



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

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A WOMAN'S GHOST.

Strange Wraith Appears
Night After Night to
Give Warning to
the Captain.

GUIDES SHIP AT SEA—STORMS,
CALMS AND FAIR WINDS FORE-
TOLD ACCURATELY AND MANY
A DISASTER AVERTED.

There is now in Greater New York a ship, like Kipling's, "manned by more than signed w's"—a ship navigated by ghosts, says the New York World. Not that the ghosts have signed articles and gone before the mast as able seamen ready to hand, reef and steer, at the boat's order. They do the dead work. The strange commander of this curious craft doesn't consult his barometer for news of the coming storm, nor bother to work out latitude and longitude with sextant and chronometer when he wishes to know his landfall. He doesn't try buckets of sea water with a thermometer to get tips on the presence of icebergs, or worry about the lookout for passing ships. He goes upon the admonitions given him in his slumbers by the ghosts of old and young women he has never seen or heard of.

This ghosted vessel is a fine-looking Scotch bark, with gracefully tapering spars and with fittings of only the best construction. She bears the name of Duneau. The commander of the bark, from whom the Duneau derives its unique distinction, is Capt. Thomas J. Gill, a refined and handsome gentleman of forty-six years, who places dependence on the warnings of ghosts, not from superstition, but by reason of a new occult science which he himself has developed from the lore of Cornish fishermen and by long study of Spiritualism and Theosophy and the mysticism of the curious religions of the Orient.

The Duneau arrived in New York harbor last week, and is now putting in a large cargo of cases of oil from the Standard Oil yards on Newtown Creek. This was the maiden voyage of the handsome bark. She sailed from Calcutta for Hoboken with jute and salt-petre, making this long voyage in the short time (for a sailer) of 141 days. Her displacement is 1,535 tons, and she carries a working crew of twenty-five men and boys.

Capt. Gill, the dreamer master of the Duneau, was born on the coast of Cornwall, near a village composed entirely of the huts of sturdy fishermen and their folklore-loving wives and families. At an early date the grave intensity of strong liking for the life of the sea, which he inherited from his father, was kindled in his mind. Most of the time young Gill could save from his studies was spent of his own inclination among the children of the neighboring fishermen, and here it was that his imagination was directed in the same channel as the typical Cornishman who, as it is well known, cherishes a firm belief in the value of his dreams in guiding his fishing vessel while at sea.

As Gill grew up he followed with great earnestness the study of Spiritualism and Theosophy and delved deep into the mysticism of Buddhism, Confucianism, Shintoism and other psychological religions of the East, and these studies, combined with the fact that he has made numberless trips to the Orient, together with his naturally fanciful temperament, have succeeded in making him what he is to-day—a firm believer in the power of his mind to correctly read to practical advantage the meaning of the revelations given him by ghosts.

Speaking to a Sunday World reporter of his present career, Capt. Gill said: "The prognostications which I give, day after day, am able to make from my visions during sleep are really based not upon foolish superstition. I base these prognostications upon the most scientific relation which I have found to exist between disembodied spirits and the souls of living human beings, which are educated to vibrate in harmony and thus communicate with one another, although the subjects may indeed be thousands of miles apart."

"There is not in the world to-day a single grown-up person who does not at certain times feel that something is going to happen, which eventually does take place. I have seen many old men mention the fact that many old men can always tell, days beforehand, by certain feelings in their bones, as they say, that it is going to rain or snow. They do without consulting a barometer, and perhaps without even having seen one."

"Again, there are the old women who can foretell weeks in advance the approach of a great wind storm, or of an unexpected frost. Finally, every one has met people who have felt in themselves that some great calamity had happened in some other part of the world, or was going to happen, when subsequent events proved these representations were correct."

"Now, that is just the case with me. After having groped in the dark for a long time, feeling in advance that certain things were going to happen, but not knowing why I felt it, I set to work to make a thorough study of the phenomenon. I have now arrived at the stage where I can always see in advance the meaning of the attitudes of the spirits and can command a never-failing prophecy that this or that is going to occur."

"This is not a natural gift which is peculiar to me. I was not always gifted with the power, and it was only after thorough study of metaphysics that I came into its possession. Any one else can set to work and develop this latent power in himself to a practical degree, and I believe the time will come when every human being will be possessed of the ability not only to feel in advance the storms we are to have, but strong the wind will be, or the accidents he is to have occur to him, or the friends he is to meet again, but I also believe that each member of the race possessed of ordinary intelligence will be able in time, as I am now, to see with his mind's eyes, days beforehand,

events which will take place.

"There would be nothing unnatural in the human mind gaining this power. There was once a time when the human being could see only what was actually going on before his own eyes, but with observation and study and with enlargement of his human brain, there was in time developed that faculty called memory, which enables human beings to see what has taken place in the past. While at first possessed by only a few members of the race, memory is now an invaluable attribute of every healthy mind."

"In exactly the same way as the human race of this day has developed that one great advantage over its ancestors, so the human race of the morrow will in turn develop the new faculty of seeing in their minds events of interest to their own bodies which will take place in shorter or longer time to come."

How an educated man like Capt. Gill happens to be nothing more than master of a bark with a crew of twenty-five is a matter of much curiosity to every one who knows of his vast knowledge of mysticism. When Capt. Gill is asked why it is that he is in such a position he only shakes his head, and thus gives further mystery to his personal history.

It is believed by one of the officers on board that Capt. Gill took to the sea after his father died, leaving him in poverty; and the life of a seaman was the more readily determined upon by a romantic incident in Capt. Gill's career. But this is a matter the dreamer commander will never discuss with any one, although the small picture of a young woman in a bridal veil and costume, which hangs on the wall of his cabin, seems to hint of some such romance.

Capt. Gill's cabin is a luxurious chamber finished for himself in teak, walnut, satinwood and American birdseye maple. His lockers and shelves are packed with curious dream books and rare volumes that deal with the mysterious borderland between the human, which is already known, and the supernatural, which Capt. Gill believes is rapidly being conquered.

The dreamer's study of the Cornish master mariner is devoted to completion. The figures that appear in his visions are always those of women. When the captain lies down to sleep in his bunk at night he is certain to see some ghost in his slumbers. He dreams, for instance, that a young woman rises from the surface of the smooth ocean, from the starboard side of the bark, and that she comes from the rear of the vessel, that the wind will come from that direction; but if, on the contrary, the same fair form should shoot up from the port side, and upon awakening he orders his men to make sail on such calculations.

If the fair young woman should rise up at night, the captain, contenting the captain, with folded arms, and long flowing hair hanging quietly down her back and shoulders, then the coming wind will be a gentle one; but if the form should shoot up suddenly from the water and the woman fold her arms very tightly over her breast, and her flowing hair should be flying about in all directions, then Capt. Gill is aware that the wind is coming up very soon and that it will blow great gusts. Variations between these two extremes mean to the captain corresponding variations in the character of the coming wind.

A haggard old woman dead ahead while the bark is sailing under full canvas signifies to the dreamer captain that there is coming from that quarter a perilous wind, and the moment he rises he signals from his cabin to First Mate Fiddler that the top-gallant and royals must be furled at once, a double reef must be taken in at the fore and mizzen top-sails, and everything made snug before the ship should be taken aboard.

If an elderly woman comes up from the sea, and, facing the bark, should wave her arms frantically backward and forward, with a terrified look in her countenance, then the dreamer knows an accident is in store from that side unless care is taken, and the crew at once signally to the dreamer captain that there is coming from that quarter a perilous wind, and the moment he rises he signals from his cabin to First Mate Fiddler that the top-gallant and royals must be furled at once, a double reef must be taken in at the fore and mizzen top-sails, and everything made snug before the ship should be taken aboard.

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"From the simple fact that the barometer rises or falls you can never tell for a certainty anything more definite than a change in the density and weight of the atmosphere," said Capt. Gill to the Sunday World reporter. "A captain must know his own barometer and familiarize himself with its little idiosyncrasies, and even then his calculations can at best be only indefinite and liable to err. But with these visions of human figures there can be no error in the mind trained by experience to read correctly the revelations."

The above from the New York World presents another interesting link that unites the seen and unseen.

New York. LUCRETIUS.

Numberless attars have been red- dened, even with the blood of babes; beautiful girls have been given to slay serpents, whole races of men doomed to centuries of slavery; and everywhere there has been outrage beyond the powers of genius to express. During all these years the suffering have supplicated, the withered lips of famine have prayed, the pale victims have implored, and heaven has been deaf and blind.—R. G. Ingersoll.

Lake Erie is the lake of the "wild cat," the name given to a fierce tribe of Indians exterminated by the Troquois.

"LAND OF THE FREE."

Spiritualists Must Be Vigilant to Maintain Their Rights.

"History repeats itself." All adown the ages the combinations of wealth, avarice and bigotry have organized to destroy the liberties of the masses in order to hold them in subservience to their wishes. Favored classes have been organized through laws enacted by those elected by them to engross upon the statute books such acts as would contribute to that end, and through the clasp of political oratory and the demand of fealty to party organizations, the bosses have either whipped up or purchased enough of the unthinking or renegade to elect their man to office, who would for a compensation subvert their illegal interests by the introduction and passage of such enactments as would confer all power upon the few, to the limiting of the freedom and rights of the masses.

Already one class of conspirators have gotten laws enacted in the different States to prevent clairvoyants and magnetic healers from curing the invalids their boasted skill and ruinous drugs have failed to benefit, on pain of fine or imprisonment, or both, and it only remains for the priestly crew and their bigoted and ignorant followers to get control of the various legislatures, when the thumbscrews of their hellish malice can be applied to suppress all mediums. They have used all the means in their power heretofore to silence Spiritualism by casting obloquy upon its mediums and ostracizing its believers in society, while it remained segregated; but now that the organization has commenced in earnest, they have declared open hostility and will seek all ignoble means to crowd back the angel world from bringing the comforting assurance to mortals that "there is no death."

Knowing the unscrupulousness of the bigoted and priestly class and their ignorant and unreasoning followers, it is high time all Spiritualists and liberal minded individuals should arouse themselves to the sense of danger and unite to defeat the brazen impudence of that class of cohorts of the dark ages of fraud—which has been an institution of their own unprincipled accomplices—earth-bound and malignant spirits, who desire through the election to official positions and the control of legislative bodies to have enacted such laws as will effectually suppress all genuine mediums and shut out all light from the superior realms of Love, Wisdom and Truth.

This threatened danger of persecution of genuine mediums, through the cry of fraud—which has been an institution of their own unprincipled accomplices—is not an imaginative but a real danger. "We are not confronted with a theory but a condition," and that condition calls for the united and earnest efforts of all who esteem as sacred and "inalienable their rights to life, liberty and the pursuit of happiness," including the most holy right of community, and their "dear departed" and the denizens of the "higher life."

The great battle between the intolerance of creeds and dogmas on the one hand and Liberalism and spiritual freedom on the other, is nearing its culmination; and if all reason is not completely dethroned on the part of those who assume the right to dictate, dominate and subject to the masses, the only right of community will be the right of the majority to oppress and only accept all demonstrated truth.

While it is too late, with all the advancement of science and the greater enlightenment of the masses to roll the tide of thought back into the darkness of the middle centuries; yet through the influence of political parties they can get laws enacted that will willfully inflict harm to all enlightened minds that will not bow to their decree.

This is no idle dream. Only last winter two bills were introduced in the Legislature of California, intended to effect this result—one entitled "The Sunday Rest Act"—to prevent all labor or amusement on that day, and the other so drawn as to give to any five persons in a county, who would make out a warrant, the power to arrest without warrant any person they deemed a violator of any law. Through the inspiration of the higher spirit forces, I was controlled to write a series of articles for the Sacramento Daily Bee, over the signature of "Veritas," which wrought such an influence as to effectually upset their little scheme and the "bills" were never reported from the committees to which they were assigned. I refer to this to show that unless Spiritualists and all liberal minded persons are ever on the watch, and alert to defeat the machinations of the rampant bigots, their liberty will be swept away by insidious and stealthy movements on the part of the enemies of personal and religious freedom.

There is also one thing Spiritualists must attend to themselves, besides having a constant care in the work already mentioned; that is to eliminate fraud from the ranks and drive all tricksters, fakirs and deceivers back where they belong—to the ranks of the Anti-Spiritualists. Spiritualists as a class are honest, and hence look upon everything which comes under that name as truthful. They would not themselves knowingly deceive others, hence think no one would deceive them; but it is a fatal mistake. For years I have pleaded for the exercise of reason, but so many have gone wild as "phenomena-hunters," they have opened wide the door for fraud, and shut out the intellectual and spiritualizing truths from their minds, refusing to join in the march of intellect to the higher plains of spirituality, until the enemy has gained successful vantage ground in many directions, from which

all must now unite in one supreme effort to dislodge them.

It is only through united, intelligent effort that this can be accomplished. "In union is strength." The course of the Anti-Spiritualists has been to divide and conquer. The more their cohorts could work their deceptions upon credulous believers, and thereby produce dissensions in the ranks by dividing the Spiritualists of the subject of fraud, the more easy they were making it for them to succeed in their work of shutting out the true mediums, until now the time has arrived when the weeding out process has become a necessity that can be no longer delayed. The higher intellect of all Spiritualists must be aroused. No longer take upon trust anything that a prestidigitator can produce but demand actual and positive demonstration, without subterfuge or previous knowledge.

