, the tenth and eleventh verses of the eighteenth chapter of Deuteronomy, which read in the Hebrew Bible as fol-'There shall not be found among you anyone who consulteth familiar spir its or who holdeth converse with the dead.' What I want to know is, why should such an edict be issued if it were impossible to hold converse with the dead? If it was possible to communicate with the dead in the time of Moses, why should it not be possible at the present time? If Spiritualism was true then, it

certainly is true now."

If the neglect of both these reverend gentlemen to notice these questions, with the slip of paper containing them in the hands of one of them who stopped short of reading them, was a mere oversight, they are hereby reminded that those questions will keep indefinitely in any climate or temperature, without salt or being hermetically souled; they are ever as fresh as the morning dew, and will remain so until they are answered by any other than the Spiritualistic hypothesis. A proper notice of them in Dr. Bennett's lecture would have redeemed it, to some extent at least, from being a very ancient, stale, back-number, tame

The doctor may well deserve the reputation he has achieved as a "popular preacher," but I fear he will not maintain it as a popular lecturer, especially upon the popular subject of Spiritualism, which he sought to rob of its popularity by dwelling upon its counterfeit manifestations exclusively.

To say Dr. Bennett's lecture was com-posed chiefly of anecdotes, humorous and otherwise, concerning fraudulent mediums and fraudulent investigators; that he made no reference to Bible Spiritualism per se, save the single one re-lating to the woman of Endor, whom he dubbed a "witch" without any scrip-tural authority whatever; that he dwelt who was present, in closely scrutinizing entirely upon the imitations, the adulterations of genuine manifestations, wholly ignoring the possibility even of Dr. Bennett related other instances of there being at least a grain of wheat in exposure, including that of Prof. Gil- a bushel of chaff, or that some pure gold more, at Duluth, Sunday evening, an might be found mixed with much baser account of which appeared in Monday's material; that he was by no means an daily papers. Dr. Bennett also gave expert in the occult and psychic sciences of the day; that he relied upon hearsay had recently been made by Rev. C. U. and most unreasonable and glaringly Wade, pastor of the M. E. church at false and malicious evidences against the moral standard of Spiritualism: that he had never been a thorough, sincere, honest investigator of the subject himself, determined to ascertain what percent. of truth it really does contain; that he failed utterly to even intimate that friend in Iowa who had buried his two where there is so much smoke there little girls. The man had been led to a must certainly be a spark of fire at least; belief in Spiritualism, and claimed to that he was either ignorant of the religion, science. philosophy, literature and spirits of his dead little ones. It was in history of Spiritualism or he was unfair in their presentation; that he wholly ignored the Spiritualism of John Wesley the founder of his church, and the manifestations which occurred in his own house: that he was ignorant of the fact. that the moral standard of Spiritualism was as high as that of any other "ism" on God's footstool, and as difficult to attain: that he had nothing to say of the fraud, humbug and hypocrisy wearing the cloak of Christianity: that among the several hundred different sects of religion, unlike the crowded omnibus, there was not any "room for one more" if that one more is Spiritualism; to say all this would be to give an exhaustive report of what he did and did not say on the subject.

He seemed to utterly ignore the fact that something must be done in the way of making a future existence a tangible demonstrable fact in order to keep the flocks together, inasmuch as a prominent bishop in his church has confessed his lack of knowledge on that subject in the most approved style of orthodox ag-

The head and tail of Dr. Bennett's lecture present a peculiarly striking contrast. He begins it by asserting that 'Spiritualism is older than history; he has met Spiritualists in every church city where he lived; that it has been manifested in all ages and has devotees in all religions and all creeds, among the rich and poor, the learned and undescribed in the Bible." So much for the head of his lecture, now for its tail: 'It is all a fraud and a delusion and of the devil." Is further comment neces

Does Dr. Bennett desire to be understood as saying that he has "met Spir-itualists in every church in which he has labored" who would subscribe to the sentiment he alleged to have been attered by a woman at a camp-meeting of Spiritualists at or near Akron, Ohio and which was "alleged" to be as fol-

"I have the right to become a mothe by any man that I choose; two men if I will; a dozen if it pleases me; and it is nobody's business but my own?" If this is the construction he intends to put upon his opening statement, then the reason for the compilation of the well-known book entitled "The Crimes of Preachers," which are of a sexual character principally, is made apparent. I would like to ask Dr. Bennett whether such Spiritualists "he has met in every church in which he has labored," are received on "probation," or on "suspi-cion," or in "full connection."

listened to the recent lecture of the Rev. ine tests and messages, anyone of which Dr. Henry W. Bennett, which he de-livered in the St. Paul MrE. Church, to blow Dr. Bennett's lecture into a million atoms, figuratively speaking. Not an hour before his lecture was deivered I visited a patient who is a medium and was sick in bed at the house of John Powers, Esq. While she lay in bed suffering pain, and in the brilliantly lighted room, I tested her mediumistic powers in a most amazing, satisfactory manner. While the small end of a tin trumpet was applied to my right ear, the large end rested upon her bed, on her breast, and on the palm of her right hand, I heard voices from and conversed with invisible intelligences: giving old familiar names and concerning matters which the medium knew nothing about. While Spiritualists are rolling the

genuine manifestations as sweet morsels under their tongues, our Christian friends are reveling with undisguised pleasure and satisfaction in the frauduent ones.

Because there are many questions asked of us as Spiritualists which we cannot answer satisfactorily to the questioner is no evidence that we do not get genuine phenomena. It is an easy matter to ask unanswerable questions It would not be difficult to put many of them to our orthodox friends relative to Christianity. The pulpit should take a retrospective glance at itself and compare its preaching of thirty and forty years ago with that of the present day. years ago with that of the present day. The masses have taken note of the vast difference in the preaching of the two periods. They no longer hear any sermons on an "eternal brimstone hell," "infant damnation," "predestination," total depravity," "the whale swallowing Jonah," "the snake talking to Eve," "the flood," "the sun standing still for Joshua," or the "creation of the world in six days," and have concluded that if in six days," and have concluded that if the pulpit did not know what it was talking about then, it may not now, and that they can exercise their faith and hope just as well outside the church as

in it, and at much less expense. As a Spiritualist I stand ready to compare, on the basis of respectability, our seances with some of the church entertainments. At Kokomo, some months ago, the young people of the Presbyterian church of that town blackened themselves and gave a negro minstrel show for the benefit of their church How elevating that must have been Another church of the same denomina tion gave an entertainment in the church parlors which was equally novel and unique in its character. were all seated in a row behind a curtain with their feet exposed. The gentle-men were obliged to make their selections for partners to a lifty-cent supper from the various pairs of pedal extremi-ties thus presented to them on their tour

of inspection.
Funny, no doubt, but how out of place in a church of God! And yet, what a howl of righteous indignation would have been raised had someone proposed to hold a spiritualistic seance in those church parlors—a seance which, if of the character of many that I have attended, would have been most sacred. grand, comforting, joyful, elevating, and one which would have commanded a much larger revenue for the church by reason of giving so much greater satisfaction to the soul—to the better part of man's nature. The question now is: Which are of the devil—Spiritualistic seances or church entertainments?

The sooner the church recognizes the fact that if Spiritualism is false its Bible is false, the better will it be for all concerned; and if the Rev. Dr. Bennett or any other preacher in Fort Wayne or elsewhere desires to publicly discuss this proposition with a Spiritualist, he can be accommodated instanter.

The attitude of the evangelical churches toward Spiritualism is due to the fact that they recognize in the out-come from the spiritualistic hypothesis, the implacable enemy of their creeds. They are correct; it is just that, and if made "creeds" as the ultimate criterion by which to part the true from the false, then it was expected that they would antagonize what threatened their exist-It is not the mere fact of communion

between spirits and mortals, however, which is inimical to their claims—that is entirely neutral-but it is the subject matter of the communications received. For example, Jones becomes satisfied that he has communicated with John Smith, a man affirmed by his (Jones') Presbyterian pastors to be, when in the ody, a reprobate, and now suffering the torment of the damned-said torments being described in quite explicit terms. Smith, while not claiming to live in an elysium of bliss, denies that he is suffering the aforesaid torments, and what is the result?

The creedal claim is now broken for Jones, which is fatal to his Presbyterianism, or he is liable to fall in with the explanation of his minister—that it was all delusion, or that, while he did actually communicate with somebody or something, it was not with Smith, but with the devil!

Hoping that we will all soon arrive at the truth, I remain, yours as ever, H. V. SWERINGEN.

H. V. SWERINGEN.
P. S.—Rev. Dr. Bennett affects to pay no attention to our "Ardplies, but continues to discourse in his pulpit upon such subjects as "Courtship," "Marriage," "Slippery side walks," "Cranks," "Call callers" attached. to the edifica-"Salt-cellars," etc., etc., to the edification of his hearers.

M. H. WEFEL'S REPLY. To the Editor of the Journal:-Once

more Spiritualism has been attacked most bitterly by one of our foremos ministers of the gospel, the Rev. H. W. Bennett, at the St. Paul M. E. church. In justice to truth and the cause of Spiritualism, which is truth, I feel constrained to examine somewhat, for the benefit of the reading and thinking public, the arguments advanced in opposition to this philosophy on this occasion. Spiritualism, it is frue, is as old as mankind, and I full agree with the doctor that we find glimpses of it in the oldest records of markind, and that it has manifested itself in all ages, and also, that it is mentioned and described in the Bible.

It is true, as stated by Dr. Bennett. cion," or in "full connection." that in all ages the science of spirit-re-I have witnessed hundreds of genuine turn has been variously named. The

necromancy, which, like the modern deed might be taken away from you." name of Spiritualism, practically has I. Cor. v. the same meaning, namely, the possibility of talking to spirits of the dead, or the spirits of angels, good or bad. All spirit manifestations, whether from disembodied angels or gods or demons are one and the same thing. One like the other has its mediums, they being variable. ously named. The necromancers, consulters, seers, prophets and witches of old, were identical to and occupied the same position as do the modern media. and in support of this assertion I shall,

in the course of this article, cite a few

Bible passages.

We make, therefore, no distinction between mediums, prophets and seers, since it will be readily seen that a prophet or seer was a medium that the God, Jehovah, used to convey a message to his people. This spirit god would manifest variously, sometimes by the aid of a trumpet, then again in the Ark of the Covenant, in the chamber called the Holy of Holies, through a peculiar contrivance that they called Urim, and again he manifested by con-This god, who we believe was none

trolling the mediums, called in that day and age of the world prophets and seers. other than a jealous spirit, like the spirits of the disembodied, resorted to the use of mediums, and peculiar as it may seem, he, too, resorted to "para-phernalia, trappings, the mystery of dark places," which were the inseparable accompaniments of the manifesta-

drew near unto the thick darkness where God was." In Kings viii. we read "the Lord said that he would dwell in the thick darkness."
In chapters xxv. and xxvi. of Exodus

we read the directions given to Moses for the construction of the seance-room, called the "Holy of Holies," which, like all modern contrivances, compares very favorably to the cabinet used in materi alizations. In I. Sam. xxviii, we read: "And when Saul inquired of the Lord, he Lord answered him not, neither by dreams nor by urim, nor by prophets.' Now, lask in all candor, why was it necessarv for this being, supposed to have been the spirit of God of the universe, to resort to the use of such paraphernalia as a trumpet, the urim, the prophets, and dreams?

These things but advertise (according to Dr. Bennett's arguments) that Christianity and the spirit manifestations of the Bible are frauds. If this being was God, why did He not come without the invention of such trumpery and non-sense to communicate with his people? The truth of the matter is, the manifestations of that day were subject to

the same laws and conditions as in the present age, whether they were from disembodied human spirits or from the spirit of the God of Moses and Saul. I the stamp of this perfection and teaches have mentioned enough, I think, to a sacred lesson to man. A leaf from make this point: That all spirit maniany human book-Bible included bears festations in all ages of the world's history are alike. That there are fraudulent mediums

practicing their nefarious work on the ignorant and credulous investigatators, has long been recognized by Spiritualists themselves, a fact which has been very detrimental to the advancement of the philosophy of Spiritualism. That fact, however, does not prove that all manifestations are frauds, not any more than that a fraudulent preacher proves that the Christian religion is fraudulent.

The honest, intelligent investigator can readily distinguish the genuine from the spurious, and in consequence thereof, a student of occultism, having received satisfactory evidence of spiritmanifestation, in spite of the exposure of fraudulent work, remains an adherent to the philosophy of Spiritualism.

That Dr. Bennett is not authority, or that he possesses any great amount of knowledge of Spiritualism and its henomena, can be readily seen reading the report in the Journal, of his lecture. It bears the stamp of ignorance, therefore, worthless as to the phenomena being fraudulent. If you were a stranger here from some foreign land, and you had come to investigate the teachings of Christianity, would you go to Robert G. Ingersoll, a bitter enemy of that religion, to get your informtion? We think not. So it is with Spiritualism. In order to learn its teachings we must go to its fountain head-its phi losophy, its science, its religion, its histary and literature.

The charge of "free-love" against the philosophy of Spiritualism is vile and false in every particular, and a slander upon our wives and daughters, which we wish to deny most emphaticallo. No such doctrines are taught on the spiritual rostrum in these Did anyone visiting the lectures in our city here within the past three years ever hear such doctrine advocated? We think not.

The Encyclopædia Britannica, Vol. 22 page 407, says upon this subject: "Spiritualism has been accused of fostering free-love' and other doctrines subversve to society, but this charge has been made without adequate grounds.'

We leave it to the public to decide this question honestly, whether the statement of Dr. Bennett was not a misrepresentation of facts. The circumstance mentioned, at Akron, Ohio, where a woman addressed an audience on "free-lovism," is now being investigated, and we firmly believe it to be un-However, should it be proven true. that it is true, opposed as Spiritualists are to such doctrine, would it be any worse than our Christian brethren prac ticed in the early period of church his tory? St. Paul says-I. Cor. v.: "It is reported commonly that there is fornication among you, and such fornication the Gentiles, that a man should hav his father's wife.'

This case is not among the Gentiles heathens, Spirltualists or any class of sinners, but in the church. How did the ancient church like this thing? Did its members regret that they had such characters in its fold? Not a bit of it: they are proud of it. Paul says: "And ye are puffed up and have not rather only some of the forms of deception em- earnest searcher after the truth to do, I phenomena, received hundreds of genu- author of the books; of Moses calls it mourned, that he that hath done this

A few words on the errors of Spiritualists, if thrown out in the right spirit, may help them to be better men and women. But let us examine a few of the Bible saints. For instance, parade the following as a few specimens of the errors of those through whom God anciently manifested himself.

Noah got drunk, cursed his grandson, and some think, brought slavery upon a whole race, though guilty of no crime.

Abraham and Lot did so many wicked things that they would not look well in a newspaper. Moses' first public act a newspaper. Moses' first public act was to commit murder. Ex. ii.
Samuel hewed an old, innocent, help-

less and defenceless man to pieces. - I.

Sam. xv.

David had a plurality of wives and concubines; then lived with the wife of Uriah. Had Uriah killed in battle purposely.—II. Sam. xi., xii.
Solomon's crimes were so great and

many that even orthodox ministers feel shaky about holding him up as an example of purity.

Now, I ask the candid and honest

reader: Can Spiritualists exhibit a worse record? Hardly.

The charge of Dr. Bennett, that the morals of Spiritualism are corrupting and bad in their tendencies, is like the other, false and malicious, and we deny

Spiritualism teaches us that friends whom we had supposed to be dead "are ever near us, though unseen. "Is that immoral in its tendency? There is not a Spiritualist in the world who does not believe that he is surrounded by an angel brotherhood: that good, pure and noble spirits are watching his every act, ever rejoicing in his good resolu-tions and helping in his efforts to carry them into effect, and displeased and grieved with every wicked act. Is that

immoral in its tendency?
Spiritualism believes in onc God and no more-a being of infinite activity, and wisdom, and love, filling with His presence all space in the universe. Is that immoral?

Spiritualism teaches the universal salvation of mankind and rejects the dog-ma of an endless hell. Is that immoral? It teaches the principles of the Fatherhood of God and the Brotherhood of Man. Is that immoral?

Spiritualism teaches that Jesus of Nazareth was a grand man an exemplar Spiritualist, who taught the truths of Spiritualism and demonstrated his wondorful mediumship by the wonders occurring in his presence. Is that im-

Spiritualism says that God's Bible is the universe, a book with countless billions of leaves, illuminated with stars, beautiful with flowers, foliage, rivers, landscapes, and holy with the divine perfection which beams from all its parts. Is that immoral in its tendency? Every flower, and tree, and crystal, and unrestricted growth in all nature, boars upon it more or less of imperfection such as incompleteness of language or of idea, but a leaf from a perfect tree portrays the thought of God Himself and holds forth to man a volume of truth which is beyond the powers of all criticism to overthrow. Is that immoral in

its tendency?
In conclusion I wish to state that Spiritualism is not immoral, but beautiful and good, and I send you hereby an invitation to flee to the tower of safety. which is truth. To build on falsehood though sustained by 10,000 presses and pulpits, is to take refuge in a magazine of powder, which the oninoving fires of truth shall sooner or later blow to atoms. Selfishness and bigotry will often battle away at the fortress of truth, and for a time seemingly carry the day, but when the smoke clear away, there it stands sublime and eternal, for it is founded on the universe. Dare you go with me in search of divine truth, testing by its light even the dogmas in which you have been reared? If not, then I must look for nobler companions and leave you to your idols, for you occupy the same kind of platform as do the Brahmans and Mohammedans and other seets, which simply stand like blind birdlings with open mouths to receive and swallow all that the old bird gives them, with unbounded faith. This kind of faith will do for birds, but human beings are supposed to reason and to add to their faith knowledge.

M. H. WEFEL,

President of the Occult Science Society, Fort Wayne, Ind. MY DREAM LIFE.

"Beautiful face of my dreams!" O, that my dream might be, By some mystic spell, with your laugh-Woven into reality.

The soulful glow of your radiant form, Like a happy dream of bliss, Responds in my soul with love-tide As your lips, mine own, you kiss,

Ah! is it a dream? Doth the soul not go To the Dream-land in our sleep, And wander thro' isles of the blest, in With the one our souls will keep In the after life-that God has made

For the bliss of the heart supreme; And, at times, while we journey here below, Give a glimpse of our joy - in a

dream? Our dreams have a living sense and soul, For we often feel them stand

By pur side, and hear the words they speak As they come from the Spirit-land. We see their forms with our spirit eyes Their loving presence near: And the real life of the life above

We see as we journey here. Then are not our dreams reality? True sight-as we see with the soul-As the spirit vision unfolds to us The beauties no eye hath told? And somewhere in nature we vet wil

That dreams have a meaning deep: That we go away to the Spirit-life

In a journey while we sleep. - LAURA A. SUNDERLIN NOURSE.

# BUDDHA'S MISSION.

It is for the Benefit of the Many.

A Mission of Love and Enlightenment.

Anagarika H. Dharmapala, the official delegate of Ceylonese Buddhism at the Parliament of Religions at Chicago in 1893, has, after a three years' ab-sence, returned to the United States. He carries with him kind recommenda-tions of the Buddhist high priests of his native country and an official passport signed by the representative authorities of the religious communion to which he belongs. This is his mission, expressed

in his own words, says The Open Court:
"Once more I set my foot on the sacred soil of the land of freedom. Three years ago I stood on the platform of the historic Parliament of Religions in Chitagraphy of the platform with the discago, shoulder to shoulder with the disinguished representatives of the great religions of the world, and addressed the American people therein assembled on the life and teachings of the Great Teacher of Compassion, whose blessed lips for the first time uttered the lifegiving message that not descent and pur-ity of blood nor the accumulation of wealth can make a man noble, but an elevating, unselfish life and striving after perfection for the consummation

of the highest ideal of true manhood, "I was glad to become acquainted with you and to learn of your broad sympathy and good will toward other nations and other religions. I acquired a better insight into the spirit of your religious institutions and aspirations than I could have obtained in my native country, and I carried the message of your good will and sympathy home to my

people. "I come now again for the same noble purpose and obedient to the same injunc-tion of our blessed teacher, the Buddha Tathagato, who commanded his disciples in those words

"Go ye now, O, Bhikshus, for the benefit of the many, for the welfare of mankind, out of compassion for the world. Preach the doctrine glorious. Proclaim to them a life of holiness. They will understand the doctrine and accept it.'

"llaving renounced all worldly pleasures, I have entered the Brotherhood of the Anagarikas, the order of the homeless, who devote their lives to the good of humanity. Creed, color and dogma bind me not, and I am therefore free to live for the truth alone. I am free to receive and give information, to receive what others can teach me and to impart freely our conception of religious truth. I shall gladly accept invitations of the good people who want to hear what the Buddha Tathagato taught. Mine is a Peace and blessings to all.
"H. DHARMAPHALA,

'General Secretary Maha-Bodhi Society, Chicago, Ill., P. O. Drawer F." In the year of Buddha, 2140.

There are coincidences and contrasts between the mission of Buddhism and of Christianity, as taught and as exemplified by the respective followers of each

Christian missionaries have gone among the heathen proclaiming their mission as one of love and enlightenment, peace and good will to men. but the trail of Christianity, so-called, in the history of the world, has been a dark and terrible trail of intolerance, persecution, war, carnage, fierce antagonism and hatred, mingled with bright and saving examples of peace and love, emanating from the heart of humanity.

Buddhist missionaries, also, have proclaimed their mission as one of love and enlightenment, and, in broad contrast with Christianity, their trail has ever been an exemplification of peace and good will no persecution, war, carnage or hatred has ever flowed from the spread or dominance of the Buddhist religion. Wherever it has gone in the world, it has been a religion of peace, tolerance, kindness, good will to men, and the followers of Buddha have exemplified these virtues.

In view of these facts, true Spiritual. ists can extend cordial and hearty welcome to the missionaries of Buddha, and wish them abundant success in the propagation of their faith. The influence of the religion of the peaceful Buddha can only be a factor for good wherever it extends.

J. C. UNDERHILL.

LOVED ONES GONE BEFORE.

When the fire in the grate burns low, Sweet are the memories that come and Loved ones come back from the long ago, In robes as pure as the radiant snow;

Sweetly they converse in accents low, And ask: "O, dear one, why sorrow so? "In Spirit-land there's no more pain, Save only our friends' sad, sad refrain, Of wishing us back in their arms again; Ah! if to you we could explain, Your loss is our eternal gain-That in the grave we have not lain, 'Death would no more a terror be, But a pearly gate to set you free; That pearly gate has ope'd for me, That I a brighter world might see, And now return to impart to thee Nobler thoughts to set you free.

"Whatever good in life you do Will surely be a help to you When with earth-life you are thro', And the Spirit-land you view." Thus they do my mind imbue With their thoughts both pure and true The fire in the grate has gone,

But no longer shall I be alone: Although the spirits now have flown. No more will I my fate bemoan, For deep within my heart they've sown Peace and joy before unknown.

