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

CHICAGO, ILL., SATURDAY, JANUARY 8, 1898,

SPIRITUALISM AND THEOSOPHY

Considered from the Standpoint of Spiritualism.

A Discourse Delivered Through Mrs. Cora L. V. Richmond, in Washington, D. C., November 21st, 1897.

"There is nothing new under the mind to grasp that which makes it these. A medium is selected; once in-sun." "And I saw a new heaven and a possible to go forward unto added side of the investigating room of the Both of these propositions are true;

one from one standpoint, and the other So far as the theme of this disclosure is concerned our aim will be to present each subject truthfully and fairly.

Modern theosophy, according to its adherents, has especial significance with reference to the meaning of the

DIVINE WISDOM.

This interpretation, although found in the lexicographer's definition, applies to an ancient rendition of the term. which we would define as a treatise on or philosophy of, Deity; not as the Theosophists claim, divine wisdom in individuals as applied in the cult or sect of Theosophists. Nevertheless, if they claim the definition—although it is not oriental-we give them the benefit of their own interpretation. Certainly there is nothing new under the sun. SPIRITUALISM MEANS PROPERLY all that relates to spirit, whether in this life, or past life, or the life to come. Its specific definition is, that it relates to the existence of spirits beyond the change called death, their progress and method of existence there, the intercommunion between the two states Thus far in the definitions of these two words there certainly can be no conflict; they do not seem to touch the same realm. But if Theosophy includes that which relates to spirit, and Spiritualism, in its presentation, that which relates to divine wisdom, then

they are in the same realm of thought. Fifty years nearly have passe three the word Spiritualism has been in common use; not half that time 1 is the word "Theosophy" been in common use. Spiritualism opened the way between the two states of existence; the human state and that which follows the human state after the change called death by a series of manifestations and a very inclusive sy in of philosophy. Those who have weeksed the manifestations merely and have not known of the philosophy have only studied a fragment of this subject; and those who have accepted the philosophy and have not witnessed the manifestations do not know the evidence upon which the philosophy rests as far as human life is concerned. But there is another presentation of the subject in the literature of Spiritualism for the last fifty years: there has been every subject and every phase of subjects discussed connected with the human spirit; the human spirit in earth life and in spirit These subjects have not only been discussed, and every phase of the subjects, by intelligent and philosophical minds in earth life, but have been presented by intelligent and philosophical minds in spirit life, and you need to have recourse to volumes and know that there has been no limit in between the two states, that every conceivable theory and a great deal of the spirit of man, a priori, concerning pre-existence or the possibility of preexistent states, and concerning the ultithat there has been, out of all this,

A SYSTEM OF PHILOSOPHY

which is just as distinct as the Platonic system, the Baconian system, or any other system that has a name in the history of human thought.

About thirty or thirty-five years ago Allan Kardec, in France, announced as a portion of the messages received from spirit life, a system of teaching that was quite new to most Spiritualists, which included reincarnation, preexistence and subjects of that class. These teachings became accepted over all continental Europe, but were rejected by most Spiritualists in Great Britain and in the United States. A little prior way flooded with its light. It is needto that your present speaker gave discourses, and subsequently, in the city of Washington, private teachings on the "Soul in Successive Embodiments," meaning what is generally understood as re-incarnation. or simultaneously with the Kardecian system in France, which had not yet reached these shores. This line teaching was supplemented through the mediumship of Fannie Conant, medium for the message department of the Banner of Light. Those who read the Banner of Light at that time will remember that the spirit band controlling that me dium distinctly approunced re-incarnation or successive human existences to the individual human spirit.

This has not been a favored subject with most Spiritualists, but there has been no subject too broad, no theory too speculative, none too positive for dianship of ministering spirits; it has Spiritualists to engage in. Least of all relieved the world in a great measure do Spiritualists, as a body, limit the of the deep pall and pressure of darkstate to first demonstrate the existence peared under the name of Spirit Healleath; to do away with the great terror Psychical Research. There could be no and bugbear of death; to prove that life 'excuse for Psychical Research if there is immortal. In proving this perhaps were no psychical manifestations, and

possible to go forward unto added light; in demonstrating this proposition the ordinary intellect does not wish to go beyond, or behind, or before. Usually people are satisfied with know-

DEATH DOES NOT END LIFE.; they do not seem to be so anxious to know whether birth begins life. This is natural from the state in which most human beings find themselves; that birth ushers them into an apparently onscious existence, apparently only conscious existence of which they are aware; that death robs them, as far as their human knowledge is concerned, of the consciousness of where heir friends are.

Is life continued beyond the change called death? This is the one important question that human beings are interested in. The whole subject concerning Soul Life, that which we have taught, as said before for the last thirty or thirty-five years has not been eagerly sought for by the majority of Spiritualists. Neither is it eagerly sought for by the majority of human beings. In fact, ALL SPIRITUAL KNOWLEDGE,

everything that relates to the other world, has taken a secondary place; there is a sort of indifference to it. If that which people profess were really true, if they would go further and do more to know the truth than anything else, and especially the truth concerning the other world, human existence would be flooded with light concerning this subject. Sufficient evidence has been given concerning the fact of future existence to establish all the sciences in the world. But people are not interested. Why? Because they have been told that when their friends are dead they are either very dead or very far out of the range of communion with human beings, and they must wait until they arrive in spirit life, or in heaven, to know where they are. They have been told that they had either gone to a place of eternal terment—if they do go there you would be very reluctant to know it-or a state of hap piness, where the number is so exceedngly limited you despair of ever reach ing them; and turning to human life, numan things rapidly heal the heart's sorrow. The fact that people can for get their human grief and have a sort of dim, luminous background of belief or faith renders the absolute knowledge something that they are either afraid of or skeptical concerning. WHEN THE NATION WAS AT WAR

and the whole frontier was ablaze with battle and thousands were being slain the thought was to get a message from a loved soldier, from some boy who might be in a Southern prison, or wandering about trying to make his escape from the enemy's country, and the ic amals of spiritualistic literature to whole mind was concentrated upon this knowledge, to know if they were still this discussion; that it has not been living in human life. At that time the limited merely to the intercommunion spirit world poured a flood of knowledge upon the minds of the people concerning the existence after death. The teaching has gone forward concerning broken rank and file of the army gathered itself into a great cloud of witnesses above the heads of the people living here and poured upon them the mate of the spirit or future life; and testimony to heal the hearts that that there has been, out of all this, mourned. Many mothers in distant homes received these messages; many were comforted at the fireside; many heart-throbs were made more peaceful because of this open communion. It was the one thing that restored sooner than anything else the equilibrium of the great social structure of the nation this knowledge of the communion with those so suddenly snatched from

human sight. But people forget their sorrows and their joys spiritually in the mad search for human things, and the great tide of prosperity which set in at the close of the war of the rebellion shut out, measureably, this knowledge, but left a large percentage of the people in some less to give the history of Spiritualism; what it

HAS DONE FOR HUMANITY we have repeated over and over again; you have known it if you have followed the current of literature of the last thirty years. You know it has been tinctured, pervaded and changed utterly by the presence of Spiritualism in the world. That from the time when Tennyson wrote "In Memoriam." when Bulwer Lytton published "A Strange Story," to the present hour, the literature of the last half century, especially the last twenty-five years, has been pervaded by this knowledge. It has swept in and through works of art; has stead of wings; it has given to the artists new thoughts concerning the guarpossible range concerning the human ness concerning the grave; it has enirit. It has been deemed advisable, opened up the avenues for psychical however, not only by spiritual teachers speculation; it has made way and room in the human state, but in the spirit for Christian Science, which first apthe spirit after the change called ing; it has made way and room for

side of the investigating room of the Psychical Research society the me-dium becomes a "Sensitive." That is the only difference—the difference of a name. The phenomena that occur and are testified to by the Psychical Research Society are just such phenomena as Spiritualists have been familiar with

SO MUCH IN A NAME.

Hypnotism, as you know, is simply t renaming of Mesmerism, the latter having been in existence before the phenomena of Spiritualism. Antoine Mesmer, over one hundred years ago discovered this law of the influence of one mind over another. Now the world of science is bowing the head and bending the knee to the new discovery of Hypnotism! The same is true with all these things. That which came into world unrecognized; that which was persecuted and derided; that which had to meet the theological foe on the one side and the materialistic foe on the other; that which fought the battle successfully, and gained the victory, has paved the way for a dozen or more different names; but if a new appella-tion be given to it every day in the year still will be Spiritualism. All these things have transpired that we have parrated.

Not more than twenty-five years ago a society was formed in the house of Henry J. Newton, in New York, one of the most prominent Spiritualists then and since that time in that city. This society was organized for the one object of listening to a series of addresses proposed to be given by a Professor Felt, a literary gentleman of that city, minn" in habit and having a literary turn of mind, had a great stock of ideas and very little money. Professor Felt declared that he had come into posses sion, through study, of certain knowledge concerning Oriental thought and practice, and he believed there were a great many more powers in the human mind and spirit than most people were aware of at that time, which he proposed to illustrate in his series of ad-

MADAME BLAVATSKY,

somewhat of a literateur, not at all a psychic, not at all a Theosophist, joined his society; Col. Olcott, we believe also toined. Mr. Judge, Emma Hardinge Britten and several Spiritualists besides Mr. Newton joined this society Professor Felt gave one discourse. He received pay for the entire series and disappeared. The society, however, kept up the organization for the purpose of pursuing this line of study, and endeavored to find some data upon which to base their investigations in Oriental philosophy, but there was not one found among this company of brilliant intellects who knew enough about Oriental philosophy or teaching to, instruct them, and after a few futile efforts the society was disbanded. died of inanition. This was about twenty-five years ago.

A full account of the organization and history of this society, with a fac simile of the signatures of the original members, was published in the New York World or Herald a few years ago. Shortly afterward, or about that time. Madame Blavatsky went with Col. Olcott to see the Eddy brothers in New Hampshire. There she received evidence of the genuineness of spirit phenomena, and herself became quite a medium. Our Psychic Research friends would call her a "Sensitive," but she was a medium. After this, with her undoubtedly brilliant intellect, she gathered that which was taught concerning Spiritualism, and becoming attached to an Oriental gentleman living in Washington, who was a member of some foreign legation, she obtained much knowledge concerning Oriental philosophy and teaching. This was the beginning of that remarkable career which subsequently led to what is known as the Theosophical Society.

No new "lodge" was formed until after Madame Blavatsky had been abroad and returned to this country. sometime in the 70s. Then Col. Olcott and herself formed the first Theosophical Lodge in New York. There was no great society then; the original society, as said before, had been disbanded. There was no particular line of teach-The symbols of the Orient, and portions of the teachings gathered from various writers in all modern languages, as clearly shown, were becoming to be revealed. Madame Blayntsky's "Isis Unveiled" was simply a collection of different writings writers of different nationalities, chiefly modern, who had interpreted or translated some portion of Oriental mysticism from ancient languages. But whether Madame Blavatsky herself understood those ancient languages no one very clearly knew. Certain it was that she was exceedingly clever in the English sense of the term, having very brilliant mind, very wide and versatile; although superficial, attainments easily adapting hersel to the company

BLAVATSKY A MEDIUM. When at last the Theosophical movetoo much is proven for the average Spiritualism has been the basis of ment was started, not with any great

she was in, easily adopting the thoughts

following, not with any great promise of success, she and Col. Olcott visited India. She claimed to have been there before; whether she was or not has not been clearly established, there being no authentic record of that event. She herself declared she had; but no one in India, speaking the English language, knew it if ship and Madame was entertained at the home of an English gentleman livis, in Calcutta, who was connected with the British army. When Madame, Blavatsky and offiny. When anothers, privately and Col. Olcott visited this gentleman at his residence in India they, held scances almost every evening. This gentleman informed your speaker that he thought Madame Blavatsky was a very good medium; that tables moved in her presence and thore was a way and door. ence and there were messages and com-munications through her, but she said not a thing about this other doctrine which she afterward promulgated. He said, when her book was published, he was a great deal surprised to find that very much of it concerning the locality, with which he was familiar, was incorrect; that very many statements concerning local societies were also incorrect, and the statements concerning the "adepts" were also incorrect. This gen tleman said, further, that he had no bias or prejudice personally, either in favor of or against Madame Blavatsky's claim; but the statements of external facts of what transpired at the time she was visiting his home was no correct. Madame Blavatsky made certain claims about some manifestations occurring in her presence at that time which greatly shocked and surprised

THE MAHATMAS. After that time, however, Madame Blavatsky's claims were of a different She dropped mediumship and entered into what she claimed was communication with higher order of intelligences in this world, the "Mahatmas." Her mediumistic powers were entirely attributed to that latter source. The Mahatmas gave her the power whenever objects moved in her presence Through this power, imparted by the Mahatmas, she herself claimed to have become an "adept." It was this claim that ultimately resulted in gathering together quite a following in London. Your speaker is aware of many English gentlemen who left their homes and went to India, under instruction from Madame Blavatsky, to find the "adepts" and the "Maliatmas." With all the information she could give them they invariably failed to find them; losing their faith, they renounced Theosophy. Dr. Wild, of London, came back from India, saying: "I went to This, however, does not in any wa

invalidate whatever claim there is, that is consistent, to the teachings of what is called Theosophy. Whether Madame Blavatsky was a medium or an adept or both, has nothing to do with the entire subject. But it is quite a remark able fact, and one that people would do well to bear in mind, that her assertions concerning facts are accepted as gospel truth by her followers, when the facts of Spiritualism occurring at their very When all this was occurring of which we speak, about twenty years ago, Mrs. Besant advocated muterialism, and was sustaining Charles Bradlaugh in his warfare upon theology and was upholding the secular arm of those people who wished to separate Church from State, and did it bravely for many years, until after the lecease of Mr. Bradlaugh. Mrs. Besant had an opportunity to know of this spirit, that it has an existence before and after the human body, but then she did not wish to. Since that; time, without evidence other than that which came from the testimony of this woman, with whom she could not have had a very extended acquaintance, she accepts the phenomena, accepts the statement of 'adepts," accepts the thought of the

'mahatmas'' upon faith. It is credulity, frequently, when the Spiritualist believes what he says that ie witnesses and understands. What is t when one believes that which one has not seen, which comes from a doubtful human source, and which one has no evidence is actually in existence?

ESSENTIALLY THE TRUTH. We are not denying that the great background of the Hindoo philosophy contains essentially the truth; that we have taught for years. We are not denying what all can read and many did read; at the time that Edwin Arnold published his "Light of Asia" a thrill went all through the Western world. Europe and America were pervaded by new sensation at the revelation which came from the Orient of a philosophy old as time and new as the glory of new morning. It was with great avidity, with intellectual and poetic hunger, with something that partook of a real inspiration that people read. All this sweeping in, as it dhi about the time these new thoughts were pervading the minds of the people, led them to receive, accept and endeavor 'to under stand that which was being given from the Orient by Madain Blavatsky and her followers. The houbtful methods of introduction, and the schisms that came into the ranks of the Theosophists

At Madam Blavatsky's death it was supposed by many of the devout believers that a real "adent" possibly a real "Mahatma," had passed from earth, one of the chosen ones, one of the wise ones had departed. Many so believe to-day.

Two branches have sprung up within this movement that seem to be opposed to each other from purely personal grounds, perhaps one more personal than the other. But you have an opportunity of hearing what they have to say, of reading what they have to write, and to know all that can be known concerning this movement.

THE PRIMAL BASIS

If the teachings, however, antagonizes one thing that Spiritualism proves, we mean the individual entity, the ego (the essential ego) of the human soul. It is true that you are told in the writings of Sinnett, in the writings of Madam Blavatsky, that this spark of life comes from the Infinite, or is breathed into existence and then necessarily pursues its

career through time and sense; then with its result of Karma, which is the tifled spirit beyond human life. Theos-"consequence" of evil or good, it must hew out its destiny through various reincarnations until victory is won. But the suggestion is left upon one's mind and is distinctly advocated, that it is possible for this divine spark to be wholly

DESTROYED BY EVIL KARMA. Now the annihilation of the materialist or the hell fire of the Christian, the theological orthodox Christian, are no more terrible than annihilation by Karma. It amounts to the same thing; it leaves the good to be swallowed up by

There is no such teaching in Spiritualism, nor in the Soul Teaching as we have given it; there is no such teaching primarily in Buddhism. It has come down, either through false interpretations or through one of those misunderstandings that creep into the mystic teachings through veiled translations of a correct interpretation. But whichever it is, it blots out the entity just as effectually as annihilation, and more effectually than eternal perdition, because there must be consciousness in eternal perdition or one could not suffer. This one thing makes a distinct line that separates, for the time being, the advocates of Theosophy and the advocates of Spiritualism; and it leads to a still more serious division when you consider that both processes of quest are similar in the teachings of the Pheosophist and in the teachings of Spiritualists, or those who believe in successive embodiments as announced in the Soul Teachings; but there is a possibility of the entity being destroyed on the one hand, and no such possibil-

ity on the other. Then the Theosophists are not clea: about the entity; they do not seem to know whether this spark, or this life, or breath from the Infinite, that only passes through various expressions, is absorbed in the Infinite, or whether it has or may have a distinct entity. In fact their teaching inclines to the former proposition. So the communion of ministering spirits, and the distinct en tity which is within are not themes that are much talked of in their teaching or philosophy. You have heard, perhaps from some able, eloquent, and kindly advocates in this very city, that it is not best to bring the spirits of those who have passed to the next stage of existence back to earth, or down to earth, to communicate. Now the truth is, that anybody who knows anything about Spiritualism well knows that the intercommunion between the two states is of as much value to the India a Theosophist; I return finding spiritualism quite sufficient for me. ministering to others, does not retard one's spiritual progress. If people dwell too much within themselves, or live on the thought that to be spiritual they must be separated from their kind they

grow more and more selfish. THE LEGITIMATE RIPENING of earth life is in the spirit life; that is the affinence of the harvest time: that which has been gathered in the preceding embodiment should have its full fruition. Ministering unto people in earthly life does not alter or change that fruition; does not rob the spirit of any needed experience, or any needed state of rest, or any needed preparation for that which is to follow; it is one of the legitimate expressions which the conditions of ministration require. It is quite true that when human beings grow more free they may not need the manifestations given to the senses; but If it is permitted for the "adents" or the "mahatmas" to do wonderful things to encourage and strengthen their disciples and followers, it is certainly permitted spirits to manifest their presence and in a way that will clearly that they are present, to those who look through the senses and perceive only by physical methods. One is as justifiable as the other. While the Theosophists do not advo-

cate these

"SIGNS AND TOKENS," these manifestations in daily life, and do not say that they are permitted to eceive constantly or impart them to others, excepting to those who are being taught in these lines, it still is true hat the adepts, as seen and studied by Spiritualists, who are travelers in Inlia, give the same kind of manifestaions that our mediums do, and ascribe the phenomena to the same sources that the mediums do, and there is no mystery about it either, although many have come to think it is a sort of mystery. Let us go one step further: the fascination of Theosophy has been partially in its mystery. The mahatmas are not here; they are said to be in the Himalava mountains, far away from the reach of travelers and other human beings, and it is so much more fascinating to believe that they are there than that they are in your midst. The adepts are not here; you may travel many journeys and not find them; you may go on exploring expeditions to India and they will evade you. An ordinary traveler wishing to see the sights good breeding, can see those who are expert in occult phenomena, both the imitation and the real. This is the en-

tire proposition. While we are talking on this subject we must state it fully. There is one proposition which captivates the The-osophist or the student of Theosophy; he may have read Spiritualist literature for years; he may have investigated the phenomena of Spiritualism for years; he may have been told the same things over and over again, but now he is told that he must unfold his own powers; he must not rely upon spirits, that he is able, if fully unfolded to do all that spirits do.

In the name of our Edmonds, ou Brittens, our Hares, our hosts of spirithave received spirit messages for fifty years! what else does Spiritualism teach? But no Theosophist can tell you truthfully that spirits do not aid you every time you seek to aid yourself; no Theosophist can tell you truthfully that any human being has ever succeeded in moving one atom of matter by supermundane methods without the aid of

ophists claim it, they have not proven

WHY SHOULD IT MATTER? If you are a medium you still are a spirit. If you are an instrument you are still a vital force, an intelligent entity. It does not detract nor take away one lota from your individuality if you have the help of a thousand or a million spirits. Those do the greatest work, have the most aid; whether it comes from within or above, or both. No one can do the work of God and His angels and ministering spirits without having all the angels and ministering spirits to

You strike an instrument that is in perfect tune, you cannot help it if up there in the gallery there may be a dozen instruments vibrating in harmony. You strike the keynote of human happiness, you cannot help it, and you do not wish to, if a thousand voices n the upper air echo that note and say, 'Amen.' You strike the note that removes death, and sorrow, and human suffering, whether it be beneath the Buddha tree or upon the Mount of Olivet, or whether it be in the senuce, holding communion with your loved ones and bridging the fearful chasm of death by the knowledge of life immortal, and there is triumphant acclaim through all the rank and file of ministering spirits and angels.

Let us not be too exclusive in our possession of truth. No genius ever scorned the help of an angel. It is only the small egotist who seeks to upbuild his own magnitude and greatness at the expense of the assisting powers of the earth and air. All things flow to him

STRIVING TO DO HIS BEST with the light that is within and above him. Even the instrument that has no soul receives a great deal more soul by being played upon by one who has Then when you take an instrument that has soul and has spirit, and let that instrument be played upon by those who all powers from within and above throng around to aid in the unfoldment.

It is a mistake of the Theosophists to reject that which forms one of the integral parts of the system concerning the soul. It is a mistake of the Spiritvallets to reject that which teaches of the soul before as well as after the change called death. We have been warning the Spiritualists that the Theosophists would run away with their philosophy, as well as the Psychic Research Society with their facts, if they vere not careful. We have warned the Theosophists, that this egotism which is upbuilded at the expense of exalted inspiration will narrow their usefulness and trammel their thoughts unless they open the doorway of inspiration from any and all worlds and minds whence inspiration comes.

Let us understand that truth is as

OLD AS ETERNITY: that that which relates to the human soul cannot be altered by our belief or our limitations; that every soul is eternal and has been eternal in the past, as in the future; that if you have just now, Spiritualists, been shown an open gateway into the next stage of existence did not prevent Plato, Socrates, Pythagoras, Jesus and Buddha from knowing the soul exists and has existed forever; that if you, Theosophists, have just now discovered that the soul is the source whence life and all its manifestations proceed, that the conquest is of time and sense only and not related to the soul, it is no new thing. "He that overcometh," this is the great statement. Was not Jesus a divine adept? Do not all the philosophies which are true teach of that victory that is the final conquest over all earthly temptation? Is not the highest and noblest philosophy in connection with Spiritualism the teaching that it is the victory you win that constitutes the final ichievement and that no one can win it for you?

Then let us accept that which is true; let us limit ourselves to no narrow ground; let us know that in all ages phiosophers have taught the essential principles of Theosophy and of Spiritualism; but that Spiritualism is open door. Spiritualism is the light that shines out to-day; it recognizes the past It knows of the truth that shone in Egypt. It is aware of mystic revealment of the Brahminical religion. It knows that Buddha and Jesus, and their followers were inspired. But Spiritualism is the living inspiration. It is that which has come for to-day. It opens the gateway of the spirit realm forward and backward. It is not limited to the intercommunion between the two states of existence, that which follows and that which immediately precedes the change called death. It is as boundless as the spirft. It is as eternal nor ending to its explorations and in vestigations. It narrows you down to no house of clay. It will not limit you to any one possession.

SOME ARE NARROW.

