

A 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.

RESOLVED: That Modern Spiritualism 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 that happened from two to three thousand years ago has nothing to do with the subject to-night. And if he thinks he can draw me off, he will find he has met the wrong man to draw off.

We were talking about the Fox girls—for they are worshipped 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 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 zeal in examining the feet of one of the girls to see if she was using them to rap the table. I seriously reminded 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 Fishbush, 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 manifestations 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 credence 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 mesmeric art."

"Almost all the published accounts of spiritual phenomena 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.

Now, then, here are the founders of Modern Spiritualism—Andrew Jackson Davis, who terms mesmerism an abnormal species of sleep, and claims that it 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 mesmerist 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 original frauds, and as a fountain cannot flow higher than its source, it must follow as the first mediums were frauds, all other subsequent mediums, being their imitators, are likewise frauds.

MORMONISM AND SPIRITUALISM.

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. Talmage, of Wisconsin, and thus Spiritualism spread far and wide. Every person was imitating it, or imitating the mediums, and thus that sprung up all 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 finally 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 begotten 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 at death."

"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 appear 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 Spiritualists 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 changeable 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?

Then they went a little farther than that and we find on p. 253 of Daniels' works, for it is very good, and that is, free-loveism became the highest decree of Modern Spiritualism, 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 despots; the same as we charge the Inquisition, with its dungeons, tortures, and auto de 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 indiscretions. They will receive revelations from high-pretending spirits, cautiously instructing them that the sexual communion of congenials will greatly sanctify them for the reception to 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 inevitably resulting."

And thus Modern Spiritualism drifted into free-loveism, and I read something similar to it: "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 is the author.) Spiritualism drifted up into free-loveism, 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' Cyclopaedia, 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 prodigize 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 "Perispirit," 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 perispirit 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 perispirit 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 perispirit increases as it is diluted, 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 Aesthetic Chemical Laboratory of Spiritual Science, where it is generated, diluted and diffused for the express use of trance speakers and Indian spirit guides. In this laboratory the perispirit 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.

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 debarrd 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 speech.

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.

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INGERSOLL'S SANITY.

The Problem is Discussed by the Theological Doctors.

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

It is reported that the Rev. Geo. R. Wallace, of the Pilgrim 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 what he thought of Ingersoll, said: "Dr. Wallace's views of Ingersoll's condition accords perfectly with my own views. He is a moral monomaniac," adding, "this is perfectly 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 failed to convert Col. Ingersoll, the ideas of a few orthodox ministers of Chicago certainly won't disturb his 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, also, 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 criticize him." Probably not, for this man Snively doesn't seem to make the combination word 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 champion blasphemer of this country—the one man of ten millions." But adds one at least redeeming clause: "He

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, 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 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 on the occasion of these comments by the orthodox ministers, and that audience will have to shed more 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 invidious phylactery of Talmage about good men and good women being at the Auditorium to shower the Colonel when he becomes so that D. L. 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 women who heard the Colonel were not good men and women; rather, that this particular audience was of the immoral class. I wonder how that audience would have felt 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—the 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, or cry insanity, foul mouthings," imbecilities, 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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A STARTLING VISION.

One Result of the Hull-Covert Debate.

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 the Covert. She 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 follows:

"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 disquiet and anger. They threw sticks, stones and mud at its 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 majestic 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 melodious 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 streams of water, and water which formed rills and brooks and passed to a lake near by. The fires were almost entirely extinguished, only emitting faint gusts of smoke. The first fire kindled had entirely disappeared and left no trace of its burning. Many of the mid-singers 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 to 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, and 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-Spiritualist movement. Your own good judgment will enable you to apply it rightly. Be faithful and true. 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.

The clergy have been in the habit for so long a period of brow-beating and riding rough-shod over their parishioners, no one daring 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 battle 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 loose 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, pastor of a church in the same vicinity, says the report, took occasion in his sermon to severely criticize those present, complaining: "No young woman with self-respect 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 lashing, which included several blows across the preacher's face, and an abundance over his person. The ladies and daughters of well-to-do farmers. The victim of the assault was so provoked 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 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 reformations will not likely follow public and personal denunciation against the offenders.