I'll strive the harder day by day Their loving wishes to obey, Trusting them to lead the way, Nor permit my feet to go astray. If I but work as well as pray, I'll gain the joys they now portray.

LILIAN H.

# REPORT OF PROGEEDINGS

# Of the Fourth Annual Convention of the National Spiritualists' Association,

WHICH WAS HELD AT WASHINGTON, D. C., OCTOBER 20, 21, 22.

The fourth annual convention of the National Spiritualists' Association of the United States and Canada assembled October 20, at Masonic Temple, Washington, D. C., where meetings will be held three days. The hall had been tastefully decorated for the reception of the delegates, the stage banked with palms, a bust of Thomas Paine having a place before the reading desk, by each side of which were great bunches of white flowers and handsome American

The audience consisted chiefly of delegates from all parts of the country, among whom were the following: Samnel Putnam, president of the Free Thought Federation and Secular Union of America; L. V. Moulton, John Eg-gleston, Frank Walker, E. W. Sprague, E. E. Poucher, New York; Chas. Scher-rett announced the appointment of the in, Baltimore: Mrs. Lou. F. Prior, missionary-at-large of the National Association, of Denver, Col.; T. J. Preston, Stansbury, Mo.: M. A. Warren, Hudson, W. Bond, L. C. Hutchinson, Ohio: Col. Jas. Freemau, Ill.; John James Freeman, Illinols; E.R. Whiting, Hutchinson, Jackson, Mich.; Mrs. Ella Connecticut. and wife, Boston, Mass.: John Wheeler thing about the charges. and wife, Orange, Mass.: Hebron Libby, PRESENTATION TO THE SECRETARY. Bost in; E. R. Whiting, Hartford, Conn.: Mr. and Mrs. Joseph Storrs, Hartford, Conn.; Henry W. Hale, Meri-Mass.: Miss Mary Hatch, South Windom, Conn.: r'. Compton, Toronto, Can-ada: Wm Dye, New Bedford, Mass.: E. B. Butterick, of the Butterick Pattern Company, Sterling, Mass.; Mr. and Mrs. B. B. Hill, T. J. Mayer, Milan C. Edson, Mrs. M. E. Cadwallader.

#### OPENING THE CONVENTION.

the delegates being ladies. President Harrison D. Barrett, of Lily Dale, N. ... resided, and announced the following officers who were to assist in the eeting: Vice president, Mrs. Cora L. him. V. Lichmond, Chicago, Ill.; secretary, Francis B. Woodbury: treasurer, Theo dore J. Mayer, of this city; sergeant-atarms, Geo. W. Shook; musical director, J. H. Altemus' reading elerk, and leston; assistant secretary, Wm. Rich-leston; assistant secretary, L. C. I. Evans: doorkeeper, Henry Steinberg. After the singing of a hymn, an "in-

vocation to our guide" was announced and Airs. Cora L. V. Richmond, vicepresident, was called on to deliver it. President Barrett delivered a short address upon the opening of the convention, and said one of the chief purposes of the meeting was that Spiritualists might take united action to prevent legi-lation hostile to the spread of their opinions throughout the States, and in lew of the spirit shown toward them by those hostile to their views.

### AN ADDRESS OF WELCOME.

The address of welcome was delivered by George A. Bacon of this city, his words frequently calling forth applause. "The question that presses in upon us at this time," said Mr. Bacon, "more than that of any other, is, how to better equip and put in still more successful running order the necessary machinery by which the greatest amount of spiritual illumination (spronym for light and truth) may be generated among mankind; how best prepare to receive and tran-mit the spiritual messages of the fathers of the republic; to carry out, as far as practicable, the suggestions of termine among ourselves what legislation in behalf of organization is necessary, on the part of this National Association, that shall best serve the spiritworld, or spiritual forces, now working through such human instrumentalities as are here and elsewhere found availa-

The speaker condemned the lukewarm spirit that dominated, he said, many of the people who believe in the manifestations of Spiritualism.
"It has been truly said," he continued,
"we are the only body representing a

constituency that claim to practically know of the power that links this world to that of the spirit: the only body that ombliely preciaims the truth of an open highway between the so-called mortal and immortal states: that through hu-man instrumentalities, those of our realities. What body of men and wosuch a truth, have greater reason for being recognized by the thinking world? What body of men and women have greater cause to make known, to spread abroad their knowledge, light and

### INTEREST IN THE WORK.

"We interpret the sense of this gath-ring to be an expression of the fact instruction and development of medi-Association was the only patriotic nonering to be an expression of the fact instruction and development of medithat you have come to this convention because of your interest in the work joined home-circles. He earnestly re-which this National Association repre-quested sympathizers to support all true under the partial or complete control of sents; because of your desire to aid in mediums. perfecting its plan for practical work; hat this work shall be more effective, far-reaching and uplifting; that it shall United States and Canada, he touched not only be worthy of, but receive the upon the subject of ordination of medispiritual and material aid of the great hims and recommended that the convenbody of spirits throughout the entire tion take action in the matter. He reccountry: that its work shall be more ommends the procuring of legislation fundamental and comprehensive: that it that will prevent the celebration of martween its phenomena and philosophy: between its multitudinous facts, their proper classification and scientific de- discriminations by railroads in favor of duction. In short, by your presence the clergy, he proposed to complain to and your active, practical sympathy you the Interstate Commerce Commission if are here to do what you can to aid in equal facilities were not given Spiritualthe further extension of its beneficent aim and ends."

### MRS. RICHMOND'S REPLY.

In response to the address of welcome, Mrs. Cora L. V. Richmond, vice president of the Association, delivered an eloquent reply, which called forth frequent outbursts of applause. Mrs. Richmond is the pastor of the Church of the Soul, of Chicago, where her eloquence attracte large audiences to her church. She opened her remarks by a flattering reference to the beauties of the capital city, and said:

If it were the city of incorruptible legislation, it would be the most beauti. York, was appointed reader in his place. I place on earth. The people hope it representing liberty, justice, equality Washington, a committee was recom- engaged on committee work in an en- the delegates congratulated one another

representing our cause at the headquar- of the convention and the new board of ters of the National Association as will trustees. fulfill the hopes and expectations of the Spiritualists of the world over.

"It is true that our mission is not a cal necessities there would be no need for the existence of the National Association. Our mission is the forgetfulness of self in the interest of the whole, and if this cannot be done we have no right be given or to have an organization. What right would these delegates have to be here if they do not come with their hearts overladen with sweet gratitude for the message of immortal life?" COMMITTEE APPOINTED.

following committees:

On credentials-Frank Walker, New York: J.B. Hatch, Jr., Massachusetts; T. J. Preston, Missouri. On rules - W. H. Bach, South Dakota;

Loveland, Thomas G. Newman, San Francisco: Mr. and Mrs. J. J. Whitney, W. not completed their work, and President J. Colville, Mrs. Maggie Waite, Dr. J. Barrett announced that serious charges M. Peebles, San Francisco; Mr. and had been made against the secretary of Mrs. Conant, Millwood, W. Va.; J. B. the Association, Francis C. Woodbury, Hatch, Sr., and wife, J. B. Hatch, Jr., of this city, and he proposed to say some-

He appointed a committee of three delegates to bring the socretary on the den, Mass.; Mrs. Helen Wood, Onset, platform, and then, with mock seriousness, proceeded to announce that Mr. Woodbury had been charged with doing two men's work in the performance of his duties in connection with the Association. Because of this charge, which had been sustained by the evidence, he tributed by about fifty Spiritualists this morning, but did not succeed.

Secretary Woodbury began by saying The hall was about half filled when throughout the country as an evidence the exercises were opened, about half of of their appreciation of the work of the

secretary.
Mr. Woodbury was taken by surprise

The Association then adjourned until 2 o'clock.

THE AFTERNOON SESSION.

The convention reassembled at 2 o'clock, but as the report of the committee ou credentials was not complete, it was necessary to take a further recess of half an hour, when Mr. Walker, of New York, read a report from the committee committee on rules was made, the latter fixing the hours for daily sessions, as follows: 10 a. m. to 1 p. m.; 2 p. m. to; 6 p. m.; 7:30 p. m. to 10 p. m.
The president then appointed the fol-

lowing committees: On secretary's report-E. W. Gould, chusetts: L. C. Hutchinson, Ohio; J. D. Storrs, Connecticut.

On treasurer's report and auditing—that people could John Mullen, District of Columbia; F. ism as a religion. E. Freeman, Illinois: Mrs. C. P. Pratt, Massachusetts.

On tinance, ways and means-Dr. O. G. W. Adams, lowa: Mrs. Bess'e Aspinwall, Minnesota; Mrs. E. F. Kurth, New York: Dr. E. E. Conant, West Virginia; John Greyburn, Pennsylvania.
On amusements-John Hutchins,

Michigan: Mrs. J. J. Whitney and Mrs. Maggie Waite, Colorado: Mrs. Loe F. Frior, Canada; C. W. Stengler, Mary-

On delegates' reports-Mrs. M. E. Cadwallader, l'ennsylvania: Mrs. A. M. Jacquess, District of Columbia: Hebron libby, Massachusetts: Dr. F. C. B. Ewett, Colorado: Geo. W. Day, Pennsyl vania.

On resolutions-Chas. R. Schinn, Maryland; Moses Hull, Utah; Mrs. E. Williams, Oregon: Mrs. A. E. Sheets, Michigan: I. P. Walton, Pennsylvania. On president's report-H. W. Richardson, New York; E. W. Sprague, New York: Mrs. Ida P. A. Whitlock, Rhode Island: Dr. S. N. Aspinwall, Minnesota: Mrs. F. C. Stinehart, Iowa.

THE PRESIDENT'S REPORT.

At 2:45 the president began to read responsibility of weeding out this class and seventh daughters of the seventh of deceivers. He told several amusing stories in connection with this branch relatives, members of our own families, of his subject, of perversions of spiritu-we have been made to know and realize alistic powers to ends puerile and even take active steps to rid the ship of these somewhat of our relationship to eternal base. This part of his report was a vig-barnacles which threaten to sink it. relatives, members of our own families, of his subject, of perversions of spirituorous arraignment of fakirs and fortune men with such knowledge, such a light, tellers, and seemed to meet the hearty of the present convention—one that deindorsement of the convention. PROPOSED PSYCHIC SCHOOL.

He recommended a bureau of information where the public could keep informed as to the status of mediums. lesires the use of the simpler manifestations in a larger extent, the immediate for its liberal notices of this convention ums, and the renewal of the old-fash-

After a review of his work in visiting the hundreds of local societies in the shall more clearly show the relation be- riages by ministers of any church, and spoke against all forms of union of Church and State. While opposing all in favor of orthodox Christianity, which

> He referred to the incoming board of ment of a school of psychic philosophy at Cassadaga, N. Y., as also the organ-

CAVE WAY TO A READER.

At 4 o'clock the throat of the president became too sore to permit his go-ing on, and Mr. Frank Walker, of New York, was appointed reader in his place. sembled this morning at 10 o'clock, at ... With the conclusion of the fourth an-On the subject of the erection of a Masonic Temple. The attendance was nucl convention of the National Spiritwill be, one day, the fair, white temple National Temple of Spiritualism in small, as so many of the delegates were unlists' Association at Masonic Temple,

[Gleanings from Washington Dailies.] to all the world, and every member of mended to take charge of the collection PROCEEDINGS OF THE FIRST DAY. The fourth annual convention of the here will be such a body of people here unged the proposition to the attention

The receipts of money of the National Association for the past year amounted to \$6,500: the balance on hand, \$1,093.14. physical one; but if there were no phys- He discouraged the use of hypnotic influences in raising money for any pur-

> The president reviewed the work of the various mass meetings held by the Spiritualists of San Francisco and Denver, and deprecated the quarrel that arose in the latter.

The celebrated case of the William Seybert will was touched upon. Mr. Seybert was a wealthy Pennsylvanian, and, dying, left \$60,000 to the University of Pennsylvania, with which to investigate Spiritualism. The board of regents of the university made an effort. unsatisfactory in result, and then abandoned all attempt to carry out the pro-visions of the will. Steps are recommended to force them to do so.

Reference was made to the coming jubilee of Spiritualism in the United States, the Fiftieth Anniversary of the first manifestations developed by the fa-N. Aspinwall and wife, Minneapolis, Minn.: Judge A. C. Dunn, Minn.: Dr. G. B. Ewell, Denver, Col.; Prof. J. S. Loveland Thomas G. Newman San France of the association; but at Lake place March 31 1808 and \$1 180 The celebration of this universary will take place March 31, 1898, and it is pro-posed to purchase the Fox house in Rochester as a memorial and hold the iubilee in that city.

The report of the president was alosed by some reference to his personal work in the cause, and thanks to the press and to several religious sects and denom inations for sympathy and fair treat ment. After recommending the send ing of a delegate to the Free Thought convention, to be held in Chicago, in November, the report was submitted amid applause.

REPORT OF THE SECRETARY. The report of the secretary was by far the most interesting part of the afternoon's programme. The reading of It

was at last an actual success, with 150 chartered societies, and many more apin receiving this gift and made roply in plications waiting to be considered. He a brief speech to the compliment given recommended that a missionary-at-large recommended that a missionary-at-large be appointed to travel over the country and do missionary work in the fields which presented the best prospects of returns in the spiritual line. In many of the cities mass-meetings had been held, and he strongly urged that the practice of holding such meetings, at least once a month, be adopted. library of the society was flourishing, and was frequently visited at the headon credentials, and the report from the quarters of the National Association, 600 l'ennsylvania avenue southeast.

The portion of Mr. Woodbury's report which dealt with crank mediums and real Spirtualists amused the delegates. Mr. Woodbury gave the fakir mediums who profess to recover lost and stolen articles through the use of Spiritualism Missouri: Mrs. A. M. Glading, District a sound condemnation, and said that if of Columbia: Mrs. C. L. Hatch, Massa-such were Spiritualists, then he and his associates were not Spiritualists. It had been a hard thing to understand, he said. that people could believe in Spiritual-

ALL SORTS OF QUEER REQUESTS.

During the past year he had received thousands of requests from people who did not really understand the society and who thought that he, at headquar ters, was able to do most of the marvelous things clairvoyants profess to be able to do. One letter was from a correspondent who said that recently, while on a journey she had lost her pet prodleslog. "Return the dog to me," she wrote,

and I will believe in Spiritualism.'
She has not yet been converted. Mr Woodbury also said that he had been visited by lovesick young swains whose sweethearts had deserted them, and who wished his advice as to the best method of bringing back the heart that had strayed from its mate. Colored laun-dresses had written asking what had become of stolen articles of wearing apparel. These statements, he said, illus trate why the true Spiritualists should teach the masses those things which all Spiritualists know to be true, and

which they therefore fearlessly teach. Early in the year a statement was issued relative to mediums versus fortunehis annual report, which was very com- tellers. The real societies have sufprehensive, bearing strongly on the sub-ject of false mediums and other frauds. second-sight seers, alleged materializa-He said the Association should take the tion Spiritualists, sellers of love potions

daughters. The Association, he said, should not This, he said, was one of the problems manded attention before the convention adjourned, no matter if it remained in session for weeks as a consequence.

SOME OF ITS FEATURES. The secretary said the association was indebted to the Washington Post sectarian national association in Washington, since all other associations were the priest, Protestant or Catholic. Mr. Woodbury gave a brief history of

the work which the society did in aiding Bach. the defeat of the proposed Sunday blue fathers laws, which were introduced in Congress last fall. He said a vigorous campaign was made against these, not only on account of the laws themselves, but because they were the preliminary step for an effort to convert the Constitution of the United States into a declaration no Spiritualist or Freethinker believes should have a place where it would be inflicted upon people with whose opinions it clashes.

The report closed with a recommenda tion that the National Spiritualists' Astrustees the question of the establish- sociation be incorporated, since the policy of the National Association had not been lively nor energetic enough the

said, cannot reach all now, and at least ists have no fear of eternal fire hereafter three missionaries, who would at the to inspire us to lively efforts now, we same time be financial agents for the need something that will make us wake collection of funds, should be appointed. up and take an active interest in the spread of Spiritualism."

SECOND DAY'S SESSION.

The fourth annual convention of the National Spiritualists' Association reas-

deavor to get reports ready to be sub mitted to the convention as soon as pos-The first work of the convention was the reception of the treasurer's report, which was rendered by Theodore J. Mayer. It showed receipts for the year ending September 30, 1896, to be \$6,207; disbursements, \$5,114; balance on hand,

\$1,093. Milan C. b Edsono made a report his purpose. from the executive committee, in which he said it had been charged that the National Association was formed for the purpose of exercising the functions of a "pope" in Spiritualism. There was no "pope" in Spiritualism. There was no such purpose on the part of the association, he said. On the other hand, its work was purely of a business nature, and was not be exercise any kind of cen-Mr. Sprague, special financial agent, reported that Mrs. L. L. D. Jacobs, of Michigan, had left, \$500 in her will for room and remained in session a couple of hours.

Mr. Walker, special financial agent, reported having raised \$641.07 for the association at Lily Dale, N. Y.

Secretary Woodbury announced that arrangements had been made to have a picture taken of the delegates on the atent office stops, and he requested all delegates should assemble there for that purpose, the pictures to be furnished to

delegates at 50 cents each. MISSIONARY REPORT.

Mrs. Cadwallader, as special financial and State agent of Pennsylvania, and missionary, made her report. She had taken charge of raising a fund for the protection of mediums, and had ceeded in getting enough funds from Spiritualists without drawing on the funds of the National Association. relating her experience in establishing new spiritualistic societies, she said some at New Haven, Conn., had commented on the Spiritualists as "such funny people." The critic said: "Most all the Spiritualists in New Haven sup-

port the Universalist church. Why don't they spend the money and have a church of their own? Do you think a Catholic would give any of his money to support a Protestant church? Mrs. Cadwallader protested that men were telling fortunes, etc., under the guise of mediumship. But in dealing with frauds the law did not discriminate. But in dealing In one State, anyone practicing Spiritualism is subject to a fine of \$100, to be exposed in the pillory, and to imprisonment for one year. In Connecticut medinms are treated, she said, just as thieves are. If they take money they are convicted for larceny. In Pennsylvania no testimony is permitted in the

case of a medium under trial tending to show that the medium has any occult power. The only question permitted to be heard by the judge in a case there was whether the medium had taken money. In California mediums are liable if arrested to treated as vagrants. "Mediums are not fortune-tellers. said Mrs. Cadwallader, "and they should not be branded as such."

The speaker advised that a careful digest be made of laws of all the States of the Union for the punishment of mediums, so that an intelligent effort might be made looking to the abroga-

tion of those obnoxious laws.
G. C. B. Ewell, of Denver, announced that he had secured, promises of \$1,000 to be left by Spiritualists in their wills. He had another valuable gift from Henry J. Newton, of the spirit-world, this gift to be sent to the association by Mrs. Newton. It consisted of volumes of magazines which Mr. Ewoll said, were extinct," and the original books of the National Theosophical Society, containing the signatures of the founders of that society. He said the theosophists had tried to steal this book many times, but Mrs. Newton had managed to keep hold of it.

MRS. RICHMOND'S TREPORT. Mrs. Richmond, as a special financial

agent, made a report on her efforts to promote Spiritualism, especially in reference to the New York convention. She was well pleased with the prominence the New York papers had given the convention. Of course," she said, "they cartooned

us, but we didn't mind that. They cartoon everybody nowadays, from the pope down, from the President up." This reference to Mrs. Richmond's idea of the place of the President in the order of social affairs brought forth laughter and applause.

Mrs. Richmoud spoke of the good results from the New York convention because of the attention it attracted to the work. The receipts of the New York convention meetings amounted to \$717, of which \$413 was from door receipts and \$304 from donations. The expenses were \$708.

President Barrett appointed W. H. Bach reading clerk of the convention to act during the balance of the present meetings, his own voice having suffered from the severe strain upon it during the last two days.

SPIRITUALISM IN ENGLAND.

A report on Spiritualism in England was then read from J. J. Morse, of London, England, "If the United States is the pioneer in modern Spiritualism, the report stated, "England is not far behind in the advancement of this work." Mr. Morse was glad to say the two foremost nations of the world were the nations in which Spiritualism had gained the greatest headway. In Great Britain, he said, there are 191 societies actively working in the cause. 64 of which are connected with the National Federation. In rent, fees, pay of speakers, traveling expenses and advertise ments not less than \$1,500 is expended each Sunday. Spirltualists in Great Britain, he reports, number 150,000.

THE LYCEUM WORK. W. H. Bach, the only representative of a children's lyceum at the convention, reported on the work of children's lyce-ums of the country. The formation of these lyceums, he believed to be the most important thing connected with Spiritualists' work. Many Spiritualists send their children to orthodox Sunday schools, he said, and when asked why they did so, replied that they had no other place for them to go to, and

they got good instruction there.
"What is this instruction?" said Mr. "They are taught that their fathers and mothers are on a straight road to perdition; that they are crazy or their brains are how like those of normal people. The Catholic church says, Give me a child till it is seven years old, and I don't care what you do then.'
This is often quoted as being twelve years, but my father was educated for the Catholic priesthood, and my family were all Catholics until they became Spiritualists seventeen years ago, and I know. We know that the minds of the young are especially susceptible to proofs of Spiritualism, and we should not let pass the opportunity for teaching

them in the traths of Spiritualism while they are young, as other churches do.' A motion to adjourn was made in orization of the proposed missionary work past year.

of the association. The president, he "And," he said, "since we Spiritualtheir lunch, but the convention decided to stick closely to business until I o'clock, the hour for adjournment.

B. B. Hill made a report of legal persecutions in Philadelphia, and advocated energetic steps on the part of Spiritualists to give mediums their rights to practice their profession. THIRD DAY'S SESSION

ver what they regarded as the most successful annual gathering they have ever had. In attendance the conven tion had been larger than formerly, the trying ordeal of electing officers been passed over without injured feel ngs and \$20,000 had been subscribed by wo delegates toward a fund for building Spiritualist temple in this city wit the provision that \$100,000 is raised for

THE AFTERNOON SESSION. When the convention assembled at o'clock, State delegations were requested to name members of the nominating committee in order that names of mempers for election to offices might be put before the convention. This being done. the committee assembled in the banquet

The committee to report on ordination brought in a recommendation that State societies should be authorized to ordain mediums, though the National Association should exercise a supervision over the character of those ordained. The recommendation was adopted as a

part of the by-laws.

A lengthy discussion was entered into over the necessity for extending the period for holding the annual meeting beyoud throad days, but the question was finally delegated to the board of trustees for such action as they may see fit to take. It was argued that the business of the convention was growing so that it could not be transacted in three days but others claimed that the manner of conducting business could be facilitated so that the time now allowed for that work would be ample.

THE PLACE OF MEETING.