In this way, with union for a sword, and truth for a watchword, and working upon the watch-tower of the Temple of Liberty with the advanced minds of the arisen host, success will crown our united efforts. Let there be no lag in our ranks.

D. P. KAYNER, M. D.
Aultman, Arizona.

PROPHECIES.

New Discoveries and Fore-
gleams, of Great Im-
port to Man.

To the Editors—I am delighted to know that the war has begun. I am glad to believe revelations are near that will bring peace and all the earth with glory. I have a published prophecy of Mr. W. J. Colville, given March, 1894, which is now being fulfilled. He said: "Children, Persians, Egyptian and other records now unattainable, even to the greatest modern scholars, will soon be discovered and deciphered." He declared with great positiveness that the time was very near when much new light would be thrown upon the mystery of Jesus. Thoughtful Spiritualists who have risen above the noise of the multitude have, no doubt, read accounts of the recent discovery of thousands of papyrus in Egypt, and they may be interested in the new sayings of Christ, and the opinions of eminent men concerning them. The Logia, taken up from the rubbish heap of Egypt, is a confirmation of many of the sayings of Jesus. Experts are deciphering the records, and the work of examining the fragments that promise new light to the world.

Mr. Colville tells us that there are orders on earth who possess accurate knowledge of the life and times of Jesus, which they have faithfully preserved, and that knowledge will soon be given to the world. Experts are deciphering the records, and the work of examining the fragments that promise new light to the world.

A few weeks ago Paul Tynes, a lecturer and writer of note, declared that Jesus of Nazareth is now on the earth in the body of flesh in which he rose from the grave. He says he has seen and talked with him, and that he is a spiritual being, afterward through other and more tangible perceptions.

Many of the readers of your paper have read or heard of the wonderful experiences of Thomas Lake Harris. He must have been permitted to enter the holy place where the crowned archangels dwell, and many of his sayings agree with the prophecy of Mr. Colville.

With the knowledge I possess I am sure that the spirits and angels from the higher spheres are about to remove the veil that the prophet Isaiah speaks of, and the things that the prophet Daniel declares as being closed up and sealed till the time of the end, are beginning to be revealed to the world. Soon the earth-born shadows will see away and mind and body will be born again. Christendom to-day is on the Macha plane, cumbered with much serving and full of unbelief. The living Christ they do not know, and they have little of his spirit in them. Oppressed humanity groans and suffers and endures the heaviest burden, all destined to the grave with a sigh for the day they were born. When I read the reports of the frightful increase of crime in the face of our nineteenth century civilization, my heart would be sad continually if it were not for the words of the latter day prophets that agree so perfectly with the truth.

In my judgment there is some better way. I think every hospital every asylum, every home for waifs and orphans should be supported by taxation, not by charity, should be under the care and control of the State absolutely. I do not believe in these institutions being managed by any individual or by any society, religious or secular, but by the State. I would no more have hospitals and asylums depend on charity than I would have the public school depend on voluntary contributions.

SUPPORT THEM BY TAXATION.

I want the schools supported by taxation and to be controlled by the State, and I want the hospitals and asylums and charitable institutions founded and controlled and carried on in the same way. Let the property of the State do it. Let those pay the taxes who are able. And let us do away forever with the idea that to take care of the sick, of the helpless, is a charity. It is not a charity. It is a duty. It is something to be done for our own sakes. It is no more a charity than it is to pave or light the streets, no more a charity than it is to have a system of sewers. It is all for the purpose of protecting society and of civilizing ourselves.

R. G. INGERSOLL.

Doubt, says Aristotle, is the beginning of wisdom. It is indeed. Doubt is the first step to knowledge. It is only through doubt that we can analyze, judge, and select. Unless we deny we cannot search. Belief is ignorance. Unbelief is attainment. Doubt is sanity. Faith is insanity. The supreme virtue of orthodoxy is credulity. The supreme virtue of free thought is skepticism.—S. P. Putnam.

THE RICHER THE HARDER OF HEART.

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THE GREAT PREACHER.

Ingersoll Lashes the Church:
"The Hypocrisy of Pit-
iless Charity."

WORKS IN THE NAME OF PITY
AND DRIVES PITY FROM ITS
BREAST—BRILLIANT INFIDEL
BELIEVES ALL SUCH INSTITU-
TIONS SHOULD BE SUPPORTED
BY THE STATE, AND SO EX-
PRESSSES HIMSELF IN THE NEW
YORK JOURNAL.

I have no great confidence in organized charities. Money is left and buildings are erected and sinners provided for a good many worthless people. Those in immediate control are almost, or when they were appointed were almost, in want themselves, and they actually hate their beggars.

"They regard persons who ask assistance as their enemies. There is an old story of a tramp who begged a breakfast. After breakfast another tramp came to the same place to beg his breakfast, and the first tramp, with blows and curses, drove him away, saying at the same time, 'I expect to get dinner here, myself.' This is the general attitude of beggar toward beggar."

AID THE UNFORTUNATE PERFECT.

Another trouble with organized charities is the machinery, the various methods they have adopted to prevent what they call fraud. They are exceedingly anxious that the needy, that those who ask help, who have been without fault, shall be attended to their rule apparently being to assist only the unfortunate perfect.

The trouble is that Nature produces very few specimens of that kind. As a rule, men come to want on account of their imperfections, on account of their ignorance, on account of their vices, and their vices are born of their lack of capacity, of their want of brain. In other words, they are failures of Nature, and the fact that they need help is not their own fault, but the fault of their construction, their surroundings.

Very few people have the opportunity of selecting their parents, and it is exceedingly difficult in the matter of grandparents. Consequently I do not hold people responsible for hereditary tendencies, traits and vices. Neither do I praise them for having hereditary virtues.

RED TAPE OF CHARITY.

A man going to one of these various charitable establishments is cross-examined. He must give a biography of his life. And after he has answered all the supercilious, impudent questions, he then is asked for references.

Then the people referred to are asked to find whether the statements made by the applicant are true. By the time the thing is settled the man who asked aid has either gotten away somewhere else, or has, in the language of the Spiritualists, "passed over to the other side."

Of course this does not trouble the persons in charge of the organized charities, because their salaries are going on.

GENEROUS BEGINNINGS.

As a rule these charities were commenced by the best of people. Some generous philanthropic man or woman gave a life to establish "a home." It may be for aged women, for orphans, for the waifs of the pavements.

These generous people, filled with the spirit of charity, raised a little money, succeeded in hiring or erecting a humble building, and the money they collected, so honestly given, they honestly used to bind up the wounds and wipe away the tears of the unfortunate and to save, if possible, some who had been wrecked on the rocks and reefs of crime.

Then some very rich man dies who had no charity and who would not have left a dollar could he have taken his money with him. This rich man, who hated his relatives and the people he actually knew, gives a large sum of money to some particular charity—not that he had any charity, but because he wanted to be remembered as a philanthropist.

Then the organized charity becomes rich, and the richer the meander, the richer the harder of heart and the closer of fist. Now I believe that Trinity church in this city would be called an organized charity. The church was started to save, if possible, a few souls from eter-

nal torment, and on the plea of saving these souls money was given to the church.

Finally the church became richer. It is now a landlord—has many buildings to rent. And if what I hear is true, there is no harder landlord in the city of New York.

So I have heard it said of Dublin University, that it is about the hardest landlord in Ireland.

IN THE NAME OF PITY.

I think you will find that all such institutions try to collect the very last cent, and in the name of pity, drive pity from their hearts.

I think it is Shakespeare who says, "Pity drives out pity," and he must have had organized charities in his mind when he uttered this remark. Of course a great many really good and philanthropic people leave vast sums of money to charities.

I find that it is sometimes very difficult to get an injured man or woman, seized with some sudden illness (taken to a city hospital. There are so many rules and so many regulations, so many things necessary to be done, that while the rules are being complied with the soul of the sick or injured man, weary of the waiting, takes its flight.

And after the man is dead, the doctors are kind enough to certify that he died of heart failure.

FULL OF "DEVOUT DEVILTRY."

So—in a general way—I speak of all the asylums, of all the homes for orphans. When I see one of those buildings I feel that it is full of petty tyrants of what might be called pious meanness, devout devilry, where the object is to break the will of every recipient of public favor.

I may be all wrong. I hope I am. At the same time I fear that I am somewhere near right.

You may take our prisons; the treatment of prisoners is often infamous. The Elmhurst Reformatory is a worthy successor of the Inquisition, a disgrace, in my judgment, to the State of New York, to the civilization of our day. Every little while something comes to light showing the cruelty, the tyranny, the meanness of these professional distributors of public charity—of these professed reformers.

IN TERROR OF KEEPERS.

I know that they are visited now and then by committees from the Legislature, and I know that the keepers of these places know when the "committee" may be expected.

I know that everything is scoured and and swept and burnished for the occasion; and I know that the poor devils that have been abused or whipped or starved for to open their mouths, knowing that if they do they may not be believed and that they will be treated afterward as though they were wild beasts.

I think these public institutions ought to be open to inspection at all times. I think the very best men ought to be put in control of them. I think only those doctors who have passed, and recently passed, examinations as to their fitness, as to their intelligence, and professional acquirements, ought to be put in charge.

NO PLACES FOR NOVICES.

I do not think that hospitals should be places for young doctors to practice saving off the arms and legs of paupers or hunting in the stomachs of old women for tumors. I think only the skilled, the experienced, should be employed in such places. Neither do I think hospitals should be places where medicine is distributed by students to the poor.

Ignorance is a poor doctor, even for the poor, and if we pretend to be charitable, we ought to carry it out.

I would like to see tyranny done away with in prisons, in the reformatories, and in all places under the government or supervision of the State.

HAVE CORPORAL PUNISHMENT ABOLISHED.

I would like to have all corporal punishment abolished, and I would also like to see the money that is given to charity distributed by charity and by intelligence. I hope all these institutions will be overhauled.

I hope all places where people are pretending to take care of the poor and for which they collect money from the public will be visited and will be visited unexpectedly and the truth told.

In my judgment there is some better way. I think every hospital every asylum, every home for waifs and orphans should be supported by taxation, not by charity, should be under the care and control of the State absolutely.

I do not believe in these institutions being managed by any individual or by any society, religious or secular, but by the State. I would no more have hospitals and asylums depend on charity than I would have the public school depend on voluntary contributions.

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THE GREAT FACTOR.

"The Greatest of These Is
Charity."

To the Editor:—The following lines were written many years before there was any Progressive Thinker to make our thoughts the common property of the many thousands who now read your paper. But the writer was himself a progressive Thinker; thinking and scribbling for his own private and personal edification. This little scrap was accidentally found among other old manuscripts on their way to the waste basket, and is now offered for publication on account of its grand theme (love) of which too much cannot be said as a factor in human progress, and must necessarily eventually, through the law of evolutionary unfoldment, harmonize the whole human family.

Love worketh no ill to his neighbor. Love is the fulfilling of the law. "He that loveth is born of God and knoweth God."

CHARITY.

Now abideth faith, hope, charity; these three; but the greatest of these is charity.—1. Cor., xiii:13.

Faith and hope are truly great, But charity is greater. Faith and hope are truly good, But charity is better.

Charity and love are one, The greatest of the graces, And its superiority Is that it never ceases.

Is that a faith that works by love, The heart in purifying, 'Tis that in love we may live Ungodliness denying.

But love's beneficence extends Not only to the lover, But unto weak and erring ones, Their many sins to cover.

There is a hope that cheers the heart, In every sad condition, But love endures eternally While hope ends in fruition.

Love is the greatest of the gifts Of God, to mankind given, Because wherever it abides It makes on earth, a heaven.

Love is God, and 'God is Love,' The absolute perfection Of life and light, goodness and truth, Wisdom and intelligence.

This is the love that casteth out The fear, the superstition And torment of this earthly life, In its unripe condition.

This law says: "He that loveth God Should also love his brother, And all should show their love to God By loving one another."

And by unfolding in their life The principles and graces, Latent and potentially Within the soul's recesses, And exercising all the gifts That God has so graciously Given, Then shall our earthly home become Harmonious like heaven.

R. NEELY.

WHY AND WHEREFORE.

I know not whence I came, I know not whither I go, But the fact stands clear That I am here.

In this world of pleasure and wee, And out of the mist and murk Another truth shines plain— It is in my power Each day and hour To add to its joy or its pain.

I know that the earth exists. It is none of my business why. I cannot get out of it. What it is all about—

I would not waste time to try. My life is a brief, brief thing. I am here for a little space, And while I stay I would like, if I may, To brighten and better the place.

The trouble, I think with us all Is the lack of high conceit; If each man thought He was sent to the spot To make it a bit more sweet, How soon we would gladden the world, If nobody squired And each one worked To help his fellows along.

Cease wondering why you came; Stop looking for faults and flaws; Rise up to-day In your pride and say: "I am part of the first great cause, However full the world, There is room for an earnest man; It had need of me, Or I would not be—

I am here to strengthen the plan," —Ella Wheeler Wilcox.

