



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

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NO. 390

## THE PROCLAMATION.

Ethical Spiritualism and a 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 rightly 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 common 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 the future. Let liberty and fraternity may become realities instead of mere beautiful words.

6. Let those who are able write, and read an avalanche of articles to the spiritual press advocating the all-inclusive character of the Spiritualistic Philosophy; and hence, its universal applicability to all the relations of this life as well as the possibilities of 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 the future, and that such a life here is impossible to those who are compelled to suffer poverty and ignorance on the earth. The editors may not be able to print all that comes, but they will select the best, which is all we can ask.

7. Let there be a movement all along 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 human 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 transition of the present, another and higher civilization for the centuries to come. The philosophical 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 utter destruction of civilization can occur as has been in the past. He also sees the stupendous fact of the Spiritualistic Advent, and he can influence the very elements with its aid. He knows that the Christian era, and that the genius of the Christian advent, in a short time, crushed out the culture of the past, and that the present era, the dynasty of ignorance and despotism over the occidental world, but the genius of Spiritualism is allied in harmony with the ever-soaring aspiration of all-conquering science. Instead of malcontents 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 some war and strife, they will be the expiring struggles of the dying civil and religious despotisms of the former eras. It was in the light and warmth of that optimistic 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 heartily commended to students of the science of religions, and to all who would gain a fair conception of Buddhism in its spirit and living principles. Spiritualists or Christians, can scarcely read it without spiritual profit. Price \$1. For sale at this office.

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

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## ALL CREEDS CALLED.

Congress of World's Religions to Be Held at Delhi, India.

WORD GOES FORTH—ONE OF THE FEATURES OF THE WORLD'S FAIR TO BE PRODUCED—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 attention 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 religions 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 Hindu of illustrious descent, bearing the sonorous title of Mahatma Satya Narayan, All Sahib, son of Imam-Manzoor, Sayad Nasir Ud Din Mahomed Abdul Nasir Nusrat. All is the editor and proprietor of the Moslem Chronicle, a Delhi paper, that is printed in both native and foreign languages, and has a wide circulation in India.

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 gone to the innermost recesses of China in those mysterious characters that only the Chinese understand, and distant lands of the East are invited by it to come and explain on what grounds they base their belief that the way to heaven is through the worship of the gods of the celestial empire.

In Persian characters the theologians of the land of the Shah have been called to come and speak for their people, and the Sultan's most learned expositors have been invited in Turkish to do likewise. They Egyptians have been summoned from the shadow of the pyramids to defend their beliefs against the attacks of the plume people of England and elsewhere who preach that the true religion is that of the worship of the cross, and that Mohammed is a false prophet. In the purest Hebrew the Jews have been invited to present the claims of a religion that denies the divinity of Christ.

In Russia the call has gone both to the orthodox and the unorthodox of the church, and to the Czar's broad domain, admonishing them to come and tell the anxious seekers from every clime the one true path to heaven, according to their creed.

Not far from the distant heathen border of the South Sea Islands, the South Sea Islanders, who bow down to wood and stone, and speak in their own native language, setting forth the objects of the congress, and telling them that even the worshippers of idols will be welcomed to the great gathering, and their views listened to with respect.

GREAT POLYGLOT GATHERING.

Havahans, both Christian and heathen, will be there; Salvationists filled with the deepest religious enthusiasm, will rub elbows with the medicine men from Africa, who carries his god before him, and who believes he can influence the very elements with its aid. He knows that the Christian era, and that the genius of the Christian advent, in a short time, crushed out the culture of the past, and that the present era, the dynasty of ignorance and despotism over the occidental world, but the genius of Spiritualism is allied in harmony with the ever-soaring aspiration of all-conquering science. Instead of malcontents 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.

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## STATEMENT OF FACTS.

Will Some Agnostic Please 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, except ever, knew the psychic—very recent arrival, 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. Cresce for the peculiar and extraordinary attention 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 testifying to their full recognition, after so-called death.

THESE ARE FACTS.

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 marvels 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 it."

