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

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THE PROCLAMATION.

Higher Civilization.

SPIRITUAL BASIS OF PRACTICAL BROTHERHOOD-POVERTY AND IGNORANCE DETRIMENTAL TO SPIRITUAL GROWTH.

From Canada to Florida, and from New England to California come responses to my proclamation. It is a roll call of the devoted adherents of a genuine Spiritualism. The response is, "Here I am, what shall I do?" This is a most important question, and its answer is rightfully demanded by those who have announced themselves as ready for service. But, it is impossible for me to answer personally all the letters received, and I, therefore, reply through the Thinker.

1. In the first place read, or have read, to all who will listen, the proclamation, and send me the names of all who approve.

2. Next, where there are two or more have meetings and discuss the situation and try and evolve methods of reconstruction, not overlooking those proposed by others.

3. Secure all the subscribers possible

for The Progressive Thinker.
4. Seek to inform all the members of your society of the fact that a movement is inaugurated to secure practical brotherhood, and overthrow the present hate and selfishness of society. Institute correspondence with those who are in fellowship with this great purpose.

5. Make the camp-meetings of the coming summer the field for diligent and successful work in propagating the truth. Induce the speakers on the platform to voice the great necessity for Spiritualism to assume a higher ethical position, and to consecrate itself to the work of securing radical changes in our laws, so that Liberty and Fraternity may become realities instead of mere boastful words.

6. Let those who are able write, and clusive character of the Spiritualistic Philosophy; and hence, its universal applicability to all the relations and duties the future. Show up the impossibility of a true growth-a proper preparation for the hereafter, when want and constant toil are the heritage of our earthly life. Let it be seen, far and near, that the Spiritual Philosophy demonstrates the necessity of a noble life here in or-der to commencing a noble life in the future, and that such a life here is impossible to those who are compelled to suffer poverty and ignorance on the The editors may not be able to

the best, which is all we can ask. the line, for a higher, grander, more loving life. An unyielding resolve for unity of heart and purpose, which most certainly will secure unity of effort.

We are living in the most momentous period of human history. The middle of this century was one of the most important eras in humanity's history. Our present civilization has reached its point of highest possible use to man. And the tremendous question is, shall it go down in blood, giving way to a wave of barbarism, as have those of the past; or, shall there be born from the transitionalism of the present, another and higher civilization for the centuries of the future. The philosophic optimist pronounces in favor of the latter proposition. He sees, in the geographical alignment of the nations, and the scientific status of the same, reasons why no such after destruction of civilization can occur as has been in the past. He also sees the stupendous fact of the Spiritualistic Advent at this "ending of the ages." He well remembers that nearly 2,000 years ago, when the Greek Civilization was at the height of its splendor, there was another advent. and, that the genius of the Christian advent, in a short time, crushed out the culture of a thousand years and enthroned the dynasty of ignorance and despotism over the occidental world. But the genius of Spiritualism is aligned in harmony with the ever-soaring aspiration of all-conquering science. Instend of maledictions of damnation, it breathes peace and good will. Instead of kings and priests to rule, it is a pure democracy. Every man is a brother, entitled to all the advantages and opportunities of any other man.

Hence, though there may be war and strife, they will be the expiring struggles of the dying civil and religious despotisms of the former eras. It was the light and warmth of that ontimistic forecast that our proclamation was sent out. With the same hope we send these suggestions for carrying on the good work. PROF. J. S. LOVELAND.

"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 princi-Spiritualist or Christian scarcely read it without spiritual profit, Price \$1. For sale at this office.

"The Watseka Wonder." To the student of psychic phenomena, this pamnhlet is intensely interesting. It gives letailed accounts of two cases of "double consciousness," namely Mary Luraney Vennum of Watseka, Ill., and Mary Reynolds of Venango County, Pa. For sale at this office. Price 15c.

"Woman, Church and State." Ву Matilda Joslyn Gage. A royal volume of more than common intrinsic value. The subject is treated with masterly ability; showing what the church has and has not done for woman. It is full of information on the subject, and should be read by every one. Price \$2, post-

"Religious and Theological Works of Thomas Paine." Contains his celebrated "Age of Reason," and a number of letters and discourses on religious and thepages. Price \$1. For sale at this office.

ALL CREEDS CALLED.

ions to Be Held at Delhi, India.

WORD GOES FORTH-ONE OF THE FEATURES OF THE WORLD'S FAIR TO BE REPRODUCED-IN 1898 WORSHIPERS FROM ALL PARTS OF THE WORLD WILL MAKE THEIR WAYS TO THE LAND OF BRAHMA.

To the Editor:—As set forth by the Chicago Inter-Ocean, pious people who, in the awful visitation under which India is groaning, see the hand of Divine Providence seeking to call to the atten-tion of the world the fact that men are mortal and should think of other and deeper things than those which absorb most of their attention, will find great satisfaction in the fact that from the heart of the country where the bubonic plague is raging there has gone forth a call for a great congress of religious in which every nation of the earth shall be represented. This is to meet at Delhi in 1898, and discuss the question of the true way of salvation according to the teachings of wise men of every race. The call emanates from a Hindoo of illustrious descent, bearing the sonor-ous title of Maulana Syed Nusrat Ali Sahib, son of Inam-I-Manazira Sayad Nasir Ud Din Mahommed Abdul Nan-sur Nusrat. All is the editor and proprietor of the Moslem Chronicle, a Delhi paper, that is printed in both native and

A WIDELY CIRCULATED PAPER. In the office of the paper there are no less than 300 varieties of type, representing the printed characters of almost every known tongue in the civilized world, and the call for the great religious congress has been printed in various languages and scattered broadcast over the face of the earth. It has send an avalanche of articles to the gone to the innermost recesses of China spiritual press advocating the all-in-in those mysterious characters that only the Chinese understand, and disciples of Confucius are invited by it to come and explain on what grounds they base of this life as well as the possibilities of their belief that the way to heaven is through the worship of the gods of the celestial empire.

foreign languages, and has a wide cir-

In Persian characters the theologians of the land of the Shah have been called to come and speak for their prophet, and the Sultan's most learned ex-positors have been fivited in Turkish to do likewise. The Egyptians have been summoned from the shadow of the pyramids to defend their beliefs against the attacks of the plous people of England and elsewhere who preach that print all that comes, but they will select the best which is all we can ask. false prophet. In the purest Hebrew the Jews have been invited to present the claims of a religion that denies the

livinty of Christ. In Russia the call has gone both to the orthodox and the unorthodox of the churches throughout the Czar's broad domain, admonishing them to come and tell the anxious seekers from every clime the one true path to heaven, ac

cording to their erced. Nor I we the distant heathen beet orgotten. The islanders of the Southern seas, who bow down to wood and stone, will receive messages in their native language, setting forth the obtects of the congress, and telling them hat even the worshippers of idols will be welcomed to the great gathering, and their views listened to with respect. GREAT POLYGLOT GATHERING

Hawaiians, both Christian and heathen, will be there; Salvationists filled with the deepest religious enthusiasm, will rub elbows with the medicine mar from Africa, who earries his god be neath his robe, and believes he can influence the very elements with its aid Imams form the mosque will compare notes with Methodists from missionary stations in the jungle; enthusiasts from Hindoo temples will reveal the mys teries of their teachings to the sym pathetic theosophists; humble workers in the slums, who have believed and taught the gospel of scrubbing-brush and soapsuds, will shake hands with

priests of the richest church. All will be upon one common level and the congress will be inspired by one thought-a fervent seeking after their way to the gates of heaven, with the assurance of admittance when their

The call has been sent through the American agent of the congress, whose headquarters are at No. 18 Coenties Strip, New York, to every minister and priest of any prominence in America. Many have replied that they will be there. The call was couched in the following terms:

The objects of the congress are: First-To bring together the eminent and leading representatives of all the religious of the world, with a view to enabling them to expound the merits of their respective creds.

Second-To give these representatives an opportunity of acquainting themselves with the main principle of every religion, and thereby enabling them to judge how far each religion is based on rue and unimpeachable principles. Third-To ascertain what practical, social, and moral effects each religion has produced upon the community pro

fessing it. Fourth-To set forth how far the doc trines of each religion are in conformity with reason, science, and the laws

f nature. Fifth—To trace the origin of each re igion and to scrutinize the system folowed in the preservation of its tradi-

Sixth-To show in an exhaustive manner the various religious teachings common in each religion. Seventh-To enable the representa-

clusions as to the merits of the various religious—not in an antagonistic, but in truth-seeking spirit. Following this program are copies of

ives of various religions to draw con-

letters received from all parts of the (Continued on page 7.)

STATEMENT OF FACTS.

Ethical Spiritualism and a Congress of World's Relig- Will Some Agnostic Please How Prof. Elmer Cates Stim- Spirits Haunt French Family. Explain.

FACTS VERIFIED AND COMPILED BY AN EMINENT LAWYER OF WASHINGTON, D. C.

To the Editor:-At my request, the

Hon. P. E. Dye, a prominent lawyer in Washington, verified and compiled the within "Statement of Facts," Mr. Dye knew all the parties. I was acquainted with Dr. H. No one, how-ever, knew the psychic-a very recent

irrival, and a profound stranger to the

parties named, who had never seen nor heard of the doctor. The clear-cut message from Doctor H. to his three friends, by full name, and the expression of gratitude to Mr. Cresey for the peculiar and extraordinary attentions to him in his last hours and at his obsequies, are unmistakable evidences that the communicating intelligence was familiar with the facts, and eagerly availed of the opportunity for

so-called death. THESE ARE FACTS.

testifying to their full recognition, after

Now, as the venerable French Astronomer Arago—the eminent predecessor of Camille Flammarion, an avowed Spiritualist-said to Sardou, when informed by the latter of the psychic maryels he had witnessed:

"A fact is a fact, my children. It is no good striving against a fact. One ought simply to be satisfied to record it, and if the cause escapes us, who knows that perhaps the future may not reveal

I also mail you Rev. Minot J. Savage's Easter sermon in New York; from the Daily New York Journal; in which he alludes to the psychic marvels now transpiring in the modern world, corresponding to "precisely similar facts" and happenings recorded in the Old Testament and New.

He boldly aftirms from his pulpit that this age has revealed-what Arago presaged would come in "the future"the cause that then escaped us. And, that "there is not a religion on Earth, that has not had its birth in the midst

of alleged facts of a similar kind." We havefound that not only these marvelous miracles are true, but we have found that clairvoyance and telepathynot all that is said by clairvoyants-is true; for we are beginning to study the human mind; the last continent on

earth to be explored." arth to be explored." "3."
These notable concessions from Metropolitan pulpits, republished in great secular journals, are a powerful propaganda, both of the phenomena and Spiritualism. Truly W. H. PARSONS. philosophy of

STATEMENT OF FACTS

city, born in Pittsylvania Co., Va., Nocember 16, 1828, died in Providence Hospital,, D. C., February 5, 1807. He was surgeon of Gen. Gordon's Reg't. from Ga., in the confederate army during the war of the rebellion. He was a man of ability, had many

friends, and came here many-years ago to prosecute his claim for cotton about \$400,000, the money being in the U. S. Treasury, and I am told by a genlleman of ability, a lawyer of standing that it only required the signature of the Secretary of the Treasury, and the money can be paid. The Doctor kept up his hope that the money would be paid, and did not follow his practice: and finally his wife died some years ago and her remains were placed in a vault at Oakland Cemetery where they remained till the death of her husband; but more auon.

Dr. Hambilton left at least three sons one belonging to the Texas Rangers, U. S. A., in Texas; another in the em ploy of the U. S. Treasury Department, some business in Florida; and the other. I have no information.

Dr. Hinds an old friend of the Docor's, recently returned from the West, possibly in Texas, during the campaign and learned with great sorrow of, the death of his old friend, Dr. Hambilton. Dr. Hinds writes for the Post. About two weeks ago, possibly longer, he called at the Hotel Oxford, corner New York avenue and 14th street, where was stopping at the time an Englishman, a stanger and a medium, on learning of which Dr. Hinds concluded to see what kind of a reading the medium could give him of his old friend.

The medium asked "What do rant; who would you like to call? 'My old friend, Dr. James P. Hambil The medium then went into a rance, and with closed eyes, said 'Your friend Dr. Hambilton is here and he wants to send a message to C. E. Cresey; Rese B. Emondston, and Lewis Johnson. Tell Mr. Cresev that I am on another planet, and that I am well and happy with my wife; tell him that I thank him for his kindness to me and for burying my remains beside those of my wife. Tell Mr. Edmonston to take good care of his health and to ook after my boy in Texas; tell Mr. Johnson to take good care of his health: and that I am well and happy with my

wife on another planet. SEQUEL The medium was a perfect stranger and did not know any of the parties named, or anything about them.

It appears that Dr. Hambilton for time had been stopping at the Hotel Owen House, on Pa: avenue West of the Willard; and that on the 3rd of February he sent for Mr. Cresey, lawyer in the Cochran Building Corner of 15th and the avenue N. where Mr. Cresey found him very sick, and advised the Doctor to let him send him to the hospital, to which the Doctor consented. Calling a carriage, he sent him to Providence Hospital, send-

ng \$15 to pay his first week's board. The doctor seemed to have struck ather hard lines. Thirty-six hours rather hard lines. after he arrived at the Providence, he passed to the roll call in another

Mr. Cresey was telephoned to that the Doctor had passed away, and accord-(Continued on page 7.)

TO FORCE THOUGHT.

ulates Intellectual Effort.

DOUBLES ONE'S POTERS-FOUND ED ON THE PRODUCE THAT THE BRAIN WORKS BETTER IN HIGHER ELECTRICAL POTEN-TIALS-ELECTRICAL THOUGHT

CELL, If a series of experiments lately be gun in this city continue to give results thus far indicated, students and thinkabled to double their capacities for brain work by applying an odd electric apparatus devised by a well known Washington scientist to a study, office or any room in which special mental effort may be required. I have just paid a visit to one of the strangest work-shops ever constructed for scientific research. It is an adjunct to the Labor atory of Psychology and Psychurgy erected in the environs of this city a year ago as an institution for the perimental study of the mind and its

allied phenomena, Professor Gates has permitted me to make the first announcement of his new

"For several years," he said, "I have been studying the forces which interact between individual and social groups, causing each individual to form a unit in a larger cosmical "mentative" process. The first of such forces which I have studied as interactive between individual and individual are the electrostatic waves in other and the consequent charging of the air in which we live with a lower or higher electrical poten-

"My first step in this direction was the discovery of the fact that the same amount of mentative effort produces less fatigue in a uniform electrostatic environment than in an environment where the electric potential is constantly changing. It is well known that the potential of the air in any locality is in i state of constant ghange from high to has to regulatively adapt its functioning processes anew, and these frequent adaptations require energy.

"In a uniform elegatic senvironment this energy is conserved, and more men-tal work can be done.

"Thus when I select a series definite kind, arrange them in a certain order, and pass them through my mind in such a way that I distinctly reimage and reidente them in h certain order, doing this over and over again until my mind becomes fatigued, I find that I can go through a given series of images or ideas a greater number of times when in a uniform potential than in one frequently changing, that I can go through such a series oftener without fatigue in a high potential than in a low one, and that in a uniform and high potential I can go through such a series more quickly and vividly.

"But I have been able to make a still more interesting study of the action of electric waves upon mental activity by observing how electric potentials affect psychologic measurements of the reaction time. The reaction time is the interval of time which clapses between an impression of the senses and some muscular or other reaction. Thus, if a udden sound be made the eyes are apt to involuntarily close. The interval between the sound and the first movement of the cyclids is the reaction time When I cause an electric mechanism to touch the left hand of a person and tell the instant he feels that touch and by means of a chronograph measure the inthe pressure. I get what is called the re-

action time to touch. "Now, I have discovered that this re action time is longer when the pupil sits in a room with a low potential than where the air is charged to a high po tential. The effect is most noticeable after the pupil has been in such a potential constantly for a number of hours or days, but under favorable conditions it can be detected after being in such an atmosphere three or four hours. One person had a reaction time in a low potential of 21 seconds, and in a high potential of .11 seconds.

"In like manner the senses become more acute when the person has been subjected for some time to the influence of high electric potentials. When two red disks are exposed to the view in a low potential and one; disk is made redder than the other, but there being not enough difference to enable the pupil

detect that it is redder, then, the air bet charged to a high potential, after a sufficient time clapses the person will detect the difference, showing that the discrimination becomes more acute, I find, in short, that low potentials retard mentative processes, and that high potentials render them more distinct and quicker.

"I moved through a fixed distance an ounce weight on a dynamometer, keeping time with a metronome, until my finger refused through fatigue to move again. I did this in a low and frequently vary ing potential, and the greatest number of times the finger-was moved in any of the twenty trials was 2,300 times but in a high-and upiform potential, in twenty other trials the lowest number of movements was 3,420 times. I find the same is true of imaging, ideating the mental processes.

"In the light of these results it be comes evident that we do not live as much alone as we thought; our menta tion is directly influenced electrostatic ov all living things in our environmen directly as the square of the distance studying these phénomena, and shall arrange better facilities as I go along, and I hope to determine as accurately as possible the laws according to which electric conditions of the air the mental processes."

HAUNTINGS.

UNACCOUNTABLE PHENOMENA FRIGHTEN THE GOOD PEOPLE OF YZEURES-VERY MYSTERI-OUS SOUNDS-INVISIBLE TOR-MENTORS NEVER SEEM TO LEAVE LITTLE RENEE SABOUR-INTER-AULT - OCCULTISTS ESTED.

There are plenty of haunted houses, says the New York Herald, but who ever heard of a haunted family? And yet just now all France is talking of such a family. A few months ago the so-called haunted house at Valence-en-Brie attracted crowds of sightseers; today all eyes are turned upon the Sabourault family. This family is now living at Yzeures, which is a charming district in Touraine. M. Sabourault is contractor, and he went to Yzeures some time ago, having secured a contract to build a church there. From the noment he set foot in the place until now he and his family have lived a most unenvlable life. Invisible beings eemed to have taken possession of them and all their belongings. The story goes that the furniture in their is constantly shifted from one place to another; that invisible fingers are heard scratching on the walls and doors; that the beating of drums is often heard: that tables are overturned: hat lamps are extinguished—in a word, that the entire house seems possessed of an army of uncanny demons.

Yet the house is not to blame. The Sabouranlts lived twenty years ago at Poiters, and there, too, the mysterious phenomena occurred. Subsequently hey moved to Bournau and thence to London, but wherever they went the spirits went with them. Not for a moment did the persecution cease; nay, it became even more intense and cruel, Especially bitter was it whenever there was a death in the family. Then the tormentors held high revel, seeming to vie with each other in mocking and tor turing the afflicted family.

low, frequently ranging from a low negative to a high positive in a few minutes of hours. With every such change I have found that the system old daughter of the family. Not for a moment is she left at peace. No matter whether she stays at home with her parents or goes to spend a few days at n'friend's house, some mysterious presence is ever with her, filling the room in which she sits with mysterious sounds and moving the furniture with several hundred images or ideas of a linvisible hands. Moreover, a curious fact is that when she leaves home all the tormentors go with her and her father and mother enjoy peace until she returns.

Every one in Yzeures has heard this story, and many worthy person nassed the night in the strange house and have heard the unaccountable sounds heretofore described. Among these watchers have been a few prominent officials and merchants. All the work of spirits, and insist that they cannot be the result of trickery. M. Raymond Duplantier, a well known lawyer of Poiters, spent four nights in the house. During the first three nights were heard the usual sounds rolling of drums, scratching on doors creaking of furniture, etc.-but during

ena appeared. "At ten o'clock," says M. Duplantier describing the occurrences of this night. we heard several distinct blows, as though struck by a bony finger. To my repeated inquiries the invisible being re plied by three clear and sonorous blows or by energetic scratching. Then the noise ceased, and for five hours we heard nothing. But about three o'clock in the morning we heard a large, heavy body slowly descending the staircase leading from the attic. The tread of huge feet coming slowly down, step by sten, was heard distinctly by us. The staircase, though almost new and very strong creaked and groaned as though laboring under an enormous weight. Next loud noises were heard in the various rooms. We took lights and searched everywhere, but nothing tangible could night distant sounds, apparently coming from some place above the house. were heard and the noise of them was

like that of many drums." On the other hand, M. Gustave Kahn r prominent anti-Spiritualist, also spent some time in this house, investigating the matter, and he claims that nothing superpatural has occurred and that all the little girl, Renee, who enjoys fooling persons in this way ...

But, then, scores of witnesses insist that Renee is innocent and that the mysterious sounds can only be produced by supernatural agency. A prominent railroad official says that Renee spent a few days recently at his nouse and that the sounds were heard even in clear daylight, wherever she went, a sure indication, in his opinion, that the spirit or spirits accompany her every

The matter was brought to the atter

tion of the French Society of Psychica

Sciences at its last meeting. Dr. Encausse, who is better known as Papus and who is one of the most distin guished occultists living, told the story of the haunted family at Yzeures, and asked whether the society intended to make an investigation. The matter was debated for some time, and the conclu sion reached was that it would not be vestigating committee to Yzeures just at present. Dr. Encausse then sug gested that Renee should be invited to appear before the society. "Since these strange phenomena evidently accompany here everywhere," he pointed out they will also manifest themselves when she appears before us. In that ease we will be able to cure the girl, for she is undoubtedly sick, and, once cured, she will not again be troubled by This suggestion met with spirits." general approval, but the meeting closed without any definite action being

BIBLICAL EXEGESIS.

Animal.

The Rev. P. S. Henson, pastor of the First Baptist Church, Chicago, lately preached another of his "Stumbling Blocks" sermons, taking for his theme "The Story of Balaam and the Ass." "Balaam and his ass have been the

laughing stock of the ages, and yet he is very seriously dealt with in the scriptures. Leaving for the present the ass out of the account, the mad prophet himself is one of the profoundest enigmas in the Bible. He is styled a prophet, and yet plays the fool. He ut ers the loftiest sentiments, and yet performs the basest actions. He speaks like an inspired of God, and yet behaves like one possessed of the Devil.

"So conscientious was he that he would not utter a word against Israel though Balak should give him a whole houseful of silver and gold. And yet a little later he suggested to Balak the infernal device of turning loose a lot of lewd women among the Israelites and thus accomplishing by indirection what he was either too conscientious or too cowardly directly to do.

"And this same incongruous and contradictory prophet died at last like a dog-fighting against the people he had so lauded in his prophecies. Strange medley, this, of prophecy and profanity of saintly sentiment and satanic schem

"The Lord can use any man, and can speak through sinful human lips or through the innocent mouth of an ass if he pleases, as he is said to have done in rebuking the madness of his ancient 'But,' says some smattering little

philosopher, 'do you really think it redible that an ass ever talked like a man? We are tempted to answer that question as an old woman once did who said: 'It is no more remarkable that an ass should talk like a man than hat a man should talk like an ass.' "Why could not the Lord speak to Balaam as well through the mouth of an ass as to Moses out of the midst of

burning bush? God can speak to man

through any kind of mouth, and the

real difficulty in the way of the acceptauce of this or any other of the marvels recorded in the Bible is the fact that men have not got into their heads the conception of a God Almighty. "We might ask the evolutionist why nonkeys are no more turning into men, though, unfortunately, of the converse we have instances in plenty. Philosophers and theologians are allke obliged

long ago that are not being repeated "God is the same yesterday, to-day, and forever, but his methods vary, and it need not surprise us if in the infancy of the race he used kindergarten methods which in a later period of develop-

to believe that some things are done

out of character." After reading the profound exegesis by Rev. Henson, of the Bible "Story of Balaam and the Ass." we are fain to acknowledge our conversion to a belief in the literal truth of the inspired scripture story. It is no more difficult to swallow the stories of "Jonah and the Whale and "Balaam and the Ass," than it is to believe that "God" speaks through the mouth of a modern orthodox minister. Since Rev. Henson "spoke his we no longer doubt that Balaam's Ass spoke; and we thoroughly coincide with that old woman: "It is no more remarkable that an ass should talk like a man, than that a man should SELAII. talk like an ass."

TWILIGHT

In the gloaming, when the shadows Fall athwart the land and sea. Gliding ghostlike o'er the meadows Touch with mystery the lea, Then my fancy, fleetly flying, Roams in rapture realms unseen And the night-winds softly sighing

Eerie shadows, fold me closer In your mystical embrace. For within your fretted archways Lingers many a well-loved face, And along your mazy windings Graceful forms like phantoms glide. And again in memory's fancy Are they dwelling at my side,

Whisper, "Life is but a dream."

Loved and lost ones, now returning, Guests of twilight, vague and dim Separated from us only By a filmy veil so thin That, when evening hours enfold us.

We can almost hear them speak, And the trembling night-wind carrie Fragrant kisses to our cheek. From the lips of those we cherish, Risen ones are they-not dead,

No dark grave had power to hold them

But to heaven their souls have fied.

And at twilight's hour returning To the dear ones yet on earth Whisperings in the air around us Tell us of the soul's new birth. Into realm of peace and beauty. Where the bright immortals stay Where no night comes, but forever

Shines eternal, perfect day. Realm of spirits, when I enter Through your shadowy portals dim May I meet and dwell with loved ones

In that home unhurt by sin LIZZIE DUCKER LYNESS.

"Encyclopedia of Biblical Spiritual ism: or a Concordance of the Principal Passages of the Old and New Testament Scriptures which prove or imply Spiritualism: together with a brief his tory 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 of his many years' study of the Bible in its relations to Spiritual ism. As its title denotes, it is a veri table encyclopedia of infomation on the subject. Price \$1. For sale at this

THE NATIONAL.

Balaam and His Remarkable SPLENDID PROGRESS MADE BY THE N. S. A.

During the past three months the correspondence attended to at the N. S. A. headquarters was considerably more than twice the number of letters received and answered during the whole of the first year of the Association's existence.
Fifteen applications for charters have been received during that time. At the present ratio nearly every society in the country will be united with the N. S. A. before the Fiftieth Auniversary shall

The N. S. A. to become a strong and permanent institution must be backed by strong, healthy, progressive State Associations. What has been accom-plished in Massachusetts, New York, California and Ohio can be accomplished in other States, if Spiritualists will awake and aid the N. S. A. repre-

sentatives. The board of trustees recently voted o extend thanks to the New Orleans Picayune, Baltimore Herald, and Washington Star for the progressive position these papers had taken upon the subject of Spiritualism. Also voted to extend thanks to all who had assisted at

Mass-Meetings.
Pittsburg, Pa., and Detroit, Mich., nade applications for a Mass-meeting, special invitation being extended from Detroit business men represented by their Convention League.

A large number of contributing members have been added to the list recent-Thanks are due Mrs. E. D. Smith, In-

dianapolls; Mrs. Herman Snow, Cambridge; Mrs. L. W. Eager, Fitchburg; Alouzo Danforth, Boston; Father N. U. Lyon, Fall River; Mr. W. H. Bach The celebration of the Fiftieth An-

niversary of Modern Spiritualism under the auspices of the N. S. A. will be the grandest Spiritualist demonstration ever held in America. Frank Walker, Esq., manager of this department of work of the N. S. A., makes very encouraging reports in regard to progress of the same. All communication in regard to this meeting should be addressed to him.

No Mass-meeting held under auspices of the N. S. A. has been a failure, and most of them have been a pronounced success. Arrangements are being perfected for a grand mass meeting in the fall of '97 at Nashville, Tenn. The most able talent in America will represent Spiritualism there. The outlook for the Cause in the South is very encouraging f means can be secured to extend the nfluence of the revival of interest now being awakened. Representatives of he N. S. A: will will begin work at

Nashville at once. It is very essential that all societies charatered by the N. S. A. endeavor to their annual dues before adjourning for the summer. Each society should be represented at the Convention in October by a delegate. To raise funds to pay expenses of these delegates is all that most societies can do in the fall before convention. Liquidate your financial obligations to the N. S. A

The National Association does not ordain ministers. This important business must be attended to by State and local societies; representatives of said societies should use great care whom

they thus endorse.

Every little while reports are filed at this office in regard to Evangelists and others who claim to represent the N. S. A. N. S. A. Missionary Certificates expire each year at Convention time. Persons claiming now to be missionaries must show papers signed by the President and Secretary, dated 1897.

This is the Fiftieth year of Spiritualism. Organization can be made in a short time a perfect success if all rally not conducted to suit you, the remedy is easy. Its officers will gladly at any time deposit their load of responsibility and care on other shoulders if the summons shall come from angels and mortals "Your work is done" Until then they will struggle along determined to succeed, always thankful for kind words and financial aid. Organization means triumph to be achieved?

The secretary desires to return thanks for sympathy and love extended to him by friends from Maine to California on account of his recent bereavement, Your kind words have been appreciated, your sympathy also. I dinnot reply to all with a personal letter. There are no friends, however, so much appreciated. as those who in hours of distress stand oyal and true.

One by one the "old guard" are being ransplanted. Shall we of to-day remembering their achievements strive to do our best in sustaining the N. S. A. and all it represents? Are you doing your share to assist it? FRANCIS B. WOODBURY.

Secretary N. S. A. "The Prophets of Israel." By Prof C. H. Cornill, of the University of Koenigsberg. A scholarly and appreciative historical review of the prophets at this office. Paper covers, 25c.

"Ancient India: Its Language zad Religions." By Prof. H. Oldenberg. The subject is of unusual interest at the present time, and it is here treated a way to interest and instruct all readers. For sale at this office. Paper,

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

"From Soul to Soul." By Emma Rood Tuttle. Lovers of poetry will find gems of thought in poetic diction in this handsome volume, wherewith to sweeten hours of leisure and enjoyment. Price \$1.00. For sale at this office.

"The Religion of Humanity, a Philosophy of Life." By J. Leon Benwell. An interesting and thoughtful pamphlet. Price 15 cents. For sale at this

SPIRITUALISM

As Viewed by an Eminent Physician.

SOME EVIDENCES FOR THE KNOWLEDGE THAT

States a great city called New York.

pended upon my having been in it, I would be obliged replied: "Barbarah De Barrett, in Valegchene." such a city as New York.