Some Spiritualists are parrow; some Theosophists are narrow: some limitations are upon all. It is not what you believe that makes you great, it is what you are. A belief cannot give you your state of knowledge, your state of unfoldment. Two Baptists may be lieve exactly the same thing and one will be a philanthropist and the other a bigot. It is not baptism that decides: it is the state of the individual. Two Spiritualists may be side by side; one may be very narrow and only see the door way that goes into the other world which enables him to communicate with his friends. He does not care about the philosophy, the great teachings of the system of life which includes all souls. He has got over the dread of hell fire; he wants nothing else. The other Spiritualist knows that his friends exist and is glad to receive messages from them, but he knows also that Plato. Socrates, and all the arisen ones are there in the midst of that glorious fulfillment; and he wishes to know all that can be known concerning the spirit of man and the soul of man, not

simply in the hereafter, but here and now, of its surpassing powers, that as yet are unknown and undreamed of, of the spirit life that may be lived while still in human existence.

Ah! irrespective of names we clasp hands across the great chasms of the centuries, across all differences of opinions and say that

TRUTH IS TRUTH

wherever it is found, and if Theosophy or Spiritualism shall stand for anything else then each is not worthy of the name! and it will be regenerated or a new name will be found in the match-

less vocabulary of the skies. But Spir-

itualism is the open gateway. When Professor Elliott Coues was president of the Theosophical Society he spoke in Chicago, in an Evangelical orthodox church; they thought he was going to talk about Theosophy. He talked one hour and a half on Spiritualism, calling it by that name, and telling what Spiritualism had done to open up the gateways of spiritual knowledge to this century. He either thought this theme the most needed, or else, not withstanding his erudition, he was for once

inspired. This light, this surpassing truth which relates that the spirit lives without the human organism, the light which reveals the knowledge that life is beyond and above death has come in the midst of this age, and you are standing on the threshold of those mighty revealments that will at last prove to science that her theses are wrong unless they include the spiritual government of the universe.

You are on the threshold of those mighty discoveries which will show that the most potent factor in the universe is not "law" as usually understood, but intelligence, conscious, living, identified intelligence. That which makes you know that you are you. People talk about the consciousness of the animal kingdom; there is but one definition of what the ego is: It is not sensation; it is not suffering; it is in knowing it; it is knowing that you know it, knowing that you suffer, knowing that you can call the organism to account, knowing you can criticise every organ of the body, analyze every atom of which the body is composed: that you, the ego, can judge of every, faculty of the body and mind; that ego, like unto the Infinite, has attributes like unto the Infinite; it is imperishable, its consciousness abides, it lives in many states, pervades many forms and is endowed with the supreme and absolute consciousness of its existence forever; allied unto all other souls, related to them in time and eternity, and bearing the great message of life to those who are in the shadow, immured in inses, who are reaching forward for the great message of life from those who are disenthralled; a matchless chain of light, a quenchless flame which abideth, and the soul liveth forever.

ATTENTION!

To the Spiritualists of Illinois

Wanted, first, a census of the Spiritualist societies of Illinois. Second, Their views and those of individuals of our faith upon the mainte-

nance of a State organization. Reader, will you forward at once an swers to the following questions? 1. Have you a society of Spiritualists

n your town? Chartered by whom? Inchartered? 2. Its name and those of its president and secretary?

3. How often do you meet?

4. Do you favor holding a state convention for the purpose of establishing a strong State Association? 5. Will your society be represented at

such a meeting? 6. Will your neighborhood or circle send one or more delegates?

I ask these questions because I met, in a private home last evening several officers of our present State Association and learned they favor such a meeting, and would like to know who and where you are and whether you agree with them.

It seems folly to maintain an attitude of conflict between State and National organizations. Each has its special field of usefulness which the other can not occupy. They should not be antagonists but complements of one another. We should not delay the strengthening of our defenses, or the perfecting of our equipments. Another twelve months will bring us to a regular session of the Legislature. Emboldened by organization one army of our oppo nents has entered upon a campaign of activity which is hostile to our inallenable rights of belief and worship. Its vanguard halts for the moment before a well-directed fire from our skirmish line of press and platform, but only to gather fresh courage from the adoption of more subtle methods. Will we rise from the paralysis of indifference to unity of purpose and concentration of effort? Will we be more effective fighting singly and in neighborhood squads than when welded together in solid phalanx, moving to the quickstep of harmony behind the standards of Truth?

I have shied a stone of agitation into the pool of attention. Will the ripples GEO. B. WARNE. spread? 3402 Prairie Ave., Chicago, Ill.

To call any day of the week a Christian Sabbath is not Christian, but Jewish. Give me one scripture for it, and I will give you two against it.—William Penn.

In the meanest hut is a romance, if you knew but the hearts there.-Van

Clear writers, like clear fountains, do not seem so deep as they are.-Landor.

Whatever people may think of you, do that which you think is right.-Py-

thagoras. Our double dealing generally comes down upon ourselves,-Elverton. He may do what he will, who will do but what he may.—Warwick

DEBATE ON SPIRITUALISM.

Held at Anderson, Ind., October 5, 6, 7 and 8.

Between Moses Hull, the Veteran Spiritualist, and Elder W. R. Covert, the Leading Representative of all the Churches Arrayed Against Spiritualism, with the Intent to Suppress All Phases of Mediumship.

ism as a so-called Religion or Science is a Fraud, a Delusion, a Lie, and its Honest Believers are Deluded the same as Sincere Mormons.

ELDER COVERT AFFIRMS.

The subject of discussion to-night—for fear you have forgotten while my friend was speaking—is Modern Spiritualism, and that originated since 1843; and all his blatherskiting about the Witch of Endor and something nothing to do with the subject to-night. And if he thinks he can draw me off, he will find he has met the that happened from two to three thousand years ago has wrong man to draw off.

We were talking about the Fox girls—for they are worshiped by the Spiritualists—that they made their raps with their toes. He added turpentine to their toes. Well, that might help them to make raps, but I didn't add that part to it. Let him keep the turpentine for the Fox girls, I have no doubt they needed it at times. The Fox girls in New York is where I left off. He thinks I don't have any sense of my own, so I will keep on reading Grimes for him. You see I am a medium to-night. Grimes is in me—that is, if he was dead. But I am not sorry that he is here to-night.

PROFESSOR GRIMES—CONTINUED.

"About a year after this (that is, after their foolishness up at Rochester) the Fox family exhibited themselves in New York City, at Barnum's Hotel, admission, one dollar. I was in the city at the time, and, in a conversation with Mr. Greeley, related my experience and stated what I knew of the origin and character of the rappers. Mr. Greeley, though he did not agree with me that the whole thing was a sheer imposition, was a good deal interested in my statements, and requested me to give them to the Tribune for publication. I consented, and did so, only suppressing the names and residence of the parties. I believe that this was the first expose that had ever been made of the rappers, and it produced a considerable sensation.

"The same day that I published the expose, I went, at Mr. Greeley's request, to see the Fox girls at Barnum's Hotel, with the understanding that while I tested their or imitating the mediums, and thus that sprung up all powers, I should not exhibit any signs of skepticism. On the door of the exhibition room was posted a hand-bill notifying visitors that they must conduct themselves as in a religious meeting. On entering, I found about a dozen persons waiting for the performance to commence. No one recognized me, and I therefore found myself at liberty to act the part of a believer. I won the good will of the rapping sisters at once by quietly rebuking a newspaper reporter for manifesting an uncivil degree of skeptical zeaf in examining the feet of one of the girls to see if to rap the table. minded him of the handbill on the door, and further suggested the danger of offending the spirits, and thus preventing their manifestations. A man in the corner of the room expressed his approbation of my remarks so decidedly, that I at once inferred that he was one of the managers of the show. When all were ready, and each one seated at a large table, the spirits refused to communicate with anyone but me, and it was therefore evident that I was one of their favorites. I drew from my pocket a paper, on which I had previously written several test questions. 'The first question was answered correctly by the raps, which seemed to me to be made on the floor or table leg by the feet of the girls. I was asked if the answer was satisfactory. I hesitated; when the man in the corner interposed again and said, that he thought the answer had not been understood by us correctly, but that it should be the reverse of what we understood it to be. and requested us to repeat it, and let the spirits have a chance to correct the error if it was one. I, of course, readily acquiesced, and sure enough, the spirits reversed their decision, and gave the answer wrong. This little incident led me to look upon the man in the corner as 'the power behind the throne;' a kind of prime minister, who, by signs, advised the girls what raps to make. When all my questions were answered, and I declared the answers satisfactory, the girls called upon some of the other visitors to ask questions, but the man in the corner proposed that my papers should be first read for the gratification of the company. I declined, until the girls joined in the request. I then read it, and stated that every answer was erroneous; one question was, Who is the Governor of New York? and from a list of names, one of which was that of the actual Governor, the spirits selected old Dr. Jacob Townsend. The reading of the paper produced a hearty burst of laughter, and the whole company perceived in an instant that the spirits were sold.' The girls were much irritated; the eldest, in particular, expressed herself in terms anything but spiritual. (That is, according to Grimes' testimony, she swore at him like a trooper.) The man in the corner inquired whether I meant to publish an account of these proceedings. I answered, 'Yes, I do.' He then asked me my name; I gave it, and, in return, was informed that the man in the corner was William Fishbough, the same person who was once the scribe of A. J. Davis."

Now, Grimes sums the whole matter up on page 376 "The rapping, table-moving and other physical manifes tations never take place without muscular agency.

"The rapping noises, when made in answer to questions so as to indicate intelligence, are always produced by some living person with the design of deceiving.

The moving of tables, in spiritual circles, is always produced by juggling, or involuntarily, by credencive mesmerism.

"A mesmerized person moves a table just as any one else does, except that he does it unintentionally; and sometimes exerts extraordinary strength when he sincerely declares that he exerts none at all.

"Speaking and writing mediums are, when honest, in no respect different from other mesmerized persons, and can produce no more, nor higher, manifestations.
"There have been no phenomena exhibited in public,

or in private, under the name of Spiritualism, which a skillful operator cannot publicly produce by the mes-

"Almost all the published accounts of spiritual phe nomena are, more or less, erroneous; even those which appear to be the best authenticated, are, when severely scrutinized, adulterated with just enough of exaggeration and untruth to produce a false impression and mislead those who confide in them."

MEDIUMS ARE ALL FRAUDS.

RESOLVED: That Modern Spiritual- ism-Andrew Jackson Davis, who terms mesmerism an abnormal species of sleep, and claims that that is proabnormal species of sleep, and claims that that is produced by the spirits of the dead, when Grimes, or myself, or any other man who understands the subject, can demonstrate that it is produced by the subject's own mind. The Fox girls were simply tricksters, and were put on exhibition as tricksters. Grimes discovered the trick, and exposed them, and they swore at him for so doing. Now, these are the founders of Modern Spiritualism, and the whole system of Modern Spiritualism rests upon Andrew Jackson Davis, a mesmeric fraud, and upon the Fox girls, lewd, drunken, lying tricksters, girls without moral character or moral standing. Therefore, you Spiritualists, look to your Christ, to your Virgin Mary, or your Virgin Kate. They are the founders of your system, and therefore your system of mediumship originated with frauds, and every subsequent medium has been an imitator of the frauds, all other subsequent mediums, being their imi-

MORMONISM AND SPIRITUALISM.

tators, are likewise frauds.

As to the rise of Modern Spiritualism, it ran like wild fire, but that is no evidence of its being true; really, it is against it; for Mormonism ran like wild fire, and is Mormonism true? Now, we have two humbugs, starting in the same state, and starting close together; one wrote this large book called the "Divine Revelations" of Davis, and the other wrote this little black book called the "Book of Mormon." The Book of Mormon sends the Spiritualists to hell, if you don't believe it. It damns you and every other man that doesn't believe it. It says "Let every man be burned in hell who will not believe that this is a bible and believe this book." Do you Spiritualists here in Anderson believe in the Book of Mormon? If you don't this book sends you and my opponent to hell, where you belong, perhaps, as far as I know. Well, now, then, what is the result? Either the Fox girls and Davis are wrong, or else the Book of Mormon is wrong. They contradict each other. I step in here and affirm that both of them are wrong, that both are delusions; that Mormonism is a delusion the same as Spiritualism, and Spiritualism the same as Mormonism. They formed their society, the Spiritualists did, and I will name a few of their men. They formed a society for the diffusion of spiritual knowledge. Its president was Nathaniel P. Tallmadge, of Wisconsin, and thus Spiritual ism spread far and wide. Every person was imitating it over the country.

CREED OF SPIRITUALISM.

Now, as to their creed, they finally reached this decision, as we have in Daniels' book, page 193. Now, my opponent must not think I am talking about the Book of Daniel, or the old Daniel of the Old Testament, or he will be barking at me. I refer to Daniels against Spiritualism—"Spiritualism versus Christianity," etc. Now, their creed summed up is this:

"I.—We believe it to be the right and highly beneficial to hold intercourse with departed spirits, and to covenant with them to remain with us as our familiar friends and guardians.

"II.—We believe the Hebrew prophets were inspired by the spirits of the dead, just as mediums are inspired in these days. "III.—We believe that all of the human race will final

ly be saved. (You see they were Universalists that got this up.)

"IV.—We believe that Jesus Christ is the Son of God as much as any other man, and no more. He was not be gotten by the Holy Spirit. (That sounds a good deal like the talk that comes from

the other side.) "V.-We do not believe that Christ atoned for the sins of the world.

"VI.—We do not believe in the fall of angels. "VII.-We believe the resurrection takes place a

"VIII.—We believe that Christ's body was never raised from the tomb.

"IX.—We believe that God will never raise the bodies of the dead from their graves.

"X.—We believe that judgment is going on constantly. There is no special day for adjudication and rewards.

"XI.—We believe that Christ will never personally ap pear on earth again. "XII .- We believe that the spiritual developments of

the present time are foretold in the Scriptures as the second coming of Christ. "XIII.—We believe that the miracles of the Spiritual

ists are of the same character and wrought by the same agencies with those of Christ and the apostles.

(That is what he has been trying to say all along, that modern mediums work their miracles the same as the miracles were worked recorded in the Bible. The Bible makes this distinction, that the miracles were wrought by the Spirit of God who never died, while mediums make out that their miracles and phenomena are produced by the spirit of those who have died and come back and take possession of their organism.)

"XIV .- We believe the Scriptures to be the paper and ink relics of Christianity, a foundation as impermanent as the changeful sand.

"XV.—We believe that the spirits will communicate universally, that the most of mankind will be obliged to heed them, which will bring the Final Crisis!

"XVI.—We believe that with the aid of the spirits we shall wage a successful warfare against Christianity as it now exists; against the religious sects; and against the Bible as they understand it. By our astounding miracles people will be constrained to believe.

"XVII.—We believe that Spiritualism will introduce the Millennium. Then all can hold intercourse with spirits."

Now, that is their belief and this delusion spread and they became fanatical, and then they tried to make a divine image, actually spent three thousand dollars in building a model like a human being, and got a spiritual medium to try to bear a child into it, the spirit of a child; but it never worked and they finally destroyed it. The people of the community became so disgusted that they destroyed this mechanical image that they were trying to make a divine image out of. Think of it! Andrew Jackson Davis and all the leaders of Spiritualism! Think of his old neighbor, the smartest and greatest man he ever knew, trying to make an image, making it out of brass and wood and steel and iron, and getting a medium to try to bear a spirit into such a construction as that! Think of it! Why, if they were not crazy, what was the matter with them?

itualism, and thus they advocated free-loveism, and they said: "Marriage controls education; it is the fountain of selfishness; the cause of the causes of intemperance and debauchery; the source and aggravation of poverty; the prolific mother of disease and crime. We charge all these brutalities and crimes upon the marriage institution; the same as we charge revolutions, imprisonments, banishments, and political executions upon despotisms; the same as we charge the Inquisition, with its dungeons, tortures, and autque fe, upon religious tyranny; the same as we charge the horrors of the middle passage, the possible and actual cruelties of a Legree, and the fugitive slave law, upon the institution of slavery."

T. L. Nichols, M. D., voluntarily assumed the charge of the Central Bureau, and all the leading mediums became members of it, And thus we find in an editorial of the New York Times, September 8, 1855: "Adin Ballou, one of the brotherhood, says, 'Comparatively few of the Spiritualists have as yet become aware of this free-love development; but it will soon be made manifest in sundry quarters. It will have something of a run, too. Mediums will be seen exchanging its significant congenialities, fondlings, caresses and indescribabilities. They will receive revelations from high-pretending spirits, cautiously instructing them that the sexual communion of congenials will greatly sanctify them for the reception fo angelic ministrations. (Make that the condition of sanctification, and you can get about one-half of Anderson the first night.) Wives and husbands will be rendered miserable, alienated, parted, and the families broken up. There will be spiritual matches, carnal degradations, and all the ultimate wretchedness thence inev-

itably resulting. And thus Modern Spiritualism drifted into free-loveism, and I read something similar to it: "I in the past had experience in the marriage relation which had not been satisfactory to either party, and yet an experience for which neither party could be blamed unless ignorance is sin. I had a thousand times over voted marriage a failure, not knowing the trouble that with my case, at least, was in bringing parties together who did not belong in the same house. By and by the light burst upon me. At first I was afraid of it, but after months of struggle and investigation I found an experience out of the pale of marriage which seemed so much of a divine baptism that I could only regard it as the highest type of a religious act. I so state, and so believe to this day." That is from the "Quarantine Raised, or, the Twenty Years' Battle Against a Worker Ended," published at Chicago by Moses Hull & Co. (Moses Hull its author.) Spiritualism drifted up into free-lovism, and that is the curse of Modern Spiritualism., He said I would never be able to break it up. No, I never will as long as there are free-lovers and libertines. Just so long as you have that class of people, just so long there will be the demand for the dark and the light seances where there are women. Take the women out of this question, keep the women away from the seances, and there are very few bald heads of Anderson or any place else will go to them. There is the secret. Keep out the old women and the young ones, and there is hardly a bald head, not even a newspaper man, would go, because where would be the fun?

NATURE'S DIVINE REVELATIONS.

Well, now, then, this Spiritualism had its science. Andrew Jackson Davis wrote this work to which I called attention, "Divine Revelations." Now, what is the science of that great volume? Summed up in a few words in Chambers' Cyclopedia, here are his views: He says sin was declared not to exist and the anterior brain of man to be of divine origin and incapable of contamination, all evil being merely external. That these views are such as the following sentence expresses: "It is a law of matter to produce its ultimate mind. All ultimates are matter. Man spiritually is the perfection of motion. The universe is animated by the living spirit to form a divine mind. Man is a part of the great body of the divine mind, he is a gland, a minute organ." He virtually says what my opponent says, that spirit is God, while the real translation is the spirit is the God.

Then we turn to their other science, and that is the science of "Perisprit," and what is that? That is the substance out of which they materialize. Now, what is the definition? We get it from Luther Colby. It is an influence controlling at times a refined matter out of which these appearances are formed, etc. The raw material is collected together in a mass, gathers about the heads of those who sit in the seance room. And he further stated of this that through bringing it in contact with a human organism possessing certain properties, and from that we learn that this ethereal property is so light and volatile, and at the same time so powerful, that enough might be generated at a single sitting, by a complete circle, to fertilize every seance on earth, provided it could be properly diffused; and yet this vast quantity, when first produced would scarcely fill a one-eighth ounce vial. Probably no substance yet known to the material or spiritual world can be compared with it in the matter of attenuation." Now he goes on to say: "Another property of this perisprit which pertains to its ethereal nature is penetrability. Matter is no obstacle; it passes through everything as the light passes through transparent bodies!" Now, he says further: "The unit of measurement is designated by the word 'finitesimal,' which means the one-thousandth part of the product of an hour's sitting by a complete circle of eight persons, representing equi-force, positive and negative! This amount of perisprit can easily be so attenuated that it will form a belt seven feet wide, reaching seven times around the earth. Unlike any other substance known either to the physical or spiritual world, the potency of the perisprit increases as it is dilated, in the same proportion that a falling body gathers momentum in its descent. The highest point of its attenuation yet known has been accomplished at the Royal Aesthetical Chemical Laboratory of Spiritual Science, where it is generated, dilated and diffused for the express use of trance speakers and Indian spirit guides. In this laboratory the perisprit becomes so tenuous and transparent that the eleven-millionth part of one finitesimal will so inspire the crudest and most ignorant medium as to bring him to his feet for an hour's talk."

Now we will have the medium follow.

----|-|-|nc A Good Example.

Why are the friends of so good a cause so backward? Many people have the idea that Modern Spiritualism is not popular. Perhaps it is not, among those who can sit half a day at a time and think of nothing; while those trying to develop their mental forces and become soldiers in the battle for truth, science and liberty, recognize it as far superior to all dogmas, credulity and superstition. My investigation has been for the short time of only six months, but I am none the less hesitating in trying to set a good example for the many who are more capable and better able to support the cause than myself.

The gates to liberty and truth, from which we have been debarred by ignorance and superstition, are open and we are no friends to freedom if we do not keep the enemy from approaching. Notwithstanding my living depends upon my daily labor, I am willing for one to sacrifice the small sum of five cents a day, which I trust would be used for the benefit of free thought and free

Think of the work it has taken to clear out the brambles that have incessantly obstructed the pathway of light, and open your hearts to sympathy, and let us use what influence we can, great or small, in supporting true Spiritualism.

ROSCOE V. TYLER.

Cambridge, Mass.

"From Soul to Soul." By Emma Rood Tuttle. Lov-Then they went a little farther than that and we find ers of poetry will find gems of thought in poetic diction MEDIUMS ARE ALL FRAUDS.

on p. 253 of Daniels' works, for it is very good, and that in this handsome volume, wherewith to sweeten hours of read by every one. Price \$2, postpaid. For sale at this office.

Now, then, here are the founders of Modern Spiritualis, free-loveism became the highest degree of Modern Spiritualis, free-loveism became the highest degree of Modern Spiritualis.

INGERSOLL'S SANITY.

The Problem is Discussed by the Theological Doctors.

To the Editor:—I see the clergy are just now discuss ng the problem of Colonel Ingersoll's sanity.

It is reported that the Rev. Geo R. Wallace, of the Pil grim Congregational church, raised the question of Ingersoll's sanity, by asking "if the attorney was not a monomaniac?" Rev. J. Q. A. Henry, when questioned about Religion. what he thought of Ingersoll, said: "Dr. Wallace's views Most thoughtful, spiritual and excellent. Clot of Ingersoll's condition accords perfectly with my own views. He is a moral monomaniac;" adding, "this is perfeetly consistent with eloquence, generosity of heart, domestic happiness and business success." Questioned further he said: "A man may be a mental giant and yet be a moral idiot, utterly incapable of moral distinction, especially in the higher realms of worship and duty to God." And again: "His mouthings are the mouthings of a madman, whose malignant hatred of everything sacred is positive proof of his moral dementia and spiritual insanity." Rev. R. A. Torrey, of Moody's Church, says: "I do not think Col. Ingersoll is insane; of course he makes assertions that are wild, erratic and absurd, but that does not prove him insane."

Rev. H. W. Thomas says: "There is a thread of interwoven truth and inherent right in Ingersoll's declarations, and for such truths the world should earnestly strive, and in so great a matter the little prejudices should be put away. Nothing is gained by loose or extravagant statements by either side.

And thus it has ever been; doctors often disagree, many times to the detriment of the patient, but in this case we think the patient will suffer no considerable harm. If the prayers of the whole body of Epworth Leaguers the prayers of the whole body of Epworth Leaguers failed to convert Col. Ingersoll, the ideas of a few orthodox ministers of Chicago certainly won't disturb his equanimity.