I also mail you Rev. Miss 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 badly suffers from his pulpits 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 have found that not only these marvelous facts of clairvoyance and telepathy, but 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.

These notable conceptions from Metropolitan pulpits, republished in great secular journals, are a powerful propaganda, both of the phenomena and philosophy of Spiritualism. Truly yours,

W. H. PARSONS.

STATEMENT OF FACTS.

Dr. James P. Hamilton, late of this city, born in Pittsylvania Co., Va., November 10, 1828, died in Providence Hospital, D. C., February 5, 1887. He was surgeon of Gen. Gordon's Regt., from Ga., in the Confederate army during the war of rebellion.

He was a man of ability, and many friends, and came here many years ago to prosecute his claim for cotton for the U. S. Treasury, and I am told by a gentleman of ability, a lawyer of standing, that it only required the signature of the Secretary of the Treasury, and the money was his. He was, however, up his nose to the fact 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 anon.

Dr. Hamilton died at least three sons: one belonging to the Texas Rangers, U. S. A., in Texas; another in the employ of the U. S. Treasury Department, in some business in Florida; and the other, I have no information.

Dr. Hinds an old friend of the Doctor'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. Hamilton.

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 lawyer and a student, 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 you want; who would you like to call?" "My old friend, Dr. James P. Hamilton." The medium then went into a trance, and with closed eyes, said: "Your friend Dr. Hamilton is here, and he wants to send a message to C. E. Cresce; Rese B. Emundson, and Lewis Johnson. Tell Mr. Cresce 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 having my remains beside those of my wife. Tell Mr. Emundson to take good care of his health, and that I am well and happy with my wife on another planet."

Dr. Hinds said that he had been told that Dr. Hamilton had been stopping at the Hotel Oxford, on Pa. avenue, West of the Willard; and that on the 3rd of February he sent for Mr. Cresce, a lawyer in the Occident Building, corner of 10th and the avenue N. W., where Mr. Cresce 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, sending \$15 to pay his last week's board.

The doctor seemed to have struck rather hard lines, thirty-six hours after he arrived at the Providence, he passed to the roll call in another country.

Dr. Cresce was telephoned to that the Doctor had passed away, and accordingly he was buried.

(Continued on page 7.)

## TO FORCE THOUGHT.

How Prof. Elmer Gates Stimulates Intellectual Effort.

DOUBLES ONE'S POWERS—FOUND ON THE PRINCIPLE THAT THE BRAIN WORKS BETTER IN HIGHER ELECTRICAL POTENTIALS—ELECTRICAL THOUGHT ORBL.

If a series of experiments lately begun in this city continue to give results thus far indicated, students and thinkers of all grades may before long be enabled 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 workshops ever constructed for scientific research. It is an adjunct to the Laboratory of Psychology and Psychurgy erected in the environs of this city a year ago, and is intended for the experimental study of the mind and its allied phenomena.

Professor Gates has permitted me to make the first announcement of his new experiments.

"For several years," he said, "I have been studying the forces which interact between individuals and social groups, causing each individual to form a habit, or a larger conscious 'incubative' process. The first of such forces which I have studied is an interactive between individual and individual are the electrostatic waves in ether and the consequent charging of the air in which we live with a lower or higher electrical potential."

"My first step in this direction was the discovery of the fact that the same amount of mental 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 a state of constant change from high to 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 has to be readjusted, and this frequent readjustment is wearying."

"In a uniform electric environment this energy is conserved, and more mental work can be done."

"Thus when I select a series of several hundred images or ideas of a definite kind, arrange them in a certain order, and pass them through my mind in such a way that I distinctly relapse and recede them in a 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 a series of images or ideas with less 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 placing under electric potentials affect psychological measurements of the reaction time. The reaction time is the interval of time which elapses between an impression of the senses and some muscular or other reaction. Thus, if a sudden sound be made the eyes are apt to involuntarily close. The interval between the sound and the first movement of the eyelids is the reaction time. When I cause an electric mechanism to touch the left hand of a person and tell the person to press an electric button the instant he feels that touch, and by means of a chronograph measure the interval elapsing between the touch and the pressure, I get what is called the reaction time."