I know there is such a city as Chicago, not only because of the numerous evidences of the character that make me know of the existence of New York, but because of the additional fact that I have been to Chicago a number of times. I can, therefore, in a court of justice, make oath to the fact, or positively swear that there is such a city as Chicago.

But, although I have visited Chicago frequently, able to tell East from West, nor North from South, and have frequently been obliged to ask a policeman to set

THE SPIRIT WORLD.

Now, I have never been to the Spirit-world, but I have received certain evidences that to me are satisfactory and burial." conclusive that there is such a world; a world or condition in which the spirits of my departed friends still exist ance of certain laws as yet but little understood, to make their continued existence manifest to me.

As little as I know about Chicago and New York, I were utter strangers to the medium through whose aura the pall-bearers. or peculiar influence-call it magnetic, electric, psychic of what you will-they came, and concerning matters that no one knew anything about save those departed friends whose names were thus signed to these messages

In many instances the medium did not touch the slates nor were they at any time out of my possession. In most instances I could feel the vibration of and hear the noise peculiar to slate-writing while messages were being written, and while the medium was seated at a distance from their being written by his or her hands.

VOLCANIC RUMBLING.

Does the skeptical reader say that this is all absurd, ridiculous, foolish, nonsensical, impossible, ignorance, superstitious, contemptible? If he does say so, it does not surprise me nor offend me; indeed I am in true sympathy with him, because I said all this myself but a few years ago. But I said the same in regard to the Atlantic Cable, the telephone, the phonograph, the electric car, hypnotism, etc. Finally, however, I began to "see the point;" the drift of things; to discover in all these socalled "impossibilities" a practical illustration of the law of evolution; that there was progress being made in every department of thought save in old orthodox theology and even that was like the volcano, trembling and rumbling preparatory to one grand eruption of decomposed, fossilpresent century. The fact that the old black cloud of ignorance, superstition, intolerance and "impossibility" and evolution, now stands out in bold relief.

A little of said volcanic rumbling was heard at Chauor sermon made the declaration which has since been indorsed by Rev. Dr. Buckley, that: "A disbelief in the deity or divinity of Christ need not necessarily prevent Hebrew, French, Low Dutch and Latin languages. a man from becoming a Christian." A little more of the same kind of rumbling was heard in Pittsburg a short time prior, in a sermon delivered by Bishop Fostor, in which he said: "We think sin caused death, and we are accustomed to say so. It is not true! Death is God's normal method of the universe! God made the universe

EVIDENCES OF FUTURE EXISTENCE.

But I started out to give some of the evidences for the knowledge that is within me of a future exisence, and will therefore proceed to this duty.

STORY OF HER CHILDHOOD.

I. A few years ago, in conversation with my mother,

then in her eighty-fourth year of age, and who had all her life been a Methodist, and had no belief in or sympathy with Spiritualism, I said to her: "Mother, in all probability, you will pass over to the beyond before I do; if such should be the case, I want you to come back to me.' She laughed and said: "Well, Hiram, I will if I can; but I have not the least idea that I can."

"But," said I "your ideas may change very radically when you get over there. Now, let us agree upon some test you will give me if you find that you can return and communicate with me.

"After reflecting a little she said: "Well, if I find I can come back to you, I will tell you this story of my childhood." She then went on and related the story. I had heard her relate it many times when I was a boy at home (she was now making her home with me), and while I knew the story by heart, I allowed her to tell it to a finish and then said: "All right. This story is to be the test you will give me if you discover that you can return and communicate with me."

I made known the fact to my family that mother and I had agreed upon a test she was to give me, but was care ful to make no mention of its character to any person not even my wife.

In the course of about a year after this agreement mother passed over to the great majority, and we conveyed her remains from my residence in Fort Wayne to the family burial lot at our old home near Canton, Ohio.

She was buried on March 2,1895, and on the following Easter Sunday morning I attended a trumpet seance given by Mrs. Seery-Hibbitts of Muncie, Indiana. in

In order to be brief, I have simply to say that in a voice calling me by the name with which mother always addressed me, and which, I believe, was unknown to every other person in that circle, I not only received the story upon which we had agreed as the test, and which was related in the hearing of all present, but the same voice named every one of the parties who acted as pall-bearers the trumpet calling me by name and purporting to be from my house to the depot, and all those who acted as that of "Mike" or "Moike" who was "one of the three" such from the hearse to the grave where her body was as he put it, who were resurrected etc., giving all of the deposited, besides a number of her old friends who had particulars, into which it is not necessary here to enter. met her corpse at the cemetery. This voice purporting Suffice it to say that it was all true. to be that of my mother, also exclaimed that she now knew Spiritualism to be true, and that while her body was in the casket in the baggage-car, her spirit was back in the coach with her children, naming every one of us.

GARRETT VAN SWERINGEN. 2. My wife and self and son Garrett, ten years of age-

whom we named for the original ancestor of the family, who emigrated to this country from Holland, in 1669 visited the World's Fair at Chicago. While I was looking in a showcase in the Maryland exhibit, I espied an old dirk labelled: "Once the property of Garrett Van Sweringen, who landed in Maryland in 1669," etc.

Having had in my possession for many years a copy of the naturalization papers of this ancestor for whom I IS WITHIN ME OF A FUTURE EXISTENCE— had named one of my sons, I naturally took considerable IS WITHIN ME OF A FUTURE EXISTENCE—
BY H. V. SWERINGEN, A. M., M. D., OF FORT
WAYNE, INDIANA.
I had named one of my sons, I naturally took considerable interest in this relic and called the attention to it of my who boarded a number of medical students in the years him to see the relic. Nothing more was thought of this first one slic named one of my sons, I naturally took considerable interest in this relic and called the attention to it of my who boarded a number of medical students in the years she might go down stairs and open caretumly the states, interest in this relic and called the attention to it of my who boarded a number of medical students in the years she might go down stairs and open caretumly the states, and open caretumly the states in this relic and called the attention to it of my who boarded states, and open caretumly the states open and states, and open caretumly the states open and states, and open caretumly the states open and states, and open caretumly the states of the might be author, as and the states open and states, and open caretumly the states open and states, and open caretumly the states open and states. She did so and found an exquisitely-beautiful who boarded with he might be meant on the dences I have received of the existence of that metropolis after, in a trumpet seance given by a stranger by the are so great and numerous that I feel that I am justified name of Rockwell, I was addressed by a voice giving the in the statement that I know there is in these United name of said original ancestor, who reminded me of my visit to the World's Fair, and of the discovery of his old It will be unnecessary for me to mention a single one dirk, as already related. He spoke of the fact of my liftof the hundreds of proofs that there is in this country ing his little namesake up so that he could see the relic. such a city. No skeptic, however unreasonable in regard | Lithen asked a number of questions which I formed from to Spiritualism, will question for one moment my right what I knew was contained in my copy of his naturalizato say, or the propriety of saying, that I know there is a tion papers, all of which were answered in perfect accord city called New York, notwithstanding the fact that I therewith. His name has been given to me through have never been there. If, however, before a court of several platform test mediums. I asked him at this justice, my knowledge of the existence of such a city de-trumpet seance who and where he married. The voice to swear that I do not know that there is in America naturalization paper has it thus: "Barbarah De Barrett in Valegchene, in the Low Countryes belonging to the King of Spayne." .

JOHN URE PRESENTS HIMSELF.

3. An intimate friend and near neighbor of my daughter, Mrs. Chas. Fellowes, residing in Chicago, but then at my house on a visit, had with his family, wife and two children, gone to Texas about a year previously, for the benefit of his health, he being a consumptive. In a know very little about Chicago. It would not be difficult trumpet approaching very near to Mrs. Fellowes, a voice by me to lose myself in her streets. Indeed, I have done throught it called her by name and announced its own as that of John Ure. My daughter, who had had little seance given at my house by Mrs. Seery-Hibbitts, the experience in or with trumpet circles, becoming somewhat excited, replied that so far as she knew John Ure was not dead. The voice responded: "I am not dead, having only passed out of my body in Texas on Saturday, and my remains are now on their way to Chicago for He entered into a number of details unnecessary here to mention, of some of which my daughter was cognizant; of others perfectly ignorant. He spoke of the and are able under certain conditions, or by the observ- fact that he was glad his family was amply provided for by his life insurance, if it would take care of it, etc. This seance was held on Monday evening, The next morning the postman brought a letter to my daughter know immeasurably less about the Spirit-world, of which from her husband, announcing the fact that a dispatch I have as yet obtained but the faintest glimpse, hardly had been received in Chicago conveying the news of the worth noticing. But I have had communications from death of John Ure in Texas. On the following morning the Spirit-world, as I have had communications from (Wednesday) she received another letter from her hus-Chicago and New York. At any rate I have had letters band containing the statement that the body of John Ure on slates signed by the names of departed friends who had arrived in Chicago and that he was to act as one of

• A PRESBYTERIAN LADY.

4. There sat to my left in one of Mrs. Hibbitts' seances prominent lady member of the Presbyterian church, whose brother, a preacher, died in one of the Southern States not many months prior. She attended his funeral. The trumpet approaching her, the voice therefrom addressed her as "my dear sister," then, announcing his name, gave test after test, talked of the long ago, and assured her that his last words and thoughts were about me, which fact alone would preclude the possibility of here, which she said was true, as told her by the family. He reminded her of arriving late at his funeral, which he said was postponed on her account, and that his remains laid in state in his church a whole day and night. He spoke of the buildings that were draped out of respect to his memory, and of the colored people turning out at his funeral, giving the name of the person in command of them. Indeed, he entered into many of the details of his funeral, as well as those of other matters, all of which were unknown to every other person in the circle, but pronounced wonderfully true by the lady receiving the communication.

SPEAKING WITH TONGUES.

5. I have sat in Mrs. Hibbitts' circles when every language represented by the mixed and promiscuous sitters was spoken through the trumpet and sometimes independently of it. Upon one of these occasions, my friend ized ideas, to take place perhaps, before the end of the W. II. Blondoit, received a communication in French from his mother, who had passed out recently. Among has been penetrated by the glorious X-rays of possibility find seven dollars in silver in one of her shoes, which he afterward found as directed. She sang old French songs in which she requested her son to join her. So far as tauqua last summer, when Bishop Vincent in a lecture know, Mrs. Hibbitts speaks and writes but one language, her scances in the English, Irish, German, Bohemian,

THE FALSE TEETH.

6. A few years ago, one Sunday night about 11 o'clock. I was called hastily to see Mrs. A., an old lady residing a few squares away. When I arrived at her bedside she was dead. Standing around her bed were her two daughters and myself, discussing her sudden departure. One of the daughters finally asked me if I would not place in the mouth of her deceased mother, her false teeth, which request I complied with at once. A year or more subsequently, in one of Mrs. Hibbitt's seances, a voice purporting to be that of Mrs. A. addressed me, and to satisfy me that it was Mrs. A. who was talking reminded me of the above-mentioned circumstance, with other tests equally convincing.

7. Upon another similar occasion I was hastily summoned to the bedside of Col. Chas. A. Zollinger, Mayor of the city of Fort Wayne. Upon approaching his bedside and placing my hand over his heart, I said as gently as I could to his wife who was kneeling by the bed, that his heart had ceased to beat. She arose, placed her arms around me and implored me not to say that he was dead, futility of resorting to any measure looking to his restorastimulant, but of course, to no purpose.

A short time after his burial I attended a seance given perfectly correct. by Mrs. Barrett who, with myself and two others constituted the entire circle. It was not long until a voice from the trumpet called me by name. I asked whose it was when the response came: "Zollinger." What! said I, Mayor Zollinger! Having answered in the affirmative, he went on and detailed minutely everything that happened during my stay in his room, voluntarily, without my asking a single leading question. No one in the circle by myself knew that I had been called to see him.

RESURRECTION OF THE DEAD. 8. In the year 1878 I was physician to the Allen County Infirmary. Three of the Irish inmates died so closely together as to be buried at the same time. In the night after their burial I assisted in the resurrection of their bodies and conveying them to the dissecting room of the Fort Wayne Medical College, which dissecting room was then located on Barr street. Guilty as I was of this then misdemeanor (now it is a penitentiary offence, but the law grants us the bodies of all who die unclaimed by friends, provided we make the proper application to the authorities), I say guilty as I was of this violation of the law. I had almost forgotten it when two years ago this winter, in a seance given by Mr. George Hail, I was forcibly reminded of it by a voice in Irish accents through

A MEDICAL STUDENT.

9. In a seance given by M. A. B. Finney in this city year ago last October, a voice calling me by name through the trumpet said: "You do not know or remember me, but I know you very well. I was one of your students in the Medical College of Fort Wayne

and on the following day I made some inquiries concern- four feet away. In exactly twenty minutes he told her died a year ago, that he was married and lived somewhere! the name of my brother alluded to in No. 15., and the in the South; that his remains were brought here and other signed by the name of her grandmother. buried in our cemetery, and that he was raised she thought in La Grange, Indiana.

Do you know the name of his wife? I asked. "I think her name was Lizzie" she replied. I then endeavored to get a list of the students of the old medical college of Fort Wayne, the predecessor of the present Fort Wayne College of Medicine, but did not succeed.

I was not aware of the existence of any town in this country of the name of "Stuttgart," but concluded to address a letter to the name and address as given me by the voice through the trumpet, and did so, placing my address on the envelope for its return to me if not called for or delivered. My letter did not call for any reply and received none. Doubtless the wife was not a believer in Spiritualism and regarded the matter indifferently. I was informed, however, that she remailed my letter to

credit than he deserved.

also thanked me for my services etc., etc., etc.

COULD NOT GUESS.

12. A year on more ago, one Sunday afternoon, in one of Mrs. Hibbitts' seances, a voice called me by name and said: "I suppose I will have to call you 'Doctor' now; we used to call you 'Harry.' I don't think you can guess are confined exclusively to the spiritualistic platform. who I am."

"Are you from Fort Wayne?" I asked. "No, I am from Navarre, Stark County, Ohio," said the

This being the town in which I was born and raised. having left it to come to Fort Wayne when I was but who I am;" continuing, I understood the voice then to say lunary things.
"I am Mary Chapman." "But," said I, very much disappointed, "I do not know of any old Stark County deceased friend of the name of 'Mary Chapman.'

"No! no! no!" said the voice, "I did not say 'Mary Chapman, I said Marion Chapman."

"Oh!" said I. "I remember Marion Chapman like a book." The voice then asked me: "Do you remember, Harry, when you raked and bound in my father's harvest field, and followed me while I drove the reaper?"

"Certainly," said I, "as vividly as the it were but yesterday." 'After he had spoken of many other things equally well remembered by me, I said: "How in the world Marion, did you happen to come into this scance or circle to-day? "It must be thirty-six or thirty-seven years since you entered spirit life."

"Well," said he, "I was just passing by, and heard some singing, and concluded to drop in, when I discovered that you was the only person present that I

"OLD BLACK ANN."

13. A few months ago, in a seance given by Miss quest, I was present with her during the last two or Daniels, a newly-developed trumpet medium, I was adtributed by three hours of her mortal life. She was conscious, I bedressed in darkey accents by two different voices, the one many things she said to him in French was that he would giving the name of "old black Ann" and the other that of "old black Jim."

I can just barely remember these colored individuals. The former was a servant in my father's family and the other or latter was a great religious character. He was which is the English. I have heard communications in almost constantly engaged for revivals and camp-meetings throughout the country roundabout. For my benefit he sang several of his old revival hymns which carried me back to "Ole Virginny," or rather to the days of my childhood in old "Molly Stark" County, Ohio, with the contained. -Many of the forms that appeared in this most pathetic effect.

I have received in the seances of Miss Daniels many messages and tests from a large number of relatives and friends gone before. Frequently in these dark seances I have taken out of my pockets and held in my hands different articles such as spectacles, knife, watch, a silver entranced. The curtains did not reach within three or dollar when occasionally I was fortunate enough to possess one, and the invisible intelligences would always correctly name the article when I myself nor any other per- minutes, the control of the medium announced to me son in the circle could see it.

EXCELLENT TESTS BY F. CORDEN WHITE.

14. While sitting in an audience in the auditorium at Cassadaga camp a few years ago, Mr. F. Corden White. the noted platform test medium, who was then an entire stranger to me, among other remarkable tests he was giving, announced that he now heard the names of four spirits: Budd and Newton and Harry and Newton, who say they are known in Fort Wayne, Indiana; they are brothers and sons of that gentleman over yonder (pointand to do something quick. Although satisfied of the ing directly to me). Upon another occasion he told me til it developed gradually, steadily, step by step, into that a spirit came for my recognition giving the name tion, I administered a hypodermic injection of a diffusible of R. D. C. Huestis. Mr. White gave the names in full which the initials represented. All of these tests were

> Robt. D. C. Huestis was one of my chums, being one of my first acquaintances after I came to Fort Wayne. He died thirty-two or thirty-three years ago or more.

ENGLISH AND FRENCH MESSAGE. 15. At Cassadaga a few years ago, I went to a slate-

writing medium for a sitting. The first half of the time occupied I devoted to the reception of voluntary messages or to whatever letters might be addressed to me unsolicited or without asking any questions. I received number of such which were extremely interesting. Several were from or signed by names unknown to me, while others bore the names of prominent individuals in the world's history. I then addressed a question to a deceased brother who was quite a scholar in several languages. I requested him to answer partly in English and partly in French or German. The reply came in a few, minutes and upon opening the slates I was delighted to find its first half in English and the latter in French. Being entirely ignorant of every language but that of English and not very well up in it, I felt so natural, perhaps not quite as warm as our own, was soon fortunate in having a skeptical investigator who seemed simply to vanish from our own without creating had heard of this communication and who was a teacher of languages-Prof. Walker, of the Johns Hopkins University--call upon me for its examination. Friend Walker who subsequently received a number of messages in various languages and became convinced of the truth of Spiritualism before he left the camp, translated the French part of my message, pronouncing it the very best of French, and expressive of the very noblest sentiment. The English part of it was in direct answer to my question which the medium did not see neither did she touch the slates. This medium was Mrs. Maud Gillette, and the message was received in broad open day.

PAINTING BY SPIRITS.

when it was located on Broadway. My name is George F. Vesey and am from La Grange County, Indiana. I wish you would write to my wife and tell her that I still live." Where is your wife? I inquired. "She lives in Stuttgart, Arkansas," was the response. What is her name? Taskid... "Lizzie" was the reply, etc.

I did not remember any medical student of that name, and on the following day I made some inquires concern-

INSPIRED AS THE PROPHETS.

and addresses and poems and answers to profound, scientific, theological, moral and philosophical questions propounded by the audience, from the lips of Mrs. Coral L.V. Richmond, Mrs. Jennie B. Hagan Jackson, Mrs. Lillie and others that I believe were impossible for them to New Thought. dpulicate or repeat in their ordinary conditions. In other words, I am satisfied they lectured scientifically and profoundly philosophically upon subjects about which they knew absolutely nothing of themselves. In still other words, I believe they were inspired as were the prophets of old. After one of the intellectual feasts given by Mrs. Cora L. V. Richmond, I went upon the platform to congratulate and thank her fact the congratulate and them to congratulate and to congratulate and thank her for it. She modestly in- The Real Issue. her brother-in-law in this city. If she did so, he has never said anything about it to me.

By Moses Hull. A compound of the two pamphiner brother-in-law in this city. If she did so, he has never said anything about it to me.

By Moses Hull. A compound of the two pamphiner in the lets, "The Irrepressible Conflict," and "Your Answer that she was put the instrument through which her intelligence is the special for Scients. This book contains gent spirit guides spoke, and that she was not conscious of what she had said in the last hour. And then I of what she had said in the last hour. And then I All About Devils. 10. In February last I officiated at the funeral of Brother N. P. Stockbridge. The first seance I attended after it, a voice purporting to be that of N. P. Stockbridge, thanked me for my services upon that occasion. vocalist away down in Boston several years before, breathed Jesus and the Mediums, The only objection he said he had to my remarks was that they were too flattering, or that they gave him more that they were too flattering, or the Bible with that of to-day. By and Mediumship of the Bible with that of to-day. By and Mediumship to the Bible with that of to-day. By and Mediumship to the Bible with that of to-day. By and Mediumship to the Bible with that of to-day. By and Mediumship to the Bible with that of to-day. By and Mediumship, and Mediumship, and Mediumship, and Mediumship, and Mediumship.

In a scance soon after, he is the soon of the Bible with the conditions of made Mediumship.

In a scance soon after, he is the conditions of made Mediumship.

In a scance of the Bible with the conditions of made Mediumship.

In a scance of the Bible w The only objection he said he had to my remarks was a few words in song, and reproduce it exactly as originally that they were too flattering, or that they gave him more rendered. Then I said to myself; yes, it is possible. funeral of Dr. L. P. Harris. In a scance soon after, he upon by the influences of her spirit guides, and by the her lips the intelligent impressions thus received upon her brain.

Nor do I believe that these inspirational discourses I have occasionally heard sermons from the pulpit which I now believe were inspired, but they were not upon doctrinal or sectarian subjects. They were broad, comprehensive, grand discourses upon themes of universal application and to which people of all sects and creeds or 66 per hundred.

By Mattie E. Hull. Thirty-eight of Mrs. Hull's sweetest songs, adapted to popular inusic, for the use of congregation, circles and families. Price, 10 cts., or 66 per hundred. could listen with pleasure and profit. I remember hearing The Mediumistic Experience sixteen years of age, and never heretofore received any the lamented Bishop Simpson preach such a sermon the efcommunications from early or boyhood friends who had feet of which upon me at least, has been and will be departed this state of existence, I naturally became very lasting. I can at present almost feel the thrill of grandmuch interested and curious to know who it could be | eur, delight, elevation, sublimity with which his memorguessed a number of names but without success. able discourse inspired me. Indeed the entire audience Finally the voice said: "I told you you could not guess | was equally enraptured, entirely lifted above all sub-

THE CROCK OF BUTTER

18. An automatic writing medium sat down and wrote off for me message after message, signing them each with the names in full of friends who had departed this life, ten, fifteen, twenty, thirty, and forty years ago. To a friend that was with me, he said: "Your mother is here," naming her in full. "She gives me this to tell you as a test that will satisfy you. She says that when you was a boy, she let a crock of butter down in a well one very warm day, fastened the rope by which it was suspended, at the top. You came along and cut the rope. A year from that day the crock was lifted out of the well and the butter found to be as fresh and good as when let down in it." In the language of the day this test paralyzed my friend, for he said it was all true, and happened many years ago.

MATERIALIZED FORMS THAT VANISHED.

19. In the month of June, 1894, one of my patients, an elderly lady, died after a long illness. At her relieve, up to her very last breath.

In the month of August following, I visited Cassadaga At one of my sittings for slate-writing I received a beau tiful message signed by her name in full. My wife and I with several other Fort Wayne people, subsequently attended a materializating seance, Mrs. Mand Gillette being the medium. The room was unusually lighted for a seance of this character. Every person in it could be readily recognized from any part of it. I believe that I could have read ordinary newspaper print by the light in seance built themselves up from two to four feet or more away from and independent of the cabinet, in the full view of every person in the room. The cabinet consisted of a few curtains stretched across a solid corner of the room, a chair behind them on which the medium sat four feet of the ceiling. There was no room behind bu for the chair and its occupant. In the course of a few in a loud, clear voice, that a lady desired to materialize for me. I responded with "I would be glad to witness the materialization." I was then directed to stand in about the center of the circle, which was in the shape of a horse-shoe, the cabinet being situated at the opening I must have stood from three to five feet away from an in front of the cabinet which apparently at least, did not seem to be concerned in the phenomenon about to be produced. I was directed to watch the floor at my feet. I did so. Presently I saw a light cloudy something about as large as my fist, from which I did not take my eyes una human form of a size as large if not taller than myself. which I recognized as the lady at whose transition in June I was present, and called her by name, taking her by her right hand at the same time.

She was glad that I recognized her, talked lovingly of her family and reminded me of occurrences that took place in her room during the last few hours of her mor tal existence, which no one present knew anything of but she and myself. Finally, she called up to her my wife and another Fort Wayne lady who had been well ac quainted with her, and who took hold of her left hand. Thus, three of us held quite a conversation and had a most momentous visit with her. In the course of a few minutes, however, she announced to us that she was getting weak and would have to go. While we three were standing in front of her, I having hold of her right and the lady referred to having hold of her left hand, this form began to gradually sink down, the lady and myself stooping slowly with it, until it vanished entirely from before our eyes while in a stooping posture, and being wholly unable to feel the sensation we would naturally expect to feel by the severance in any manner of the grasp of our hands. Her hands which for a time had any impression or sensation. I know of no other word that will describe her disappearance before our eyes, than that she vanished slowly away from us.

JOHN C. HOUGH MATERIALIZES.

A deceased sister and my wife's grandmother materialized in the same manner and on or about the same spot. Finally the medium's control informed me that a gentleman desired to materialize for me, but would be unable to do so outside of the cabinet, as the other forms had done, owing to the fact that the forces were growing weak. I then stepped up to the cabinet and after waiting several minutes the curtains parted and there stood before me a gentleman whom I immediately recognized as John 16. My wife visited the spirit artist, Mr. Campbell, at C. Hough, and so addressed him. He acknowledged my

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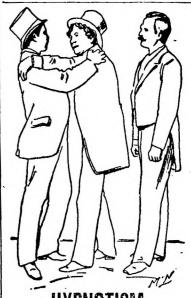
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recognition as correct and seemed pleased that I had itualism is true, but we are commanded not to consult made it so promptly. He remained intact so to speak but with familiar spirits or hold converse with the dead." I a short period, hardly long enough to exchange greetings replied that in another place in the Bible from which she and then sank down and vanished more rapidly than did quoted she would find the command: "Try the spirits the other forms, but in my full view. I also received a whether they be of God, for many false prophets had gone slate message signed by his name. His transition took out into the world.". "You pays your money and you place about eighteen or twenty years ago. He was one takes your choice." of the prominent business men of Fort Wayne. Just It is objected the side, when the figure proceeded across the circle to the person for whom she came, and after a few minutes conversation, vanished in the full view of all present.

I was told by several old Spiritualists present that I was peculiarly fortunate

AS A RECENT INVESTIGATOR,

for they had attended a great many to them wonderful materializing seances, but never before witnessed anything like the present one, and very much doubted i they would ever behold its like again, so extremely rare was it to get the most favorable conditions for such amaz- does Spiritualism do?" ing phenomena.

SPEAKING WITH TRUMPET.

20. At the home of John Vordermark, Esq., in Fort Wayne, several years ago, a materializing seance was given by Mrs. Elsie Reynolds, at which I was present. The circle was composed principally, of investigators and a part only of a solid corner of the room. Back of this curtain there was barely room for a chair. To the surprise of all present during the first part of the seance the medium did not enter the cabinet at all but sat next to it with the circle of investigators outside. She formed one of the extremities of the horse-shoe-shaped circle. It was not two minutes I presume, when three female forms emerged from behind the curtain in the full view of all present, one of them holding in her hand a trumpet which she held up to my ear, through which I distinctly heard the voices in the English language of invisible intelligences giving the names of friends who had departed this life long ago. I have thus heard voices through the trumpet in the light, in well lighted rooms, through the mediumship of Mrs. Hibbitts and Miss Daniels.

But why multiply these evidences? A single one if sufficiently attested is as good as a thousand. I have now related twenty out of hundreds of similar evidences for the knowledge that is within me of a future existence. Either those that I have here related are true, or I am a most colossal, diabolical liar. If the reader decides upon the latter verdict, he credits me with a genius for their creation and manufacture which I had no idea I possessed.

In a murder trial now in progress in the city of Fort Wayne, wherein the sanity of the defendant is in question, I was called upon to give evidence as an expert. I expressed the opinion in answer to the usual hypothetical question, that a persistent liar—a persistent, chronic, unreasonable, unintelligent, objectless liar-was of unsound mind. If, then, what I have here related is false in character, I stand convicted upon my own testimony of being of unsound mind.

BIBLE STORIES.

I am well aware that to the uninitiated and inexperi-I am not vouching for the truth of any Bible story aldamned for believing my own senses, but I'll be damned of view.

SCIENTIFIC FACTS.

If the stories I have here related are true, they constitute a group of scientific facts intimately connected with follows: and religion. Science is the knowledge of facts If Spiritualism is true, we have a scientific basis of facts instead of blind faith and hope upon which to build our religion. If Spiritualism is false, it is the duty of the church to prove it false not by concussion but by discussion and demonstration. If Spiritualism is the work of the Devil, and if it be the duty of the Church to destroy the works of the Devil, how is it possible for the Church to perform its duty in regard to the subject, by avoiding it and treating it with silent contempt?

Since the advent of modern Spiritualism into the city of Fort Wayne a few years ago, I think I can see that in a very important sense, it has been a great benefit to the church, however little credit it may receive for it. To a hitherto lazy, lukewarm, indifferent, materialistic, agnostic pulpit and pew, which with Bishop Foster, confessed openly or inferentially that they did not know that death does not end all, the glorious assurance which Spiritualism has given them of a future existence, and that whatsoever a man soweth that shall he also reap, has infused new life and energy into Fort Wayne Christendom, and as a consequence, notwithstanding the hard times, several new churches have been built within the past year, and the salaries of a number of our preachers have been raised.

The church is beginning to appreciate the fact that if MODERN SPIRITUALISM IS TRUE,

Bible Spiritualism is true, and that Paul must have had his knowledge of the fact that when done with this earth- make him a man. The present writer does not under and said: "For we know etc." Bishop Foster is not a and dictionary is a somewhat trivial science, and the stunot end all."

THANKS FOR THE AGITATION.

Many members of the different churches in Fort Wayne have quietly thanked me for my agitation of the question of a future existence and the proofs I have introduced in evidence thereof, and declared that they would be perfeetly happy if they could look upon death in the light in which I view it. Many other church members have said to me that they know Spiritualism is true, and that they are simply waiting for the time which will come sooner or later, when their churches will acknowledge, accept and preach it.