A delegate suggested that the association consider the advisability of holding meetings in cities other than Wash-lngton. His attention was called to the fact that the Association's constitution names this city as the place of meeting, and the consideration of the matter was laid over until the next annual meeting. While the delegates were waiting for a report from the committee on nominations they discussed the necessity for promoting the establishment of children's lyceums in order to bring their children up in the spiritual way they de-

sired them to go. The report of the committee was rendered shortly before o'clock, and it was adopted unanimousv. and amid much enthusiasm. All the old officers were re-elected except the treasurer, Theodore J. Mayer, of this city, and Milan C. Edson and B. B. Hill, trustees, all of whom wished to retire from the offices they had filled, two of whom, Messrs. Mayer and Hill, later on showed their increased interest in the cause of Spiritualism by subscribing \$10,000 each as part of a fund for the erection of a Spiritualists' temple. The officers and trustees elected for the ensuing year are: l'resident, Harrison D. Barrett, Lily Dale, N. Y.; vice-president, Mrs. Cora L. V. Richmond. cago, Ill.; secretary, Francis B. Woodbury, and treasurer, George S. Clendaniel, Washington; trustees, L. V. Moulton, Grand Rapids, Mich.: Geo S. Fuller, Worcester, Mass.; Mrs. Abbie L. Pettengill, Cleveland, Ohio; Henry Steinberg, Washington, and Frederick Fickey, Baltimore.

SUBSCRIPTIONS FOR A TEMPLE. The desirability of a temple for Spiritualists in this city had been discussed at various times during the convention and about an hour before adjournment Mr. Theodore J. Mayer, of this city stirred up the convention to a high pitch of enthusiasm by subscribing \$10, 000 toward the temple fund, provided \$100,000 should be raised for that purpose. The words were barely uttered before B. B. Hill, a wealthy Philadelphia, was on his feet to duplicate Mr. Mayer's offer, and various smaller amounts were pledged for the building fund provided \$100,000 is raised, but no move will be made toward building the temple until the entire amount is raised as the Spiritualists are opposed to con tracting a great debt.

Before adjournment, Mrs. M. E. Cadwallader asked permission to make a personal explanation. She had had charge of raising a fund for the defense of mediums, and various rumors had gained currency regarding the manner of accounting for the money. Mrs. Cad-wallader explained the method she had adopted for accounting for contributions. and it involved so perfect a system of checks that all appeared well satisfied with her business methods, and she was loudly applanded.

THE EVENING SESSION. The evening session was well attend ed, every seat and standing room being taken by the delegates and curious vis The exercises were literary and itors. musical as well as Spiritualistic in nature. Miss Bertha Keyser opened the programme with a piano solo, and D. J. Corbin, of California, spoke of the gradual extension of Spiritualism. Whitney rendered a violin solo, and Mrs. Leo F. Frior, of California, and Dr. George Fuller, of Pennsylvania, delivered addresses on Spiritualism, Mrs Prior indorsing woman's suffrage during her speech. Miss Maggie Gaule gave spiritual tests, Mrs. Cora L. V. Richmond and W. J. Colville recited a poem on "Universal Cooperation," which was proposed by some one in the audience. The poets assured the audience that

their efforts were impromptu. The delegates who remain in the city to-day will make up parties to visit Mt Vernon and Soldiers' Home, and to-night a Spiritualistic concert will be given.

WHAT MR. MAYER SAYS. In speaking to a Star reporter to-day about the effort of Spiritualists to secure a handsome temple in this city, Theodore J. Mayor, who subscribed \$10,000 for that purpose yesterday, said: "We are to have a temple. There is no doubt about that, because our people

have made up their minds on that mat

ter, and will work diligently to succeed. "The Methodists bave established their university, the Catholics have a great educational institution under way and the Baptists have Columbian University. The Spiritualists want a uni versity or development school for medi ims, and the temple will be the start in that direction. Many partly-developed mediums start out to give seances. thinking they know all about it. too, the public is disgusted with the frauds who make a living by practicing tricks on credulous people. We want a development school where mediums can be developed thoroughly, to the great advancement of Spiritualistic knowledge among the people."

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It was generally believed by the ancients that man had five senses only, and all knowledge was gained by these senses; that animals had the same; also, that man was endowed with reason, and animals with instinct-the difference between the two they never explained.

That there is another sense, in both the existence and action of which will be the design of this article, we affirm. There are many other actions that are worthy to be classed as senses, for they act without the aid of the five, as the physiological action of that organism, the memory, and many others, but this one is sufficient for this time.

This sense I call the intuition, or sense

of knowledge. We know the eye sees and the ear hears; we also know the intuitive sense knows. The honey-bee, when it is grown to maturity in the cell, knows how to open it and crawl out; knows how to search among the cells and find honey to eat: it knows how to secrete wax and build cells nicer than any artist. The mud-wasp knows how to build its coll in the mud, lay its egg in it, fill it with spiders, seal it up, and the young wasp, when it is grown, knows how to get out. The beetle knows how to place its egg in the dirt and then roll it until a large ball is made to protect the egg. The charming serpent knows how to magnetize the wary bird or the sprightly squirrel, and draw them to his open mouth. The bird knows how to buid as fine a nest the first attempt as after many trials. The calf, when it can stand on its feet, knows as well where to get its food as it ever does afterwards. It may become more expert by practice, but it knows on the start.

We read of many cases where children have told of actual facts that they had no chance of knowing except by this sense. This shows that it may start with the other senses, but generally lies dormant through inactivity.
It is well known that every organ of

the human system is strongthened by action, if not overdone, and it becomes strong in the very line it has been used. The blacksmith can strike a made blow, but cannot raise a heavier weight unless he uses the same mucles. surveyor can see finer marks in the distance. The Indian can tell by the tread what tribe another Indian belongs to, whon he cannot tell the mule's bray from the ox's bellow. The tea-taster would discover the smallest difference in the ta-te of tea, when he could not see the difference between vinegar and nitric acid. The druggist may know the kind and quality of his drugs by the smell, yet all flowers have the same scent to him. The money-handler can tell a counterfeit silver dollar by the feeling, but would not know a chunk of putty from a piece of bread. All these things show that the senses are much what they are educated to be. If the eight is dormant, the eye cannot see; if the ear is deaf, it cannot hear. If the intuitive sense is inactive, it will not know.

The reason this sense is left inactive is that the five senses are brought forward, used, and all confidence placed in them, and if anything comes into the mind by intuition, we call it an impulse, and throw it aside. The sight is brought into action by moving objects around. The ear is educated by the scothing sound of the mother's voice and taste smell and feeling are brought up by use; and if the other sense shows itself, as it sometimes does in children and older persons, as by accident, or we cannot tell how, it shows that it does ex-

We will next cite some cases: A person may be sitting in a room, back toward the door; another enters without not noise and the first will know it and rise and salute him. I once read of a woman who, on retiring to her bedroom, to go to bed, knew by this sense hat there was somebody under her bed. She returned to the parlor to her husband and he and his friend returned with her, doubting the fact. They found under the bed a noted thief, armed with chloroform to silence the family and steal what he wanted. I have known those that could tell what another was going to say before they said it. I saw a teacher that said she seen a person taken out of the room, blindfolded, and someone in the room would hide something, and the other coming in would know where it was, and go and get it: also a person in the blindfolded one to do, and he would go

and do it. The reading of scaled letters, mindthings done under the head of psychometry, are all done under the power of this sense, it being developed in particular lines. Mrs. Denton had that sense highly developed in one line; she knew the previous surroundings of anything she was brought in connection with.

Napoleon said the plans of his most successful battles and campaigns were laid on the impulse of the moment passed a most enjoyable evening and jewel. (knowledge gained through this sense), and after his division had been twice twept from the bridge of Lodi by the Austrians, did he not know that if he their anniversary were received. led the next charge himself, the Ausstrians would flee, as they did? Whence could this knowledge come, except through this sense?

4

A few observations about Joan of Arc and I will submit the case as to its existence. Joan, in her earliest childhood, had this sense developed, and it seemed to grow up with her. Like the Texas children, she did not know where it came from, or the cause, but being very religious, and consequently superstitious she believed it was revelation directly from heaven: and she knew what would happen, and where everything was she wanted, and the king from other men, when he was in plain garb. She was strangely wrought upon-had many imaginings and visions, and as she told them to the king, people and soldiers, and as they saw how much she knew, they all imbibed her enthusiasm and were invincible; and as all these things were known through the English camp the courage of the soldiers failed and they were frightened in the same degree that the French soldiers were

The oracles of old, or the active per sons therein, no doubt had this sense brought into use by action-and no sense or power becomes active in any other way, and every sense becomes expert in the line in which it is much used.

There are many wonderful things through this sense, and there would be many more if people had confidence in their impressions and acted would be many more in people had condended in their impressions and acted upon them. Who cannot recall some impression at some previous time, that, if they had followed it, would have been much better; or, where they have followed it, good was the result?

Prof. W.H.Peeke, who makes aspecially of Epilepsy, lowed it, good was the result?

I might hunt up hundreds of cases and relate them, but it is not necessary, for almost every reader has known of them. I will mention one to show how they act: A man and his son, with another man, were out hunting. They another man, were out hunting. They came to two paths, both leading to their homes and their P.O. and Express address. We advise anyone wishing a cure to address, Prof. W. H. PEEKE, F. D., 4 Cedar St., New York.

camp, but by different routes. The father took one, and the others took the other. After they had gone a piece, the son said to the man: "There is something wrong with father. I ought to have gone with him." He soon con-cluded to go across to his path and look him up. He did so, and found his father so weak he could not walk alone, and he

helped him to the camp.

If this sense was used and cultivated as the other senses are, it would be of much benefit to its owner. This, I think, in the human, is a mind-sense. This and one other are all the senses the mind has when the physical and sensual organizations become defunct. My reason for this is the same as my reasons for the existence of the mind after death.

The sight, the hearing, the taste, the smell, the feeling, the memory, and all their physical kin gradually go down and rot with the body, but the intuitive and the organizing senses appear to become brighter and more active as they near dissolution. The organizing sense is that which takes all the knowledge it gets from all sources; reasons, compares and forms conclusions. It is the business part of the mind. The intuitive sense then comes into action. Without it the mind would know nothing, but with it, it knows all the memory re membered and places it right where it was as to knowledge when it left the body. If this mind is of the vile and worthless, it will be attracted to its

tracted to that class, and its intuitive sense knows just where it is. Another proof of this sense is, when a medium is influenced by a mind the mind frequently requests you to think what you wish to ask, and not speak it and when it is thought and not spoken it is answered as readily; showing it is not by seeing, hearing, tasting, smelling or feeling, it understood, but by actual

kind, and this sense knows where to find it; if it is of the finer and nobler

class of mind, made up by the union of

the finer and better matter, it will be at-

knowing.

The mind that is made up of lust, avarice, pets and posies, will be attracted where such are, and as it has no desire to have anything better, it will know nothing better, have no attraction for anything better, and finally die out with lust, avarice, pets and posies. But the mind that is made up of the noble and good things of this life will have attraction for the good in the next, and the intuitive sense will know right where they are, and all about them, and the organizing sense will arrange them so that the mind will make growth, and through the sense of knowledge will know of the matter of the next, draw from it, and the fine matter of that sphere will unite with the matter of the next, and from a union of these will grow up another mind, which, at maturity, will throw off the first mind, as the first mind did the physical body, and enter the second sphere, and inheriting from its predecessor the two sensesknowledge and organizing-with attraction it will grow up in that sphere and will have no more love for the pets and posies of this world than the lover has for the snarling poodle he finds in

his lady love's lap.
To review: This sense appears to be active in all the lower animals until reason comes into use with the five senses, and then with the young of that class, until we arrive at man. It is sometimes discovered in children, and is often brought into action by mature persons, but in most people it remains nearly dormant until about the separation of mind and body; then, when the five senses and memory are dead, it becomes active and remains so through all the changes of the mind.

DR. E. B. SOUTHWICK.

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Silver Wedding. On Oct. 12, a large number of 25th anniversary of the marriage of 13 Ray street, Chicago. After the guests were assembled in the tastefully decorated parlors, the bride and the highlights. groom entered, attended by a little girl, who looked like a fairy in her grace and innocence, and a dear little boy about four years old took his part with all the manly dignity of mature years. They were the niece and could frequently tell the children's nephew of Mrs. Lamburne. After thoughts by looking at them. I have they were seated Mrs. Ada Foye made nephew of Mrs. Lamburne. After a short and appropriate address, after which Dr. Baldwin and F. Corden White made congratulatory remarks, followed by congratulations and room would think of something for the hearty good wishes from each friend there assembled. The company were then entertained by music and recitareading, clairvoyance, and the different | tions by Miss Florence Lamburne. Then (last but not least) was served elegant refreshments, which few know so well how to prepare as Mrs. Lamburne. Then general conversation and a jolly good time until midnight, admires it, while it contains the seed he when the party dispersed to their homes, each feeling that they had

> F. CORDEN WHITE. Chicago, Ill.

OCCULTISM.

wishing many happy years to their

host and hostess. Many tokens of

Mystic Theosophy! Occult Philosophy! Modern-ancient religion, reawakened to day: Based on no Scripture,

But the laws of wise Nature, So cleverly hidden, Like jewels in Earth's breast away! True Spirituality

Becoming realityluiding, giving existence a path and a To each day new glory:

Fresh truth from the story So skillfully woven, of the Infinite Life of the Soul! Imperfect Humanity [Disguised Divinity], Seeking, here find an entrance to Wis-

doin's domain: A key from the Orient, Dauntless hope from the Occident, Divine Revelation, And nameless peace shalt thou gain!

JOSEPHINE M. NYE. We use up in the passions the stuff that was given us for happiness.—Jou-

has without doubt treated and cured more cases that any living Physician; his success is as tonishing. We have heard of cases of 80 years's tanding cured by him. He publishes a valuable work on this disease which he sends with a large bottle of his absolute cure, free to

### PICTURE OF LIFE.

X-Rays.

The Lights and Shadows of Existence.

To THE EDITOR:-The world is our temple of education, free to all students. and carrying grades never yet opened. Like the waves of the ocean, new edu-cation comes rolling in upon us, and we look for the far-off millennlum.

There are many who graduate from institutions of learning with high-grade certificates, but to a life's education in the lights and shadows of life s great picture will be issued the crowning cer-

Against the laws of nature many are working estensibly for the redemption

If the shadows are called sin, and could be removed from the portrait of life, the picture would be lost. Have not the millionaires enjoyed life in the deepest shadows, while acting as our dangel signals? If they committed spicide by stealing money and railroads, their highest ambition was reached, could they die with more glory? For every one of them, we find thousands who would take their places.

We may think that we are working to elevate humanity; at the same time diverse methods are developing the socalled sins of life: therefore the anticipated millennium can never be realized. Admitting that through evolution and science the world has advanced, through the same channels have come the socalled sins.

The person who starts out to reform the world meets another who keeps step with him in opposition. We have heard of necessary evils, and in all so-ciety we find shadow-workers; we pity or condemn them while they enjoy the only conditions suited to them.
Success is the desired point in every

line of life, and the success of that which we call sin furnishes texts for reform preaching; but the life-long propagandist leaves the world just here he found it. The fate of worlds and the laws of nature and science can never be changed. The efforts of man to change the destiny of his fellows are crowned with humiliating defeat; conditions may change our position in life, but only to follow our life lines.

If some people believe that Jesus said to the thief, "To day thou shalt be with me in heaven," how can they improve the condition of the sinner? Man being governed by the laws of evolution, he cannot change them; he

can only fellow them within his sphere of action; and develop the resources open to his receptive faculties and powers of execution. Writers of equal strength occupy the lights and shadows, and nature furnishes the material with which they combat each other. In his efforts to remove the shadows, the re-former forgets that he is destroying the picture. Many persons who prominent position in the highlights a ife's great picture, have a corresponding root in the shadows; the public however, may not always know this fact,

which is proven every day.

The reformer would have no work had he no partner in the shadows to furnish material to work upon. Murder and other crimes have increased in ratio with the population, proving that the lights and shadows of life's picture are ever held in balance.
Education is seldom a bar to crime,

the reverse being largely true. We educate men and entrust them with the highest honors we can bestow upon them; corporate bodies with the use of money are able to find the black spot in them, and we are sold. Money paints in the blackest shades in life's picture. In the political field, there are very

few who are working in the highlights; friends were invited to celebrate the elected. The "dear people" are taxed to pay for unfavora Mr. and Mrs. Richard Lamburne, of the politician turns round and asks: "What are you going to do about it?"

> shadows, as an offset to new reforms in Bloody revolutions are generally caused by the curse-money which sways the passions of men, and drives othical culture from the face of the earth. Individual portraits show to the practiced eye all the variety of character-shading. Many shadow-workers are doing business through the highlights, and vice spectacle of contending forces inseparably joined in a harmonious union of

can never be changed. To use a figure: The talking snake aid: "The knowledge of good and vil." Plant a seed in the ground said: (shadows); it germinates and grows a stem upon which develops a beautiful flower; this shows that each part is dependent upon the whole, and is a just and true representation of the subject under consideration. The reformer says: "The seed in the ground is the Devil," and proceeds to dig it up; if it has grown and developed a flower, he has condemned. This is the picture of life in a nut-shell.

purposes: these conditions are fixed and

"O, consistency, thou art indeed "Truth is mighty and will prevail."

One word wrong there; "Truth is mighty and does provail." Can the re-

former challenge this proposition?

The game of life is like the game of checkers; one moves the white men, the other the black; here brain forces combat each other, and if equally matched, victory perches alike upon the white and the black. Differently constructed brains render

diversitied opinions; this is a wise provision in nature, and paints the picture of life. Our orthodox teachers are working under the old charter, while the progressives keep to the line of mod-ern development. The former are ern development. The former are passing into oblivion, while the latter are painting the picture of life in the highest style of art, proving that knowledge discounts the regime of cold faith. Mysterious faith holds forth her hand, But knowledge waves its potent wand.

We must admit that knowledge brings relief that faith can never cure.

We write our own eulogies while living, and Destiny, who never reports in advance, meets us at the end of every epoch in life, and rewards us for the use our talents in painting the portrait of

While knowledge is the pabulum of life, we need not buy it with experience, if objectionable.

This may be considered an unpopular treatise, and I admit that a large portion of truth is unpopular.
We are in the world, and are working in the lights and shadows, but knowl-

edge is our only savior.
Thus the pessimist and optimist have rights the people are bound to respect. We cannot arrogate to ourselves the exclusively. J. E. SMALL.

# CERTAIN QUESTIONS.

It Is Viewed Under the To Which the Writer Wants an Answer.

A School for Mediums.

TO THE EDITOR: I have carefully read with interest in your excellent paper the communications on the above subject.

I know of no better educational medium than THE PROGRESSIVE THINKER. Already affording mental food, as it does, to over one hundred thougand reader each week, we now have the school and the journal, and only need competent contributors of psychic ability.

For the past year the writer has been

able to see much of the phenomena of life in the ethereal space; and view the wonders like one in an unknown country alone-no one to lend a helping word o interpret the facts and classify them, out of three millions of people within an hour's ride of my home. There are hundreds of learned ministers who give much time to spiritual subjects, and they are unequal to the problem.

I realize that it requires a psychic to instruct a psychic; hence the necessity of a school for instructions from those who have had a large occult training, to those that are developed in a lesser degree. I will note some of the topics that have required much thought, and any aid would afford me much pleasure:
1. What is the relation existing be

tween the more ethereal body, soul (called astral body by some), and the earth body?

2. Do the phenomena presented by body represent the true the ethereal

ege of an individuality, or it is stupid or more intellectual? 3. Can the ethereal body entirely escape from its denser factor, the earth

body, and leave the latter functioning for years? Can the ego while in the earthly physical form converse with its astral

5. Can a person in the earth-form hold conversation with the astral form of another individual?
6. What degree of communication

exists between an astral body and a spirit (in the sense the latter term is accepted): 7. What change, if any, immediately takes place in the astral body at the death of the earth instrument, the body?

8. What purpose in nature do those mature yet miniature human and animal forms serve? They seem to be a quarter of an inch, a half inch to an inch nigh, and with proper proportions. 9. Are they different from the human entities, those life forms that ap-

pear to be three inches, some six inches, others twelve inches tall and yet having uman forms? 10. According to psychic measurement, is there a gradation of heights, from the little human mite to that of an

adult spirit in height? Does man by his will create hu man, animal and vegetable thought life forms, and if so, how long do they live? 12. Can an ego assume any forms it wills when freed from its dense earth

instrument? 13. By what process, if any, does the nimal ogo reach the form of man on

the earth plane?
11. Does the mental evolution keep pace with the physical evolution of all ife forms?

15. Is the ego or mind a substance acting upon and reacted upon by its en-The above are a few out of a thousand

or more questions that pass through my mind at present. I realize that only a psychic can eatch the full meaning of my questions which could be more condensed, but in the present form may call out a more detailed explanation. have the school and The Progressive happiness, higher, heaven, harmony.
Thinker: where, O, where are the master minds to instruct us? ALCINOUS.

### MODEL WORKER

The political boss is established in the Moody Says Christians Should Emulate Bryan's Methods.

> D. L. Moody, the famous evangelist, who spoke to an immense crowd at Tremont Temple, in Boston, held up Candidate Bryan's campaign methods as a model for the Christian worker. His subject was announced to be "How to reach the 40,000,000 of non-church-goers in the l'nited States."

Mr. Moody urged the ministers to do like Bryan, and throw away their man-uscripts. He said he heard the democratic candidate last week. He liked his way. He liked his manner. He stirred people and he was down in earnest. Referring to what the politician had accomplished in the last sixty days, the evangelist asserted that the same thing could be done in religion, if the church would wake up to it. "If the church of God is quickened," said Mr. Moody, "this country will be blessed within thirty days without waiting for

election. "How to reach the forty millions of non-church-goers in the United States!" Great Scott! Is it possible that there are forty millions of the population of intelligent, educated, civilized America who do not attend church? What a reflection upon the church! How humiliating the confession must be on the part of the church. There must be something wrong somewhere. Where is that wrong? In the church or in the forty millions of people? And yet churches

keep on multiplying ad infinitum.
Chaplain (now Bishop) McCabe glories in bis assertion that the Methodists are building a church every day in this country, and other denominations are doing nearly as well. But it seems that orthodoxy is disposed to crow over the spread of its old-time, fossilized ideas, in spite of its conviction that it is losing its hold, as occasionally it acknowledges, as Mr. Moody has done. I dropped in, last Sunday, to hear the the Rev. J. S. Ainslie, a Congregational minister, who, I was informed, has lately been preaching some very liberal ser-mons, some of which, it was said, smacked strongly of Spiritualism.