"Now, I have discovered that this reaction time is longer when the pupil sits in a room with a low potential than where the air is charged to a high potential. 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, that there being not enough difference to enable the pupil to detect that it is redder, then, in the air, but charged to a high potential, after a sufficient time elapses the person will detect the difference, showing that the discrimination becomes more acute. I find, in short, that low potentials retard mental 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 varying potential, and the greatest number of times the finger was moved in any trial was five. In a high potential, however, but in a high and uniform potential, in twenty other trials, the lowest number of movements was 3,420 times. I did the same in the case of imaging, identifying the mental processes."

"In the light of these results it becomes evident that we do not live as much alone as we thought; our mental life is directly influenced electrostatically by all living things, and especially by all living things in our environment directly as the square of the distance. I am studying these phenomena, 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 and electric waves affect each one of the mental processes."

## HAUNTINGS.

Spirits Haunt French Family.

UNACCOUNTABLE PHENOMENA PRIGHTEEN THE GOOD PEOPLE OF YEZEURES—VERY MYSTERIOUS SOUNDS—INVISIBLE TORMENTORS NEVER SEEM TO LEAVE LITTLE RENEE SABOURAULT—OCCULTISTS INTERESTED.

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 Valenciennes attracted crowds of sightseers; to-day all eyes are turned upon the Sabourault family. This family is now living at Yezeures, which is a charming district in Touraine. M. Sabourault is a contractor, and he went to Yezeures some four or five years ago, and he placed to build a church there. From the moment he set foot in the place until now he and his family have lived a most unenviable life. Invisible beings seemed to have taken possession of them and all their belongings. The story goes that the furniture in their rooms 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; that 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 Sabouraults lived twenty years ago at Paters, and there, too, the mysterious phenomena occurred. Subsequently they moved to Bournaud 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 torturing the afflicted family.

At Yezeures this extraordinary state of things continues, the special victim at present being Renee, the twelve-year-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 a 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 invisible hands. Moreover, a curious fact is that when she leaves home all her tormentors go with her, and her father and mother enjoy peace until she returns.

Every one in Yezeures has heard this story, and many worthy persons have passed 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 are satisfied that the phenomena are the work of spirits, and insist that they cannot be the result of trickery. M. Raymond Duplantier, a well known lawyer of Poitiers, 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 the fourth night still stranger phenomena 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 replied 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 heavy, heavy body slowly descending the staircase leading from the attic. The tread of huge feet coming slowly down, step by step, was heard distinctly by us. The staircase, though almost new and very strong creaked and groaned as though bearing under an enormous weight. Next loud noises were heard in the various rooms. We took lights and searched everywhere, but nothing tangible could be found. During the remainder of the 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, Gustave Kahn, a prominent anti-Spiritualist, also spent some time in this house, investigating the matter, and he claims that nothing supernatural has occurred and that all the mysterious sounds are the work of 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 house 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 everywhere.

The matter was brought to the attention of the French Society of Psychical Sciences at its last meeting. Dr. Encasse, who is better known as Papus, and who is one of the most distinguished occultists living, told the story of the haunted family at Yezeures, and asked whether the society intended to make an investigation. The matter was debated for some time, and the conclusion reached was that it would not be practicable or advisable to send an investigating committee to Yezeures just at present. Dr. Encasse then suggested that Renee should be invited to appear before the society. "Since these strange phenomena," he pointed out, "they will all manifest themselves when she appears before us. In that case we will be able to cure the girl, for she is undoubtedly sick, and, once cured, she will not again be troubled by spirits." This suggestion met with general approval; but the meeting closed without any definite action being taken.

## BIBLICAL EXEGESIS.

Balaam and His Remarkable 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 utters 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 Balaak should give him a whole mountain of silver and gold. And yet a little later he suggested to Balaak 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 scheming."

"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 prophet."