WHAT IS DUTY?

If the evidences I have herein enumerated are true what is my duty in regard to them? Must I keep my mouth shut about them? Have I no moral or religious right to discuss them publicly and privately? Is it possible that there is any truth supported by the Bible and demonstrated by present scientific investigation that should be suppressed?

HERMANNS AND KELLARS.

Have I been deceived and deluded in regard to my exmagicians and have been amazed at the wonderful tricks late years grown immensely. they have enacted by the aid of clever accomplices who. with their principals, have spent a lifetime in the art in which they have become skilled. But have they ever duplicated by trickery such phenomena as I have presented, received through the instrumentality of innocent. honest, and, in some cases ignorant and unsophisticated be the examination of "not less than two thousand head mediums? I pause for a reply upon this question, for it a year." is one of the "stock in trade" with skeptics.

The l

A Presbyterian lady friend said to me: "I know Spir- been declared unconstitutional.

It is objected that if spirits return to mortals they can prior to his appearance, a form built up outside of the do so anywhere and under all circumstances. I ask the circle, back of my wife's chair. As soon as its develop- reader in reply: Can you have your picture taken withment was complete, my wife arose, drew her chair to one out going to the photographer? Can you eat your dinner without going where it is? Can you hear a sermon without going where it is delivered? Your spirit friends may be and undoubtedly are around you more or less constantly, but there are certain conditions or laws to be observed to enable them to communicate with you.

CILI RONO?

But after exhausting fruitlessly, all the usual arguments against Spiritualism, the skeptic has one that he falls back on as a last resort, a favorite old stand-by, and that one he considers a clincher. It is: "What good

It always provokes me to hear this question put, for, while it is a tacit admission that all other arguments have failed, it is in my opinion, the most ridiculous of

If Spiritualism has never done anything more and never will do anything more than to prove a future existskeptics. The cabinet consisted of a curtain enclosing ence, it has accomplished the grandest work of the ages. It has demonstrated a life beyond the grave, which the church has failed to do. It has convinced skeptics, materialists, agnostics and infidels, both in and out of the church, that there is verily, a life after this. Is it worth nothing to know that death does not end all? What good may Spiritualism not do in the future if given a fair opportunity?

From the tiny raps heard through the instrumentality of the Fox sisters nearly a half century ago, there have evoluted about forty different phases of mediumship, nearly every one of which may be found in the Bible.

It is the object of

THE NATIONAL SPIRITUALISTS' ASSOCIATION to organize and systematize these different phases of mcdiumship; to weed out from among our mediums the frauds and humbugs, impostors and mountebanks that cling like barnacles to them, and to present to the world Spiritualism in its purity and grandeur and sublimity.

It is the sacred duty of all Spiritualists throughout our country to rally to the support of our National Association, so that we may present the claims of our beautiful philosophy in the best possible official or authoritative

If in this connection I may be permitted to refer to myself, I believe the President of the N. S. A. and its Secretary will bear me out in the assertion that my purse as well as my heart and soul has been converted to the cause of the spread of the truth of Spiritualism.

And now, in conclusion, if the stories I have herein narrated be accepted as true, I challenge all science, theology and philosophy to explain them upon any other hypothesis than the spiritualistic.

ORTHODOXY vs. SCIENCE.

Itis really refreshing to note how in the language of the day, a Princeton professor was "done up" by a man enced who have never investigated the subjects of Spirit- of science. At the sesquicentennial celebration at ualism or Christianity, what I have here related will ap- Princeton, Prof. Woodrow Wilson, the orator of the ocpear almost as incredible as the stories of Jonah and the casion, commented somewhat severely upon the methods whale, the sun standing still for Joshua, the snake talking and achievements of science. Professor Wilson held that to Eve, the talking of Balaam's ass, the turning of Lot's great as these methods and achievements are, the former wife into a pillar of salt, Elijah's ascent to heaven, the may be carried into spheres where they do not belong, and creation of the world in six days, and many other similar the latter are in danger of being overestimated in this Bible stories which our Christian friends find no difficulty utilitarian age. His plea for the ideal center of learning, in believing. I wish it distinctly known, however, that where calm thinkers may sit apart from the busy toilers, increasing our stock of knowledge without contact with though I do find in that remarkable book many stories the world, has been greatly applauded by students of litersimilar to the ones I have here related. But I am youch- ature and philosophy, but scientific men have been ining for the truth of what my own eyes have seen, my own clined to take umbrage at it, and to protest against what ears have heard, my own hands have felt. I may be they regard as an obsolete, if not quite medieval, point

In reply to this now commonly-advanced view of theology, that science must mind its own business and not essay to tread upon the corns of religion, or old-time orthodoxy, Prof. J. McKeen Cattell has well written as

"Professor Wilson holds that the scientific spirit of the tomed. How did you come? age is "doing us a great disservice, working in us a certain degeneracy," that the limitations of science are known to its own masters, who "have eschewed sense and confined to reach us just for a visit. You were moved by curithemselves to sensation." He is indeed prepared to acknowledge certain achievements of science, but for him "the scientist" seems to be the man who invents the steam-engine or the sewing-machine. The practical applications of science have, it is true, reformed the world. They have made possible a civilization in which each man may have not only physical well-being, but also time and means for thought and culture. But I believe that science has done more than this; it has not only given opportunity for education and culture, it has also offered the best means of culture and the truest standpoint from which to view the world. Keats might see no beauty in the rainbow after its causes had been explained to him. and Professor Wilson may think Phoebus and his horses a nobler conception than those of modern astronomy. But the man of science does not find that the beauty of the world becomes less as he learns more of its order.

"SKEPTICSIM, PESSIMISM, AND THE LIKE are much older than the present century; they do not result from scientific study, as Professor Wilson claims, but are rather literary products. It is not the student of science, but Professor Wilson, who 'cowers' 'in an age of change.' If, as Professor Wilson says, classical studies some such evidences as are herein related whereon to base make a boy a gentleman, scientific studies may ly tabernacle of clay, he would inhabit a house not made value classical studies, but finds the difficulty to be that with hands, in the Spirit-world. Paul was a Spiritualist in a college such as Princeton the work with grammar Spiritualist, and says: "We do not know that death does dent does not go far enough to appreciate classical literature and art or to undertake the scientific study of the causes of the development of civilization. But Professor Wilson holds that science should confine itself to counting the chemical elements and becomes a 'noxious, intoxicating gas' when its methods are applied to the study of the development of society.

"Views such as Professor Wilson offers on the limitations and evil effects of science seem like a survival from the denominational college of fifty years ago, and I regard it as unfortunate that they should have been presented in an official address at the inauguration of Princeton Uni-

By the foregoing we are reminded that the fight between religion and science is still on and will continue to the finish. The result of it is already assured. The spurious sympathy manifested for the under dog in the fight, which, it is plain to see, is obsolete orthodoxy, will avail nothing in influencing unfavorably the final victory H. V. SWERINGEN. for science.

Co-operation in France has spread more in agriculture than in manufacturing and trade. Some 600,000 farmperiences here given? It is possible that there are so ers are members of supply associations, through which many Hermanns and Kellars throughout the country they buy their fertilizers and implements from first they buy their fertilizers and implements from first capable of deluding and deceiving the people? I have hands and also sell the produce. For a long time it was witnessed the performances of both these celebrated of slow growth, but being thoroughly organized it has of have been awarded at the word of slow growth, but being thoroughly organized it has of

> A Minnesota statesman has offered a bill providing for the appointment of a state phrenologist at a salary of \$2,000 a year, with a \$1,500 assistant, and an expense fund of \$8,000 a year at their disposal, their business to

The law declaring a Saturday half-holiday in Ohio has

A VIVID PIGTURE

THE PARTIE OF THE PARTIES OF THE PAR

Of Certain "Features of Spiritualism.

TRANCE, WITH UNIQUE INCIDENTS-A ME-DIUM'S VISIT TO THE REALMS CELESTIAL-THE RECOGNITION BY FRIENDS IS STRANGE-LY IMPEDED-INVESTIGATION OF DIFFER-ENT SPHERES "OVER THERE"-STARTLING IDEA OF HELL AND NEW DEFINITION OF PUNISHMENT BY THE LIGHT OF REASON.

"Like the experience of many women, my mediumship began in a trance," said Mrs. M., in the Cincinnati Enquirer, "but unlike that of all others with whose beginnings I am acquainted, I was conscious of the new condition, and felt that it was produced by entrancement from its beginning to the end. It began in the early morning of a perfect day in June, and continued for a space of twenty-three hours, in spite of many attempts of friends to awaken me, finally coming back to real life like the involuntary awakening from sweet slumber. I had made a peaceful trip into the unknown, but it was wondrous strange in many features, some of which I will relate.

"I had opened my eyes and looked abroad upon the rosy dawn of the day whose golden hours passed during my phenomenal slumber, but in a few minutes an unusual drowsiness seized upon my senses, and, only half dressed, I reclined across the bed. In a moment I was in another realm, paradisical in appearance and amplitude, but indescribable beyond the incidents I shall relate. The atmosphere was a delicate blue, tinted in the far away vistas with glowing gold and waiting a perfume peculiafly grateful to the sense of smell. The surroundings were restful to heart and brain, and invited repose.

"Seated upon a shelving bank, I saw many old acquaintances, whom I thought to greet. At first they did not recognize my presence, and when I tried to recall myself to their recollection they said they did not know me. One of the gentlemen had been an admirer of my poor he said it might be so, for he was guilty of many foolish things in mortal life, and the list of those he remembered was too long to admit additions, therefore he declined to fires of remorse are raging they inflict severer punishment renew the acquaintance. I turned and approached a little girl to whom I had shown special kindness in her last compare with the anguish they produce is known to man

SHE RAN FROM ME

as if actuated by fear, like one pursued by a demon, and the effort to avoid me was too evident to be assumed Why should I affright such a dear little spirit? at once became a question to agitate my mind. Had she forgot ten a friend who less than two years before had haptized her in the deep sympathy of the heart? It was too true.

"I passed down a magnificent avenue, and met scores of people whom I had known on earth. Some regarded me with a startled glance, as if affrighted, and others stared as if in curiosily, but not one gave me even a smile of recognition, and I felt that I had become a stranger to all those whom my love had followed through the dark shadow. The thought was agonizing, unaccountable, certainly unnatural. This walk was long, but not fatiguing. Its effect was mildly exhibarant, and would have been very cheering but for the lack of recognition by this point, and, after a few words, asked me if I would

those to whom I had a right to look for generous welcome.
"At the end of the avenue I stepped upon a wonderful platform, shelving like the glacis of a counterscarp, of some white material highly polished, and apparently of infinite extent. Upon it stood a countless host of men, women and children in loving communion. The air was resonant with harmony of many voices attuned to love of that degree which seems all bliss, and at the myriads of faces wrapt in joy I stood amazed, overcome. Soon I attracted the attention of one far back in the throng, and gathered from her motions and the way she bent her eyes upon me that she was coming to my relief. Her pleasant smile was reassuring, and I felt that now I would be cor-dially greeted. When near me she extended her hand

"'You cannot imagine how strange a mortal looks in this company. A spirit would fail to appall a mortal was once a mortal, and found it very inconvenies many ways, sometimes to even pay grocery bills. When and you bring an atmosphere to which they are unaccus-

"'Through trance,' said I.

"'I came involuntarily.' "Unquestionably, so far as you can understand, bu the spirit always aspires to the better condition and floats away to fairer scenes without consent of the mortal part. You have never been here before?"

" 'No.'

"'Then you think you have had but rude treatment and you cannot understand the situation. Let me explain by telling you that the appearance of a spirit here which has not been permanently disassociated from its earthly tenement, is as frightful to those who meet it as a

REAL GHOST

to the denizens of earth. And you can understand in the sensations produced in your own soul what bitterness is engendered in an immortal spirit when it attempts to carry glad tidings to mortals who give it no welcome You are nothing more nor less than a spirit, but upon you is the earthly condition, like a hideous mask, and you bring terror to such as do not understand that with which you are encumbered, just as the spirit disembodied by the fiat of nature carries alarm to the child of earth. On both sides these sensations are absurd—the outcome of ignorance. It is a lesson you should heed for all time. and in your heart it may engender deep sympathy for those spirits who wander up and down the earth, bound there by an untoward fate, sighing for companionship, but fearing to make themselves known to friends through apprehension that their visit will prove unwelcome, even hideous. So they roam about in despair, witnessing scenes they cannot enjoy without the risk of making themselves manifest, to the injury of those they love. The embarrassment is very great.' "'But why do my friends who were nearest and dearest

on earth refuse me recognition here? I am glad to see and confer with them, but they give me no opportunity. "They recognize only your semblance, and do not feel

assured it is really you; precisely as spirits are recognized by old friends in earth life. "That looks some like Ella," said my sister, when I appeared to her at a seance, "but I don't believe she'd come here. She doesn't look quite tall enough for Ella, and that was not her favorite style for the hair. I fail to recognize her clearly enough to feel convinced it is her, and probably it is not." I faded out of the scene through utter discouragement. Now it seems plain that you! will become a medium through whom spirits will communicate with mortals at times and under conditions favorable and unfavorable. Do not fail to accord the largest faith to those immortal intelligences who in confidence come through your powers with messages to friends.'

But there are spirits who come to deceive.' "They cannot approach pure-minded people. There

AN AFFINITY FOR THEM

All are in affinity whom you now see, but there are other conditions on this plane of existence, equally happy, but not in-affinity with what you now observe. Tastes and sentiments are as various here as on earth or any planet, but like associates with like to preserve harmony, and

"In vain shalt thou or any call The spirits from their golden day, Unless like them thou too canst say, My spirit is at peace with all."

"She had taken me by the arm and we walked together along a pleasant path. Through an arch of climbing

roses we emerged upon a grand plateau, and the first per son I saw there was a dear cousin. She greeted me with great cordiality, and soon other relatives came with a joy- A Historical Account of the Status ous welcome. The entire aspect of things and dispositions of personages had changed to harmony with myself, and I was surrounded by smiling faces. How had it

been brought about?" "Through sympathy, said my guide, reading my thought, 'a feeling mortals are much disposed to ignore for those who are gone beyond their sight. Your sympathy is aroused for those spirits in earthly durance by the remarks I have made, and here you carry every true sentiment of the heart legibly written upon the counter nance. If you love your kind the marks are there to indicate it, and if you hate, the sentiment is as plainly depicted; but hate cannot continue in this atmosphere. Nothing is here for it to subsist upon. It is not cultivated among progressive spirits, for hate and progress are antagonisms. Hate is corroding of the hater and destroys sympathy. This I feel sure you will always remember after this memorable experience.'

"'Certainly I will. A question arises in my mind, however, which you may be disposed to answer: Where are the bad spirits?

"The terms good and bad are relative and subject to definition. Some acts which have been indicated as high crimes in your education are simply venal in other systems of ethics, and among cultivated people of the Eastern nations much of that which we call good is strongly condemned. Some who might be called bad spirits are FUTURE HOMES AND DWELL very near us, but not visible to those who have the better light. Missionary spirits have them in charge, and eventually they will be brought out of darkness. The most depraved spirits

ARE EARTH-BOUND,

and do incalculable mischief there. Murderers are held fast in the charmed circle of their crimes for ages by the strange magnetism of blood, and out of revenge they impel mortals to perpetrate foul crimes. Other wrong-doers are similarly held captives at the scenes of their depredations as a punishment, and are compelled to repeat conself long ago. When I made bold to remind him of this tinually in pantomime the horrors they enacted in mortal life. Hell? There may be another than that I have described, but I do not know its location. Wherever the than can be had from any other source, and nothing to

or spirit.'
"'Is it an everlasting punishment?'

"'I pray not, poor souls, but we can answer to that no better than you can. Transition has opened our eyes to little that is new, although it has disproved many traditions. Mortals should understand that pure happines in eternity is cheap at any price, but really it costs little to those who lead honest and sincere lives and outrage none of nature's laws. Some of the best spirits will whom I have come in contact were on earth denounced as heathens, but a short probation here brought out qualities in them in which those who denounced them are not more gloriously equipped. Comparisons are scarcely allowable in such a company where all are known to each other by the outward tokens you cannot understand till you are as we are, but when made for the benefit of an investigating mortal they will be excused.

like to visit the next sphere—one occupied by more ad vanced intelligences. I was eager to do so. He waved a tiny baton and I lost consciousness of my surroundings for a moment only. Upon returning to a comprehension of things I was in a great temple, so large that no estimate of its size could be made, in a congress of distinguished men and women, who carried the impress of profound wisdom upon their brows. They were discussing ques tions of abstract science in audible tones, learnedly, courte ously and with a clear desire to arrive at the truth, but what they said I can no more remember than I could had it been in an unknown tongue. A few conclusions were reached and unanimously assented to, and then my new guide called attention to the fact that a mortal had called to visit their assemblage.

o visit their assemblage.

"Poor child! said a spirit of distinguish and found it very inconvenient ou coming to stay with us? he asked, suddenly turning to me.

"I made an answer of some sort, what I canot recall but it produced merriment. From this time onward events are confused in my mind. I remember going to other spheres with the same guide and finding many old SOME OF HIS NOTED WORKS. friends, and that thousands of soft, gentle creatures hovered about me continually, and finally conducted me Life of Thomas Paine, to a small temple, where they sang and prayed in velvely tones, and then, assisting me to ascend beautiful stairs to a platform, they opened a small door and bade me waft myself out, I stepped out into space, and at that moment awoke in my own hed at home. I have had many transces awoke in my own bed at home. I have had many trances The Age of Reason; since, in some of which the same people I saw in the first again appeared, but none that impressed me as did this, of which I have tried to give a true description. T. P.

SONG OF LIFE.

When Light unveiled her radiant face, And wrapped the world in her embrace; When into place the planets swung,-This song the heavenly choir sung: "O sacred pulse! O law divine! All purpose and all power is thine. Death, never!

Life ever and forever!"

And still that grand, triumphal song Thrills through all nature, deep and strong; And still vibrating, high and low, It sets the continents aglow; And in the ocean's sob and roar It sounds and speaks forevermore: "Death, never!

Life ever and forever!"

O human soul!—a spark of love,— Around thee, earth-environed, move Kaleidoscopic forms to-day; To-morrow thou art on thy way To fairer plains and sweeter skies! And still the thrilling anthems rise: · Life ever and forever!"

"Death, never!

YOUR TIME WILL COME SOME DAY. "Tis not the hopeless that achieve, The faltering foot that reaches goals; No web of gain can Fortune weave From fiber of recoiling souls. Endure. Repel Fear's icy clutch That fain would pluck your heart away; See barriers crumble at your touch, And know your time will come some day.

Yes, "all things come to him who waits," But meanwhile you must labor too; Barred shall remain Possession's gates 'Till your strong hands the hasp undo. Armed with most steadfast purpose, learn Beyond the clouds of chilliest gray The certain sunlight to discern, And feel your time will come some day.

0, tameless spirit! Hail elate, All harrowing trials, whips and stings That come, because their chastening weight The soul to higher stature brings! 'And strength redoubled shall replace The blood that trickles as they flay; The way is long, but yours the race; Surely your time will come some day!

-JOHN TALMAN,

Woman, Church and State

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SATURDAY, MAY 15, 1897.

DISHONEST PREACHERS.

The Progressive Thinker has been trying all along to convince its readers that preachers are no more honest than other men; that the profession is adopted as a means of support, with really less integrity and principle for guidance than characterize those who embark in the law, in medicine, in physics, in civil engineering, or even in teaching. We fear the reader may distrust our statement, so we bring into alignment with it the admission of that old wheel-horse of Methodism, Bishop John H. Vincent, founder and sustainer of the Chautauqua Schools, and who, in the course of an article in the Methodist Review for March and April, urging the establishment of "A Non-Resident School of Theology," with a "four year curriculum." said:

"The theological student is often a dependent, educated by charity. This itself snot at all ground for his disparagement but there are a few ministers who were once theological students supported in this way, by individuals or by societies, who up to this day have never paid even the interest on the loan by which they were able to take their theological What is still worse, they seem to have no conscience about it. They marry, they have children, they buy books, they ride bleycles, they take summer vacations, but seem to have no ethical sense which makes imperative the restoration of the funds by which they were educated for their profession. There is among a certain class of min-isters and of candidates for the ministry a tone of servility which perhaps these processes of professional educa-tion promote; a readiness to accept gifts of money; the habit of soliciting dis counts because of their office; and consequently the cultivation of the tramp spirit and habit among men whose of fice stands for the highest, most independent, most manly type of man-

That the clergy should represent the most manly type of manhood," as Bishop Vincent asserts, is true. We cheerfully concede there are many of that character, and regret there are not of them; at the same time all know the profession is made the dumping ground of slightly educated emotionalists, who were hypnotized in youth by a successful mesmerist, calling himself an evangelist, and as the influence was not removed, neither had he the ability to overcome it, so he fancles he was born of God, and deports himself accordingly. Such men bring dishonor on the profession, and the cause they misrepresent.

THE TRUTH ABOUT CRETE.

The Literary Digest, a very worthy weekly magazine of New York, in a late issue, under the head of "What is Going on in Crete?" says:

"There is no apparent change in Crete. Throughout Europe, however, the anti-Greek party is getting the up-per hand. That the Mohammedans have been and are being massacred in batches of hundreds by the Christians of Crete, and that neither age nor sex serve as protection, is now admitted by the most philo-Hellenic papers in Europe, altho' such news is not published with the flaring headlines given Armenian atrocities. The St. James' Gazette criticizes the attitude of the press as follows: 'We notice that, as usual, the philanthropic gentlemen whose hearts are wrung at the fate of the hundred Armenians in Tokat have no overwhelming sympathy for the many hundred Mohammedans in Crete who are being driven from their home and plundered of their poor goods and chattels by the Cretan Christians. When a Cretan village is raided and plundered by the Christians the approriate heading is 'Hard fighting in Crete,' but the corresponding incident in Asia is headed 'Another Shocking Massacre.'

It does make a vast difference whose ox is gored.

GOOD SENSE IN SIGHT.

The committee having the Dingley tariff bill in its keeping, has agreed upon the doubling of the internal revenue tax on tobacco and beer, by which it is claimed the revenue will be increased \$70,000,000. That is just what should have been done when the Supreme Court decided a tax on incomes was unconstitutional. It would have more than met the deficit in the revenue caused by that decision, and instead of being a burden on those impoverished by the sinking of values would have thrown it on the consumers of worse than useless products, and would have improved public morals by lessening the incentives to crime, as all stimulants are conceded to be corruptives of virtue. This done, with slight corrections which experience may hav shown necessary in the so-called Wilson tariff act, then there would have been no disturbance in manufactures or commerce, and business would have soon resumed its wonted channels. It is the stability of legislation which gives confidence to trade and production. A bad law, permanent in its character, is better than a doubtful one ith ever varying penalties.

A BAD REPUTATION FAVORED THE VICTORS.

When the great conqueror, Alexander, set out to punish the Eastern nations for their inroads on Greece, he gained the reputation, at the very beginning of his career, of being brutal in his treatment of prisoners. At the close of his seven months siege before Tyre, when his arms were triumphant, he caused the crucifixion of 2,000 of the principal citizens as a punishment, additional to the entire destruction of the city, for their protracted resistance. For eight years thereafter, during all his long marches against the enemy he met with slight hostility. The bravest were thrown into a panic, and fled like frightened sheep as the terror of his name vas mentioned.

The Christian world, by word, pen and press, have been for upwards of two years heralding the savageism and brutality of the Kurds and Turks. All Greece was made to believe in the genuine ness of the reported causeless atrocities committed by that people. After play ng braggarts for months, hounding on the government, and threatening the overthrow of the Ottoman Empire, fusing to listen to the voice of the allied powers, the result is now before us. Greeks at the first appearance of real danger-were frightened out of their wits. Soldiers and citizens, men, wo men and children fled before the advancing Turks, leaving homes munitions of war behind, and rushed to imagined places of safety, crying and screaming "The Turks are upon us! The Turks are here to cut our throats! instead of peans of victory only were heard the moans of despair. Weary hungry, starving, paralyzed with fear hey fell by the way side to be crushed by the advancing tide of their own frenzied friends. An Indian scare on our Western borders never witnessed more complete representation of pan lemonium than this on the planes of Phessaly, Armed warriors, peasants and irregulars, one and all, were in mor-

ic, heaven-protected, frightened, flying It was the reputation Christians had given to these Turks and Kurds which started the human avalanche, defeated Greece, and finally precipitated the naddened throng on Athens, made them stone the royal palace, and forced from King George an offer to abdicate the brone in favor of his second son, the crown prince Constantine being now in as bad odor with his own people as the father, brother to the wife of the Prince of Wales. But the people are now de manding a Republic, and it is said nothing will satisfy their present ambition but a Republic. A change in the ministry just made may delay matters for

tal terror. And thus the brave, patriot

It is not well to leave the scene of the successful march of the Turks without accompanying them, and witnessing their action in the hour of victory. The press dispatches from the head-quarters of the victorious army at Larissa, on the 27th ult., tells the tale. They who have been relating alleged scenes of slaughter in Armenia need this additional picture of "horror" to round out heir imperfect knowledge of the cruelties of the Turks.

The clippings are made from dispatches to the London dailies, and to he Associated Press, from various correspondents in the field, all under date of April 27, and from Larissa:

"The correspondent of the Associated Press with the Turkish army here never saw such perfect discipline as when the victorious Turks occupied Larissa. The peace was not disturbed in a single quarter of the town. As an instance of the strictness of the orders against pillage the correspondent has just seen a Turkish soldler who took a shirt from an abandoned, half-closed store, seized by a patrol and arrested.

"The Turks have sealed up the banks, business houses and other places containing money or other valuables and have placed armed guards over them.

"I have visited the town hall, where are the headquarters of the general who captured the town. He is an old, tanned, grizzled and good-natured warrior. He modestly said to me: 'My success is due to luck alone. We happened to be coming along and walked into the town. There was no fighting. They ran away and I was in the right place. That was all.'

"The Greeks and the Turks fraternize. In a word, the Turkish army entered the town in the guise of friends rather than of conquerors. Turkish sentinels were placed at the corner of every street, but this was really unnecessary. Greeks and noncombatant refugees were not molested, and when they dis overed this they began to promeinde the streets freely. When the main body of Turkish troops entered evening the inhabitants received them with the wildest joy, with salutes, embraces and kisses. I myself was kissed on both cheeks, dragged to a cafe and compelled to drink because I wore a

"As illustrating the moderation and he discipline displayed by the Turks, I can truthfully say that an ordinary rowd of Englishmen on Derby day much more violent and difficult to re-

That is the way the bloody and brutal Turks and Kurds acted in the hour of victory over a fallen foe. May not our Western Christian civilization take a lesson from these barbarians?

THE CONCLUSION.

The prayers and sympathies of the entire Christian world have been with he Greeks in their attempt to steal Crete from the Turks, and despoil the Ottoman empire. The preachers almost universally have urged appeals to the hrone of grace in behalf of those fighting to crush Islamism. Even on the floors of Congress in disregard of naional treaties, resolutions were offered expressing sympathy for those Christian people who were warring to extend their empire. But the naughty Turks had the advantage. They prayed five times a day, used no intoxicants, and, best of all, it would seem from the result, had the ear of God turned to them, hence they were victors.

Moral:-Always be sure you are in the right and have the strongest battalions when asking God to assist in a

OBEYED THE GREAT TEACHER. Judge Donnelly of this city gave judicial bearing in his court, on the 20th ult., to several cases brought before from the Detention Among them was that of Frank John-

"He had cut off his right hand last Saturday because, as his brother said. he had been reading the chapter of the Bible in which are the words, 'If they right hand offend thee, cut if off."

Others may believe a teacher who gave utterance to that expression was God, or was inspired of God, but The Progressive Thinker, with numerous commands of like nature before it coming professedly from the same source. begs to take a humanitarian view of them, and deny that the teaching came from a God, a Son of God, or even from

REPLY TO A CORRESPONDENT. "What English translation of the

Koran do you deem the most reliable?" inquires a correspondent. Not versed in Arabic, hence unacquainted with the language in which the Koran originally appeared, it is difficult to answer. . In of the Koran into Latin. This was first printed in 1543, and served as a guide to Marracca, an Italian Jesuit, who in 1698 pretended to make a new translation. The rendering was made in the interest of Christianity, and is said to be everywhere misleading. Sale, professedly an Orientalist, also in the interest of the church, made a rendering, evidently using the false Latin translation as guides. Prof. Johnson, an Arabic and Hebrew scholar, as well the classics, points out this vile phrase "People of the Book" occurs in the Arabic Sale renders it "Jesus and Christians." Jesus Christ frequently appears in the translation, but Prof. Johnson says: "Neither Jesus, nor Christ, nor the dogma of the person of found in any part of the Moslem Word

But this is only one of hundreds of similar falsifications, all in the interest

of "our Lord." Rodwell, in 1862, made an English rendering, but like our own "Holy Bible," each translator has been guided by the first Latin rendering, seemingly unwilling to make a departure, else the work would not meet with popular favor. In the present state of learning an edition of the Koran in English made directly from the Arabic, with no reference whatever to former translations, and this should be done by an educated Mohammedan thoroughly versed in the Arabic. It is such a person only who is qualified to

GOOD GIRLS.

do the work justice.

A grisly, gibbering, ghastly ghost, clothed in a white robe, lately put in its appearance at the residence of a couple of maiden sisters living alone, in Mills Valley, N. Y. Secreted in a woodshed it gave utterance to unearthly groans, and, in reply to the question, What is the trouble?" came the answer, in a hoarse voice, that years ago was foully murdered near that place, and that he had determined to haunt that region. The girls armed themselves with sticks of wood and violently assailed the spectral visitor. A succession of well directed blows, one on the head, brought the intruder to the ground while attempting an escape. When an inventory was taken of the result one Egbert Sears, a friend of the ladies, was found prostrate with a severe scalp wound, numerous bruises and large experience, from which it is presumed he will not attempt the spook role again until mortality is laid aside. Are there not others in the spook business whose morals would be improved by a similar thumping?

