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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 wi' us"—a ship navigated by ghosts, says the New York World,

Not that the ghosts have signed articles and gone before the mast as able seaman ready to hand, reef and steer, at the bo's'n's order. They do the head 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 ookout 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 ghost-directed vessel is a fine-

looking Scotch bark, with gracefully tapering spars and with fittings of only the best construction. She bears the name of Dunearn. The commander of the bark, from whom the Dunearn 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 fisher women and by long study of Spiritualism and Theosophy and the mys-ticism of the curious religions of the

The Dunearn 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 saltpetre, making this long voyage in the short time (for a sailer) of 141 days. Her displacement is 1,533 tons, and she carries a working crew of twenty-five men and boys.

Capt. Gill, the dreamer master of the Dunearn, was born on the coast of Yornwall, near a village composed enirely of the huts of sturdy fishermen and their folklore-loving wives and families. At an early date he gave evidence of a strong liking for the life of a seaman. Most of the time young Gill 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 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 giver him by ghosts.

Speaking to a Sunday World reporter his metaphysical power, Capt. Gill said: "The prognostications which I. day after day, am able to make from visions during sleep are really based not upon foolish superstition. base these prognostications upon the scientific relation which I have found to exist between disembodied spirits and the souls of living human lings, 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. For familiar illustration I 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 This they do without consulting a barometer, and perhaps without even having seen one.

MAgain, 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 hannen, 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 neverfailing prophecy that this or that is go-

"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, how strong the wind will be, or the ac cidents 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, I Indians exterminated by the Iroquols.

events which will take place.

"There would be nothing unnatural in the human mind gaining this power: There was once a time when the humar being could see only what was actually going on before his own eyes, but with observation and study and with en-largement of the 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, mem ory 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

How an educated man like Capt, Gill happens to be nothing more than mas-ter 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 sen 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 dreamercommander 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 ro-

Capt. Gill's cabin is a luxurious chamber finished for himself in teak, walnut, satinwood and American birdseye 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 dream mystery of the Cornish master-seaman is devoid of complication. 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 upon the starboard side of the bark imidships; then he reads from that revelation 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 and remain calmly contemplating could save from his studies was spent the captain, with folded arms, and long flowing hair hanging quietly down her back and shoulders, then the coming wind will be but 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 the pursuit of happiness," including the all directions, then Capt. Gill is aware that the wind is coming up very soon and that it will blow great guns. Variations between these two extremes mean to the captain corresponding variations in the character of the coming

> 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 Fidder 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

> 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 is at once ordered to be on the lookout. Flue weather with plenty of sunshine is read by the Dunearn's captain in the appearance of a beautiful young wom an with lovely golden hair, while the appearance of an old, old grandam with matted hair and furrowed countenance puts the crew of the Dunearn on guard against disagreeably rough weather. A haggard old woman, with tongue

projecting from her mouth as she shoots down from the clouds in the direction of the Dunearn, means to the captain that lightning will damage his itication on this voyage of the Dunearn when the aft mast was shattered by lightning when off the Cape of Good Hope, two days after Capt Gill had seen the vision of the old woman in the

"From the simple fact that the bar ometer 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. 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

The above from the New York World presents another interesting link that mites the seen and ûnseei New York. LUCRETIUS.

Numberless altars have been red dened, even with the blood of babes beautiful girls have been given to slimy serpents, whole races of men doomed to centuries of slavery, and ev erywhere there has been outrage be youd the powers of genius to express. During all these years the suffering have sumilicated, the withered line 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 flerce tribe of

"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 claptrap of political oratory and the demand of fealty to party organizations, the bosses have either whippedin or purchased enough of the unthinking or renegade to elect their man to office, who would for a compensation subserve their illegal interests by the introduction and passage of such en-actments as would confer all powers 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 mediumship. They have used all the means in their power heretofore to silence Spiritualism by casting obloquy upon its mediums and ostracising 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 zones of earth-bound, and malignant spirits, who desire through the election to official po-sitions 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 upprincipled accomplicesis 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 alienable their rights to life, liberty and most boly right of communion with 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 culmi nation; and if all reason is not completely dethroned on the part of those who assume the right to dictate, domineer and subject all others to their un reasoning faiths and bigoted superstitions, it may be only a war of arguments ending in a more general enlight enment of the race; otherwise it will be come a war of internecine strife and the earth again run red with the blood of the victims of the bigot's zeal to perpetuate his intolerant hate against all who dare to think for themselves and only accept all demonstrated truth.

While it is too late, with all the ad vancement 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 partisans they can get laws enacted that will work infinite harm to all enlightened minds that will

not bow to their decree. This is no idle dream. Only last winter two bills were introduced into the Legislature of California, intended to effect this result—one entitled 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 take out a charter, the power to arrest without warrant any person they deemed a violater 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 effect ually upset their little scheme and their "bills" were never rasorted from the committees to which they were consigned. 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 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

enemy

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 on 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 prestidigitateur 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 work ing 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 laggard in our ranks.
D. P. KAYNER, M. D.

Aultman, Arizona.

PROPHECIES.

New Discoveries and Fore-gleams, of Creat Import to Man.