"But," says some smattering little philosopher, "do you really think it credible 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 that 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 a burning bush? God can speak to man through any kind of mouth, and the real difficulty is in the way of the acceptance 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 monkeys are no more turning into men, though, unfortunately, of the converse we have instances in the case of man. Philosophers and theologians are alike obliged to believe that some things are done long ago that are not being repeated now."

"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 development would have been incongruous and 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 piece," we no longer doubt that Balaam's Ass spoke as he thoroughly coincided with that old woman: "It is no more remarkable that an ass should talk like a man, than that a man should talk like an ass." SELAIL.

## TWILIGHT

In the gloaming, when the shadows fall adown the land and sea,  
Gleaming 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,  
Whisper, "Life is but a dream."

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

Loved and lost ones, now returning,  
Ghosts of extinct love and dim,  
Separated from us only  
By a filmy veil so thin  
That, when evening hours unfold us,  
We can almost hear them speak,  
And the trembling night-wind carries  
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 fled.  
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  
Ghosts of extinct love and dim,  
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 LYNESSE.  
Duluth, Minn.

"Encyclopedia of Biblical Spiritualism: or a Concordance of the Principal Passages of the Old and New Testament Scriptures which prove or imply Spiritualism; together with a brief history of the origin of many of the important books of the Bible." By Moses Hull. The well-known talented and scholarly author has here embodied the results of his many years' study of the Bible in its relations to Spiritualism. As its title denotes, it is a veritable encyclopedia of information on the subject. Price \$1. For sale at this office.

## THE NATIONAL.

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 rate nearly every society in the country will be united with the N. S. A. before the Fiftieth Anniversary shall arrive.

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

The board of trustees recently voted to 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., made applications for a Mass-meeting, a 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, including:

Thanks are due Mrs. E. D. Smith, Indianapolis; Mrs. H. S. Snow, Cambridge; Mrs. L. W. Eager, Philadelphia; Alonzo Danforth, Boston; Father N. U. Lyon, Fall River; Mr. W. H. Bach, Springfield, for valuable donations of books.

The celebration of the Fiftieth Anniversary 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 spirit of the movement 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 prepared 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 if means can be secured to extend the influence of the revival of interest now being manifested by representatives of the N. S. A. will begin work at Nashville at once.

It is very essential that all societies chartered by the N. S. A. endeavor to pay their annual dues before adjourning for the summer. Each society should be a grand mass meeting 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. at once.

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, reciting to Executive 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 first year of Spiritualism Organization of the N. S. A. in a short time a perfect success if all rally around the N. S. A. If its affairs are not conducted to suit you, the remedy is easy. Its officers will gladly at any time deposit their load of responsibility and leave the matter to you. If you summon said come from men 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 extend 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 cannot reply to all with a personal letter. There are no friends, however, so much appreciated as those who in hours of distress stand loyal and true.

One by one the "old guard" are being transplanted. 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?

FRANCIS B. WOODBURY,  
Secretary N. S. A.

"The Prophets of Israel." By Prof. C. H. Cornall, of the University of Königsberg. A scholarly and appreciative historical review of the prophets of Israel and their prophecies. For sale at this office. Paper covers, 25c.



# SPIRITUALISM

As Viewed by an Eminent Physician.

SOME EVIDENCES FOR THE KNOWLEDGE THAT IS WITHIN ME OF A FUTURE EXISTENCE.—BY H. V. SWERINGEN, A. M., M. D., OF FORT WAYNE, INDIANA.

I have never been in the city of New York, yet the evidences I have received of the existence of that metropolis are so great and numerous that I feel that I am justified in the statement that I know there is in these United States a great city called New York.

It will be unnecessary for me to mention a single one of the hundreds of proofs that there is in this country such a city. No skeptic, however unreasonable in regard to Spiritualism, will question for one moment my right to say, or the propriety of saying, that I know there is a city called New York, notwithstanding the fact that I have never been there. If, however, before a court of justice, my knowledge of the existence of such a city depended upon my having been in it, I would be obliged to swear that I do not know that there is in America 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, I know very little about Chicago. It would not be difficult for me to lose myself in her streets. Indeed, I have done so almost every time I have been there, having been unable to tell East from West, nor North from South, and have frequently been obliged to ask a policeman to set me right.