FROM THE SEAT OF WAR. Advices from the European field of

war up to the 1st inst, says: "The people of Larissa are gradually eturning. There is not the slightest disorder. No one is allowed in the streets at night without a permit." A correspondent writes: "We are now over 100 miles from the base of Turkish supplies, yet there has not been the slightest hitch."

Paris, May 1.—A dispatch from So-fia says M. Ralli, the new Greek premier ,has semi-officially intimated that Greece will gratefully accept the mediation of the powers.

The present outlook indicates that the ambition of the Greeks to fight the Turks is fully satisfied, and that now she will be compelled to not only pay the cost of her own armies, but of the Turks who gave them a gentle chastise-

KILL SOME OF THEM; SAVE THE OTHERS-FOR WHAT?

a passage in the Old Testament wherein some one was supposed to have been commanded by God to kill every living being except the maidens who had never known a man, whom his savage soldiers were to keep for themselves. This is disputed here and I can't prove t. Please let me know where it is to be found in the Bible, also, any other passages of a similar nature, and oblige subscriber and interested reader.

Yours for the truth, Brewerton, N. Y. F. PLATTO, SR.

If our friend will consult Numbers exi:15-18 he will find the following: "And Moses was wroth with the offiers of the host, with the captains over housands, and captains over hundreds, which came from the battle. And Moses said unto them, Have ye saved all the women alive? Behold, these caused the children of Israel, through the counsel of Balaam, to commit trespass against the Lord in the matter of Peor, and there was a plague among the congregation of the Lord. Now therefore, kill every male among the little ones, and kill every woman that hath known man by lying with him. But all the women children, that have not known a man by lying with him, keep alive for yourselves." Deuteron-omy xx:13, 14, reads: "And when the Lord thy God hath delivered it into thine hands, thou shalt smite every male thereof with the edge of the sword: But the women and the little ones, and the cattle, and all that is in the city, even all the spoil thereof, shalt thou take unto thyself," etc.

THE WORK OF A WEEK.

Mrs. Cora L. V. Richmond received elegram while at the Band of Harmony on Thursday night, from President Barrett of the N. S. A., asking her if possible to go to San Antonio, and attend the State convention as sembled at that place May 1, 2, and 3 organizing a State Association. She at once decided to go, but told no one except the President and some of the trustees of her church who were present at the Band of Harmony. She had already promised to be at Columbus, O. on the 4, 5, and 6. She inwardly resolved to do both. The first day's ceedings of each convention would be simply routine work and she could be present at the second and third days of each convention. She left home Friday the 30th, and arrived in San Antonio Sunday morning. She attended two meetings that day speaking briefly in one and giving the only address in the evening; spoke Monday afternoon, and started for Columbus, Ohio, at 8 p. m. She arrived on Wednesday at 8 p.m., and was at the convention hall in time to fill her engagement for that evening She spoke Thursday afternoon and evening, and returned to Chicago on Friday, just one week from the time she left for Texas, and was ready for the work Sunday. We are informed that the State organizations in Texas and Ohio are perfected and that they are most earnest and devoted auxiliaries to the N. S. A.

"Who Are These Spiritualists and What Is Spiritualism?" A pamphlet of 40 pages by Dr. J. M. Peebles, the well-

READ OUR FIFTH PAGE CARE-IM FULLY.

We give our our fifth page an object esson to Spirlualists everywhere. Mrs. Magoon gives her views of Wm. Langdon and Mayo Goodrich. Then comes Dr. George showing that Langdon is a medium in some respects at least. We give both sides. The spirit-world is seemingly unwise, under any circumstances, when it secretly appropriates cheese-cloth or some cheap gauze-like texture to personate some spirit with. In personation the "dress" is generally borrowed, the same as the form of the medium, which is made to represent in

a measure the spirit intended. We are not surprised at the prevalence of tricksters. They have come to abide with Spiritualists, and you can no more get rid of them entirely than you can get rid of the corrupt politician, the thief, the housebreaker, the counterfeiter, and the hundreds of other criminals that are constantly preying upon the public.

There is a constant stream of corruption and wrong-doing in all the churches, as illustrated by the daily papers, and it is greatly in excess of the crime of the tricksters in our own ranks. Spiritualists as a class are the most moral people on earth to-day, and that is one reason why they should fight the tricksters on both sides of life.

Again, the necessity of extreme care in investigating physical phenomena, The fact that you "think" you see your friend in a dark seance is no absolute evidence that you do, as illustrated by the communication on our fifth page, giving the manifestations supposed to have occurred at Clifton's circles for physical phenomena. It shows that assertions-bold and uncompromisingmust always be taken with a "grain of allowance." Each one who endorsed Clifton in the statement made would have gladly testified to the same on oath, yet they all know now that he was a rank fraud. With all our skill we could not get at the method he adopted, as great pains were taken to prevent grabbing the spirits—and it certainly, under the circumstances, would have been dangerous to do so. But when we found the trap-door so concealed as to positively avoid detection, we then realized how Clifton had succeeded in making \$2,000 off of Chicago gullibles.

But a great point has been gained. To be an honest, kind, tender, painstak ing, conscientious fraud-hunter is now a respectable calling, and woe be to the tricksters who howl against them;

THINK TO SOME PURPOSE.

This city in many respects is a cesspool of corruption. Its rum holes, its houses of prostitution, its gambling hells, its boodle aldermen, and corrupt politicians make it in many respects equally as bad as some of the cities of olden times, and which have passed away in consequente of their own inherent rottenness. There is, of course, a respectable nelement, truly enlightened, in the city but it has failed, as yet, to overcome the dangerous class. To fight the combined elements of corruption in the city we have a Civic Federation, that is constantly inspecting every avenue, of the city government and public institutions to unearth fraud. and during the time of its existence it has evolved a vast amount of rottenness as set forth by the daily papers. Supposing some one should excitedly arise and cry; "Oh! daily papers, don't publish to the world the rottenness and corruption of Chicago, for it will surely ruin the fair fame of our city, and prevent its growth. Besides, when I send a paper to my Eastern friends, I don't want them to know there is anything wrong here." Such a man is no thinker -he is very foolish who would talk like the above. The business of the Civic Federation is to unearth wrong doing Progressive Thinker you referred to and publish it to the world, and if ever a really perfectly divine institution existed it is one. These thoughts arise from a letter

lately received from the Egypt part of We give one paragraph: this State. "Don't publish the doings of frauds or tricky mediums. I can't send such papers to my friends." Why, my friend. it is only by probing the corruption that the spiritual atmosphere can be puri-Spiritualism is a grand truth; as a religion and a philosophy it is superior to all the various orthodox sects in the world. It is founded on the rock of truth, and will forever stand. To remain silent and not condemn the arrant tricksters and frauds that have at tached themselves to it, is simply lending them a helping hand. Fraud is here in our ranks; it has come to stay Suppress it in one direction and it will rise in another. You cannot abolish is altogether; you can only hold it in abey For hundreds of thousands o years this earth has been inhabited. ve see the corruption in Church and State One hundred thousand years more will see a marked improvement, but the criminal element must be constantly fought wherever found-in Spiritualism as well as in civic government-in Spir itualism as well as in Church and State. From the start The Progressive Thinker has followed this policy and it has proved to be the only Spiritualist paper that is a success financially showing that the great mass of peopl are with it, and that they are against the goody-goody policy-one becoming so good he is absolutely good for nothing, antagonizing no one, and in har mony with everybody.

THREE MONTHS FOR 15 CENTS. The standing offer we have had in The Progressive Thinker to send the paper three months for fifteen cents is now withdrawn.

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HELL, HEAVEN.

EVERY ONE IS EVOLVED FROM THE SAME PRIMAL SOURCE-AND THE ROAD THAT LEADS TO A HELL IS JUST AS MUCH GOD'S ROAD AS THE ONE THAT LEADS TO HEAVEN, OR ELSE THERE ARE TWO OWNERS TO THE

Whether God, Buddha, Brahm, Orzmud, Jehovah or Immutable Law governs the universe, it is a fact that every human soul emanates from the same primal source, or destroyed.

The pure white ray of light that emanates from the sun, possesses seven divine impulses for good, recognized as colors, each one of which serves a specific purpose in work great damage, thus diverting it from its apparent creative powers controlling the universe. mission, and changing it, as it were, unto a fiend.

Every individual, whether a highway robber, or a philanthropist has within himself all the divine attributes for good, but like the white beam of light they can be utilized for works of evil and deeds of darkness The chisel that the sculpture uses to work out in marble the classic features of a Socrates or Plato, can be utilized to commit murder or to break into a house to steal.

The difference between individuals lies wholly in the use to which each one puts his God-given, or naturegiven, or law-given gifts or attributes. One confined to Jail-a besotted wretch-was heard to sing "Home, Sweet Home," with a pathos that brought tears even to the eyes of the criminals around him. His voice tremulously sweet, his eyes dimmed with tears, his face turned hold fast to the orthodox organization." This, he heavenward, his whole being for a time illuminated with claimed, is true both of the Protestant and Roman a light divine, and angelic emotions surging in his soul, Catholic churches. According to the most recent stathis young man's voice and bearing was angelic as the tistics, he said, 385,000 persons attend the latter church corridors of the jail were vibrant with tones of his voice. in greater New York; whereas it should have at least For a brief period all the divine attributes of his nature 900,000, which indicates a loss of nearly 600,000 communiasserted themselves, and manifested in the right direct- cants in that one, great, wicked city. The Rev. Dr. Dixonation, and his manhood had temporarily changed from the tributes this enormous fall off in attendance to two reademon to the angel. Thus it is that divine attributes sons; first, the decline in the intellectual status of the may be directed towards the good or bad, just as the di-clergy, and, second, to the fact that when men of brains vine attributes of power can do a philanthropic deed or get into the ministry and begin to think and give exbecoming perverted commit a murder. As related by the pression to their thoughts they have to get out of the pul-Topeka (Kansas) Capital, the scene for this little touch pit or stand trial on charges of heresy; and he concludes: of humanity is not laid in a romantic valley nor among vine-clad hills. Purpling clouds and the hush of twithe wind does not howl in fitful gusts around anybody's broken lattice.

On the contrary, the incident happened on a Santa Fe train near the little station or Holliday, and the suroundings were most prosaic and unromantic. Although the last place on earth to expect it, yet here was witnessed the triumph of Charity, the greatest in the trinity to their wives and daughters. They themselves appear been cast to the winds.

The scene was a short one and will not take long in the telling. A hard-featured man was seated next to a window and was gazing vacantly from it. Something in the man's bearing and in his dull and spiritless look showed hat he had entered somewhere and had left hope behind.

Presently a little girl came down the aisle—a little girl whose bright eyes and sunny hair seemed created for dispensing sunshine and happiness.

She paused before the seat occupied by our morose other their husbands, sons, and brothers. friend and instinctively held out a big white chrysanthemum to him. The startled man took it and looked at her incredulously for a moment. Then with an impulsive entific reseach. The startling discoveries of science durmovement, he reached in his pocket, pulled out a dollar and gave it to her.

fered to return the man's money, but no amount of per- young men, and by them spread and disseminated among suasion could induce him to accept. Sitting down on the multitudes of young men, while the same discoveries have vears.

many hearts will throb responsively, with genuine years old, is has been untold thousands of years, if not brotherly feeling, to the impulsive action which proved eons, as the testimony of the rocks shows, and that man that although numbered among criminals this man was has lived on earth many thousands of years before Adam. still a brother man, with a man's heart susceptible to the They have been affected by the Darwinian ideas of evofinest feelings, the feelings that are always called forth lution and development. They have come to believe that by the sweet innocence of childhood and flowers.

There is a tender spot in every human soul that can be eached sometime, just as in the case of this ex-convict. The divine attribute of love, kindness, benevolence, virtue, honesty, were nestling in his soul, ready to be illuminated by the kindly touch of a little child, and feeling intuitively that there is a life beyond, as an inspired writer says:

"I cannot believe that earth is man's abiding place It cannot be that our life is cast upon the ocean of eternity, to float for a moment upon its waves, and sinking into nothingness? Else why is it that the glorious of the origin of man and his fall on account of Adam and aspirations which leap like angels from the temple of our Eve's eating of the tree of good and evil. The higher heart, are forever wandering aubout unsatisfied? Why is it that the rainbow and clouds come over us with a beauty that is not of earth; and then pass off and leave us by the Israelites when they came in contact with the to muse upon their loveliness? Why is it that the stars Chaldeans. who hold their festival around the midnight throne, are set above the grasp of our limited faculties, forever mocking us with their unapproachable glory? And, finally, why is it that the bright forms of human beauty are presented to our view and then taken from us, leaving the thousand streams of our affections to flow back in Alpine torrents on our hearts? We are born for a higher destiny They are all the more disinclined to believe in this althan that of earth; there is a realm where the rainbow never fades-where the stars will be spread out before us, like the island that slumbers in the ocean; and where the beings that pass before us like shadows, will stay in our presence forever."

While all are born for a higher destiny than that of earth, sometimes the way is exceedingly devious whereby the incarnate atonement, for if there were no fall of man the home in the Summerland is finally attained. There then there is no need of an incarnate atonement. may be one beautiful "divine purpose" animating an individual and pulsating like little wavelets in his soul, but let it come in contact with grim Temptation-fascinating, taking a lively interest in church matters. They leave alluring, brilliant, and attractive—and it may be diverted the church to their wives. This is peculiarly true in large from its primal course, and lead its subject on to what is cities, but in the rural communities the old orthodox docdesignated as ruin; and in the ruin wrought, in the home trine is believed, except here and there, where some circle blasted, in the hearts made sad, and the wrecks young, educated man of influence has promulgated the caused, the "divine purpose" is always present, seeking Darwin evolution doctrine and the remarkable discoveries recognition, even if it be in the dregs of the cup of sin.

given, whether it be that which incites to crime-to steal, to be covetous, to be intemperate or vile. God, Nature, Dixon to do? It is impossible to stifle these new ideas of or Law-one and the same when applied to specific ac- science. The church cannot and the State will not pretions of any or all the forces of the universe! Hence the vent their promulgation in books and magazines. It is hard-featured man referred to above, and who had been no longer possible to rear a generation in religious igin prison, had only those impulses which were given him norance of the teachings of science. The revelations of to utilize, and all were divine in the sense that he in- astronomy, chemistry, geology, biology, medicine, surherited them and did not create them himself, and was gery, and other sciences have opened up avenues of in no way responsible for their primal existence. In thought which cannot be closed or ignored. The utilizing them, however, he soon learned that the "divine churches must adapt their creeds to the truths disclosed purpose" leads in two directions: One towards spiritual by science, which will give them an opportunity to preach darkness, and the other towards spiritual light. This more about Christ's beautiful inculcations of honesty, "divine purpose" was no less divine in its origin and in-right, morality, and charity, and our duty to our tent when following evil, than when doing good, but the fellow-men, and to urge men to do unto others as impressive effects were exactly opposite, and it is therein they wish to have done to themselves, without fear of that the needed lesson was learned. It is divine to learn eternal hellfire. Science has left plenty of room for the a needed lesson even in the lowest hell. It is the "divine churches to do a mighty work for humanity and leading known author. Price 15 cents. For ful books. It should be read by every purpose" that you inherit eternal life, and it can not be reformed lives.

destroyed, even if the happiness finally attained has been realized by descending to the depths of the infernal regions. The "divine purpose" permits you to degrade yourself, if you so desire, and in the slime and debris thus realized an added experience is had which leads to the realm of light.

When one realizes there are no bounds or limits to the 'divine purpose;" that there are no roads or pathways in life which one may choose to pursue, whether in the cesspools of vice or in the departments of cultured wisdom and ethics, that are not in every sense divine, though opposite in effects, then he or she, is prepared to realize the plan prepared for every human soul, and that all will attain the higher celestial regions eventually, whether it and is an integral part of the divine structure recognized be by the devious, dismal, circuitous route through the as all things. Whether a convict in prison, a murderer lowest hells, or on the direct line adorned with intellecton the scaffold, a thief prowling around at night, a king ual strength and all the cardinal virtues. Those who on his throne, a president in his chair of State, or a pursue the divine circuitous route to the celestial regions, philanthropist sowing seeds of benevolence, each one is by the way of the hells of darkness are to be pitied, for of special importance in the grand economy of creation, they do not realize their sad condition. If you are pure and each one is an integral part of that great archway in thought, word and deed, you are to be congratulated, that sustains all things, and not one can be annihilated for you are on the direct road to the regions of bliss; and you should extend a cordial sympathy and helping hand to those who choose to reach the celestial homes of happiness, through the meandering pathway of the hells of darkness on earth and in spirit life, for the darkest hell is the economy of creation. That white beam may be focal- just as much God's handiwork as the highest heaven, and ized or concentrated on an object so as to destroy it or the road to each was made by him, else there are two

J. R. FRANCIS.

AN EXCEEDINGLY VIVID PICTURE.

OF THE FUTURE OF ORTHODOXY—THE TREND OF PUBLIC OPINION VIVIDLY PORTRAYED.

The Rev. Thomas Dixon of New York City in his last Sunday's sermon took the sensational ground that "the orthodox church has lost its hold on the public mind;" says the Chicago Tribune, "and that men, as a rule, do

Old forms have had power, not because they were forms, but because the people believed they had power. light do not form the background for the setting sun, and The ministry of the future must be of the independent sort, and the new theology will embrace all creeds united under one grand church, the state that shall believe in the fatherhood of God and the brotherhood of man.

It is certain that in Western European nations and in the United States the mass of organized laborites have practically ceased to go to church. They leave that duty of virtues; Charity triumphant after Faith and Hope had at church on stated occasions, such as marriages, baptisms, funerals, and on certain festival days, and not generally even then. They are no longer regular members of any church. In countries like France and Belgium half of the men are non-attendants of divine worship. How the matter stands in the cities of this country any one can ascertain by looking into the Protestant churches on Sunday and then looking into the street cars, the parks, the pleasure gardens, the theaters, the baseball grounds, and the saloons. It will not take long to find out that the attendants in the one case are largely women, and in the

Now, why is this absentecism? The answer in part is not far to seek. It is largely due to the outcome of seiing the last fifty years have filtrated down gradually from the investigators into the colleges and high schools, where After a little while the girl's father came over and of- they are taught to or read by the rising generation of scat beside him the father got the stranger's history. He reached the great mass of organized wageworkers through was a pardoned convict out of prison, and the little girl's the discussions in their lodges and in the columns of the was the first act of kindness he had received in many papers and magazines which they patronize. They are informed that the Jewish belief as to the age of the earth "One touch of nature makes the whole world kin," and is wholly incorrect, and that instead of being about 5,800 man was not created "a little lower than the angels," and has been gradually degenerating, but that he began at the bottom of the scale and has gradually risen to his present mental development. They have found that some races have arisen more rapidly than others that some, like the Chinese, and Africans, and Indian tribes, have advanced to a certain point and remained stationary, while others, like the Europeans, have made enormous advancement.

Because of the widespread promulgation of those scientific views the organized wage-workers have also lost the faith they once had in the so-called Mosaic account criticism has told them that Moses did not write this account, but that it is an ancient ('haldean belief, accepted

Being therefore in doubt about the origin of the human race, they have come to disbelieve in the existence of a hell prepared for the punishment and torture of the human race because of Adam and Eve, whose existence is in dispute, committing a sin 5,800 years ago, when there were savage races on earth perhaps 100,000 years ago. leged place of eternal torture for faults that they are not responsible for because they don't hear it but rarely preached in the city pulpits any more. They find that this old hades doctrine is now quite generally avoided or slurred over by the clergy. So from doubting the "fall of man" in the garden of Eden, it is but a step to doubt

For these and various other reasons millions of trades union wage-earners in this country and Europe are not of science and applied the methods of the higher criticism Every attribute is evolved, Nature-given or Law- to explaining the sacred scriptures.

In view of these facts, what are men like the Rev.

NEVER EXCELLED.

OST MARVELOUS INDEPENDENT MATERIALIZATIONS - TWO OR dorsed in this city. THREE FORMS APPEAR AT A TIME - MEDIUM FULLY EN-DORSED BY PROMINENT SPIRIT-UALISTS.

To the Editor:—A prominent Spirit-ualist residing in an Eastern city, some time ago, published in a Spiritualist paper, an article giving his opinion, as to the genuineness of the materializing of more than one spirit form at the same time through any medium. In his opinion if more than one spirit appeared in front or outside of the cabinet, to greet their earthly friends, at the same time, the extra spirit presented was either a confederate or the manifestation was a fraud. For the benefit of many readers of The Progressive Thinker, and those interested in this class of phenomena, with all due respect to the author of the assertion. will show him to be in great error.

In this city is located a medium at 282 West Madison street, who has recently been interviewed by scores of carnest and critical investigators. This person is Mr. Harry Clifton-a gentleman of slight build, height 5 feet, 101/ inches, weight 156 pounds; former weight two years ago, 210; age thirtyeight years, light complexion and eyes of blue, slim features adorned with

moustache, etc. The subject of this sketch possesses remarkable phases of mediumship. The writer has attended six consecutive seances at his parlors. I went to interview not alone the medium, but his al- of a painful nature, is distressing to all leged (so-called, as the skeptic would good people, and knowing the very carc-call them) spiritual manifestations. I ful discrimination it has always been went diligently to ferret out the mystery (or trick) if any there might be but completely gave up that theory at all over the country, by parties unthe conclusion of my personal investi- known to you personally, I do say with

No trap doors, sliding panels, or other canton flannel curtain seven feet high stretched across one corner of a parlor, with black curtains tacked to two sides of a solid wall, were all seen. A committee was not required. A light in one corner of the room, some ten feet from the floor, was sufficient to emit good opening of curtains. She advances towards the medium, by his side remains enter the cabinet. Instantly there appears two and three forms at a time. While one or two stand, the other, center one, dematerializes outside, then reappears in a standing position. Presently the form rises and floats to the sung by floating spirit, etc. The control gives friends in the circle the names of spirits about to materialize. A per-The medium comes outside, and the ing of his hands. My Persian guide, thereby bringing anathemas on the distinctly seated on a chair. A beautiful female form appears out in the room, in elegant stage costume, pur-With hands manipulating the atmosphere, distinctly seen by all, she catches handfuls of roses, pinks, etc., in midair and passes them to the circle Where do they come from? A pad (blank) examined by the circle prior to seance, and clear of any marks or writing, is taken in the spirit's lap, while she kneels on the floor, she tears off a contain from four to twenty or more beautiful faces in light and dark outlines, as pictures. Many are recognized. Where do the spirits sketch them so Beautiful lace is materialized on the carpet, and is touched by the members of circle. A trumpet is laid on the floor in front of the cabinet; a spirit, a male laughs, etc. through it audibly. A spirit at the same time is seen in the cutrance of curtain, standing. The medium brought outside, the trumpet talks

can. I give it up.

same. Who controls

TESTIMONIAL. the seances of Mr. H. Clifton, held at man, and this Langdon, are plying the his parlors, 282 W. Madison street, this same games here, besmirching the city, on different occasions, cheerfully sacred shrine of Immortal Truth, with add our testimony individually as wit- the grime of immorality and deceit. nesses of the spiritual manifestations of the above medium occurring through his special phases, namely: The inde pendent materialization of spirit forms, a people. We pray for its growth and Therefore we subscribe our names to prosperity. But we hard-working, conthe correctness of the above article as scientious toilers, our cheeks do blanch follows: (names omitted-Editor.) Chicago, Ill., Dec. 7, 1893.

more of very prominent Spiritualists, gencies which beset the daily life of who certified in emphatic language that the manifestations were what they purported to be-genuine manifestations of ter. The stern voice of Duty bids me spirit power. We withold their names, write it. for all are heartily ashamed of the fact that they were so easily deceived. At the time this communication handed to us. we knew that the partie endorsing it had been imposed upon and under various pretenses withheld its publication. Clifton was a first-class villain, and never produced a genuine materialization. He took away \$2,000

the genuineness of certain manifestations may be badly deceived. Tricksters are abroad in the land, and some Spiritualists stand ready to endorse them

Every city in the United States has cities. Like the Clifton here, they are sustained by gullibles. Not a Spirit-ualist paper besides The Progressive Thinker but what is afraid of them, afraid of their tirades of abuse and slander. And at the same time bear in mind, Spiritualists, that The Progressive Thinker is the only Spiritualist paper now published in the United States that is a success financially.

BASE TRICKSTERS.

The Worm Gnawing at the Root of Spiritualism!

PLAIN WORDS FROM AN HONEST WORK OF TRICKSTERS POSING AS MEDIUMS-LET SPIRITUAL-ISTS TAKE HEED-CURSE THE EDITOR IF HE DOES-CURSE THE EDITOR IF HE DOES NOT-AND WHAT IS THE POOR EDIT-OR TO DO?

My Dear Mr. Francis:-The distasteful duty before me, in writing you this letter, is one from which I would gladly shrink, as the giving of information. yor when it comes to published doings, self-ritten, by parties whose paths paraphernalia could be found. A black have of run athwart yours, but in some arts of the country, or wherever), practice habitual fraud, ob-and knavery, in daily life, to they scent the deciment of our cause, and the besmirch ig of our glorious philosophy, what, Verily, is a poor editor to do?

The Spiritualists of a community light. The medium, seated some six feet should aid their press in downing these infrontof the curtain requests all in the vile tricksters. When Spiritualists be circle to give him their best thoughts, come sincere and fearless enough to do etc: The medium is entranced by a their plain duty as workers in a com-South Sea Islander. He stands outside munity; when they have common sense of enbinet, back towards audience. His enough to look for one moment beyond hand outstretched towards the cur-their tiny local world, and a trickster tain make passes in the air. Inside of comes among them and drags Spirituala few seconds (while singing is going ism in the mire, it is the duty of those on, to create harmony) a beautiful fe- people duped, to send letters of warning male spirit emerges from the center and information to the spiritualistic press of the country, that it may cease to recognize in its columns the unvisible to all for a short time, then me-dium and materialized form are seen to dress of all who may have viewed the spectacle of fraud and deception, will aid, in a clear and intelligent manner, our press, in eliminating the matter of unworthy ones from their crowded columns.

Let us have less moral cowardice ceiling, some ten or twelve feet high, among us, and if a hard, and disagreewhile "Shall we gather at the river" is able duty stands imperative, let us stand ready to perform it. The worm which is eating at the root of the free of Spiritualism is Fraudulence and Imcon is requested to come to the cabinet. position, attached like barnacles to its holy and beauteous principles. spirit form by his side is recognized. must purge our ranks from their deteri-A nun appears: persons are requested ous influence. Many, no doubt, do send singly to come and look at face of spir-individual letters of information regardit-the medium is seen at the same ing these people. They forget how frail time with all forms that appear to their and weak a thing is the human heart, friends. Indians with costumes, feath- and that the editor of a paper cannot ers and copper hue! Arabians and Per- be swayed by any personal letter from sians with Oriental garb and turbans; one, defaming another. Though Truth male and female; children, colored peo- might be spoken, yet spite-work would ple as dark as crebus emerge from the too often creep in, and the publisher be cabinet. All that come in the presence wholly at sea, a stranger perchance to of the medium, who leads them out, both parties concerned. Yet the recogwalk to and fro, converse etc. The me- nition in the crowded columns of a ium is his own manager, and leads or great weekly paper, of unfit people, procauses the forms to appear by the way- claiming themselves at length, and nearly six or seven feet tall, dressed in fenseless head of the unwitting editor, costume walks by my side and from a thoughtless people who have lends out a female form. The curtain been duped by the unworthy corresponis lifted off the floor by spirits and two dent, is not a thing to be desired, and forms beside the medium are seen, information, we repeat, should come from a body of people, not from individulas, from reasons stated above.

It will be a surprise to you, to learn porting to be Mrs. Siddons, an actress. that Geo. Brooks, some weeks since, put in one month of hard work, in his thorough and sincere way, among the Spiritualists of St. Joseph, in response to an actual summons, and yet so wild with disgust were the community, at Spiritualism, so-called, that Mr. Brooks received, not even the remuneration of eplacing his actual expense, but, barring a paltry \$2 or \$3 at the hall, taken sheet at a time, and are then passed at collection. Sunday evenings, was rapidly to each person in circle. These month, that he was sans salary, sans railroad fare, sans justice-and why?: The spiritualistic people of St. Joseph had been trodden under foot by the exquickly? Messages also appear rapidly, position of the fraudulence of one May Goodrich, assisted by Wm. Langdon, a young man of St. Joseph, who is producing the same sondition of affairs in and a female alternately, sings, talks, lengthy culogy to your paper of May 1st), these parties having so duped the people in their so-called materializations, that honest investigators with clear brains, are indespair as to the outthe come. I enclose slip from St. Joseph trumpet? Spirits are without veils that generally appear. Is it not all very light, to witness the shameful spectacle, Gazette. The party who turned on the strange, when at no time the medium is is one of the veteran Spiritualist workpersonating a spirit. Neither is he ers there, also J. R. Rackliffe, 1027 transfigured, consequently he must be Felix St., St., Joseph, Mo., Mr., Bender's an independent materializing medium. address is No. 329 N. 9th St., St. Joseph. Go and visit his scances. See for your-He would give you other names I have

Solve the phenomena if you forgotten. We found it impossible to get ple out, for a time, to attend a Spiritual-We the undersigned having attended ist meeting, in that town-and this wo-

I love your paper and the good it is accomplishing. We need its far-reaching influence throughout the country as any here. a little at the thought of these soiled names appearing among the doings, in the columns of the painstaking workers The above was signed by a score or in our ranks. I know that the continthat hard-working unfortunate, an editor, are hard, indeed.

Forgive the encroachment of this let-

ELLA GIBSON MAGOON. Following is the account in the St.

religion. Streator when the gullibles. He was the sleekest villain—Christ-like in appearance and the for a time and then have them return again. I have made the disease of language—that was ever in Chicago. He could almost deceive the very felect."