HOW AN ANGEL LOOKS.

Robin, holding his mother's hand, Says, "Good-night" to the big folks all.

Throws some kisses from

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.

Gentlemen Moderators, Worthy Opponent, Ladies and Gentlemen:—I am not speaking to an audience of a few hundred, but I expect through this debate to speak to at least fifty thousand people, who shall read The Progressive Thinker, for which this debate is being reported. And therefore I desire to be very careful in the statements that I have to make, for we are making history, and the book from which I have quoted is exceedingly rare. I would not take—in fact, one thousand dollars would not buy the book that I hold in my hand if I could not replace it.

I will now begin with the phenomena of Modern Spiritualism, or that part known as the inspirational phenomena, and I think I can give a very satisfactory explanation, and if I cannot, I know my control, Prof. J. Stanley Grimes, can, and therefore I quote from his book again to show how Andrew Jackson Davis came to be the so-called author of "Divine Revelations."

"NATURE'S DIVINE REVELATIONS."

During the course of lectures that Grimes gave at Poughkeepsie, he mesmerized a young gentleman by the name of Potter, and made him believe that he was Henry Clay, Macbeth and Patrick Henry, and he would instantly assume the character and act it according to the most admirable and appropriate manner. Livingstone and these men saw that experiment, and thus by mesmerizing Davis they could have him repeat before the witness the things they had communicated to him before he came out before them; and thus of the "Divine Revelations" Grimes says on page 355:

"There are two views taken of this matter, which are hostile and irreconcilable with each other; one is, that A. J. Davis was assisted by unearthly spirits to compose the book entitled 'Divine Revelations,' that the spirits furnished the ideas and Davis and Fishbough the language, while Lyon sustained Davis by his magnetic influence, and Brittan aided and assisted in the work, witnessed its growth, attested its genuineness, and advocated its doctrines. The other theory is that Davis was a mere dupe and mesmeric mouthpiece of Lyon & Co.; that Lyon privately mesmerized Davis, and while in the mesmeric condition, Davis was taught certain lessons, which, when after publicly mesmerized, he could repeat, to the astonishment of the uninformed witnesses, though in his ordinary state he possibly knew nothing upon the subject; that Davis was inspired by those who employed him, mesmerized him and paid his expenses, and by no one else; and that the pretense that he was assisted by disembodied spirits, was merely designed to excite an interest in the minds of the weak and the credulous, and create a sale for the forthcoming book.

"Before proceeding with the publication of the 'Divine Revelations,' Davis was induced voluntarily (so says his scribe) to assign all his rights to the pecuniary profits to be derived from the sale of the revelations to Lyon and Fishbough."

Now, Davis admits in his own book that it was Grimes' experiments that started him. Why, those beginners of this fraud convicted themselves. In place of saying that it was the spirits of the dead that started them, they tell us it was the experiments of J. Stanley Grimes. J. Stanley Grimes then was about three years older than myself at the present time. He was then in the prime of life, more than fifty-four years ago. Why did they not say that the spirits of the dead called Davis? Why? Because it was not a fact, and thus they unintentionally gave themselves away. That's how that ignorant booby of a Davis came to give us "Divine Revelations." He was mesmerized and taught what to say by Brittan and Lyons and Fishbough, and then in a mesmeric state repeated what was told him before the audience, and I can do the same thing and demonstrate it is mesmerism.

HOW TRANCE MEDIUMS DO.

Then, imitating that, all the way down, we have had the so-called inspirational and trance speakers and platform test mediums, and I will explain these very briefly. For instance, I quote from the revelations of a spirit medium of twenty years' experience: The mediums go upon the platform, and they pretend to go into a trance. While in that condition they pretend to describe some spirit hovering around and about someone in the audience. How do they do it? I will explain. In the upper circles among the mediums, they have what we call a "dinkery," a book which has the names, and some of these books are so complete they have over ten million names, in which the color of the eyes, the color of the hair, the body and the birth marks, and everything else, is completely written out, and I will give you a specimen from one of the pages of one of those mediums' books.

Suppose a medium goes to Cincinnati, O., and among the gatherings, of course, they expect the Spiritualists to be present, and we will suppose that Cordray, a publisher, is present. The medium steps on the platform and pretends to go into a trance and says: "I see the spirit of Cordray, etc. Medium size; wears black clothing always; silk hat; dark complexion; brown eyes and hair; index finger of left hand at first joint, and middle finger of same hand is rigid. Skeptical, but inclined to believe; Solitaire diamond ring on right hand.

"Spirit father; John W. Cordray; died in Baltimore, '67, bilious fever; manufacturing chemist, age 54 at death; gave his son John his diamond ring, and his brother Charles his watch and chain; they are wearing them; Charles lives in St. Louis and is in the drug business.

"Spirit mother; Mary J. Cordray; died in Cincinnati, '74; was living with John; aged 66 years; had been blonde.

"Spirit daughter; Mary; died '87; croup; 3 years of age; blonde.

"Remarks—Has a son living four years of age. His wife is affected with rheumatism. Mediums all tell him he will make a materializing medium."

Now, a medium coming here, having a description of the Millsapses, or having a description of the Hilligosses, or having a description of the Westerfields, or any person you may name, for they have the description of every man and woman that visits a seance, they stand upon your platform, and they can read you name after name, as I could, and they claim it is done by the power

of the spirits of the dead. It is simply a delusion, and a fraud, and a lie. They get their information from their confederates. In every town every medium has his confederates, and this town is full of them, because they get their share of the money. That is the whole secret of this inspirational speaking and platform tests; and the man must be a fool, or the woman either, that cannot understand how a medium that never saw them, that knows nothing about them, can get up and so fully describe them, and their friends, and their relatives, and tell when and where they died, the color of their hair and their eyes, and all about the marks on their body, and everything of that kind. Thus we have the inspirational frauds, so-called. Every platform medium is a downright miserable fraud—every one of them.

PHYSICAL MANIFESTATIONS.

Then we have the physical manifestations, and I will go one step further, to the table-liftings. There are three ways to account for that. No table will rise without physical force. You must either lift it with iron under your sleeves or by invisible wires. When a man tells you that a table went up to the ceiling and back, and no visible power, what answer do you make to that? What answer would you make to me if I told you I jumped over the court-house? Now, you would say I lied, and you would tell the truth, too. Yes, and when a man says a table goes up to the ceiling and back, with no visible power affecting it, what does he tell? Well, now then, does he tell the truth?

I can offer a still further explanation. He may think he is telling the truth, but is mistaken; and how is that? Why, first, there are those persons who are subject to mesmerism, and if they make the suggestion in their own mind that by laying the hands upon the table and watching it, it will rise or turn over, they become self-mesmerized, unconsciously, and then, just the same as in a dream, they will see the table go up to the ceiling and back again simply in their own minds. They may be honest, but whenever a man tells me that the table goes up or comes down without any physical force, if I believe he is honest, I think that the table went up either by the power of iron and wires, or else he was self-mesmerized. If he claims it was put up there by spirits, and he didn't see the spirits, why, then I call him an ignoramus for saying that the spirits performed a phenomenon that he could not explain and did not understand. Now the very fact of the table going up is self-evident that it was not a spirit. What would a spirit want to lift up a table? If your neighbors or friends would come into your house, and the first thing, and the only thing they would do would be to pick up a table and keep bobbing that up toward the ceiling, wouldn't you feel like kicking them out of the house? Why should a spirit lift up a table? Why not lift up a hat, or a plate, or a knife, or a fork, or something of that kind? Why lift the table? They don't lift them, and any man that says a table goes up by any unseen power or force, he is simply mistaken, or he lies, or else he is an ignoramus. You can take either horn of the dilemma.

As to these men referred to as moving tables, that is absolutely false, and the men he referred to all died of softening of the brain. So that shows they were subject to mesmerism. Prof. Hare, Prof. Owen, Horace Greeley, all—and Judge Edmunds, all died of paresis, or softening of the brain. Why, a crazy man can see anything you suggest to him. He claims, I believe, he saw it himself. Well, he can just take my explanation, that it was either moved and lifted by invisible wires, or else he was mesmerized, or else he lies—either one of the three explanations. I don't care who makes that statement. The fact is, it cannot be produced in the presence of any person that cannot be mesmerized. Why not have a table go up now, and settle it, or, have the spirits ceased coming back again to this world? Well, if they have ceased coming back, then Spiritualism ceases to be a science, and simply becomes a matter of belief. I have raised tables with four men on them, and can do it again; and Decker and Hagaman will do it next week at this hall. You will see them lift tables with men on them, just the same as their mediums do. The only way is to mesmerize a subject, and he will see a table go up, just as I did at Findlay last week, and would here if I had the time to demonstrate it to-night.

THE FOX GIRLS AGAIN.

Now, the next phenomena I go back again to, was the rapping made by the Fox girls. Now, let us have the explanation concerning these girls. On page 365—and I want this to become a matter of record, for I think it is of more importance than anything else we can say—we want the facts in the case. Now let me read to you the deposition of Mrs. Norman Culver, so we will understand fully the expose of the Fox girls. She says:

"I am, by marriage, a connection of the Fox girls; their brother married my husband's sister. The girls have been a great deal at my house, and, for about two years, I was a very sincere believer in the rappings; but some things which I saw, when I was visiting the girls at Rochester, made me suspect that they were deceiving. I resolved to satisfy myself, in some way; and, sometime afterwards, I made a proposition to Catherine to assist her in producing the manifestations. I had a cousin visiting me from Michigan, who was going to consult the spirits, and I told Catherine, that, if they intended to go to Detroit, it would be a great thing for them to convince him; I also told her, that if I could do anything to help her, I would do it cheerfully—that I would probably be able to answer all the questions he would be able to ask, and I would do it, if she would show me how to make the raps. She said that as Margaretta was absent, she wanted somebody to help her, and that, if I would become a medium, she would explain it all to me. She said, that when my cousin consulted the spirits, I must sit next to her, and touch her arm when the right letter was called. I did so, and was able to answer nearly all the questions correctly. After I had helped her in this way, a few times, she revealed to me the secret. The raps were produced with the toes. All the toes were used. After nearly a week's practice, with Catherine showing me how, I could produce them perfectly myself. At first, it was very hard work to do it. Catherine told me to warm my feet, or put them in warm water, and it would then be easier work to rap; she said, that she sometimes had to warm her feet three or four times in the course of an evening. I found that heating my feet did enable me to rap a great deal easier. I have sometimes produced a hundred and fifty raps in succession. I can rap with all the toes on both feet—it is most difficult to rap with the great toe.

"Catherine told me how to manage to answer the questions. She said it was generally easy enough to answer right, if the one who asked the questions called the alphabet. She said the reason why they asked people to write down several names on paper, and then point to

them till the spirit rapped at the right one, was to give them a chance to watch the countenance and motions of the person; and that, in that way, they could nearly always guess right. She also explained how they held down and moved tables. (Mrs. Culver gave us some illustrations of the trick.) She told me, that all I should have to do to make the raps heard on the table, would be, to put my foot on the bottom of the table when I rapped, and then when I wished to make the raps sound distinct on the wall, I must make them louder, and direct my own eyes earnestly to the spot where I wished them to be heard. She said, if I would put my foot against the bottom of the door, the raps would be heard on the top of the door. Catherine told me, that, when the committee held their ankles, in Rochester, the Dutch servant girl rapped with her knuckles, under the floor, from the cellar. The girl was instructed to rap whenever she heard their voices calling the spirits. Catherine also showed me how they made the sounds of sawing and planing boards. (The whole trick was explained to us.) When I was in Rochester, last January, Margaretta told me that when people insisted on seeing her feet and toes, she could produce a few raps with the knee and ankle.

"Elizabeth Fish (Mrs. Fish's daughter), who now lives with her father, was the first one who produced these raps. She accidentally discovered the way to make them by playing with her toes against the foot-board, while in bed. Catherine told me that the reason why Elizabeth went away west to live with her father, was because she was too conscientious to become a medium. The whole secret was revealed to me, with the understanding that I should practice as a medium when the girls were away. Catherine said that whenever I practiced, I had better have my little girl at the table with me, and make folks believe that she was the medium, for she said that they would not suspect so young a child of any tricks. After I had obtained the whole secret, I plainly told Catherine that my sole object was to find out how the tricks were done, and that I should never go any further in this imposition. She was very much frightened, and said she believed that I meant to tell of it and expose them; and if I did, she would swear it was a lie. She was so nervous and excited that I had to sleep with her that night. When she was instructing me how to be a medium, she told me how frightened they used to get in New York, for fear somebody would detect them, and gave me the whole history of all the tricks they played upon the people there. She said that once Margaretta spoke aloud, and the whole party believed it was a spirit.

"MRS. NORMAN CULVER."

We hereby certify that Mrs. Culver is one of our most reputable and intelligent ladies in the town of Arcadia. We were present when she made the disclosures contained in the above paper; we had heard the same from her before, and we cheerfully bear testimony, that there cannot be the slightest doubt of the truth of the whole statement.

"C. G. POMEROY, M. D.

"REV. D. S. CHASE."