"After Her Death." The Story of a Summer. By Lillian Whiting. No mind that loves spiritual thought can fail to be fed and delighted with this book. Beautiful spiritual thought, combining advanced ideas of 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 Upbuilding." 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 Nature." By Prof. Wm. M. Lockwood. Prof. Lockwood is recognized as one of the ablest lecturers on the spiritual realm. In this little volume he presents in concise 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.

A Remarkable Seance With Campbell Brothers.

On Christmas eve, December 24, 1893, it chanced to be the writer's good fortune, in company with eight others, to be permitted to enjoy a pleasure that is rarely experienced or known to exist by beighted 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 415 31st street. The phenomena produced in the presence of these mediums are varied. They have wonderful success in receiving independent type-writing, an ordinary typewriter being used; also independent writing, slate-writing and numerous beautiful independent works of art—portraits, landscapes and floral designs, done in both water colors and oil. All of these manifestations are received in a light stream enough to read by, darkness at no time being permitted, and to those present, prestidigitator or confederacy of any kind is simply out of the question. These manifestations in general are the most thorough, satisfactory and convincing of any I have ever seen, 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 following persons: Mrs. Mary M. Halse, 8250 Houston avenue; Mrs. C. W. Jamieson, 2909 Groveland avenue; Miss Louise C. Otter, 4750 Evans avenue; Wm. H. Damon, wife, 3238 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 403 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, 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 he was 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 outside in the room the gas burned brightly. Thus the picture was produced, being under master gaze control, the stages of growth from commencement to the finish, and all accomplished in the incredibly short time of sixty minutes by the watch—a life-size oil painting 20x24 inches in size, with all the delicate shades, shadows and high lights, a piece of art that would do credit to mortal's best talent if accomplished in a week's time by a skillful painter.

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 residence of the Campbell Brothers, 215 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 thereof.

Words that we had more of such honest true mediums as these faithful workers in the field, to spread the glorious tidings 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.

POINTS FOR THE PREACHERS.

The good prophet Jeremiah, his 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 considerably 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 vineyard lack the care of responsible husbandmen? Is it 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 debt, we may be permitted to offer a suggestion. It is the opinion of the writer that the churches should abandon the unprofitable profession, and engage in pursuits where they would be of real value to humanity. He has great distrust 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, a condition contingent on evidence, 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 8. 424tf

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

HUMANITARIAN WORK.

As Repeatedly Suggested by 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 APPAREL.

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 18 years, were given a splendid Christmas dinner, bags of sweets, 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 this feast, which was going on for several days under the general 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 who 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 meat, which consisted of beef, pork, chicken, milk, cheese, celery, pickles, coffee, huckleberry and apple pies, was served readily, and the children did not grow uneasy from waiting. Their unmistakable manner of enjoyment was the plainest part of the whole plan, and in only a few cases did there seem to be a lack of appreciation.

Although the feast 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 childlike greed. One of the little girls, 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 all 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 where the little fellows were 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 remainder 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 dandies and their white companion who amused them for nearly an hour doing dances on a table, which was placed upon the platform, and also singing children's 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 to 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 were a question he could not solve.

The liberality of the merchants and a large number of individuals in acknowledging the request of the society for their Christmas feast, was so overwhelmingly 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 prepared 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, 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 50 pairs of mittens, 25 pairs of stockings, 25 pairs of rubbers, 20 hats, 45 caps, 10 coats, 15 cloaks, 8 jackets, 5 pairs shoes, 5 vests. 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 receive the clothing they need, and the society is in the undertaking, which they carried through with such great success, and which was truly a philanthropic work, and was 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 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 ever.

"The Infidelity of Ecclesiasticism. A Menace to American Civilization." By Prof. W. M. Lockwood, lecturer upon physical, physiological and psychological 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 office.

"Ancient India: Its Language and Religions." By Prof. H. Oldenberg. The subject is of unusual interest at the present time, and it is here treated in a way to interest and instruct all readers. For sale at this office. Paper, price 25c.

THE SPIRITUALISTS.

They Meet in Cleveland, O.