The above communication constitutes a broad and comprehensive object lesson, and even parties who "swear" to the for a time and then have them return again. I streated the mean a radical curb. I have made the disease of FITE, EPILEPSY or FALLING SIGLANESS a life-long study. I warrant my remedy to cure the worst cases. Because others have failed is no reason for not now receiving a cure. Send at once for a treatise and a Free Bottle of my infallible remedy. Give Express and a Free Bottle of my infallible remedy. Give Express and Postoffice address.

FOI. W. J. PERE, F. D., 4 Codar Si., New York contact.

Joseph (Mo.) Gazette, of the expose referred to by Mrs. Magoon:

Everybody was seated in the" ary circle, and Langdon, the medium, took off his coat and was tled by the wrists to a chair in the dark cabinet arranged in one corner of the room, the only lamp in the room was turned low, and the audience waited. May Good-rich asked for a song, and the "Sweet By and By" was started. That didn't in the same manner Clifton was en- ing was asked, and the "Sweet By and seem to bring the spirits, so more sing-By" was tried again,

The rendering of this song twice in its "Cliftons." They are in New York, Chicago, St. Louis, and other large and a light appeared behind the dark screen of the cabinet. Another verse was sung, and something white floated where the light had been. Then more lights-then the white "apparition" appeared again, only more of it. One more chorus of "The Land that is Fairer than Day," and the medium didn't do a thing but trot out a full grown "ghost," "all dressed up in his Sunday clothes."

That is, some of the folks thought it was a ghost, and the women began to wonder whose first husband it was, and the men wiped their eyes as they thought of their great-grandfathers, and the arrival of other invited ghosts was momentarily expected, and all was going off according to the bill of fare, when some of the delegation from the Wood Manufacturing company, spoiled the whole performance by too much WORKER-EFFECT OF THE BASE familiarity with the visitor from across the Styx. They actually grabbed the angel by the petticoat, presumably with the intention of going back to heaven with him.

Anyway they took hold of the spirit. and stuck to him as though he was a long lost brother. A momentary scuffle then the light was turned on, and Mr. Sammy Langdon, with his white gauze robe half torn off, stood a convicted fake. A few partly burned fuses on the floor in the cabinet ended the expose, and those that paid twenty-five cents to see a ghost can hereafter go nome and look at themselves before retiring at night and save their quarters.

PLACED IN AN IRON CAGE.

I have just returned from Omaha where I assisted Mrs. May Goodrich and Mr. W. F. Langdon in public meeting at Patterson's Hall. On Saturday evening of last week, Mr. Langdon. who is a physical medium for light and slate-writing manifestations, accepted an invitation from Mr. O. C. Campbell to sit in an iron cage for a test. Mr. Campbell's cage for physical mediums has been a terror to most of the phenomenal mediums visiting Omaha. Mr. Langdon is a young medium, having entered the field but a few months ago. He was placed in the cabinet, and the cage put over him and nailed to the floor. Several slates were placed about two feet from the cage. The lamp was lowered, and we waited for results The sitters did not have long to wait, when one of the slates was thrown over the top of the cabinet, falling to the floor and breaking it. The manifestations commenced in earnest. Many messages were written upon the slates by invisible hands, while Mr. Langdon sat in the cage in a deep trance, not being able to move in either direction more than six inches. Mr. Langdon has won for himself a reputation in Omaha that keeps him busy filling engage-He has engagements for every night this week in that City. I am sure he will come to the front ranks as a physical medium. His address is 207 S. 24th St., Omaha, Neb. DR. P. S. GEORGE.

IMPOSTOR ROUNDLY DE-NOUNCED.

To the Editor:-As I have not inflicted my pen thoughts upon the readers of your excellent paper for some time, I now want to thank our good sister, Mrs. Eva A. Cassell, for her timely revelations upon the subject of the inhuman vampires and fakirs crowding into our ranks under the blessed name of me-diums, when in reality an orthodox hell would not be half hot enough to justify the punishment they deserve. We have had experience during the

last two weeks with one of those devils incarnate, whom Mrs. J. W. Kratz has mentioned as being at Evansville, Ind. I note she mentions a Hibernian who has the map of the old country stamped upon his countenance, and I believe we have had this same impostor in our midst during April, under the name of Dr. David Douglas, claiming to belong in New York. I want to warn all Spiritualists and friends to be on the lookout for this son of Ireland. He is a very smooth fakir; he is well posted upon all phases of mediumship and knows of all our best mediums, and can talk as glibly upon the philosophy and phenomena of Spiritualism as the most learned of our cause. This human vampire came to Streator unsolicited and he went away in disgrace, for we consider him a disgrace to our cause. I branded him as a fraud, and because I did so he tried to ruin my good name my reason for denouncing him was be

by falsely asserting to my friends that cause he would not divide the profits of the fake seance with me. This I wish to brand as a contemptible bare-faced lie, for I was fool enough to give this cur, \$3.50 of my good money before I fully realized what he was. I presume he is now "Dr." some-one-

else. So that others may not get beat by this money-grabber, I will try to describe him so that none may be deceived in his identity.

He could easily be taken at first sight as a gentleman; he is medium height; medium build; rather on the fleshy order; weight about 175 pounds; well educated; with somewhat of an Irish accent; rather full face; full beard (when here) trimmed in latest French style; dark hair and whiskers; graybluish eyes; high broad forehead; rather full eyes with sort of roguish twinkle in them. He is a bull-dozer in his talk, him he goes all to pieces and quotes places where he has given grand successful phenomena before Psychic Research Societies, etc., but is careful not of reference, or at least refused to show

I want every lover of our cause who reads this grand progressive paper to keep a lookout for all such fakirs.

Do not patronize any of the mediums and "Doctors" who claim to be mediums unless they can show positive proof that they are what they claim to be. No first class medium will ever play the tramp upon any society, for if they be genuine they will ever find room to live and room to work and will get ample support from honest investigators, who are willing to pay honest mediums for honest work. I say, let us unite as a vigilance committee to drive such human drones, out of the lines; they are too lazy to work, and are afraid to steal, so they take the name of medium and start to live off of the too credulous. good, honest people who believe all should be honest and just, and true, and human, for that is the basis of our W. H. H. TUCKER. Streator, III.

George III., so far from being the fe-

Societies and canip-meetings wishing the services of A. E. Tisdale may ad-

cessful conclusion of a course of five lectures by the guides of that indefa-tiguable worker in the vineyard, Mrs. Julia Steelman-Mitchell. Many and lavish were the expressions of approval and delight heard on every hand. Her tests that followed each lecture was eminently satisfactory and spirit messages from sealed photos were peculiar remaie entity, who for litteen years has encountered the deep waters and high rubbish-heaps of falsehood's "perniclousness, disgust and unhyglene." pressed them aside, and has not "quit to give any one else her chance!" y unique. Her lectures were the first ever delivered in our county on our grand philosophy, and we feel her stay was all too short. She went to Mar-tinsville from herefor two lectures; from there to Missouri for two weeks. On her return we contemplate organizing society.

Secretary writes from South Bend, Ind.: "Geo. H. Brooks has just completed a very successful course of lectures for this, The First Spiritualist Society of South Bend, Ind. His lectures were of a very pleasing and edi-fying character. He made many con-verts for Spiritualism during his stay which was of a week's duration. We hope to be able to again have the pleasure of having him in our midst; also any other good speaker that may desire to serve our society. Mr. Brooks organized a lyceum for us, with a large membership.

Geo. F. Perkins writes from Anderson, Ind.: "I find a pretty town here with a great many Spiritualists, and so far as I have known them a very nice, social people. Their temple is a model-one, and has good influences. What a grand thing if the Chicago people had taken some of the rent money paid to outsiders and built a temple of their own. This is a busy time of the year and the farmers are getting in a hurry. Already camp-meting talk is heard, the grouds being only

Dr. Wilkins has removed to 54 North 52nd St. Near the Lake St. elevated road. The Doctor reports quite favorably of the change-from that of the business district to the residence porful and healthful."

We are glad to learn Emma E. Poucher is meeting with great success in her efforts to obtain materializations. She writes from Henderson Harbor, N. Y.: "For over a year I have steadily prosecuted my attempts at materialization. My dress has been prescribed by attendant spirits. My daily habits, my food, exercise and hours of rest, have all been carefully enjoined upon me by these unseen guides. I am now at the period in which the work is nearly completed. Every day & have an hour for sitting in my cabinet with one or two persons only in the room. As soon as I enter the chairs are moved from their Church and Woman; written in Mrs. places. Every article of furniture seems animated—a sofa, a large music box, and most wonderful of all, a friend who weighs nearly 200 pounds, is carried, chair and all, into the adjoining room. Everything movable is carried about—clothing, heavy boxes, sofa cushions, and from our person and pockets the articles we wear and carry are removed. Coats and vests are taken off and watches and jewelry removed and hidden in the next room. Voices are distinctly heard, a whole chorus keeping time with the music, and sometime articulate words. The rappings are very very loud and clear all over the room loud and clearalloverthe room, and any questions are answered, although this is not the object of the raps, they being simply one step in the development of force. If there are any who have had a similar experience, I should be very glad to hear from them."

Combining the two questions into one said.'

Rapids, Mich., is serving the First So test medium, during May. His fall sea later on in the season. Address during May, 248 N. Division St., Buffalo, N. Y.,

The devilishness and murderous ma-lignity of the "Holy Inquisition" is A musical recital was given by the West Side Choral Union directed by records of inhuman atrocities. It is for Prof. H. A. Tolman Friday evening, sale at this office, and will be mailed May 7, at the People's Institute. The postpaid for 25 cents. program consisted of a great variety and was enjoyed by all. frey Higgins, Esq. (Library of Liberal Classics.) No author was better quali-

to-day handed down a decision in the

importance of the case and has made careful examination for the reason that it is the first judical determination in this state of the question involved. The provisions as construedinit says, apply to all religious creeds and to all schools supported by public maneys. It says exercises such as held in the Avon school are prohibited by the constitution because they violate rights of conscience; that such exercises constitute worship, and that any schoolroom where the same are conducted is a place of worship, and, therefore, the plaintiff is compelled to aid in the support of a place of worship against his conscience; that confining these religious exercises to the catechism is giving a "preference," as that term is used in the constitution.

The court, therefore, maintains that money appropriated and used for the support of such schools is used for the support of schools wherein distinctive doctrines, creeds and tenets of a particular Christian religious sect are proocious tyrant described in the Declara- mulgated and taught," contrary to the tion of Independence, was as gentle as provisions of section 3, article 8, of the a child to all with whom he came in constitution as amended in 1877.—St. Paul Pioneer Press.

CENERALISURVEY. (Continued from page 8.)

Mrs. G. Partridge, the psychometrist has changed her residence to that of a suburban instead ⁹ of a crowded city place. She will be found by her patrons and friends in a t much more commodious home at 54 North 52nd St. One block north of the Lake St. elevated road. A beautiful and restful ride.

dress him at 547 Bank St., New London, W. H. B. writes from Trafalgar, Ind.: here, oh! searcher after truth, and learn that heaps of falsehood must be We are pleased to report a very suc-

ment, without which it cannot exist.

Then sound the light Timbrels! Je-

hovah is not here, but there is a human

female entity, who for fifteen years has

their attitude on one side of him, and

the nescient condition of the public

mind on the other? Did he regard the

hemlock as conducive to health-

hygienic, as it were, and finally did he

waters and high rubbish-heaps of false

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DR. E. J. WORST, Ashland, O

I will for a short time mall any read-

sistence, thou art a jewel!

about four miles from here. Every one is more or less interested."

er of The Progressive Thinker my new scientific Aerial Catarrh Inhaler, much original package. Catarrh, asthma, headache, partial deafness, roaring, colds or pain in the head immediately tion of the city. He says "it is delight-

The Daily Express of Beatrice, Neb. savs: "The first of a series of meet ings was held at Unity church Sunday at 3. p. m., following a few prefatory re marks by the chairman of the meeting Mr. Leonidas Pethoud, son of our esteemed fellow-townsman, A. J. Pethoud, arose under control and made a shor introductory address. He then asked for a subject or anestions from the an dience, either verbally or written. With deliberation a question was handed up to the chairman to read, "What is Spirtualism, and what good is it doing?" the speaker handled it rapidly and very satisfactorily to the large number of listeners. Mr. Pethoud speaks while entranced, not knowing a word that is

Theordore F. Price having just closed two months' engagement at Grand ciety of Buffalo, N. Y., as lecturer and son in October begins at Indianapolis, Indiana.; November, Pittsburgh Pa.; December, Milwaukee, Wis.; open dates

permanent address, Cape May, N. Y.

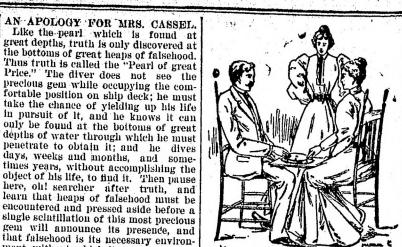
SCHOOLS MUST BE SECULAR. St. Cloud, Minn., April 27.-Judges Baxter and Searle of the district court

case of Oliver Rasnick vs. School District No. 60, Stearns county, and Miss Mary Tschumperlin, teacher, giving judgment to the plaintiff, who applied for an injunction prohibiting the defendand if you mention "test conditions" to ants from using the sciroolhouse for the purpose of giving any religious instructions or conducting exercises peculiar to the distinctive teachings, creeds or beliefs of any religious faith, and parto give any names, and has no letters ticularly from teaching the catechism of the Roman Catholic church. The court says it fully appreciates the

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vanced social reformer. Price 50 cents, "Atlantis: The Antediluvian World." By Ignatius Donnelly. Sums up all information relative to the lost continent of Atlantis. He regards the description of it given by Plato as veritable history. It is intensely interesting. Price, \$2.

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of Mediumship

with every instrument. Many who were not sware of their mediumistic gift, have, after a few sittings, been able to receive delightful messages. A volume might be filled with commendatory letters. Many who began with it as an amusing toy, found that the intelligence controlling it knew more than themselves, and became converts to Spiritualism.

Capt. D. B. Edwards, Orlent, N. Y., writes: "I had communications by the Psychograph) from many other friends, even from old settlers whose gravestones are mose-grown in the old yard. They have been lighly satisfactory, and proved to me that Spiritualism is Indeed true, and the communications have given my heart the greatest comfort in the severest loss I have had of son, daughter, and their mother."

Dr. Eugene Crowell, whose writings have made his name familiar to those interested in psychle matters, writes as follows: "I am much pleased with the Psychograph. It is very simple in principle and construction, and I am sure must be far more sensitive to spiritual power than the one now in principle and construction, and I am sure must be far more sensitive to spiritual power than the one now in e. I believe it will generally supersede the latter when its superior merits become known."

Securety packed, and sent postage paid from bish-heaps of falsehood, and counted themselves well repaid if they yielded them but one feeble scintillation. Per-How I sympathize with the writer of 'Infidel's opinion" in your last issue, whose votaries, he avows, has no deep hood to offer their students for investigation. How does he expect to unearth this precious gem? Lived there historically a great mind, who ac-claimed his ability to procure it without delving, then would I enter their watchword be, "keep out!"

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man was a medium of rare qualities, and his work is a reflection from the celestial spheres. It treats of the Soul of Things; Intelligence in Substance; Animal Intellects; Purity; Salvation; Discords; Good and Evil; Unnatural Ideas; Church History; Progression; Inherent in Substance; The Nebulous Theory; Particles are Entitles; Justice; Impregnation of the Vigin; The Science of Death; Spiritual Death; Immortality; Mourning; The Confounding of Language; The Spiritual Organisms; Born Again; Tho Key: Spirit Blography; Goes to Heaven; A Slave Master; etc., etc.
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COST MARVELOUS INDEPENDENT MATERIALIZATIONS - TWO OR dorsed in this city.

THREE FORMS APPEAR AT A Every city in the United States has its "Cliftons." They are in New York, Chicago, St. Louis, and other large cities. Like the Clifton here, they are

To the Editor:—A prominent Spirit-ualist residing in an Eastern city, some time ago, published in a Spiritualist afraid of their trades of abuse and paper, an article giving his opinion, as slander. And at the same time bear in to the genuineness of the materializing of more than one spirit form at the same time through any medium. In his opinion if more than one spirit appeared in front or outside of the cabinet, to greet their earthly friends, at the same time, the extra spirit presented was either a confederate or the manifestation was a fraud. For the benefit of many renders of The Progressive Thinker, and those interested in this class of phenomena, with all due re spect to the author of the assertion,

will show him to be in great error.
In this city is located a medium at 282 West Madison street, who has recently been interviewed by scores of earnest and critical investigators. This person is Mr. Harry Clifton-a gentle man of slight build, height 5 feet, 101/2 inches, weight 156 pounds; former weight two years ago, 210; age thirtyeight years, light complexion and eyes of blue, slim features adorned with monstache, etc.

The subject of this sketch possesse remarkable phases of mediumship. The writer has attended six consecutive seauces at his parlors. I went to interview not alone the medium, but his alleged (so-called, as the skeptic would good people, and knowing the very care-call them) spiritual manifestations. I ful discrimination it has always been went diligently to ferret out the myster for tricks if any there might be by publication, of matter sent you from tery (or trick) if any there might be by publication, of matter sent you from but completely gave up that theory at all over the country, by parties un-

No trap doors, sliding panels, or other paraphernalia could be found. A black have not run athwart yours, but in canton flannel curtain seven feet high stretched across one corner of a parlor with black curtains tacked to two sides of a solid wall, were all seen. A committee was not required. A light in one corner of the room, some ten feet from floor, was sufficient to emit good light. The medium, seated some six feet infront of the curtain requests all in the circle to give him their best thoughts. etc: The medium is entranced by a South Sea Islander. He stands outside of cabinet, back towards audience. His cur-

hand outstretched towards the to create harmony) a beautiful feappears in a standing position. Presently the form rises and floats to the ceiling, some ten or twelve feet high, while "Shall we gather at the river" is sung by floating spirit, etc. The control gives friends in the circle the names of spirits about to materialize. A person is requested to come to the cabinet. The medium comes outside, and the spirit form by his side is recognized. it—the medium is seen at the same ers and copper hue! Arabians and Percauses the forms to appear by the waving of his hands. My Persian guide, nearly six or seven feet tall, dressed in forms beside the medium are seen. distinctly seated on a chair. A beautiful female form appears out in the room, in elegant stage costume, purporting to be Mrs. Siddons, an actress, that Geo. Brooks, some weeks since, put With hands manipulating the atmosphere, distinctly seen by all, she catches ing, is taken in the spirit's lap, while lines, as pictures. Many are recognized, l quickly? Messages also appear rapidly. carpet, and is touched by the members of circle. A trumpet is laid on the floor in front of the cabinet; a spirit, a male and a female alternately, sings, talks, laughs, etc. through it audibly. A spirit at the same time is seen in the cntrance of curtain, standing. The medium brought outside, the trumpet talks all the same. Who controls the

TESTIMONIAL. add our testimony individually as wit- the grime of immorality and deceit. nesses of the spiritual manifestations of the above medium occurring through his special phases, namely: The inde-Therefore we subscribe our names to the correctness of the above article as follows: (names omitted-Editor.) Chicago, Ill., Dec. 7, 1893.

transfigured, consequently he must be

an independent materializing medium.

can. I give it up.

who certified in emphatic language that editor, are hard, indeed. the manifestations were what they purported to be-genuine manifestations of ter. The stern voice of Duty bids me spirit power. We withold their names, write ft. for all are heartily ashamed of the fact that they were so easily deceived. At the time this communication was handed to us, we knew that the parties endorsing it had been imposed upon and under various pretenses withheld its publication. Clifton was a first-class villain, and never produced a genuine materialization. He took away \$2,000 from the gullibles. He was the sheltest

the genuineness of certain manifestations may be badly deceived. Tricksters are abroad in the land, and some Spiritualists stand ready to endorse them in the same manner Clifton was eu-

sustained by gullibles. Not a Spirit-unlist paper besides The Progressive Thinker but what is afraid of them, afraid of their tirades of abuse and mind, Spiritualists, that The Progressive Thinker is the only Spiritualist paper now published in the United States that is a success financially,

BASE TRICKSTERS.

The Worm Cnawing at the Root of Spiritualism!

PLAIN WORDS FROM AN HONEST WORK OF TRICKSTERS POSING AS MEDIUMS-LET SPIRITUAL-ISTS TAKE HEED-CURSE THE EDITOR IF HE DOES-CURSE THE EDITOR IF HE DOES NOT-AND WHAT IS THE POOR EDIT-OR TO DO?

My Dear Mr. Francis:-The distasteful duty before me, in writing you this letter, is one from which I would gladly shrink, as the giving of information of a painful nature, is distressing to all conclusion of my personal investi- known to you personally, I do say with you, when it comes to published doings self-written, by parties whose paths some parts of the country, or wherever they go, practice habitual fraud, obscenity, and knavery, in daily life, to the detriment of our cause, and the besmirching of our glorious philosophy, what, verily, is a poor editor to do?

The Spiritualists of a community should aid their press in downing these vile tricksters. When Spiritualists become sincere and fearless enough to do their plain duty as workers in a community; when they have common sense enough to look for one moment beyond their tiny local world, and a trickster tain make passes in the air. Inside of comes among them and drugs Spirituala few seconds (while singing is going ism in the mire, it is the duty of those people duped, to send letters of warning male spirit emerges from the center and information to the spiritualistic opening of curtains. She advances to press of the country, that it may cease wards the medium, by his side remains to recognize in its columns the unvisible to all for a short time, then me- worthy. These, with signature and addium and materialized form are seen to dress of all who may have viewed the enter the cabinet. Instantly there ap- spectacle of fraud and deception, will pears two and three forms at a time. While one or two stand, the other, cenour press, in eliminating the matter of ter one, dematerializes outside, then re- unworthy ones from their crowded col-

Let us have less moral cowardice among us, and if a hard, and disagreeable duty stands imperative, let us stand ready to perform it. The worm which is eating at the root of the tree of Spiritualism is Fraudulence and Imposition, attached like barnacles to its holy and beauteous principles. We must purge our ranks from their deteri-A nun appears: persons are requested ous influence. Many, no doubt, do send singly to come and look at face of spir- individual letters of information regarding these people. They forget how frail time with all forms that appear to their and weak a thing is the human heart friends. Indians with costumes, feath- and that the editor of a paper cannot be swayed by any personal letter from sians with Oriental garb and turbans; one, defaming another. Though Truth male and female; children, colored peo- might be spoken, yet spite-work would ple as dark as crebus emerge from the too often creep in, and the publisher be cabinet. All that come in the presence wholly at sea, a stranger perchance to walk to and fro, converse etc. The menition in the crowded columns of a ium is his own manager, and leads or great weekly paper, of unfit people, proclaiming themselves at length, and thereby bringing anathemas on the defenseless head of the unwitting editor, fine costume walks by my side and from a thoughtless people who have lends out a female form. The curtain been duped by the unworthy corresponis lifted off the floor by spirits and two dent, is not a thing to be desired, and information, we repeat, should come from a body of people, not from individulas, from reasons stated above. It will be a surprise to you, to learn

in one month of hard work, in his thorough and sincere way, among the Spirhandfuls of roses, pinks, etc., in mid-itualists of St. Joseph, in response to air and passes them to the circle an actual summons, and yet so wild Where do they come from? A pad with disgust were the community, at (blank) examined by the circle prior to seance, and clear of any marks or writ-received, not even the remuneration of replacing his actual expense, but, barshe kneels on the floor, she tears off a ring a paltry \$2 or \$3 at the hall, taken sheet at a time, and are then passed at collection. Sunday evenings, was rapidly to each person in circle. These contain from four to twenty or more month, that he was sans salary, sans beautiful faces in light and dark out- railroad fare, sans justice-and why? The spiritualistic people of St. Joseph Where do the spirits sketch them so had been trodden under foot by the exulckly? Messages also appear rapidly. Position of the fraudulence of one May Beautiful lace is materialized on the Goodrich, assisted by Wm. Langdon, a young man of St. Joseph, who is producing the same condition of affairs in Omaha, (from which city he wrote a lengthy eulogy to your paper of May 1st), these parties having so duped the people in their so-called materializations, that honest investigators clear brains, are indespair as to the outcome. I enclose slip from St. Joseph trumpet? Spirits are without veils that generally appear. Is it not all very light, to witness the shameful spectacle, Gazette. The party who turned on the strange, when at no time the medium is is one of the veteran Spiritualist workpersonating a spirit. Neither is he ers there, also J. R. Rackliffe, 1027

Go and visit his seances. See for your-He would give you other names I have Solve the phenomena if you forgotten. We found it impossible to get people out, for a time, to attend a Spiritual-We the undersigned having attended ist meeting, in that town-and this wothe seances of Mr. H. Clifton, held at man, and this Langdon, are plying the his parlors, 282 W. Madison street, this same games here, besmirching the city, on different occasions, cheerfully sacred shrine of Immortal Truth, with

Felix St., St. Joseph, Mo. Mr. Bender's

address is No. 329 N. 9th St., St. Joseph.

I love your paper and the good it is accomplishing. We need its far-reaching influence throughout the country as pendent materialization of spirit forms. a people. We pray for its growth and prosperity. But we hard-working, conscientious toilers, our cheeks do blanch a little at the thought of these soiled names appearing among the doings, in the columns of the painstaking workers The above was signed by a score or in our ranks. I know that the continmore of very prominent Spiritualists, gencies which beset the daily life of that hard-working unfortunate, an

Forgive the encroachment of this let

ELLA GIBSON MAGOON.

Following is the account in the St

from the gullibles. He was the sleekest villain—Christ-like in appearance and language—that was ever in Chicago. He could almost deceive the very relect."

The above communication constitutes a broad and comprehensive object lesson, and even parties who "swear" to the from the gullibles. He was the sleekest who is a special to said the mean meroly to stop them for a time and then have them return again. I have made the other have them return again. I have made the other have them return again. I have made the other have them return again. I have made the other have them return again. I have made the other have them return again. I have made the other have them return again. I have made the other have them return again. I have made the other have them return again. I have made the other have them return again. I have made the other have them return again. I have made the other have them return again. I have made the other have them return again. I have made the discusser of long study. I warrant my remedy to cure the worst case. Because others have failed is no reason for not now receiving source. Send at once for a treatile to the other have made then have them return again. Streaton mean a radical circ. I have made the discusser of long study. I warrant my remedy to cure the worst case. Because others have failed is no reason for not now receiving source. Send at once for a treatile them for a time and then have them return again. Streaton mean a radical circ. I have made the discusser of long study. I warrant my remedy to cure the worst case. Because others have made the near mean radical circ. I have made the discusser of them for a time and then have them return again.

Streaton mean a radical circ. I have made the near mean radical

Joseph (Mo.) Gazette, of the expose referred to by Mrs. Magoon:

Everybody was seated in the ary circle, and Langdon, the medium, took off his coat and was tied by the wrists to a chair in the dark cabinet arranged in one corner of the room, the only lamp in the room was turned low, and the audience waited. May Good rich asked for a song, and the "Sweet By and By" was started. That didn't seem to bring the spirits, so more singing was asked, and the "Sweet By and

By" was tried again. The rendering of this song twice in succession occupied considerable time. and a light appeared behind the dark screen of the cabinet. Another verse was sung, and something white floated where the light had been. Then more lights-then the white "apparition" ap peared again, only more of it. One more chorus of "The Land that is Fairer than Day," and the medium didn't do a thing but trot out a full grown "ghost," "all dressed up in his Sunday clothes."

That is, some of the folks thought it was a ghost, and the women began to wonder whose first husband it was, and the men wiped their eyes as they thought of their great-grandfathers, and the arrival of other invited ghosts was momentarily expected, and all was going off according to the bill of fare, when some of the delegation from the Wood Manufacturing company, spolled WORKER-EFFECT OF THE BASE | the whole performance by too much familiarity with the visitor from across the Styx. They actually grabbed angel by the petticoat, presumably with the intention of going back to heaven with him.

Anyway they took hold of the spirit, and stuck to him as though he was a long lost brother. A momentary scuffle, and then the light was turned on, and Mr. Sammy Langdon, with his white gauze robe half torn off, stood a convicted fake. A few partly burned fuses on the floor in the cabinet ended the expose, and those that paid twenty-five cents to see a ghost can hereafter go lome and look at themselves before retiring at night and save their quarters.

PLACED IN AN IRON CAGE,

I have just returned from Omaha where I assisted Mrs. May Goodrich and Mr. W. F. Langdon in public meeting at Patterson's Hall. On Saturday evening of last week, Mr. Langdon, who is a physical medium for light and slate-writing manifestations, accepted an invitation from Mr. O. C. Campbell to sit in an iron cage for a test. Mr. Campbell's cage for physical mediums has been a terror to most of the phonomenal mediums visiting Omaha. Mr. Langdon is a young medium, having entered the field but a few months ago. He was placed in the cabinet, and the cage put over him and nailed to the floor. Several slates were placed about two feet from the cage. The lamp was lowered, and we walted for results. The sitters did not have long to wait, when one of the slates was thrown over the top of the cabinet, falling to the floor and breaking it. The manifestations commenced in earnest. Many messages were written upon the slates by invisible hands, while Mr. Langdon sat in the cage in a deep trance, not being able to move in either direction more than six inches. Mr. Langdon has won for himself a reputation in Omaha that keeps him busy filing engagements. He has engagements for every night this week in that City. I am sure he will come to the front ranks as a physical medium. His address is 207 S. 24th St., Omaha, Neb. DR. P. S. GEORGE,

IMPOSTOR ROUNDLY DE-NOUNCED.