**Rarezza makes a plea for a better birthright for children, and alms to lead individuals to seek a higher development of themselves through most sacred relations. It is pure in tone and alm, and should be equanimity. equanimity.

But we have a little more testimony, from a Rev. C. A. Snively, also of Chicago. No one ever heard of Snively, perhaps, outside of Chicago, but he indulges in a fling, pernaps, outside of Chicago, but he indulges in a fling, also, at the Colonel: "Col. Ingersoll makes futile remarks."

A consideration of the passages in the New Testandso, at the Colonel: "Col. Ingersoll makes futile remarks."

A consideration of the passages in the New Testandso, at the Colonel: "Col. Ingersoll makes futile remarks."

A consideration of the passages in the New Testandso, at the Colonel: "Col. Ingersoll makes futile remarks." He may be insane; he may not. He has a great brain, but makes poor use of it. I don't care to criticise him." Probably not, for this man Snively doesn't seem to make the combination work just to suit himself. But here we have a man known to most of Americans; no less a man than DeWitt Talmage. Talmage is reported, since Col. Ingersoll's address in Chicago, as saying: "To discuss whether Robert G. Ingersoll is insane or not, seems to be the acme of insanity itself." Talmage says farther along in this reported interview: "He—Ingersoll—is the cham—

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is one of the greatest, if not the greatest orator of the present generation." Talmage winds up with a sort of a prayer, thusly: "May God pity him, and may we live to see the time when the mightiest evangelist of the world, The Most Important Revelations D. L. Moody, can introduce him to his first audience in the Chicago Auditorium, where all good men and good women will shower him with their tears, and stretch forth

women will shower him with their tears, and stretch forth their hands in benediction."

"Shower him with tears," is pretty good; but we opine there will have to be a bigger audience than listened to him there are the acceptance of these comments by the careful perual. Price \$1.50. him there on the occasion of these comments by the orthodox ministers, and that audience will have to shed PRACTICAL METHODS TO INmore tears than can possibly be squeezed out of them in order to make even a very small shower that would completely envelope him, for the Colonel is a pretty big man.

This innuendic phylactery of Talmage about good men and good women being at the Auditorium to shower the Colonel when he becomes so that D. I. Moody can introduce him to the first audience, etc., smacks very much of the Pharisees and Sadducees spoken of by Christ.

Talmage would carry the idea that these men and wo-Talmage would carry the idea that these men and women who heard the Colonel were not good men and wone accellent work by this veteran writer and thinker Price 10 conts. men; rather, that this particular audience was of the immoral class. I wonder how that audience would have felt The Infidelity of Ecclesiasticism, and what would they have said, if, just at the close of Col. Ingersoll's address Talmage had walked on the platform and said: "Oh, well, you people may think it nice to applaud the Colonel, but, you are the immoral element he scum of Chicago!

What we wish to impress upon all thinking people is the fact, that, when the orthodox creeds are called in question, every pulpit jumper, whether of high or low renown, is ready to vent his spleen thereat. They are not willing to allow freedom of thought and speech when such freedom runs contrary to their interpretations of the Bible, and cry insanity, foul mouthings," imbeciles, and all other harsh names they can use and keep within the bounds of blasphemy.

GEO. T. HALL.

Kalamazoo County, Mich.

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Imprisoned for Blasphemy.

Dr. Bruno Wille, the leading Freethinker of Berlin, has just been sentenced to a week's imprisonment at Gratz, in Styria, Austria, on a charge of "publicly holding up to contempt the Christian and Jewish religions." Dr. Wille was arrested at Gratz last September for delivering a lecture on "Religion and Joy," and appeals were issued by the the Freethought society of Weisbaden, Germany, for aid to support him while in jail. Whether he has suffered imprisonment ever since that time we are not informed. As his sentence was imposed December 9, he should now be at liberty, though he gains his freedom only to find that his co-workers of the Freidenker Bund, Messrs. Hoch, Edd, and Schaumburg, have been the state of the state of the separately. This highly instructive and interesting work is a combination into one volume of two of Mr. Hully splendly works. By this arrangement the cost is such that the reader it enabled to secure the two book of the reader it enabled to secure the two books of the same price as was formerly sake for the support of the same price as was formerly sake of the same price as was for has suffered imprisonment ever since that time we are committed for trial at Weisbaden for a similar offense.-Truth Seeker.

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HOW FAKIRS DO THEIR TRICKS,

Also, How Prof. Crookes, Et Al., Found the True Phenomena.

Among the many excellent suggestions by President Barrett, in his last annual report, was one that the methods of counterfeiting the phenomena of Spiritualism should be published in the Spiritualistic press, for the information of Spiritualists and investigators, so that the chaff may be sifted from the wheat.

If steps are not taken in this direction soon, the tares will spring up with the wheat and flourish to such an extent that the wheat will be choked out altogether in time, and a spiritual famine ensue. Below I give the modus operandi of a few of the tricks most likely to deceive the investigator.

MATERIALIZATION.

I can see no reason why any materializing medium should object to the test conditions exacted by Professor Crookes in his investigations, which so clearly proved the fact of materialization. To a critical, analytical mind anything short of these conditions will admit of doubt.

In his "Researches in the Phenomena of Spiritualism," Prof. Crookes tells of many wonderful phenomena he has witnessed in company with several others of England's most eminent scientists, both in full light and the phosphorus light invented by himself, but which any chemist can prepare.

Being a chemist and electrician, Mr. Crookes invented a peculiar phosphorus lamp, so that the materialization might take place in the dark, and then by opening a slide the air would ignite the preparation of phosphorus, which would give a light sufficiently brilliant so that all in the room would be perfectly visible, without producing the ordinary destructive light-wave vibrations in the atmos-Under these conditions Mr. Crookes was able to see and touch the medium, who was lying on the sofa, with one hand (the medium being dressed in black), while in front of him, within his reach, stood the materialized form in white; so that he had the two in plain view at the same time in his own laboratory—no cabinet, no curtains, no dark cupboards nor anything else, but the two forms, which he was allowed to see and handle at the

Prof. Crookes has been an investigator for many years, and his name is beyond all challenge for honesty and accuracy of observation among the scientific men of Europe. In these experiments he weighed some of these what is known as "trumpet seances." I will pass this by, forms, and also secured photographs at different stages noting but one of its phases, the only one that might deof the materialization, from a filmy vapor to a full form. ceive any person of ordinary intelligence. The "medi-He also held lengthy conversations with the entity upon

its past existence. In producing the phenomena of "materialization," the fakir may resort to many devious methods. One is to attach drapery, covered with luminous paint, to a small, hollow rubber head, which is inflated to any size by a small black tube, connecting the figure with the cabinet. the dark. The luminous paint is applied to everything | the cork end of the hose in the small end of the trumpet, varnish especially prepared. The operator may be a ventriloquist, or he may talk for the figures through a tube | through the trumpet, giving "messages," singing, etc. connecting with it. Wires and strings are often arranged to move the figures to a distance from the cabinet.

Another method is to use a collection of silhouette figures—one side being black, and the other is covered with luminous paint. The most commonly used for this method of "manifestation," however, is a simple mask, with a handed to him by a confederate, a telescopic rod. To the mask, the appearance is that of a phosphorescent light over the heads of the audience. upon the floor, which, as it is lifted up gradually, assumes to and fro. A weird effect may also be produced by imparting a waving motion to the figure, or twisting the by covering the glove with phosphorus. parting a waving motion to the figure, or twisting the black and light sides so as to make the forms "dematerialize," in part or altogether, and reappear suddenly as a flash of light.

A striking effect produced by these figures is to turn the dark side to the audience, when they are turned slow- of spiritual (?) musicians are heard. ly around, so as to show only a tall streak of light, which gradually assumes a form as it faces the audience. By turning them quickly, a form seems to appear or disappear, like a flash of light. Of course, only the silhouette as to touch the steel or vibrating tongues of the box, thus figures are used in this performance.

Confederates are sometimes employed to wear masks and wigs, and to have their faces and clothing painted with phosphorus or luminous paint. Trap doors are made for these to enter from other apartments. They covered wire, button and all complete. are called "Egyptian spirits."

There are many other methods which may be easily guessed from the descriptions here given, or from widelypublished exposures. (I will but give a passing reference to one of these.) It is the production of "materializations" by means of stereopticon slides, or other electrical which produces loud, distinct "raps" without any perapparatus, such as was found in the basement of Madame Diss De Bar's seance-room when Hermann exposed her. Electric wires are often laid under the carpets, along the mouldings, where they will be concealed from

SLATE-WRITING.

As to slate-writing, we have the testimony of judges, scientists, clergymen, and scores from the lower walks of life, that they have furnished their own slates, screwed them together at home, taken them to the medium, and received written messages between the closed slates, which were found upon removing the screws.

Among the many tricks used in "independent slatewriting" I will mention a few of the most common and up-to-date. One method is to use a nitrate of silver pencil (which very much resembles a stylographic pen, the writing appearing only after the slate has been washed with a sponge moistened with salt water. As this trick is known to many, some operators have a glass of fresh water on the table, which they request the investigators to taste, and then, by sleight-of-hand, exchange it for a similar glass (or cup as the case may be) containing salty water. This they allow the investigator to use to moisten the sponge. Sticks of lunar caustic are also used with great success.

If there is to be a "test" without washing the slates, a carbon pencil is used, the writing being brought out by inserting a capsule of pure nitrogen gas between the slates.

Another method used on the platform, and in private "sittings," as well, is to prepare a "message" on a slate. which is covered by another thin slate which fits firmly into the frame over the surface of the original slate. Then a letter is made with chalk (by the medium" of course) on the false surface. Then a committee of one is chosen by the "medium" (of course he is careful whom he chooses) to hold the slate up to the audience. He then fastens and seals two slates together; but in doing so, by sleight-of-hand movement, slips out the false sur--face of the slate, slipping it under his vest or coat. The audience has the slates in view all the while, and so does the committee, but when the seal is broken, lo! on the inside of the prepared slate are many "messages," written over the chalk letter in various colors. Had the committee thought to strike a sharp blow on the frame of the slate, while examining it, the false surface would have fallen out, and revealed the "messages" beneath, written over a letter precisely like the one on the false surface.

When the investigator furnishes his own slates, there this slates is exchanged for a prepared one in a manner this office.

that would deceive the very elect." Of course, in this case, it is necessary for the owner to let the "medium" get possession of his slates, but only for a second, and the

upper one may not be out of his sight.

But the trick of all, which has deceived many learned men, is given under the following "test condition." The sitter furnishes his own slate, which he hands to the "medium," who places it under a table, at the same time requesting the owner to place his hand under that of the hand of the operator is in plain sight above the table, when writing is heard upon the slate. When it is brought to view, a name or some small "message" appears, usually poorly written-sometimes illegible save to the "medium." Had the investigator secured the thumb as well as the hand holding the slate, no writing would have appeared. The trick is done by placing a small piece of pencil under the thumb nail of the "medium," and although the rest of the hand is held by the investigator, the thumb reaches over on the upper side of the slate and is free to write. I have seen very legible writing done in this manner by one who discovered the trick, and was "not in the business."

OTHER COUNTERFEITS.

One of the "crucial tests" for dark seances is accomplished as follows: The particular skeptic the "medium' wishes to convert to his phenomena is asked to take a seat in the circle at the right of the operator, placing his left hand in the "medium's" At the same time the "medium" firmly seizes the skeptic's arm, just below the elbow, with his right hand. The skeptic would naturally suppose that both of the medium's hands were thus employed, and would be puzzled to account for various "manifestations" which occur during the seance. In this case a confederate sits in the circle to the right of the skeptic, holding his right hand firmly, lest he should use it to feel and discover the deception.

The medium in this case has an ingenious padded clamp that fits in the palm of his right hand. As he grips the left arm of the skeptic below the elbow the clamp automatically fastens itself on the arm, so that it is impossible to tell when the hand is released. Thus the "medium releases his hold of the arm, without the knowl edge of the investigator, and has his right hand free to manipulate slates, produce "spirit lights," or any other "manifestations" he may feel disposed to perform. Then, by carefully replacing the hand upon the clamp, and pressing down upon it, it is released and concealed before the lights are turned on.

Another clever trick in dark seance mediumship is in um" has concealed about his person a coil of small rubber hose, one end passing through a cork and the other end being attached to a mouthpiece. The trumpet is suspended by wires over a table in the centre of the room. The "medium" stands on this table and gives instructions for the formation of a circle, all to join hands, a chair reserved in the circle for himself. When all is ready, he Also, the operator may have his hand and arm draped in turns out the light, which gives him an excuse for being black to handle the figure without fear of detection in on the table, as it is usually a chandelier. He then places that is intended to have visible in the dark, and is kept and takes his seat in the circle, placing the mouthpiece from fading by the application of a thin white coat of in his mouth. After joining hands with those on the right and left he proceeds to address the audience

A few of the many cabinet tricks may be described as follows: In order to touch distant persons, or make such instruments as guitars and tambourines play at different parts of the room, the medium has to conceal about him, or have hidden in some recess of table or chair, or have robe attached, being prepared in the same manner as the silhouette figures. These figures may be laid face down, which has been placed some phosphorus, and by waving which has been placed some phosphorus, and by waving upon the floor. Upon slowly raising the face of the the stick he makes it appear as if persons were floating

"The "invisible hand" is formed by a glove being fasthe form of a face; then, slowly, the entire form seems to tened to the end of the telescopic tube. The glove is inarise out of the floor. Again, by manipulating these flated by blowing through the tube, and when slapped on forms (by cords or the hands) they may be made to move the cheek of a person it has all the sensation of a cold

At the end of this telescope tube may also be fixed a reed trumpet, and by blowing through the tube various sounds can be evolved, and when the instrument is moved about in different directions a large but discordant band

To play the guitar while floating in the air would seem a more difficult problem, but not so. In the guitar is a music box, with a small piece of writing paper so placed closely imitating the peculiar twang of the guitar.

Bogus spirit raps, the magic bell, and many other ricks are accomplished by the electro-magnetic battery, which may be carried in the pocket, with silk or cotton-

The most deceiving method of counterfeiting the spirit raps is accomplished by resining the thumb and fingers. The operator then takes a box or slate, and by firmly pressing the thumb or one of the fingers at an angle of forty-five degrees upon the surface, a vibration is caused ceptible movement of the fingers upon the surface. By taking a pencil between the thumb and fingers, and placing the point upon a book, box, or any similar object in the same manner, on the principle of the telephone, the vibrations are communicated to the box, book, etc., and the "rap" distinctly appears to come from the object instead of coming from the end of the thumb that produces it at the end of the pencil.

If Spiritualism in America had been placed upon the same scientific basis as that upon which it rests in Europe, we would have commanded at least as much respect without allowing the slates to leave their possession, have as Spiritualists command in Europe to-day—particularly in France, Germany and England. But it is not yet too late. We may yet correct the errors of the past by a more scientific method of investigation. One manifestation of spirit power scientifically demonstrated is worth a thousand where there is room for doubt.

All who know me are aware that my only purpose in writing these suggestions, as in all my other writings, is to serve the best interests of the cause of true Spiritualism .- Ernest S. Green, in Banner of Light.

Guessed He'd Keep His Job.

An Indian Orchard Sweede recently attended a revival meeting. During the exercises the leader asked the individuals of the congregation if they wanted to work for the Lord, and received the usual cheerful affirmative. When he reached the Sweede, however, there was a little misunderstanding. "Wall, I don't know," he replied to the question, scratching his head, "I got purty good yob down to the Yapman Valve Works, and I gas I'll kap it.' -Springfield Republican.

"Religious and Theological Works of Thomas Paine." Contains his celebrated "Age of Reason," and a number of letters and discourses on religious and theological subjects. Cloth binding, 430 pages. Price \$1. For sale

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A Brief Survey of Man's Search After God.

The Persians claim that the human race originated in Iran; the Chinese contend that the first pair was dumped on celestial soil; the Hindoos assert that the progenitors 'medium," which holds the slate on the palm. The other of our race, Adimo and Iva, made their debut in Hindostan; and the Mexicans also claim the same distinguished honor for their country. b

The story of the fall is not confined to Hebrew mythology. The Mexicans tell us the original tempter was a demon; the Persian tradition says it was a lizard; some East India sects represent it to have been a fish; Josephus supposed it to have been an ape; the Greeks claim that it was a dragon; the Hindoos declare it was a snake; and according to the Hebrew or Bible account, it was a serpent.

The deluge myth has its counterpart in the early history of several nations. The Chaldeans claim that Xisuthurus built a ship in which he saved himself and family during a flood that covered the whole earth. Among other nations similar traditions are extant: namely: Fohi of China; Menu, of the Brahmins; Satravarata, of India; and Deucalion, of Greece.

This flood myth had much to do in molding the devotions of early worshipers. The sun, moon, Noah and the ark became deified; the latter as the symbol of the female principle, under different appellations in different nations, as Isis, Venus, Astarte, Ceres, Proserpine, Rhea, Sita, Cerwiden, Frea, etc., while the sun as the male principle took the names of Osiris, Saturn, Jupiter, Neptune, Bacchus, Adonis, Hu, Brahma, Odin, etc. In course of time this led to phallic worship, usually represented by a cross, X, or a union of the male and female principles. As this union produced life, the tendency was to induce a belief in metempsychosis.

The ancient mysteries, and modern ones, too, evince much of the religious sentiment of an age. All lustrations by initiation protrayed a mystical darkness or death by symbolic austerities, succeeded by a renovated existence of light and purity. This was figurative of Noah's descent into the ark, of Christ's descent into hades, of the neophyte's baptism into the church.

Satavarata, who, according to the sacred writings of India, was miraculously saved, preserved from a genuine deluge, had three sons, Jyapeti, Charma and Sharma. On one occasion the old patriarch got drunk on a fermented liquor of rice, and Charma laughed, and was therefor made a slave.

The chief deity of the vast empire of India was the riune Brahma-Vishnu-Siva, who dwelt on the holy mountain Meru, whose three peaks were composed of gold, silver and iron. This triad was variously represented by a mystical cord of three threads; by the trident; by bowing the body three times; and by an idol with three heads.

These three peaked holy mountains were not confined to India. Mount Olivet, near Jerusalem, had three peaks, Chemosh, Milcom and Ashtoreth, where the deity was supposed to reside.—II.Kingsxxiii;13; Zach. xiv:4.

The solemnity of a grove or a mountain appears to have suggested to all nations the probable residence of di-

The Hindoos worshiped a vast multitude of deities. The caverns of Elephanta and Salsette, India, were rich with sculptures and devices used in religious rites, prominent among which were the Linga and Phallus, as emblems of reproduction, some of them too disgusting to be

The great annual festival in honor of the sun was held on the 7th day of the new moon in January.

The devotees approached the shrine with unsandalled feet—a modification of which rite is now practiced by some sects in "feet-washing." The austerities practiced did not necessarily include morality; for a religious ascetic, although guilty of all manner of crimes, could he at death pronounce the name Christna, he would at once ascend to heaven.

This is almost an exact counterpart of the creed of some Christian sects.

There were seven mystic caverns through which the neophyte had to pass in order to attain the benefits conferred by an initiation into the mysteries. This corresponds with the gradations, purgatory, hades and paradise; also, to the different heavens mentioned by Paul, and the "many mansions" referred to by Christ.

Brahm was the embodiment of all the religious instruction taught in the mysteries of India; and Brahm was clothed with all the attributes of the Creators of other great religions, such as omnipotence, omniscience, and omnipresence.

The consummation of all knowledge conferred by iniation into the eastern mysteries was the imparting of the sublime or ineffable name. This awful name was formed of the letters A. U. M., standing for the creator, preserver and destroyer. Its counterpart is found in the Hebrew Jehovah, and its successor, the trinity, the father, son and holy ghost.

The Chinese traditions are similar to those of India. Confucius attempted to reform the religion of China. He was a great leader and left his impress on the history of his country-whether he was a real or an imaginary character—as Mahomet, Buddha and Christ have done.

The Chinese magical words were 0-MI-TO FO. The mystical symbol Y was held in much esteem as an exemplification of the triune—the three lines forming one and the one being also three.

The Persian philosophy was permeated by the docrines and teachings of Zoroaster, whose birth is claimed to have been attended with miraculous circumstances. Christianity closely resembles Zoroastrianism; however, there is a stronger tendency towards sun and fire worship in the latter. The Hebrew Scriptures indicate an intense reverence for fire. God, as a flaming sword, appeared in the cherubim over the gate of Eden; and to Abraham as a flame of fire; and again to Moses as a fire at Horeb; and at Sinai he appeared to all the people in One by one they'll get a-nodding till the whole school is

Zoroaster, like Mahomet, Pythagoras, Plato and Moses,

was the founder of a particular school of thought; and endeavored to pose as a reformer in the worship of his countrymen. It is said that he visited Cashmere for the purpose of acquiring a complete knowledge of the theological, mathematical and astronomical systems of the Brahmins. Before Zoroaster's time the Persians worshiped in the open air, contending that an immaterial being could not be confined in a material building. It was claimed that Zoroaster was favored with a celestial vision; that he was permitted to converse with God, face to face; and that a pure system of worship was revealed to him which he was directed to promulgate to those willing to devote themselves to the study of philosophy and the contemplation of Deity. "His doctrines were a continual tissue of allegory" his system embraced all sciences, human and divine." The characteristic of his teachings was the imparting of the sacred Words, or Tetractys-the

The Zoroastrian cosmogony was this: Ormisda, or Ormazd, created the world at six different periods—the last creative effort resulting in a being compounded of a man and a bull. This newly created being lived long ages of purity, but was at last poisoned by an evil genius, named Ahriman, or the author of evil. Between Ormazd and Ahriman was evolved a continual antagonism of good and evil influences; and to harmonize these it was necessary to introduce another imaginary being, Mithras-the mediator. In these Oriental myths the theology of modern times had its origin.

name of God.

The Greek idea of deity was expressed by the terms Tagathon-Nous-Psyche, or goodness, wisdom and spirit, the second of which emanated from the first, and the

third from both. The ever-recurring change of seasons was also woven | 25 cents. For sale at this office.

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into the mythology of the past with a large admixture of

The Druids worshiped in groves on top of hills, corresponding to our idea that God and heaven are above and THE STORY OF A SUMMER.

The reader can easily form correct conclusions as to the success of man's search for God without further aid.

Philadelphia, Tenn. . W. A. SIMPSON.

A WORDLESS VOICE.

A dweller in a hut alone, fed from a dish of wood, A drinker of the flowing brook, a child of solitude, A sleeper on a bed of leaves may find that life is good, And hears high music on his way that bids his soul rejoice,

If his wise ear has learned to hear-to hear the Wordless Voice.

The Wordless Voice, it speaks not in the syllables of men; Tis borne along the night wind down the glimmering of

It talks among the rushes in the fluttering of the fen, It flows along all valleys where any brook can flow, Where any stream can catch the gleam of sunlight or of

It speaks beside all pathways that wind beneath all trees, And speaks from all the chanting shores that circle all the seas,

And from the hills that know no plow, and from the shadeless leas, It speaks a language, not of men, but plainly understood

By men who love, below, above, all things, and deem them good.

The noises blown about the world beneath the scornful stars,

The cannons of the captains and the thunder of the wars;

The sound that tears the jangled years and all their music mars,

Cannot drown the Wordless Voice that from the silence.

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Rational Psychology The Reference Rational Psychology Alexander.

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Rational Psychology The True Basis of the Science.

Ration

Cannot drown the Wordless Voice that from the silence | concentration of Thought, and what it Can Account

Cannot drown the Wordless Voice that from the silence speaks;

"Tis blown to men from every glen and floats from all the peaks.