AN IMMENSE GATHERING—MANY MEDIUMS OF NOTE ARE IN ATTENDANCE—EXTENDING THE BELIEF—MANY TESTS WERE MADE WHICH COMPELLED SKEPTICS TO MARVEL AT THE RESULTS—THE DEAD CAME BACK TO THE LIVING WITH MESSAGES OF CHEER AND COMFORT.

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 addressing 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 Lee, of this city. Others who spoke were Mrs. Carrie E. S. Tving, of New York; Wm. H. Damon, of Buffalo, N. Y.; and F. D. Babbitt, of New York. They gave many incidents of the truths of Spiritualism and expressed in the most thoughtful language the aims and teachings of the belief.

The evening session was largely attended and great interest was displayed. Moses Hull, during the temporary absence of Mrs. Cora Richmond, vice-president of the National Association, 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 imposing costume of black goods, the large flowing sleeves of which were faced with white satin, and a magnifier 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 way, and are satisfied with 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 delivery that was perfect she gave a complete analysis of the entire belief of Spiritualism. She answered many of the questions asked by the audience, and asked of those who believe in the spirit 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 trembling 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 medium said that a spirit came to her who said it was Elizabeth Johnson and that she had died many years ago. 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 Potter before he married her and that someone in the audience would recall the death of both of them. Then the name of once raised in the center of the hall for a moment.

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 stood up and 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 it.

At the conclusion of the tests by Mrs. Mosher, an address was made by Mrs. Hulse. She gave an interesting old story in Spiritualism, telling that she was the true belief. Mr. Hull was followed by Mrs. Carrie E. S. Tving, 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 a series of tests.

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 someone named Wolf who had been at the afternoon meeting was interested in the children, and in fact, was their father. These children were named Fannie, and 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 someone had come some distance from out of the city to hear from him, and when she said that she was his widow, and had come from Palmsville 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 only way to get rid of it was to be killed by machinery of some sort and that her 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 his 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 several years ago, his daughter dying 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.

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. The greatest interest 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. Cora Richmond, vice-president of the National Association. The child's mother advanced to the stage and placed the child in the arms of Mrs. Richmond, who 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 stand in need of the influence of certain religious sects. Organizations, he said, which are trying to combat this evil influence are the National Spiritualists' Association, the Free Thought Federation, the Seventh Day Adventists, many of the Jews, Unitarians and some of the Baptists, all working in harmony with the International Liberty League.

He said that they wanted the national flag to remain unsullied and that they did not want the assistance of the pope 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 been in the hands of the wrong people. Speaking of the power 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 control.

"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 infidel cannot be President. Thus we take from the right, which we feel, when we say that 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. Collier, of the Church of the Seventh Day Adventists, at Cedar avenue and Sago street. He spoke at great length 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. Collier, "and the law said they must not do so."

At the conclusion of the address the memorial services on the funeral of Mrs. Luther were conducted. They consisted of the reading of poems, prayers 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 Spiritualism for years and of others who were skeptics. The session was opened with the singing of a selected song by the three Pale children, Robert, Wayne and Clarence. Mrs. Richmond then made a few remarks followed by Mrs. Mattie Hull. C. H. Figners, 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 Crockers block many years ago, and which message she wanted to give to a man in the hall whose name was also Smith, and 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 Mosher, who secured many responses from 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 audience, wrought up to great pitch of excitement, applauded for five minutes. Her first presentation was that of an old man, and when the name of Grandpa Russell was called out, 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 man whose name was Thomas asked for recognition from others whose names were also Thomas. The recognition was given. Then Mrs. Thomas said that she saw a man fall beneath the cars and lose his limbs. He sent his love to Alice his wife, and gave the name of Eugene Kent. A woman in the audience raised her hand and then settled back in her chair, burying her face in her hand. She said that someone 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 came to that of his mother. Following came a spirit who gave the name of Samuel. It said that it knew Robert 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 recognized the medium said that she saw a man with a revolver over his head. He asked that 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 into prolonged applause. 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.