His sermon, based upon the text: "Be ve fishers of men," was a very good one. No objection could be urged against it. In the course of it he referred to Mr. Moody's speech in Boston, as above noticed, and made the assertion that "this country is cursed with churches;" that 'Christianity is church-cursed" because there was more attention paid to church building, church architecture, comfortable, fashionable church homes, etc. than there was to the real essence of Christianity, which was Christ-like lives, the fatherhood of God, and the brother-

Now, I am inclined to think that Rev. Ainslie is right as far as he goes. The trouble in great part is that the church does not practice what it preaches, and preaches a great deal that is not true, outgrown, absurd, untenaprerogative of declaring for either one ble, unreasonable. If the church would only practice the good and the true that it preaches, and cease preaching the bad and the false with the good and the true, Nothing can bring you peace but yourself; nothing can bring you peace but the triumph of principles.—Emerson.—

In the laise with the good and the true, it would not be long until the 'forty million non-church-goers in this country' could be counted within her pale. try" could be counted within her pale There is nothing so likely to produce and the present excess of church buildpeace as to be well prepared to meet ings could be utilized with as many more the enemy.—Washington.

ings could be utilized with as many more to great advantage. Mr. Moody's reto great advantage. Mr. Moody's re-

marks as above given would seem to corroborate the book written by Rev. Thomas Dixon, Jr., of New York, upon The Failure of Protestantism."

What the church needs more than anything else just now, is the proof which only Spiritualism affords, of a future existence, and all things else of minor importance shall be added unto it. H. V. SWERINGEN.

A NEW SOCIETY.

The Band of Harmony at Grand Rapids, Mich.

THEY PROPOSE TO DO A GRAND WORK FOR HUMANITY. To THE EDITOR:-A new society

here, the Band of Harmony, with a list of over sixty members and increasing, has for its aim to teach, demonstrate and love Spiritualism. There are three Sunday servicesconference forenoon, public circle

afternoon, and lecture evening. We

especially desire the presence of

strangers, and our headquarters are

at 43 Melrose Block, Court street, west side, with evening lecture only on the east side, in Lincoln Hall, Pearl street, which seats over one hundred, and two seance-rooms, seating thirty and forty, all devoted to spiritual uses exclusively. To obtain best co-operation with spirit workers in public effort, we deem it important to preserve our meeting place free from other magnetisms and non-spiritual uses. In controlling it we can also make it especially attractive, and spiritually educational. To those who may be likewise situated, a description

of our effort in this direction may be of interest. On the front of the speaker's desk is a mirror-motto, "Love is Life, Hate is Death." Back of it on the west wall is a 36-inch band sky-blue half-circle, with the words, in 12-inch black letters. "Band of Harmony;" under this, "Unto the light our faces we turn," the whole bordered with sunflowers in full bloom. Above, on either side, hangs a portrait of an Indian guide, and the framed motto, "Devotionally Aspire for the Good, and the Beautiful, and the True." On the north wall is an extra life-sized portrait of the pioneer public message-bringer and psychometric reader, E. V. Wilson; and on either side are the framed mottoes, "Kindly prove all things, not in antagonism." This problem of life, 'If a man die, shall he live again?' 'Investigate." "Get the facts.' "Read the papers and learn others' experience." "Heaven is Happiness." "Knowledge the road, and Ignorance waylays the traveler." The east wall is incompleted. On the center of the south wall is a framed 48-inch exquisite water-color painting of our badge; also a small water-color by

Hudson Tuttle, "The Portico of the Sage," a spirit seene painted when in his teens. Also two framed mottoes: "Right habits make magnetic life and vital force, which are our capital in this as well as in spirit life." The other, an H motto, reading: "Hope, heart-ease, healing, health, honor, In good will and fraternity with all, we humbly, yet earnestly, hope to do our part as a society in dispelling the spiritual darkness of this city of one

hundred thousand people. WM. B. MORRISON.

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relation, man sand his thoughts. Only the forms in
relation, the manifest itself are changing: but Reing
self remains eternally the same and imperishable
then we die we do not lose ourselves, but outy out
resonal consciousness. We live on in nature, in our
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higher, and being blended with it, is

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Published every Saturday at 40 Loomis Street

#### J. R. FRANCIS, Editor and Publisher. Entered at Chicago Postollico as second-class matter.

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FATURDAY, OCT. 31, 1896.

#### Last Words Before Election.

As this is the last issue of THE PRO-GRESSIVE THINKER before the presidential election, and as great issues are before the country to be determined by the people, it is very proper we express whether they are Spiritualists, Agnosties or orthodox Christians. The latter class will hardly know how to discharge their duties as freemen intelligently without our advice.

First. Go to the polls early; vote at the first opportunity, and go about your business that others may vote.

Second. Be very sure to vote for the right candidate. Don't fail in this, for should you east your ballot for the wrong man, and he should be elected, no person can tell what serious results may follow.
Third. If in doubt who will best rep-

esent you in the discharge of official duties, better go home without voting, than to cast a ballot for one who does not please you; for in that case you will have no occasion to ask God to forgive you because you voted for an unworthy representative.

Fourth. As it is probable we have but few readers who believe in vicarious suffering, therefore it is unnecessary to advise them to vote but once during election day, or to eschew that time-honored advice of the politicians to "vote early, vote often, and keep voting until your candidate is elected."

Fifth, and lastly: Don't deceive your-selves with the belief that the country will go to the demnition bow wows even your favorite candidate is defeated. It is said almighty mean men have been elected to office since this republic was founded, and it is probable others will be before the good time coming has arrived; but as the country has survived such calamities it is believed it will for

Confidentially: Don't trade your vote with anyone, nor sell it at any price, but plump a ballot for the best fellow, and thank the Good Giver that he has endowed you with sufficient intelligence to know who he is.

### Concealing Frauds.

A generation ago a young man "got religion," joined the Baptist church, and assumed airs of unusual piety. After flourishing for a time, with high recommendations of moral and Christian worth from his pastor he journeyed eastward, and engaged as collector for a Boston merchant. He succeeded in gaining the unlimited confidence of his employer, and was trusted with large amounts to deposit in bank after the close of a brisk day's business. Having an extra large sum in his hands on one of these occasions, he suddenly disappeared, as did the money entrusted to his care. Conversing with the pious wife of the worthy parson who had been instrumental in Charlie's conversion and salvation, she told the writer the facts above stated, with the additional, in an undertone:

"Don't tell of it for the world, for it will bring such a terrible disgrace on the church.

And we did not until pastor and wife had gone to their heavenly rest. Should any reader recognize the facts herein stated, he will be astonished to learn that Charlie Ericson was sailing under a false name during the entire period of his church life, and that his zeal to get a pension for services in the late war revealed his duplicity, as well as his residence in a neighboring town.

These facts came to mind on reading Brother Hodge's "Both Sides Considin our issue of two weeks ago: and the query arose: Are Spiritualists determined to suppress the truth in regard to the wrongs of professed mediums. "because it will bring such a terrible disgrace on the cause we have so greatly at heart?"

#### Will They Never Learn?

The Archbishop of Canterbury, Primate of the Church of England, Most Rev. Edward White Benson, D. D., while kneeling in prayer during church service, on the 11th inst., received a "visitation from God," as the coroner's inquest would have put it years ago, and he died a few minutes after, while all the church, at the instigation of the rector, was praying God to save the distinguished churchman. "Must these things be, and not overcome us like a summer cloud?" The good archbishop had just returned from a visiting tour in the north of Ireland. "He appeared in robust health," say the dispatches, "and expressed great gratification with the success of his trip," but the result shows, as Christians would put it had the unfortunate victim been a Spiritualist or Agnostic, "he had somehow incurred the displeasure of Almighty

Terror itself, when once grown transas frost sufficiently intense, according to the poet Milton, will burn,-Carlyle.

They Are After "Our Bob."

The partisan papers are sorely disressed because Col. Ingersoll has appeared on the political platform. One of the leading organs says: "On general principles the Colonel is

an offensive object to the great majority

of the better sort of people, because of

his attitude towards matters of religion."

The good editor who wrote the above

would not misrepresent for a dollar, yet ne goes on to say: "There have been sincere and honest skeptics and infidels who were strong thinkers, but Ingersoll does not deserve

to be ranked among them. He does not think." That is an awkward position for a public speaker to occupy. The Colonel holds his auditors almost spellbound for hours in succession, pouring out torrents of rhetoric, logic and eloquence, eliciting applause from professed oppo nents, and yet "he never thinks!"

What a remarkable man! How simple the people who listen to his wellrounded sentences, all aglow with facts and arguments, which even his traducers seldom attempt to answer! But the editor did not rest with these astoundng assertions. He tells it as a fact: "The most pretentious members of

nis party-preachers, church members and others celebrated for their piety attend meetings addressed by heathen and join vociferously in the applause that greets his ribaldry."

That is good. That is well told. It is a fact that grieves many of us who do not adopt his partisan views; but we can't help thinking there is an undercurrent that moves in an opposite direction from that on the surface. Though preachers of the orthodox faith, churchmen subscribing to the Athanasian creed, earnest believers, so far as the public are made to know, in an eternity of torture in hell for not believing in an impossible three-headed God, one of whose heads is the son of the father, another is the father of the son, and both are the Holy Ghost, yet, somehow, they rather like the man who ridicules such preposterous ideas, and always go out to hear hin; when they can get a our opinion for the guidance of readers, | chance. And, note, they always cheer most loudly when he clinches his strongest points.

As we suggested, "Our Bob" may be somewhat off his base when discussing political issues, but he is always right when industriously engaged in his principal mission, which he has defined on several occasions to be "kicking hell."

#### The Prayer Gage Unavailing.

Moody, the evangelist, at Carnegie Hall, New York City, at a late session of the Christian Missionary Alliance, asked prayers for the welfare of the country. He is reported to have said:

"Never since the war has this counry needed the carnest support of all Christians to pray for peace as now. The trouble springing up between the two political parties cannot be seen so easily here in the East; but out in the West, where I have been twice during the past month, it is assuming a very alarming aspect." We fear the religious agitator has

cause for alarm, but submission to constituted authority and patience while time shall heal the country's wounds, not prayer, is the remedy. A dear Christian brother said he had always observed when he wanted a neighbor's turkey for a Thanksgiving or Christmas dinner praying did no good, but when the old man started out in and also to each of our present subperson for it, he was sure to bring it in before daylight. If Brother Moody would omit his prayers, and put in some good, active work with the conservators of public tranquillity, he would do more to take the paper for six months, for, to re-establish lost confidence than during that time he will begin to see would continuous praying without such action until deomsday. Calamity howling never did nor never will allay the excitement produced by political agita-

### Dannable Teaching.

"I killed Annie Kempton, and I will pay the penalty. I suppose it is all ight. I have taken one life for the devil, and will now give my own life for Jesus' sake. Lord, I am coming." The next moment the drop fell, and Wheeler, the Nova Scotia murderer, on the 8th of September last, was in heaven, and his lifteen years' old victim, who resisted his assault, and whose throat was cut, was writhing in hell. That is orthodox teaching. The poor girl was true to her womanhood; her life had been blameless, but she was not repentant, had no time to prepare for her tragic end, so an eternity of suffering is before her, and eternal happiness has opened on her butcher, for he had time and the aid of priest to fit him for glory! Is it too arsh to dainn such teaching?

### Borrowed from a Heathen.

Do those pious preachers who are ever contending that Christianity gave to the world its moral code know that Ambrose, who wrote the first Christian ethics produced in the church, modeled his dissertation from the writings of Cicero, a heathen philosopher who died forty-three years before the alleged birth of Jesus? It may be proper in passing to add that the title of "Father of his Country," which was applied to our Washington, was borrowed Cicero, to whom it was originally applied sixty-three years before our era. And yet, said Rev. Vrooman, at the time Christ came "all the people of Rome were living the life of brutes."

### Students in Rebellion.

The divinity students in an Aberdeen coilege, Scotland, lately rose in rebellion against one of the professors who was teaching antiquated theology, and bombarded him with Bibles and paper pellets. The Rev. Ebenezer Ritchie, says the report, avows that the students generally look with contempt on anything which supports the orthodox view They simply will not hear any opinions expressed except those of the higher critics." These students are the preachers of the next generation. Will not their action become contagious in other colleges?

### Now the Ebb Tide.

"Calcutta, India, is a greateducational It has twenty colleges, with 3,000 students, and forty high schools, with 2,000 students. In the city there are altogether about 55,000 English speaking and non-Christian natives."-News item.

It is to such a people Christian missionaries are sent. Is it surprising they meet with poor success? It seems the tide is setting in the opposite direction, and now Chicago is made a central missionary station for the Buddhists. Mar-

#### A Howling Mob. A telegram of the 18th ult., from

Portsmouth, Ohio, says a riot occurred there that afternoon. The Sunday Observance League attempted to break up a ball game. The constables who tried to serve the warrants were chased off the grounds by a howling mob of spectators, and narrowly escaped alive. Numerous arrests are threatened to

avenge the law.
Who were the disturbers of the public tranquillity in this case—the quiet people who were witnessing a ball game or the Sunday Observance League, who set the machinery in motion to disperse the people? How much did the Sunday worshipers gain for their cause by the

#### Neglected Data.

Sometimes inquiries are made by readers for book and page from which quotations are made in these columns. Usually it is our habit to furnish these, but frequently articles are delayed in publication long after they are written, and the source from which the extract was made is forgotten. We are always careful to be correct in our quotations. Our "news items" are usually elipped from "Notes of the Day," from a Chicago daily, where they appear with no indication of the source from whence they came.

#### A Compromise Effected.

A press dispatch of the 18th ult., from Ottawa, Ont., says the Manitoba school question, which has agitated the counbe as follows: Manitoba is to retain her national schools as heretofore. Where Catholic children are in the maority Catholic teachers will be employed, but all teachers must have certiticates of qualification and the schools will be under government inspection. It is well the controversy is ended.

#### Prohibition Doesn't Prohibit.

It is said the best advertisement a book can now receive in France or England is to announce that the Pope has ordered it placed in the list "Liborium Prohibitorum," otherwise among the books the faithful are prohibited from reading. A quadrupled sale has immediately followed such churchly act of the Holy See in several instances recently.

The Premium Enclopædia. Several weeks ago we withdrew our offer to send the Encyclopædia of Death, and Life in the Spirit-World to new three months' subscribers. We have been at great expense in sending out this premium, knowing that thousands of Spiritualists would want it without any intention whatever of becoming permanent subscribers to THE PRO-GRESSIVE THINKER, for, as a rule, they take no Spiritualist paper. But the inducement of getting a 400-page book, worth fifty cents, and the paper also for three months, all for twenty-five cents, brought them temporarily to the front. The great good that the thousands of copies distributed will do, compensates us for the great expense we have been illuminate the minds of those who do

We still have a few hundred volumes on hand of this "Vol. I" of the Encycloscribers who renews for not less than six months, and who sends us at the same time one new six months' subscriber.

#### Read What He Says of the Progressive Thinker.

the necessity of continuing it.

The writer of the following lives at St. Paul, Minn. He is over 82 years of age. He has been a prominent worker in the cause of truth all his life. Read what he says of THE PROGRESSIVE THINKER:

"For nearly or quite forty years I and am a subscriber for two at the present time; and while I have no words of disparagement for any of the various publications with which I am familiar, out a good word for all. I have a choice In the general literary make up, in the reading matter from first to last pages, in its corps of contributors, and the diversified Spiritualistic news that greets its thousands of readers in each and evcry number, to my taste THE PROGRESS-IVE THINKER leads them all. And were it not that I feel it a bounden duty to circulate them, I would file each number from year to year for interesting reading in my declining years, for I never pick up a way-back number but the reading matter is as interesting as

Mr. Flower has taken THE PROGRESS-IVE THINKER from the start. He does not like everything we publish. In fact he thinks we err sometimes, but he does not on that account discontinue his paper, as a few very foolish Spiritualists have done, and will continue to do whenever they find their opinions antagonized by an editor. They set up their views as absolutely correct, and on that account will say "Stop my paper!" whenever they find themselves in the least antagonized. They are still as intolerant in some respects as the orthodox. THE PROGRESSIVE THINKER leads in size; it leads in the amount of varied matter published, and it keeps its readers in touch with the whole progressive world. If you do not take it you are in the roar of the procession.

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## PASSING ON.

:r Dea€h.

The most painful forms of death are, curiously enough, not those that are the most shocking or the most commonly dreaded. The most distressing accidents ilusually produce painless deaths, while some familiar and little feared diseases result in intensely agonizing death. The machinery and the rush and hurry of New York life cause more shocking forms of death than the tortures of the Inquisition.

The question as to what are the most painful and easiest deaths to die must, of course, be deeply interesting to every one. Dr. A. P. Smith, of the Metropolitan Hotel, a surgeon of wide experience in New York, said to a Sunday World reporter:

#### DEATHS BY ACCIDENT EASY.

"It is a curious fact that few people know how a man really dies. They have only a more or less blindly superstitious fear and horror of it. The deaths which are to be most dreaded have as a rule little or no terror for most people. Now, to detry so long, is at last settled. The terms | cide what is actually the most painful of agreement between the Ottawa cabi- death any of us can die we must look net and the Manitoba ministry are said somewhat into the nature of pain or

"In the first place, the greatest suffering produced is not by the surface or superficial nerves of the body, but by a disturbance at some important nerve centre. Many of the deaths which are supposed to be accompanied by the most excruciating agony are in reality almost painless, because only the other nerves are affected.

"Perhaps the most familiar example is death from burning. Most people imagine that to be burned alive or boiled alive is the most intense torture conceivable. As a matter of fact I would rather be burned to death than die from many of the so-called 'natural' causes. This is also true of the pain produced by most cuts and bruises. Unless such cuts go very deep or the bruises are very severe, a death caused in this way, although very distressing, is not, however, nearly as painful as that from many familiar diseases.

"Most of the railroad and trolley car accidents injur people in just this way. Of course, death from such causes is far more distressing to relatives. It is grievous to see a body mangled or cut and bruised often beyond recognition. And so people naturally dread such a death, and imagine that it is the most painful death to die. But for the victim of such an accident the actual pain is not by any to in this direction, in endeavoring to | means as great as most people fancy.

"The pain, as I said, is in a sense not choose to patronize the Spiritualist superficial, and the centre of nervous force remains undisturbed, so that such a person can retain consciousness and keep measurably coolpa dia of Death, and Life in the Spirit-World, in paper cover, which we will send to all new six months' subscribers, sidered that any severe shock, as in falls from a high place is likely to be ground. The victims of railroad disasters as a rule have their senses same with a person who is burned sudden and violent manner.

#### LOCKJAW CAUSES MOST PAINFUL DEATH.

"On the other hand, some diseases have received the weekly visits of cause at the end the most intense one or more Spiritualist publications agony. The most painful death a man can die is from tetanus or lockjaw; in this disease the nerve centres are so affected that the muscles are set or knotted together rigidly, so that the pain is most acute. The disturbance in this case directly affects the spinal cord, and this quickly spreads to the brain. It is impossible for any one who has never seen a death from lockjaw to appreciate the terrors of it.

"It is a mistake to believe, however, that the most violent deaths are necessarily painful. As a rule, whenever patients are violent they are delirious and unconscious of their pain,

### RASIEST FORMS OF DEATH.

"The easiest death to die, of course, is in eases where the patient is absolutely unconscious. That is to say, they pass from sleep or a condition which closely resembles it into death. The great majority of deaths occur in this way. In most diseases as the end approaches there is a gradual failing of the faculties, so that the end | tion, and the lowest which permeates | wills of all, both sides combined. is quite painless.

"Death from suffocation is also very painful. In this case the agony is not the result of any injury to the versa. The lowest form of animal tive, in reality the medium of the nerve centres. But the consciousness that death is approaching in est preponderates only with the finest with that of the lower, acting as mespite of one's labored efforts to get air is most distressing. This brings on intense nervous agony. Of course, in where spirit power is invoked, and table-tipping, etc., responding to the speaking of the pain of dying I refer particularly to purely physical suffer-

The Spiritualist, recognizing the sublime fact that death is only a change from the material to the spiritual side, and, being perfectly natural, he always welcomes it as a beloved rappings brought about by the electric aid the upper work. A negative conmessenger.

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CHAPTER II.

The law of love from one to another is the law of Christian doctrine. To forgive the sins of our neighbor, the first step towards redemption from our own. The action of this law produces that harmony so necessary in that perfect peace the strongest characteristic of approach to heaven, either in this condition of life or in garding it with awe, distrust and half that of the next sphere. Were these laws fully understood and faithfully carried out, the progress would be so great that the first step to heaven on centrated in some individuals is someearth would be accomplished, and a times marvelous. Its action on the great gain towards that harmony necessary to the foundation of a reliable basis for the intercommunion together in order to perform its life between the two spheres, so much to duty in the human body is not even be desired and hopefully looked for thought of. The man who has at all ward to, commenced. But this, as watched the workings of magnetism yet, is a long way off, and more work is hitherto has no conception as yet of to be done before its possibility can the power he is manipulating, or enever be realized.

tion are gathered in harmony. So

long as the mere result desired by each is communication directed to self. as real a battle is to be fought as if all parties were openly in arms for the gratification of their own selfhood. This may or not be the case, as each may be willing to relinquish his claim f he does but understand the necessity of doing so. But the attraction of the strongest on both sides will eventually win the day if it is not. The union of all forces in one direction necessary to harmony being produced, the first law is established and the first end reached. The forces on both sides being blended together, inagnetism takes its position, and endeavors to discover one or more among the number of those gathered perceptible to the mind of man by the case of a bad accident, produces a with receptive or negative force to be chemical combination. The mag dulling or numbing effect upon the developed in harmony with present netic, in which the power of magnetentire system. This is a most merciconditions. This can be done only by ism demonstrated as attraction oper-It is far better for the new subscriber ful provision of nature. A man who ascertaining who has the character ating on minerals, as with steel and of brain called plastic, which contains unconscious before he reaches the a finer degree of magnetism to be used eye in the natural, is as finely illumiby the motive power of the whole nated to clairvoyant sense or percepwhich can be blended with that of the dulled in this way, and it is much the medium of the second sphere which is the difference in coloring being the lambeing forced downward. When all is bent light of one and the golden sunalive or who meets death in any other ready, manifestations begin. If the light hae of the other. This helps trally located, it will be easy of access force positive is still too positive on the higher power of the spirit world the part of the sitters and has to be in action upon that of the lower or degrees should avail themselves of the farther reduced, abnormal or irregular action takes place, and the conditions do not warrant continuance till spirit power is applied again in a different effectually to guide it. If the force who wish to join, should inform them direction, when possibly the whole is too positive, the work is not harmoves smoothly, and communication is the result. In various forms of life various kinds of magnetism are exhibited; the one being stronger, more luminous and more able to show itself. In this form it demonstrates itself as electrical; if overcharged, can misapplied power of those on one side The change in residence and temple produce death of bodily forces. In or the other. If both are in harmony, was necessitated by the great increase another it controls, subdues, and in and neither acting ignorantly of the in recent years of various weeds, such others has so delicate a fineness as to true action of the law, there is no as sweet clover and rag-weed, which reach that which is extended towards trouble in demonstrating the forces at have so invaded all the vacant lots it from the second sphere. In the human brain is always more or less spirit work, the lowest being more diumistic brain or brains, as it may my return from the north, Oct. 15, I

of this higher quality used in its common, unless use develops it and be, assisted by the co-operation of are various grades of magnetism in power needed, to assist the spirit other forms. Spiritual magnetism next lower in fineness has more of the animal life, and includes the whole brain power as used by the will, the intellectual faculties in their operaall things, and makes earth life promi- Utter passivity and harmony of purnent in all its shapes, conducting it pose make the brain so plastic, the from the highest to the lowest, or vice will of the strongest or most recenlife is endowed with it, but the high-second sphere, combines its strength organism when it is made visible dium in the body, either by handthrough its operations. At a seance writing, brain impression, raps or only spirit is endeavoring to reach to alphabet. If musical instruments are spirit spheres for help, the invocation played upon moving about the room. is responded to by those in a higher the electric force preponderates, and condition of spirit life who are anxious the work goes on guided by the meto connect the two spheres in a spirit- dium of the upper side, the earth nal manner. If the lower form is to medium, being entranced or unconbe introduced there are knockings and scious, giving also positive force to trical magnetic force as when bodies dition, which is that of sleep, holding are raised, weights moved, and other the subject dormant meantime, and phenomena brought about by intellec- utterly unconscious, her brain being a tual spirits who demonstrate their in a decidedly negative state, repropower in order to show the working of ducing nothing of what is passing the wonderful fluid which has yet to and leading to the question as to exhibit all its advantages in explain- where is the medium's own mind, ing to the world what is to come here | while-her forces are being used by after, and how the earth is yet to be spirits to carry on the action going moved through spirit life as it never on around them. has been. In this action is also per- The higher power has control of the

as it uses itself in that which guides the intellect, and makes more apparent its real existence. The second grade of magnetism has nothing to do with the finest, only as it demonstrates the power of the lower to be of the highest grade of spiritual in its effort to raise the mind through it to the highest spiritual. If things moved matter, with no object in view but to prove its possibility, nothing more would be necessary; but the object is to connect the two worlds, and show how thought can be transmitted without evidence of action of the brain being in any way visible. The desire spheres, and when the connection between the two worlds is established, the possibility of intercommunication seen, the power of the spirit is advanced, drawing towards each other, the chain is complete, and the finely attenuated thread of silvery light is as visible to natural phenomena is to those composing the human battery who are refear of what may come next. This is but the beginning of mys-

tery. The power called electric consystem is hardly understood in its simplest form. How it is gathered deavoring to manipulate, in the sim-Ostensibly, we will say, a number of plest way. He is struck with awe, persons sitting for spirit communica- perhaps, from time to time with some new discovery in its working, but believers are few and the unbelievers in anything that cannot be touched, tasted or handled too few to give him strength to go on till he is in some way reinforced from the spirit world to proceed with his experiments, when, perhaps, a new movement is made and explanation asked for.