Dark for the world would be the day that saw that Voice withdrawn;

Then would the day be emptiness, the race of men but spawn;

No twilight peace would fall at night, no hope would come with dawn;

No dreams would haunt the sky line, no fancies throng the glen;

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The wretched weight of iron fate would crush the hearts

of men. Up from the deeps of silence the awful mountains rise, And in the deeps of silence are arched the sacred skies, And in the peace of silence sleep the eternities;

And from the soul of silence that was e'er time began, Comes forth the Voice that bids rejoice and speaks its word to man.

-Sam Walter Foss in New York Sun. -|-|-|-

IT WAS SQUALL, SQUALL, SQUALL. How plainly recollections of my childhood o'er me fall,

When I used from morn till evening to do naught else but squall; If my brother pointed at with his finger, and said,

"shame," Or called me "mother's booky," then I whimpered just

the same. It was squall, squall, squall, From morn till nightfall, At a look from either brother or the mention of my

How I pity now my mother, who so loved her children

That she always felt uneasy when she heard one of them

squall: But poor mother soon accustomed her ear to each one's And could tell by intonation which one of her four boys

Was making the squall; If I, this was all: "Oh, that is only Dockie, and that's one of his great

joys." Though that dear old mother heard me and heeded not each cry,

I know her feet were weary, and I now can hear her sigh, For the wrong that I inflicted by my everlasting squall, And I ask her full forgiveness—I love her through it all. Curious Revelations from the Life It was squall, squall, squall,

From morn till nightfall, But I know that she'll forgive me for my everlasting MRS. NETTIE COLBURN MAYNARD squall. DR. T. WILKINS.

A SLEEPY LITTLE SCHOOL.

A funny old professor kept a school for little boys, And he'd romp with them in playtime, and he wouldn't mind their noise;

While in his little school-room, with its head against the wall.

Was a bed of such proportions it was big enough for all "It's for tired little pupils," he explained; "for you will . find

How very wrong indeed it is to force a budding mind; Whenever one grows sleepy and he can't hold up his head I make him lay his primer down and send him off to bed

"And sometimes it will happen on a warm and pleasant

When the little birds upon the trees go tooral-looral ky When wideawake and studious it's difficult to keep, asleep!

"Then before they're all in dreamland and their funny snores begin, I close the shutters softly so the sunlight can't come in,

After which I put the school books in order on the shelf And, with nothing else to do, I take a little nap myself! -Malcolm Douglass.

The Ear an Unfailing Clock.

George Henderson, a colored man, of Zanesville, Ohio. noted for a remarkable peculiarity, died recently. He was endowed with a phenomenal power of being able to tell the time of day correctly by simply placing a finger in his ear. At such times he claimed that a light flashed through his brain, revealing to him the positions at which the hands of a correct watch were then pointing. His powers were well-known to residents of the city, and he was never unwilling to oblige anyone with the time of day.—Times-Herald.

of day.—Times-Herald.

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CONTENTS.

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WAS

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SATURDAY, JANUARY 8, 1898.

BRAVE WORDS AND TRUE. Col. Ingersoll would seem to have a powerful rival for his radical views, in a Christian pulpit. Rev. Dr. M. J. Savage, of the Church of the Messiah, New

York, does not stop to mince matters when he discourses on old-time beliefs. In the course of a recent Sunday sermon he made the following utterances, which must have made the dead bones of ancient faiths rattle in their casements. Said he:

"It is modern knowledge, increasing knowledge, larger, clearer light, that takes away old beliefs. I would rather believe in no God than in a bad God, such as has been painted. If I had my choice of the future what would it be? I have just 'over there' father, mother, two brothers, numberless dear ones, and I hope to see them, with a hope dearer than any other I cherish. But if I were standing on the threshold of heaven itself, and these loved ones were beckoning me to come in, and I had the choice between an eternity of felicity in their presence and eternal sleep, I would take the sleep, rather than this endless joy at the cost of the unceasing and unrelieved torment of the meanest soul that ever lived. "The story of Eden, the creation of

man-and then immediately the fall of man and the resulting doctrine of total depravity—this has been taken away. Then the old theory of the Bible has been taken away, that theory which makes it a book without error or flaw. and makes us under the highest obliga-Tion to receive all its teachings as the veritable word of God, though they seem to us hideous, blasphemous, inmoral, degrading, or not-this is gone.

"The Blood of the Atonement is gone. What does that mean to the world? It means that the Eternal Father will not or cannot forgive and receive back to his heart his own erring, mistaken, wandering children, unless the only begotten son of God is slaughtered, and we, as the old, awful hymn has it, are plunged beneath this sea of blood! Revolting, terrible, if you stop to think of It for one reasoning moment, that God cannot forgive unless he takes agony out of somebody equal to that from which he releases his own children! That, though embodied still in all the creeds, has been taken away. It is gone, like a long, hideous dream of darkness.

"Belief in the Devil has been taken away. "What does that mean? It means that Christendom has held it and taught it for nearly two thousand years that God is not really king of the universe: that he holds only a divided power, and that here thousands and thousands of years go by, and the Devil controls the destiny of this world. and ruins right and left, millions and millions of human souls, and that God either cannot help it, or does not wish to-one of the two. This belief is taken

away.

"And then the belief in endless punishment is taken away. Are you sorry? The bolief that all those, except the elect, church-members, those who have been through a special process called conversion, these including all the millions upon millions outside of Christendom, and from the beginning until today, have gone down to the flame that is never quenched, the worm that never dies, to linger on in useless tor-ture forever and ever! This teaching was camply a monument of what was called the judgment of God. This is gone.
"There are churches printing, pub-

lishing, scattering all over America and Europe statements of beliefs which hardly one man in ten among pew holders and vestrymen believes one word of. They tell you they do not believe it. They are almost angry if you make the statement that these are church beliefs. And at the same time we are in the curious condition of finding that the man who proposes himself a candidate for the ministry in any of these churches dares not question or doubt these herrible statements. If found he does question them after he gets into the ministry he is in danger of expul-

sion for herest. "There is not an intelligent man in Christendom who does not know the doctrine of man's fall and ruin is demonstrably untrue. It is not a matter of question; it is settled; and vet the churches go on as though nothing had happened.

s this sincere? Is this quite honest? Is this the way you use language in Wall street, in your banks, and in your stores? Is this the way you maintain your credit as business men? Oh, let us purge these statements of far outgrown crudities, cruelties, falsities, blasphemies, infamies!"

A SEVERE RETORT.

Napoleon Bonaparte was excoumunicatted from the Catholic church by Pope PIUS VII., in 1808, because he had invaded and partly usurped a portion of the papal territory. But the Emperor was not to be outdone. He caused the arrest of the Pope, and his removal to France, where he was kept a close prisoner until the fall of Napoleou, ic 1814, when the successor to Peter was returned to Rome, and his abbreviated empire was fully restored to him.

ONE IN A HUNDRED.

The Riev. Winnington Ingram, of the "Oxford House," in Bethnal Green, Llondon, is quoted in the The Christian Commonwealth, as saying, when preaching recently before the University of Cambridge, that, from his personal experience, he believed no part of England was "in itself more morally depressive than East London, with the possible exception of South London," and that only one percent of the population attend either church or chanel.-Literary Digest.

Is it possible that 95 per cent of the population of East and South London, the great commercial and Christian cenviews of the world, and so sunk in ignornuce, depravity, or wose, unbelief, that only one in a hundred is on the road to heaven? Should not the missionaries being killed in China, of no practical use in Turkey, and being eaten in some parts of Africa, and in the Feeiee Islands, be called home to minister to those who are "without God, and without hope in the world," so as to save their immortal souls from the descrition bow wows?

When Spiritualism is crushed out in America by Messrs. Becker, Hagaman, Covert & Co., London will furnish them new fields to conquer.

TELL-TALE FACTS.

A writer in a late issue of the New York Observer, a Presbyterian organ, talks right out like an honest man against the multiplication of preachers, He shas:

"I have claimed and written for the last fifteen years that there are too many ministers, and that the deceptive brray of figures giving the number of ministers does not answer the question. It is both a sin and a shame to deceive narents and candidates with the plea that more ministers are needed, thus leading the latter to spend some of the best years of their lives, only to be turned adrift at last. If I could tell what I know with regard to some splendid men, in character and ability, and a tittle of what they and their families have suffered, none but the most selfdenying and entirely consecrated men would enter the ministry."

The writer then suggests that a high protective tariff is needed in the ministry to protect against unchristian competition.

A clerical correspondent of the Presbyterian Journal, Philadelphia, comes forward with a rejoinder that is really refreshing. He says the supply of ministers has been falling away for the last fifteen years; that in 1880 there was one preacher to each 114 communicants; un 1890, one to each 126; in 1895, one to each 137; and in 1897, one to each 138.

These facts, taken in connection with a late statement that one-fourth of the preachers of all denominations are idle, and that one-fourth of the churches are unoccupied, show why the pigmies of the clerical profession attempted to make employment for themselves by organizing the Anti-Spiritualists. One Cervantles told of the adventures of a combastic lunatic, known as Don Quixote, whose zeal outran his judgment, so he made war upon the windmills, mistaking them for an enemy to be destroyed though really the most useful institutions of his country. The aberrations of the mentally unsound frequently lead them into wild excesses as in the case of ex-brother Covert and his colleagues.

THE "MOTHER OF GOD."

Pone Leo XIII. has lately thrown open to the public the famous Borgia rooms in the Valtican, which were constructed, ornamented and furnished by order of Pope Alexander VI. for the use of his daughter, Lucretta Borgia who was afterwards charged with all minner of sins, including intest with father and brothers. The walls of the rooms are covered with the most beautiful frescoes, at which the artist and his assistants labored from 1492 to 1498. The painter's model for the Madonna, the "Mother of Ged." the 'Queen of Heaven," was Lucretia Borgia herself.

It was shown in these columns some mouths ago how the crucklix was painted by one of the old artists, and box the expression of a "dying God" was gained by one of the foulest murders Now it appears the Madonna, instead of being a picture of a Jewish maiden, it was the likeness of a Caucasian descendant, whose rooms were kept close for 400 years, because of her terrible sins, real or imagined.

Lucretia Borgia is described by her ancient biographers as "a blonde, p-tite, sprightly, blue-eyed, auburn-golden baired, full of grace, with swe t and courtly manners, and a proficient in Italian and classical education." Ex-amine any good picture of the Virgin Mother and here is a correct wordpainting of her incestuous counterpart.

MRS. COLBY-LUTHER.

Amelia Colby-Luther, one of the most earnest, honest and intelligent workers in the cause of Spiritualism, has been called to her labors on the other side. On Sunday, December 26, she quietly folded her tent and went to the other shore. Ever since she has known that her malady was fatal she has longed for the only friend that could release her. Every day she would call upon her dearest friend, Mrs. Marks, at whose house she had her home, to be influenced and let her guide tell her how soon she would be set free.

She made every arrangement for her funeral. She wanted her death to illustrate the same religion to which her life had been devoted. At her request I delivered the funeral discourse. The audience was very large, and the temple was crowded to overflowing.

Mrs. Luther was long vice-president of the Indiana State Spiritualist Association. She was one of the most popular orators that ever set themselves to unite with the angels in enlightening he world on the truths of Spiritualism. She was opposed to all the shams and hypocrisies of the church and she never let the opportunity go by to tell them

We shall miss Mrs. Luther, but I hold that heaven is a better place for hav-ing her there. I wish some one well acquainted with her would write and publish a synopsis of her life. Sister we will try to meet you under the very best conditions in the great hereafter.
MOSES HULL.

SHAME.

A Methodist conference of ministers was lately held at Angelica, N. Y. Some rude fellow who probably had a grievance of his own, passed through town and painted on the windows, in black letters, "Methodist conference here this week. Look out for your women." This was a gross insult to the clergy. and an unjust reflection on the sisters. The offender was arrested, as he ought to have been, and as should be any other fellow copying his example.

Trust in the invincible Might of Truth, and Keep Matters Lively!

It is a good time now for Spiritualists to bear in mind the oft-quoted words of the much maligned and slandered great patriot of the American Revolution, Thomas Paine, concerning "fair weather soldiers and sunshine

Mere "fair weather" Spiritualists are of poor service in

It is no time for Spiritualists to dawdle away their time, or lie in slumberous forgetfulness, expecting to

> "be carried to the skies, On flowery beds of ease,

when our enemies are marshalling their forces with intent to batter down and demolish our strongholds, and not leave even one stone upon another of the fair temple of Spiritualism, erected by the united labors of mortals and the spirit-world.

"Stand still, and see the salvation of God!" is no motto for Spiritualists, in the present exigency.

Rather is it a time to be vigilant, active, aggressive, to force the battle to the utmost, with all courage combined with discretion, and the soldierly prudence that is alert to seize every advantage of time, opportunity, and the weak points in the enemy's lines.

We must again endeavor to impress it upon Spiritualists, that this an opportunity, if they will but seize it, to make the present and oncoming days

A HARVEST TIME OF SPIRITUALISM!

a time to reap and thresh the grain and safely and surely garner a rich and abundant supply of the golden fruitage of the labors of the past and the present in the great spir-

itual field of humanity.
Our enemies have furnished the opportunity; it is ours to seize the advantage and reap the good results that must follow earnest, persistent effort now to forward our

Spiritualists should regard the present war as a providential opportunity to build up and strengthen our cause. The effort of the Antis serves to awaken interest, it comes as a startling sensation, it calls sharp attention to the phiosophy and phenomena of Spiritualism, it sets people to thinking, examining, investigating, probing; it causes them to become interested in the subject, and with proper effort to meet their inquiries, they will see that the teachings and philosophy are in accord with reason and right principles, in harmony with clear moral sense and true conceptions of justice, and they will become convinced by demonstrative evidence, of the reality of spirit return and manifestation. Thus, they will become Spiritualists.

It is no wonder that very many people have a very crude and unappreciative conception of Spiritualism for many who call themselves Spiritualists have but a low and unspiritual apprehension of it. So much are they occupied in "seeking a sign" or test, that they quite miss the grand depth and purity of its philosophy.

"Fraud!" Yes-there are frauds and-frauds. There are "fraud" mediums, and "fraud" preachers; there are dishonest tricksters among Spiritualists, and dishonest tricksters and pious rascals in the churches.

But winnow the chaff, sift the cheat and tares from the grain, eliminate the "frauds" and falsities, and there yet remains a rich residue worthy the acceptance of any and all pure, noble honest minds.

In its proper nature and attributes,

SPIRITUALISM IS A VERY KLONDIKE

in the richness, variety and abundance of its priceless offerings to humanity. Not many, all too few, Spiritualists even are properly aware of the spiritual nature, attributes and possibilities of Spiritualism. The comprehenivance the largeness of import the grand fullness of its heritage of spiritual culture and development—only eternity can reveal the wonderful vision.

Tests, signs, these are good—just as milk is good for babes. They are useful, and not to be slighted, discarded nor undervalued; in their place they are necessarv and indispensable. But tests, signs, are not life, are not spiritual growth and unfoldment, are not character and soul quality, are not the high spiritual aspiration which is the crowning principle of ideal manhood, on earth and in the spirit spheres.

Spiritualism stands for, includes and actualizes the very highest and best spiritual possibilities for man. And the greater includes the less, the best social and industrial attainments here and now.

Herein are reasons of the highest nature for Spiritualists to put forth special efforts at this juncture, to not only sustain but to extend the influence of Spiritualism, as a divine factor in the true and highest upbuilding of humanity.

Yet another point of view is this: The tentacles of the SLIMY OLD OCTOPUS OF ROME

are plainly visible in this movement of the Anti-Spiritualists. It is a movement against freedom of thought, freedom of opinion, freedom, religious and secular. It is Beset the Honest Investigator." It thrown with her little ones into the such a movement as is in keeping with the subtle genius, the ever hateful aims and purposes of the Romish hierarchy. The little, puny Protestant puppets may not know that their work had its incipiency in the councils of Romish Jesuitism, but none the less are they playing the ignoble role of poor puppets of sly and treacherous Romish diplomacy. Rome is ever on the watch, ever wise as a serpent" to set her enemies to fight her battles against the rights of man, while she watches from the darkness of her secret councils the warfare brought about by her cunning instigations.

This is another weighty reason why Spiritualists should now arouse and stand shoulder to shoulder, in hearty, vigorous, carnest effort to repel attack, and carry the war far into the enemy's territory.

A CAMPAIGN OF EDUCATION.

The potent strategy of Spiritualists is to make this a campaign of education. Truth is more powerful than shot and shell or dynamite, and enlightenment will win for us the victory.

Spiritual literature, especially as presented in the form of the spiritual press, is the most effective means of reaching the end sought—the varied and interesting essays and discussions, narrations of incidents and statements of facts pertaining to the philosophy and phenomena are presented in a manner to engage attention, excite interest and produce conviction of the truth.

The Progressive Thinker is the leader in this field, and we are entitled to ask the efficient practical support of the friends of our great cause. There is no better way to aid the cause than by increasing the subscription list of The Progressive Thinker.

I recognize the importance of the revolt from the awful dogma of predestined happiness for the few and damnation for the many. Slowly but surely the dreadful burden of this old belief is being lifted from the heart of humanity.—Whittier.

So far as our daily life and conduct are concerned. Christianity is an extinct creed, even its own priests assuming tacitly that as a religion for daily use it is preposterous and impossible. With the words of Jesus Christ forever in our mouths, we go about the world protesting, by the sign of the sword, that the cross is only a figure of speech, or , to put it more correctly, a sword-handle.-Robert Buchanan.

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UNREASONABLE BIGOTRY.

The local ministers of Washington.

the Salvation Army have come to the

parting of the roads with the army

action of the latter in placing contribu-

Christmas dinner for the poor of the

put the boxes in saloons, the ministers

good. It made no difference through

whose pocket the money came to meet

the expense of a noble act. Neither did

giver. Even if from the till of the sa-

loon, it showed the heart of the donor

was not all bad. It would brighten the

life of the recipient just as much as if the money had come from a penurious

deacon who had extorted it by sharp

dealing, from a poor widow who had

just sold some home necessity to en-

able her to pay rent, to save being

The Salvation Army had reason to re

joice that the bigots withdrew their aid.

for there can be no doubt the success

of the charity was greater because of

Here follows evidence that all clergy-

"Rev. Dr. Stoddard, rector of the most

men do not make donkeys of them-

fashionable Episcopal church in Jersey

City, has opened a dancing class to

iraw young people to his church. Par-

ties are given once a week, at a cost of

25 cents a month." That is a great im-

provement on kissing bees, grab bags.

or the temporary sale of the dear sis

ters' feet to raise money to pay the

DR. C. W. HIDDEN.

Dr. Hidden has an important notice

MRS. A. H. LUTHER.

This veteran worker passed to spirit-

life last week, at Muncie, Ind. She has

made a deep impression for good on the

present age. She was logical, forcible

and eloquent as a speaker, and her

earthly presence will be greatly missed

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selves:

their opposition.

preacher's salary.

from the rostrum.

the plan.—Telegraphic item.

The army proposed to have a big

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and Ghost Land, \$1.30.

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Do you know a good thing when you The Progressive Thinker one year see it? Do you ever realize the fact and Ghost Land, \$1.16 each, and an exthat to even hear of a good thing often tra copy of Ghost Land to the one who proves advantageous? Are you aware; gets up the club. of this grand truth that to even taste a good thing has its pleasure? If so. and Ghost Land, \$1.10 each, and a we wish to refer you to a pre-eminently copy of the paper and Ghost Land free good thing-something invaluable! We to the one who gets up the club. desire to introduce you to The Pro- TWENTY OR MORE SUBSCRIBERS. gressive Thinker for at least three months. We have just entered on a and Ghost Land, ONE DOLLAR each new cycle, and we desire you to be with and a copy of the paper and Ghost us. We want your dollar, and in re Land free to the one who gets up the

turn therefor we propose to give you club. The Progressive Thinker for one year. You will find therein, reported in full, the debate held at Anderson, Ind., between Moses Hull, on the part of Spiritualists, and Elder Covert, in behalf of the various orthodox churches; the former demonstrating that Spiritualism is true, and the latter attempting to show that it is false. This debate has been reported especially for The Progressive Thinker, at great expense, in order to spread a new intellectual table for Spiritualists. If you have the least conception of a good thing, you will subscribe for the paper at once.

But that is not all you will get. We will surprise you still further, by sending you four lectures delivered in this city by Mrs. Annie Besant, one of the most brilliant minds of England. Those lectures were listened to by crowded houses in this city, and though the Spiritualists will not by any means endorse all that she says in them, yet they will find them full of suggestive thought. They are submitted to our elegantly bound and printed, and as readers as specimens of the views of one of England's leading minds (and miss a valuable book for your library. not to beget controversy), and in that respect they will prove invaluable, and will keep our readers posted in the current thought of the day. The lectures embrace the following subjects:

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Occult Eye."

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Those lectures alone are worth more than a year's subscription. But the above is not all that we promise you for Thinker, in this instance, is with the a dollar. Realizing the fact that your Salvation Army leaders. They contemintellectual stomachs may be capacious, plated a praiseworthy purpose, to rewe offer you-no doubt to your great surprise-still other attractions. We brighten one day in the year by doing give you one of Col. Ingersoll's masterly addresses on "TRUTH." It is checkful of grand, soul-elevating statements. Five thousand people paid \$1.50 it matter as to the character of the each to hear that lecture in Chicago. You can read it monthly for one year, and enjoy it each time. But don't be startled, we offer you still more. We offer you an address by Charles Dawbarn, the California philosopher, who gives "Thoughts Illustrating the Status

should be read by every thinking mind in the United States. Don't become excited over the great offer we are making to every subscriber for one year. You will get still more than the above. You will have an opportunity of reading an able address by Col. Dohoney, of Texas, on "The Philosophy and Phenomena of Spiritualism as shown from the Bible and History."

of Spiritualism, and the Dangers' that

Still more. You will also receive free, combined in one paper, the first eight addresses of the Hull-Covert debate. Now, if you cannot spare the dollar you can take a trial trip for three months, and get the above valuable lectures free. We are determined to sat-

But we advise you to send in a Dollar instead of a quarter, and on our sixth page. He is energetic, an take a year's trip with The Pro- able lecturer, and devoted to a good gressive Thinker, and partake of cause, and we hope he will succeed. its feast of good things. By sending 30 cents additional with your yearly subscription you can have Ghost-Land, which has sold as high as \$15.

Read what Albert DeGolier, of Bradford, Pa., says when sending \$5 to this "The time has again arrived for me to

emember some of my friends and relatives, as has been my custom for some vears past, and in my judgment there is nothing better as a remembrance than year's subscription to The Progressive Phinker. It is like a perennial spring from which one may ever drink when thirsty, and still there is plenty for all. It has been to me as a dear friend for several years, and I wish to introduce so dear a friend to others so that it may become as dear a friend to them. I ad-mire the boldness of its columns in the For sale at this office. fight against error in its hydra forms, and as I wish you a happy New Year, I also wish you a long life in which to of the diocese of Cleveland, O. A sharp continue your good work, until the and pointed letter to Bishop Hortsmann whole world may be convinced of the II is good reading, and should be widely grand and glorious truths of Spiritual- distributed, that people may be enlight

sm." ened concerning the ways and methods
Study carefully what this noble man
of Rome and its priesthood. Price 15c. says and then send in a dollar, and take For sale at this office.

TALKS TO HIS FAMILY.

Says the Spirit of Her Husband Is Never Absent From Her.