To the Editor:-As I have not inflicted my pen thoughts upon the readers of your excellent paper for some time, I now want to thank our good sister, Mrs. Eva A. Cassell, for her timely revelutions upon the subject of the inhuman vampires and fakirs crowding into our ranks under the blessed name of me-diums, when in reality an orthodox hell medium, who leads them out, both parties concerned. Yet the recog- would not be half hot enough to justify the punishment they deserve. We have had experience during the

last two weeks with one of those devils incarnate, whom Mrs. J. W. Kratz has mentioned as being at Evansville, Ind. I note she mentions a Hibernian who has the map of the old country stamped upon his countenance, and I believe we have had this same impostor in our midst during April, under the name of Dr. David Douglas, claiming to belong in New York. I want to warn all Spiritualists and friends to be on the lookout for this son of Ireland. He is a very smooth fakir; he is well posted upon all phases of mediumship and knows of all our best mediums, and can talk as glibly upon the philosophy and phenomena of Spiritualism as the most learned of our cause. This human vampire came to Streator unsolicited. and he went away in disgrace, for we consider him a disgrace to our cause. I branded him as a fraud, and because I did so he tried to ruin my good name by falsely asserting to my friends that my reason for denouncing him was because he would not divide the profits of the fake seance with me. This I wish to brand as a contemptible bare-faced lie, for I was fool enough to give this \$3.50 of my good money before I fully realized what he was.

I presume he is now "Dr." some-one else. So that others may not get beat by this money-grabber, I will try to describe him so that none may be deceived in his identity.

He could easily be taken at first sight as a gentleman; he is medium height; medium build; rather on the fleshy order; weight about 175 pounds; well educated; with somewhat of an Irish accent; rather full face; full beard (when here) trimmed in latest French style; dark bair and whiskers; graybluish eyes; high broad forehead; rather full eyes with sort of roguish twinkle in them. He is a bull-dozer in his talk, and if you mention "test conditions" to him he goes all to pieces and quotes places where he has given grand successful phenomena before Psychic Research Societies, etc., but is careful not to give any names, and has no letters of reference, or at least refused to show any here.

I want every lover of our cause who reads this grand progressive paper to keep a lookout for all such fakirs.

Do not patronize any of the mediums ind "Doctors" who claim to be mediums they are what they claim to be. No first class medium will ever play the tramp upon any society, for if they be genuine they will ever find room to live support from honest investigators, who are willing to pay honest mediums for vigilance committee to drive such hu-man drones, out of the lines; they are so they take the name of medium and start to live off of the too credulous, good, honest people who believe all should be honest and just, and true, and human, for that is the basis of our W. H. H. TUCKER.

Streator, Ill. George III., so far from being the fea child to all with whom he came in CENERAL SURVEY.

Mrs. G. Partridge, the psychometrist has changed her residence to that of a suburban instead of a crowded city place. She will be found by her patrons and friends in a mucha more commodious home at 54 North 52nd St. One block north of the Lake, St. elevated roud. A beautiful and restful ride. Societies and camb-meefings wishing the services of A. H. Tisdale may address him at 547 Bank St., New London

W. H. B. writes from Trafalgar, Ind.: "We are pleased to report a very suc-cessful conclusion of a course of five lectures by the gukles of that indefatiguable worker in the vineyard, Mrs. Julia Steelman-Mitchell. Many and lavish were the expressions of approval and delight heard on every hand. Her tests that followed each lecture was eminently satisfactory and spirit mes-sages from sealed photos were peculiarly unique. Her lectures were the firs ever delivered in our county on our grand philosophy, and we feel her stay was all too short. She went to Martinsville from herefor two lectures; from there to Missouri for two weeks. On her return we contemplate organizing a society.

Secretary writes from South Bend "Geo. H. Brooks has just completed a very successful course of lectures for this, The First Spiritualist Society of South Rend, Ind. His lectures were of a very pleasing and edifying character. He made many converts for Spiritualism during his stay which was of a week's duration. W hope to be able to again have the pleasure of having him in our midst; also any other good speaker that may desire to serve our society. Mr. Brooks organized a lyceum for us, with a large mem bership."

Geo. F. Perkins writes from Anderson, Ind.: "I find a pretty town here with a great many Spiritualists, and so far as I have known them a very nice, social people. Their temple is a model-one, and has good influences. What a grand thing if the Chicago people had taken some of the rent money paid to outsiders and built a temple of their own. This is a busy time of the year and the farmers are getting in a hurry. Airendy camp-met-ing talk is heard, the grouds being only about four miles from here. Every one is more or less interested."

Dr. Wilkins has removed to 54 North 52nd St. Near the Lake St. elevated road. The Doctor reports quite favorably of the change-from that of the business district to the residence por-

We are glad to learn Emma E. glad to hear from them."

The Daily Express of Beatrice, Neb.

Theordore F. Price having just closed two months' engagement at Grand Rapids, Mich., is serving the First So-clety of Buffalo, N. Y., as lecturer and test medium, during May. His fall season in October begins at Indianapolis Indiana.; November, Pittsburgh Pa.; December, Milwaukee, Wis.; open dates ater on in the season. Address during May, 248 N. Division St., Buffalo, N. Y., permanent address, Cape May, N. Y.

A musical recital was given by the West Side Choral Union directed by Prof. H. A. Tolman Friday evening, May 7, at the People's Institute. The program consisted of a great variety and was enjoyed by all.

St. Cloud, Minn., April 27.—Judges Baxter and Searle of the district court to-day handed down a decision in the case of Oliver Rasnick vs. School Dis trict No. 60, Stearns county, and Miss Mary Tschumperlin, teacher, giving judgment to the plaintiff, who applied for an injunction prohibiting the defendants from using the schoolhouse for the nurpose of giving any religious instructions or conducting exercises peculiar to the distinctive teachings, creeds or ticularly from teaching the catechism

The court says it fully appreciates the importance of the case and has made careful examination for the reason that it is the first judical determination in this state of the question involved. The and "Doctors" who claim to be mediums provisions as construed; it says, apply unless they can show positive proof that supported by public imqueys. It says exercises such as held in the Avon school are prohibited, by the constitution because they violate rights of conand room to work and will get ample science; that such exercises constitute worship, and that any schoolroom where the same are conducted is a honest work. I say, let us unite as a place of worship, and, therefore, the plaintiff is compelled to aid in the support of a place of worship against his too lazy to work, and are afraid to steal, conscience; that confining these religious exercises to the catechism is giving a "preference," as that term is used in the constitution.

The court, therefore, maintains that money appropriated and used for the support of such schools is used for the "support of schools wherein distinctive doctrines, creeds and tenets of a particular Christian religious sect are prorecious tyrant described in the Declaramulgated and taught," contrary to the tion of Independence, was as gentle as provisions of section 3, article 8, of the constitution as amended in 1877 .- St. Paul Pioneer Press.

(Continued from page 8.)

tion of the city. He says "it is delightful and healthful."

Poucher is meeting with great success in her efforts to obtain materializations She writes from Henderson Harbor, N Y .: "For over a year I have steadily prosecuted my attempts at materializa tion. My dress has been prescribed by attendant spirits. My daily habits, my food, exercise and hours of rest, have all been carefully enjoined upon me by these unseen guides. I am now at the period in which the work is nearly completed. Every day & have an hour for sitting in my cabinet with one or two persons only in the room. As soon as I enter the chairs are moved from their Every article of furniture seems animated—a sofa, a large music box, and most wonderful of all, a friend who weighs nearly 200 pounds, is carried, chair and all, into the adjoining room. Everything movable is carried about-clothing, heavy boxes, sofa cushions, and from our person and pockets the articles we wear and carry are removed. Coats and wests are taken off and watches and jewelry removed and hidden in the next room. Voices are distinctly heard, a whole chorus keeping time with the music, and sometimes articulate words. The rappings are very very loud and clear all over the room, loud and clear all over the room, and any questions are answered, although this is not the object of the raps, they being simply one step in the development of force. If there are any who have had a similar experience, I should be very

says: ""The first of a series of meetings was held at Unity church Sunday at 3. p. m., following a few prefatory re marks by the chairman of the meeting. Mr. Leonidas Pethoud, son of our es teemed fellow-townsman, A. J. Pethoud. arose under control and made a short introductory address. He then asked for a subject or questions from the audience, either verbally or written. With deliberation a question was handed up o the chairman to read, "What is Spiritualism, and what good is it doing? Combining the two questions into one the speaker handled it rapidly and very satisfactorily to the large number of listeners. Mr. Pethoud speaks while entranced, not knowing a word that is

SCHOOLS MUST BE SECULAR.

beliefs of any religious faith, and par of the Roman Catholic church.

AN APOLOGY FOR MRS. CASSEL. Like the pearl which is found at great depths, truth is only discovered at the bottoms of great heaps of falsehood.

Thus truth is called the "Pearl of great Price." The diver does not see the precious gem while occupying the comfortable position on ship deck; he must take the chance of yielding up his life in pursuit of it, and he knows it can only be found at the bottoms of great depths of water through which he must penetrate to obtain it; and he dives days, weeks and months, and times years, without accomplishing the object of his life, to find it. Then pause here, oh! searcher after truth. learn that heaps of falsehood must be encountered and pressed aside before a single scintillation of this most precious gem will announce its presence, and that falsehood is its necessary environ-

ment, without which it cannot exist. Then sound the light Timbrels! Jehovah is not here, but there is a human female entity, who for fifteen years has encountered the deep waters and high rubbish-heaps of falsehood's clousness, disgust and unhygiene, pressed them aside, and has not "quit o give any one else her chance!"

Did not Socrates feel the perniciousness of the Greek judiciary's alternative? Was he not disgusted with their attitude on one side of him, and the nescient condition of the public mind on the other? Did he regard the hemiock us conducive to hygienic, as it were, and finally did he quit? No! And the immortelle of "un-answerable" entwines his memory today! And so all adown the ages human entities kept on investigating deep waters and almost unsurmountable rubbish-heaps of falsehood, and counted themselves well repaid if they yielded them but one feeble scintillation. Persistence, thou art a jewel!

How I sympathize with the writer of Infidel's opinion" in your last issue, whose votaries, he avows, has no deep waters and high rubbish-heaps of falsehood to offer their students for investigation. How does he expect to unearth this precious gem? Lived there historically a great mind, who acclaimed his ability to procure it without delving, then would I enter their nescient camp, and repose. Let your watchword be, "keep out!"
Lima, Ohio. W. W. HAWKINS.

CATARRH INHALER FREE. I will for a short time mail any reader of The Progressive Thinker my new scientific Aerial Catarrh Inhaler, much improved, and medicine for one year, on three days' trial. If it gives satisfaction, send me \$1; if not, return it in the original package. Catarrh, asthma, headache, partial deafness, roaring, colds or pain in the head immediately relieved and speedily cured. Address DR. E. J. WORST, Ashland, O

"Origin and Antiquity of Man." By Hudson Tuttle. A masterly philosoph ical work. English edition, nicely bound in cloth, \$1. For sale at this office.

"Bible and Church Degrade Woman." By Elizabeth Cady Stanton. Comprises three brief essays, on The Effect of Woman Suffrage on Questions of Morals and Religion; The Degraded Status of Woman in the Bible; The Christian Church and Woman; written in Mrs. Stanton's usual trenchant style. sale at this office. Price 10 cents.

"The Religion of the Future." By S. Weil. This is a work of far more than ordinary power and value, by a bold. untrammeled thinker. Spiritualists who love deep, clear thought, reverent for truth alone, will be pleased with it, and well repaid by its perusal. For sale at this office. Price, cloth, \$1.25; paper, "The Priest, the Woman, and the Con-

fessional." This book, by the well known Father Chiniquy, reveals the degrading, impure influences and results of the Romish confessional, as proved by the sad experience of many wrecked lives. Price, by mail \$1. For sale at this office. "Science of the Soul." By L. A. Sherman. The price of the cloth-bound edi-

tion of this very interesting book has been reduced to \$1. Paper-bound, 60 cents. For sale at this office, "Cosmian Hymn Book." A collection of original and selected hymns, for liberal and ethical societies, for schools and the home; compiled by L. K. Washburn. This volume meets a public want. It comprises 258 choice selections of poetry and music, embodying the highest moral sentiment, and free from

all sectarianism. Price, 50 cents. For sale at this office. "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 Spiritualism. It is written in a sweet spirit, and is well adapted to place in the hands of Christian people. Price

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

Price 25 cents. "The Woman's Bible. Part I. The Pentateuch. Comments on Genesis, Exodus, Leviticus, Numbers and Deuteronomy." The contrast between the thoughts of these brave women and the houghts of the orthodox world during all time past, is very striking. Keen analysis, ripe scholarship and fearless adherence to the right, characterize this very interesting effort of some of the brightest minds of to-day. For sale at this office. Price 50 cents.

"Right Living." By Susan H. Wixon. The author shows a wise practicality in her method of teaching the principle of ethics. She illustrates her subject with many brief narratives and anecdotes. which render the book more interesting and more easily comprehended. It is especially adapted for use in Children's Lyceum. In the hands of mothers and teachers it may be made very useful. Young and old will be benefited by it. Cloth \$1. For sale at this office.

"The Occult Forces of Sex." By Lois Waisbrooker. Three pamphlets are embodied in this volume, in which questions of great importance to the race are discussed from the standpoint of an advanced social reformer. Price 50 cents. "Atlantis: The Antediluvian World."

By Ignatius Donnelly. Sums up all information relative to the lost continent of Atlantis. He regards the description of it given by Plato as veritable history. It is intensely interesting. Price, \$2. "The Relation of Science to the Phe nomena of Life." By Prof Michael Faraday. Price 10 cents. For sale at



THE PSYCHOGRAPH

DIAL PLANCHETTE.

This instrument is substantially the same as that employed by Prof. Hare in his early investigations. In its improved form it has been before the public for more than seven years, and in the hands of thousands of persons has proved its superiority over the Pianchette, and all other instruments which have been brought out in initiation, both in regard to certainty and correctness of the communications received by its aid, and as a means or developing mediumship. Do you wish to investigate Spiritualism? Do you wish to develop Mediumship? Do you desire to receive Communications?

The Psychograph is an invaluable assistant. A pamphlet with full directions for the Formation of Circles and Cultivation of Mediumship

of Mediumship

with every instrument. Many who were not aware of their mediumistic gift, have, after a few sittings, been able to receive delightful messages. A volume might be filled with commendatory letters. Many who began with it as an amusing toy, found that the intelligence controlling it knew more than themselves, and became converts to Spiritualism.

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plying 76 pages of new spiritual music and words found nowhere clse, except in sheet form at many times the cost. The book has been placed at the remarkably low price of 50 cents, sent justipaid. For Sale by The Progressive Thinker, 40 Loomis St., Chicago, Also by Hudson Tuttle,

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.. GENERAL SURVEY ..

THE SPIRITUALISTIC FIELD-ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

enough of fraud among so-called Spir- medium. Rooms 207 S. 24th St." itualists, and believe she knows just sometime meet the brave, noble-minded with all the views expressed in The

W. H. Bach has removed from Springfield, Mass., to Lily Dale Camp. Mrs. Lora Holton, phenomenal, mus-

accept engagements upon reasonable person ever lived in America to whom terms at the camps. Address her at 164 N. Harding Ave., 2nd Flat, Station

E. H. Ferguson writes from Plorence, Colo.: "The Spiritualists of Florence are progressing finely. Regular circles held twice each week for development. We have four or five prettywell-developed mediums here, and best of all we have secured the services of Mrs. E. F. Jay Bullene to lecture for us. She gave us a lecture Sunday evening, which was highly satisfactory."

Mrs. H. L. Bigelow writes from San Jose, Cal.: "I looked in vain for the report of our Anniversary doings. We had a good meeting all day and in the evening also. Had a large attendance der a charter of this State for about sixteen years. It is also working as an adjunct to the State Spiritual Association. This month we have had Mrs. Irene Smith for our platform. She is a ready speaker, earnest, concise, and the month of May and she will be weil of witnessing spirit messages of room in San Jose, and I presume to another. At any rate we hope

Miss Lucy Myer, a medium in need, sent my case to the many friends of hu-l through the winter and up to the pres-Sister Carrie is suffering from a severe send results. Please address, Miss Lucy Myer, Waynesville, Warren Co.,Ohio." Mrs.

will satisfy the soul."

rented Pythian hall, and are holding The evening meeting was closed with Mrs. Sarah L. Walters as our presus good encouragement in many ways. ciety, passed on to do the same for the people of Moravia and Cortland. While here they were entertained at the home of Mr. and Mrs. Thomas Grant, who are old-time Spiritualists and charter members of our society, Mr. Grant being elected one of our trustees. They attended both of Mr. Sprague's lectures, and Mr. Grant seemed to be especially pleased with them, and also enjoyed their stay in his home: And now in less than a week from their departure ne has stepped out and up to join his thoroughly stirred up." friends in the spirit world. Mr. Grant was a mechanic, and as he finished his day's work, he all at once gave out, and sat down and immediately expired. The cause is ascribed to apoplexy. I hope every Spiritualist will send a daughters. The officers of our society are: president, Mrs. Sarah Comstock Walters; secretary, Mrs. Mary S. Wheeler; treasurer, Mrs. Mary E. Dickerson, Trustees, Mr. Birch Ellis, Mr. Thomas Grant, Mr. Wm. F. Wheeler."

Mich.: "Fred L. Hughes bas appealed bis assault and battery case to the Supreme Court, and all donations in behalf of the Michigan State Spiritual received by the secretary for that pur-Mrs. Willa R. Carriker writes from Nebraska City, Neb., that Spiritualism there seems in very crude condition and she would like to see it on a more elevated plane, where it belongs. She

May F. Ayers writes from Lansing.

attended seances by Dr. Rothermel at a private residence, with very satisfactory results. After mentioning experience with mediums under improper controls, she says: "I may never have clairvoyant vision, nor any of the phases some claim and practice, but I do mean to help others to a higher plane of Spir-

The Pueblo Press of a recent date says:" Mrs. Bullene must not be classed with the "hands all round trumpet mediums" that give the general public its idea of Spiritualism, but on the contrary she is a representative of the spiritual and moral purity, besides being an intellectual treat not often greatly blessed and many have come to listened to by our people."

Mrs. Edith E. R. Nickless has just closed a very successful engagement with the Spiritual Society at Anderson Ind. She goes from there to Boston,

L. A. Marble writes: "Every issue of

quarter."

Mrs. Messina Ford writes from Pen-| Wm. F. Langdon writes from Omaha, broke, Mass.: "I am not a very zeal-ous Spiritualist, but I do admire Mrs. notice of our future movements, and Cassell's sentiments. I wish there were asking for engagements in New Engmore who have the courage of their conland, but we have changed our plans victions, and dare to speak for truth somewhat and decided to remain in the and honesty. She has voiced the west. We would like engagements for thoughts of many well-minded people be- societies or camps in Middle or Westside Spiritualists, and should command ern States. We refer all inquirers to sympathy and encouragement from all Dr. P. S. George, secretary of the State ho want to see truth prevail. I like Spiritualist Association of Nebraska. The Progressive Thinker because it His residence is at Lincoln. We also seems to give both sides of a question a fair chance. I believe every word she Omaha and vicinity. Wm. F. Langdon, has written is true, as I have seen physical-medium; May Goodrich, test

Geo. Chafee writes from Belvidere, what she is talking about. Hope I may Ill.: "I cannot say my views accord Progressive Thinker, but I highly apprecite its liberal views and principles of progression. You come as square upon the creed of Thomas Paine as any ical test medium and clairvoyant, will paper I read. Here I will say no other gratitude than to Thomas Paine for his services rendered in gaining the independence of our United States; and farther, no other man ever trod American soil has been maligned, abused and slandered as much as he has, only for speaking his views of right and jusand forced upon the people by a class of persons claiming to be servants of

God. Servants of God! what nonsense! Thomas M. Locke, president of The Philadelphia Spiritualist Society, writes: "During the month of April we have had the pleasure of listening to the lectures delivered through the organism of our Brother A. E. Tisdale, to the very and an excellent program. Our society, printing the fall who enjoyed that The First Spiritual Union' of San Jose privilege. His discourses were logical and bas been incorporated and working unwith marked attention. We have no hesitation in saving that as an instrument in the hands of the spirit world in demonstrating our beautiful philosophy he has few equals. He has our best wishes wherever he may go. In addipostive in declaring the truths of our tion, we have had Miss Maggie Gaule, philosophy, she also answers questions of Baltimore, for the last two Sundays and reads articles from the audience, of the month, on the platform with him. Mrs. Cowell, of Oakland, is engaged for Only those who have had the pleasure comed to this place as she has many through her organism can fully apprefriends here and the outsiders also flock clate what a wonderful instrument she in to hear her. Dr. Coonley has opened a meeting in this place called The First Spiritual Church.' There is plenty ences gathered at each service to learn something of the life beyond and hear some will go to one place that might not from their loved ones. So convincing were the tests she gave the people durthat wherever the people congregate to their request we have secured her services for two months next year." Geo. L. Barrus writes from Beloit,

writes: "I wish, by the kindness of the editor, through this paper to again pre-lectures in Beloit recently, subjects: 'Spiritualism, and what is has to manity and mediumship who read The in place of theological dogmas,' and 'The Progressive Thinker. They will remem- | Phenomena of Modern Spiritualism. ber, some of them, my calls for aid The audiences were greatly interested kindly published in this paper, last in the spirit portraits which Mr. Hodge winter, and I feel thankful to say, my procured through the Bangs Sisters of plea for help was generously reponded Chicago. Such an able and interesting to, and we were enabled to get along talker as Mr. Hodge should be kept in the field constantly."

Dr. P. S. George writes from Lincoln. assistance again—our help has run out. Neb.: "Mr. Amae Wheeler, the well Sister Carrie is suffering from a severe known medium for physical manifesattack of acute bronchitis. We are all tations, is for the fourth time in this three aged and ailing. We have been city holding seances. He expects to refaithful in our calling of mediumship. main here until the opening of the camp Please help the mediums in need, and season. I attended one of his trumpet the angels will be with you, for it is seances last night. He uses seven their work and office to alleviate suf- trumpets for manifestations, all in acfering Humanity and to succor the dis-| tive use at times by different intellitressed. For those wishing messages or gences. Mr. Wheeler is doing a grand answers, who will send letter enclosing work in this section of Nebraska. His a dollar, I will sit and try for them and address is General Delivery, Lincoln,

Mrs. S. E. Hudson writes from Bay Secretary writes from Auburn, N. Y.: City, Mich.: "The quarterly meeting of "No doubt some of your readers will the Saginaw Valley Spiritualists Aslike to hear how the good work is go-ing on in the Empire State. At the Syracuse convention Brother E. W. a success in every way. The meet-Sprague was sent out as State Organ- ing was conducted by Mr. M. A. Root, izer, and after starting a society in Syr- in the absence of the president, Mrs. neuse, he and his good wife came on to Eva PaineHopkins, of Owosso. Address Auburn and we started in with a so-by Lyman C. Howe, of Fredonia, N. Y. clety of twenty members. We have Mrs. M. E. Root wecomed the visitors. regular meetings on Sunday evenings, Mrs. Hatfield Pettibone giving fifty or seventy-five names of spirits, ent speakers. Although it may be a lit- all recognized. Sunday, lecture by Mrs tle early to phophesy for the future of M. E. Root and Lyman C. Howe, and our society, yet our spirit friends give short addresses by delegates and officers. Mrs. Pettibone gave sixty-five Brother Sprague gave us two rousing tests in the closing. Miss Marshal, of lectures, and after organizing our so- Chesaning, Mich., entertained the audionce with seven beautiful songs. Prof. O. Hudson sang some of his beautiful spiritual songs. An orchestra of six pieces rendered some fine music. The adies' Aid served refreshments. Bay

City never does anything half-way. It was never so alive to Spiritualism as i s to-day, at least five hundred people attended the meeting in spite of the indement weather. Mrs. Anna L. Robinson, of Port Huron, has been with us for the last month, and has the people

A. T. Honeyman writes: "I do not know whether you know anything about The West Side Spiritualists of Grand Rapids, Mich., or not, but if not it is high time you did, for I assure you your paper is well known to us. Our good thought to his devoted wife and first meeting as an organized association commenced Oct. 4th, 1896; but we Ellis; vice-president, Mrs. Sarah L. Bridge and Scribner streets long before that time. The originator of it is Mrs. Lindsey, wife of our worthy president Mr. John Lindsey. As a medium, clair-voyant, and psychometric reader, this lady commands the respect of not only our own membership, but also the whole city. Our local speakers attract the attention of the most gifted intel-Association's appeal will be gratefully for truth, depth and interest. Our cir. lects. Our discussions are unsurpassed cles under the medium ship of Mrs. Lind sey and Mrs. E. A. Payne fill the length and breadth of our place of meeting. The president and wife are not only officers, but rather the father and mothe of this society, which promises still greater success, and prosperity."

J. H. T. writes: "Mrs. Maggie Waite commenced a series of Test scances at Army and Navy Hall, Cleveland, O.. Sunday evening, May 2nd. Notwithstanding threatening bad weather, the hall was well filled with a very intelligent audience. As usual Mrs. Waite gave some very remarkable tests, to the great satisfaction of the large audience. The prospect is good for a very success ful engagement during the month of

Mrs. L. M. Steel writes from North Amherst, O.: "With the good influence highest intellectual growth, and the of your valuable paper, and the min thoughts she enunciates are replete istration of the spirit world through the with the most devout sentiments of mediumship of Mrs. C. C. Bacon as an

Dr. Adah Sheehan has December, January and Febraury of the winter season open for engagements, and so cleties can address her for terms as follows: Elsinore Gate and Russel streets, Cincinnati, Ohio. Mrs. Sheehan gives The Progressive Thinker is worth a excellent satisfaction wherever she lec-

The Secretary writes from Springfield,
Mo.: "The annual meeting of the South
Sida Substitual Society took place last

From The Freethinker, Lon-Mo.: "The annual meeting of the South Side Spiritual Society took place last Sunday evening, resulting as follows: M. Theresa Allen, who has served the society as president since its formation. was unanimously re-elected; De Charles Everett was chosen as vice-president; Julia A. H. Colby as secretary; E. R. Huxley as treasurer, and Henry A. Eckas, Mary A. Ingram and E. R. Huxley as trustees. The South Side Society represents the older, or original portion of the city. It has some special features. It never transacts business before the public. It has a certain rule or system for the admission of members, receiving only after a unanimously favorable vote. In all matters of vital importance, including amendments to constitution, a unanimous vote is required; spirituality, enlightened me-

diumship, self-cultude and mutual improvement throughout the membership, to be the first and utmost impoortance -rather than rapid growth in numbers, through questionable sensational methods, which are sure to result in trouble. tion of the unselfish and untiring devotion of our regular speakers, Prof. and Mrs. Allen, in connection with our society not only, but as officers and missionaries of the State Association as well as in organizing a State camp, the Silver-chain developing circle and spiritual culture classes," etc.

E. W. Baldwin, of Chicago, writes: "The meeting at Forest Ave., Mrs. Ada Foye, Pastor, on Sunday the 16th inst. will be held at No. 77, 31st street, 2:30 and 7:30 p. m. and continue permanently at this latter place."

(Continued on page 8.)

Items Suggested by, or Gleaned From, Spiritualist Exchanges.

religion or religious system which requires the civil power to aid and enforce its doctrines must be a false religion, a false system. Spiritualism needs no such aid.

Any system which resorts to coercion and legal penalties to establish its dogmas, by such very act demonstrates it is not of divine origin. Spiritualism builds its tabernacles upon a foundation of knowledge.

The timbers of the house of Spiritualism are often rough-hewn, but are substantial and deeply mortised, fitted and spiked together. Spiritual existence is the alpha and

the omega of being.

Matter is one of the forms in which spiritual existence becomes individual-The link between matter and spirit

is force, and the exhibition of force is motion in all its infinite varieties. Spiritualism teaches that there are realms of pure spiritual life, endless in number, infinite in extent, where spiritual essences dwell-beings without passions, vices or virtues-the Adams and Eves of inconceivable paradises, whose genius is innocence.

Spiritualism needs no methods to propagate her teachings, no creed to throttle the engine of progress and blind the eye of reason, for the sake of a power over man, it needs but the understanding of human beings to make it great, and grand and powerful for

Spiritualism needs no legislative enactments to stay the broken timbers of a soulless dogma, or to prevent an over-throw of false doctrines. Truth will take care of itself without legal enact-

The philosophy of spiritual existence teaches that the instant a spirit has passed through the embryotic life of human maternity, its incarnations through matter are accomplished, and it is born on earth with the new function of self consciousness, or conscious individuality. There is no such thing as annihilation,

being is not, until formed, an existent entity, then it is eternal, whether animate or inanimate. Self-consciousness is the function of

the human soul, and individuality is the There is a line being drawn between Spiritualism and Spiritism, in that Spiritualism applies to a condition of the mind and is defined as alluding to snir itually-minded persons and organizations, while Spiritism alludes more strict-

ly to the science of spirit and can exist without spiritists being spiritual. Spiritualism has no snake stories to relate, no Jonah and the whale stories. no Lot's wife stories, no Elijah's ascent varns to spin, but presents many more wonderful and awe-inspiring proofs of a superhuman power in the multifarious phases of manifestations accessible to every investigator who really wishes to know a future state, a life of immor-

tal. If Spiritualism is the work of the Devil, then his satanic majesty is gain-ing ground rapidly over his mighty foe -Christianity and the Christian God. The vast good that Spiritualism does or can do is to prove an eternal existence-a future life. That has been the incentive to all past religions and the query of every mind allowed to think or itself; to know there is no death and that we will recognize and be recognized by our departed friends over

Spiritualism challenges houest investigation—courts the profound research of the world's greatest scientists—and measures not the means, nor suggests the conditions, but demands justice and that demand will some time result in complete vindication of its truth. Spiritualism comes into the world

with arms surrounding a cradle of civilization full of love, and on its brow we see the faded laurels of ancient Spiritualism struggling for a new life of expression. Spiritualism means the past, present and future, the then, now and the here-

to eternity, but this is eternity, the past is a part of eternity, and is not lost; its values are carried forward into the present and the future. Spiritualism teaches that man should

after. Te think of dying and going in-

learn to live now; not that there should be no retrospection, but that the retrospection should influence our present, our now, and finally the future. Nothing can withstand the power of Onward it ever sweeps, break-

ing into fragments all that would retard its progress. The religion of Spiritualism, has gone forth into the world, commanding for itself recognition on the part of the more intelligent because of its inherent

The hope that is planted within us. growing stronger through man's intellectual and spiritual advancement, is most surely a valid hope, a portent of that reality which Spiritualism reveals s the destiny of man.