Electro-magnetism is the union of two forces, one called electric, the other magnetic. In reality they are the same, the lower force being added to the upper in such proportion as to unite them, and make them more tangibly electric than magnetic. That is, if the electric power is used alone it is perceptible to the senses as well as any other force which can be made iron, although invisible to the human tion as is the electric to the human, more frequently from ignorance or mail to us with only one day's delay,

work on both sides. result desired.

The first law, then, is entire passivbrains are to be subjugated to the

ceived to a slight degree the finer lower, and holds it in abeyance, so spirit power which permeates the that its very unconsciousness assists whole. The finer is absorbed to some the control to uplift it through spiritextent in that next lower in fineness ual attraction in such a manner the Cloth. \$1.25; paper, 50 cents.

connection between the two being cut off, as it were, through lack of the electrical fluid, which is used in full force for production of the phenomena going on in the seance circle, as yet understanding neither cause nor effect. All are finally restored to their normal condition by exhaustion of the forces on both sides, the natural medium being gently aroused by the spirit force of the second sphere, who applies electrical as well as spirit magnetism in equal measure, and no harm follows. On the other hand, if a sudden restoration takes place, and the medium be suddenly aroused to her normal condition by inharmonious disturbance or otherwise, there is always danger, as there is always danger, even of death, from about a room meant nothing but to an improper use of electricity applied to demonstrate the power to move about the body. In the case of a seance this is properly provided for, and guarded by the spirit power on the other side, who are prepared for the disturbance usually foreseen, and with other precautions all danger is guarded against, and the new light is stealing upon us as surely as it exists to prove to prove the connection between the a blessing yet to all mankind. The first part of this mystery being disposed of, as, we trust, through an understanding of the modus operandi of the simple explanation of the workthe fine, subtile magnetism of the two ing of the human battery procured through the seance, we hope in another chapter to explain away all doubts of spirit vision as the moving articles in at the bottom of all communication, the absurd theory that evil spirits lie the regulation of our lives towards the room or any other apparently unsult. As it is, evil spirits get the blame due to profound ignorance in too many of the workings of earth life to allow any more to creep in to darken our hopes. If there was less evil in the body to be overcome, there would be still less to contend with in every way; but as it is, there is nothing for us to do but try the ignorance which too often lies at the bottom of all evil, which under another disguise might be termed but good. At all events the evils, or seeming evils of our lives, have so often been turned into good, that in this respect we will hope for the best, watching and waiting for final results, which will, we hope, modify the opinions of the world which seem too often now against us, and help us from the lower to a higher condition. [To be continued.]



Grand Temple Order of the Magi-Jurisdiction of the United States.

IMPORTANT REPORT-CHANGE OF PLACE OF MEETINGS-OPENING OF TEMPLE.

Notice is hereby given that the above-mentioned temple will open for work in first degree on the first Sunday in November, at 3 p. m downtown temple, 421 West Madison street. This temple is near the northeast corner of Jefferson Park, but a short distance from the home of THE PROGRESSIVE THINKER. Being cen- . to our members. Persons desiring earth-brain, co-operating with it to opening day, as classes will be adperceive how the force is acting upon vanced in regular order during Nothe mind of the seance circle, and vember. Members having friends of this opportunity. Our home is monious; if negative, there is no also changed to No. 59 Laffin street, result. The confusion often per- only two blocks from THE PROGRESSceived in a scance circle is not, there- IVE THINKER'S office. Mail can be fore, the work of evil or undeveloped addressed thus and reach us direct, spirits, as is sometimes supposed, but although the old address will bring

west of Garfield Park as to poison the A battery, as it were, is formed on air for months each year. This year. the earth sides, composed of the me- the hay fever began in July, and upon immediately came down with it, and makes the finest prominent. There such among the sitters who have the am suffering intensely at the time of this writing. I would not speak of force in developing the strength to these personal matters were it not that has the very thread of life itself. The carry on the operation to produce the the question of my health concerns the order in general. Many persons have written me this summer to ask ity of the minds of the sitters, whose about my new books. I have not published a new work yet. I have one in plates nearly ready to publish, but the hard times have made money so close that I have not felt justified in going on with the work at present.

Fraternally yours, OLNEY H. RICHMOND. 59 Laffin St., Chicago.

"The Dead Man's Message," an occult romance ov Florence Marryat. The author's wide experience in Spiritualism and her study of occult science have prepared her to write this romance, which will be found laden with gems picked up in the course of her investigation and studies. Cloth \$1. For sale at this office.

"Mahomet, the Illustrious." By Godfrey Higgins, Esq. (Library of Liberal Classics.) No author was better qualified to write an impartial and life of Mahomet than Godfrey Higgins, and this volume is intensely interesting. It should be read in conjunction with Gibbon's work. For sale at this office. Price, 25 cents.

"Poems of Progress," Doten. In this volume, this peerless poet of Spiritualism may be read in her varied moods, "from grave to gay, from lively to severe." It is a book to be treasured and richly enjoyed by all who love genuine poetry, and especially by Spiritualists. The volume is tastily

printed and bound. Price 81. Religion of the Future. By S. Weil.

## . A HIGHLY INTERESTING CHAPTER.

# REVIEW OF THE YEAR.

Showing Healers in All Direcitons.

The Mingling of Both Truth and Error.

Spiritual Healers - Visions and Shrines - Spiritualism and Catholicism-Angel Dancers - Some Girls and Boys.

To THE EDITOR:-The New York ready been described. He is the mas-Times has gathered a vast volume of ter as well as the "lord" of his flock, data in regard to the healers and and he rules over them with all the workers of marvels that have been assurance of an absolute monarch,

the "Vision-Seeing Maiden of Tabas-quite independent of the outside world. Co"; Dr. John S. Willetts, who was Teed comes nearest of all the modthe predecessor of Rodgers; Ferdinand erns to Alexander of Abnoticus. Stutzki, the head of the Apostolic Manley Rawson and others. The list places in Switzerland. uld be continued indefinitely for healing and prophecy seem to be bred in the air, and to be contagious. In the black prophet of the West Indies,

#### which sleep in coffins. SECT OF ANGEL DANCERS.

have faith in the efficacy of prayer. ters, and who says the prefixed initials, "P. B." have a mythological significance, has, like Schlatter, an intensely It is, perhaps, the only religious sect which is absolutely without any ceremonial observances. Sunday is observed among the members no more Anderson Rodgers, who prophesied than any other day, the theory being that every day is a Sabbath in itself. The farm tenanted by the sect once position corresponding to between the belonged to Herman Storms. The latter is now a nonentity in the community. He is very old, and at first protested against the Angel Dancers, but finally succumbed to force of protested against the Angel Dancers, but finally succumbed to force of told that if they ascended at a given numbers and argument and deeded his time all would, of course, be well, land to his daughter Mary, who is but if not they would have to go to highest moral sentiment, and free from under the control of Musson. His an insane asylum. Converts were wife and sons are also in accord with made over all Georgia, and even the the doctrines of the healer. One of convicts in the prisons believed in a the sons is a graduate of Rutger's quick deliverance. Unlike the Miller-College, and is a civil engineer by profession. The colony now numbers about fifteen men and women, and the principal tenets of the faith seem the end came, those who were not put to be "unceasing submission to God" in jail were scattered to the four and the "continual casting out of the winds, not in a literal sense, as they devil." The first part seems to cause expected, but by the strong arm of the colony no trouble, but the latter the law. The sect was started some part sometimes disarranges the econ- years ago by a white man, Dr. John S. omy of the farm; for his satanic willetts, who left this earthly sphere majesty may, in the eyes of the mempers of the sect, have entered the The minds of the colored people were food, which must then be instantly greatly inflamed by the publication destroyed, or the room, from which and distribution of a negro Bible.

very uncomfortable. The converts drop their worldly names on entering the community, and assume cognomens of Biblical import. Thus there are John the Baptist, Daniel, Matthew, Luke, Mark and others. As no money is made in any way by the members of the sect, they can be accredited with sincerity in their intentions. But the central figure is Mnason, who is the soul of the organization, and without whom it would languish.

Christ," who owns Estero Island, in

Lee county, Florida, and who is the

leader of the "Koreshans," has af-

FOLLOWERS ARE SLAVES. Dr. Cyrus Teed, the "Chicago

prominent during the past year. It Unlike most of the healers, he has a sets forth that one of the most reconsort, who is the queen of the markable phases in the experience of colony, and who is known as "Vicvery many people this year has been toria Gratia Koresh." His mansion the multitudinous recognition of is named "Beth-Ophrah." Teed is a spiritual "healers," religious prophets sort of veiled prophet to his followers, and other variously named but equally who are not, except in the case of a endowed beings, supposed to possess few officials, allowed to enter the powers superior to those possessed by sacred palace. The followers are the rest of mankind. The year 1896 practically slaves, inasmuch as they can be said to date the renaissance of have signed over to their leader all the movement. Never has there been their worldly goods, and are comso great a manifestation of real or pelled to indulge in a life of unrefeigned supernatural power. No mitting toil, regardless of weather, fewer than twenty-five healers, proph- natural aptitude or physical ability. ets or special sect leaders have gained Teed, to the Koreshans, is the actual widespread fame, and hosts of the incarnation of Jesus Christ. His smaller fry have existed and thrived followers are "angels," and are supwithin the limited horizons of local posed to be without sex. There is no marrying nor giving in marriage. The This has also been a year of spirit-children brought into the colony are ual manifestations, of visions and taught to believe that Teed is their shrines. Thus we have had Tilly-sur- father. The worship of Teed as God, Sculles, the visions of Pauline Del- and the blind obedience to his word, pont, those of Dolores Luiz, the are the two principal laws of the Mexican Joan of Arc; the visions of colony. Teed says he will die soon, Lida Nelson, of Pleasant Valley, Ind.; but will rise again from the dead. the marvelous cures by the bone of although he will hereafter remain in-St. Anne, and those by the relie of visible to the faithful through time St. Anthony, which is preserved in the and eternity. He claims to be able to Catholic Church of St. Anthony of heal by the laying on of hands, and to Padua, in this city. Among the mod- be able to duplicate any of the Bibliern healers and prophets we have had cal miracles. He is now preparing Schlatter: the "healer"; Huntsman, for his taking off, and is getting his the "Modern Christ"; Bedward, the "New Jerusalem" in readiness for the "Black Prophet"; Rodgers, of bogus event. The Koreshans believe he can Bible fame; Mile. Couedon, the destroy and create at will, and invest "Monthpiece of the Angel Gabriel"; him with supernatural powers. They Vignes, the Swiss healer; Dr. Dervin, carry on a manufacturing plant, run who distributed "heaven-sent oint- two newspapers-the Flaming Sword ment"; Dolores Luiz, mentioned above, and the Pruning Shears-and are

Thousands of pilgrims flocking to Christians; W. E. Hammond, the Vialas, in Switzerland, proclaim the young Illinois farmer, "who heals by the spirit aid"; Dr. Cyrus Teed, who lives in state on Estero Island, in years old. He is of the stern Hugue-Florida, and is the leader of the not type, and is well off in this world's "Koreshans"; F. W. Sandford, of goods. He is a faith-curist, and Maine, who styles himself the "Chief, when asked for advice, he simply re-Apostle of the Holy Ghost and Uz. plies: "Have faith and you will be Bible School"; Bill James, the Puyal- cured." His "magic touch" has, howlup Indian healer; Bradley Newell, ever, cured thousands of various ailone of whose ambitions it is to treat ments, and the crowds still seek him. the Prince of Wales, and who is rap- It is said that a company is being idly becoming a millionaire; George organized to provide for the accom-Clark, "the great objector of the Ver- modation of the pilgrims who hail mont legislature"; Albert Larrabee, from Berne, Basle, Zurich and other

> IN THE WEST INDIES. The career of Alexander Bedward,

addition, we have had a public prayer is indicative of the power of the test, colonies of religious free-lovers, strong mind to dominate the weak. and a religious sect the members of Bedward called himself the "Prophet of the Lord Jesus." He was arrested by the government and sentenced to The "Man Christ," whose name has two years' imprisonment for highly been successively Mason T. Hunts- seditious language, but he escaped on man, Huntsman Muason and "P. B." a technicality. He was once an in-Mnason, is the accepted head of the mate of an insane asylum, but that "Church of the Living God," which does not prevent him from accumulat-has its headquarters at the "Lord's ing a considerable fortune from his Farm," near Woodcliff, N. J. This ignorant followers. His plan was to organization has been in exist- "bless" the waters of Hope River, so ence for several years. At first the that they would become "healing" in members of the sect, who were called their nature. He blessed them every "Angel Dancers" by people round day, and thousands of negroes of both about, were subjected to ridicule and sexes would bathe in the stream in even prosecution and imprisonment the hope of becoming purified from for breaking some of the laws of the their illnesses. The mixing up of the State, but now they are in a certain sick and the well, the healthy and the sense respected and are given the unclean, is said to have propagated credit of being true to their precepts. much disease. Bedward, with a lieu-The head of the organization is a tenant named Shakespeare, would go healer, and claims a certain power to to the waters every day in regular banish any or all the ills of those who procession, bearing crosses and banners, on which were such devices as Mnason, who now bases the spelling "Alexander Bedward, the College Mnason. Who now bases the spelling Jesus." After singing hymns and taking up a diligent collection, Bedward would bless the waters and extol | his many years' study of the Bible in its the crowd as it plunged into the relations to Spiritualism. As its title magnetic personality, and is rapidly gaining converts to his queer sect. he would go away, and the healing for sale at this office. power of the water was supposed to

depart with him. Another colored prophet is "Dr." 'devil and the deep sea." His dis-

the Parisian hubble of excitement concerning the inspired prophecies of the "mouthpiece of the Angel Gabriel." This young woman adapted her prophecies to the needs of the moment. She even told Emile Zola that he would finally be admitted to the French Academy. She convinced the journalists of her sincerity and flourished for a time, but finally went down before a more thorough examination. Dolores Luiz, the Mexican Indian who has made some wonderful prophecies, is worshiped as a saint by the lower classes of southern Mexico. She is a descendant of the Aztecs, and exhibits all the magnetism, fire and concentration of the fanatic. Religious fever and excitement are now running high, and the possibility of a popular outbreak is much dreaded by the upper class Mexican residents. Dolores, who is hailed as a Joan of Arc, declares she sees the Virgin, who appears to her and reveals future events. The visions of Paulin Delpont are slightly different in tone, although of like import. Delpont is a boy 9 years old. He is the son of poor French peasants, and lives at Laroque, in Cevennes. In spite of his early ignorance, the boy has suddenly displayed an ability to speak French, Spanish, German, Japanese, Hindostance, Latin and Greek. In his visions he generally sees St. Joseph, who reveals things to him. For instance, the church bells of St. Amiens lay buried in the ground for a century or more. The spot was unknown, but Delpont was able to point it out to some peasants, who, after digging, found the bells and replaced them in the church.

Bradley Newell was once a Vermont blacksmith. In two years he has accumulated a fortune, set up a fine establishment, and is now on a visit to England, where he hopes to be introduced to the Prince of Wales, and all because he suddenly exhibited powers as a healer. W. E. Hammond, a young Illinois farmer, also heals by the spirit aid. "Apostolic Christians" is the name of a queer sect in New York. Ferdinand Stutzki is the leader of the organization. The keynote of the religion is that the second advent of Christ will occur Sept. 2 next. The Rev. F. W. Sanford is a Maine healer, who styles himself the "Chief Apostle of the Holy Ghost and Uz Bible School. He has been able to rid his mother of sciatica, and claims some other equally remarkable cures. He has a number of disciples. "Professor" Zacks Shavno is a colored healer, who is being prosecuted in New Jersey for treating a Mrs. Jane Harris, who died while under his care. Even the Indians have a healer. Bill James, a Puyallup residing at Mud Bay, Washington, is reported to have performed wonderful miracles in the medical line. Pennsylvania is overrun with powwow men and women, the south has its voodoos, witches in general are believed in all over the country, and superstition is rife everywhere. On

the other hand, we have cases where the authenticity of visions is devoutly believed in by intelligent persons, and evidence is produced to prove the statements made. Thus, there are visions at Tilly-sur-Seulles, in France; the Mexican image of Guadaloupe, the miraculous cures from faith in

There is as set forth in the above a commingling of truth and errorflashes of truth from the highest heaven, and error from the lower strata of society, and thus it will ever be. J. T.

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"Encyclopedia of Biblical Spiritualism: or a Concordance of the Principal Passages of the Old and New Testament Scriptures which prove or imply Spiritualism; together with a brief history of the origin of many of the important books of the Bible." By Moses Hull. The well-known talented and scholarly author has here embodied the results o denotes, it is a veritable encyclopedia of information on the subject. Price 31.

"From Night to Morn, or An Appeal to the Baptist Church." By Abby A. Judson. Gives an account of her experience in passing from the old faith of her parents to the light and knowledge of the hands of Chrlistian people. Price 15 cents.

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"The Gospel of Buddha, According to Old Records," Told by Paul Carus. This book is heartly commended to students of the science of religions, and to all who would gain a fair conception of Buddhism in its spirit and living princihe must be turned out. These visitations at times render the farm life Mile. Couedon's collapse exploded Price \$1. For sale at this office.

## RINGING WORDS.

As They Come from Doctor Adah Sheehan.

THE COUNTERFEIT - WHITED SEPUL-OHRES - THE TRUTH T-THOUSANDS WHO BELIEVE IN HELL PUROHASED MEDIUMSHIP.

Every phase of life is attended by its rank counterfeit, which often as not passes for the genuine coin. Every great man has his base imitators. Every virtue has its Hollow resemblance. Every truly good work of man is counterfeited a thousand and a thousand times. We have a Napoleon of wonderful abilities, and straightway we have a dozen cheap copies, who, resembling him perhaps in some outward trait, immediately lay claim to all the virtues of the man.

The land is dotted with whited sepulchres where once resided the great Spirit of good, but from whence now that Spirit is flown.

It is the same in our social, political, business or religious life as it is in other things, the outward manifestation is made to do duty for the inward spirit of grace, and the pity of it is that it passes with the people. Misled; blinded by the assumption of the pretender, they tremble and helieve.

We have need of the counterfeit detectors, and this is what our great leaders are, be polities, science or religion their domain.

They walk among us, and the earnstness that attends their doings, the sincerity that rings in their utterances. cause us to stop and consider, to weigh the evidence, study every side of the question, and lo! the sham is revealed, and we wonder that we were so long deluded.

The counterfeit does duty until the genuine takes the field, then the glaring defects of the base imitation become so plain that we realize our

ignorance of the past. Nothing wears like the truth, and as the years roll on it shines out brighter, and clearly points the footsteps of man to higher ground. When the sun of Spiritualism first appeared above the horizon it shone upon a creed-cursed people, whose God was a God of vengeanee, and whose punishments were eternal. Men wore the spectacles of ism, and believed that certain ceremonies were pleasing in the sight of God. And though this spiritual sun has shone steadily for fifty years, rising higher and higher each day, inspiring us with new purpose and a sublime courage to overcome ignorance and evil, we realize that the work is but just begun. We must not lag now. Everywhere there is work to do. Advançed as we are, with our many societies, local and national, papers and magazines, good books, grand lecturers and great mediums for the transmission of spiritual knowledge, we still have millions who believe in hell (for their neighbors), in sacrifices, sacraments, prayers, fast days, holy Bibles, devils, baptism, communion, confession, Sunday laws, and what not, all to get into a heaven

where their terrible God dwells. We have, too, those who call them selves Spiritualists, who

ignorance of others.

sound of the inspired utterances of its last prayer. speakers who are continually sound. But she thought that to those who ing the alarm against this class of felt the spirit of prayer upon them, it robbers, that anyone would be thought might harmonize and bring them into less enough to purchase a pot of earth, closer communion with their spirit with the belief that it could in any friends. way assist them to mediumship. Let us hope that such a thing will never occur again.

Let us renew our efforts to educate the seekers after spiritual things, that some with mottoes and others to the the spirits of our loved ones are ever question direct. near, and that the surest way to reach them is to grow up and out of our ignorance, our selfishness, our weak- of God, which was generally accepted ness and habits that are of the earth by the liberal minds present. He earthy. Knowledge is power.

house in which we live, the influence than what he did know. of the mind upon the body, we would The question adopted for the next not only know how to cure disease, but how to avoid becoming diseased.