GUIDES HER IN HER BUSINESS-AWAKES IN THE MIDST OF THE NIGHT TO FIND HIM BY HER BEDSIDE—BEAUTIES OF HIS PRESENT

Although dead for the past five weeks, the late Alderman Edward Klotz still lives in the bosom of his family, says the Pittsburg Post. Never a day or hour, say his wife and children, but that the spirit of the departed alderman returns to hold sweet converse with his wife and instruct her in the management of her business and the guidance of her children. This has been the case since the day of his death, and his wife, Mrs. Annie Klotz, who, since the death of her husband, has been looking after the small grocery business at the home on Madison avenue, Allegheny, says she hopes and believes it will continue until death has also claimed her and her soul has subscriptions; roll in the quarters; roll departed for the spirit-world.

Alderman Edward Klotz, whose death occurred exactly five weeks ago yesterday, was, as nearly everyone in the two cities knows, a Spiritualist. His faith in the doctrines of the religion was so strong that at many times he spent large sums in furthering the cause in this vicinity. His wife and family are also imbued in the same The Progressive Thinker one year faith, and the former talked entertainingly to a reporter for the Post on the subject yesterday. "You are a reporter," she said, almost before the door had closed be-The Progressive Thinker one year hind the writer. Asked as to how she knew, she replied that it was a gift she had in the reading of faces, and impressions with which she is endowed in the divining of character. Then she spoke of her husband:

"My husband has never been absent from me since the day of his death. He is with me every hour, and to me it appears that death has never taken place. While The Progressive Thinker one year at my daily work in the store he comes to me and instructs me as to the best manner in which affairs can be managed. In the stillness of the night I awake and find him standing at my bediside.

"He tells me not to worry over matters if they are not taking the course which I thought they would, and in all circumstances I have followed his advice, and have found that things have always come out exactly as he has predicted. Within the past week the pressure of the holiday season business has oppressed me. I did not know which way to turn, and in the darkest moment he has come to me and sustained me by his advice. 'Don't buy too many holiday goods,' he said at one time. 'The season will soon be over, and you will find yourself with a large amount of unsold stock on your hands.' I observed his instructions, and am glad of it.

"The Spiritualist religion is the most beautiful in existence, and will in time become the ruling gospel of the world. The number of believers is no longer counted by hundreds, but by millions. Talk about one not being able to converse with those who have passed within the spirit land. Hasn't my husband talked with me? A day after his death I was over in Pittsburg, when an impression came upon me. It was to the effect that he disapproved of crepe on the door, and as in a vision I saw the undertaker putting it up. Instantly I went to a store and made a purchase of a quantity of white material. Sure enough, when I arrived home there was the sombre black waving from the side of the door. I had it taken down and white substituted. We do not believe in mourning. While we do not rejoice in death, neither do we lament over it. My husband tells me of the beauties of the land in which he is now living. He says no comparison with earthly things can be made. Owing to his sincere faith he entered the land on a plane far in advance of the average traveler. We believe in a system of promotion in the spirit land. As one has lived on earth just so will be his grade in the land to which we aspire.

"As an evidence of the powers with which a sincere Ind., who have been co-operating with medium is endowed, I can relate to you an example which entered into my own life only last Sunday night. A medium had arrived from California only three days before. leaders and have openly denounced the He had never met either my husband or myself, yet when introduced to me he called me Annie, and described accurately to me my husband. He also spoke of my family, and was on intimate terms with all of them."

city, and the ministers offered to help Mrs. Klotz says that it is the intention to erect a new make it a success, but when the army church for Spiritualists as soon as possible. No site has not only stepped aside, but denounced as yet been selected, but she says there is plenty of money among believers of the faith with which to carry on the The sympathy of The Progressive work. She says the cost of securing a medium is away above what the average citizen thinks. The smallest amount paid any for coming to Pittsburg or Allegheny is \$25 a week, board and car fare from and to the point they lieve the sorrows of the distressed, to travel. Many, she says, receive more than that.

Who will now declare that Spiritualism does no good? Pittsburg, Pa. VERITÚS.

KISMET.

I am traveling west at the dawn of day, When the sun is crowding the shadows away; And the veins of fire in the eastern skies Are for other pilgrims—for other eyes.

I am traveling east when the sunset makes Her crimson pictures in silent lakes; The silver and gold of her mimic streams Are for other pilgrims—in dusk of dreams I am traveling east. I sow my seed when the spring has fled,

I am traveling west.

When the virgin life of the year is dead; Never a blade of grass appears, But the bitter rue that thrives in tears. I sow my seed. I gather flowers when the autumn stands

Clasping the winter's chilly hands; I steal from her breast its fairest gem-One only flower on a frozen stem. I gather flowers.

I pray for light when the day is spent, And the candle dies in my ragged tent, When stars creep under the clouds and hide, And the darkness comes like a stealthy tide-I pray for light.

I pray for night when the scorching sun Withers the roses one by one; When the leaves are parched, and the streams are dry, And a merciless glare is in all the sky— I pray for night.

I pray for death when life is strong, And the days to toil and woe belong; But he passes by like a moving star. And the world of rest looks fair and far-I pray for death.

Shall I pray for life with its failing breath, When I feel the chill of the hand of death? When the worn-out heart grows strangely still,

Shall I frame one prayer with my half-spent will? Shall I pray for life? C. E. CAR

The road to ambition is too narrow for friendship, too crooked for love, too rugged for honesty and too dark

for science.—Rosseau. With the heart of a fiend she has hated, with the clutch of avarice she has grasped. Pitiless as famine, merciless 1/ Price as fire—such is the history of the church of God.—In-

Myself and wife attended the Hull-Covert debate at Anderson. My wife being a fine sensitive, often sees visions or presentation of faces, scenes and places from spirit force. On the last night of the debate she became very indignant on account of the abusive language used by Elder Covert, and showed much mental irritation. Upon retiring for the night, and before going to sleep, a vision was presented to her, so grand, so beautiful, and we trust so truthful, that I have consented to embody the same in a narrative in her own language as near as possible, as fol-

I saw a beautiful forest tree clothed in leafy foliage in full growth and vigor, with large and lengthy roots extending far out from the body. Many people passing to and fro, admired its beauty and grandeur, others passed it by in silent contempt, while yet others looked upon it with frowns of discontent and anger. They threw sticks stones and mud at this majestic tree, and wondered why it was permitted to remain on the face of the earth, and proceeded to do all in their power to destroy it. While I gazed upon it in silent admiration, a fire blazed up from one of the great roots near the body, and this was followed by smaller fires in different places, and all seemed to spring up from the roots of this majes tic tree. After a short time the vision faded and disappeared.

In a short time the vision appeared for the second time. The tree had grown in size; the leaves were green and growing in vigor and full of life; beautiful birds came and nestled in its branches, filling the air with the harmonious melody of their songs. The fire in its roots was still burning, but not so vigorously, while some of the smaller ones only emitted smoke, but the number had increased so that small fires were continually blazing up and dying out again. Again the scene changed, faded and disappeared.

Yet again, in a short space of time this vision was presented to me for the third time. The tree had grown in size to immense proportions, towering high above all other trees of the forest, while the branches spread out and covered a great area of surrounding earth, making a beautiful and inviting shade for the carpet of green grass and beautiful flowers beneath. Beautiful fountains emitted never-ceasing streams of clear water which formed rills and brooks and passed to a lake near by. The fires were almost entirely extinguished, only emitting fitful gusts of smoke. The first fire kindled had entirely disappeared and left no trace of its burning. Many of the mud-slingers had fallen into the waters of the lake, crying for help. The tree continued to grow and expand with renewed life and vigor, while in addition to the foliage there appeared buds and flowers too grand and gorgeous for description. Fruits of many kinds and in all stages of growth and development appeared upon the branches, which presented a tropical scene, the like of which mine eyes have never beheld, all forming a scene of majestic grandeur too great for expression, too beautiful to be produced except by angelic force.

Then I heard a voice saying: "The vision you have witnessed is typical and relates to the debate you have listened to, showing you the rise, progress and fall of the Anti-Spiritual movement Your own good judgment will enable you to apply it rightly. Be faithful and firm. The grand truths of Spiritualism as expressed in the vigorous forest tree, are mighty and will prevail."

The vision then disappeared and I fell into a calm and restful sleep. C. Alexandria, Ind.

A MORAL LESSON,

riding rough-shod over their parisaioners, no one during to oppose, or call their acts in question, they have imagined no one has a right to oppose them. There is a growing inclination on the part of many to resist these encroachments in the name of God, on the people. The preachers fought the blcycle with obstinate zeal until they were defeated, then they changed front, since which they have labored to placate those they offended, now conceding "the wheel is here to stay."

A late news dispatch from Webster City, Iowa, tells of a dance which was held in a neighboring town a few evenings before. Rev. N. A. Foster, pasto of a church in the same vicinity, says the report, took occasion in his sermon to severely criticise those present, con cluding: "No young woman with selfrespect will attend such an affair.'

Continues the report: "Two young ladies left the church, provided themselves with whips, returned, loitered in the vicinity until services were over, then they had their inning, which included several blows ucross the preacher's face, and an abundance over his person. The ladies are daughters of well-to-do farmers. The victim of the assault was so prostraged he was unable to occupy his pulpit at the evening service."

How many have stopped to think that the clergy, schooled in the lessons and example of Jesus, who was so bitter in denunciation of those who would not receive him, and to whom he applied the severest epithets, even denouncing them as a generation of vipers, forget the amenity and courtesy due opponents, and employ the most vituperative language they know in denunciation. not of wrong itself, but of persons guilty of what they conceive wrongs Vice may always be censured, but ref ormations will not likely follow public and personal declamation against the

"After Her Death. The Story of a Summer." By Lilian Whiting. No mind that loves spiritual thought can fail to be fed and delighted with this book. Beautiful spiritual thought, combining advanced ideas on the finer and ethereal phases of Spiritualism, leading the mind onward into the purer atmosphere of exalted spiritual truth. A book for the higher life. For sale at this office. Price. cloth, \$1.

"Human Culture and Cure, Marriage, Sexual Development, and Social Up-building." By E. D. Babbitt, M. D., LL.D. A most excellent and very valuable work, by the Dean of the College of Fine Forces, and author of other important volumes on Health, Social Science, Religion, etc. Price, cloth, 75c.

For sale at this office. "The Molecular Hypothesis of Na-By Prof. Wm. M. Lockwood. Prof. Lockwood is recognized as one of the ablest lecturers on the spiritual rosrum. In this little volume he presents in succinct form the substance of his lectures on the Molecular Hypothesis of Nature; and presents his views as demonstrating a scientific basis of Spiritualism. The book is commended to all who love to study and think. For

sale at this office. Price 25 cents. "Nature Cure." By Drs. M. E. and Rosa C. Conger. Excellent for every family. Cloth, \$1.50.

SPLENDID RESULTS.

Campbell Brothers.

On Christmas eve, December 24, 1897, it chanced to be the writer's good fortune, in company with eight offers. to be permitted to enjoy a pleasure that is rarely experienced or known to exist by benighted mortals in general.

The Campbell Brothers are, at the present time, giving a series of demonstrations of occult power in Chicago, and are temporarily located at No. 215 31st street. The phenomena produced in the presence of these mediums are varied. They have wonderful success in receiving independent type-writing, an ordinary Williams typewriter being used: also independent writing, slate writing and numerous beautiful independent works of art-portrait, landscape and floral designs, done in both water colors and oil. All of these manifestations are received in a light strong enough to read by, darkness at no time being permitted, and to those present, prestidigitation or confederacy of any kind is simply out of the question. These manifestations in general are the most thoroughly satisfactory and self-evident of any it has ever been the writer's privilege to experience,

On this stated occasion to which the writer previously refers, there were present by special invitation only, the collowing persons: Mrs. Mary M. Haise, 8250 Houston avenue; Mrs. C. W. Jamieson, 2909 Groveland avenue: Miss Louise C. Otto, 4750 Evans avenue; Wm. H. Damon and wife, 3258 Cottage Grove avenue; Hugo Kuester, 593 La Salle avenue; Mrs. L. Lamburne, 13 E. 29th Place and Mrs. Margaret Rohrbach, 3642 Wentworth avenue.

This meeting was arranged at the solicitation of the Hon. Judge Geo. W. Cathran, of 463 Main street, Buffalo, N. Y., and it was the desire, if possible, to receive a large size oil portrait of the Judge's wife, Mrs. Jennie Cathran, now in spirit, having departed this life five years ago in the city of Buffalo. The conditions under which the portrait was given were as follows: The plain white blank canvas, after being thoroughly inspected by all present and branded upon the back by a private mark from each one, was placed on a table in the cabinet and beside it put a glass dish containing the different colored oil paints. One of the mediums, Mr. A. Campbell took his seat in the cabinet, the other Mr. Campbell remaining outside in the bright light with the circle. But Mr. Campbell was not alone in the cabinet at any time, as each one in the circle from time to time and in turn was permitted to enter and watch the progress and growth of the rapidly developing likeness. It was light enough in the cabinet at all times to discern objects distinctly, and out side in the room the gas burned brightly. Thus the picture was produced,, being under mortal gaze contantly in all its stages of growth from commencement to the finish, and all accomplished in the incredibly short time of sixty minutes by the watch-a lifesize oil painting 20x24 inches in size. with all the delicate shadings, shadows and high lights, a piece of art that would do credit to mortal's best talent if accomplished in a week's time instead of a single hour.

It is claimed by those who knew Mrs. Cathran in earth life, that the picture is a splendid likeness of the original. The process by which the paint was transferred to the canvas is peculiar and wonderful, as no materialization occurred to accomplish it. It seemed to be precipitated upon the canvas invisibly, and those who could see clairvoyantly, said they could see the invisible forces doing the work. The air in the room during this time was strongly impregnated with the odor of paint.

The painting is now on exhibition for all those who desire to see it, at the The clergy have been in the habit for residence if the Campbell Brothers, 215 so long a period of brow-beating and 31st street, seventh floor, but will soon be forwarded to its owner in Buffalo. for whom it was intended.

The facts set forth in the above are true, and are the sworn statement of all the above-named parties, and the public in general is cordially invited to communicate with any or all regarding the absolute truth and correctness

Would that we had more of such honest, true mediums as these faithful workers in the field, to spread the glorious tiding of immortality and proclaim in truth to all the world, "There is no death; Oh! grave where is thy victory? Oh! Death, where is thy sting?"

WM. H. DAMON. Chicago, Ill.

POINTERS FOR THE PREACHERS. The good prophet Jeremiah, he of

Lamentation memory, who wishes his head were waters, and his eyes a fountain of tears that he might weep day and night for his people, had he lived in these our times would have demanded a larger fountain, if he derived any pleasure from an abundance of weeping. We own to a tender sympathy for Jerry in his afflictions, and fear he was not treated as considerately by him to whom he prayed as he deserved. Be that as it may, it seems really sorrowful to read in "The Standard," a Baptist organ of Chicago, that the Baptist Church in America has "about ten thousand vacant pulpits," and "perhaps six thousand ministers without charge," embracing about one-fourth of the entire churches and preachers in the nation. The writer very justly inquires:
"What does the Lord of the

churches think of a condition wherein these thousands of his vineyards lack the care of responsible husbandmen, while at the same time thousands of his husbandmen stand idle, though longing to be about their Master's business?" Now that is a fair question, but it is

not probable the dear Lord will turn aside from numbering the hairs of our heads and looking after his sparrows to answer. As we are somewhat in his confidence we may be permitted to suggest: The good Master is of the opinion they should abandon the unprofitable profession, and engage in pursuits where they would be of real value to humanity. He has great disgust for the methods the clergy employ, in requiring only belief as a condition of salvation in place of genuine goodness and practical virtues. As belief is nothing, condition contingent on evidence, a quality of itself neither good nor bad; and as noble deeds and worthy actions are everything, he would prefer an emendation of creeds to that effect. When preachers comply with his wishes in the premises, he will lend his mighty hand to aid them. Preachers, do you comprehend the points?

The Spiritual Almanac

Is quite an interesting little book, full of information about Spiritualism. It is, in fact, a very handy reference book, and is well worth its price. See advertisement on page & 424tf

"After the Sex Struck." By George N. Miller, Price 25 cents.

HUMANITARIAN WORK.

As Repeatedly Suggested by They Meet in Cleveland, O The Progressive Thinker.

GREAT AMOUNT OF CHRISTMAS CHEER AT LANSING, MICH.-IT WAS DISTRIBUTED TO THE POOR OF THE CITY, THROUGH THE SPIRITUALIST SOCIETY SATURDAY-THREE HUNDRED POOR CHILDREN WERE GIVEN A GRAND FEAST-MANY WERE SUPPLIED WITH WEARING AP-PAREL.

The most interesting spot in the city, Christmas day, says the Lansing Republican, was the Spiritual temple in the old city hall block, where more than 300 poor children, between the ages of 4 and 13 years, were given a splendid Christmas dinner, bags of sweetmeats, nuts and popcorn, articles of clothing, and made to feel that all the world was cheerful for a few hours, at least. The preparations for the dinner had been gonig on for several days under the per sonal supervision of C. J. Harris, and the arrangements were carried out most excellently. During the entire morning the members of the Spiritualist society had been gathering and preparing the food and when 11 o'clock came, everything was ready for the immense crowd of hungry children which thronged the hall. The temple had been filled with chairs and the children were seated until they could be served. Across the rear of the auditorium were placed three tables at which 60 persons could be seated at once, and they were kept well-filled until 3 o'clock in the afternoon. Everything in the service of the dinner was so planned that the menu, which consisted of beef soup, chicken pie, potatoes, celery, pickles, coffee, milk, cheese, mince, custard, raspberry, huckleberry and apple pies, was served readily, and the children did not grow uneasy from waiting. Their unmistakable manner of enjoyment was the most satisfactory part of the whole plan, and in only a few cases did there seem to be a lack of appreciation.

Although poverty was stamped on many of them, without exception they were clean and well-behaved and their self-consciousness that they were the guests at a Christmas dinner was very apparent. The number of edibles, which to them were luxuries, made their eyes stand out, but at times, the epicurean tastes which they displayed were most amusing. One little fellow of considerable color, when asked if he could be served to pie, asked, "What kind have you got? If you have any of that mince meat pie kind, I'll take some." Over in one corner of the dining-room

three little hungry-faced children sat eating soup for half an hour, and then devoured the remainder of the dinner with considerable relish, while another little girl, when asked if she cared for soup, stated, "No, thank you, we have soup at home," and the answer was a reminder that a soup bone is most alway upon the provision list of families who receive help. Every child was given candy, popcorn, nuts and fruit after he left the table, and from there taken to a large room across the hall from the temple, which was piled high with clothing, hats, caps, mittens, gloves, shoes and all sorts of wearing apparel, where he was fitted out with the articles most needed. None of them appeared absolutely destitute, but the clothing was most acceptable and several of the little fellows were in attendance with ragged stockings and very poor rubber overshoes, and the remain der of their clothes were not sufficient protection from the cold. During the afternoon a program of music and recitations was given, but the most fun for the children came from three little darkies and their white companion who amused them for nearly an hour doing dances on a table, which was placed upon the rostrum, and also singing character songs

Only about 300 children presented tickets for their dinners and in some cases, it was afterwards found, that many who held them were unable to attend on account of not having proper clothing. The society could have fed 600 children, and a large amount of perishable food was left. Yesterday morning three large sleighs drew up at the old city hall, the provender was loaded in and twenty-five destitute families were given relief.

Mr. Harris stated to a representative of the State Republican that the cases of destitution and abject poverty, which he discovered in this two weeks' work, were simply appalling,, and how the people lived was a question he

The liberality of the merchants and a large number of individuals in acknowledging the request of the society for their Christmas feast, was so over whelmingly large that it is not possible to give space to the publication of even the names of the donors, but the following is the list of food, which was donated and distributed among the poor of the city: 45 chicken pies, 25 gallons of milk, eight pounds of coffee, 25 pounds of sugar, 50 loaves of bread, 25 pies, 77 chickens, 10 dozen pickles, six pounds cheese, besides several gallons of oysters and soup and about \$30 in money; 300 articles of clothing were given out, including 56 pairs of mittens. 25 pairs of stockings, 25 pairs of rubbers, 20 hats, 45 caps, 10 coats, 15 cloaks, 8 jackets, 8 pairs shoes, 5 waists. A large amount of clothing still remains at the temple and the society will continue to give it out every Wednesday afternoon, when the Ladies' Aid Society of the Spiritualist society holds its meetings at the rooms. Children may call at that time and be supplied.

The work of the Spiritualist society in the undertaking, which they carried through with such great success, and which was truly a philanthropic work, cannot be too highly praised nor too heartily commended, and the satisfaction to the members themselves was sufficient to have inspired them with a scheme to keep up the room of clothing. which they have already so well stocked and continue the work during the winter.

The humanitarian work on the part of the Spiritualists of Lansing is worthy of all praise. The Progressive Thinker has taken the lead in urging humanitarian work upon Spiritualists. It is required at the present day more than

"The Infidelity of Ecclesiasticism.

A Menace to American Civilization." By Prof. W. M. Lockwood, lecturer upon physical, physiological and psy-chic science. Demonstrator of the molecular or spiritual hypothesis of nature. Scholarly, masterly, trenchant. Price 25 cents. For sale at this office. "Origin and Antiquity of Man." By Hudson Tuttle. A masterly philosophical work. English edition, nicely bound in cloth, \$1. For sale at this

"Ancient India: Its Language and Religions." By Prof. H. Oldenberg. The subject is of unusual interest at

THE SPIRIZUALISTS.

AN IMMENSE GATHERING-MANY MEDIUMS OF NOTE ARE IN AT-TENDANCE - EXTENDING THE BELIEF-MANY 1 TESTS WERE MADE WHICH COMPELLED SKEPTICS TO MARVEL AT THE RESULTS.-THE DEAD CAME BACK TO THEE LIVING WITH MESSAGES OF CHEER AND COM-FORT.

With an attendance greatly in excess of that which was expected, says the Cleveland Plain, Dealer, the first mass-meeting of the National Spiritualists' Association was held at Army and Navy Hall, December 28, afternoon and evening. As to numbers and enthusiasm displayed it was a great success. The afternoon session was devoted for the greater part to addresses and a general explanation of the belief of Spiritualism. The afternoon meetings are free to everyone, but a small sum is charged at the evening sessions.

The address of welcome was made by Thomas Lees, of this city. Others who spoke are Mrs. Carrle E. S. Twing, of Vestfield, N. Y.; Moses Hull, Mattie E. Hull and F. A. Donnakin. They gave many incidents of the truths of Spirit ualism and expressed in the most thoughtful language the aims and teachings of the belief.

The evening session was largely at tended and great interest was dis-played. Moses Hull, during the temporary absence of Mrs. Cora Richmond, vice-president of the National Associa tion, made a few remarks and then led in the singing of a hymn, which he said placed all minds in harmony to a considerable degree. He was followed by Mrs. Richmond, who appeared in an im posing costume of black goods, the large flowing sleeves of which were faced with white silk, She traced, in a manner replete with many original thoughts, the evolution of man as to his bodily condition, but said it was impossible to tell at what time his spiritual form became apparent. She said many scoff at the religion of Spiritualism simply because they do not want to be convinced. They stand in their own light. They live in the cellar of their existence and are satisfied with the basement of life rather than seek those other lives and other truths which are within their reach: In language well chosen and in a de-

livery that was perfect she gave a complete analysis of the entire belief of Spiritualism. She answered many of the questions which are frequently asked of those who believe in the spiri life. At the close of her address she was heartily applauded. Before taking her seat she introduced Mrs. Mosher, of this city, who, in a brief space of time has come to be known as one of the best mediums in Cleveland. Mrs. Mosher appeared quite timid as she stepped to the front of the platform and her voice trembled perceptibly as she began to speak. Then, she said, she was actuated by Olive Blodgett and Mrs. Skidwell. She said the two offered greeting to those present and hoped that the meetings would be successful. Next the me dium said that a spirit came to her who said it was Elizabeth Johnson and that she wanted Mrs. Black to know that she was happy in spirit life. A lady in the audience said that she was Mrs. Black and so signified by raising her hand. Then the name of Dr. Porter was heard by the medium. He said his wife's name was l'otter before he married her and that someone in the audience would recall the death of both of them. A hand was at once raised in the center of the hall.