Here is a complete exposure of the Fox girls, under oath. That, in connection with Prof. Grimes, settles the fact that they were frauds and fraudulently made the raps which were ascribed to spirits; and hence, wherever there is a rap, back of it there is a rogue.

The next greatest medium of this country was John W. Truesdell, of Syracuse, N. Y., and he had a national reputation. The Spiritualists all over the country found out that he was going to write his views on Modern Spiritualism, and such men as H. L. Green, and J. D. Malmonce, president of the Astro-Theological Society of the city of Syracuse, and Mary J. Galt, and others, wrote to him. They said: If Spiritualism is true, it is the greatest thing of the age; and, if it is false, it is the greatest humbug of the age. And they said, you know more about it than any other man alive. Give us the facts. And this in a book called "Spiritualism. Bottom Facts." John W. Truesdell made a complete exposure of every medium of any note in this country at that time. Among them was Mrs. Andrews, the miserable, low-down, degraded woman, who was a materializing medium at Moravia; Charles Foster, the ballot-reading medium. He would have you write your ballots and fold them, lay them on the table in the dark; but he had a cigar, and while he would take that cigar and pretend to light it, he would pick up a little ballot, and turn it and open it in his hand, that way (indicating), and while lighting the cigar, from the light of the match he would read the ballot, and thus in the dark would give you the name you had written on the ballot.

Then he exposed Mary Hardy. Her phenomena was to have the spirits make a paraffine hand, and they would find it in a bucket under the table. In fact, the hand was made first, and she came out with one stocking off, and had the paraffine hand with a bent pin hooked on to her other stocking. She would then take her toes, take the paraffine hand and hang it on the bucket—stick her foot up under the table, and that was the mesmerized arm that the old bald-heads used to look at when they went up there. Truesdell one day reached down to shake hands with the spirit, and caught her by the foot, and began to draw her wrong end first through the table. She said, "Oh, let go," and he did.

The next one exposed was Madam Eva Fay, that miserable woman from Ohio, and on page 238, we have what he says about her. We have had a difference here on this matter. I shall begin with Eva Anna Fay next.

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The Cause at Rochester, Ind.

The key-note of Spiritualism was sounded by Prof. J. S. Loveland, in the spring of 1890, and since that time the cause has gradually advanced. The society organized as the First Spiritualist Church of Rochester has been almost constantly engaged since 1892, and has employed such master workmen as Moses Hull, Mattie E. Hull, Will C. Hodge, J. C. F. Grumbine, Mrs. A. H. Luther, Mrs. P. F. Plunton, Mrs. C. D. Greenamyer, Bishop A. Beals, E. W. Sprague and many others.

This is, or was, a very churchy town, and six years ago we fought the fight to the finish, the Spiritualists coming off more than conquerors, and since that time the Spiritualist church has been recognized as one of the religious organizations entitled to peace and credit.

But I only started out to say that Thursday evening, January 6, we held a memorial service in honor of Mrs. Amelia H. Luther, the well-known apostle of liberty, who did so much pioneer work for political and religious toleration. Our church edifice was handsomely adorned with pictures, flags, banners, ferns and flowers, and the rostrum was a bower of beauty. Mrs. C. D. Greenamyer closed her second engagement at this place with this service, and after the very touching invocation, she spoke very kindly of her arisen sister who had poured out her life as a sacrifice to the cause she so nobly espoused. Brief addresses were given by others, interspersed with songs, poems, etc.

Spiritualism is well established in Rochester and Fulton county, and it will continue to grow until every denomination is fully indoctrinated and the principles we teach are universally received. CHAIRMAN.

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A PARABLE.

Said Christ, our Lord, "I will go and see how the men, my brethren, believe in me." He passed not again through the gate of birth, But made himself known to the children of earth. Then said the chief priests, and rulers and kings, "Behold, now, the Giver of all good things; Go to, let us welcome with pomp and state Him who alone is mighty and great."

With carpets of gold the ground they spread Wherever the son of man should tread, And in palace chambers lofty and rare, They lodged him, and served him with kingly fare.

Great organs surged through arches dim Their jubilant floods in praise of him; And in church, and palace, and judgment hall He saw his own image high over all.

But still, wherever his steps they led, The Lord in sorrow bent down his head, And from under the heavy foundation stones The Son of Mary heard bitter groans.

And in church, and palace, and judgment hall, He marked great fissures that rent the wall, And opened wider and yet more wide As the living foundation heaved and sighed.

"Have ye founded your thrones and altars, then, On the bodies and souls of living men? And think ye, that building shall endure, Which shelters the noble and crushes the poor?"

"With gates of silver and bars of gold 'Ye have fenced my sheep from their Father's fold; I have heard the dropping of their tears In heaven these eighteen hundred years."

"O Lord and Master, not ours the guilt, We built but as our fathers built; Behold thine images, how they stand, Sovereign and sole through all our land.

"Our task is hard—with sword and flame To hold thine earth forever the same, And with sharp crooks of steel to keep Still, as Thou leftest them, thy sheep."

Then Christ sought out an artisan, A low-browed, stunted, haggard man, And a motherless girl, whose fingers thin Pushed from her faintly want and sin.

These set he in the midst of them, And as they drew back their garment-hem, For fear of defilement, "Lo, here," said he, "The images ye have made of me!"

—James Russell Lowell.

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KEEP OUT OF THE PAST.

Keep out of the Past, for its highways Are dark with malarial gloom; Its gardens are sere and its forests are drear, And everywhere molder a tomb. Who seeks to regain its lost pleasures, Finds only a rose turned to dust; And its storehouse of wonderful treasures Is covered and coated with rust.

Keep out of the Past. It is haunted He who in its avenues gropes, Shall find there the ghost of a joy prized the most And a skeleton throng of dead hopes. In place of its beautiful rivers, Are pools that are stagnant with slime; And these graves gleaming in a phosphoric light, Hide dreams that were slain in their prime.

Keep out of the Past. It is lonely, And barren and bleak to the view; Its fires have grown cold, and its stories are old— Turn, turn to the Present—the New; To-day leads you up to the hilltops That are kissed by the radiant sun, To-day shows no tomb, life's hopes are in bloom, And to-day holds a prize to be won.

—Ella Wheeler Wilcox.

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ART PICTURES.

Art has her pictures veiled from sight In the soul-world's matchless light; Radiantly fair they shine as stars When night lets down her golden bars.

Her gorgeous colorings softly fold A dream-like splendor all untold, And fancy opens wide the door To scenes more beautiful than before.

And this genius—man's divine dower— No eye can span its hidden power; The mystery of its subtle art Has wings to soothe the troubled heart. Shimmering rays like visions creep From life's void, vast and deep; Come and go on waves of light, While holy censers burn at night.

No sounds are heard to outward ear, Within this sunlit atmosphere, As the evening's gentle kiss Waves the earth with loveliness.

In this realm wonderful and rare Are the loved ones waiting there; And the music soft and sweet, Follows rapt on airy feet. Oft my eyes in wonder roam To those scenes and love-lit homes, And from out the depths so still, Hear I oft these words that thrill:

"Fondly, dear one, I love thee still." Summerland, Cal. BISHOP A. BEALS.

Great mischiefs happen more often from folly, meanness and vanity than from the greater sins of avarice and ambition.—Burke.

The street is full of humiliations to the proud.—Emerson.

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Profound Suggestions on the Subject of Prenatal Influences, by One of Vast Observation and Study.

THE MORAL RENOVATOR.

The past few years of increasing crime, want, destitution and anarchy, demonstrate the necessity of some scientific, bed-rock, natural agency, that can and will turn these streams of evil and pollution into the pool of Sion, the renovating fountain of true and noble motherhood. I wish to say: I am over 81 years old. For fifty years I have studied and taught the power of mothers to transmit good and evil to posterity, and it mainly lies with them. The importance of this subject seems to demand its oft reiteration. Spiritualists should lead in this matter, and present their views on stirpiculture freely to so excellent and so wide a circulating journal as The Progressive Thinker, and so favorable to all forms of human elevation and culture.

To make a right start in life's beginning is most important, the most essential. Among the many agencies bearing upon the progressive development of the human race, none are more important than that divine law of Nature, by whose action qualities either good or evil may be transmitted from parents to children. No other agent can accomplish so much for their rapid intellectual, moral, social and physical progress as this when thoroughly understood and faithfully and lovingly applied.

"No bleeding bird or bleeding beast,
No hyssop branch or sprinkling priest"

can compare with this in enlarging, adorning and polishing original structure for the ready reception of knowledge. Like the law of attraction, it has been operative, ever busy, but oscillating, or tortuous, ascending or descending, according to the prevailing moods or sensations of the medium or organization, in which its action was manifested. This force is thought, thrilling the nerves, and flying with lightning speed to the newcomer, charged with love, peace, and joy, grief, sorrow, sadness, or anger, etc.

Adown the misty ages of the past, the student of Nature may trace the upward action of this law in the outcroppings of those great characters that adorn the races above the common strata of minds, foreshadowing the possibilities of man in the good time coming. In the line of ascension by the action of this law, the great and the good of the past have been lifted above the average of the masses, and hence were then not properly appreciated. More enlightened posterity enshrine their memories. A vitalizing love-atmosphere, with favorable surroundings of home, peace, contentment, wrought this great change. So God or Nature ordained. So will this law affect human souls, in all the meanderings of an ever-deviseous race.

All can calculate results. Like produces like. Men do not gather grapes from thorns, nor figs from thistles. The agency that transforms, vitalizes, expands, warms, stimulates and lifts up all whom it sways and controls, is pure love, not lust. Love works no ill to its objects, when guided by wisdom. Love is the master passion of the human soul. In its warming, genial glow, it expands the intellect, stirs and augments the moral and religious sentiments. Hence children born under its transforming power, make better citizens and aspire to be wise and good; and never need being born again. But the haphazard products of unregulated animal passions need reconstruction on moral lines, and here love comes in as the greatest reforming agency known to man. What could the churches do without this sacred fire, but half quenched by false dogmas? Dogmas that enlightened reason repudiates; reforms looking to the culture, happiness, peace, honor and exaltation of man, instead of the glory of God, would seem wise and good. Can you add to the honor, the greatness and wisdom of God? Does he need or desire our ascriptions of praise? He has no need of our aid. But toiling, suffering, ignorant man, we can aid, educate, honor, give him justice, homes of peace and plenty. This will prove man is to work out his own salvation, work for his own progressive happiness and development, instead of being fuel for the wrath of an angry and jealous God.

Engraven on the historic page, brought forth by kind Mother Nature, by the potencies of this redemptive law, may be read the names of Lao-Tse, Moses, Confucius, Solomon, Jesus, Solon, Washington, etc. When a great and noble character is elevated head and shoulders above the common level of his race, how few seek the basic conditions, or the pre-natal influences working through the organism of parents, to solve the problem of so great a production. The Greeks and Romans, and through them many other nations, believed ordinary parentage incompetent to the task; and when lofty types of humanity appeared, they believed their mothers had been overshadowed by the Gods. Such was the belief for ages, and it gained foothold less or more, among the nation under their jurisdiction. Hence the supposed parentage of Jesus. Alexander and others never claimed by themselves, but by their admirers, long after their fame had spread far and wide, and none living to contradict the genealogy. From the most reliable historical data, there is no evidence that God has ever departed from the ordinary mode of propagation. And this is sufficient and competent to account for all conditions, high and low, small and great, when we fully comprehend the power possessed by man and his environment to renovate and exalt the race. If this be so, then we may look for pre-natal conditions as adapted to the production of the good, the great, the noble, to ornament, bless and elevate mankind.

True, much is due to favorable surroundings after birth. These give polish and elegance to original greatness of character. But favorable organic conditions must be present in parentage, to secure high intellectual and moral qualities in their successors. Good health, harmony, peace and love must reign supreme. Active, useful labor of hand or brain, or both, with or without the comforts and luxuries of life.

External or physical forces and forms are the effect of internal or spiritual forces, moulding or chiseling the body and soul into beauty or deformity. As the brain is the organ of the mind, and the mind of the mother largely shapes, controls, modifies and indelibly stamps the character of her offspring, either for good or evil, how vitally important is it for the rapid and substantial advancement of society that this divine law of transmission should be thoroughly understood and practically carried out. What a change for the better could be realized in one generation.

Why not the various lady societies, clubs, etc., discuss this question in all its bearings, secretly among themselves, and occasionally call a general meeting of all mothers and daughters of the village or vicinity, and those not members of their orders, and appoint some lady to read a paper or give an address on this theme, followed by questions and remarks, as in agricultural institutes, stock-growers' conventions, etc? Is human stock less valuable than horses, cattle, sheep, hogs, fruits, flowers etc?

How many thousand sermons are preached by 70,000 priests yearly in the United States alone, to stem the tide of growing evil, and to what little substantial effects! Better try stirpiculture scientifically applied. Go down to bed-rock. Try God's methods or Nature's laws, as manifest in the vegetable and animal kingdoms, guided by the intelligence and will of man. No reform is today so much needed as this. Generate good men and women and you will have justice, good government, good laws, good society, good neighbors in place of robbers, murderers, gamblers, anarchists, and religious and political hypocrites; hoping by hook or crook, in jail, in

prison, or on the scaffold, Jesus will wash their sins away. Do you know every orthodox pulpit offers a premium on crime, by teaching that innocence may bear the penalty of the guilty?