The remedy is within. This much world?" learned, other mysteries begin to unfold. Our powers therease day by he had prepared on, "What and where day, and that which we call medium- is God?" The definition given by ship is expressed in the unfolding, him was that God is immaterial, not expanding selfhood that has risen out consisting of matter, but, like the of its night of superstition and weak- mind of man, a cogitative substance ness. The teacher may be one of the endowed with thought. He had been brave spirits who still wear the gar-studying the principles of God for ment of flesh and walk with us day by over forty years, and this was the day, still unseen, but surely wielding only principle that he could endow spiritual influence powerful in its with the attributes which he thought effect, or it may be a teacher who God must possess. comes from that other side, and longs to teach man how to avoid the pitfalls of ignorance. It makes little differ had songs, that were rendered in good

who turn back to earth for the purpose of drawing us up to higher remarkable interest is manifested. ground, we can likewise go back a little and teach our benighted brothers

and sisters the truth we have found. Editors, speakers and mediums who have wished to be honest with the people, have warned the public whenever possible, but with scaut thanks in return. They have invariably been accused of jealousy, and sometimes even worse than that; for the past three years especially the lot of the speaker who dared to speak against the frauds has been a hard one. Engagements were cancelled through the influence of the class who claimed this wonderful mediumship. The people believed in them, and their advice was taken in the section of workers. They did not hesitate to state that the speaker was down on mediums, or did not believe in Spiritualism. If that was not sufficient to drive them out of the field, a morsel of scandal, and the thing was done.

AN IMPORTANT TRUTH. And while it is true that 'truth is mighty and will prevail," it is also true, as history proves, that justice is often so tardy that the victim has died ere vindication comes. Besides it is said that no man lives long enough or runs fast enough to overtake a lie, Be that as it may, the history of our cause shows a steady growth in spite of the barnacles that fasten themselves for a time to the good ship. And we are sailing so fast now that many have lost their hold and been left behind. One counterfeit after another detected, one after another marked and the people warned, soon true mediumship will be appreciated and cultivated naturally, even though it does not announce itself by tinkling cymbals and sounding brass.

Millions of times the ministry of angels has come to earth, and as many times have the people turned a deaf ear and followed a brazen calf. Spiritualists, workers everywhere, I beseech you, stand at your post. The reaction has set in, and even now there are inquiries all along the line for lecturers, papers and literature that embodies spiritual Spiritualism. DR. ADAH SHEEHAN.

Cincinnati, Ohio.

FREE TEMPLE LYCEUM.

The Children's Progressive Lyceum at Avery, Ohio.

A large attendance filled the rooms on Sunday, Oct. 11. There were many guests from Norwalk and Sandusky, and Hudson and Emma Rood Tuttle evinced their interest in the cause by driving nine miles to meet with us. After the silver chain responses, led by the conductor, Brother Dunakin, and calisthenics, the ladies discussed the questions with their various groups. The question was, "What and Where Is God?" and it was well discussed by the adult group, or, as we call it, the Bible Class.

Mrs. Tuttle thought that God was an immaterial, incomprehensible something that we need not pray to with any idea of having our prayers answered, and in proof, gave an interesting little episode of her husband's

-It seemed that when her husband was a boy, he played horse with the only steel-tined pitchfork his father owned, and while riding it in the field where having was being done, came relies in different churches, and other EXPECT TO PURCHASE MEDIUMSHIP, near the great enemy of womankind It is cailed the PREMIUM ENCYCLOdeveloping spiritual power. With fork, which descended upon his snakechildlike faith they obey the instruc | ship, but in the concussion broke one tions of the counterfeit medium to sit tine. Knowing that he would receive at midnight, or with back to the north a severe rebuke from his father if he and feet on a sheet of glass or copper, returned the fork in its broken condias the case may be. Another must tion, he resolved to try the efficacy of place a pan of water in the middle of prayer, having been taught that the circle. We might go on and on prayer would always be answered if pointing out the mistakes these de- asked in sincerity of heart. So placluded people are led into by the ing the broken tine on in its place, priests and pretenders who abound and holding it in his hand, he asked and profit for the time on the God, in all sincerity, to mend the fork, for Christ's sake; but when he It does indeed seem strange that on opened his hand, to his great disthe grounds that are dedicated to appointment the tine dropped off. truth and spiritual culture, within the And this, said Mrs. Tuttle, was his

The location of God she knew not, unless he existed in everything by which we are surrounded.

The different groups responded,

Hudson Tuttle gave a short but very logical address on the attributes said what he did not know about God If we would study the wonderful would make a much larger volume

meeting was: "What course must we

The secretary read part of a paper

Some of the members had fine pieces. which were well recited; and others ence where it comes from, so that in harmony and exquisite taste, which its coming we gain in real knowl- called out appreciative applause. Master Ray Downing read the second When we have conceived of a brother number of the Lyceum Advocate, hood that embraces the weak as well which was well written, and equally as the strong, perhaps we will find well read. Miss May Meikle recited our duty, and, like the blessed ones a piece, which was appreciated by all. The sessions are well attended, and

R. N. WILCOX,

Secretary Free Temple Lyceum, the subjects treated upon. Price \$1.25.

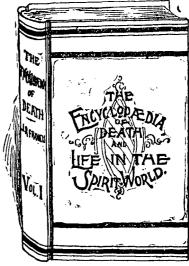
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Any sarsaparilla la sarsaparilla. True. So any tea is tea. So any flour is flour. But grades differ. You want the best. It's so with sarsaparilla. There are grades. You want the best. If you understood sarsaparilla as well as you do tea and flour it would be easy to determine. But you don't. How should you? When you are going to buy a commodity whose value you don't know, you pick out an old established house to trade with, and trust their experience and reputation. Do so when buying sarsaparilla.

on the market 50 years. Your grandfather used Ayer's. It is a reputable medicine. There are many Sarsaparillas but only one Ayer's. It cures.

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A VERY FASCINATING WORK.

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"THE WATSEKA WONDER." To the student of psychic phenomena, this pamphles is intensely interesting. It gives detailed accounts of two cases of "double consciousness," namely Mary Lurancy Vennum, of Watseka, III., and Mary Reynolds, of Venango county, Pa. For sale at this office. Price 15 cents.

THE AGE OF REASON. By Thomas Paine. Being an investigation of True and Fabulous Theology. A new and complete edi-tion, from new plates and new type; 186 pages, post Svo. Psper, 25 cents; c/oth, 50 cents.

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# **\$**

The Spiritualistic Field-Its

Workers, Doings, Etc.

Bear in mind, please, that we cannot publish weekly reports of meetings. Whenever a change is made in speakers, or anything of special interest, send us a brief item, please. A great deal can be expressed in a dozen lines; but long reports will not be used. Meetings are of local interest only. We extend a cordial invitation to all speakers to send in their appointments to lecture, and general movements, which will be read 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

Communications must always be accompanied by the full name and address of the writer, or no attention will be paid to them.

Mrs. E. J. Bowtell writes from Canton, Ohio: "Apropos to the articles which have appeared in your journal as to the purchase of the Hydesville cottage, that certainly would be a very excellent thing to do. But let it not be supposed that Kate and Margaret Fox are with-out a tenderly cared-for grave. That grave is in the family burial plot of Mr. Joseph La Fumie, Evergreen Cemetery, Brooklyn, N. Y. On the annual Soldiers' Memorial Day a little party of true friends among the Brooklyn Spiritualists decorate the grave, holding their memorial service, with hymns and thoughts appropriate to the occasion. It is a sweet spot—the soft turf and overarching trees, with the trill of bird and lullaby of breeze."

that is to say, is one in feeling with the divine; one who is in sympathy with the all-good (thus proving sonship with the divinity, just as did the Christ); one who has lofty spiritual aspirations and is desirous of living on the heights even now; one who is climbing over rocks and stones, briers and brambles, determining to reach the pinnacle even though enduring hardship and privation of all kinds,"etc. Her ideal is a high one and worthy of all effort to attain, whether it be labeled Christian, or just plain Spiritualist.

Mrs. A. D. Palmiter writes of a very successful test seance given by A. A. Finney, trumpet medium, at the residence of A. D. Palmiter, Petoskey, Mich. The medium was securely fastened, also all the members of the circle had their hands fastened together. A guitar floated around the room, and voices spoke through trumpets, etc.

Dr. Adah Sheehan desires engage ments in Michigan or enroute to Lake Cora, Mich., for the first three Sundays of June. She will serve the society in Kansas City, Mo., in March. April is still open. Correspondence concinca with societies, also for next season's Correspondence solicited camps. Address Elsinore Gate and Russell street, Eden Park, Cincinnati, O.

Mr. Arnold, the materializing medium, has been holding seances at Hobart and Liverpool, Ind.

E. J. Bowtell speaks at Canton, O. Sunday mornings, and Massillon, O. Sunday evenings of November. At liberty for week nights and later dates. Address 402 South Market street, Canton, O.

J. C. F. Grumbine will be pleased to meet those interested in the teachings and development of psychometry, clairhis home, 7829 Hawthorn avenue (near 79th street), Chicago, the weeks of October 26 to November 7. After that date he will be in St. Paul, Minn. Take the Wentworth electric conf. Take the Wentworth electric conf. Take the work of the conference o voyance, inspiration and psycholathy, at the Rock Island suburban to Auburn good to humanity."

Dr. Dean Clarke is engaged to speak Mrs. G. W. Kates will give evenings of tests only during January. Societies West and South are specially invited to arrange week-night dates. An admission fee of 15 cents will be charged and

receipts shared with local society for rent and entertainment. Address G. W. Kates, 3224 Monument street, Philadelphia, Pa. H. Rice writes: "In regard to there being so much said and written at the present time against there being any contemporary evidence of Christ's exist-

ence external to the biblical account. I will say that I have stored away somewhere a copy of a letter, the original of which is in the Vatican, written by Pontius Pilate to the reigning Emperor in relation to the scourging of Christ. It written in an easy and familar style, which shows the wicked Pilate to have been a social good fellow and not the stern tyrant he is represented to be: in it he displays considerable sympathy for the persecuted young Nazarene, on whom he unwillingly passed a light sentence for the times, and that to satisfy a rabid populace. Probably Mr. Conway and the higher critics have already passed on the authenticity of this letter. G. W. Kates and wife have very acceptably filled an engagement in Saratoga Springs, N. Y., during September and Cotober. They are engaged at Rochester for November, and Buffalo for December. They desire week-night

cieties. Address them at 3224 Monument street. Philadelphia, Pa. Mrs. Lora Holton, lecturer and musical test medium, is now filling an enciety of Ft. Wayne, for the month of October. She is open for engagements for November, December and January,

J. B. Jonson, physical and trumpet medium, is about to start on a trip through Michigan, Indiana, Northern Illinois, Iowa and Nebraska. For full particulars, terms, etc., address with stamp J. B. Jonson, 425 Tecumseh street, Toledo, Ohio.

J.E. C. writes favorably of the work being done by Prof. S. Andrus Titus, of Boston, Mass., but gives no name of place where he is lecturing.

wounds some dear old mother, and it scatters many away who could have have been drawn into the spiritual cirexplained by an intuitive mind. Without a doubt its statements are typical, t plain. They are quite plain to me, and I don't pretend to know any more than some whole families. I can look on this ridiculed Jesus as captain of the spiritual band."

Joseph R. Lowther writes from Leon-Mich.: "Mr. E. W. Sprague and Mrs. Jennie H. Jackson were with us two days and delivered some very fine ectures, and helped us to organize an ssociation here with twenty-one charer members. The name of our association is the Leonidas Spiritual Association. The officers elected were Mrs. White, G. V. Cordingley, Mrs. E. N ences. It is in stiff board covers, and tota B. Nichols, president; George G. Warne, W. H. Blair, Mrs. B. F. DeWolf, Millard, vice-president; J. R. Lowther, Mrs. R. Nash, Mrs. Griffis, Mr. Mail-office.

secretary; Geo. E. Baldwin, treasurer trustees, Mrs. Laura N. Baldwin, Mrs. Albertine Millard, George A. Nichols. We are having some very interesting meetings."

W. Kossuth Gordon, platform test medium and speaker, would like engagements for November and December, in the State of Missouri. Terms, railroad and hotel fare. Address him at 1313 Chouteau avenue, St. Louis, Mo. Elizabeth Schweizer, test medium,

holds circles at her residence, 2736

South Park avenue, Thursday evenings. O. Merritt writes: "We are still laboring for the cause here at Genoa, Ill., aud from time to time get good assistance and encouragement from others. It was our good fortune to secure Dr. and Mrs. S. N. Aspinwall, of Minneapolis, Minn., for a lecture on Thursday, October 15th. Our hall was filled to overflowing. From 225 to 250 heard the lecture, and all agree that they never heard the truth more ably or forcibly presented than on this occasion, by the guides of Mrs. Aspinwall. Her voice is perfect and pleasing, and none have given more general satisfaction than the. They expect to be with us on their return from Washington, D. C .. they go to attend the meeting of the National Spiritualists' Association."

"Correspondent" writes approvingly of the good work being done by Frank T. Ripiey, at St. Joseph, Mo., and the Spiritualists there deeply regret to part with him. He has been there two

The pupils of Georgina McIntyre's school of development will give a grand reception, musical and literary entertainment in Mystic Temple, formerly Order of the Magi hall, 1910 Washington boulevard, on Friday, November 6, at 8 o'clock. Tickets, 25 cents. She extends a hearty welcome to her friends and patrons, and has spared no pains in preparing a unique entertainment. She Ida C. Hawkins gives her idea of a Christian Spiritualist as one who is 'not a theologist, but is a theo-pathist—o'clock. Admission, 10 cents.

Amae Wheeler, materializing medium and independent slate-writer, com-municates the following from Broken Bow, Neb.: "I am meeting with many investigators here in the West. I find lots of liberal-minded people. Many new converts for our cause are being made. We have many visitors from a distance to see our manifestations. We are now located at 'The Burlington' in this lovely western town of 2,000 inbabitants. I am open for engagements in Nebraska. Address me at Broken Bow, Neb."

Maud Lord Drake is about to make a visit east as far as Denver, Kansas City, Glenwood Springs, etc. Although her visit is for recreation and pleasure, she expects to do some work in each place she visits. She spoke at Aspen recently to a crowded house, and they clamor for her return. Spiritualism is very strongly represented in these mountain towns The seance was very convincing, and has caused a great deal of excitement in thence back to Colorado. Letters addressed to her at Glenwood Springs,

Col., will reach her. Virginie Barrett writes of ber visits to London, Ont.; Rochester, N. Y., and Cortland, N. Y. In each of these places she found there was room for and need of Spiritual organization. She spoke to the young people of the Universalist church of Cortland, on "Spirlt Life." Her address is 499 7th street. Indianap-

A subscriber writes from Hobart, Ind. "I received the Encyclopa dia of Death, and Life in the Spirit-World, and I am pleased with the contents of your paper, and have given a copy of the same to some of my orthodox friends, with good results, 1 think, for they have not sneered at what they found to read in it. The cause here is making headway, as we had Wm. Arnold, of Chicago, with us again. It is but a year ago that I investigated this grand truth, and must Wentworth electric car (79th street) or and its writers may live long to do

Willis Edwards writes: "The Church of the Spirit, 620 North Clark street, for a new society of Spiritualists in Grand Rapids, Mich., during November. has had splendid meetings all this month; that indefatigable worker, Mrs. Mattie Hull, has been with us the past three Sundays. Next Sunday, the last in October, concludes her engagement with our society. We regret to have her leave us. Her inspirational discourses have awakened much interest in the cause of Spiritualism. Last Sunday, W. J. Colville, on his way from San Francisco, stopped to see us. Ile not only gave us a discourse in his own brilliant way, but rendered, under control, the song, "Sweet Spirit Hear my prayer." We hope to have have him with us the month of December. Next Sunday, Mrs. Hull gives an inspirational dicourse, and that carnest worker in the cause, Mrs. S. F. DeWolf, will give slatewrit-

ing. W. H. Bach began an engagement for the season at Springfield. Mass., Octo-ber 25. He can be engaged for weeknights at places in the vicinity. Will also attend funerals. His address after this week and until further notice will be General Delivery, Springfield, Mass. Mr. Bach will certainly leave a good impress in the East wherever he labors.

B. F. Underwood in a lecture before the Liberal Society, at Hobart, Ind., on Sunday, the 20th, which was listened to by a large audience, showed that religions, instead of being the causes of civ ilization, are themselves affected and modified by civilization, and that their elevated or undeveloped character is de-termined by intellectual and moral conengagements during January for tests only, to share receipts with local so- judged the same as a fruit tree, not by judged the same as a fruit tree, not by its primitive state alone; not by its moral precepts only: not by the character of its adherents in America or Abyssinia; not by bospitals and schools in Christendom, nor by the rum shops and dens of vice, but by its entire history; by its entire outcome; by its fruit through all the centuries; by its power to noutralize upon reasonable terms. Address her at 68 Walton avenue, Ft. Wayne, Ind. adapt itself to the changing conditions and needs of the world. He showed how different the Christianity new preached is from that of former times, and how it has had to change on penalty of extinction. Mr. Underwood can be addressed for engagements at 384 Washington

Boulevard, Chicago. S. M. Richardson writes: "I herewith enclose one dollar in renewal of my subscription to THE PROGRESSIVE THINK-Susan Simmons writes: "We should never ridicule Bible or church, as it think I should discard one of them, if it was necessary, rather than do without your great paper—not so great in size, but gigantic in intellect. I was glad to The New Testament can be easily see you put a stop to those long-winded reports from the different camp-meetings, and I am of the opinion that if some of the other spiritual papers that I wot of would do the same it would be great relief to a majority of their readers, especially when they are obliged to

use such small type in order to get them Willis Edwards writes: "A test seance, social and dance, will be given at Astor Hall, 551 North Clark street, near Schiller street, Saturday evening Norember 14, commending at 7:30 o'clock. The following well-known talent have kindly given their services: F. Corden

lard, Dr. Hawley, Mrs. Sarah Brom' well and Dr. Willis Edwards. Excellent music, both vocal and instrumental Refreshments served. A good time as sured to all. Tickets 35 cents."

Mrs. A. H. Luther, whose efficient service in the cause of truth, is known to Spiritualists generally, writes from Muncie, Ind.: "Piease allow me space in your columns to say to my many friends, that I am slowly, and I hope surely improving. My physician, Dr. Schaub, declares I shall be reasonably well again, but it seems far away. One year ago I was struck by the power of fate, and if the same power so decrees I shall by such aid as I have had and am still having, be well again. A business matter makes it necessary forme to hear from Mrs. Olive K. Smith. Knowing she reads your paper, I take this opportunity of reaching her; or should any one who reads this know her address and will send it to me I shall be very thankful indeed. Hoping THE PROGRESSIVE THINKER will continue its important mission; I am as ever the friend of universal liberty."

A. Norman writes: "Mr. C. E. Winans, the materializing medium, is at home from a very successful trip through the west. Mr. Winans will again be oper for engagements in a few weeks. All mail should be addressed to Edinburg, Indiana, and accompanied by stamp for reply."

Mrs. Edith E. R. Nickless is located at 2070 Indiana avenue and will hold parlor meetings for answering spiritual questions and for the unfoldment of spiritual gifts, Tuesday and Friday evenings at 80'clock and Wcdnesday afternoon at 2 o'clock. Admission 15 cents

Mary E. Lowbeck writes from Washington, D. C.: "California may well be proud of Mrs. J. J. Whitney, for she is one of the best platform, trance and test mediums that has ever visited Washington. She gave tests at the National Convention on the evening of the 22d of this month, at Masonic Temple. The large hall was crowded to the doors, while she stood upon the platform givto catch every word that fell from her lips. Mrs. Whitney is a lady of refine-ment and culture. She and her husband always travel together, as they are devoted to each other."

The "Chicago Vegetarian" is the name of a neatly printed monthly published in Chicago in the interests of the society of that name. It contains many "spicy articles as well as receipts of interest to the housekeeper, and should be in the homes of all interested in humane work and the higher spiritual thought. Price, 25 cents per year. Address, Chicago Vegetarian, 46 McVicker's Building, Chicago.

The corresponding secretary writes from Mitchell, S. D.: "Mrs. S. C. Scovell, lecturer and platform test medium has been in our city since October 1. Her lectures have been inspiring and her tests correct in almost every in stance. We are so well satisfied with her we have engaged her services for another month.

J. C. F. Grumbine will open the lecture season at St. Paul before the Alliance, November 8, and continue through the month. He will hold two classes for development in inspiration; one in St. Paul and one in Minneapolis-in St. Paul on Monday and Friday evenings. and in Minneapolis on Tuesday and Thursday evenings. In Minneapolis the class will meet under the chaperonage of Mrs. Jacob Swanson, 1728 Clinton avenue. Place of meeting in St. Paul to be announced.

Mrs. G. W. Kratz is at Elgin, Ill. She can be addressed for engagement at camp-meetings and societies at 187 Grove avenue, Elgin, Ill.

Dr. Williams, who claims to be a prophet medium, writes from Gravett, Ark.: "I want some party to help me patent my invention in the old countries on shares. The invention was given me by spirit influence. I am called 'the prophetic medium.' I won a silver medal on the invention, and I think it worth \$100,000. It is a steam-engine at-

Creek, Mich .: "We have been favored the past week in having with us that grand inspirational lecturer, Mrs. Anna L. Robinson, of Port Huron, Mich. She gave two lectures Thursday and Friday evenings, full of beautiful lessons from the spirit side of life, which all should learn and thereby better fit ourselves for that realm to which we are hastening. Many scem to be earnestly seeking for more light, as was shown by the large and appreciative audiences both evenings. There is a large field of labor for all such noble, self-sacrificing workers, and as Spiritualists we should see that they have our hearty support.'

The smaller the drink, the clearer the head and the cooler the blood, which are great benefits in temper and business.-William Penn.

Distinction is the consequence, never the object, of a great mind.—W. Allston.

Over 200 alphabets are known to the philologists, of which only fifty are now

Early Arabic writers attribute the invention of letters to Badamanth, the Assyrian. The Turkish alphabet has twenty-

eight letters. The Chinese alphabet contains 214 characters.

"The Bridge Between Two Worlds." By Abby A. Judson. This book is dedicated to all earnest souls who desire, by harmonizing their physical bodies and their psychical bodies with universal nature, and their souls with the higher intelligences, to come into closer connection with the purer realms of the Spirit world. It is written in the sweet spiritual tone that characterizes all of Miss Judson's literary works. Price, cloth, \$1; paper, 75 cents.

"The Great Roman Anaconda." By Prof. Geo. P. Rudolph, Ph.D., ex-priest of the diocese of Cleveland, O. and pointed letter to Bishop Horstmann. It is good reading, and should be widely distributed, that people may be enlightened concerning the ways and methods of Rome and its priesthood. Price 15c. For sale at this office.