The next message was from Walter Malone. He said he had a message which he wanted taken to Will Thornton. A young man was in the audience, he said, who had in his pocket a present which he, Walter Malone, had given him. At this moment a young man in the rear of the hall arose and with much agitation said that he was the person mentioned. Samuel Carr was the next name mentioned. He wanted to give a message to his brother Joseph who was in the hall and acknowledged

At the conclusion of the tests by Mrs. Moshler, an address was made by Moses Hull. He gave an interesting discourse on Spiritualism, telling he thought it was the true belief. Hull was followed by Mrs. Carrie E. S. Twing, who recounted many personal incidents.

"Nearer, My God, to Thee," was sung by all present, after which Annie E. Thomas, of Newport, Ky., who is a trance medium, gave several tests. names of Nellie, Eddie and Willie, three little children, were given her by her control, who said someone named Wolf was interested in them. A young woman in the audience said that some one named Wolf who had been at the afternoon meeting was interested in the children, and, in fact, was their father. Then someone named Fannie, said she wanted her father to know that she was happy, at which a man in the audience rose and said that he was the father of Fannie Case, who died some time since. When the medium mentioned the

name of Eli Booth and said that some-

one had come some distance from out of the city to hear from him, a woman arose and in great agitation said that she was his widow, and had come from Painesville to get a message from him The last of the tests by this medium was of great interest. She said that her head pained her greatly, that she heard the sound of rushing and roaring machinery, and that she thought the one whose spirit actuated her had been killed by machinery of some sort and that his head was crushed. He said that Etta was with him and that he wanted to talk to his wife, Mary Moss. A woman in the audience arose to her feet, elevated her hand, and sitting down suddenly, buried her face in her hands. She was the wife of a man named Moss who was killed by a train

some time later. The last speaker of the evening was Secretary Woodbury. He made a short address, in which he invited all present to attend the christening of a baby at the meeting this afternoon. Today's sessions will be at 2 o'clock and at 7:30 o'clock.

several years ago, his daughter dying

SECOND DAY.

Increased interest was manifested at the second day's session. The hall was almost entirely filled at the afternoon session and great enthusiasm was shown.

The greater portion of the afternoon was devoted to memorial services on the death of Mrs. Amelia Colby-Luther, whose funeral took place in the east at the same time the services here were being conducted. Of the greatest in-terest, however, was the christening of the infant child of Mr. and Mrs. John W. Topping, who are well known in Spiritualistic work in this city. The ceremony was performed by Mrs. Corn Richmond, vice-president of the Na-tional Association. The child's mother the present time, and it is here treated advanced to the stage and placed the in a way to interest and instruct all child in the arms of Mrs. Richmond. readers. For sale at this office. Paper, The latter held the little one before her and pronounced a short prayer. Then

giving the child again into the arms of its mother she repeated another prayer, meanwhile putting a number of single white flowers on the little one. As the last flower fell she named the child Lillian Irene Topping, and said she hoped its life would be consecrated to the

teaching of Spiritualism. The first speaker of the afternoon was Francis B. Woodbury, secretary of the National Association. His subject was "Religious Liberty." He said that religious freedom in this country is not what is claimed for it, and that national affairs savor too much of the interference of certain religious sects. Organizations, he said, which are trying to combat this evil influence are the National Spiritualists' Assiciation, the Free Thought Federation, the Seventh Day Adventists, many of the Jews, Unitarians and some of the Baptists,

all working in harmony with the Inter-national Liberty League. He said that they wanted the national flag to remain unsullied and that they did not want the assistance of the pe or anybody else to run the affairs of this country. Great things, he said, were expected of the "A. P. A." in that direction, but he was sorry that it had fallen into the hands of the wrong people. Speaking of the manner in which religion has entered into the affairs of state he said there should be no chaplains in the army or navy or in any place where the government has con-

"This is not a Christian country," he declared. "No one can say that it is. Let everyone believe as he sees his way. What right has the government to say that one day of the week shall be Sunday when it conflicts with the religious belief of many people. The President or any other officer should not be compelled to take oath to God. This being the case at present an infi-del cannot be president. Thus we take from man that right which was given him when this country was first settled. But religion has not gone ahead in the right direction and the pope would rule the country if he dared.'

The next speaker was Elder John W Collie, of the Church of the Seventh Day Adventists, at Cedar avenue and Sago street. He spoke at great length and after the manner of Mr. Woodbury, and was quite enthusiastic on the subject. He said that many members of the church to which he belonged had been sent to jail for daring to worship as their conscience directed. "They wanted to recognize one day

as their Sunday," said Mr. Collie, "and the law said they must not do so." At the conclusion of his address the nemorial services on the funeral of Mrs. Luther were conducted. They

consisted of the reading of poems, pray-

ers and personal reminiscences. During the evening session the hall was crowded to the doors, the audience being composed of people who have been studying the question of Spiritual ism for years, and others who were skeptics. The session was opened with the singing of a selected song by the three Pae children, Robert, Wayne and Clarence. Mrs. Richmond then made a few remarks followed by Mrs. Mattie Hull. C. H. Figuers, a medium, then gave a reading, to which there were many responses by persons in the audience. Mrs. Marion Carpenter, who is a trance medium, was quite successful in securing messages from departed friends of many in the hall. She said that she had a message from Mrs. Smith who was murdered in the Crocker block many years ago, and which message she wanted to give to a man in the hall whose name was also Smith, as he had done a kindness by seeing that her body was properly buried. A man in the hall said that his name was Smith, but by reason of his inability to hear properly the message could not be given to him. Mrs. Carpenter also

sang a song in a strange voice under the influence of her control. She was followed by Mrs. Nellie Mo-Her first presentation was that of an old man, and when the name of Grandpa Russell was mentioned, the applause was deafening. Then the medium said that two spirits called for Bruce Bell. and said they were Ella and Kate, mother and stepmother, and wanted to be remembered to Irene. Two persons in the audience answered to the names mentioned. Next the spirit of an old ngin whose name was Thomas asked for recognition from two others whose names were also Thomas. The recognition was given. Then Mrs. Thomas name of Eugene Kent. A woman in the audience raised her hand and then settled back in her chair, burying her face in her hands. Then some one whose name in this life was Arthur called for David Cooper and wanted to know how Jim was. A man in the audience said he recognized the message. Next the spirit of an aged woman wanted Lawrence Newman to know that she was happy, to which a young man responded that the spirit was that of his mother. Following came a spirit who gave the name of Samuel. It said that it knew Ribert Hepburn was in the hall and that Peter was with him. This was acknowledged by the two persons mentioned.

As soon as the message was recog nized the medium said that she saw a man with a revolver over his head. By accident the weapon was discharged and the man fell to the floor wounded in such a manner that he died. His name, she said, was Dr. Jennings, and he hoped that all would some time know that he did not kill himself. He said, "God bless you, Russell, for what you have done." At this point the audience broke forth in prolonged applause. Then the medium went under the influence of a young man who was crushed under the cars, and gave the name of William Cook. He was recognized by a woman who at once burst into tears.

'BIG BIBLE STORIES."

Will you kindly say through the columns of The Progressive Thinker that a rush of orders for magazine binding for Christmas presents at my printer's has caused an unavoidable delay in issuing Big Bible Stories. A letter from them received this morning, says they will be shipped Monday, January 3. I trust those who have sent me orders will excuse the delay as it was unavoidable on my part. I expected to receive them two weeks ago.

Lily Dale, N. Y. W. H. BACH. Lily Dale, N. Y.

Big Bible Stories will be on sale at the office of The Progressive Thinker as soon as issued. Price 50 cents per copy, cloth bound.

"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.

AIR-LINE TO HEAVEN.

How to Secure a Through Ticket.

William Carr, the self-confessed murderer of his own child, a sweet little girl of three summers, like the majority of the life-taking reprobates, got re ligion on the scaffold and was swung to the shining gates of the celestia city, to take his harp and enjoy life eternal among the pure in heart. grave, where is thy mystery, O, death, where is thy sting." The Lord know-eth how to deliver the Godly out of temptations, and reserve the unjust unto the day of judgment to be punished. If ever Christianity was made a mockery of and insulted, it is when some unlawful, heartless murderer. like William, claims to be saved by the blood of the crucified. Christian peo ple must love to hear of some child murderer, whose brutal crime would bring cold chills to the heart of an ordinary assassin, repenting on the scaffold just in time to get his baggage checked to the happy hunting ground. "No murderer shall enter the kingdom of heaven." The divine book says it, and if Wm. Carr gets there, as the Rev. Mr. Ewing believes, it will be on the re-

vised session acts of some recent heav

enly assembly, and there is no evidence

that the divine laws have been revised

for some time. To pray and plead with a murderer may be all right, but to assert that one of these blood-curdling assassins has found salvation, is making God a liar, and the kingdom of heaven a resort for unprincipled life-taking villains whose very souls are crimson with the blood of their own innocent children. Would not one of our good, law-abiding citizens, if he should be so fortunate as to go to the better world, feel highly elated if met at the gates of the holy city with an angel band composed of Wm. Carr, H. H. Holmes, and numerous other murderers who have been jerked to Jesus, just at the last mo-ments of their black and bloodthirs y It is all right to be saved but you can't pay the Devil in cash all through life and then get into heaven on credit, especially with a record so spotted that it could not be made clean

Such was the case of Wm. Carr The blood of his own sweet little daughter cries out from the ground and when a minister who claims that such a knave has been granted pardor and pity, at the hands of a just God, we feel like trading our right to enter heaven for a ticket to hell where peo ple are decent.-Mississippi Lawyer, published at Durham, Mo.

in all eternity, if boiled in the blood of

the Lamb.

THE HULL-COVERT **DEBATE** is sent to each subscriber. All the addresses, with the exception of the one in this issue, that have been published up to date, are contained in one paper, bearing the date on first page of October 30, and sier, who secured many responses from the spirit world. The last trance mediate numbered in the order the spirit world. The last trance medium of the evening was Mrs. Anna E. Thomas, of Newport, Ky. Her readings were of such a character that the audiwere of such a character that the audicannot furnish to any extent back numbers of the paper, but can supply the debate in full to each subscriber, as set forth above. The debate, when said that she saw a man fall beneath the cars and lose his limbs. He sent his love to Allie his wife, and gave the February, 1898, will be contained in two numbers of The Progressive Thinker, which will be sold for five cents, enabling everyone, at a nominal cost, to read the discussion. The debate comprises sixteen speeches.

"Social Upbuilding, Including Co-operative Systems and the Happiness and Ennoblement of Humanity." By E. D. Babbitt, LL. D., M.D. This comprises the last part of Human Culture and Cure. Paper cover, 15 cents. For sale at this office.

"Arcana of Nature; or the History and Laws of Creation." By Hudson Tuttle. A well-known and most profound treatise. Cloth, \$1. For sale at

"Religious and Theological Works of Thomas Paine." Contains his celebrated "Age of Reason," and a number of letters and discourses on religious and theological subjects. Cloth binding, 430 pages. Price \$1. For sale at this office.

"Mediumship and Its Development, and How to Mesmerize to Assist Development." By W. H. Bach. Especially useful to learners who seek to know and utilize the laws of mediumship and development, and avoid errors. Price, cloth, 50 cents; paper, 25 cents.

"Progression, or How a Spirit Advances in Spirit-life." "The Evolution of Man.". Two papers, given in the interest of spiritual science, by Michael Faraday. Price 15 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.

NEW EDITION. THE LYGEUM GUIDE

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NO SPECIAL INSTRUCTOR REQUIRED. THE LYOEUM GUIDE gives every detail needed for effective organization, and for conducting the society when established. It has Golden Chain Recitations; the prettiest songs and music; choral responses; a service for a Band of Mercy; calisthenics; how to make the badges, flags and banners; marching exercises; full instructions in conducting the exercises, with parliamentary rules, etc.

structions in conducting the exercises, with par-liamentary rules, etc.
Many Spiritualists Hying in isolation, have formed lyceums in their own families; others have banded, two or three framiles together, while large societies have organized on the lyceum platform, and found great interest in this self-instructive method. Do not wait for a "missionary" to come to your as-sistance, but take hold of the matter yourself, pro-cure copies of the GUIDE, and commence with the few or many you find interested.

Mrs. Emma Rood Tuttle (address, Berlin Heights, Ohio) will answer all questions pertaining to ly-ceum work.

ceum work,
the price of THE LYCEUM GUIDE is 50 cents, postpaid, or by the dozen, 40 cent cach, by express,
charges paid by receiver. Agrees HUDSON TUTTLE

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of Mediumship

with every instrument. Many who were not aware of
their mediumistic gift, bave, after a few cittings,
been able to receive delightful messages. A volume
might be filled with commendatory letters. Many
who began with it as an anusing 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 gravestoness are moss-grown in the old yard. They have
been highly satisfactory, and proved to me that Spiritualism is induced 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 psychic matters,
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generally supersede the latter when its superior
merits become known."

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BY GEO, M. RAMSEY, M. D., Author of "Cosmology." IN TWO PARTS. I. METAPHYSICAL PHENOMENA.

II. PHYSICAL PHENOMENA. CONTENTS.

CONTENTS,

PART I.—METAPHYSICAL PHENOMENA.
Chap. I. Philosophy of Phenomena; 2. Metaphysical Philosophy; 3. Heai: 4. Functional Phenomena; 7. Man; 6. Objective and Subjective Phenomena; 7. Man; 6. Objective and Subjective Phenomena; 7. Mybo by searching can find God? 8. Hyperbole Metaphysical; 9. "To the Unknown God, Whom ye Ignorantly Worhlp." 10. "The Father is greater than I;" 11, True and Spurious Gods; 12. "I am the Resurrection and the Life;" 13, An Imaginary God and some of His Exploite; 14. "He is Free whom the Truthath made free;" 15, All Animates Originate from Eggs; 16, Trance Phenomenon; 17, Philosophy of Healing; 18, Worship of Deity; 18, Sense and Nonsenso Intermixed; 20, Plurality and Tri-unity of God; 21, Vagarles; 22, Misapprehension; 23, What is Sin 24, Suns, Planets and Satellites of the Universe; 25, Beginning without Ending; 24, Design or Accident, Which? 27, Chance versue Law; 28, Summary.

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PART II,-PHYSICAL PHENOMENA. Chap. 29. Nebular: 39. Air Pressure and Air Motion as a Motor; 31. Air and Orbital Motions; 32. Water Made to Run up Hill; 33 Philosophy of Caryons, Waad How Formed; 34. Glacial Phenomena; 35. Moons and their Motions; 36, Ethnological Phenomena; 57, The Colored Man.

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.. GENERAL SURVEY ...

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

is alone responsible for any assertions is particularly important and applicaor statements he may make. The editor ble to the conditions now and the war allows this freedom of expression, believing that the cause of truth can be thought by our Christian opponents and best subserved thereby. Many of the bigots. Your noble paper grows youthsentiments uttered in an article may be ful with age, vigorous, terse and incisdiametrically opposed to his belief, set live, and like its name bears on its headthat is no reason why they should be suppressed. No one person has the whole truth, hence kindly feelings should always be entertained for those who differ from you.

Mrs. G. Partridge, psychometrist and clairyoyant, has engaged rooms with Mrs. Lockwood, 98 Ogden avenue, third flat, for an office. Hours for readings, from 9 a. m., to 4 p. m. This will be appreciable news for her many old friends and patrons. Circles Friday evenings. Sylvester Scott writes: "Your paper is full of good things. Talk of killing Spiritualism. The spindle of a cotton mill might as well talk of destroying the bull wheel."

J. M. Bare writes: "I deem it only just and right to say that I have recelved great benefit from a psychometric reading and horoscope which I received of D. D. Glass, of Columbia City, Ind. He is a most worthy me-

Wm. E. Bonney is stopping in Worth Ington, Minn., for a few days, and is desirous of hearing from societies and individuals who may wish to secure his services to lecture. He would like them to communicate with him at once His terms are very reasonable and if missionary work is needed in any place within easy distance, he wishes to hear from that place. Keep him em-

E. R. Kidd writes from Canton, Ohio: "Mrs. Lizzie R. Miller, trance speaker, who has for some time creditably served the Spiritual Research Society here in that capacity, would accept engagements with other societies within radius of a hundred miles or so of Canton. For particulars address her at 1128 Linden avenue, Canton, Ohio. Mr. Moses Hull is expected to deliver a series of lectures here within the near future. Brother Hull needs no introduction to the Spiritualists of the country, neither to the the Anti-Spiritualists; they, too, are pretty well acquainted with him. Mrs. Hattie Tiffany, trumpet medium, of Minerva, Ohio, who, a while back was ordered to leave that village forthwith, by Rev. Harshman, is still there and likely to be for some time to come, and if all reports are true, that reverend gentleman is a medium himself, but never knew it until quite recently."

F. E. Irvine, secretary, writes: "Mrs. Asa Talcott, lectures and gives spirit messages and tests each Sunday in January at 3 and 7 o'clock p. m., for the St. Paul (Minn.) Spiritual Alliance, at Odd Fellows' Hall, corner Wabasha and Fifth streets. Mrs. Talcott is endorsed by the prominent and influential Spiritualists of the "Twin Cities." Her address is 521 Aurora avenue, St. Paul.'

Mrs. J. W. Kratz has been engaged for February to serve the society of Spiritualists at Chattanooga, Tenn. She would like engagements for March, April and May, in this vicinity, as speaker, psychometrist and test meum. Address her at 224 Cherry street,

Will C. Hodge, inspirational speaker, now speaking at Lakeside Hall, is open for engagements. Will attend funerals. He can be addressed at 98 Ogden ave-

Andrew C. Dunn, a prominent attorupon the splendid paper you are giving is. I heard a subscriber the other day say that the issue containing Ingersoll's Thanksgiving lecture was worth \$5. Keep on, Brother, in this work." J. A. Wilson writes from Jones-

boro, Ind.: "We are highly favored for the remaining Sunday of this month, and also a part of the Sundays of January, with the presence of our favorite and gifted speaker, Dr. H. C. Andrews, of Michigan. He has given us some grand lectures, together with most excellent tests. He will answer calls for week evenings to places within a few hours' ride from our city, upon reasonable terms, or to officiate at weddings or funerals. Address him at Jonesboro, Ind., Box 167, for the month of

A friend writes Oscar A. Edgerly was with the society at Genoa, Ill., during the month of November. His lectures brought out full houses, and waked such an interest that the Methodist minister became stirred up to preach against Spiritualism, calling Spiritualists mean, low, damnable whelps, etc., in fact, so scurrilous was he that his own members were disgusted, and some have declared they would not go to hear him preach again. This dis course incited all the more curiosity with the churchgoing people to know about Spiritualism.

I. Perry writes from National Home, Kansas, that he is confident interest could be aroused if a good missionary were sent to Leavenworth. There is also much need of work at Kansas City, Mo., where the cause is languish-

F. D. Edwards writes: "You hit the pail squarely on the head when you say but one bond of union should be required in the formation of societies, a elief in future life, and the communion of spirits. That is enough! Anything more breeds dissensions. to that; make it prominent; educate our people up to it; on that basis we will

H. Evans writes: "I would like to anounce through your good paper to the Spiritualists of the United States that am still working for the cause we all ove so well. I am stirring the people of Johnston up, and I think that I may be the means of starting a society

here.' G. W. Kafes and wife have a few vasant dates for camp-meetings, and will accept calls for fall and winter months n 1898. Address them at 234 Monroe

ivenue, Rochester, N. Y. Mr. R. Chester will hold seauces for ull form materialization and communiations from spirit friends every Monlay, Wednesday and Friday evening. and Tuesday and Thursday afternoons, 1 2:30, at 2709 Edgley street, first freet above Diamond, near 27th street,

hiladelphia, Pa. Moses Hull will lecture in Cleveland, Ohio, during January. His address here is 536 Prospect street.

C. Moore writes: "I believe in spirit we were never taught before, if we were never taught before, if we

inifest themselves."

CONTRIBUTORS:-Each contributor | that man's wonderful utterances, and waged against Spiritualism and free lines the ripe foremost thoughts of the progressive age. May you and your

> fraternal brotherhood.' Henry E. Martin, of Dimondale, Mich., and Mrs. Jennie Rosenberger, of Grand Ledge, Mich., were married at Mancelona, Mich., December 28, 1897. Joy be with them.

Progressive Thinker survive the crisis

and live to see victory and success

crown your efforts, and the dawn of a

new era—the era of spiritual truth and

Correspondent writes: "A wonderful seance was given at our hall, 146 W. Broadway, Wednesday evening of this week. Little Ethel Weatherford, the remarkable ten-year-old child medium, gave fine spirit tests and messages, while blindfolded. Mrs. Carrie Fuller Weatherford gave many full names, and also foreign names, as well as her remarkable life readings. We regret that Mrs. Weatherford can not remain longer with us. Little Ethel will hereafter assist her mother in all of her ublic work."

Charles Raynor writes from Philalelphia Pa: "While in some of the houghts, as noted in your paper, I do ot agree, yet were there no difference of opinion there would be no progress While as yet only a beginner in the grand philosophy, yet I can say it has been conclusive to me that the socalled dead do return and under the conditions necessary, will and do manifest to their loved ones. Hugh R. Moore has been giving slate-writing seances, in which the members of the circle get their own communications from their spirit friends while they hold the slates themselves. The other evening, in a circle of twenty-five persons there were 23 pairs of slates used, and on each and every one, the mes-sages came clear and distinct, and with haracteristic individuality." Mrs. C. H. Horine writes: "The audi-

ence at Unity Hall. No 77 Thirty-first street, were delightfully entertained by the excellent discourse of their pastor, Mrs. G. G. Cooley, on the origin of Christmas. The discourse was historical, philosophical, and truly spiritual. She carried her audience back to the ancient Aryan sun-worshipers, Egyptians, Brahmins, Greeks, Romans and Druids and Jewish origin of Christmas, vith their sun-god, Crishna, Mithras, Buddha, Osiris, Hercules, and all claiming deific birth, on the 25th of Deember long before the Christ history, and which by some is considered purey authentic, and by others as without distorical foundation. As to the controlling speaker, he had not personally met the Christ spirit in spirit realms, and could not say as to his works and teaching; but if true he was a grand medium. The closing words were inspiring to a noble spiritual life, with poetic description of beautiful life in hat summer land, which was followed by messages by Max Hoffman; also by the guides of Mrs. Cooley. Our meetings are most interesting and all are inrited to our free socials on Friday evenings."

C. M. Rolander writes. "As Anderson Ind., is the birthplace of the Anti-Spiritualist convention and the seat of the Hull-Covert debate I thought it would not be amiss to send out to the public of his able and uplifting lectures." some things that are now transpiring Mrs. Alice Gehring, of Van Voast avenue, Belleview, Ky., is ney, writes: "I want to compliment you now in our city. Considering the short time she has been in our midst, she is proving herself to be a very convincing slate-writing, clairvoyant, test and trumpet medium. Ben Lukens, who prides himself as being the agnostic of the town, received a slate-writing from Mrs. Gehring. He stated in the presence of witnesses that he was satisfied. I myself received a slate-writing which was very satisfactory to me. The writing was done with the slates under our feet.'