Consequences are linked to their causes. The sinner must suffer, even though ignorant. And why? To teach him to look for the cause, so he may shun it in future. In every field of effort, man began on the lowest rung of the ladder of progress. In agriculture, education, government, medicine, law, theology, progress was slow up to this nineteenth century.

Please think this all out carefully and see what advance has been made on all lines except in theology. Some few have dared to draw out of old rut, but vengeance and death confronted them. Now in free governments there is more liberty of opinion, but slander and hate take the place of the gibbet, rack and headsman's ax. The race is just beginning to emerge from a long period of ignorance and darkness, and Reason, the grandest flower of the human soul, is doing its grand work for man.

We may look for the reign of Science and Truth and true and enlightened motherhood will help hasten on the golden age of man. Such is my faith in humanity, that when mothers are convinced of the truth of heredity they will not fail in its practical application. Satisfy almost any mother that beneath her warm, loving and beating heart, she may create an orator, a poet, a musician, a philanthropist, a statesman, a hero, will she fail to make the effort? To judge otherwise would be to belie the divinity within her. Did not the man Jesus say: "Why not ye of yourselves judge what is right?" First be informed, then give righteous judgments. Jesus was a clairvoyant healing medium. He was no college student. His mother was his teacher before and after his advent. Perhaps there are few if any better examples of pre-natal conditions, or maternal influence than Jesus himself.

Whatever view we may take of his parentage, one thing is certain, his mother being brought up and educated in the Jewish temple, dedicated from infancy to God by her parents, she was profoundly religious and thoroughly penetrated with the desire for the redemption of Israel from Roman bondage, and believing herself to be the medium for the introduction of some great personage, who should restore her race to its former greatness, she was filled with delight, with transport, with ecstasy. While Jesus lay beneath her warm, beating and expectant heart, the electro magnetic thrills of her enraptured soul penciled upon the tablet of his spiritual nature, love, hope, joy, dignity, devotion, justice, right, love of truth, and kingly sway upon David's throne, with glory and salvation. And thus she sings:

Enraptured thought, my babe shall be
The greatest born on land or sea;
All nations will exalt my fame,
All nations bless my sacred name.
In future ages—time will tell,
My child will be Immanuel.

Such were her feelings of exalted happiness. A Jewess was dishonored without motherhood. Read her song of praise of thanksgiving at her cousin Elizabeth's, in Luke. Not at all anxious to be rid of the jewel of her soul.

Blessed Mary! Well did she do her part, and true as the needle to the pole, did her son Jesus follow the line of her hopes and aspirations, if the gospel account be true historically. If not, it is true to the line of exalted motherhood.

Oh! that all mothers could realize, as well, the honor and greatness of their mission. One reason why there are so many beautiful Catholic women, is their mothers worshiped and copied the beautiful form and spirit of their beloved Madonna. But without corsets, bangs, shoulder-humps, or other fashionable absurdities, fluctuating with the phases of the moon. Oh, Fashion! how does she trample upon and efface the lines of beauty and symmetry that characterize woman's form divine! Where is the great man or woman whose mother was of inferior type? Powerfully exciting causes, long continued during gestation, may produce some strong points of character; but the law of transmission is, the mother cannot transmit what she does not possess, inherited or acquired.

The father's influence is not ignored, but it is moderate compared with the mother's. For many years have I carefully observed the working of this transmitting power of mothers, in my own family of five children, and others. Why are children of the same parents so different in character, endurance, health, etc? Some peaceful, bright, generous; some selfish, stubborn, ugly, hateful, etc. Why this difference? Owing simply to the different states of the mothers, as to health of body, and mental and moral conditions.

Mothers! Think this all out, and attest its exact truth. Will mothers give their views on this to their favorite papers, pro and con? I would that all, especially the young, might understand and rightly appreciate the use of this benignant law of Nature; and so apply it as to reap the measureless fields of golden harvests, awaiting their willing and cheerful obedience. No enterprise pays as this. A harvest of good children, and no more than can be well fed, clothed and educated to fill our places in the various avocations of life, is better than treasures of Klondike gold. A high-born race, richly endowed with love is only a little lower than the angels who patiently watch our slow and painful progress.

Now, fame and gold our lives divide,
And love is daily crucified.
When love abounds, then wars will cease,
And yield all nations joy and peace;
Then iron-clads to dust will fall,
For love's the strongest shield of all.
But envy, jealousy and spite
Bear cruel venom in their bite.

Many mothers have tested and are now testing the action of this transforming power, by observing carefully, religiously and secretly all the intellectual, moral, social and health conditions requisite with the most happy results to children. Some parents have practiced in this line harmoniously for 20 years and do not hesitate to say it is the mightiest general renovator known to man. I have seen with delight samples of human production on this line. In special lines I have seen musical, mechanical and moral specimens, that are an honor to parentage and demonstrate what may be realized in one generation. This harvest of intellectual, moral and physical wealth, like corn and oats, may be garnered the same year and proportioned to soil and culture. To motherhood is delegated the power to reconstruct, mold and purify the race.

With what love, veneration and respect should man approach this magazine of love, power and greatness! "The last shall be first." How deeply, earnestly and reverently should the soul of man bow before and pay his devotions at her feet, when he realizes the possibilities of her renovated future! All honor to those unselfish heroines, now struggling for the enfranchisement of their sex! The times are fast ripening this harvest, so devoutly desired, to arrest the physical and moral degeneracy of today.

Aid them with your tongue and pen,
Aid their cause, my fellow-men.
Aid them with your hoarded gains,
Pour them out like genial rains.
For like the sunshine and the dew,
Their blessings will flow back to you;
Their sons and daughters, nobly born,
Will bring to you a golden morn,
And over all the race descend,
A glory few can comprehend.

But as this subject is designed to be a practical one, a few general principles may be laid down as guides on this important subject:

1. Each party contemplating marriage, should possess

thorough knowledge of the other in regard to mental, moral, social, physical and temperamental adaptability.

2. Temperaments very much alike are unfavorable to health, harmony and longevity, both in parents and offspring. Men of strong constitution of mixed races with black hair and eyes, should seek partners, in good health, with blue, gray or hazel eyes, with auburn, sandy or brown hair, with like or similar views on social, religious and political questions, to forestall collisions and controversies.

3. Persons having any hereditary or acquired disease or defects, as consumption, scrofula, insanity, epilepsy, or strong murderous, stealing or fighting propensities, should positively abstain from matrimony, or at least from reproduction.

The most favorable age for strong and healthy issue is from 20 to 30. When hands and hearts are united in this most sacred relation and the vital forces well conserved, and the germs of a new life committed to the fostering care of the loving and gracious mother, let love, pure as the morning dew, pour its warming and sanctifying radiance over every desire and sensation of the soul. If possible allow no cloud to dim its luster. Learn to bear and forbear on both sides. The prospective mother should fully realize she is the God-appointed teacher, law-giver and savior of the little immortal committed to her gracious care, and started on an endless, progressive career.

"What a woman wins, God wills."—Morris.

She should struggle to become herself what she desires her child to be; and it will be just what she lovingly and persistently resolves it shall be. She may organize into it love, health, joy, order, harmony, energy, firmness, love of God and Nature, and heaven, or, envy, hatred, pride, disease, lust, revenge, despair, murder and evils untold. Oh! Mother! how great is thy power for weal or woe! Pray God and the good angels to grant you wisdom and strength to perform your work nobly and well. Bear in mind this transmitting law demands love and persistence in the efforts to bless and elevate issue. What a misfortune is a loveless child!

4. Would the mother produce a reformer, a profound thinker, who will start the world along, she ought to read scientific works, exhort, lecture, with her soul enraptured with eloquence, zeal and spiritual fire. Should she desire a musician whose songs shall thrill and charm, whose harmonical cadences shall soothe our griefs, allay our sorrows, wake new hopes and joys, and give us a foretaste of the songs "over there," then cultivate and often practice soul-inspiring music. And thus practice in every field of special effort, until fruit is ripe. Should she desire a prophet, seer, a clairvoyant, a healer, she should study and develop spiritual sight and healing powers, during gestation and often envelop her soul in this spiritual state, and grand and good spirits will aid in graduating this immortal soul with Heavenly credentials.

Shun all disagreeable sights and places. Meet off with few, true, loving friends.

5. Should her sacred desires and justifiable ambition be to present to the world a masterpiece of mother's wondrous transmitting power, in the person of a seer, a prophet, a clairvoyant, a healer, or all blended in one, she should maintain all preceding conditions given, as to health, temperaments, etc., and often envelop her soul in the light and love of the superior condition—that is, clairvoyance, trance, or Bible term, "in the spirits," (Rev. i:10) during maternity, that the inflowings of celestial lights, love, peace and joy will so fill, enlarge and purify nerve channels, that this divine affluence directed by earnest, helpful spirit power (spirit friends—spirit bands), her child will be filled with the Holy Ghost at its advent, and by this power he or she will see, prophesy and heal. Under fifth rule strict continence, temperance, and non-use of tobacco should be observed.

West Branch, Mich. D. R. HIGBEE, M. D.

INTERFUSED.

We cannot lie every morning and repent the lie at night;
We cannot blacken our souls all day and each day wash them white;
Though the pardoning blood availeth to cleanse the mortal stain,
For the soul that goes on sinning that blood was shed in vain.

We must buy and sell in the market; we must earn our daily bread;
But just in the doing these usual acts may the soul be helped and fed.
It is not in keeping the day's work and the day's prayer separate so,
But by mixing the prayer with the labor that the soul is taught to grow.

For if sweeping a room by God's law is a service he deigns to bless,
And mending a kettle worthily is working for him, no less
Than steering steadily the ship of state, or wielding the sword in war,
Or lifting the soul of man by songs to the heights where the angels are—

Then none may deem it wasted time who stands in an humble spot
And dig and water a little space which the hurrying world heeds not;
For the lord of the harvest equally sends his blessed sun and rain
On the large work and the little work, and none of it is in vain.

—Susan Coolidge.

THE HIGHER LIFE.

Out of Akasa, formless and alone,
And dark, unbroken silence, Life was born;
In vibrant spheres eternal Love was sown,
And Light burst forth to view Creation's morn.

Unselfish love regenerates the soul;
Revivifies the cells of brain and heart;
Creates a longing for the higher goal,
And for the truths that spirits may impart.

The mind is swayed no more by doubt and fear;
For through the mists of time a ray of light
Descends to Earth, and makes the pathway clear
To those celestial realms beyond the night.

Through years of patient toil we slowly rise
To heights of conscious strength. Hope's throbbing star
Illuminates the path to gilded skies—
Reveals the untrod way to lands afar.

Sweet peace will come, when hearts are purified—
All dross consumed by Love's eternal flame—
And in each soul, reborn, there will abide
Immortal life—the gift which all may claim.

—URIEL BUCHANAN.

All great men are in some degree inspired.—Cicero.
Fame to the ambitious, is like salt water to the thirsty—
—the more one gets the more he wants.—Ebers.
We must not let go manifest truths because we cannot answer all questions about them.—Jeremy Collier.
It is best to endure what you cannot mend. He is a bad soldier who follows his captain complaining.—Seneca.

Better one bite at forty of Truth's bitter rind than the hot wine that gushed from the vintage at twenty.—Lowell.

A proud man is seldom a grateful man for he never gets as much as he thinks he deserves.—W. H. Beecher.

ANDREE FOUND THE POLE.

His Astral Body Tells His Binghampton Girl Cousin All About It.

If Marie Leege, a Norwegian girl employed in the family of Henry Harlow in this city, tells the truth, says a Binghampton dispatch to the New York Press, she has held spiritual communication with explorer Andree. She is a cousin of Andree's and came to this country three years ago. She is 23 years old, and speaks English fairly well.

Miss Leege is a believer in the occult and says that her cousin also placed considerable credence in the belief that by close application to the principles involved one can reach a stage of perfection where the soul can leave the body in astral form and return at will.

"For two years Andree stopped at Bordoe, my Norwegian home," said Miss Leege to the Sunday Press correspondent, "and while there taught me much of the occult. It was a fad with him, taken up for a pastime, but with me it developed into a religion. I read every work I could find on the subject and it was not long before I had reached a stage of perfection equaling that of my instructor.

"Then it was that our soul communications began. Though in different parts of the country, I could appear before him in astral form and several times he returned my visit. Do not think there was anything sentimental about this. He was married and had a family. It was simply a friendly call and a scientific experiment. Before I left Norway in a conversation with the professor, he told me of his plan to find the north pole and promised that if successful I should be one of the first to know it.

"One night, about three weeks after he had made his ascent, I awoke suddenly to see a figure standing by my bedside. At once I knew it was the astral body of Prof. Andree. It beckoned me forward and I, by an unknown power, seemed forced to follow. I did not rise to my feet but seemed wafted through the air, the form of the professor guiding my spirit forward. On through the window, soaring far above the treetops, houses and land dropped from sight.