"Angel Whisperings for the Searcher After Truth." By Hattie J. Ray. A volume of genuine poems, of such fine moral and spiritual tone that all will be pleased and benefited by it. For sale at this office. Price \$1

"History of the Inquisition." Every citizen of our country should read this concise history of that Romish churchly institution known as the Inquisition. The animus of Romanism against all institutions, beliefs and parties not in conformity with the ruling powers of the Romish hierarchy is plainly shown in these statements of veritable history. The devilishness and murderous malignity of the "Holy Inquisition" is scarcely paralleled in all the world's records of inhuman atrocities. It is for sale at this office, and will be mailed

postpaid for 25c. An abridged edition of "Antiquity Unveiled" gives in condensed form its more important statements and references. It is in stiff board covers, and

# OPPOSED THE POTATO.

Catholic Church Opposed It and Kept It Out of Fance and Germany.

English Puritans Regarded It with Horror Because It Was Not Mentioned in the Bible.

Andrew D. White; in his valuable and authentic "History of the Warfare of Religion and Science," has conclusive shown that the church has been the inveterate opponent of science during all its past existence.

It seems that not science alone, but also, in some degree, the vegetable kingdom in nature has been antagonized by the church authorities.

The New York World says that the three hundredth anniversary of the introduction of the potato to European civilization is about to be celebrated in Ireland. There the potato was first planted in European soil, and there it has thrived so well that many people ignorantly suppose it to be a native Irish product.

As a matter of fact, the potato is one of the greatest blessings which America has conferred upon the old, effete civilization of Europe. Another blessing of this kind for which Europe is indebted to this country is the

These are native American products, and each appropriately bears an Indian name.

It is a curious fact, however, that potatoes have never grown to such magnificent proportions and reached so high a degree of excellence in their native soil as they have in Ireland. There the finest potatoes in the world are to be found. They grow in rich abundance and are easily cultivated.

In many parts of Ireland the people ive altogether on potatoes. So great is the nutriment contained in potatoes that they not only support life as no other single vegetable is capable of doing but a potato diet is known to produce men of large stature and great physical powers, such as are characteristic of the Irish in many of the rural districts, where meats as food are practically unknown.

An Irishman has pointed out the fact that "an exclusive potato diet consists of buttermilk, salt, butter and potatoes, with a little whiskey on the side." This, it will readily be seen, is capable of producing a fine race of men.

At first, however, the Irish people regarded the potato with a good deal of suspicion. This may have come from the fact that the potato was introduced into Ireland by Sir Walter Raleigh, who was then engaged in oppressing the people about Cork, so that they may not have unnaturally imagined the potato a device of Saxon ingenuity intended to be introduced nto their midst for their undoing.

It was a long time before Sir Walter could get the Irish to eat potatoes. He had to eat a lot of them himself to convince the people that they were harmless.

Another strange proceeding of this which he brought at about the same pretty house, which is still to be seen, and the very spot is pointed out where he planted the first potatoes. It is in the garden of his house at Youghal and a few feet away is the place where Sir Walter was smoking his first pipe of tobacco under a tree when his servant threw a pail of water on him, thinking him to be on fire.

The Irish took to the potato more readily than they did to tobacco. The The former throve amazingly in the damp Irish climate, where tobacco would never grow.

At the same time the potato was having a hard time of it in its slow having a hard time of it in its slow one, no matter what the provacation, march of conquest on the continent of and was a phenomenal inspirational pi-Europe. It had to fight its way inch anist. His soul was attuned to the music by inch.

First the Pope got his eye on it. death. The Catholic Church opposed the potato, and for more than a century and a half kept it out of France and Ger-

The English puritans at the same time regarded the potato with horror because it was not mentioned in the Bible. The peasantry of France was led to believe that the potato was the cause of leprosy, and this superstition was not overcome until Turgot persuaded Louis XVI. and the queen to wear potato blossoms at a court ball. That was a great day for the potato, which for more than a century and a half had struggled against ignorance.

Scotland was one of the last European countries to welcome the potato, although the Scotch to-day are among the greatest potato-eaters are among the greatest potato-eaters.

The earliest mention of request of her deceased friend, sang seon earth. The earliest mention of the potato in Scotland is in 1701, when the Duchess of Buccleuch was furnished with a peck bought in Edinburgh for two shillings and sixpence. They were a great rarity.

The next reference is thirty years later, when potatoes were used as a supper dish by the Earl of Eglintoun. It was not until 1746 that potatoes came into the market in Scotland. In that year one Graham planted a field at Kilsyth and first sent the produce to market.

The humble potato proved too strong for the church, which was compelled to give way before it, as, also, it has had to give way before the potent force of science. Truth and Nature are foes to which the ones waiting to greet him. Mr. Finney church has to yield however reluctant. X. RAY.

It is said that the Japanese language contains forty-seven characters. The name alphabet comes from the first two letters in the Greek. Alpha and

HAS AN ASTRAL CAMERA.

Prof. Lautrec, of Paris, Claims to Have Photographed a Spirit.

A French scientist, Prof. Pierre Lautrec, has invented an optical instrument whereby spirits, or ghosts, or astral bodies, whatever you are pleased to call the "disembodied consciousness," can be plainly seen.

"My experiments with the delicate instrument I have constructed," says the savant, "were exceedingly difficult. Failure stared me in the face at every turn. Finally, when on the verge of despair, I found success.

I have an apparatus which enables one to see the astral body (le corps fluidique) leave the physical body at the moment of death!" So says Prof. Lautrec. A skeptical American went to the

rooms of the French scientist the

other day, and describes what took place there. Though the American went to scoff, he returned to praise, and he says that Lautrec is the most wonderful man in all Europe. Just as Prof. Lautree had arranged his apparatus for the inspection of the

curious American, and had succeeded in getting the most perfect adjustment as to the light and magnifying power, he was called to the bedside of a dying person. He had been expecting the summons, and he remained beside the dying man until the approach of death became manifest.

A sudden trembling, shaking the whole body, announced that the supreme moment had come. With one of my friends who was assisting me, we placed our heads under the dark covering of the apparatus, and kept our eyes steadfastly fixed on the object glass. The particles of dust in the air were magnified many thousands of times, and for a moment their violent action produced a cloud in front of the glass. Then a delicate column of violet vapor, condensed into a flocculent mass, was clearly seen above and around the body. The particles appeared to pursue one another, as if obedient to some kind of central attraction.

The cloud condensed more and more and took the vaporous form of a man, then rapidly became purified until it was as colorless as the most perfect crystal. At this time there was around us a feeling of a terrible stillness—a calm that was almost agonizing. An indescribable sensation held us to the instrument, while our hearts seemed to cease pulsating. We kept our eyes fixed on the glass. Particle after particle grouped themselves together so as to reproduce the exact form of the man we knew so well.

The form floated at about a foot above the body, to which it was distinctly united by a delicate cord. The face was undoubtedly the face of a man, but much finer and calmer. The eyes were closed, and the astral shape seemed to be asleep. By a double impulse we, both of us, experienced the desire that the form should awake. At that very moment the bond which joined it to the body broke. A slight trembling passed over this beautiful. man was his introduction of tobacco, perfectly moulded form; a violent flame shone where the heart should be time from America to Ireland. Sir It stood up and gave a sorrowing look Walter Raleigh lived at Youghal in a at the abandoned body, extended the right hand with a gesture of adieu, then vanished, condensing to a small sphere, which disappeared.

The above, from the New York Recorder, is most wonderful, yet is probably true.

Passed to Spirit-Life.

Louis Howard Purnell passed to the higher life on the morning of October 19, aged 35 years, at his home, 2967 Wabash avenue, Chicago, Ill. He will be remembered by a large circle of friends as the pianist of the Progressive Spiritual church. He was known by many of his friends as "the peacemaker," never having an unkind word to say of anyof the spheres. He seemed glad to go and had no fear of the change called

The funeral services, conducted by Geo. V. Cordingly, were held at the Russ undertaking parlors, 2449 Cottage Grove avenue, on Tuesday, October 20. The floral offerings from friends were most beautiful and numerous. The remains were taken to his brother's home in New Orleans, La., for interment. WM. J. MASTERS.

The death of Mrs. Cora Macomber, although expected for many months. was a sad surprise to her large circle of friends. She was stricken by consumption and taken from her beautiful home, her husband and daughter, at the tim when life held forth most promise. She was a gentle, spiritual woman, and was widely known for her generous hospi tality. She died on the morning of October 3, and the funeral, on the 5th, was largely attended by friends who ex-

lections of her sweet songs, and gave an appropriate recitation. Hudson Tuttle gave an address replete with the conso lation of the spiritual philosophy. He cheered the mourning friends by the blessed assurance that "there could be no place in paradise so enticingly beautiful or joyful that it would attract the mother and wife away from the dear ones around the hearth of home."

"She was present, and would he to them a guardian angel; her love and affection being heightened by the per-fection of her angel life." Assnredly, we think, in no system of philosophy or religion can more healing

Norman Finney, aged 85 years and 9 months, passed to the higher life on Friday, October 2. He was for many years a Spiritualist, and did not fear the change, for he longed to meet the loved was highly respected by the citizens of his community, who gathered in large numbers at his late residence to listen to the last rites of burial service performed by the writer.

Monkton, Vt. LUGIUS COLBURN.

The oldest alphabet known is believed to be the Phoenician.

Spiritualist Meetings in Chicago. The Church of the Soul, at Schiller Theater. Mrs. Cora L. V. Richmond, pastor. Services at 10:45 a, m.

The First Spiritual Society of the South Side, New Masonic Temple, 3120 Forestavenue. Services at 2:30 and 7:30. Mrs. Ada Foye lectures and gives tests. Beacon Light Church 617 North Clark street, near Burton Place. Services at 2:30 and 7:45 p. m., conducted by Mr. and Mrs. Geo. F. Perkins.

Church of Love, Faskin's Hall, 3012 Archer avenue. Experience and test meeting at 8 p. m. German Spirltualist Society, Gartel-

man's Hall, 13th street and Ashland avenue. Services at 3 and 8 p. m. The Spiritual Endeavor Society meets

at 1 South Hoyne avenue, 7:45 p. m. Mrs. Sarah E. Bromwell, pastor. Spiritual Gospel Temple, Hygela Hall, Washington boulevard and Paulina St. Services at 2:30 and 7:36 p. m.

Home Spiritualist Society, 11 Ada

treet, at 3 and 8. p. m.

The Church of the Spirit, Willis Edwards, pastor, meets at 620 North Clark street, at 3 and 8p. m. Lyceum at 2 p. m. People's Home Association, Bricklayer's Hall, 93 South Peoria street. Serv ces at 7:30 p. m.

South Side Christian Spiritual Socie ty, Kenwood Hall, 4308 and 4310 Cottage Grove avenue. Conference meeting at 3 p. m. Lecture at 8 p. m.

The Spiritualists Church of the Students of Nature meets every Sunday evening at 7 p. m., at Monsen's Hall, 1052, Milwaukee avenue, corner Lincoln street. Mrs. M. Summers, pastor. Church of Malachi meets at 255 West Randolph Street, at 10 a. m. and 2 p. m. C. C. Henderson, pastor.

Spiritual Advancement Society, 794 West Van Buren street. Services at 7:45 p. m. Dr. Hasenclever will lecture and give spirit messages, assisted by other prominent mediums.

Brown's Hall, Forty-seventh and State streets. Services at 8 p. m. Lecture and tests by Dr. Harry Abbott of California. Society of Spiritual Truth, 887 West

Monroe street. Services at 8 p. m. The First Society of Spiritual Unity will meet Sundays at 11 a. m., 3 and 7:30 p. m., in Washington Hall, 400 Washington boulevard, corner of Ogden ave nue. Mrs. Mary C. Lyman, speaker.

South Side Christian Spiritualist Society, 4308 Cottage Grove avenue. Serv ices at 3 and 7:30 p. m. Mrs. Lee Norie Claman, pastor.

The Progressive Spiritual Church Lakeside Hall, southeast corner Indiana avenue and Thirty-first street, G. V Cordingley, pastor. Services at 3 and 7:30 p. m. Harry W. Miller, soloist. Children's lyceum at 1:30; Bible class

German Spiritual Society, Hansh man's Hall, 384 W. Division street. Services 2:30 p. m. Mrs. Caroline Drews

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This Department is under the management of the distinguished author, speaker and medium

Hudson Tuttle. Address him at Borlin Heights, Ohio.

J. M. Hodson: Q. From whenco did the Baptist Church spring, and when?
A. The Baptists have borne that name for about 200 years. Previously they were known as Anabaptists. is donied, but the history of beliefs shows that there was a continuous growth or evolution. The first confession of faith in 1644 speaks of the Baptists who were "commonly, but unjustly, called Anabaptists." As early as 1522 the Baptist Church had taken form in Switzerland. The distinctive dogma of this church from the first was the discarding of infant baptism, and the necessity of republizing all who had been thus received into other churches

The leaders were believed to be spiritually inspired, as is usual with ali leaders of religious movements, and martyrdom was suffered bravely in giving ovidence of the belief that immersion was the baptism intended and not sprinkling or the sign of the cross.

C. L. B., Express, Oregon: Q. We do not want you to give an answer for po-litical offect, or for partisan purposes, but that we may know the facts:
(1) What are some of the primal causes of the continued depression in

business in this land? (2) Reason would teach us that overduction should not bring destitution. What are the proper means of distribu-

(3) What has become of the vast amount of coin that has come from our mints in the last twenty years?

A. These questions are closely relate ed and their answers blend. Beginning with the last question-except the portion of coin exported, which is not large in comparison, and that which is lost or destroyed, it must remain in this coun-When we consider that every town of any size in the United States has a bank, and some of them two or three, and that these all keep a reserve fund of coin, and that the city banks hold such reserve by the millions, it is easy to account for its disposition. If to this be added the statement that if everyone of the population has but one dollar it will absorb seventy millions of dollars, and make the average \$5 and it requires \$350,000,000. And yet a very small volume of business could be transacted with all the coin in the country. A great stress has been laid on the amount money per capita, and it is said that the depression is caused by too small an amount in circulation. Really, a very small portion of business is transacted with money. It has been estimated at less than fifteen per cont. The eightyfive per cent rests on credit, another name for confidence in the honor and

integrity of others.

To illustrate: A dealer in New York wishes to purchase wheat. He does not transfer money, but, at a bank, secures a draft on Chicago. He sends this draft to an agent in Chicago, who deposits it in a bank, and with a simple check-book gees out into a wheat-growing section and buys of the farmers, giving his check on the Chicago bank. These check on the Chicago bank. These checks may be handed in to the nearest bank by the farmers, as deposits, and may be again drawn on in payment of debts. The local bank has open account with the bank in Chicago, and sells drafts thereon, perhaps enough to bal-ance those received. The bank in Chicago has open account with the bank in New York, and the drafts sold balance thoso received. house gives the means of balancing debts and credits of all the banks in the elty, and the only money really changing hands is the difference. The agent has purchased one hundred thousand hushels of wheat, paid for it, and it is shipped to the sea-port, and not a dollar money has passed hands. Further, the wheat goes forward; is run from the cars into the hull of an ocean steamer, consigned to a house in Liverpool, and the shipper makes a draft on the consignee wherewith to pay his indebtedness to the New York bank.

Almost all commercial business is transacted in this manner. The money lies idly by, to be used only in settling

balances.

If the business of the world does not rest on money, what is its basis? Simply the confidence man reposes in man. There may be a great deal of rascality, but it has no proportion in comparison with business honor. To be regarded as capable and honest is better capital than money.
As eighty-five per cent of business

rests on confidence, with confidence there is always plenty of money, but disturb this confidence, let it be intimated that there are causes ahead which will mako it impossible for men, however honest, to fulfill their promises, and at once this confidence is shaken, and, if greatly disturbed, this entire eightyive per cent of what has been acting as money is destroyed, and the actual money is hoarded by the panic-stricken. and everything comes to a standstill.

From various causes, political and otherwise, confidence has been constantly disturbed and coin is hoarded by banks as a safeguard and by individuals. The great middle classes practice closer economy, and we have what are called hard times.

There is depression in business, which means depression in prices. There is over-production, and, at the same time, under-consumption.

To illustrate: The farmer, who grows wheat and sells it for fifty cents a bushel, finds that the expenses leave him nothing, or smaller margin. When he received a dollar a-bushel he purchased better clothes, more luxuries for the house, subscribed for magazines and purchased books. Now he has to cut all these off. He has difficulty escaping business wreck. This means that the purchases he would have made will remain on the shelves of the merchant, and this means that the various industries, having "over supplied" the market, will close their doors; and this again means that the workmen are

thrown out of employment. In this circle we at last arrive at the cause of over-production, for these workmen, not having wages, cannot purchase of the farmer, even at the lowest price. The means of distribution fail. Prices reach so low a point that the farmer allows his wheat to rot in the bin, and the fruits on the trees go ungarnered because he cannot gain any-

thing by the gathering. It is thus evident that the low price of agricultural food products is not advantageous to the manufacturers. On the tageous to the manufacturers. On the relative and curve of the ten million households retrench only twenty-five dollars, it aggregates have a wide circulation, as it well fulfills to bring us into harmony with the unitable part of Human Culture and \$250,000,000,000, which otherwise would the promise of its title. For sale at this bave passed into the hands of these who office. Price, 75 cents. have passed into the hands of these who office. Price, 75 cents.

supply products not obtained from the And yet we have not quite reached

the cause, for there is overproduction in most products, which is proven by the price of those of which there is scarcity. Malthus taught in his famous of population that the supply was limited and the domand unlimited thus holding excessive increase in check. This was true in the past, for with the unaided hands, there could not be cloth enbugh produced to keep everyone warm, nor food enough grown to prevent hunger. Machinery has changed this completely. It would be impossible to estimate the number of slaves it would be applied to the control of the would require to do the work of the abor saving machines. It would be millions and tens of millions. These are more serviceable than slaves, for they never grow weary or hungry. the weather is favorable, there is scarcely a limit to the food products the farms of this country can produce, and as for manufacturers, these are limited only by the demand, which they usually exceed. The whole world could be clothed and fed were the order given to the factories and farms of the United

If favorable seasons follow each other there must be a surplus. This has sold in Europe in the past and thus the effect averted, but since other countries with cheaper labor have come in competition this surplus has fallen in price, and has fixed the price of the great amount at

If the wheat fields had to be reaped with the sickle there would be no sur-plus of wheat. The harvester easily loes the work of twenty men with sickles and does it better. The threshing machine will do the work of fifty and better. The power loom will weave better cloth and more of it than ten coavers. Five thousand women with their wheels could not keep up with the factory spindles, and so to the end.

Yet it must be remembered that sea sons are often unfavorable, and the average of several years will not give a surplus of food products, and two successive disastrous years would place the country on the vergo of famine. This has occurred in the past and may come suddenly in the future. If the countless slaves of machines toiled for the men who otherwise would have this work to do, they would have ample means, and there would be equitable distribution. They do not, but a few individuals, monopolies or syndicates control them and amass fabulous wealth. Justice would require that all should equally share in the bounties of nature. It is thus seen that however paradoxical, over-moduction, by labor-saving machinery, may cause destitution. destitute can only obtain the things they need by labor, and that being already done by machinery, there re-

mains nothing for them to do. Co-operation, in which all would recoive the advantages of production and exchange, would be a just means of distribution, and do away with the selfish competition which crushes the weak in the struggle for existence.

Aside from all partisan or party considerations, it is a fundamental principle that the medium of exchange, whatever it be, must allow free interchange of products among the people of the nation and also of the world, otherwise an embargo is laid on commerce at home and abroad. As the means of such interchange, taking it out of the narrow lines of barter, is the prime use and ne cessity of money, any medium that fails in this quality is not fitted for the work Gold, from immemorial time, has been accepted as the most precious metal, and silver has kept it company because the demand for it made it hold a certain proportionate value. This relation has recently been greatly disturbed by the remarkable production of silver. If this surplus by any means be absorbed, as it may be by the nations of the Orient, the proportion may be restored and the question which now perplexes politicians solved regardless of the popular

### SAYING GRACE.

Little Fay had accepted an invitation, To dine with her little friend May, And when dinner was done, And they went out to run,

Pav asked in an innocent way: What was it your papa was saying this

moon When you folded your hands, just so, And sat up so straight, And bowed to your plate?

I couldn't quite hear him, you know." Said May: "He was just saying 'Thank you,' to God,
For giving us food every day."

"Oh!" said Fay, with surprise, And with wide-open eyes, "My papa for ours has to pay!" -American Kitchen Magazine.

A New Feature at Mrs. Hughes' Seauces.

TO THE EDITOR:-As the readers of THE PROGRESSIVE THINKER are ever vigilant for the new and wonderful in zienco, phonomena and philo ophy. I beg to inform them of a recent uovel d beautiful development in the medi-Celia Hughes. A small writing tablet is placed upon

the floor without pencil or crayon and during the trumpet seance which fol-lows, beautiful pictures and messages are precipitated upon the leaves of the tablet. The messages are written in gold, in a beautiful, almost feminine hand, while the drawings appear to be crayon or pastel, tastily done in various colors. The drawings, so far, have been portraits of the departed, artistically executed. Many have been recognized by patrons of the circle, as bearing a marked likeness of their friends in spirit.

Flowers and wreaths also appear, showing the artist to be a critical observer and one who is skilled in his art. Investigators and those who are desir ous of witnessing all new developments in mediumship should certainly visit Mrs. Hughes' seances. The writer received a beautiful message and emblem executed in gold and colors, at a recent seance. It is a most beautiful token, highly appreciated and prized by him. benefit of those who do not know Mrs. Hughes' address, and would like to attend her seances, I will say that she is located at 2517 Michigan avenue, Chicago, Ill.

THOMAS WALLACE.

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be delighted with it. structive and valuable work. It should

# Some Beauties of Spiritualism.

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BY J. J. FLY, M. D.

Our philosophy is good because it is based on truths. It is beautiful, because it invites mankind away from the surfuce of crude matter, and enables it to look within, and behind its sensual at-

hind expression that is greater than expression itself, and bids us love the external, only because it hides a life within that is radiant with the invisible effulgence that lights up the elysian fields of spirit and spirituality. How grand and noble is such a thought, that teaches us and proves to us that there is that is more perfect than himself.

When he has learned a few things per a soul within that thinks, reasons, wills

force, and is the counterpart of the vis-ible, and this is the grandest thought of invisible, from the sensual to the spiritual, and from the spiritual into the realms of the spiritual where material planets are no longer needed to warm us and clothe us, as in this life; for they have now become only a crade expression of the greater light and warmth that flows from the harmonial ebb and flow of the subtile waves of the currents of a sublimated existence. The soul cannot realize its own potentiality until by dintrospection it looks within; and often when it does, by chance or other-

own power, or the scenery it beholds.