To the Editor:-I am delighted to know that the war has begun. I am glad to believe revelations are near that will bring peace and fill the earth with glory. I have a published prophecy of Mr. W. J. Colville, given March, 1894, which is now being fulfilled. He said: "Chaldean, Persian, Egyptian and oth er records now unfamiliar even to the greatest modern scholars, will soon be discovered and decimbered." He de clared 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 plane of the multitude have, no doubt, read accounts of the recent discovery of thousands of papyrilin Egypt, and they may sands or papyrin Egypt, and they may be interested in the new sayings of Christ, and the opinions of eminent men concerning them. The Logia raked up from the rubbin hears of Egypt, is a confirmation of many of the words of the New Testament. Experts are devoting themselves to 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 preerved and that knowledge wil be given to the world publicly. would seem that he is a true prophet, if we listen to some recent declarations

that are being made. A few weeks ago Paul Tyner, a lec-turer 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 seet and talked with him, first in a spiritual vision, 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 eferred to.

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 wise. Soon the earth-born shadows will flee away and mind and body will be born anew Christendom to-day is on the Mucha 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 grouns and suffers and there is little help for all the frightful ills that drag millions down to the grave with a sigh for the day they were born. read the reports of the frightful increase of crime in the face of our nineteenth century civilization, my heart would be sad continually it it were not for the words of the latter day prophets that agree so perfectly with the former prophets, all declaring that the car nival of sin is almost over. I am longing so much for Spiritualists, as well as Christendom, to have a great baptism of love that will bring them closer together, for I know "the great world's passion-week is near at hand." I have many things I long to say, because know there are Spiritualists all over the world who feel as Thomas Lake Harris says, "that the greater part of man has never yet flashed into action." The world is yet in embryo, but the time is fulfilled and great things are at the door. Will we not resolve with the new year to open the door and let the light come in? How many Spiritualists will say with Mr. Colville that the uncreated eternal Logos avas revealed to the world through Jesus, in personal form, and let the universal Word find in them, the human embodiment that will make us sons of God and brother of Jesus? 1898 will be a wonderful

year, and I know the Spiritualists who are on the higher planes will do much to make it so. Those who have gone up to the supreme degree and are made angel-mediums for the seven creative powers will be able to bring the glory down in such power that all things will be made new. All social prophecies that ever came from seers of all the ages will be wrought out by those whose hearts are full of hope and faith and love. Let the weary world catch but a glimpse of the glory, and feel but get such an uplift that none will doubt the reality of the new time, and with consent the world will confess the kingdom come. Man will soon higher plains of spirituality, until the become the harmonic temple of Divinhas gained successful vantage MARY-FRAME SELBY. Richmond, Ind. ground in many directions, from which



THE GREAT PREACHER.

Ingersoll Lashes the Church: "The Hypocrisy of Pitiless 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-PRESSES HIMSELF IN THE NEW YORK JOURNAL. I have no great confidence in organ-

Money is left and buildings are erected and sinecures 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 naturally

hate other 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 It toward beggar. AID THE UNFORTUNATE PER-

FECT.

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 Na ture, and the fact that they need beln 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

grandbarents. Consequently I do not old people responsible for hereditary tendencies, traits and vices. Neither de praise them for having hereditary 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 ments made by the applicant are true By the time the thing is settled the nan who asked aid has either gotten it somewhere else, or has, in the lan guage of the Spiritualists, "passed over

Of course this does not trouble the persons in charge of the organized charities, because their salaries are go-

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 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 noney to some particular charity—not that he had any charity, but because he wanted to be remembered as a philanhropist. THE RICHER THE HARDER OF

HEART.

Then the organized charity becomes rich, and the richer the meaner, 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 Finally the church became richer. It is now a landlord—has many buildings to rent. And if what I hear is true,

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 Shakspeare 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 one seized with some sudden illness taken into 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 doc-

tors 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 tyran-ny, of what might be called plous meanness, devout deviltry, 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 treat-

ment of prisoners is often infamous. The Elmira 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 distributers of public charlty of these professed reformers. IN TERROR OF KEEPERS.

I know that they are visited now and then by committees from the Legisla-

ture, 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 dev-

ils that have been abused or whipped or starved fear to open their mouths, knowing that if they do they may not be believed and that they will be treat-ed afterward as though they were wild 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 sawing off the arms and legs of paupers or hunting in the stomachs of old women for tumors. I think only the skillful, 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

he 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 reformatorics, 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 asvlum, 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 taxition 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 Let the property of the State

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 char-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 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 ours 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 ig-Unbelief is attainment. norance. Doubt is sanity. Faith is insanity. The supreme virtue of orthodoxy credulity. The supreme virtue of free-

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 neigh-

bor." "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.—I. 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. There is a faith that works by love The heart in purifying, That in this world 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.

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.

There is a hope that cheers the heart,

Wisdom and intellection, 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-recesses, And exercising all the gifts That God to us has given, Then shall our earthly home become

Harmonious like heaven. R. NEELY.

WHY AND WHEREFORE.

know not whence I came, I know not whither I go, But the fact stands clear In this world of pleasure and woe,

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.