> Edward F. Carrington writes from Buffalo, N. Y.: "The Buffalo Spiritual Society is in a flourishing condition. We meet in A. O. U. W. Hall, corner Main and Court streets, every Sunday at 2:30 and 7:30 p.m. During the latter part of the past summer and fall we have had upon our platform Mrs. Greenamayer, of Cincinnati, Miss Gussie Taylor, Mrs. S. Augusta Armstrong, and J. W. Dennis, all of Buffalo; also Mr. and Mrs. M. E. Willis, of Columbus. We have had fair audiences the whole season, but our mainstay has been that old veteran Spiritualist, J. W. Dennis, who has occupied our platform most of the time of late, Sunday after Sunday. Mr. Dennis is a logical talker, and his words carry a conviction to the minds of his hearers. Mrs. Jennie Ehle is our president. She is a thorough worker. Mrs. G. Smith is vice-president. She is also a good and faithful worker, and a good medium. The Antis have not troubled us any lately and we are not at all fearful that they will do us any great harm. The Progressive Thinker is our favorite journal, and many of our society are subscribers; and, Brother Francis, we all hope that you will continue to keen up the good fight for truth and our cause until Brother Covert and his blinded and foolish adherents crawl back to their proper places among the crowd that they originated from. The Buffalo Society, one and all, wish you and yours, good luck, and a long and

> prosperous life." An eye witness writes from Mattoon, Ill., in reference to Farmer Coates: "After having very satisfactory trumpet communication, the circle was reseated for materialization, and to say it was fine does not do it justice. The forms came out, part of the time, two at once, and one stood fully three feet from the cabinet while one of the circle went into the bedroom that had to be used for a cabinet, and got a little child that had awakened. Other forms came out and shook hands with several in the circle. All without an exception were recognized by the parties came to see. And another satisfactory part of it is, it is positively known, even by the skeptics, that the medium is strictly honest. He is willing to submit to any reasonable test."

H. V. Sweringen writes: "Mr. J. Frank Baxter has just closed a most remarkable and successful engagement of three months with the First Spiritual Society of Fort Wayne, Ind. We made no charges for admission to our C. Moore writes: "I believe in spirit meetings, desiring to render the truth of spiritualism as 'free' at least, as is 'salvation' in our churches. I had the pleasure of listening to every one of Thish proper conditions so they can Mr. Baxter's lectures but parts of two, having been called away professional-Bishop A. Beals writes from Sum-ly, during their delivery. In my opin-brand, Call.: "Ingersoll's late lecture ion, he did not give utterance to a sinthe finest in the whole repertoire of gle sentence that was not legical, ra-

tional, reasonable and unanswerable His tests are simply amazing. His sweet singing captivated everybody."

Mrs. B. B. Hill writes from Philadel phia, Pa., of a lady who recently made her debut as a spiritual speaker, in that city: "She has spoken on the Lib eral platform here and in other places with great success, but gave her first spiritual lecture two weeks ago from the rostrum of the First Association of Spiritualists, and it was splendld. Her inspirers seem to be ancients and so an cient that her lectures are unique and different from any I ever heard from any other speaker. She is very fine, and she is open for engagements at the camps or for societies. Her name is Mrs. C. E. Carl. Her address is 1102 Girard street, Philadelphia, Pa."

Dr. Virginia Rowe writes from Jackson, Mich.: "Sunday, December 26, a memorial service was held, for our asended brother, Philo J. Curtis, by the First Society of Progressive Spiritualists, of which he was secretary. The platform was beautifully decorated with palms and flowers. Our president, Mr. Watson, gave the introductory remarks followed by Mrs. A. E. N. Rich, giving a beautiful poem. The next on he programme was a poem and inspirational address by the writer. The utnost interest and sympathy was manifested by the audience, who filled the hall completely, many unable to gain

F. E. Clark, secretary, writes from Mitchell, S. D.: "Mrs. May Meridith Miller, of Paw Paw, Mich., trumpet," est and inspirational speaker, has just completed a four weeks' engagement with the Spiritualists of this city. Her ests and lectures were something wonderful and were listened to by large audiences composed of the best intelect in the city. Her trumpet seances were given in private houses, and Mrs. Miller subjected herself to be placed under all imaginable test conditions which convinced the audiences that here was a supernatural power behind the medium which produced the manifestations of a great many varieties. Mrs. Miller has given such universal satisfaction and made so many warm friends during her visit here that arrangements have been made for her return in April. Societies wishing the service of a first-class medium will be safe in securing Mrs. May Meridith Miller."

Fred P. Evans, the psychic, is now ocated at No. 51 West 33d street, between 5th avenue and Broadway, New

J. W. Whittington and others wish to say that Mrs. Mary J. Bonney has been speaking to attentive audiences in Kincaid. Kansas. She has awakened quite an interest and got the people to thinkng and discussing the important theme of spirit return, and we feel that her work among us will be a benefit to this community.

Lyman C. Howe passed through the city last week on his way to fill a month's engagement in Milwaukee Wis.

Dr. A. J. Brownson writes: "Spiritunlism is gaining steadily in Texas, and perhaps more rapidly in Fort Worth than in any other city of our State, because we enjoy the ministrations of that splendid inspirational lecturer and poet, Mrs. Jennie Hagan-Jackson. This is her Southern home and she is gathering about her many of our best people. Her accomplished artist husband spent a few days with us lately on his way to California, and was given a complimentary which was as delightful as it was successful. Our socials, which we hold twice a month, combine and nicely blend the features of literary, musical ,dance and telepathis or hypnotic attractions. Prof. and Madame Lansig both astonish and delight our people with their telepathic and mediumistic powers. In addition to this bountiful intellectual and spiritual repast, Rev. Dr. W. C. Bowman, of Los Angeles, Cal., lately gave us one

C. B. Colby writes from Washington, D. C.: "I think you ought to tell your questioner who asked about the author of the poem. 'There Is no Death,' that J. L. McCreery's address is 1004 B street, S. E. Washington, D. C. Not long ago he published a volume of his poems entitled 'Poems of Love and Labor,' which contains many that the author thinks are better than 'There Is No Death,' which having been first stolen by E. Bulmer, and then published everywhere as by E. Bulwer Lytton, and now restored to its rightful owner, has made him famous."

G. H. Brooks' address while in South Bend., Ind., for the month of January, 1898, will be 421 South Lafavette street. He will respond to funerals and week night lectures. Send all mail and telegrams to above address.

Frank T. Ripley's address for the present is 199 East 4th street, Los Angeles, Cal., care of E. D. Lunt.

BOOK REVIEWS.

"Consumption and Rheumatism." Scientific Statement by Geo. Dutton,

This work treats lucidly of consumption in its various phases, and the hints given are invaluable. The author takes the position that uric acid in the system is the cause of rheumatism, and the advice and suggestions he gives will prove of great benefit to those who are suffering from that disease. Price, one dollar.

If We Only Knew, and Other Poems By Cheiro. F. Tennyson Neely, Pub-

isher, Chicago and New York. Poems of feeling, sympathy, affection, they might be called, with a gentle touch of spiritual insight and outreach. If not expressions of the author's experience, they show an unusual capacity to enter into the experiences of others, and voice the feelings of the human heart, touched by the painful brunt of life's sadder history.

The emotions are so well presented as to take their place as veritable factors in the verities of human life and being, inherent elements of human nature, having their indispensable use in the perfect unfoldment of human char-

acter. Can be ordered from this office. Price, Cloth 50 cents.

Old Records." Told by Paul Carus, This book is heartily commended to students of the science of religions, and to be here on both occasions, we urge all who would gain a fair conception of them to give the jubilee their prefer-Buddhism in its spirit and living princi- ence. ples. Spiritualist or Christian scarcely read it without spiritual profit Price \$1. For sale at this office.

A new edition of "Three Sevens," by the Phelons, is just issued. The May Arena says: "The gist of such books as Dr. Phelon's 'Three Sevens,' and other works descriptive of or alluding to the various occult societies, which seem to have existed for ages, has never, until recently, been said so openly and plainly that 'he who runs may read.'" Cloth \$1.25, postpaid. For sale at this office.

"The Strike of a Sex." By George N. An interesting pamphlet by Wm. H. Miller. Price 25 cents. For sale at this Burr. Price 15 cents. For sale at this office.

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A WORTHY OBJECT.

On the Part of Dr. C. W Hidden.

SPECIAL FINANCIAL AGENT OF THE VETERAN SPIRITUALISTS'

UNION. There rests upon the Waverly Home for Veteran Spiritualists a mortgage of \$6,500, and it is not deemed best to open the Home until this mortgage has been pald.

And I have taken upon myself the task of raising tile amount of this mortgage, that the doors of the Waverly Home may be thrown open to the true and the tried in our ranks who have fallen by the wayside! Briefly the story is this: The Veteran

Spiritualists' Union of Boston, Mass., is regularly incorporated under the laws of Massachusetts, and owns to-day property to the value of \$16,000 in round numbers, viz.: The Home and four acres of land in Waverly, in the town of Belmont, a beautiful suburb of Boston. . The house is substantial, contains 22 rooms, is piped for steam heating, has modern conveniences, and can be easily arranged to accommodate 40 persons; there is land for additional structures in the future.

The mortgages outstanding against the home and lands foot up \$8,500; as an offset may be mentioned a bequest of \$1,000 in cash, soon to come in from an estate in process of settlement, and property owned by the Union which it is is believed can be sold for \$1,000, making the sum required to free Home and land from debt practically \$6,500. The Veteran Spiritualists' Union is not local or sectional in its aims or purposes, nor is the Waverly Home designed to be a local institution simply. Once the debt is paid the sheltering door of the only Spiritualists' Home on this earth will be gladly thrown open to receive worthy Spiritualists from every quarter and corner of the land. How best raise the money to free the Waverly Home from debt? Several methods have been devised, viz.: You can become a member of the Veteran Spiritualists' Union upon the payment of a fee of \$1, paying thereafter dues of \$1 annually, or you can become a Life Member by paying \$25. Or, you can subscribe or bequeath money or property in any amount for the benefit of the Home Fund. You can aid me very materially by soliciting memberships, subscriptions and bequests, or by taking up a collection for the Home Fund in your meetings. Kindly bear in mind that any and all sums will be gladly welcomed; suppose your collection or subscription is small-it counts in the aggregate.

Let me say to Spiritualists of means: One noble gentleman stands pledged to be one of sixty-five to give \$100 each to raise the mortgage; he is willing to be one of thirty-three to give \$200 each, or one of twenty-two to give \$300 each for the same purpose. Who will be the next to give me a pledge? I shall be glad to hear from all who are interested in the opening of our Spiritual Home, Sweet Home.

Send all money to me by registered letter, express or postoffice money order, and I will forward receipts by return of mail. If you send memberships, subscriptions, collections or notices of bequests to the clerk or other officers of the Union direct, kindly state that you have aided by reason of my appeal, in order that I may keep track of all sums, and thus be able to give due credit by and bye through the colamns of the spiritual press.

The representative Spiritualists of Boston and the societies likewise extend the right hand of fellowship to the Veteran Spiritualists' Union, and not only endorse the Waverly Home, but are aiding in every legitimate way the advancement of its interests. I believe the opening of the Waverly Home will do more to advance the cause of Spiritualism than any other project, and I sincerely hope and trust that Jubilee Year is far advanced I shall be able to proclaim the good news that the mortgage has been paid-that the Waverly Home has been opened—that our worthy veterans who have sustained the brunt and storm of battle and hardships have found a haven of rest within the walls of a spiritual Home, owned and supported by Spiritualists.

Will you help me lift the mortgage from the Waverly Home?
Write to me. C. W. HIDDEN. 14 Purchase St., Newburyport, Mass.

Semi-Centennial in Rochester, N, Y.

The First Spiritual Church of Rochester, N. Y., held a very successful anniversary celebration in 1897, and it was then resolved that in 1898 a fitting celebration should be made for the semi-centennial. The National Association appointed their jubilee to be held June, so that would not interfere with the local celebration at the anniversary dates proper. Every lo-cality should observe the fiftieth anniversary with extra effort to make it of special eclat to the cause we love so well. But if any city should make greater effort than usual, we should here in Rochester. We owe it to our-selves to make this an occasion of We would be unjust to the pride. spirits and to the public cause, did we let the occasion go by default. The jubilee to occur here in June, is to be an international affair. Ours, last of March, is only local. We are not soliciting funds, hence we do not conflict with the jubilee. But we are trying to help. No solicitation of help has been made of us for any official connection, but we hope to do all we can for the jubilee. Hence we shall try by our local celebration to create an interest here that shall increase the local resources for the jubilee. The cause of Spiritualism is a common cause. Its interests are beneficiary to each one. Surely we would be short-sighted and lacking in appreciation not to measure the value of holding the jubilee in our city. But we feel that our local interests lie in the celebration of the anniversary at its dates proper-which we hope to do each year, and have a grand twentieth

century fete in 1900. We ask all who can attend the jubilee, to do so. We do not desire any one to be here during the local celebration "The Gospel of Buddha, According to did Records." Told by Paul Carus, isfied. People living near by can attend both meetings but if not able to

> The anniversary takent is engaged, and is the best we could obtain, but the jubilee will so far eclipse us that it is childish for the jubilee management to imagine that we will detract from the great meeting in June. The celebration is two months previous and will whet the appetite of every Spirit-ualist to come here in June. For the help of the Jubilee we shall make the anniversary celebration a grand event and a just tribute from the birth city. Rochester, N. Y. G. W. KATES.

"Thomas Paine: Was He Junius?" office.

FIGHT TO A FINISH.

How the Battle Goes at Port- Covert's Detectives Get land, Mich.

To the Editor:-As per announcement in your esteemed paper, Moses Hull, the champion of Free Thought and Spiritualism, has been with us. Puritan-like atmosphere of the place has met with a change. Freedom inflates her lungs and a rosy hue appears on her wan features. Reason, a fitting companion, bravely takes a step toward his throne and gratefully tips a courtesy to our "grand old man." Prejudice is being gently rocked in its cradle by the deft foot of Public Opinion, and as she crones a lullaby, its decreasing wails portray a marked diminution of its colicky symptoms. I will remark right here that Moses

"treated" it. Only a few were fully aware of the calibre and qualifications of Mr. Hull, as nothing short of a prize fight or presidential race would attract the attention of some people here, conse quently a surprise party was in order with especial invitations to the clergy of the place. Curiosity got the better of several of them, and they came to Mr. Hull's first lecture. As "Our Moses" warmed up under

his subject, the thoughts that materialized themselves on the face of some of these gentlemen would have graced a comic almanac. A stenographer, supposedly employed by the "cloth," was near the rostrum. This was refreshing, as it betokened an attempt, at least, to tell the truth. Every seat in the church was taken, while chairs filled the aisles and standing-room was at a premium in the vestibule. The audience seemed almost entranced under the logic and eloquence of the speaker, while the handful of Spiritualists scattered here and there, overcome by the inspiration, mentally exclaimed, "The world is mine."

The lecture announced for the next afternoon nearly filled the house, but the one in the evning, in which Mr. Hull had declared his intention of replying to the Antis, amounted almost to an ovation. The church began to fill up long before the stated hour for the lecture, and large numbers of people were turned away. After the usual formalities, a solo was sung by our esteemed Grand Lodge Camp pianist, Mrs. Summers, and our champion was again eloquently introduced by that most excellent lady and medium, Mrs. J. P. Russell, of Grand Ledge, who had loyally offered her resources for the occasion. The parsons were again well represented, and one who had told the writer during the day that he did not intend to go, as there was nothing to hear, was caught in the whirlpool of public sentiment and found himself an interested listener.

Questions galore were found on the pulpit, and answered "to the queen's taste" by the speaker. The notes taken while the Antis were here were then produced, and their slanders refuted. It was a dirty job for our honest old friend, and one could sense the distaste he had for the task; notwithstanding he had the audience on his finger-tips from the start, which was apparent from the frequent outbursts of applause.

Circumstances beyond control kept Mr. Hull from further work here, but the talented Anna L. Robinson has written her willingness to come in January, and it is our intention with such weapons to fight the battle to a finish. A goodly number of copies of The Proressive Thinker visits our town, and silently but most effectually fights our battles and challenges the admiration even of our enemies. Spiritualists, push its circulation.

N. J. SUTHERLAND. Portland, Mich.

Indianapolis to the Front. The First Spiritualist Church of Insuccess during the past four months' work; our speakers and mediums have all done well, and such workers as Marian Carpenter and F. A. Wiggin have drawn large audiences and have given food for thought and reflection. Our association was very anxious to have Brother Wiggin a full season, but unfortunately we could not guarantee a fund sufficient to bring him to our city permanently, other cities being more fortunate in this respect. However, we have done well, having secured our own home two years ago for \$7,000, and at this time are ready to make a payment of \$500, making a grand total of 4.500 paid in the past two years. We have a beautiful home, light and airy, and centrally located in one of the best neighborhoods in our city. Why should we not feel proud of our work? Let others speak up and tell what they have done towards establishing them-

selves in homes of their own. The Ladies' Aid fair and supper proved a great financial success and the ladies deserve much praise for their untiring energy. Our lyceum is progressing nicely and the past week celebrated the "Merry Christmas" with an

interesting entertainment. During the month of December we have had with us the indefatigable worker and world-renowned traveler Dr. J. M. Peebles. The Doctor is a man of sterling worth and vast experience, and his lectures, which are varied, abound in the choicest gems of thought and are full of practical and valuable information. Our audiences have been large and at times many have been turned away. The doctor's scope of lectures cover a great variety of subjects, such as Spiritualism, Mediums and Mediumship; Travels in Ceylon, Egypt and Syria; The Origin Color and Customs of the Races: The Mistakes of Moses or Ingersoll-Which? How to Live a Century and Grow Old Gracefully. The Doctor, besides his Sunday lectures, attended the lyceums and Wednesday evening meetings, giving short addresses. He also placed a Bible on our desk, saying it was just as authoritative as the Vedas. the Koran, etc. He also contributed liberally towards a beautiful organ just puchased. He is an enthusiastic worker, and we urged him to continue peaking another month, but he refused, saying his other business would

Mrs. Ropp, test medium, has done exceedingly well and has given many spirit communications which were rec-

ognized. The Anti-Spiritualist convention has really benefited Spiritualism by calling the public's attention to Spiritualism such as has never been known before. B. FRANK SCHMID.

"Principles of Light and Color."

E. D. Babbitt, M. D., LL. D. A truly

great work of a master mind, and on whom Spiritualists should delight to The result of years of honor. thought and patient research into Nature's finer forces are here garnered and made amenable to the well-being of humanity. Medical men especially, and scientists, general C.Aders and students of occult forces will find instruction of great value and interest. A large, four pound book, strongly bound, and con-taining beautiful illustrative plates For sale at this office. Price, postpaid \$5. It is a wonderful work and you will be delighted with it.

RECEIVED A TEST.

To the Editor:—On October 10 last I accepted the Rev. W. H. Hagaman's

More Than They Ask For.

challenge of two thousand dollars to reproduce or expose any phase of me diumship. Since then I have had a visit from the Rev. Covert's detectives. Covert, in his last reply to Hull, says: 'Why didn't her spirits tell her they were Covert's detectives?" meaning Mrs. Garrett. Unless your detectives lied to you, sir, their mission was told to them here. One of them asked Mrs. Moran if she was a trance, test and a clairvovant medium, as she advertised When they were answered in the affirmative, they flashed golden badges, and in an insolent manner declared they wanted a test, my wife standing in the center of the room with her five-weeks'old baby in her arms. The scene was one never to be forgotten. Addressing the spokesman, she said: "Gentlemen you came here to expose me and my children. Your mother requests me to tell you your name is George, and her name is Elizabeth. You came here to organize a society opposed to Spiritualism. You will fail. If you do not heed me, you will regret it very soon. There is a lady who stands by your side whose life you ruined. She is a blond." The proud detective of a moment ago, standing hat in hand and bowed head,

said: "Madame, every word you told is true. The description of my mother, and her name is correct. My name is George. I ruined a young lady, such as you have described. We came here to expose your children. We are exposed. I leave Denver the day after to-morrow for home. Good-day, lady; good-day, gentlemen." This ended the interview with the

Rev. Covert's detective, and now, Messrs. Hagaman and Covert, deposit your gift in any solvent bank, subject to conditions that will be fair to any impartial mind, and I will meet you or any of your representatives in any city in the United States, and there demonstrate the truth of spirit return, and you nor your fake mediums cannot reproduce or expose the spiritual gifts of those two little children. These children are not looking for an engagement and have never appeared in public except for charity's sake. They go to the Ebert School in Denver. A great deal has been said about Co-

vert drinking poison, on a bet. Why do Spiritualists persist in offering to bet from \$100 to \$5,000 if Covert will drink poison? Such a method proves nothing and speaks ill for those who are ever dodging issues on the cry of conditions. A deadly poison will kill a well developed medium as quickly as it would the parson.

Dr. Sweringen in his letter to Mr. Caylor says: "Spiritual manifestations are not on tap at the caprice of the me dium to suit wage-offers," etc. This is very nice to read, but I con-

fess I have never found a medium whose gifts were not on tap when there was a dollar in sight. I have seen many so-called well developed ones, and never found but one who refused money because it was not right to do so. I do not want to be understood as opposing mediums accepting money for their services. When we write we must confine ourselves to the truth even though it be hurtful to do it. Spiritualism can no longer be confined to speakers alone. Spirit manifestations must come out boldly and face the issue squarely. If spirit phenomena can-not stand the test of a crowd of skeptics, I say the sooner we exclude it altogether the better.

D. J. MORAN. Denver, Colo.

Lake Helen, Florida. Seekers after health all declare the

adaga Camp-ground to be a natural sanitarium. No more perfect climate can be found in the world than the "High Pine Orange Belt" of Florida, on which this camp is located A larger number of speakers and mediums will be present during the coming meeting than ever before and bet,ter accommodations furnished in various ways.

Interest in Spiritualism in this vicinity has been greatly augmented by W. W. Tatum a thoroughly reliable test and physical medium, who will be one of the attractions at the camp this season. Fred Evans, the celebrated California slate-writer, will be present. The Pettibones, well-known at West-

ern camps, are expected. Mrs. Hughes, a remarkable trumpet medium from Chicago, has promised to be here.

Speakers: George P. Colby, Mrs. A. E. Sheets, J. C. F. Grumbine, Carrie E S. Twing and J. Frank Baxter are en gaged. The renowned test medium, Maggie

Waite, will give platform tests from February 6 to March 5. Several other speakers and mediums have signified their intention of being present, and the outloook for the coming meeting is auspicious; a large num ber of persons from both East and West are expected in January. The Clyde Steamship Company gives excursion rates to Lake Helen the first and

middle of every month, which is a great accommodation to parties coming Those coming from the West will do best to buy tourist tickets via Queen and Crescent route to Lake Helen. For

detailed information address EMMA J. HUFF. Lake Helen, Fla.

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at the office of The Progressive Thinker.

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BY DR. PAUL CARUS.

A translation from Japanese, made under the aug. pices of the Roy. Shaku Soyen, delegate to the Par-liament of Lollgions. Was lately published in Japan-Price 1. For sale at this office.

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CURIOUS EXPERIMENTS

OTHER'S MIND.

IMAGE PICTURED IN AN-

Doctor Baraducy as readers of the Herald know, made receptly some very

curious experiments, his object being

to ascertain to what extent, if any, hu

man thoughts could be photographed.

He succeeded in showing that it is pos

being in the line of thought photogra-

may be that psychical forces are at

work, there is no evidence that they

accomplish their work directly, or with-

out the aid of an intermediate agency.