In the light of Spiritualism death becomes the silent warder by the gate that swings inward to reveal the glories of the celestial life.
What good does Spiritualism? The impress of its revelation must tend to-

ward uplifting even the lowllest of the earth.

"Talleyrand's Letter to the Pope" wil be found especially interesting to all ho would desire to make a study of Romanism and the Bible. The historic facts he states, and his keen, scathing review of Romish ideas and practices should be read by all. Sold at this office. Price 25 cents.

don, England.

FROM THE TDAYS WHEN CHRIST is supposed to have lived, down to the present time, the views entertained of aim by his admirers have been both varied and conflicting. At first he was regarded by some as a mere man, by others as a combination of God and man, and by others again as a phantom having no real existence,

THREE STANDPOINTS. To-day Christ is dooked upon from three standpoints. First, he is worshiped by the orthodox party as a divine being; in the second place, he is extolled as a great Socialist reformer; and, thirdly, he is revered as the most exalted "Ideal" of all time. Now, the present writer does not share any one

ENTHUSIASTIC SPÍRITUALIZER. Supposing such a person as the Jesus of the New Testament to have lived (about which I have grave doubts), he appears to me to have been an enthusiastic spiritualizer, a man in many respects well intentioned, but destitute of those qualities which constitute true greatness. Considered as a man possessing but limited education, surrounded by unfavorable influences for intellectual acquirement, belonging to a race not always remarkable for literary culture, retaining many of the failings of his progenitors, and having but little regard for the development of mundane duties, an impartial observer can recognize many commendable traits in his character.

EXAMPLE OF VIRTUE. When, however, it is claimed for him that he was an example of virtue and wisdom, surpassing anything previously produced by any age or country; that he presented to the world a unique career, and that he furnished a code of ethics superior to all others, I am bound to designate such a claim as extravagant, and destitute of any foundation in fact.

CHARACTER AND TEACHINGS. As with his character, so it is with his alleged teachings. The orthodox believers in Christ are so indiscriminate in their adoration of him that they regard his recorded sayings and doings as the very quintessence of wisdom and utility. True, there are some notable exceptions to this hero-worship among men of ability, both in and out of the Church. For instance, the late Bishop of Peterborough wrote: "It is not possible for the State to carry out all the precepts of Christ. A State that attempted to do so could not exist for a

JOHN STUART MILL

also observes, in his work, On Liberty (pp. 28, 29), in referring to Christian morality: "I do not scruple to say of it that it is, in many important points, incomplete and one-sided, and that, unless ideas and feelings, not sanctioned by it, had contributed to the formation of European life and character, human affairs would have been in a worse condition than they now are."

RENAN, IN HIS LIFE OF JESUS, remarks that Christ had "no knowledge of the general/condition of the world" (p. 78); he was unacquainted with science, "believed in the Devil, and that diseases were the work of demons" (DD. 79, 80); he was "lmrsh" towards his family, and was "no philosopher" (pp. 81-83); he "went to excess" (p. 474); he aimed less at logical convictions than at enthusiasm:" "sometimes his in-tolerance of all opposition led to acts inexplicable and apparently absurd" (pp. 274, 275); and "bitterness and reproach became more and more manifest n his heart" (p. 278; American edition, published by Carleton, Madison-square,

NO GOD FINALLY INSANE. Even the Rev. Charles Voysey admits that Christ could "not have been God, because he was not a perfect man. He had faults which neither I nor my readers would venture to imitate without loss of self-respect. His mind gave way, and he was not responsible what he said." Instead of regarding Jesus as an impostor, the reverend gentleman said that "he was simply mistaken, and finally insane." (Fortnightly, January, 1887).

From Harbinger of Light, Melbourne, Australia.

THE CRAFTY CONSPIRATORS saw in the new doctrines of Christianity a moral power which was lacking in Paganism; and they planned to amalgamate all the essentials of paganism with the elevated sentiments of Christianity and carry the whole through the world by the power of the Papal Church, insisting upon creeds, demanding submission and threatening death to all heretics, St. Augustine in the 4th century having proclaimed that heretics ought to be burned.

THIS PAGAN CONSPIRACY suppressed Christianity and its gospels for a hundred years, carrying on the Church work without a Bible, and near the end of the second century presented its masterpiece, a Bible in which Paganism and Christianity are welded into one compact system. Of course, this statement will astonish the world, but it will not astonish the students of these questions

THE FOUR GOSPELS. The profoundest theologians of this country have ascertained and published the fact in their learned essays, that the gospels of Matthew, Mark, Luke, and John were never known to be in existence until near the, end of the second century, and that they had been unable to detect the authorship of any. In short, that there is no satisfactory evidence that the evangelists had thing to do with these writings brought out a hundred years after their death, but they do not denounce the fraud as other forgeries are denounced; and the pulpit pays no regard to their revelations, and continues to present the Bible as the Word of God.

AUTHENTICITY.

Twenty of our fiblest theologians have shown that the New Testament has no authenticity whatever, the latest and hest of their histories of the Bible, by the Rev. J. T. Sunderland, of this country, says explicitly that the gospels had no authors, but were mere compilations by unknown men. And yet the Christian church to-day stands upon this anonymous foundation.

SYSTEMATIC FORGERIES.

But that is not the worst. The foundation is not Christian, but Pagan. Nearly everyone of the leading doctrines of the Church is antagonistic to the doctrines of Jesus Christ, but is fathered upon Jesus and St. Paul by systematic forgeries and interpolations in the New Testament.

ANCIENT PAGANISM. I repent that every one of the leading doctrines of the Church is a reproduc-tion of ancient Paganism, and if anyone doubts this, I would refer him to

youd all doubt, that what are called Christian doctrines to-day, are merely a rehash of ancient Paganism.

20,000 YEARS OF AGE. The Pagan doctrines of Egypt, Per sia, China, India, Scandinavia, and Mexico, probably more than 20,000 years of myths of the Jewish church and stolen fragments of apostolic writings to give the whole a Christian exterior, while every essential of Christianity is conspicuously absent. The trinity of the Pagans was substituted for the Monotheism of Jesus and the Pagan theology

followed throughout. THE SIX DAY CREATION, the garden of Eden with its four rivers and its tree of knowledge, its tempting of pounds have been spent in providing Devil, talking snake, and seduced wo-man, expulsion from Paradise and sinful condition, wrath of God promising tens of thousands of preachers have Hell, the virgin-Savior to be sacrificed warned the people "to see from the on earth, to return and call the world to judgment, having after His death desequence of their spiritual transgressions. securated into nell three days and three sions; they have talked of heaven for mysteriously called "The Word," he administers tusting after which it is a deposit of the condition of the sound three sions; they have talked of heaven for the good, of hell for the bad; they have ministers tusting after which it is a deposit of the condition of the sound three sions; they have talked of heaven for the good, of hell for the bad; they have ministers tusting a star which it is a sound three sions; they have talked of heaven for the good, of hell for the bad; they have ministers tusting a star which it is a sound three sions; they have talked of heaven for the good, of hell for the bad; they have talked of heaven for the good, of hell for the bad; they have talked of heaven for the good, of hell for the bad; they have ministers tusting a star which is a sound three sions; they have talked of heaven for the good, of hell for the bad; they have ministers the star which is a sound three star which is a sou mysteriously called "The Word," he ad deplored the condition of the rich man ministers justice, after which the world in hell; they have built costly cathedrals is set on fire. This whole creed was and churches for worship, inwhich to gathered from the common doctrines of proclaim the wrath of heaven against Pagan antiquity—a thousand years before the advent of Jesus.

THE SURVIVAL OF PAGANISM. Not only these essential doctrines, but all the details, emblems, and cere monies of Paganism survive in the Roman Church. The cross is the most an cient of sacred religious emblems. The Eucharist, or Sacrament of The Lord's Supper-eating and drinking their God, the rite of baptism, the establishment of religious orders, monasteries, monks and nuns, peculiar dress, rosaries, and other ceremonies, which I need not enumerate any farther, were compacted into a system under the name of Chris tianity, which was well known in the first centuries to be the old Paganism in a new dress with a new name and was so recognized by the early fathers of the Church down to St. Augustine the great mouthpiece of the Church in the eternity of the soul?

From Light, London, Eng.

IS BROTHERHOOD IMPOSSIBLE? Not many days ago, "The Daily Chronicle" gave a most kindly notice of "The Brotherhood Church," all the more kindly because there are only three congregations belonging to it, and these by no means strong. As their name indicates, their main profession is brother liness: but what do we find? "The Chronicle" made some innocent reference to Tolstoy, and identified the Brotherhood Church with his teachings, ecause, as a matter of fact, one of the three congregations publishes his books. Whereupon the editor of "The Chronicle" is requested to make it clear that the Brotherhood Church at Hoxton other Alps in the spiritual world. does not agree with the Brotherhood Church at Croydon; and it feels called upon to publicly "protest." True, it also recognizes much that is beautiful and sound in Tolstoy's teaching, but it does not go so far as the Croydon Church; and then the protestor goes into refinements whither we cannot and do not want to follow him. So here at the start, the Brotherhood is kept from being "at sixes and sevens" only because there are but three! PATH OF BROTHERHOOD.

There is another Society which started out, not long ago, on the path of Brotherhood. It was to be a stand ing rebuke to the world, as it shone forth, an example of charity and good will. In a seething world, mad with its materialisms and stung with its selfishnesses, it should stand out, calm, selfdenying, wise, elevated, spiritual, divine. Its name was "Theosophy." vine. Its name was What do we see now? Its great founder's memory under a cloud: the camp broken up amid cries of "forgery, "treachery," "self-assertion," "ambi-tion;" a grand Theosophical "Crusade" "treachery," ly lowering her, and still phrasing the old messages of charity and love!

GOSPER OF SOCIALISM.

A short time ago, little clusters of strong men and women lifted up the Gospel of Socialism. The curse of the world, they said, is competition. The cure is co-operation, or more than cooperation-community of interests and the sinking of Individualism. And now already these clusters are driven apart not only in isolation but in antagonism and a Socialist Congress in London presents the spectacle of persons and gangs scarcely held back from flying at one another's throats.

IMMENSE PROGRESS. Really, when we turn to the old sects and parties, we feel inclined to say that

after all, we may go farther and fare worse. Time has, at all events, taught them something; trouble has drilled them into at least continence; and experience has made them amenable to reason and open to progress. But these green beginners, with their immense program of universal benevolence, have all to learn; and the world which is no sad and sorry-laughs. TRIFLING THE ADVANCE.

What then? Is Brotherhood impossible? Tennyson gave the idealist's answer, fifty years ago, in the dream of "the Parliament of man, the Federation of the world." But how trifling is the advance we have made towards that! One needs to be optimistic in order to avoid the suggestion whether we do not seem farther off from it than ever. All the world over, there are fresh crops of "roots of bitterness," and there are millions who would scream with delight to see even freedom-loving England come to harm.

And yet we have the most perfect faith in the COMING OF THE BROTHERHOOD. But it can come only in one way-by the slow evolution of the spirit-self gradually dominating the merely animal-self. Constitution, rules, declarations of principles, saying so, will no much help.

LET US LOVE ONE ANOTHER. Who was that celebrated schoolmaster whose teaching of the higher law took some such form as this-"Boys! let us love one another. Do you hear what I say? Love one another If you don't, I'll thrash you!"? That will not greatly help on The Brotherhood. But how much wiser are some churches and societies who make as much of rules and officials and discipline as The Brotherhood, when i arrives, will make of freedom and self restraint and charity?

PURE SPIRITUALSM. What we all want is a strong advance

on the lines of pure Spiritualism, in the sense of spiritual unfolding. That would be a real "well of water" ing up unto everlasting life;" and The Brotherhood must come in that way or Brotherhoods or Theosophies or Socialwithin us as one complex social organ- interesting matter. Price 25 cents. For that comprehensive work "Bible ism: and, pust in proportion as it is sale at this office.

Myths," by T. W. Doané, which in its within us, it will manifest itself every-fulness of demonstration places it bewhere-in the Stock Exchange as in the Church-in founding a colony as in founding a college-in regulating a savage tribe as in regulating the affairs of a diocese. Surely this is the only way by which we can arrive at it,-the only way, too, by which the great prayer can be answered—"Thy kingdom come Thy will be done on earth as it is in Heaven." And truly, that is what The Brotherhood means.

| From Two Worlds, London, England.

MILLIONS UPON MILLIONS

bibles which speak of a life or a world to come. On the authority of that book the wrongdoer; they extol "the meek and lowly Jesus who had not where to lay his head," while they themselves live in palaces of well-apportioned houses. Of such, Jesus might well say, "Woe unto you, Scribes and Pharisees hypocrites! for ye are like unto whited sepulchers, which indeed appear beautiful outwardly, but are within full of dead men's bones and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye

are full of hypocrisy and iniquity." The question now be asked: What THAN THOSE WE CONDEMN? Perhaps none. Then so much the wors for us. Have we accepted the gospel that returning spirits bring. "As ye sow, so shall ye reap?" Do we realize the transitory things of the flesh and

CONSCIOUSNESS NEVER ENDS Do we remember that consciousness never ends, so far as the spirit is concerned, and that that implies knowledge of wrong done as well as right done; peace of mind or pain of mind; of time wasted or profitably employed in spiritual development; of neglecting the opportunity to do good whenever that is presented to us; that we should be ever watchful over our weakness, and bring our wills to bear in the building up of a true spiritual character?

SCHOOLHOUSE OF EXPERIENCE. This world is the schoolhouse of ex perience, in which we should be daily fitting ourselves for the duties that devolve upon us in each succeeding day, so that when our purpose here has been served we may be ready to go up higher, to commence the ascent of an-

"The heights by great men reached and kept.

Were not attained by sudden flight; But they, while their companions slept Were tolling upward in the night." CONSIDERATION OF DEMONS.

This is another term that has been corrupted by Christian bigotry into quite a different meaning than the ancients gave it. It is like bringing the rose, or violet, or lily into contempt, by some foul name, and then condemning it. But, like these flowers, names do not change their nature.

BETWEEN GODS AND MEN.

"Demons, says Plato, are of a middle correspondence between heaven and earth is carried on by them. The things of this world they represent and convey from men to the Gods, and divine things from the Gods to men; for instance the prayers and sacrifices of the one; commands, religious rites, appointments, and ordinances from the other. The nature of them being of a middle kind descending upon London and ignoring the English head of Theosophy, or openas a link in a chain, connects the Universe with itself. By this all kind of prophecy is carried on, to this is owing the diligence and application of priest about sacrifices, expiations, incanta tions, and Divinations. The God indeed has no communication of intermixture with human nature; but by this canal a commerce and correspondence is maintained betwixt the Gods and men. Whoever is versed in these matters is called Daimonios; that is, a happy and wise man."

> DOCTRINES OF PYTHAGORAS. Diogenes Lacrtius gives us of the doctrine of Pythagoras: "The whole air is filled with spirits, or souls of men, we call them demons and heroes: 'tis from the impressions which they make upon us, that our dreams proceed, and those forebodings which we have of our health or bodily indispositions which is an office they perform not only unto men, but to the rest of the animal To them likewise is owing our skill in lustrations, vaticinations, and our other abilities of a like nature."

From The Mystical World, London, England.

When we speak of the morality of another, we mean that they do not do as we do. They may be much nearer divine truth, but if not like us they are "immoral," "damn 'em." God opens the way for all who wait

and he not only prepares the way, but he prepars the one who waits to fit the The white lily is the voice of God; the voice of silence. It plainly says, "Let your life be pure and true." Cease all

worry about worldly clothing and seek rest in God. When a student will listen to the wise man, who clearly defines the listener's

ignorance, he will be able to see it, and improve himself accordingly. The moment a man offers an "opinion," spot him as an ignoramus, for he does not know. An opinion is another word for guess, and a fool can

Why is it that ignorance always be

comes angry when a mirror is so held that it can see itself? The sin is not in the doing, but in the motive that prompts the doing.
We say that a plant is "tender." This is a libel on the plant. Man's greed brought it from its native babitat to a land foreign to its nature. True faith never enters a church

Credulity assumes itself to be a faith in church matters. I know that the unreasoning bigot will condemn me as ignorant when I say that there is more godliness in a faro bank than in a church. Nevertheless, 'godliness" never enters a cathedral or

"The Universe." What Force Is. it will not come at all. We very much the Beginning of Creation. What Matdoubt, indeed, whether any special ter Is. The Creation of the Earth. The Beginning of Life. Immortality ism: and, just in proportion as it is The Substance of Its Environments is often a hindrance to say, "Lo, here!" Psychic Science. What the "Soul of or "Lo, there!" It must be "within" us —within us, in the spirit-self, and then let by L. M. Rose. Contains 71 pages of

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M. S. C., Dundee: Q. (1) Can one become a medium by himself? (2) Are all phases possible, and which (3) How can we distinguish a bad

A. (1) The best conditions for the development of mediumship are the circle, but it is quite possible to gain val-

uable results alone.
(2) All phases of mental manifestations are possible to the same sensitive. manifestations require different conditions, which may or may not be compatible with the mental.

(3) The old adage, "by their fruits ye shall know them," is most applicable here. An evil tree cannot bring forth good fruit. But great care should be taken to distinguish between intentional misstatement or falsehood, and fallure in giving messages correctly, and ignorance. A very small part of what passes as the work of evil spirits is such, and few cases of reported obsession are anything more than organic disturbances, either physical or mental.

F. L. S., Philadelphia, Pa.: Q. (1) In The Progressive Thinker of Sept. 5, 1896, you say: "The growth of a child in spirit corresponds to what its growth would have been had it not left the physical body." Do you not think it highly probable that the matured growth of such a child in spirit life is less in size than its matured growth in the form would have been? Is it not growth made under less favorable conditions, and therefore smaller?

(2) How many developed mediums agree with you, substantially, in Spir-

A. (1) All communications I have received agree that there is "growth in heaven," of a spirit child, identical in its spiritual complement to its growth had it remained connected with the physical body. Of the departure of such said: Why should we regret? Life is the complement of death, and death a necessity of life. Death unlocks the eternal gate and swings is open wide for the ascending spirit. True-"out of our hands she passed," but into gentler hands than ours. The waiting angels received her in their tender arms, arrayed her in new robes of their sphere of light and she knew not of the change. She received her angel mother as her own, and after the pain of this second birth (death) had passed her life became a perfect joy. She will perfect herself in future life, as she would have done had she remained, and if our spiritual perceptions are sufficiently quickened, we shall see her from day to day and year to year in her ascending course. We shall see her sweet spirit taken from earth unsoiled and spotless as a calla's bloom, mature so deficately and spiritually, that we shall be glad her feet were not called to press the flinty pathways of earth-life; that she was not called to drink its bitter cup of pain, nor bear its heavy burden

(2) Spiritual teachings have a won derful unity amidst their great diversity. The communication received in the lumber camp of Northern Michigan expresses identical truths with that rereceived by the refined medium of New York, London, or Australia. The exnight is the same. The great and osophy have come through so many mediumistic channels, with such a flood tide, that no one can claim priority or exclusive expression. Thus the exposition of spiritual phenomena in these columns has been by means of recog nized laws, and not as one medium is impressed, but a consensus of all.

When differences arise, such in the main grow out of difference of expression rather than confliction of the basic ideas. Except in the one item of reincarnation. I am not aware that the principles stated, and explanations made have received other than the endorsement of Spiritualists and mediums.

Optimist: Q. Is it true that "whatever is is right?"

A. It would be nearer the truth to say that, whatever is is wrong, to be made right in the future. Either statement confuses thought, and if accepted leads to a passivity which receives the most distorting error with approving smile. Tolerance and commendable charity become a weak excuse for a supine indifference to error. There is, it is claimed, no absolute right nor wrong. What is wrong for one may be right for another; what is wrong in one age may be right in a succeeding. Even our ideas of right and wrong, it is claimed, are gained through selfishness. Whatever affects us unpleasantly or disadvantageously we consider wrong, and the reverse right. As every individual's impressions are different, these qualities vary, and hence have no absolute value. Whatever is, must be. It is always imperfection struggling upward

Right and wrong are absolute quali ties, states and conditions, existing outside of moral beings, and not subjective dependencies on the mind. The recognition is keener in civilized than savage man, tending to an absolute right toward which all are attracted. Hedged in by expediency, and endeavoring to tread the treacherous path of compromise, the mind feels that beyond its best efforts is an absolute which admits of no comparison. Every moment of life it asks what is right, and its answer seals its destiny. The good of others is our own supreme good. Benevolence is never in error. It is a keynote in the octave of spirit.

Skeptic, Cambridge, Mass.: O. I the story of Jonah a lie?

A. It is far from a lie, but an ancient version of a solar myth. It is the story of darkness devouring the light, winter's death of the year and its return. It is told by all nations in varying forms, and in the nursery tale of Little Red Riding-Hood and the Wolf. Received, however, as a divine in spiration, it has another aspect, and be come as incongruous as one of Esop's fables would be in the midst of a poem of Tennyson. It has been a bone of contention, and its absurdity when taken literally, has provoked a skepticism which has extended to the whole

While Moody, who is emotional and nothing more, is preaching the literal understanding of every text, the learned Dr. Lyman Abbott has awakened a storm of criticism by calling the Book of Jonah a humorous or satirical sketch. The writer was a Hebrew Dickens or

of the claim for the infallibility of the his wife, in Oak Hill, paying all the ex-Bible? If a whole book which for ages has been regarded as inspired by God himself is to be relegated to "funny literature," to-morrow other books may be dismissed with equal curtness, and the whole Bible become no more than any other compilation. This end of its career must come, and is hastened by the over-zeal of its would-be friends. The disgust of Talmage is well expressed in a recent sermon, where he confesses the impossibility of coming to an understanding and satisfactory exposition of the Bible, and practically shouts amidst the breakers on which the theological scheme is wrecked, not to wait a moment expecting that the old ship will be or can be repaired, but every one seize the first available plank. and pull for the shore. Take anything that will float; a broken spar, a coil of rope, or a hen-coop; anything if it will bear you up and pull for the shore This is good, sound advice, for the pres ent, but if skepticism follows with the double quick step it has taken of late, and discoveries continue to be made there will not be even a spar, plank or a hen-coop left on which to go ashore!

Arthur Kline: Q. Will you give the strength of the various sects into which the Christians are divided in the United

States? A. On the most reliable authority here were in the United States in 1896: Baptists, 33,993 ministers; 4,153,857

members. Catholics, 10,878 ministers; 10,000,000 nembers Christian Scientists, 3,000 ministers; 25,000 members.

Congregationalists, 5,475 ministers; 622,557 members. Disciples, 5,360 ministers; 1,009,672 nembers

Jews, 2,900 ministers; 139,000 mem-Lutherans, 5,993 ministers; 1,420,905 members.

Methodists, 35,237 ministers; 5,653,-289 members. Presbyterians, 11,154 ministers; 1,-460,346 members Episcopal, 4,705 ministers: 645.566

Salvationists, 2570 ministers; 40,000 members.

Spiritualists, 334 churches; 45,030 Unitarians, 525 ministers; 70,000

embers. Universalists, 797 ministers; 49,025 nembers. The total number of churchmembers

in round numbers is 27,000,000; number of churches, 183,000; number of ministers, 136,960. The Catholic church is not comparable in membership with the Protest-

ant, for children of Catholics are born Catholics. The family is counted, whereas in Protestant churches, the age of choice and subscription to the creed s necessary for membership. The Spiritualists are represented in

this census by those actually belonging to organizations, which is not a tithe of the number. In the study of these statistics we are met with stupendous facts. That there

are 10,000,000 Catholics in this country, to every intent and purpose a foreign empire in the heart of this republic, ten millions, under Jesuitical control, having sworn allegiance to the Pope, and priests against the government which protects them, is a menace to liberty. Then there are 136,960 ministers of the gospel supported at public expense The cost of their establishment cannot be placed at less than an average of \$800 a year, or one hundred and ten millions of dollars. There are 183,761

churches. Many are eathedrals worth hundreds of thousands of dollars, many country churches costing from two to ten thousand dollars. There is no doub that the buildings, parsonages attached and other properties exceeds one billion of dollars. The tax on this vast pression may be uncouth, yet the property at the average of 2 per cent. would be twenty millions a year, and churches, which the Constitution declares shall not be maintained by the State!

ALL CREEDS CALLED. (Continued from page 1.)

world from those who have promised to take part in the great congress. C. C. Bonney, general president of the World's Congress at the Columbian Ex-

position, writes: The proposal is in perfect harmony with the purposes and plans of the World's fair congress of religions, and I herefore heartily approve of the proposal, with the understanding that the ongress will be governed by substantially the same rules as . those under which the marvelous success of the World's Parliament of Religions at Chiago was achieved.

Rev. Dr. Lyman Abbott of Plymouth Church, Brooklyn, writes: I shall make a note of the propose

meeting and shall be very glad if you will keep me advised of the progress nade toward realizing this idea

Others who have expressed the intenion of going to the congress from America re Mrs. L. N. Coleman of New York Dr. Paul Carus, editor of the Monist, La Salle, Ill.; Rev. A. H. Bradford, editor of the Outlook, Montclair, N. J. Rev. Caroline J. Bartlett, People's Church, Kalamazoo, Mich., and G. W. Brown, M. D., Rockford, Ill.

Arrangements will be made for the printing and promulgating of the knowledge gained by the coming together of so many wise men from all parts of the world, and a special committee will be appointed to receive copies of all lectures and select from them those which will be of most benefit to the world.

PERSONALITIES ARE BARRED. No peronal criticism will be allowed.

Everything is to be done with a view to separating from religion the hopeless y entangled part which consists only of dark tradition or observances beyond human solution, and carrying to the outside world the pure, fundamental doctrine that will be the marrow of all sensible religious teachings. It will surely be a great gathering, and should go a long way toward harmonizing the the religious world and bringing all races to recognize one common creed based on spiritual facts.

This meeting cannot fail to produce highly beneficial results. The world is loaded down with religions, the most of them being of a grotesque character. without a particle of foundation in truth. Each of the 1,000 religions and religious cults should be present producing a medley of contradictions unsurpassed in the world.

with all fictions eliminated.

DIVINE WRIGHT.

STATEMENT OF FACTS. (Continued from page 1.) ing took steps to provide for the funeral. He had great difficulty to learn where the wife had been buried, but finally

discovered that her remains were in the receiving vault at Oak Hill. He telegraphed to the sons in Texas and Florida, and they could not come; he then completed the arrangements, Mark Twain. Even so, what becomes and buried the bodies of the Doctor and

penses, \$195, out of his own pocket.

It should be added that the money has since been refunded by the boy in the

Treasury employ. A few days after the experience of Dr. Hinds at the Oxford he met Mr. Edmondson on F. street, near the Ebbit House, and said: "Edmondson, I hav a message for you; come in here, I want

to tell you." "A message for me; who from; are you giving me taffy;" said Edmondson?
"No," said Dr. Hinds, "you shall hear for yourself;" and then related his ex perience at the Hotel Oxford.

It is needless to add that both gentle men. Dr. Hinds and Mr. Edmondson are astonished, and have no explana tion. They are sensible men accept the statement of the medium. The exact substance of the facts are here given.

Washington, D. D., April 3, 1897.

BEAUTIFUL WEDDING.

On Monday, April 12, one of the most beautiful weddings of the season took place in the Pettis Hall, First avenue, Seattle, Wash. The contracting par ties were Samuel F. Thompson, Esq., and Laura Duval Horne, both of Tacoma. The wedding was unique in its character, it being a Spiritualist one in the true sense of the word, the happy bride and bridegroom being Spiritual-

The ceremony was performed by the ordained minister of the society, Mrs. Esther Thomas, of Seattle, and the majority of the audience were Spiritual-It being the first of its kind ever performed on Puget Sound, great interest was manifested, and it brought together a large congregation. At 3:30 the bridal party entered the hall, keeping step to the sweet strains of the wedding march played by Prof. Darling. First came the minister, Mrs. Esther

ty little maids of honor, Misses Lillian D. Madison, of Tacoma, and R. Thomas. of Seattle then the bride, accompanied by her brother, Mr. Harry F. Johnson, the bridegroom changing places with Mr. Johnson on reaching the platform. After the legal form of marriage had been gone through and the wedding ring been placed on the bride's finger, Mrs. Thomas gave a very excellent ad-

dress on marriage ties, based on the

principles of true love, being divine and

Thomas with the groom, then the pret-

so ordained of God; the benediction and blessing following. The bride wore an elegant train, cream-colored pearl silk dress, trimmed with gold braid and Chantilla silk lace. She carried a lovely bouquet of bride roses and lilies of the valley. She also wore lilies of the valley in her hair, and

looked very beautiful.

The maids of honor looked very pretty-Miss Madison being a blonde, was prettily attired in light blue cashmere. and Miss Thomas, a decided brunette, wore a pink of the same material. Thus the bride and little maids of honor made a lovely picture for all eyes to

The groom, of course, was at his best. and looked the very picture of happiness as he gazed upon his lovely bride. The hall looked like a garden, so profuse were the decorations of palms, ferns and flowers. On the way to the platform, the bridal party had to pass ander an archway of evergreens and ferns, with a wedding bell hanging in the center, made of beautiful white The happy couple were the recipients of many beautiful presents and received the hearty congratulations and good wishes of their numerous friends

Mr. R. C. Mulligan, of 606 Second avenue, took a very excellent photo of the bridal party, showing also the platform decorations, some persons claiming that they see three forms in the picture that were not in the party. Spiritualists will understand what this

After the ceremony, Mr. and Mrs. fundamental ideas of the spiritual phil- this sum the tax-payers are forced to refreshments, and enjoyed very much she would then know nothing as to the pay in extra taxes, for the support of that lady's hospitality. Mr. and Mrs. cause of what had led her there. The Thompson will make their future home dream gradually altered in the course in Tacoma. W. C.