## THE SPIRIT WORLD.

Now, I have never been to the Spirit-world, but I have received certain evidences that to me are satisfactory and conclusive that there is such a world; a world or condition in which the spirits of my departed friends still exist and are able under certain conditions, or by the observance 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 know immeasurably less about the Spirit-world, of which I have as yet obtained but the faintest glimpse, hardly worth noticing. But I have had communications from the Spirit-world, as I have had communications from Chicago and New York. At any rate I have had letters on slates signed by the names of departed friends who were utter strangers to the medium through whose aura or peculiar influence—call it magnetic, electric, psychic or 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, and myself.

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 me, which fact alone would preclude the possibility of 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 so-called "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, fossilized ideas, to take place perhaps, before the end of the present century. The fact that the old black cloud of ignorance, superstition, intolerance and "impossibility" has been penetrated by the glorious X-rays of possibility and evolution, now stands out in bold relief.

A little of said volcanic rumbling was heard at Chattanooga last summer, when Bishop Vincent in a lecture or 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 a man from becoming a Christian." A little more of the same kind of rumbling was heard in Pittsburgh a short time prior, in a sermon delivered by Bishop Foster, 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 for death!"

## EVIDENCES OF FUTURE EXISTENCE.

But I started out to give some of the evidences for the knowledge that is within me of a future existence, 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 careful 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 Fort Wayne.

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 palm-bearers from my house to the depot, and all those who acted as such from the hearse to the grave where her body was deposited, besides a number of her old friends who had met her corpse at the cemetery. This voice purporting 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 had named one of my sons, I naturally took considerable interest in this relic and called the attention to it of my wife and son—the latter I was obliged to lift to enable him to see the relic. Nothing more was thought of this than as a mere interesting reminiscence, until a few years after, in a trumpet seance given by a stranger by the name of Rockwell, I was addressed by a voice giving the name of said original ancestor, who reminded me of my visit to the World's Fair, and of the discovery of his old dirk, as already related. He spoke of the fact of my lifting his little namesake up so that he could see the relic. I then asked a number of questions which I formed from what I knew was contained in my copy of his naturalization papers, all of which were answered in perfect accord therewith. His name has been given to me through several platform test mediums. I asked him at this trumpet seance who and where he married. The voice replied: "Barbara De Barrett, in Valechene." The naturalization paper has it thus: "Barbara De Barrett in Valechene, in the Low Countries belonging to the King of Spain."

## 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 seance given at my house by Mrs. Seery-Hibbitts, the trumpet approaching very near to Mrs. Fellowes, a voice thought it called her by name and announced its own as that of John Ure. My daughter, who had had little 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 burial." 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 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 from her husband, announcing the fact that a dispatch had been received in Chicago conveying the news of the death of John Ure in Texas. On the following morning (Wednesday) she received another letter from her husband containing the statement that the body of John Ure had arrived in Chicago and that he was to act as one of the pall-bearers.

## A PRESBYTERIAN LADY.

4. There sat to my left in one of Mrs. Hibbitts' seances a 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 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 W. J. Blondot, received a communication in French from his mother, who had passed out recently. Among many things she said to him in French was that he would 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 I know, Mrs. Hibbitts speaks and writes but one language, which is the English. I have heard communications in her seances in the English, Irish, German, Bohemian, Hebrew, French, Low Dutch and Latin languages.

## 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. Hibbitts' 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, and to do something quick. Although satisfied of the futility of resorting to any measure looking to his restoration, I administered a hypodermic injection of a diffusible stimulant, but of course, to no purpose.

A short time after his burial I attended a seance given 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 Hall, I was forcibly reminded of it by a voice in Irish accents through the trumpet calling me by name and purporting to be that of "Mike" or "Moike" who was "one of the three" as he put it, who were resurrected etc., giving all of the particulars, into which it is not necessary here to enter. Suffice it to say that it was all true.

## A MEDICAL STUDENT.

9. In a seance given by M. A. B. Finney in this city a 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

when it was located on Broadway. My name is George E. Vesey and I 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? I asked. "Lizzie" was the reply, etc.