However this may be, Dr. Baraduc's

much speculation as to the possibility

of making furthern and more reliable

ests. Such tests, we are told, have

been made by Mr. Inglis Roger, of Ply-

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

NOTICE.—No attention will be given anonymous let-ters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondence is expected.

HUDSON TUTTLE.

B. McKerrnan, Stockton, Cali.: Q. (1) What church or churches do or did teach infant damnation, and where can the proof of the same be found? (2) Does the Catholic church teach that children dy-

ing without baptism are lost?

A. Jonathan Edwards, the leader of the Calvinistic school of theology in America fearlessly carried the doctrines of Calvin to their logical conclusions, and perhaps the Presbyterians and Congregationalists more explicitly entertain the infamous dogma of infant damnation. I was this school that taught that hell was paved with infant skulls not a span long. Yet if we reflect, we shall be assured that all Christian seets must accept this doctrine. If man is depraved by nature, and by the committal of sins by Adam, then the infant is born utterly depraved and unless saved by Christ's atoning grace, if it dies before it can accept salvation it must be lost. Few preachers have had the bravery to boldly accept the consequences of the doctrines, and to-day not one would dare preach it as it was vociferated an hundred years ago.

(2) The Catholics are in advance of the Protestants, for while the latter have no means of rescuing infants from eternal damnation, the account with them being closed and no opportunity to change, the former have the offices of the priests, who by prayer can relieve the sufferings of the lost, and if sufficiently well paid, bargain for their escape from purgatory and entrance to paradise.

A child dying without baptism, even if its parents are most devout Catholics, dies in sin, and goes direct to purgatory. The priest has the power to redeem the child if the frantic parents bring the all-sufficient cash.

If mother and child both die before the latter can be baptized, a case which may readily occur, then both are in sin, the mother suffering with the unborn ch'd, and many prayers and much cash are required by the priests to redeem them both. Superstition cannot reach lower depths, and that, too, in an age boasting of its science! We are indeed in the light, but behind ignorance drags the corpse of dead ideas, and sits it down grinning in ghastly semblance of life in our midst.

William Curran, I Harrison Terrace, England: Q. (1) In The Progressive Thinker of August 28, 1897 you say the condition of spirit previous to gestation is paralleled by that of the matter of which the physical body is formed; my question is this, do you consider that the source from which the spirit of man is derived is conscious of its existence; if not it would seem to imply that

the part would become greater than the whole? (2) In your long and comprehensive experience in Spiritualism and science do you consider that man's immortality has been already proved, and if so what is the greatest proof that man survives the death of the physical

(3) What meaning does the word God convey to the learned and scientific mind?

A. (1) The statement, which is fundamental to a scientific exposition of Spiritualism, is that the physical body is formed of physical matter, the spiritual being is evolved from spiritual substance and forces. These forces are not conscious. What lies back of them we know not. If there is a universal consciousness, we could not compare our limited perceptions with it. The union and individualization in the spirit gives results which may be vainly looked for in the sources from which it is derived. In illustration, the union of an acid with an alkali produces a product unlike either. Must we say that the small portions we thus unite are greater than the whole because new properties are acquired? The result of all forces and substances, concentrated in an individual, produces that complexity we call a spirit. As such it did not exist before.

(2) It has been proved, and everyone may prove it for himself. There are mediums in every home, and if correct methods are followed evidence will come to those who seek. It would be difficult to select any one evidence stronger than all others, for the proofs are cumula-

(3) Unless it be the "unknowable" quantity, the term God, has no significance with scientists.

B. R. A., Concordia, Kan.: Q. In The Progressive Thinker a quotation from M. De Rochas is as follows: "It also shows that that detached or projected part of himself is not his spirit, as is usually supposed, but is part of his spirit soul, and consequently that the so-called spirit forms that return here and are seen by clairvoyants, are not spirits, but the doubles of spiritual souls."

(1) Then do the represented spirits know of this presentation?

(2) Are not the doubles of spiritual souls, spirits?
A. In this department the attempt is made to present

a consistent spiritual philosophy, based on principles which apply to all phenomena. In short, as far as the limited facts allow, the methods of the physical sciences are maintained. Hence whenever facts are presented it is obligatory to explain them by the principles advanced. This does not apply to theories, and speculations, and the crude fancies which are constantly brought forth, even when such are asserted to come from, or to be confirmed by the evidence of spirits. The term soul has no meaning otherwise than as an equivalent for spirit. Man is a dual, not a threefold being. He has a physical body and

The most difficult matter to meet is a dense fog-bank. So where an opponent has no clear ideas of the subject he treats of, and indulges in unbounded fancies for corroborative evidence of his vague assertions, to attempt discussion is like the blows of an athlete against a suspended bag, that yields to the blow, but constantly returns to re-

ceive another.

For the explanation of the phenomena above referred to, there are clearly defined spiritual laws. Double presence has been already treated in this department at length, and the reader is referred to the numbers of The Progressive Thinker containing the explanation.

Strictly speaking, "double presence" is a misnomer. for a spirit cannot be at two places at the same time.

"Traveler": Q. What is the cost of sending a telegram from a town in Nebraska to British South Africa? A. A telegraphic dispatch from any office in Nebraska to London is 34 cents a word, and to British South Africa, \$1.33 a word.

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A BASE FRAUD

Perpetrated by the Aid of Bogus Spirits

DECIDES A WILL SUIT—ORCHARDSON UNION IS VOID-SUPREME COURT ANNULS THE MARRIAGE BETWEEN VERA AVA'S BUSINESS MANAGER AND MRS. MERRICK AND GIVES HER HEIRS HER ESTATE.

"Orchardson vs. Coffeld et al.; affirmed."

In the long list of decisions by the supreme court published yesterday, many of which revive the memory of stories that once thrilled the halls of fashion or the marts of trade, there is hardly one which yields a more piquant romance than the one quoted above.

Ten years ago the notorious Vera Ava, alias Odélia fluid, of which we as yet know very Diss de Bar, was holding Spiritualistic seances in various little." According to scientists, his explaces in Chicago, and in particular at Uhlich's Hall on North Clark street. phy, for, however ample the evidence

She had as her business manager Charles Orchardson, who had been a candidate for Mayor of Chicago on the socialistic ticket in opposition to the elder Mayor Harrison. He was also a sort of artist, and painted the likenesses of Mayor Harrison and his daughter, Mrs. Owsley. It is said that his brother is William Quiller Orchardson, who has been commissioned to paint the official pictures

of Queen Victoria's jubilee. During the seances at Uhlich's Hall, which were of such a character that the party was turned out of the hall, one of the visitors and dupes was a Mrs. Merrick, from Quincy, Ill., whose husband had died a few years previous and left her a fortune of \$100,000, of which \$60,000 was in real estate. At the time of the Uhlich Hall performance she was 80 years old and Orchardson 60:

When the party was driven out of the hall it suddenly appeared in Quincy, and the seances were renewed. By means of the mediumship of Vera Ava, it was said, the deceased husband of Mrs. Merrick appeared to her and advised her to marry Orchardson.

MARRIED HIM AND THEN DIED. . .

The marriage was duly celebrated, and then the materialized spirit advised Mrs. Merrick to make her will and leave her fortune to her second husband. This was done. Within a year the bride died.

Orchardson then made his appearance as a man of wealth and fashion. But the nephews and nieces of the dead woman, including J. Cofield, of Denver, George Turner, of Michigan and Mrs. Eliza Solomon, of Chicago, immediately brought a suit to set aside the marriage on account of fraud, and to distribute the fortune among themselves. The case was tried at Quincy three years ago, Alderman Charles Alling, of Chicago, being one of the attorneys. The decision went against Orchardson, and he took an appeal to the supreme court, which has just affirmed the decision of the court below.-Times-Herald, December 24, 1897.

Scintillations.

It takes both grace and grit to bear disappointment

The commonest kind of a cheerful giver is the one who gives nothing but good advice.

We must have both wisdom and knowledge to get much benefit out of either.

Good citizens are law abiding. Romanism is political and religious anarchism. Rome's faults are more conspicuous than her virtues,

and her deviltry discounts her professed Christianity. Every minister feels that he is handicapped in his work

in the vineyard by the outrageously poor singing of his There is something wrong with the patriotism of the

man who can praise popery and denounce the patriotic orders which oppose it.

A preacher in South Carolina asserted that "moonshining" is not a sin against God and the membership trebled in one week.

SUNSET ON THE OCEAN.

Far in the west the glowing orb went down, And flung his beams across the trembling wave. And tipped each wavelet with a golden crown, Before it sank to seek the ocean cave.

High o'er the waves the golden censer hung, And lit the wide expanse with lurid blaze, Then slowly to its watery bed it swung, And filled the darkening air with softer rays.

The sea-fowl shrieked a loud, prolonged adieu, And dipt their wings anon in restless flight, As wildly o'er the watery waste they flew, As if to seek some shelter for the night.

The ocean vawned; its waters rose and sank; The twilight fading quickly from our view, And left the world a vast extended blank, Except where cloud-rifts let the stars peep through.

Out from the vaulted dome the star-gems crept And shone in glittering splendor from the sky, Reflecting in the briny deep where slept

The winds, regardless of the storm-birds cry. I sought my couch and banished every fear, And calmly soothed my wandering thoughts to sleep.

While guardian angels, ever hovering near, Soothed me to rest upon the rolling deep. G. E. NEWCOMB, M. D. Oldtown, Me.

MARCHING IN TRIUMPH.

Let the flag of freedom wave, we fling it to the breeze. Fling it with a spirit that will startle land and seas, Fling it out with all our might as liberty decrees, While we are marching in triumph.

Chorus:-Hurrah! hurrah! this is the jubilee! Hurrah! hurrah! the power that sets us free, So we'll shout the chorus from the mountains to the sea,

While we are marching in triumph. There's no carnal weapon used to help our cause along, There's no roar of cannonade while we confront the

There's no sword to bring dismay, there's only truth and

song,
While we are marching in triumph. Chorus:-Hurrah! hurrah! etc.

Ours is the better life, the new and higher way,

Ours is the olive branch, the end of all dismay, Ours is the victory of darkness turned to day, While we are marching in triumph.

Chorus:—Hurrah! hurrah! etc.

Foes revile and say we're wrong and never in the right, That we have left the old ways, hence marching in the night-But they've lost their lamps and oil, yet we are in the

light, While we are marching in triumph.

Chorus:—Hurrah! hurrah! etc.

How the sheep are leaving folds, the pastures new to find, Seeking fields of knowledge that will feed the hungry

And thriving now on new thought, the old is left behind, While we are marching in triumph.

Chorus:-Hurrah! hurrah! etc. A. J. SWARTS, Ph. D. | known author. sale at this office.

One Thinks.

THOUGHT PICTURED.

INTERESTING VISION

There passed out at her home, about five miles west of Chatham, Ont., Mrs. William Cook, wife of one of the best COURSE OF WHICH AN ENGLISH SCIENTIST PHOTOGRAPHED AN known residents of Kent county, and the circumstances attendant upon her last illness have been the means of making many scoffers to ponder in all

Mrs. Cook had been ill for some time and on Monday, the 13th, without premonitory apparent change for worse, suddenly slept and was in a sible "to impress sensitive plates with invisible rays emanating from a vital state of death-like quiet for five hours. All the ordinary functions of the body were suspended; her breathing could not be detected, and her heart-beats periments can hardly be considered as were stopped. The husband and children thought her dead. But Mrs. Cook, is afterward transpired, was in a deep trance. Upon awakening, the woman, weak-

ened by disease so as to be all but helpless, sat up unaided in her bed, her eves fixed upon an invisible, intangible some experiments caused a great sensation, and in the scientific world there was thing, her arms outstretched and her face lit up with a look of rapturous delight. "How beautiful! Oh, how beautiful it is!" she exclaimed.

nothing," said the husband afterward in speaking of the joyous vision that his wife had witnessed, "but it must have been grand. She told us of it and attempted to describe the wonderful glories she had witnessed; but words failed her. And then there was much which she said she knew she must not impart to mortal man—much that it was unlawful for tongue to utter."

who was sitting propped up with pillows, on her bed ofsickness, Mr. Cook related the story of her trance as it had fallen in more or less disconnected fragments from her lips. She had been to heaven, and had seen a king of glory seated upon his throne which was in the midst of a scene which Mrs. Cook vainly endeavored to describe. The face of Him upon the throne was part hidden by a cloud, without which she felt that it would have been impossible for her to raise her eyes toward the radiance. A she stood contemplating the stupendous splendor by which she was sur-rounded, she heard a voice of exquisite melody, saying to her that her time had not yet come to remain, but that she was to return to earth for a few days when she would again be called to heaven nevermore to depart from the light of the throne and its presence.

She also saw and talked with Mr. Cook's first wife, who had passed out some years ago, and his children, who for several years have been in the spirit-land. They sent to those who are still in the flesh a number of comforting and inspiring messages and directions concerning their conduct, beside touch ing upon several matters of a purely personal and private nature, some of which were known up to that time, to none but the recipients. Captain Owens, a Salvation Army lassic, who passed out here a number of years ago, was also seen and recognized and conversed with. There are some among the neighbors

who are skeptical and endeavor to explain away this trance; but none could even glance in upon Mrs. Cook as the writer did upon December 19, without being firmly impressed with her unshakable belief in its reality. And it was a belief in which the family shared and all awaited the second summons not alone with resignation, but with keen anticipation of a great joy; and there was no room for even the most incredulous to see and speak with them and still doubt that to them it was a blessed reality.

The family are members of the Anglican church and none of them have ever inclined to belief in Spiritualism.

Chatham, Ont.

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seriousness the truths of Spiritualism. The end came on December 27.

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this cardboard, which was placed under a bright jet of gas, he looked steadily for half an hour. Then he removed the cardboard, and put in its place a sensitive plate, at which he gazed steadily for another half hour, having first taken the precaution to extinguish the gas. Finally, he tried to develop the plate, but with no success what-Nothing daunted, he resumed work

next morning. Again he looked at a sheet of cardboard, on which was drawn a plain cross without any circle, and again he entered into a long tetea-tete with the sensitive plate. On this occasion, however, he placed between his eyes and the plate a box, from which all air had been removed. His experiments over, he examined the plate and found on it two images, one representing the simple cross at which he had jusct been looking and the other representing the cross and circle at which he had looked on the previous

Emboldened by this success, Mr. Roger determined?to attempt a more ambitious experiment. He had seen a shipwreck scene in a Plymouth theater, in which Miss Daisy Wallace played a prominent part, and, the scene having made a strong impression on him, he determined to try and produce a thought-photograph of the actress. So his wife and he went to see her, and the result was that on the following day Mrs. Roger found herself unable to atend to any work for the reason that the actress seemed to haunt her. She finally complained to her husband, saying:"I see Dalsy Wallace's figure everywhere." Then this strange scene oc-

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PASSED TO SPIRIT-LIFE.

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

Passed on to a higher life, December 21, 1807, John P. Sterns, aged 63 years, 4 months and 4 days, after a brief illness of thirty-two hous, at his résidence on Wood street, in Oldtown, Maine. The cause of his sudden demise was apoplexy preceded by a billous attack. He leaves a widow and two married daughters-Mrs. Retire Rand and Mrs. Lovelov-to mourn his loss; also numerous friends and acquaintances, who deeply sympathize with the bereaved family. He was beloved and honored by all who knew him. He was a veteran Spiritualist, with a full and firm belief in immortality beyond the grave. He has acted as president for several years of the Maine Spiritual Campmeetings at Temple Heights, Me., and has held many offices of trust and honor. He has acted for many years as station agent and telegraph operator at South LaGrange, Maine. His spiritual career was remarkable in its consistency as well as in its duration. He sought to magnify the cause which led him to the glorious and unflinching belief in the life immortal beyond the grave. The sunset of his life was more beautiful than when in its meridian splendor. Death to him was the occasion of no surprise or alarm. His faith seemed clearer and more intensified, and farther reaching his spiritual vision, as he he approached the change. The river of storms was never calmer than when he stepped into its dark waters. Death was never more like sleep than when Mr. Sterns breathed his last. He seemed to wrap the drapery of his couch about him tad lie down to pleasant dreams. He died as he lived, a Spiritualist. Sunday night, December 19, he was still the veteran father and loving companion; Tuesday morning, as the sun flung his golden beams across his dwelling, his pilgrimage on earth was closed, and he was a traveler in another country.

Now in life's inner temple he doth stand: The portals opened wide to let him

through; How beautiful, magnificent and grand Must be the scenes now bursting on G. E. N. his view.

Mrs. Sophronia Danforth, after spending eighty-nine years of usefulness in Darrowville, Ohio, quietly folded her tent and took her leave of her mortal form, December 18; 1807. Mrs. Danforth had been a Spiritualist for near or quite fifty years. Her son, Milton S. Danforth, has been president of the National Spiritual and Religious Camp-meeting Association for many

years. Mrs. Danforth leaves children, grandchildren and great-grand-children; but as they are all more or less imbued with Spiritualism, they do not mourn her departure. They feel rather to congratulate their loved and loving mother she has gone to join husband and friends in that "better country."

It was my privilege to address the friends on the occasion of laying her body away. Many who knew little of Spiritualism, after listening to that address said, "Spiritualism affords more consolation than any other religion we ever knew; let us have more of it.' MOSES HULL.

Passed to the higher life, December 15, 1897, from his residence at Thorn ton, Mich., Sylvester Caswell, aged 74 Funeral services under auspices of the Masonic fraternity, Maccabees and Hunters' club, and many friends. He was a kind father, loving husband and true friend. Services were conducted by Nellie S. Baade.

Frank C. Dutcher departed this life, after six weeks of suffering with typhoid fever. He was in his fiftieth year of life. He was a fine medium. He leaves a wife and six children, an aged mother and two sisters to mourn his departure from his earthly to his spiritual home. Mr. Hodge, an inspira-tional speaker, of Chicago, delivered the funeral address to a large crowd of sympathizing friends. The funeral was held at his home, five miles from Martinton, Ill.

MARTHA L. SMITH.

Mrs. Nelson DeLano, aged 63 years, passed to spirit-life, December 9, 1897, from her home at Wolf Creek, Mich. where she had resided for twenty-nine years. She leaves a husband and five children to mourn her loss. Though they are conscious of spiritual truth and look to higher forces for strength they will miss the form and mother's dear face. The empty chair, the vacant room will ever hold sad and dear memories. Mrs. B. G. Hoig, of Morenci Mich., conducted the funeral services the eldest daughter. Mrs. Emma Whit ney, reading the spiritual service at the grave, followed by a beautiful poem, by Mrs. Hoig.

It is with deep regret that I am called upon to announce the passing out of Dr. Philo J. Curtis. The transition occurred suddenly, of apoplexy, on December 13, at Jackson, Mich. He leaves a daughter by his first wife, Mrs. Harry Allen, of Chicago, and a son, E. C. Curtis, of this city, as a result of the second marriage.

Curtis was a graduate of a Cincinnati medical college. He was a Mason, and a charter member of the Knights of Honor, and a true Spiritualist.

DR. VIRGINIA ROWE. Jackson, Mich.

TESTIMONIAL.

B. F. Poole, Clinton, Iowa:-Please send another package of magnetized compound. I find the compound and psychic treatment are wonderful remedies for sore and weak eyes. The gold speciacles you sent me are perfection-Ljust what I wanted.

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sions and Other Remarkable Psychic Phenomena in India." (Borderland). "A 16th Century Prophecy of the Birth and Career of Napoleon." Condensed from the Theosophist. "Among Our "Current Comment," "Among Our Exchanges" and "Book Reviews" will comprise the editorial, while many

shorter, but no less interesting articles will complete the number. In order to induce the adherents of other religions to read this magazine as a stepping-stone to the broader light, (which will be found in The Progress ive Thinker) all iconoclastic criticisms and all controversies will be excluded.

The first number will be issued in February, 1898, and the price will be \$1 a year, in advance; single copies, 25 cents. Clubs of three supplied at the price of two. Send in your subscriptions at once to insure getting a copy of the first issue, as the supply may be exhausted if you wait till the edition is

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B. F. POOLE, Clinton, Iowa.

Sunday Spiritualist Meetings in Chicago.

The Lake View Spiritual Union has resumed its regular 3 o'clock Sunday afternoon meetings at Hillinger's Hall corner Sheffield and Belmont avenues Meetings will be conducted by Mr. and Mrs. Carl A. Wickland, assisted by Mr. Walter Finch, from England, and a true worker in the cause of Spiritual-

First Spiritual Temple, No. 11 Ada street. Services at 3 and 8 p. m. Mrs. Lucille DeLoux pastor, assisted by Chas. E. De Ricard.

The Spiritualist Church Students of Nature, meets every Sunday evening at 7:30 at Norman Hall, 235 and 237 Milwaukee avenue. Mrs. M. Summers,

Spiritual Investigators, at Lakeside Hall, southeast corner 31st street and Indiana avenue. Services at 2:30 and 7:30 p. m. Will C. Hodge, speaker. Ben F. Foster, the noted medium, will give physical demonstrations in the light, every Sunday. Tests by Mrs. W. L. Brown and others.

Spirit Home Temple of Truth. Conference at 10:30 a. m.; short talks and tests at 7:30 p. m. No. 618 Thirty-second street. C. E. de Ricard, pastor. The Beacon Light Spiritual Church, 617 N. Clark street. Meetings Sunday evenings at 7:30 and Thursdays at 2:30 p. m. Conducted by Geo. F. Perkins. Spiritualists' Sunday-school, every Sunday morning, at 10:30 sharp, room 518 Handel Hall building, 40 Randolph street. All are welcome.

Liberal Spiritualists, No. 107 South Paulina street, corner of West Madison street. At 7:30, Dr. and Mrs. Noyes, assisted by able speakers and mediums. Church of the Spirit Communion, Ar-

lington Hall, northwest corner 31st and Indiana avenue. Dr. Arthur lectures and demonstrates magnetic healing and hypnotism. Irene M. Dobson, lecturer and test mo dium, will hold meetings every Sunday

at 3 p. m., at her parlors, 3517 Indiana avenue, for investigators of Spiritualism; also will hold meetings every Sunday at 8 p. m., at Newman Hall, 63d street and Stewart avenue.

The Progressive Spiritual Church, G. V. Cordingley, pastor, meets in Handel Hall, No. 40 Randolph street, room 409, between State and Wabash. (Take elevator.) Services at 2:30 and 7:30

The First Society of the South Side, at Unity Hall, 77 Thirty-first street. Conference meeting at 2:30 p. m., followed by spirit messages by Mrs. Georgia Gladys Cooley, of California. Mrs. Cooley also lectures and gives

messages at 7:30 p. m. Spiritual Endeavor Society meets at No. 1 South Hoyne avenue, near Lake street, at 8 p. m. Sarah E. Bromwell, pastor.

West Side Spiritual Society meets at No. 46 South Ada street at 8 p. m.

Universal Spiritual Society, Hopkins' hall. No. 528 West Sixty-third street. Englewood (over postoffice). W. T. Parker, pastor. Conference at 3 p. m. Lecture and spirit messages at 7:30. Christian Spiritual Society holds meetings in Hygela hall, Washington boulevard and Paulina street, at 2:30 and 7:30 p. m.

Church of the Star of truth, Wicker Park hall, No. 501 West North avenue. Services every Sunday evening at 7:80

The Spiritual Harmony Circle holds a meeting at 19 Bishop Court, at 7:30 p. m. Mrs. Hamilton Gill will speak and give tests.

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inform us at once when their meetings stop, will not be allowed thereafter to have their names appear in this list. Valuable Books and Pamphlets.

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