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PARIS LETTER.

PROFESSOR PHARE JANET ON FIXED IDEAS IN THE SUBCON-SCIOUS SELF AS ENTAILING AU-TOMATISM.

Professor Janet has given a series of lectures at the Salbetrièfe, illustrated by experimental demonstrations with subjects. These lectures are of value to readers of this piper, as showing the identity of the subconscious or sublin-inal aspect of the self of the psycholo-gists and psychical rescarchers, with the somnambulic and hypnotically or mesmerically induced secondary aspect of the self; consequently also with the mediumistically induced self of the Spiritualists and the astral self of the Occultists. These deductions were not drawn by Professor Janet, but will appear from the context to every thoughtful reader who is acquainted with these several schools Suggestion, said the lecturer, can only

be imperfectly effected in the normal waking state. The full phenomena of complete suggestion only occurs, he considered, in hysterical subjects. A varying period of time may intervene between the determination by suggestion and post-hypnotic realization; but at the time of realization, the symptoms pertaining to the hypnotic state temporarily supervene; showing that when the subject executes the post-hypnotic suggestion, she is in the hypnotic and not in the normal state. The suggested idea carries greater dynamic intensity and entails a state of monoideaism, as compared with normal realization. Generally speaking, suggestible subjects are weak-willed; incapable of consecutive attention; cannot read a page of a book uninterruptedly; are incapable of synthetic judgment. The last stages of consumption: the weakened state which follows after typhoid fever; alcoholic delirium, present analogies with the suggestible state. If temperamental resistance to a sug-

gested idea is presented by a subject the idea may remain fixed in the subject's mind, till a suitable occasion occasion arises, either emotionally or by weakness, when it will then be expressed. Such ideas have remained unexpressed in the mind of subjects, for days, and then suddenly been expressed on unexpected occasions.

Exceptionally strong emotions or sud den shocks in suggestible subjects, said the lecturer, may penetrate into his subconscious self and there leave an impression, described as a "fixed idea" which emerges into action when the subject is tired or weakened, when he thereby becomes an automaton, to that extent.

A subject was presented who had suffered keenly from the sudden loss of her child. She duly resumed her normal life and duties however. Six years later she was enfechled by typhoid fever. The scene of the death of her child then began to haunt her as a delirium. She subsequently lost her sleep and remained insompolent for two years, losing her nemoty and power of attention, and of reading, simultaneously. She became ufferly helpless and incapable and was brought to the hospital. There it was found by hypnotizing her, that is by inducing somnambulic sleep artificially and making her describe while in that state the cause of her insomnia, that the scene of the death of her child emerged from her subconscious self on every occasion that she was just dropping off to sleep and awoke her by the shock. This state had lasted for sthree kears.

Another subject was presented who; when fifteen years old, had been frightened by a bull. The emotion had impressed itself into her subconscious self and emerged during sleep, causing the girl to somnambulk-ally dream the scene over again nightly. She would then jump up, run around her room trying to escape, and even jump through Thompson, with many friends, retired the window. When awakened by the to Mrs. Lemont's home, and partook of shock of her jump, or other accident, of years, and other animals took the place of the bull, but their eyes remained unchanged. This had gone on for seven years, when she was brought great work of a master mind, and one to the hospital. The somnambulic state was then artificially induced. She was questioned and the disturbing cause

discovered. Another case of a man was given who every night got up while asleep, ran around his room, seized his clothes and hid himself under his bed, where he would go to sleep again. By hypnotically inducing the somnambulic state. it was found that he had been frightened by burglars and the fright repeated itself nightly.

In each case curative action was effected by suggestion; i. e., the secondary self was treated with psychic medication. The consideration arises by association that probably "hauntings are similarly constituted, but with the supplemental projection of apparitional objectified thought-forms, or doubles. The dreaming becomes objectively rep-

Another case of a guard was present ed, who was collecting tickets from the footboard of a moving train when the train entered a tunnel. The intense fear of being crushed against the sides of the tunnel produced a nervous shock which paralyzed one of his legs. The sudden movement of the paralyzed limb still revives the mental picture of the tunnel and the accompanying terror.

In most cases the impression produced reacts in the normal self for some time. The evidence of its having penetrafed into the subconscious self only appears when the symptoms pertaining to its action in the normal self disappear. The impression or fixed idea then emerges into action when the sub ject is tired, or when she is just going off to sleep, when it produces somnam bulic action on the one hand, or on the other entails insomnia by awakening the subject with a start. But when awakened the subject no longer recollects the cause of the start which awak ened her and consequently cannot explain what occurs. This action may persist for years and appear incompre bensible.

These cases show the identity of hyp notic or mesmeric sleep with somnam bulism and the reactive effect of somnambulic dreams in entailing insomnia The subconscious self in which such impressions are retained, was not defined, but appears from the above to be identical with the somnambulic self (whether spontaneous or artificially inluced), which again is identical with the secondary self induced in hypno tism or mesmerism, and would further appear consequently to be identical with the secondary state induced in medi umistic control. This subconscious self is again identical with what the Cam bridge experimenters have defined as the subliminal self and what the oc cultists call the astral self. These many definitions might preferably be em braced in the one relatively simple and comprehensive definition of intra-nor

It is to be observed that ideas are here defined as originating in sense impres sions, or the reaction entailed in the mind by sense impression. The mind appears to register these impressions as a phonograph does, and under a tempo-

rary stimulus these impressions emerge as images or ideas, even as a phonograph reproduces its impressions for The mind appears to be a pho-

nograph which not only registers sound impressions, but visual and emotional impressions also, all of which impressions may be reflected again as images. or ideas, or as what have been called hallucinations. A curious illustration of the simulfa-

neous double functioning of the normal and subconscious self was given. young girl was made to sleep by the simple laying of the operator's hand over her eyes (she was a trained subject and a hysterical patient). The sugawakening she would see that the audi ence were all wearing tri-colored hats, after he had hit the table ten times. She was then awakened by blowing or her eyes, and the speaker proceeded with his lecture, addressing remarks to the subject from time to time, to which she replied normally. During his conversation the lecturer hit the table as irregular intervals, in an unnoticeable manner, with his paper knife, from time to time. When this had occurred ten times, the subject commenced to laugh. Asked why, she protested that the public should not behave in such s disrespectful manner as to come to a lecture in carnival hats.

A similar experiment but of a different character was made with another subject. She was told when asleep to turn her hands over each other, after awakening, when the lecturer had named numbers which added together, would make ten. After awaking her, Mr. Janet carried on a trivial conver sation with her, quietly introducing the words four, two, four, at intervals into his remarks. She then suddenly began to turn her hands over each other Asked why she did that, she did not know why she did it. The subconscious self had been counting while the normal self was conversing and then made the normal self rotate her hands and arms, while aware that she was doing something without apparent rea-

A converse illustration was given showing that suggestion to the subconscious self caused the latter to inhibit the visual perception of the normal self, in part. Under that determination the subject saw all the numbers placed to her.

From these illustrations it would appear that hypnotic suggestion may determine the subconscious self to act simultaneously with the normal self in reaches the case of this important subject. post-hypnotic realization. The normal self is determined to do things by the subconscious (secondary, astral, mediumistic) self. It executes them without knowing why, as the determination per tains to the secondary self and to the memory-chain pertaining to the secondary self. Thus the normal self may be

secondary self.

The physiological relations of the sec ondary self were not touched upon by the lecturer. It is of course recognized that the consciousness of the normal self is related with the cerebrum, cerebellum, and with the sensor-motor nerv ous system. The writer of this article will show in a subsequent letter, that the subconscious, subliminal, secondary, nstral, or mediumistic self, pertains to the sympathetic system, i. e., the solar plexus with its ganglionic brains. QUAESTOR VITAE.

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GENERAL SURVEY. (Continued from page 6.)

A member of the Breedsville, (Mich.) Spiritualist Society writes: "We have discontinued our meetings for a while but Mrs. E. W. Williams is holding some meetings in the country, with grand success. She would engage with other societies and will also attend

Isaac Perry writes from National Military Home, Kansas: "You will find inclosed a circular published by Dr. Alex Hume and Mme. Beausant as mediums They are only frauds of the first water. I was present at the meeting and was chosen by the audience as one of the committee to investigate the proceedings, and I must say in all candor and truth that they failed to produce a single manifestation as advertised, or anything that could be called spiritual You will also see that they are sailing under the auspices of the Lyceum Bureau of Boston, which I am confident is another falsehood, for I know the Spiritualists in Boston would never think of sending out any such frauds. The people here have come to the just conclusion that they want no more of such Spiritualism. The spiritual cause is dead here in Leavenworth, and all or account of the fraudulent mediums, and unless Spiritualists will go to work and clear themselves of those sharks, they

need not look for prosperity."
W. W. Hawkins writes from Lima, "The calmness of contrast offers a deep and close study, while vehemence can be better contemplated through distance: but vigor is a gift of the Gods and what an endowment of it must the Egyptian Hebrew, Moses, have had. believe it is estimated that at least one fragment of the slates was found a Hebrew's day's journey away from the place of dissolution. Can it be possible that our Moses inherits through name analogy a "hull" lot of it. Of course, while I don't know it. I certainly must believe it? However, his last Sundays lectures elicited this from a closely attentive student of the orthodox version My, the vigor of your speaker will leave us only the covers of our sacred book.' 'Well,' I replied; 'that's about all of it that your past use of it entitles

you to.' Silence ensued."
W. S. Eldridge, M. D., medium and speaker, is now ready for duty after a long illness. He speaks for the First Society of Spiritualists of Portland Maine, Sunday, May 9th, will answer calls for funerals, societies and campmeetings. Address him at 72 Brown St. Portland, Maine.

Frank T. Ripley, speaker and platform test medium, goes to Moravia, New York, He can be engaged for lectures and tests in the State of New York for May and June. Address letters in care of Dr. B. L. Robinson, M. D., McLean, N. Y.

S. F. Gray writes from Lexington, Ky, that one of their little band had passed to spirit life, and he officiated at the funeral. He says: "The people here have learned that while we are not of the orthodox, we practice and teach Primitive Christianity, as the Nazarene and his disciples taught it. This being the first funeral ever conducted by Spiritualists in our city, drew a very large attendance of all classes. Salvationists. Catholics, and Protestants were in full force, filled with a curiosity to see and know what could be said of one who had followed the teaching, and done the work of the Devil. And from what I ean hear from all sides these Spiritual-Ists are a pretty good lot after all. It is hardly necessary for me to say, that your paper is considered here the and most readable Spiritualists' sheet published in America. And that letter from Dr. Peebles, in your last issue, is of itself, worth a whole year's subscrip-

Bishop A. Beals writes from Summer-land, Cal.: "We are having delightful reach the sick, and discouraged. weather here, and yesterday; May day, we celebrated it with picule in the woods, under gnarled oaks, and by a beautiful stream of crystal water; green umns brought in touch with the best minds that grace our cause."

The following comes from Long Beach, Cal.: Miss L. M. Cummings home was at one time in Boston, but after a lecturing tour of, perhaps, years, will locate west of the Rocky Mountains, and will not return East at

L. E. B. writes from East Homer, N. Y .: "E. W. Sprague and wife have just organized a society of twenty members in Cortland. The names go for the charter to-day. It is something I have long-wished for in Cortland."

J. B. Dow, attorney at law, writes from Beloit, Wis.: "Our friend, Will C. Hodge, spoke here in "orthodox Beloit" recently, two successive Sunday evenings, to fair-sized audiences. He made a very good impression indeed, and incited a number of people to do a little thinking for themselves. Mr. Hodge is very fair in the discussion of his topics He asks no one to believe, simply upor his say so, but urges all to investigate for themselves and be convinced. Contrary to the scripture affirmation that 'a prophet is not without honor,' etc., as Mr. Hodge was a Beloit boy and lived here the major part of his life, he accorded very much credit for the forc-ible and fair-minded way in which he presented that which he himself knew by personal observation and experience was the truth. If we had more men who were as fearless in their utterances of what they know to be true, the world would be better and wiser." Mr. Hodge will answer calls to lecture. He can be addressed in care of 40 Loomis street,

Chicago, Ili. Oscar A. Edgerly has engagements at the following named camp-meetings: Niantic, Conn.; Lake Pleasant, Mass.; Queen City Park, Vt.; Vicksburg, Mich. and Devil's Lake, Mich. Mr. Edgerly' engagements as made for the season of 1897 and 1898 are as follows: December, 1897, First Spiritual Temple, corner Exter and Newbury streets, Boston February, 1898, with Boston Spiritual Temple, Berkley Hall, Boston; March, 1898, Norwich, Conn. Mr. Edgerly solielts correspondence from secretaries of Western Societies who may desire the service of a trance speaker and test medium for the months of October and

November, 1897. Mrs. G. G. Cooley writes from Salt Lake City, Utah: "Mr. Cooley and my-self arrived here from Summerland, Cal., last week and find a work to do it the way of harmonizing the followers in our ranks. We found what had once been a flourishing society, in a very weak state at present, although a few earnest workers have managed to hold together so as to retain their charter. The town has been visited by a number of frauds in the past year, who have naturally left their impression on the minds of the new investigators, but much of the prejudice has been overcome, since the work done by the Brockway family several months ago. They remained three months, doing good on every hand. An excellent work was also done here by Mrs. Loe F. Prior, who organized the society about a year and a half ago. From here we go to Minnesota to attend the N. W. Camp: thence to Clinton, Iowa. I would like to form engagement for first two weeks in August at camp in or near these places. Address Georgia Gladys Cooley, 1611/2 S. State St., Salt Lake

(Continued on page 5.)

City, Utah."

IMPORTANT!

DR. G. E. WATKINS,

-THE-

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QUICK CURES! DOSES!

Send age, name in full and two 2-cent stamps and leading symptom, and we will send you a diagnosis of your case FREE, and we will try and make the price of treatment right to you. Remember, please, that we do not wish to take your case unless you are dissatisfied with your present treatment. Do not ask OUR opinion of this doctor or that one, because we never express an opinion, nor have we any one connected with us that is allowed to speak ill of any one or even to express an opinion. We know some doctors do so, but we do not.

The day of shot-gun prescription is past; drastic drugs in large doses will not be given ten years from now. We believe in the certainty of medicine and in specific medication. but specific medication requires specific diagnosis. He who understands the action of drugs, and who is gifted with the power of correctly diagnosing, is the successful physician to-day.

SPECIFIC MEDICINE! NO DRASTIC Ply.

A Book on "Chronic Disease" Sent for 2-cent Stamp.

G. E. WATKINS, M. D., AYER, MASS.

DR. C. E. WATKINS'

We dislike to publish testimonials, that is, we feel that it is not just the way we would like to conduct practice. .But as we treat only chronic cases, we find that printer's ink is the only medium that we have by which we can always have tried to say nothing that would reflect on the honesty or skill of any other physician But feeling that we can greatly help and cure chronic clad mountains on one side, and old cases where others have failed to cure, ocean on the other. Your paper keeps or help, we feel that we must do as othme well posted in things spiritual and intellectual, and I am through its col- meeting with great success. We have no doubt but what there are others who are just as successful, and perhaps more so, but still we have faith in our guides, and we therefore advertise.

We write these few words because one dear old friend wrote us telling us he disliked to see us advertising so extensively. The last two years we have cured five times as many sick folks as we ever did any other two years. Have we not, therefore, done more good? Some one might say, "But, Doctor, do you only work for the good of others?
Do you not work for money?" Yes, we do, and we work tifteen hours a day lots of days, and at the end of the year the money earned is put to a good use. For further particulars write us, and we will cheerfully tell you how we squander our money. Below are a few letters taken out of a box of letters, just as we reached them, one at a time.

Shows Interest in Patients.

My Dear Dr. Watkins:-I feel that you have done me much more good than all the others before you, who have taken about all I could raise to pay them. I believe you take more interest in my case than anyone ever did. D. W. FRARY.

Prescott, A. T., May 1.

Takes No Medicine Now .. Mr. Davis takes no medicine now. Is well, I am glad to say.

MRS. J. C. DAVIS. Lake Crystal Minn.

A Letter From England.

Dear Doctor:-I do not think I need my more medicine. I feel very much better. You are doing a great work. God bless you in your efforts to do good.
EMANUEL CAMPBELL. 30 Atlas Road, Darwin Lane, Eng.

Dr. C. E. Watkins-Dear Sir:-I am feeling so much better now that I do not think I need any more medicine. feel very grateful to you for the benefit I have received from your treatment, after suffering so much as I did from 1.17 complaints. I can recommend you to all who need medical attendance Wishing you success, I remain, yours MRS. ELLA BUCHANAN. truly, Haverhill, Mass.

Dear Doctor:-My good right arm you saved for me when all other doctors said I must lose it. God bless you. WILLIAM S. BROWNSON.

Haverhill, Mass.

Sleeps Well, Eats Well and Feels Well. C. E. Watkins, M. D.-My Dear Sir:-I feel to rejoice that I am again in good health so far as I can see, as I sleep well, eat well, and feel well. And I can in confidence recommend you to my friends as a most skiliful physician. May you live long to bless mankind. Kindly yours, W. E. BROWNE.

My Dear Doctor:-I am still on the improve; have not had a bad day this month, and worked some every day; and oh, how happy one feels to be able to work, after so long forced idleness. W. L. GAGE. God bless you.

120 Burrington street, Providence R. I

Kane City, Pa. (Continued next week.)

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SUCCESSFUL SPECIALISTS.

Any good medium can correctly diagnose your case; but very few of them know how to cure the diseased organs which they see. They must be acquainted with medicines and their action upon the system, or they will do great injury to your body.

WE GUARANTEE A CURE

of every case which we pronounce cur-able. The following letter is like thousands of others which we receive each month:

Dear Doctors—I write you to night to let you know how your little patient is getting along. As I write she is sitting up in bed, talking and feeling so much better. I cannot find words to express myself to you. The doctors here had given her up; had told me she could not live 24 hours, when your box of medicine came. But from the first dose of your medicine there has been a steady improvement. She has a good appelite and sleeps well now, especially after your psychic treatment.

MRS. ARTIE GALLOWAY.

Do not endanger your life and throw away your money on uncertainties. Write us: give name, age, sex and a leading symptom and receive by return mail an absolutely correct diagnosis and medical advice free. No guess work, experiments or polsonous drugs.

Drs. Peebles & Burroughs,

INDIANAPOLIS, IND. 730 Lemcke Building.

NEW BOOKS.

The Old and The New: or the World's Progress in Religious Thought, By Mosses Hull.

Readers of spiritual literature will be glad to welcome a new brochure by the veteran writer and speaker, Moses Hull. No matter how rapid the world's advance along liberal and radical lines of thought and reform, Moses Hull will ever be found in the van-ever a leader, never a laggard. Hence, no one more fit than he to write of the progress of the world in religious thought. He recognizes that "the law of progress is fundamental, universal and eternal; there is no place where it does not ap

In this spirit he depicts the change in DRUGS! religious teachings, in the direction of more humane and liberal doctrinal views and scripture interpretations-in the which the churches have largely outgrown their old-time cast-iron creeds. Mr. Hull does not enter into a fight with any part of the Bible; indeed he says, "a fight with the Bible would be too much like kicking my mother." In this respect he sets a good example for

those Spiritualists whose spirituality is

too nearly gauged by their unremittent activity and vim in "kicking their mother. Mr. Hull takes under review the old idea of God, the old ideas of man, the old Hell, the old Heaven, and supplements each of these chapters with the more recent and advanced ideas on the same subjects, thus indicating the trend and degree of progress made in these matters of religious thought and belief. The chapters are enriched with apt

quotations from orthodox sources, past and present, which illustrate the points under discussion. It is hardly needful Progressive Thinker, any treatise writinstructive little pamphlet can be procured for the sum of 10 cents at the office of The Progressive Thinker.

The Strike of a Sex. By George N. Miller. A novel with a purpose—and that purpose the great and needed one manner that will result in the better-

After the Sex Struck, or Zugassent's Discovery. By George N. Miller, author of "The Strike of a Sex."

In the form of pleasing fiction, in part the author treats of the important subjects of the marriage relation and the love and the best and highest physical, mental and spiritual development, by proper self-control of natural functions In this consists the gist of Zugassent's discovery. A valuable book, and worthy of commendation. It is for sale at this office. Paper. Price 25 cents.

"Letting Go," a booklet by Nancy McKay Gordon, published by the Her-metic Pub. Co., 4006 Grand Boulevard Chicago, Ill., is an unmixed concentration of practical and beautiful advice. Its teachings are clearly, and logically put, that we suffer much of the disaster and worries of life, because we will not et go. We must clear away the old ideas, musty, and befogged, of life as opposed to death and take hold of the new theorem, that there is no death, but we are passing on a constant cycle of eternal living, sometimes visible and sometime invisible, but all preconceived ideas of "love and hate, spirit and matter, must also be cleared away. We must attach ourselves to that idea ideal which is the God image, if we desire surcease from all sorrow. For sale at the above address. Price 10 cents.

TO THE SPIRITUALISTS OF NEW

YORK STATE. The first act of the board of trustees of the New York State Spiritualist Association was to appoint E. W. Sprague State Missionary and organizer, and he has been doing a grand work since the Syracuse convention, holding one more meetings a day (assisted by his wife), and has succeeded in organizing three new societies and has sent

charge of the Banksons Lake cammeeting for the entire month. During the remainder of this month Brother Sprague is open for engagemnts.

Fellow Spiritualists of our Empire State, can we allow our brother's usefullness to the cause to be lost for want

of a field in which to labor?
We should have a good local society in every section of our State, and our organizer and missionary is just the man to do the work for you. I can recommend both him and his wife as excellent test mediums, and his terms are most reasonable: railroad fare, entertainment, a suitable hall and the collec-

It is time for Spiritualists to organize for more effective work and for protection from the persecutions of bigotry

and intolerance: Ours is the grandest philosophy ever presented to the world, and has for its pasis truth. It is the religion of facts that can be proven, and universal love, the demonstration of the principle of he brotherhood of man.

Are you not willing to assist us in this al Spiritualist Association and his ef- For sale at this office.

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HAS NO EQUAL! . . . Rejoice and Be Glad! Herald Forth

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Healing powers are being repeated over and over again through the mediumship of MRS. DR. DOBSON-BARKER, who, for the past year and a half has

SUCCESSFULLY TREATED OVER ONE THOUSAND PATIENTS

of all diseases that flesh is helr to, and will give you proof of her powers, by sending requirements as per small advertisement for diagnosis of your case. Here is one of her many curves:

MY DEAR MRS. DORSON:—I herewith enclose \$1.15 for another month's remedies for my sister Emmis. I can't tell you how much good these medicines do her and how thankful and grateful we are for having applied for them. When she began taking this last medicine, she had considerable distress in the bowels and stomach, but after a week she was relieved and we are convinced if she had not the medicine she would have had a serious sick spell as liver, stomach and lowels were in a bad condition. Now everything seems in good order; still we foel as if more medicine will eventually cure all her afiments. We thank you sincerely for prompt reply, and wish you all the success you so well merit.

With affectionate regards, very truly.

REBECCA LEVY.

8381 Laclede ave. St. Louis Mo.

forts were of the greatest value in making our late Syracuse convention a success. Keep him at work brothers and sisters.

HERBERT'L. WHITNEY, Sec. PASSED TO SPIRIT-LIFE.

[Obituaries to the extent of ten lines only will be inserted free.]

Passed to spirit-life, May 1, 1897, Edna E. Sutherland, infant daughter of Mr. and Mrs. J. S. Sutherland, of Evansville, Ind. This is the third child to pass to spirit-life in just two weeks, between the ages of four months and six years. Funeral service was conducted by Mrs. Dr. Noves.

At his residence in Noank, Conn., March 17, 1897, Mr. Daniel Searls passed to immortal life, aged 85 years. He was a life-long Spiritualist and an honest man R. S. WHITE.

Arthur E. Crowell, of Dexter, Maine, passed to spirit-life April 21, at the age of 31 years, 6 months and 5 days.

Mr. Crowell was a native of Garland, Maine, and was highly esteemed by all who knew him. He had been sick for nearly a year with consumption and was a great sufferer, but bore his suffering verp patiently. Everything was done to make his last days pleasant. The funeral was held April 23 at his father's in Garland, at 2 o'clock p. m. Not securing Mrs. M. J. Wentworth, an inspirational speaker, of Knox, Maine, Rev. W. H. Gould officiated in her place.

IMPORTANT OBJECT LESSON. There is trouble brewing in Minneapolis, Minn. S. N. Aspinwall, who is al-

ways on the alert; writes:
"Our time has come to have a trial with the officers of the law to uphold our religion and the cause of liberal thought. Chief of Police Smith in his annual report recommended that an effort be made to try and get a bill passed to recommend to the readers of The giving the police power to deal with all mediums as they saw fit, but I headed ten by an author so well known. This that off and he now is trying to get the power conferred upon him by the council. I have seen and talked with Alder man. Long on the subject, and expect a conference with the committee." One of the papers in Minneapolis

"Mr. Smith also called attention to of lifting from woman the burden of the fact that clairvoyants, astrologers, undesired maternity—and that in a fortune-tellers, and all of that ilk, paid no licenses of any kind, and that no rement and increased happiness of man strictions were thrown about this business which he regards as not muc better than a pure confidence game in many cases. He related several instances in which the most bare-faced fraud had been practiced on trusting victims, and complained because the police had little authority to interfere. He urged that a license of at least \$100 be fixed and some restrictions made. best means to secure enduring marital The members of the committee and other aldermen who were present concurred heartily with the chief and Alderman Long promised to introduce an

ordinance covering the ground."

Here you have the whole actuating impulse: "He related several instances in which the most bare-faced fraud had been practiced on trusting victims." It is the fraud that is in our ranks, that causes all the trouble. Banish fraud, drive it from our cause, and there will then be no incentive to pass legal restrictions.

CHARGED WITH HERESY. Right Rev. David Sessums, of New Orleans, bishop of the Protestant Episcopal church of Lousiana, has been charged with heresy by fifty of the leading ministers of the city in the following points:

1. Explicit denial that Christ has redeemed us by his blood. 2. Denial of future punishment of the wicked.

3. The assertion of the final restoration of all men to the favor of God in a state of probation after death. 4. The sinking of religion into mere humanitarianism bounded only by the second table of the law, and in which

God has no right through the practical abolition of the first table.-Chicago limes-Herald. Bishop Sessums had better now confess, like Paul, that after the manner which his accusers call heresy, so he worships the God of his fathers, etc. Pope Adrian lamented that he was not free to do good. It is a pitiable

me their applications for membership state of society when a bishop cannot in the State Association.

On June first Brother Sprague and in this age of progress, without a theological howl being raised against him. That the second itable of the law- humanitarianism-is being brought into prominence, is one of the best signs of the age, and will sometime result in the millennial condition of the world, of which theology as the deadly enemy. It is said that the bishop has not re plied to his accusers. We hope that when he does it will be by a vigorous

maintenance of his convictions. Since the above was written. Bishon Sessums, in reply to his critics, says that he is trying to teach nothing new; that what he taught was being taught all over the world to-day. He said that the only part of the attack on him the least bit just was the statement that he was a pantheist.

It appears that Bishop Sessums is a young man, thirty-eight years of age, and, of course, ought to be "up to date, and if the conservative element in his own church rejects him the world will hear and justify him; and before he is an old man his doctrine will have ceased to be called heresy.

"Human Culture and Cure, Marriage, work for humanity, even if it should require a little sacrifice on your part?

Anyone wishing the services of Brother

Sprague and his good wife can address able work, by the Dean of the College Sprague and his good wife can address able work, by the Dean of the College him at 965 Grove street., Meadville, Pa. of Fine Forces, and author of other im-Brother Sprague did very effective portant volumes on Health, Social Sciwork while missionary for the Nationence, Religion, etc. Price, cloth, 75c.

SPECIAL READING NOTICES.

Mothers will find "Mrs. Winslow's Soothing Syrup" the best to use for children while teething. An old and well tried remedy.

Valuable Books and Pamphlets. We have on hand a limited number of copies of the various writings and lectures of Mrs. Maria M. King, whose name ranks high in the list of Spiritualist authors, for profundity in philo-sophic thought. Her elucidations of various questions pertaining to the science and philosophy of Spiritualism, as well as the related field of natural science, are truly remarkable for their depth and clearness. These books and pamphlets constitute of themselves a noble Spirit-ual library, of sufficient intrinsic value to worthily engage the study and thought of the wisest students in spir-

itual science. Although slightly shop-worn, they are in good condition, and we offer them at reduced rates, as follows:

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FORSTER, DR. W. M. THE NOTED

MEDICAL CLAIRVOYANT OF THE PACIFIC COAST, Will send a free diagnosis and terms for treatment to all who will send their name and address—in their own handwriting—with postage stamp for reply.

"The Pacific Coast Spiritualist" of Dec. 20, 1893,

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of Shirleyville. Mass., and his band of powerful ancient spirits are effecting the most wonderful cures that have been recorded and are so acknowledged. By his clear knowledge of your diseases, aided by his marvelous spirit forces combined with his magnetic remedies, will couvince the most skeptical of his wonderful power to heal the sick. Try him. Send him sex, sge, name, lock of hair, and four v-cent stamps, and he will send a diagnosis of your case free. He doren't want say leading symptoms. Address DR. J. S. LOUCKS, Shirleyville, Massachusetts.

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Sand address, lock of hair, sex, age, whether mar-ried or single, location of two leading pains, and two 8-cent stamps for free diagnosis to DR. J. H. RANDALL, Independent Medical College, People's Institute, Chi.ago, Ill.

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