"On we went, over seas and mountains until suddenly we were upon an open sea, far from me into which a point of land jutted. The figure pointed upward and I saw the pole star was directly overhead. On we went again across the sea to a narrow strip of land, where from the white plain loomed an object that proved to be a tent constructed from the remains of a balloon.

"Then around a fire inside I saw Andree and his companions sleeping peacefully. Suddenly it became cold and dark, and when I returned to consciousness the sun was shining in my room. Twice since I have made these astral trips.

"I have written my cousins in Norway, detailing my experience, and I know Prof. Andree has not only accomplished his object, but is alive and will return to civilization."

Marie Leege is of a modest, retiring disposition, and when she first related her experience to her employers they set it down as the result of nightmare. However, she has persisted so faithfully in her assertions that she has won them over to her way of thinking. Among local theosophists she is regarded as a heroine. They fully believe her story, and point out that it is not only possible, but very probable.

Miss Leege is a devout member of the Baptist Church, a worker in the Christian Endeavor and bears an excellent reputation for veracity. Medical men who have been consulted on the subject say it is doubtful if a dream would leave the lasting impression in detail as given by Miss Leege, and those who do not believe in the astral form and accompanying phenomena, think she has a tendency to epilepsy.

TO THE ARISEN MRS. COLBY-LUTHER.

Dost thou see the awful serpent, from thy home in spirit sphere,
That is coiling 'round its victims, weak and helpless, over here?
That old octopus infernal, that thy very soul despised,
And of whose foul deeds and purpose thou hast kept us all apprised.

Have they churches there, with steeples, and with priests and preachers, too?
Then thy dear reforming spirit will have something there to do.

But what about thy labor and the people who were served?
And what about the succor that was needed and deserved?

Pray, what about the thankless and the thoughtless ones of earth,
Who permitted in dependence and in want thy spirit birth,When deserving peace and plenty from the ones who had to spare.

Oh, will they live in squalor and dependence over there?
How could men and women falter when a soul of noble deeds—

When so true and staunch a fighter of the false and blinding creeds,
From her post of duty tottered to a home of want and pains,From the battle-field of justice to disease and sorrow's plane,How could those who cheered her onward in the cause they loved so well,Let her want for any comfort while on earth she had to dwell?

Dost thou see the tight-drawn purse-strings of the able ones of earth
Who were loudest in their praises of thy nobleness and worth?

Dost thou see the souls of weak ones who were quick to give their mite
To allay the pangs of hunger till the spirit took its flight?
Then thou knowest who did love thee for thy deeds that ever live,
And thou knowest many loved thee who could naught but that love give.

DR. T. WILKINS.

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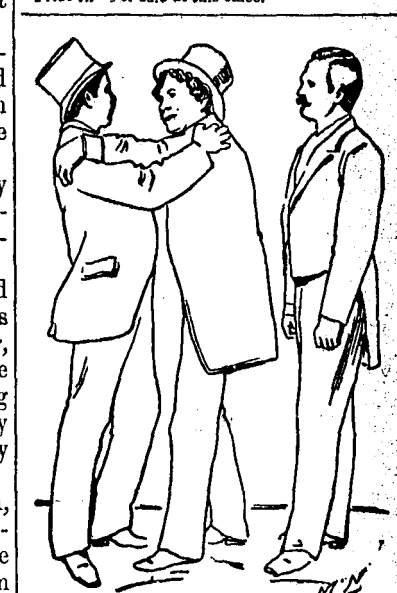
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THE PRESENT CRISIS OF SPIRITUALISM.

Masterly Analysis of Causes and Effects, Dangers and Remedies.

It is generally conceded that we have reached a crisis in our movement. Prophecy, through some of our medium workers, like Emma Hardinge Britten, has pointed out the present as a turning point in the history of Spiritualism. Very much depends upon the course we pursue during the coming two years, as to the life or death of the present movement of carrying forward the Spiritualistic work. That the fundamental principles of Spiritualism will ever die, is an unthinkable proposition. That their dissemination may be hampered and greatly retarded, is not only possible, but, from present indications, very probable.

A cursory knowledge of the law of evolution should teach us the lesson that real progress is not, and cannot be achieved by the promulgation and acceptance of a partial truth. Great changes may result as a consequence, but unless we accept truth in its entirety, we shall presently find ourselves involved in more inharmonious and unsatisfactory conditions. The peril of the present hour is the greatest danger of precisely such conditions. The masses, who, by witnessing the modern phenomena, have become convinced of the reality of future continuous existence, have settled down upon that one conclusion, and have almost entirely overlooked the overwhelmingly important deductions of human duty, which logically follow from the primary postulates of the spiritual philosophy. Confining our attention to this one aspect, the energies of the movement have been concentrated upon this one feature of phenomenal manifestations. This has necessarily tended to specialize and secularize a movement which, in and of itself, is most emphatically universal.

Another result has been a danger for mediumistic development, eventuating in jealousy, bickering and a vast amount of fraud. The destitute of mankind are trembling in the balance. The wealth of the world is flowing into the hands of the few with a rapidity unexampled in history. Wealth production is more and more the work of machinery. The land, the machinery, the means of transportation and the money of the world is mostly in the hands of less than one-tenth of the people. Poverty and slavery are coming with railroad speed upon the masses. Education is less and less general as the years go by. The last fifty years during which it has been again and again proclaimed that the Spiritist was received by many millions of people, have witnessed the growth of man-slaving monopolies to a greater extent than through all the history of the past.

But, in the midst of all this tremendous growth of monopolistic wealth and power, and the steady enslavement of the people, the Spiritualist public has uttered no protest, instituted no measures to stay the tide of wrong, or build up a public righteousness. On the contrary, when personal effort has been made in that direction, the outcry has been raised that we don't want to hear politics, but Spiritualism, discussed on the public platform. And by this has been meant a fulsome insinuation of Spiritualism, and a constant repetition of psychic and hypnotic phenomena. Nero added when Rome was burning. So we sit and gaze over simple, senseless phenomena, with our nation and our civilization on the very verge of annihilation. This insane demand for tests to satisfy the hungry maw of credulity has raised up a crowd of frauds and tricksters who have secured such standing and influence in the field of mediumship that intelligent Spiritualists stand agape with doubt and fear, while many take shelter in the church or some of the Theosophical organizations. The general public, disgusted with the pretentious shows of assumed mediumship, has settled down upon the conclusion that every form of mediumship is a fraud.

This conviction is rapidly assuming an organized form of opposition, designed to suppress the alleged destructive fraud. The position assumed is, that Spiritualism is a fraud. This assumption rests upon another, which is, that Spiritualism means only an aggregation of the most grotesque phenomena. Hence, that it has no principles, no philosophy, farther, that it has no science and is, therefore, debarré from legitimately claiming anything as positive knowledge. Hence, Spiritualists are credulous believers that the phenomena of psychometry, clairvoyance, telepathy and other occult powers of man are the result of some occult spirit power. Professors of mediums are either designing frauds, or the ignorant victims of hypnotic suggestion and consequent hallucination.

This is the indictment. The case is called and the jury empaneled. The people are the jury. What defense shall we make? One count in the indictment charges fraud, and that the fraud is twofold in form: (1) Designed tricks; (2) Ignorant, unintentional fraud in presenting the manifestations of occult human power as the work of deca-

rate spirits. Well, we are compelled to admit that there is a great amount of intentional fraud within our ranks. So much so, that to rid ourselves therefrom is an unsolved, a most vexing and troubling problem. The lack of organization, and the want of authority is one of the insuperable difficulties in the way of its solution. For instance, persons, proved to be tricksters years ago, are still patronized at camp-meetings and large gatherings of the Spiritualists as readily as the most honest. And the worst feature of the case is that they are known to be frauds and are tolerated on the assumption that they are genuine mediums as well as frauds! If there are any decaurate spirits who will associate with, and assist dishonest mediums, they should be most rigidly boycotted. Now, so long as such a condition exists, how can we defend ourselves from the charge? We harbor, we employ, we defend known and proved frauds! And as there is no acknowledged authority to decide, the general spiritual public is victimized by the action of the independent, irresponsible organizations and parties claiming to be Spiritualists. As a rule, one Spiritualist society pays no attention to the action of another in such cases, but will take in, patronize and defend those who have been proved fraudulent by its sister association. Moreover, they will boycott speakers, writers and papers which earnestly strive for honesty! This is certainly a most unfortunate state of things, and a constant menace to the future of the movement. The enemies of Spiritualism have here a tremendous advantage.

But the most formidable danger in the fraud line lurks in the ignorantly perpetrated fraud—the claiming as spirit phenomena that which is purely mundane, the product of the occult powers of men still in the form. As a general rule, Spiritualists, if not absolutely opposed to investigating psychic laws, have been utterly indifferent. The result has been that nearly

all the discoveries in that wonderful field have been made by non-Spiritualists. It is true that some of these men are now Spiritualists, but their investigations were undertaken before they had any faith in Spiritualism. Hence, we are usually induced to our knowledge of the science of Spiritualism to the works of unbelievers, and some of its enemies. The eminently fair and patient work of the Psychic Research Society is proof and illustration of this position.

Psychometry, discovered by Prof. J. R. Buchanan, with the related sciences of hypnosis and telepathy, covers a vast field of phenomena which to the mass of professed Spiritualists, is decidedly a terra incognita. A large percentage of mediums are enveloped in a dense, obscuring fog of ignorance upon this subject. As to the power and limitations of the personal ego, they know comparatively nothing.

With this widespread notion that every variation in the nervous condition is an indication of spirit influence, the psychometrist, the telepathist—the hypnotic and the clairvoyant—are rushed before the public as mediums for communication with the spirit world. And they are honest, and those who push them forward and sustain them are also honest. But, nevertheless, they are greatly ignorant and, hence, it comes to pass that we have involuntary fraud by the wholesale in séances and on the public platform. In many respects this kind of fraud is the most difficult to deal with. The mediums have spent much time and perhaps money to be developed. They have made it a profession. Their living depends upon it. The people generally sustain them, and their daily or weekly shows are a money success. It is hard to say to such persons that they are not giving genuine spirit phenomena; and to those who have been persuaded of Spiritualism by them that they are building on a false foundation. But let truth be uttered though the heavens fall.

There is another side to this subject, however, which must not be overlooked. The world at large knows something of psychometry, hypnosis, telepathy, etc. They have seen some of their manifestations. The mass knows nothing of the science of the subject, and they, therefore, pronounce the entire Spiritualistic phenomena to be hypnotism. And, as some able writers have asserted the same thing, the mass of the people have settled down upon the conclusion that it is all fraud or hypnotism. They go to see it as they go to any other show, and the most unexceptional spirit test has no influence toward their conclusion, because they put it down as the product of some one of the occult powers of human nature. Hence, we are put down in the common consciousness of community as the victims of a superstitious credulity.

HOW MEET THE CRISIS. How shall we escape this peril? How meet this tremendous crisis? Do I hear it said, educate the mediums? Very good. But what kind of an education? Mediums, as such, do not need to be learned in history, mathematics, literature or many of the special sciences, though they would not harm them. They need to be educated in the science of mediumship. Right here we are met with an outcry that the spirits will do that—they will develop their own mediums. To this affirmation of ignorant superstition it is only necessary to say that we have no evidence that "the spirits" know anything more about this work than we do. At least they have no evidence that they do. If they do, why have they not given us the science of mediumship long before this? Why have they not pointed out clearly the limitations of mundane occultism, and where direct spirit agency begins? They have not done it. They have left that for us to ascertain ourselves. It is well they have done so. We ought to learn to walk without crutches. To use our own eyes instead of those of others.

Every practicing medium should know all that can be known of human physiology, especially the physiology of the brain and the nervous system in general. They should understand the science of hypnosis, the powers of psychometry and telepathy. They ought to be fully aware of the hallucinatory power of suggestion, whether from an outside party, or from some lurking idea in their own conscious or subconscious self. No medium should be tolerated on the public platform who has not gone through with this preparatory course of study and experimentation.

Do you ask if I condemn all mediums of the past? I condemn neither the past nor the present ones. I have admitted their honesty. But I have this to say: "That in times past God winked at this ignorance, but now commands everyone to repent." That is, to change their course of following blindly all impressions and suggestions and substitute knowledge for ignorance.

We have claimed facts or phenomena as old as history, and declared that they proved the existence and actions of spirits. We have repudiated the claims of those to whom those manifestations were made in the past, and now the demand is made that we show that we are not as far from the real solution as were our ancestors. We must master the sciences which I have mentioned, before that can be done. The honest religionist witnesses our phenomena and says "Devil," the masses say "fraud," while the cautious few whisper, "science," and we shout, "spirits." But, until we have developed and shown the limits of human occult power, we have no more right to claim spirits than the other class to utter their claim. We have all along assumed that the evidence was prima facie. That has been our grand mistake, and must be corrected or the crisis will overwhelm us.

THE NATIONAL ASSOCIATION. And right here I wish to say that it is vastly more important and necessary for the National Association to appoint a competent person, and appropriate \$5,000 for expenses, if need be, to thoroughly and scholarly expound this great question of psychic power and manifestation than to write a history of Spiritualism. A demonstration, and the consequent triumph of Spiritualism, is of vastly greater consequence than a history of the last fifty years.