I did not remember any medical student of that name, and on the following day I made some inquiries concerning him. I went to the residence of one Mrs. Lehman who boarded a number of medical students in the years 1878-9 and '80. I asked her to mention a few of the names of the students who boarded with her, and the first one she named was that of George P. Vesey. I asked her what she knew about him and she said that he died a year ago, that he was married and lived somewhere in the South; that his remains were brought here and 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 remained my letter to her brother-in-law in this city. If she did so, he has never said anything about it to me.

## THANKS—THANKS.

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. The only objection he said he had to my remarks was that they were too flattering, or that they gave him more credit than he deserved.

11. In the following June I officiated likewise at the funeral of Dr. L. P. Harris. In a seance soon after, he also thanked me for my services etc., etc.

## COULD NOT GUESS.

12. A year or 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 who I am."

"Are you from Fort Wayne?" I asked.

"No, I am from Navarre, Stark County, Ohio," said the voice.

This being the town in which I was born and raised, having left it to come to Fort Wayne when I was but sixteen years of age, and never heretofore received any communications from early or boyhood friends who had departed this state of existence, I naturally became very much interested and curious to know who it could be. I guessed a number of names but without success. Finally the voice said: "I told you you could not guess who I am," continuing, I understood the voice then to say "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 her while I drove the reaper?"

"Certainly," said I, "as vividly as tho' 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 seance 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 knew."

## "OLD BLACK ANN"

13. A few months ago, in a seance given by Miss Daniels, a newly-developed trumpet medium, I was addressed in dark accents by two different voices, the one 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 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 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 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 person 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 (pointing directly to me). Upon another occasion he told me that a spirit came for my recognition giving the name of R. D. C. Huestis. Mr. White gave the names in full which the initials represented. All of these tests were perfectly correct.

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 a 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 was soon fortunate in having a skeptical investigator who 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.

16. My wife visited the spirit artist, Mr. Campbell, at

Cassadaga, whose sittings are also in the daylight. She placed a plate of white porcelain probably 10x14 in size between two slates, placed a rubber band or several of them around the slates to keep them from slipping, laid them on her lap, when Mr. Campbell placed upon them a little dish or saucer of paints of various colors, and my wife's gloves, then took his seat at a distance of three or four feet away. In exactly twenty minutes he told her she might go down stairs and open carefully the slates. She did so and found an exquisitely beautiful painting, crescent in shape, upon the porcelain, the paint being fresh, moist, almost disposed to run, requiring several days to become perfectly dry, and also, she found a written message on each slate, one signed by the name of my brother alluded to in No. 15, and the other signed by the name of her grandmother.

## INSPIRED AS THE PROPHETS.

17. At both of my visits to Cassadaga, I heard lectures and addresses and poems and answers to profound, scientific, theological, moral and philosophical questions propounded by the audience, from the lips of Mrs. Cora L. V. Richmond, Mrs. Jennie B. Hagan Jackson, Mrs. Lillie and others that I believe were impossible for them to duplicate 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 for it. She modestly informed me that she was not entitled to any credit for it; that she was but the instrument through which her intelligent spirit guides spoke, and that she was not conscious of what she had said in the last hour. And then I thought: can it be possible? In this frame of mind I walked over to the hotel, where I saw a man apply a little electricity to a cylinder of gum upon which a vocalist away down in Boston several years before, breathed a few words in song, and reproduce it exactly as originally rendered. Then I said to myself: yes, it is possible. Mrs. Cora Richmond's brain might represent that gum or wax cylinder, so sensitive and delicate as to be played upon by the influences of her spirit guides, and by the aid of her own magnetic mediumship, reproduce from her lips the intelligent impressions thus received upon her brain.

## BISHOP SIMPSON.

Nor do I believe that these inspirational discourses are confined exclusively to the spiritualistic platform. 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 could listen with pleasure and profit. I remember hearing the lamented Bishop Simpson preach such a sermon the effect of which upon me at least, has been and will be lasting. I can at present almost feel the thrill of grandeur, delight, elevation, sublimity with which his memorable discourse inspired me. Indeed the entire audience was equally enraptured, entirely lifted above all sub-lunary things.