A strange life is opened up to, which It has heard of illusions and delusions.

bration, or a lambent flame that has saddeply emerged from some nook or corly hin in a state of dormancy until now. It may strive to get away from these, and by will force and association may retrogrado from the spiritual side of things, and drift on in accompaniment to the tangible expressions of a material world to the end. For soul is the subtile element of man, his ego, and when it deals with the soul of things, it must be subtile in its dealings. It may read of a soul through expression; it may read of a power through the shaft in its revolutions that moves the vast ma-chinery above and below it; but, to

etrate the outer covering and reveal that which is within. Before this can be done, harmonial relations must be established botween its own motion or life and the soul-world

It needs no vocal organs to express this condition, because they cannot express; they are no longer of use now because we have entered into the realm of thought, into the realm of mind. The attempt to use them is like throwing an obscuring mist over the subtile condition that now obtains.

Be still! Be quiet! Do not try to see by the light of day, or to hear through the sense of sound: the vibration of the voice becomes a "passing bell," and cere-cloth to the angel's voices and music of the spheres.

Do not look as mortals would upon the such an effort with such organs would the mountains of alabaster. the crystal streams, the emerald foliage, and the silvery clouds that make up the supernal

world. The soul is at its best when it can shut up itself in voluntary exile from the estrangements of the world; in the hermitage of its sanctum sanctorum, where the music of nature alone vibrates upon the deepened senses, and fans them into motion with its trembling zephyrs and

impassionate breezes.
It is here that it needs no language: it is here that language fails to express or communicate, and it is here in its own solitaire which has become illumined by its ethereal light of infinitude that it experiences the deepest degree of well-being and delight.

It is here, in the silent chambers of the soul, that its entity can rest on the bosom of the infinite, and widen its development, elevate its companionship, and luxuriate in the psychic realms, which become a clear lake, reflecting uniship of the well-known medium, Mrs. its life and character, and mountain and tree and rock, and all life in its deepest

senso. It is here with a living brush i strikes a pean of gladness that vibrates through every motion of its being and

sends it away into realms of peace. We have said that it needs no language, and has none. This is true only in the realm of silence that appertain to the sensual world. That which becomes silence here—that which becomes mantied in stillness, only means a trans ition from cruder agencies to the adoption of the more subtile and refined.

deepest experience and the greatest out in rapturous cheer and soug. Yes, here is a language greater than paid.

all other language, and here is music more beautiful than all other music such as mortal ears have never heard and mortal organs can never vocalize. It is not the song of the siren that allures and destroys, but it is the voice and song of life and joy and unfoldment that speak without utterance; that sings without vocals, and thrills the whole of the soul-world around you.

What is this, my earthly friend and

permeates our being? From whom do we obtain these emotions, and from

realms of immensity, where expression does not express. It is the zephyrs from the spirit-world that is making music on the Æolian

chords of the human soul.

Who will not say this is religion? and who will not say that Spiritualism is a

fine it. Religion is entirely subjective, this very interesting effort of some of and comprises a sentiment of sanctity the brightest minds of to-day. For sale and piety, which arises from the habit at this office. Price 50 cents. "Human Culture and Cure. Part ual communion with the good and pure, First. The Philosophy of Cure. (Ih. whose presence we continually feel, and which is higher and better, seeking thus Babbitt, LL. D., M. D.

God is love, and the principle by which the world wat evolved is love; and emotions are love. Harmony is love, and love is supreme good and above

all; and with its eister graces, faith and hope, it accomplishes every end. It goes out as the energy of the spirit and is called prayer, and the exception of this energy is the sweetest, calmest and most tranquilizing of all powers afiliactivities of our bains. of our being. [] IJ
Every one has his own ideal, and this

ideal is not a stationary thing; it rises according to his aspiration, and establishes a connecting link between himself and a reality that obtains in the spiritworld. He who supplicates the divine tributes, and come face to face with the moving causes that set the world in our nature we resolve that being, that name we are disposed to call it, into a form like unto ourselves. It must be akin to a human being, with an intelli-gence radiating the different characteristics of human life. This is natural, and the ultimatum of man's capabilities; for he cannot think of a vitalized form

taining to the realities of mundane life, when he has steeped his intellectual na-The soul is spirit and spirit is invisible; it lives in realms of thought and ture in the occasional beautiful beautiful by the control of the procoming from beneath the surface, he realizes his littleness and feels that there It takes us from the visible to the must be something greater in the invisible world somewhere beyond the vale.

By the deepness of his thoughts his spirit comes to the surface, and becomes lifted up into the spirit ether, the middle ground between carnate and incarhears without physical eyes and ears and becomes overwhelmed in the subimeness of the new world, and supposes every voice is the voice of God; that every whisper comes from his messengers, and that the brightest being in all its host that moves in the ocean of wise, it fails or refuses to believe in its light before him, is the supreme architect, the great I Am.

The vision passes away, and he tells it must be trained to understand before his fellow sojourners that he has seen it will accept.

God, or his messenger, "and the Lord said unto him." etc.

of shadows and hallucinations, and No! he has not seen God nor heard his transforms the symbols, representations and actualities in the panorama or acme of his individualized spirit life atand actualities in the panorama or acme of his individualized spirit-life at-scenes before it to an abnormal cere-tained in what was once a human being who once lived on earth as you now live. Then, "see thou do it not, for 1 am one of thy brethren of the prophets.'

Then what do we worship and to whom do we bow? And whence comes these emotions that make us love one unother and shout peans of gladness that thrill our mental frames with vibrations coming from this inner life? Worship is only another name for love, transferred from pity to honor; it is only the chords of light and equipathy that radiate from the center to

It is called pity when its affined is struggling in the moshes of abeyance study the soul in its purest power, an and webs of desistence; it is walled mutual love when the radiations from two centers are equal, each lighting up the darker places in the other, thus promot-X-ray must be thrown on that will pening an upward murch in each and qualifying a oneness in the greater attainments of good that could not be reached

by either alone.
These emotions become resolved into worship when we meditate the currents flowing from the lesser to the greaterfrom the less perfect to the more perfect-from the aspiring to that which is aspired-the great universal harmony whose symphonies find complete re sponse in every human soul.

Pity, love and worship are only different phases of that emotion that leads from the lower to the higher; it is the magnetic chain, the sunbeamand search light, that lifts us up and carries us along the rugged paths of progression, on and on, to that great center of intelexposure that is now redundant with ligence whose beauties and passion will purple and gold, cerulean and crimson, that have now arisen from majestic and subtile orbs that light the spheres, for guide it in its onward march; and Spir-no comparison is possible, so great was itualism has been and is the only star only dissolve the view and melt away and director that has opened up these the sparkling gems, the rolling orbs. thinking right. J. J. FLY, M. D.

#### American Secular Union and Freethought Federation.

TO THE EDITOR:-Application for reduced rates on all railroads leading to Chicago has been made, and in most all cases granted, for delegates attending the congress of the American Secular Union and Freethougt Federation, No-

vember 13, 14 and 15. Each person desiring the excursion fare must purchase a first-class ticket (either limited or unlimited) to the convention, for which he will pay the regular fare, and upon request the ticket agent will issue a printed certificate of

purchase. if through tickets cannot be procured at the starting point, parties will purchase to the nearest point, where such through tickets can be obtained, and there purchase through to Chicago, requesting a certificate from the ticket agent where the purchase is made. For the return journey the ticket will be sold by the agent at Chicago at one third the first-class fare, providing you have a certificate signed by the ticket agent at the point where your ticket was purchased, and countersigned by the secretary of the convention

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

without vocals, and thrills the whole being with an electric flash that carries to the heart every thought and emotion of the soul-world around you.

What is this my earthly friend and Dr. Phelon's, is just issued. The May Arena says: "The gist of such books as Dr. Phelon's "Three Sevens," and other brother? What is this feeling that now works descriptive of or alluding to the various occult societies which seem to have existed for ages, has never, until what source do they come?
They come from the soul-world, and it is the voice of the deep stillness of the sollows of important the sollows of the sollows of the sollows of the sollows of important the sollows of the

"The Woman's Bible. Fart I. The Pentatench. Comments, on Genesis, Exodus, Leviticus, Numbers and Deuteronomy." The contrast between the thoughts of these brave women and the eronomy. thoughts of the orthodox world during the will not say that Spiritualism is a all time past, is very striking. Keen eligion?

What is religion? Let me try to dearless adherence to the right, characterize adherence to the right, characterize

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this manner, selected from a wide range, have been enlarged, and the result proves surprising in several respects, all going to show how greatly the marvelous work of this little machine has uided science. Everybody knows that absolute accuracy is an essential which no scientist can overlook for a minute. Therefore. it is that the ruling ma-

chine, the marvelous power of which has been so successfully demonstrated, has at once stepped into the front rank of the mechanical aids to the wondrous minds that are laying bare the secrets of the heavens to a wondering world. In order to obtain absolute accuracy in photographing the spectrum from illumine every other degree of being gratings such as referred to, the nega-affined to itself. tives from any given order of spectrums

are measured from one standard line to another, on a dividing engine, so that the constant of the dividing engine is known. To obtain a scale of accuracy and clearness, the ruling is made on a piece of French plate glass, this glass being coated with blackened collodiochlorido. Then the negatives are clamped to the scale firmly, after being adjusted into position by the standards. After this, they are placed in the enlarging apparatus, and then enlarged two and a half to four times. Here is where one of the most marvelous tributes to the now machine is mathematically made. In the negatives so far examined, the scale has actually been found to have been placed within one one-hundred thousandth wave length of

its true position. An effort was made not long ago to institute a rigid comparison between the maps of the solar spectrum resulting from photographs from the gratings made by the ruling machine, with other maps of the spectrum made by ordinary measthe measure of accuracy in favor of the work whose foundation was made by the little machine with the diamond point. Summed up, the result of this machine's work has been to practically place the solar spectrum itself before the student. There is no drawing, distorted, and full of errors of wave length and intensity. In the first place, it will be seen the measurements are accuracy itself. Then the photograph is the work of the sun itself. Combine absolute accuracy with the action of the sun in this respect, and the combination can never be equaled,

to say nothing of exceeding it. The above machine is most wonderful. It illustrates how the material may vanish into the spiritual by gradus attenuation. It is on the border land of the two worlds. SCIENTIST. Baltimore, Md.

### A New Meeting in New York.

TO THE EDITOR: -On October 4, the undersigned opened a new hall here, under the name of New York Spiritual Temple. It is a large, light, well-venti-lated and well-heated hall, at Nos. 127 and 129 Columbus avenue, west of Central Park, and between 65th and 66th streets. The West Side elevated lines pass the entrance, and the station is at 66th street. A number of surface lines including the Broadway cable, pass the hall, so that it is by far the most accessible hall in the city used for spiritual meetings. It is capable of seating four or five hundred people, and those who have visited it are enthusiastle in their

praise of its attractive qualities. The meetings were opened with E. W. Sprague as speaker and test medium, and Mrs. Sprague as test medium at the afternoon meetings. Although Brother and Sister Sprague have been here but three weeks, they have endcared them selves to everyone who has met and heard them. The elements have been strongly

against us, as each Sunday of this month has been raw and rainy, and as our meetings are not as yet generally known, the audiences have been small. How ever, they have been composed—especially Sunday, October IS-of some o the representative Spiritualists, and such mediums as G. A. Stryker, Mrs. Wakeman, Mrs. Henderson. Nellie Barnes, J. A. Rushton and others. At the afternoon meeting of that day, both Mr. Stryker and Mrs. Wakeman gave some remarkably striking tests, and Mrs. Sprague and Mr. Rushton did equal credit to their mediumship. But the lectures and tests by the guides of Mr. Sprague, at the morning and evening sessions, have been pronounced by many as the best they ever heard. Certainly Mr. and Mrs. Sprague are fully competent and worthy to supply the needs of any Spiritual society, and I can not speak too highly of them and their

We expect to continue these meetings during the entire season if they receive the support which we anticinate, and have engaged Oscar A. Edgerly for November, and Abble E. Sheets, of Michigan, for December, and are in correspondence, with other well-known speakers for the winter and spring sea-I. R. SANFORD, Pres. son.

Honest instinct comes a volunteer, sure never to overshoot, but just to hit, while still too wide or short of human wit-

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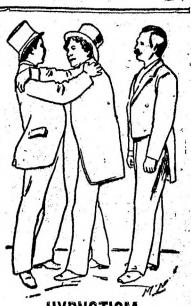
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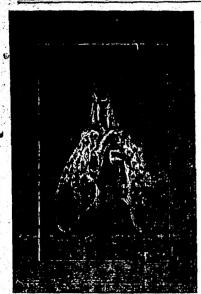
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# IN DEFENSE

Of the Revelation of Spiritualism.

A few years ago, while the writer was speaking in Oregon, the editor of the Oregonian took occasion to criticise some of the views advanced in one of my lectures, and affirmed that Spiritualism in twenty-five years had been barren of results so far as giving mankind any new knowledge is concerned, saying: "We are not aware that it has made any positive revelations, or that it can tell man with certainty anything more about his nature and destiny than it could when it began, or than he may know without it. Man has not found out a way to get knowledge from the unknowable, nor will he.

As the writer's reply is applicable to objections still raised by materialistic skeptics, it is here presented to the readers of THE PROGRESSIVE THINKER:

"MR. EDITOR:-It is not to be expected that all editors of secular papers, whose time and thoughts are engrossed almost wholly in secular matters, should be oracles of wisdom upon subjects which do not come within the purview of their daily duties. No doubt you may be amply competent to write upon all themes that are germane to your avocation, but are you really prepared, to speak in an ex cathedra manner to twenty millions of intelligent and patient investigators of Spiritualism, and say, You know no more about the future life than I do?'

"I quite agree with you that man has not yet found out a way to get kuowledge from the unknowable, nor will he, but when you affirm that any intelligent mind should ignore it, man's nature and destiny are the or cavil at its sublime revealments. unknowable, you assume a position which the science and philosophy of Spiritualism has as certainly made untenable as the telescope did the ignorant assumptions of Martin Horsee his error. The physical phenomena of Spiritualism, of which there is perfectly blind. Not only has the are many varieties, such as the move- missing sense been replaced by the ment of ponderable bodies, playing of sharpening of the others to an abnormusical instruments without physical mal degree, but he seems to have decontact, independent slate-writing, veloped a psychic sense that confers a the materialization of spirit forms, more accurate and vivid consciousthe region of faith, but, contrary to in the acquirement and use of the sub-your assumption, do already belong to stituted senses he has woven into his especially adapted for use in Children's

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man, Perty, Zollner and scores more of the most eminent savants of Europe and America. Baron von Humboldt said several years ago: 'The facts are undeniable; it remains for science to explain them.' Not only are these phenomena scientifically demonstrated by the highest scientific authority, but the spiritual origin of them is equally well established. C. F. Varley, F. R. S., one of the most eminent electricians in the world, said in 1871; 'I know of no instance, either in the New or Old Worlds, in which any clear-headed man who has carefully examined the phenomena has failed to become a convert to the Spiritualist hypothesis. The abuse and ridicule we have had to encounter come only from those who never had the courage or the decency to make an investigation of it before denouncing that about which they are entirely igno-

"J. H. von Fichte, the great German philosopher, said: "I have come to the conclusion that it is absolutely impossible to account for these phenomena save by assuming the action of a superhuman influence.

"M: Camille Flammarion, the French astronomer, after expressing his belief in Spiritualism, says: 'This spiritual hypothesis has been adopted by many of our most esteemed savants, among others, by Dr. Hoeffle, the learned author of the "History of Chemistry and General Encyclopedia," and by the diligent laborer in the field | inexperience in the construction of of astronomic discovery, M. Herman Goldschmidt, the discovery of fourteen planets.

"Similar learned testimony can be cited by volumes as to the genuineness and spiritual origin of the phenomena, and also to the importance and value of the same. Prof. Butterof, the Russian physicist of the University of St. Petersburg, says of these facts: 'The recognition of their reality will very soon be the inevitable duty of every honorable observer, and finally of all humanity. This recognition will destroy many of the present prevailing views; life and science will have to come to terms with it. Our old notions about the essential nature of matter dissolve in the light of the actuality of these facts, and new ideas present themselves of the endless variety of degrees of existence.' You say, Mr. Editor, that you 'are not aware that Spiritualism has made any positive revelations,

has revealed a new force to science, called by Sergeant Cox the 'Psychic Force.' It has demonstrated that solids can pass through solids without disintegration. It has proved that invisible things can be Myers, Waynesville, Ohio. There are photographed. It has proved that an invisible intelligent force can condense invisible matter into the form of medicinal liquids and solids, and into physical semblances of the socalled dead. It has proved that invisible intelligence can write communica tions between closed slates, in all known languages, without human contact. This and much more it has

'positively revealed' to our physical

senses. .

"To our intelligent faculties it has positively revealed the triune nature of man, physical body, spiritual body, and inmost spirit or mind, the two latter of .which survive the change called death. It has proved that disembodied spirits can communicate to mortals in more than a score of ways. which establish individual identity as certainly as absent mortals can to one another. It has 'positively revealed' a natural, progressive life beyond the grave, where each disembodied mortal begins intellectually and morally where he or she left off here, and works out salvation from ignorance and sin, and their concomitant suffering, by personal effort, aided by teachers as here. It has revealed the uses of the experiences of this life. and solved the problem of human

destiny. "These are a few of the many 'positive revelations' of Spiritualism which are supported by an array of facts and scientific and scholastic authority as great as that upon which any of our established sciences rest. In view of the great light it has thrown upon the occult mysteries of this life, and concerning the profounder mysteries of the future, Spiritualism is the greatest discovery and grandest revelation of the nineteenth century, and the marvel is that

. "DR. DEAN CLARKE."

#### A Blind Man.

Dr. James R. Cocke, of Boston, is famous as one of the most skillful a reality and a valuable step in the key, who refused to look through it to and successful operating surgeons in this country, despite the fact that he etc., are objective facts which do not ness than sight enables. A great deal 'defy investigation' nor belong to of his personal history and experiences

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of the Blind." This fact alone should attract attention to and encourage favorable anticipation for the book, but it has much more to commend it to the judicious reader. Its studies of social conditions and personal character are admirable, its concatenation of incidents natural and effective, its vein of manly earnestness and tender human feeling honest and worthy of admiration. Here and there the author's humor descends to caricature, and there are marks of haste and parts of the work; but as a whole it is a very good story, well told and of exceptional interest. (Lee & Shep-

#### FOX SISTERS' MONUMENT.

A Plea for Our Destitute Mediums.

TO THE EDITOR:-Noticing G. W. Kates' letter in your excellent paper, I cannot refrain from expressing my views. Although to erect a costly monument to the Fox sisters and preserve their humble home is no doubt in the minds of many a laudable ambition, it seems to me, however, a more pressing need now to relieve the actual distress of our worthy mediums for the real necessaries of life. An appeal was made weeks since in two Spiritualist papers for help for the Myers sisters, stating their destitution and need. A letter before me shows it has hardly met with a response.

Friends, will you not arouse from your apathy, and send whatever you the Golden Laxative Coffee. It will can of money or clothing to Lucy many others among our self-sacrificing and long-suffering workers who are looking forward to the coming winter with dread and almost despair of the outlook. There are few that cannot sacrifice some luxury for their benefit. .

To my mind a more worthy, fitting and acceptable memorial to the Fox sisters would be the swelling of the mediums' fund to the National Spirituralist Association that none of our sensities might ever again suffer for food and shelter, to say nothing of the comforts of life.

The erection of one temple for the dissemination of spiritual truths seems more in keeping with its teachings than fifty towering marble shafts to commemorate its advent. Think of the renowned findependent slate-writer the millions of dollars tied up in the and psychic, permits the use of his cemeteries of our land, while thousands know not where to obtain bread for their children. I had supposed Spiritualists had outgrown the idea of building vaults, erecting tombstones and doing homage to inanimate clay.

Would not more enduring monuments to the Fox sisters' memories be spiritual schools, temples, mediums' homes and philanthropic work, that they might feel that the seed they had sown through much suffering had not been in vain, but had begun at last to bring forth a rich harvest.

A mausoleum on the Hydesville grounds! What a travesty upon our religion!

If the Fox home can be transformed into something useful I sincerely hope it may be realized, but let us first know that none of 'our mediums are suffering in the midst of plenty.

My attention has been called to the organizing of a young people's spiritual association. Clarence Tisdale, of Arkansas City, Kansas, is one of the originators of the project, to which all inquiries for information concerning it may be addressed.

Are there not young people enough in our ranks that will respond to the call for volunteers to make this society advancement of our loved philosophy? If your religion is worth anything

to you, you should be worth some-D. P. HUGHES. thing to it.

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 the realm of scientific demonstra-tion as affirmed by Professors Hare, sightless lawyer in an exceedingly in-Mapes, Varley, Wallace, Crookes, Hoff-

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With affectionate regards, very truly,
REBECCA LEVY.

8331 Laciedo avo., St. Louis Mo.

# UNSEEN TRUTHS.

Considered in a Sermon by Rev. W. B. Pickard.

Rev. Ward Beecher Pickard, the new pastor of Epworth Memorial M. E. Church, preached at 10:30 a. m. Sunday upon the theme, "Discerning the Spiritual." His text was the 14th, 15th and 16th verses of the second chapter of First Corinthians.

Mr. Pickard said, in part: "The mind only as it is trained is capable of discerning spiritual truths, but it can be made to perceive such truths. That which is unseen is as real as the seen. It is a mistake to suppose that human nature is essentially material.

"Religious thought comes naturally to childhood. We are daily astonished at the keen perception of the minds of the young. We are astonished, too, at the obtuseness of those who have grown older. The reason for this change is not to be found in depravity, but in lack of training. Every function of life develops in proportion as it is used. One who cultivates the spiritual will perceive the spiritual in proportion as the training of the eye and the ear develops the artist and the musician. This is not in conflict with the fact that some natures more readily perceive certain truths than others. As there is a genius for music, art and invention, so is there a genius for spiritual attainment, but no one is excused from doing his best to lift or train his better nature to its highest possibilities, and no one should be discouraged because he does nots discover at once in himself the high attainments seen in others."-Cleveland Press.

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assisted in the development of their gifts by it. We have, however, a class for the special purpose of developing modiumistic gifts to which weekly in structions are given, as received from the guides of some of the best known and most successful mediums in Boston

Finding it impossible to answer the many inquiries, we have concluded, with the consent of the guides to make the developing circle general, and will send outline. terms, etc., to all interested on receipt of your address on B. W. BANKS, See'y.

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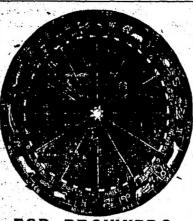
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"The Philosophy of Spirit, and the Spirit-World," By Hudson Tuttle. A most able and interesting presentation of a most important subject. Every Spiritualist and every inquirer into the proofs and philosophy of Spiritualism should have this excellent book. Cloth, \$1. For sale at this office.



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