A vast deal has been done toward the accomplishment of this work, but it exists in fragments here and there, and requires the constructive genius of the thinker, the wide reading of the scholar and the careful patience of the collator, with the ample means of the modern man, to gather the necessary books for the work. To sum up on this head, I submit that to meet the present crisis we must make an exhaustive scientific analysis of the great mass of psychic phenomena, and show how much of it may be the result of the occult powers of spirit incarnate and what must be relegated to spirit decaurate.

One more important question in connection with the present crisis is the fact that we have no standing in any principles. We are open to attack in two ways. One is the present only phenomena, and that being assumed to be the product of unaided human power, we are held up as credulous believers

in the phenomena of hypnosis, telepathy, etc., as being the work of decaurate human spirits. Mediums are the victims of hypnotic suggestion and hallucination. We are thus largely destitute of any moral force in society, and are only regarded as a disintegrating element, having power for evil as a destructive force, but no constructive tendency or power. Our attempts at organization, induced for the purpose to confirm that position. We have had national organizations, but they were mostly by self-appointed persons and not by delegates elected by societies. In fact, there were hardly any societies to elect delegates. Hence, there was no authority to make a declaration of principles. But there had been, the very general opposition thereto, for fear we should have a creed imposed upon us, would have defeated any such declaration. There was, however, a very excellent declaration made at the national convention held at old Plymouth, Mass., but it soon passed out of mind because there was no authoritative body to enforce it. A very mortifying position for an intelligent thinker to occupy.

A score of years ago it was proclaimed by the Spiritualist press that there were some ten million or more Spiritualists in this country alone. And the question has been asked a thousand times, Why are they not, a controlling factor in the affairs of the nation? To this it might well be said that such a statement was a tenfold exaggeration. But the grand trouble then, as now, was the fact that Spiritualists were and are a heterogeneous mass, destitute of any coherence of principles or purpose.

All individual forms of life have a germ center around which congregates all the forms of social life. A center of principle or doctrine around which harmonious minds congregate and affiliate with each other in a social oneness. If Spiritualism has any such central principle or doctrine why in the name of reason should it not be put forth before the world? If it has no distinctive principles, what right has it to be put forth as a distinct body, carrying on a disorganizing warfare against the religious institutions and doctrines of the ages? Is it said those doctrines are false and the institutions founded on them are consequently wrong? Well, suppose that to be fact, what is the true doctrine and what are the right institutions? Neither Spiritualism nor any other has any right to ruthlessly seek the demolition of the faiths and thought homes of the people, unless it has something better to take their place. To be sure, we have it asserted and reasserted that Spiritualism has the needed new truths. But what are they? Where are they authoritatively set forth? We are compelled to answer, Nowhere. Some enthusiastic Spiritualist may say, "Our papers do that." What are our papers? The exponents of the private opinions of their editors and contributors. Ably and well conducted as they are, they have no authority to say what Spiritualism is and what are its teachings. They can only give their private opinion.

As a result of this condition, we have had during the nearly fifty years past, through the press and from the platform, the most insane, puerile, superstitious and immoral teachings put forth that ever cursed humanity. I know, of course, that the great body of Spiritualists have never endorsed these things. Personally, they are as sensible as the people in the world. But the responsibility for all this moral rot and intellectual trash is made to rest upon us, and we deserve it. Why? Because we have made no authoritative denial and repudiation of the notions promulgated, or the persons who have done it. Our enemies have gathered up these utterances in this connection, and have published them as the principles and as indicating the practices of Spiritualism, and the great public has very largely concluded that Spiritualism is an aggregation of lunatics, or a cesspool of immoralism. We have no defense. If an individual Spiritualist denies any of the insupportable teachings which have been promulgated, he has no authority. He has none but his own private assertion. It will require years of the most earnest and intelligent work to outgrow this terrible condition. Instead of doing anything in that direction, we are sinking deeper in the mire every year. The National Association has postponed the urgent consideration of the subject to another year.

But the most appalling feature of this terrible crisis is the character of our societies and public meetings. The major portion of our societies are simple business organizations. The National Association itself is of that character.

But with very many of these societies, and with nearly all of the public meetings, there is a lack of organization, and the control is entirely personal. The societies are based upon no principle, and hence have no cohesive force. You read of them, and in a few months they are non-existent, or there has arisen some personal dispute and the society is disintegrated, and two or three feeble fragments are striving for existence. In the presence of non-society meetings, and of some that are called societies, it is purely personal. The meetings are started and managed as a business proposition. The medium is, as is sometimes openly stated, "not in it for the health, but for the money there is in it." Mediumship, having become a very general commercial business, mediums get up their ten-cent meetings to that extent that a reputable, independent spiritual meeting is almost an impossibility in our large places. If one is, attempted, the law of competition forces it into the show business of "wonderful manifestations" on its platform to secure an audience. Science, philosophy, principle are lost sight of in the scramble for the dimes to carry on the show.

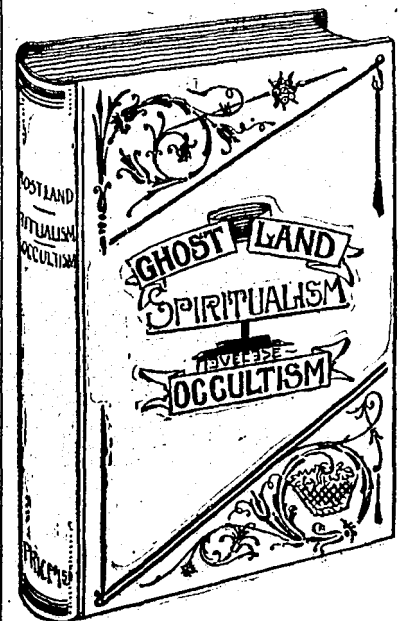
From this unfortunate manner of conducting meetings has come the greatest proportion of the avalanche of fraud, threatening our complete overthrow. The platform show has become one of the best paying business in the whole field of spiritism. The money-making work has been so excellent. The mediums have worked well together, so much so that the spiritual platform is substantially barred against every one that cannot bring some form of show to capture a crowd. Learning, eloquence, devotion are no passports to the spiritual platform, unless there is added something to capture the attention of the crowd. The Spiritualistic public, like the old Athenians, rushes hither and thither to see some new thing in the line of marvels. A scattered multitude, without either compass or chart.

(Continued on page 8)

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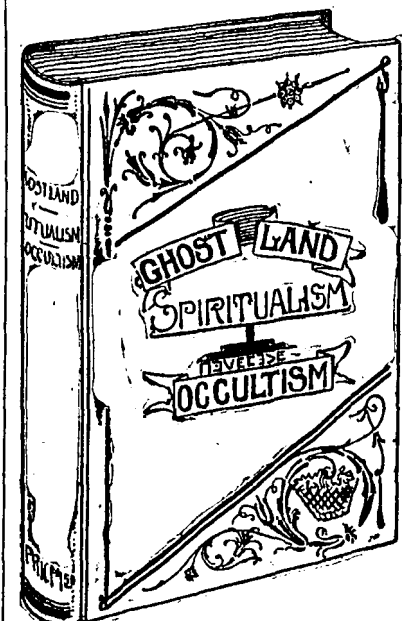
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PASSED TO SPIRIT-LIFE. (Obituaries to the extent of ten lines only will be inserted free.)

Kochler, at 38 St. John's Place, Chicago, of apoplexy on the morning of Jan. 23, 1897, at his late residence, 820 East 12th street, Des Moines, Iowa, E. Pomerooy Wilson. He was a veteran Spiritualist. Here, on July 12, 1838, he was married to Miss Mary M. Grant. They were born five children—two sons and three daughters. He passed over to the beautiful land beyond at the ripe age of 83 years and 8 months. Eighty-three years of duty done! Eighty-three years without a stain upon his name! He was a patriotic citizen, a devoted husband, an affectionate father, a sterling friend. His aged companion hopes soon to join him on the heavenly shore with hosts of loved ones gone before. The funeral was held from his home, Friday, December 31, 1897.

Passed to the higher life, Jan. 3, 1898, from his home in Chicago, Clayton G. Brown, aged 43 years. While but a young worker in the cause, Mr. Brown was a fine hearted, inspirational speaker, and test medium. He leaves a wife and daughter to mourn his departure from his earthly to his spiritual home. Services were conducted by G. V. Cordingley.

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the lights were feet from the cabinet, horns were tooted and bells were rung. In examination, we again found him dead. A small white speck was seen on the left side of the head. The body was expanded it. By and by it began to expand and to rise, and in a few moments we were thrilled at the sight of a white form moving about in front of the right kind of man or woman comes here and perfects an organization. No faking!

Ms. Kate Veder's writes from Connersville, Ind.: "Mr. W. E. Bart, trumpet medium, has been in this city for the past week, holding circles, and has brought conviction and consolation to many of our citizens. He is the first

aid in praise of these workers in the spiritual field. Their lectures, tests and

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QUESTIONS AND ANSWERS

This department is under the management of
HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

NOTICE.—No attention will be given anonymous letters. 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.

Frank H. Shrock: Q. Elder Covert, in his debate with Moses Hull, stated that Prof. Crookes had investigated Anna Eva Fay and had certified to her genuineness. Now, is it not a fact that Covert got all his information from the printed programme of this fakir, made out of the whole cloth by the fraud herself? If Prof. Crookes ever endorsed this off-exposed humbug, whom no intelligent Spiritualist ever thinks of visiting, I should very seriously question his qualifications to make any investigation. His published experiments with Home and Miss Cook leave no room to doubt one of two things—either that the phenomena actually occurred, or he is a willful falsifier. If Crookes really did endorse Eva Fay, let it come out, no matter what the result. Truth is higher than interest.

A. Prof. Crookes' endorsement of "the Eva Fay" exists only in the advertisements of her agent. The high standing of this foremost scientist and original investigator is above reproach, and if he has erred it has been on the side of too great caution and conservative reservation.

Elder Covert in his debate showed that he had no regard for the truth, and in his bitter hatred of Spiritualism he mistakes falsehood and epithet for argument.

It is not to be entertained that any medium could impose on Prof. Crookes the tricks which Spiritualists have repeatedly detected and exposed, or that he would endorse anything that had not borne the severest test.

The published photograph of Elder Covert shows a character swinish in its brutality, a coarse, rude and uneducated mind, utterly selfish and opinionated, which has no delicate perception of truth. His statement that the distinguished medium, Home, who married a cousin of the Czar of Russia, a lady of the most aristocratic family, the Alskafors, was caught in deception and levitated by wires, was coined in his own brain and has no foundation in truth.

Elisha D. Blakeman: Q. (1) Is the claim made by Christians, that this is a Christian nation correct?

(2) If God appeared to Moses, why can he not appear to mediums to-day?

(3) If all moral and secular education on one side, or all Bible, Sunday-school and revealed religion on the other, could be totally blotted out for 200 years, which would be preferable?

A. (1) The writers of the Constitution of the United States were careful to have it thoroughly understood that this was not a Christian country; that no sect had preference or dominance. That wonderful document was made, not to exploit God, but to emancipate man from the thralldom of religion as well as political tyranny.

The word God was carefully excluded, even from the oaths to be administered, and in some of the early public documents this was emphasized. The Puritan element made itself felt from the first, but the idea of the founders of the Republic was to make this government so perfectly free from religion of any kind that Mohammedanism or Buddhism would be as cherished as Christianity. The high ideal they entertained has never been reached, and encouraged by the partial success of the Christian element, the conceit and intolerance of the priestly element has come to the front in the cry for a public recognition of God and Christ in the Constitution. Whenever this occurs, liberty will be dead, and the hope and aspirations of humanity have perished.

(2) If God did appear to Moses, he might be expected to be seen by any one, medium or not. As Moses was a murderer and a robber, God does not appear to have been scrupulous as to his instrument, and if he were he might readily find as pure and incorrupt persons through whom to manifest as the much-quoted leader out of Egypt. The question is not if he could appear to men of the present, but "did" he appear to Moses, and was there ever a Moses to appear to?

(3) The Dark Ages exemplify the outcome of religious teachings. It was then that God was at the foundation of government, and religion was all in all. Introduced in the Augustan Age, when Rome was at the flood tide of her glorious civilization; when the great poets, historians, and legislators were at the zenith, Christianity crushed all opposition, and after a thousand years had trampled over every aspiration, and the driving priest, cowardly, unsexed, superstitious, boasting of his faith and ignorance, usurped the place of the polished poet, philosopher and scholar.

It took nearly five hundred years to take God out of government, and ours is the only one that can make a claim to even partial performance of this most desirable event.

Thus we are shown by history what the result was and what it would be were religion to have entire and undisputed control. We also see the result of the gradual suppression of the energies of this religion, and the introduction of the moral and secular. From this we may learn that the long warfare between these two methods of thought will not cease until the old system perishes from the minds of men, and man learns to live for himself and not to do the pleasure of an imaginary God.

The imagination cannot conceive anything more dreadful than the triumph of the God-in-the-Constitution faction, and the return to the bigotry, and ignorance and priestly rule of the Dark Ages.