## 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 request, I was present with her during the last two or three hours of her mortal life. She was conscious, I believe, 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 beautiful message signed by her name in full. My wife and I with several other Fort Wayne people, subsequently attended a materializing seance, Mrs. Maud 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 it contained. Many of the forms that appeared in this 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 entranced. The curtains did not reach within three or four feet of the ceiling. There was no room behind but for the chair and its occupant. In the course of a few minutes, the control of the medium announced to me 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 and 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 cloud something about as large as my fist, from which I did not take my eyes until it developed gradually, steadily, step by step, into a 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 mortal 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 acquainted 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 felt so natural, perhaps not quite as warm as our own, seemed simply to vanish from our own without creating 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 C. Hough, and so addressed him. He acknowledged my

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How evil spirits influence mortals. By M. Farada  
P. 23. Price 10 cents.







The above communication constitutes broad and comprehensive object lesson, and even parties who "swear" to

ELLA GIBSON MAGOON.

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**CURE FITS**

When I say I cure I do not mean merely to stop them for a time and then have them return again. I mean a radical cure. I have made five cures of **FITS, EPILEPSY or FALLING ILLNESS** in life-passes. Because others have failed I am not so long in curing I warrant my remedy to cure the worst case. Not now receiving a cure. Send at once for a treatise and a Free Bottle of my infallible remedy. Give Express and Postoffice address.

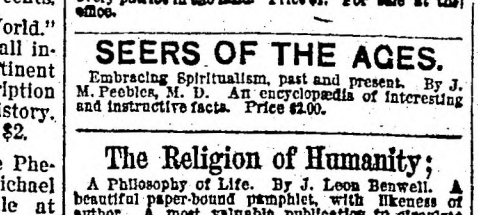
**PROF. W. H. PECKE, F.D., & Co., 231 East New York**

George III., so far from being the ferocious tyrant described in the Declaration of Independence, was as gentle as a child to all with whom he came in contact.

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 promulgated and taught," contrary to the provisions of section 3, article 8, of the constitution as amended in 1877.—S. 10.

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**Outside the Gates, and Other Tales**  
and sketches. By a band of spirit intelligences,  
through the mediumship of Mary Theresa Shelhamer.  
An excellent work. Price 41 25.

When I say I cure I do not mean merely to stop them for a time and then have them return again. I mean a radical cure. I have made the disease of EPILEPSY, EPILEPSY or FALLING SICKNESS a lifelong 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 Postoffice address.

Prof. W. H. PEEKE, E.D., 4 Cedar St., New York



materialization. He took away \$2,000 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 select."

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and human, for that is the basis of our religion. W. H. H. TUCKER.  
Streator, Ill.

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strengthen the conviction of the free mind that  
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suspicious moral conduct will supercede  
confusion; that only verifiable facts can sur-  
the childhood period of faith and fancy will be  
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## Outside the Gates, and Other T

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An excellent work. Price \$1.25.











GENERAL SURVEY.

(Continued from page 6.)

A member of the Brecksville, (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 great success. She would engage with other societies and will also attend funerals."

Isaac Perry writes from National Military Home, Kansas: "You will find enclosed a circular published by Dr. Alex. Hume and Mrs. 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 selling under the auspices of the Lavaca Bureau of Boston, which I am confident is another fraud, 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 frauds are dead here in heaven, and all on account of the fraudulent mediums, and no honest Spiritualists will go to work and clear themselves of those sharks, they need not look for prosperity."

W. W. Hawkins writes from Lima, O.: "The calmness of contrast over a deep and close study of the phenomena 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. I believe it is estimated that at least one fragment of the plates was found in 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 Sunday's lectures elicited this from a closely attentive student of the course: 'My, the right hand 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 is under the First Society of Spiritualists, of Portland, Maine, Sunday, May 13th, will answer cards for funerals, societies and camp-meetings. Address him at 72 Brown St., Portland, Maine.