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. For 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 religion on the scaffold and was swung to the shining gates of the celestial city, to take his harp and enjoy life eternal among the pure in heart. "O, grave, where is thy mystery, O, death, where is thy sting?" The Lord knows 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 Carr, is saved by the blood of the crucified. Christian people 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. 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Our Fall and Winter Campaign has commenced in earnest. Every Spiritualist should have something to do in the struggle now pending. The members of the Anti-Spiritualist Convention are strong in number, resolute in purpose, and they are determined to suppress all phases of mediumship. The Progressive Thinker will lead in this great fight against the forces of the church. Every Spiritualist who stands back now must be regarded as a traitor to the cause. The Progressive Thinker has already been to great expense, and the end is not yet. Send in your subscriptions. Get every Spiritualist in your neighborhood to subscribe.

PASSED TO SPIRIT-LIFE.

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

Passed on to a higher life, December 21, 1897, John P. Sterns, aged 63 years, 4 months and 4 days, after a brief illness of thirty-two hours, at his residence on Wood street, in Oshkosh, Wis. The cause of his sudden demise was apoplexy preceded by a bilious attack. He leaves a widow and two married daughters—Mrs. Retire Rand and Mrs. Lovejoy—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 votary of Spiritualism, with a full and firm belief in immortality beyond the grave. He has acted as president for several years of the Maine Spiritual Camp-meetings 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 Station 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 his meridian splendor. Death to him was an occasion of no surprise or alarm. His faith seemed clearer and more intensified, and farther reaching his spiritual vision, as 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 and 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 his view. G. E. N.

Mrs. Sophronia Danforth, after spending eighty-nine years of usefulness in Darroville, Ohio, quietly folded her tent and took her leave of her mortal form, December 18, 1897. Mrs. Danforth had been a Spiritualist for nearly a quarter of a century. 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-grandchildren; 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 that 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 Thornton, Mich., Sylvester Caswell, aged 74 years. Funeral services under auspices of the Masonic fraternity, Macedonia and Hunters' club, and many friends. He was a kind father, loving husband and true friend. Services were conducted by Nellie S. Bandy.

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. Dutcher, an inspiration speaker of Chicago, delivered the funeral address to a large crowd of sympathizing friends. The funeral was held at his home, five miles from Martin, 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 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. Holz, of Morenci, Mich., conducted the funeral services; the eldest daughter, Mrs. Emma Whitney, reading the spiritual service at the grave, followed by a beautiful poem, by Mrs. Holz.

It is with deep regret that I am called upon to announce the passing on 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. Dr. 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.

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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 spectacles you sent me are perfect—just what I need.

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Among the contents of the first issue will be the following: "History and present status of Psychology in Europe," compiled by the editor from many sources. "A Spirit Testifies in Court." A remarkable tale, without a parallel in the world's history, besides introducing the social, legal and religious customs of the realm. Translated from the Royal Court Records of Burmah by J. A. Maung Gyi, of the said Court. "Haunted Houses, Strange Obsessions and Other Remarkable Psychic Phenomena in India." (Borderland). "A 10th Century Prophecy of the Birth and Career of Napoleon." Condensed from the Theosophist. "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 Progressive 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 out.

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Sunday Spiritualist Meetings in Chicago.

The Lake View Spiritualist 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 Spiritualism.

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

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. B. 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, Arlington Hall, northwest corner 31st and Indiana avenue. Dr. Arthur lectures and demonstrates magnetic healing and hypnotism.

Irene M. Dobson, lecturer and test medium, 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, C. 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 p. m.

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. Brownell, pastor.

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 Hygeia 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 7:30 o'clock.

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

Speakers and mediums who do not inform us at once when their meetings are, will not be allowed thereafter to have their names appear in this list.

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We have on hand a limited number of copies of the various writings and lectures of Mrs. Maria M. King, whose name is high in the list of Spiritualist authors for proficiency in philosophy thought. Her elucidations of various questions pertaining to the science and philosophy of Spiritualism, as well as the related field of natural science, are truly remarkable for their depth and accuracy. These books and pamphlets constitute of themselves a noble Spiritualist library, of especially intrinsic value to worthy engage the study and thought of the wisest students in spiritual science.

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