Simon Emery: Q. The question has been asked, what is the difference between the soul and the spirit? One has said there is no difference, another has said there is a difference, and in a long article gives the difference, which some think is correct. Will you please give in The Progressive Thinker your view of the case as soon as maybe, whether there is any real difference between the two; if there is, what is the difference?

A. As I understand the Spiritual philosophy, the term soul has no significance unless synonymous with spirit, and hence its use is liable to lead to confusion of thought. Man is composed of a physical body and a spirit, and the only use there is of introducing soul is to attempt to introduce the trinity into his organization, as in the godhead of Father, Son and Holy Ghost, and as in the latter no one can explain what the ghost is or what it does in its complicated relationship, so no one can tell the object and purpose of the soul in the former.

More helpful than all wisdom or counsel is one draught of simple human piety that will not forsake us.—George Eliot.

There never was any heart truly great and generous that was not also tender and compassionate.—South.

Always to think the worst I have ever found to be the mark of a mean spirit and a base soul.—Bolingbroke.

TAKES A JOURNEY TO HEAVEN.

Jessie Scofield Falls Into a Trance at a Revival Meeting that Lasts 66 Hours.

SHE PASSES THE PEARLY GATES—FATHER AND BABY BROTHER WELCOME HER TO PARADISE—PREACHES IN ASIA WITH THE SAVIOR AS AN AUDITOR.

Jessie M. Scofield, says the Evansville (Ind.) Tribune, who lives with her mother at 1223 Mary street, says she has been to heaven, that her father who died when she was a little girl, met her at the pearly gates and bid her welcome, and that her baby brother put his chubby arms around her neck and kissed her as he used to do before he died.

Jessie made the journey last Tuesday night and she returned after an absence of 66 hours, almost three days. During the time she was the guest of the angels, her body lay in the home of Rev. Mr. Prest, pastor of the Free Will Baptist church in Governor street. It was at the altar of the little church where Jessie started on her journey. Tuesday evening Jessie went to the revival meeting at the church. The minister's words touched her heart. She yearned to be a Christian and went to the altar to be prayed for. It was while she knelt at the altar, her face covered with her hands, the tears running down her cheeks, that she was lifted from the mortal to the immortal, from the earth to heaven. She clasped her hands across her breast, closed her eyes and fell back upon the floor of the little church. She was quickly surrounded by the excited congregation.

"She has fainted," one woman said as she rushed to dash a glass of water in the girl's face. But the restorative applied had no effect; the physician who hurried to her side was powerless to bring her back to life.

Tender hands carried her to the parlor of the minister's home. She was placed on a cot and her long sleep began. She remained in an unconscious condition until Friday morning, when her eyes opened. She was back to earth. She had bid good-bye to father and brother and returned to her mother who was watching by her silent form.

Notwithstanding that she had not tasted food for almost three days she was not hungry. She was not weakened by her long sleep and arose from the cot in the full strength of her young life.

Food was brought to her but she put it aside untasted. Then she bid the minister good-bye and went home with her mother.

Miss Scofield is about 17 years old. She has a round, intelligent-looking face, a high forehead and big, open, brown eyes, which look directly into the face of anyone with whom she is talking. She is neither a dreamer, a fanatic or a girl who spends her time in morbid thoughts, or sees visions in her dreams. On the other hand, Miss Scofield is the last person in the world one would suspect of taking an imaginary journey to heaven. She does not seek notoriety. She has lived a quiet life in the little cottage on the outskirts of the city, going to school in the winter and helping her mother with household work in the summer.

She is not even romantic, and the beauties of the green fields and winding stream in Garvin's park, close by her home, she allows to pass by unnoticed; the wild flowers are never disturbed by her hands.

She regards her experience as nothing so very remarkable and talks of the sights she saw with the simplicity and candor of a child.

A Tribune reporter called at the Scofield home Saturday evening. Miss Scofield was preparing to attend the revival meeting.

"Are you the young lady who spent 66 hours in heaven this week?" was asked her.

She smiled and said: "Yes, I was in heaven. In fact, I was most all over the world while I was in a trance, or whatever they call it, and I saw many wonderful things. I was kneeling at the altar praying that my sins might be forgiven, when all at once a strange feeling came over me. I was not sick or dizzy, but simply felt as if I was being carried up and by some strange power. There was no fear attached to the experience, but a feeling of perfect rest and security came over me. It seemed but a second until I stood beside a large gate. It was radiant with gems and gold. As I stood there my father pushed open the gates and led me inside. Then I saw my baby brother toddling toward me. He came and put his arms around my neck and kissed me. Then a man with a bright light shining over him came to me and put my hand in his. I realized then that I was in heaven and that the man who held my hand was Christ. Around us were angels everywhere; music filled the air, music that we do not hear on earth. The streets of the city were golden; the buildings shone like silver. I stayed in the beautiful place a long time. Then I left with Jesus as my guide.

"We traversed a wilderness and then came to the ocean. We stepped into the waves but were not wet. The water broke over and around us, but the spray never touched us. Then we saw land. Christ told me it was Asia. Then we went to Egypt and to South Africa and then back to the wilderness. Someone came to me here and told me to preach. I believe I laughed at first, but I preached. I remember every word I said and some day will let you hear the sermon I delivered with Christ as one of my auditors.

"I almost forgot to tell you that I was also at the North pole. It is not a cold, barren place as everyone has always thought. It was pleasant there and the Northern lights illuminated the country for miles around. When I returned to heaven I told my father and brother good-bye. Then I felt the same queer feeling I had experienced almost three days before, and when I opened my eyes was lying on a cot. My mother was bending over me."

"Were you hungry when you awakened from your long sleep?"

"Not the least bit in the world. I ate in heaven. There was a big table spread before a shining temple. There was wine, bread and several dishes on the table, the names of which I do not know."

"When are you going back again, Miss Scofield?"

"Oh, I don't know. I never thought to ask when I was there. There was so much to do and so much to see and hear that I could not think of everything."

"What do you intend to do?"

"Well, I intend to preach. Now don't laugh, because that is just what I am going to do. I feel I am called to do so, and will do the best I can."

Evansville, Ind., December 19, 1897.

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WAR! WAR! WAR!

It is On at Washington, D. C.

THE ADVENTURISTS—FREE THINKERS AND NATIONAL SPIRITUALISTS' ASSOCIATION OPPOSE THE SUNDAY LAW FOR THE DISTRICT OF COLUMBIA—REFORMERS ADMIT THEY DO NOT CARE FOR THE LAW, BUT ARE PUSHING IT AS AN ENTERING WEDGE—MAINE, FLORIDA, CALIFORNIA AND TEXAS CHRISTIANS PETITION FOR THIS LAW—WHAT THE PROGRESSIVE WASHINGTON-POST SAYS CONCERNING IT.

Some days ago we printed a highly interesting and sensible communication from the Washington Post, one of the most distinguished residents of Washington. Gen. Birney's object was to call attention to a bill which has been recently introduced in Congress, "to regulate Sabbath observance in the District of Columbia," and to point out the numerous and sufficient reasons why enlightened people should protest against the contemplated legislation.

Upon this point Gen. Birney said: "A bill has been presented in both houses of Congress (Senate 920; House 1075) to regulate Sunday observance in the District of Columbia. Although presented in the names of Congressmen, it is understood to have been formulated by agents of the National Reform Society, and to be supported by all the influence of that very active organization. Numerous petitions in its favor, coming from different parts of the United States—from Maine, Florida and California—have been presented, and many others are held in reserve for the coming months of the Congressional session. The effort to pass it will be an earnest one, made by parties who are conscientious and able, and who regard it as important to have Congress do now what it has never done before—pass a general law prescribing the method of observing Sunday in this Capital.

"If the people of the District do not want a law of that kind, it is time for them to bestir themselves in opposition. Apathy on their part may result in the passage of the bill, though in a popular vote it would certainly be defeated by a large majority."

It is quite safe to say, as Gen. Birney does, that the proposed bill would be defeated by a large majority if submitted to a popular vote. There is no demand for such a law except on the part of a few meddlesome cranks and busybodies and their credulous disciples. The people of Washington do not want and do not need to have their Sabbath conduct regulated by Congress. They prefer the personal liberty which the founders of the nation came to America to seek, for which our forefathers shed their blood, and which is guaranteed to us by the Constitution. This National Reform Society does not represent the public sentiment at Washington. It represents the persistent activity and the tireless vigilance of a few fanatics who perform for society the same mischievous and offensive functions that the Mugwumps discharge in politics. These irrepressible agitators come forward with the impudent assumption that they are charged with the morality, the decorum, and the righteousness of the community, and ask Congress to enforce by law the activity and the vigilance of a few fanatics who perform for society the same mischievous and offensive functions that the Mugwumps discharge in politics. These irrepressible agitators come forward with the impudent assumption that they are charged with the morality, the decorum, and the righteousness of the community, and ask Congress to enforce by law the activity and the vigilance of a few fanatics who perform for society the same mischievous and offensive functions that the Mugwumps discharge in politics.

The question is whether the people of Washington will permit so offensive and pestiferous a measure to succeed through their default. We all know, of course, that Washington is one of the most orderly and well-behaved communities on earth. Gen. Birney has shown by statistics that there is less immorality here on Sunday than on any other day of the week, and we are convinced by experience and observation that the city is as quiet as the most exacting person could reasonably require. What possible object can these propagandists have in view save that of interfering with our private rights and privileges, and forcing us to pay tribute to their impertinent caprice? What can be the inspiration of this malignant activity, if not the hateful spirit of intolerance that has enslaved whole populations and drenched continents in blood and tears? It is true that we do not expect Congress to listen favorably. We cannot conceive of a legislative body in this free country ordaining a return to the gloom and tyranny of two hundred years ago. But the agents of impudence and mischief should be met by the representatives of enlightenment. They should be fought at every step by those who wish to preserve that liberty which is the vital essence of a progressive civilization. Washington will never be cleansed of cranks, perhaps, but surely there are in the community enough men of liberality and patriotic spirit to scotch these social pests as they arise.

We do not want our Sabbath regulated by Congress, and our Sabbath observances prescribed by doctrinaires and meddlers. We do not want the spirit of the dark ages introduced—a gloomy and hateful anachronism—into the sweet and noble sunlight of the twentieth century.

All Spiritualists should write their Congressmen at once and ask them to oppose this law.

FRANCIS B. WOODBURY.

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THE ROMISH CHURCH.

Hurls Its Anathemas Against Mediums.

FATHER CALZIA SAYS THAT MEDIUMS ARE ALL IMPOSTORS—HE DENOUNCES THEM FROM THE PULPIT—HE SAYS THE GREATEST SIN A CHRISTIAN CAN COMMIT IS TO CO-OPERATE WITH THEM.

Father Calzia last evening denounced fortune tellers, mediums and clairvoyants and their ways, from the pulpit of St. Ignace's Church. The lecture, which was based on divine revelation from the Scriptures, was delivered before a large congregation.

"Mediums and fortune tellers are all impostors," he said, "and are co-operators with the devil. The first conclusion we must reach is that if there is any hidden secret or law these people can tell the world they must know it from some other source than God as God would not debase himself by telling these things to man that should be known only to himself. Then these people must receive their information from the devil.

"In consequence, it is a sin to pretend to read the future, and it is a sin to consult one who pretends to read and unveil the mysteries of the yet to come, and by so doing joins in an express compact with the Devil, as he agrees with the Devil to carry out the dictates of his will.

"By consulting and believing in mediums and fortune-tellers, he who does so accepts that medium or fortune-teller as his god. This may seem a startling conclusion to reach, but in accepting their statement of things they claim will happen in the future as true, it is a tacit acknowledgment that they are the possessors of knowledge that belongs alone to God, and is crediting them with divine perfection. In consequence, in consulting one who pretends to read the future, one commits the greatest of all sins, as he does away, in his own mind, with God. Many people say they go, but do not believe in the medium. This is also a sin, as mediums, as the co-operators of the devil, should receive no encouragement and should not be played with by those who profess to lead Christian lives."

In conclusion, Father Calzia warned the congregation against the ways of the mediums and fortune-tellers, and prayed that those who had not, never would, and that those who had would never again co-operate with those people whose acts were incompatible with Christianity.—San Francisco Call.

The Anti-Spiritualists in all the various churches are insulting Spiritualists, and trying to suppress mediumship, in the manner set forth above. It is about time for Spiritualists to strike back, and that is what we propose to do in the "Sequel to the Hull-Covert Debate." It will silence forever the tongues of the religious reptiles, who are now assailing our heaven-born philosophy, and who would like to burn every medium in the land. We will prove in the Sequel that the churches are rotten with crime and licentiousness; that there is more crime among ministers than among any other class of people on this earth. It will furnish the world a needed lesson and will be quoted as authority for a hundred years to come. The Sequel to the Hull-Covert Debate will be published when the present debate shall have been completed. Millions of copies should be circulated. See to it that ministers everywhere get a copy, so that they can peruse it before they resolve to pitch into Spiritualism. Price three cents for single copy. Five or more copies two cents per copy. One hundred or more copies, one cent per copy.

WATCH FOR THE "SEQUEL TO THE HULL-COVERT DEBATE." SEND IN YOUR ORDERS EARLY.

WHEN THE WORLD GROWS FAIR

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