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

S. P. Gray writes from Lexington, Ky., that one of their little band has passed to the other side. He was a member of 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 Lexington, Ky., we have had the 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 can hear from all sides these Spiritualists are doing a noble work. It is hardly necessary for me to say that your paper is considered here the best 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 subscription."

Bishop A. Beals writes from Sumnerland, Cal.: "We are having delightful weather here, and yesterday, May day, we celebrated it with picnic in the woods, under gnarled oaks, and by a beautiful stream of crystal water; green chaut mountains on either side, and old oaks on the other. Your paper keeps me well posted in things spiritual and intellectual, and I am through its columns brought in touch with the best minds that grace our cause."

The following comes from Long Beach, Cal.: Miss L. M. Cummings came was at the lecture of Dr. E. W. Williams, at a lecturing tour of, perhaps, years, will locate west of the Rocky Mountains, and will not return East at present.

L. E. B. writes from East Homer, N. Y.: "E. W. Sprague and wife have just organized a new Spiritualist Society in Cortland. The names 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 weeks ago. Sunday, May 13th, at his residence. He made a very good impression indeed, and elicited 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 upon 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 was accorded very much credit for the forcible 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 cards to lecture. He can be addressed in care of 40 Loomis street, Chicago, Ill.

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IMPORTANT!

DR. G. E. WATKINS,

—THE—  
FAMOUS CHRONIST,  
OF AYER, MASS.

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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.

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AS A SPIRITUAL HEALER HAS NO EQUAL.

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 curable. The following letter is like thousands of others which we receive each month:

Dear Doctors:—I wish to tell you how I feel now. I have been suffering from a bad cold for some time, and I have been taking a lot of medicine, but it has not done me any good. I have been feeling very weak and I have been losing my appetite. I have been thinking of giving up, but I have decided to try your medicine. I have taken it for some time, and I feel much better now. I have been able to eat and sleep, and I have been able to do my work. I am very grateful to you for what you have done for me. I will be sure to tell all my friends about you.

MRS. ARTIE GALLOWAY.

Do not endanger your life and throw away your money on unproven remedies. Write us, give name, age, sex, 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.

W. S. Eldridge, M. D., medium and speaker, is now ready for duty after a long illness. He is under the First Society of Spiritualists, of Portland, Maine, Sunday, May 13th, will answer cards for funerals, societies and camp-meetings. Address him at 72 Brown St., Portland, Maine.

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

S. P. Gray writes from Lexington, Ky., that one of their little band has passed to the other side. He was a member of 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 Lexington, Ky., we have had the 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 can hear from all sides these Spiritualists are doing a noble work. It is hardly necessary for me to say that your paper is considered here the best 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 subscription."

Bishop A. Beals writes from Sumnerland, Cal.: "We are having delightful weather here, and yesterday, May day, we celebrated it with picnic in the woods, under gnarled oaks, and by a beautiful stream of crystal water; green chaut mountains on either side, and old oaks on the other. Your paper keeps me well posted in things spiritual and intellectual, and I am through its columns brought in touch with the best minds that grace our cause."

The following comes from Long Beach, Cal.: Miss L. M. Cummings came was at the lecture of Dr. E. W. Williams, at a lecturing tour of, perhaps, years, will locate west of the Rocky Mountains, and will not return East at present.

L. E. B. writes from East Homer, N. Y.: "E. W. Sprague and wife have just organized a new Spiritualist Society in Cortland. The names 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 weeks ago. Sunday, May 13th, at his residence. He made a very good impression indeed, and elicited 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 upon 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 was accorded very much credit for the forcible 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 cards to lecture. He can be addressed in care of 40 Loomis street, Chicago, Ill.

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Mrs. G. C. Cooley writes from Salt Lake City, Utah: "Mr. Cooley and myself arrived here from Sumnerland, Cal., last week and had a work to do in 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 as well as retain their character. 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, some 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 engagements for first two weeks in August at camp in or near these places. Address Georgia Gladys Cooley, 1614 S. State St., Salt Lake City, Utah."

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