It is none of my business why, cannot find out What it's all about-I would but waste time to try. My life is a brief, brief thing. I am here for a little space,

I know that the earth exists.

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 was sent to the spot How soon we could gladden the world. How easily right all wrong,

If nobody shirked 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,

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

Throws some kisses from rosy lips. Laughs with glee through the lighted Then in his own crib warm and deep,

Rob is tucked-for a long night's sleep. Gentle mother, with fond caress, Slips her hand through his soft brown hair, Thinks of his fortune all unknown, Speaks aloud in an earnest prayer,

God's good angels, my baby guard!" "Mamma, what is an angel like?" Asked the boy, in a wandering tone; How will they look if they come here, Watching me while I'm all alone?" Half with shrinking and fear spoke he.

"Holy angels, keep watch and ward!

Answered the mother tenderly: "Prettiest faces ever were known, Kindest voices and sweetest eyes." Robin - waiting for nothing more. Cried, and looked with a pleased sur-

Love and trust in his eyes of blue, 'I know, mamma! They're just like

-The Household.

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.

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

ELDER COVERT AFFIRMS.

Gentlemen:—I am not speaking to an audience of a few right miserable fraud—every one of them. 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

I will now begin with the phenomena of Modern Spiritualism, or that part known as the inspirational phenomena, and I think I can offer 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 socalled 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 astonthat Davis was inspired by those who employed him, You can take either horn of the dilemma. mesmerized him and paid his expenses, and by no one sale for the forthcoming book.

"Before proceeding with the publication of the Divine Revelations, Davis was induced voluntarily (so says vou suggest to him. He claims, I believe, he saw it himhis scribe) to assign all his rights to the pecuniary profits self. Well, he can just take my explanation, that it was to be derived from the sale of the revelations to Lyon and either moved and lifted by invisible wires, or else he was Fishbough."

Now, Davis admits in his own book that it was Grimes' experiments that started him. Why, those beginners of it was the spirits of the dead that started them, they tell us it was the experiments of J. Stanley Grimes. J. Stancause it was not a fact, and thus they unintentionally 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 up- been a great deal at my house, and, for about two years, I per circles among the mediums, they have what we call a was a very sincere believer in the rappings; but some books are so complete they have over ten million names, ester, made me suspect that they were deceiving. I rein which the color of the eyes, the color of the hair, the solved to satisfy myself, in some way; and, sometime afbody and the birth marks, and everything else, is completely written out, and I will give you a specimen from in producing the manifestations. I had a cousin visiting one of the pages of one of those medium's books.

Suppose a medium goes to Cincinnati, O., and among the gatherings, of course, they expect the Spiritualists to troit, it would be a great thing for them to convince him; be present, and we will suppose that Cordray, a publish- I also told her, that if I could do anything to help her. I er, is present. The medium steps on the platform and would do it cheerfully—that I would probably be able pretends to go into a trance and says: "I see the spirit of to answer all the questions he would be able to ask, and Cordray, etc. Medium size; wears black clothing always; I would do it, if she would show me how to make the silk hat; dark complexion; brown eyes and hair; index raps. She said that as Margaretta was absent, she wanted finger off left hand at first joint, and middle finger of somebody to help her, and that, if I would become a mesame hand is rigid. Skeptical, but inclined to believe; dium, she would explain it all to me. She said, that

Solitaire diamond ring on right hand.

death; gave his son John his diamond ring, and his correctly. After I had helped her in this way, a few brother Charles his watch and chain; they are wearing times, she revealed to me the secret. The raps were prothem; Charles lives in St. Louis and is in the drug busi-

'74: was living with John; aged 66 years; had been very hard work to do it. Catherine told me to warm my

age; blonde.

"Remarks-Has a son living four years of age. His he will make a materializing medium."

the Millspaughs, or having a description of the Hilli-gosses, or having a description of the Westerfields, or any "Cather

RESOLVED: That Modern Spiritual- 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 every-Gentlemen Moderators, Worthy Opponent, Ladies and frauds, so-called. Every platform medium is a down-

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 and the book from which I have quoted is exceeding. I would not take—in fact, one thousand dollars your sleeves or by invisible wires. When a man wens you would not buy the book that I hold in my hand if I could be power, what answer do you make to that? What answer do you make to that? What answer do you I jumped over physical force. You must either lift it with irons under swer 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 selfevident that it was not a spirit. What would a spirit want to lift up a table for? 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 ishment of the uninformed witnesses, though in his ordi- that says a table goes up by any unseen power or force, he nary state he possibly knew nothing upon the subject; is simply mistaken, or he lies, or else he is an ignoramus. As to these men referred to as moving tables, that is

else; and that the pretense that he was assisted by disem- absolutely false, and the men he referred to all died of bodied spirits, was merely designed to excite an interest softening of the brain. So that shows they were subject in the minds of the weak and the credulous, and create a 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 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 this fraud convict themselves. In place of saying that 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 ley Grimes then was about three years older than myself coming back, then Spiritualism ceases to be a science, at the present time. He was then in the prime of life, and simply becomes a matter of belief. I have raised more than fifty-four years ago. Why did they not say tables with four men on them, and can do it again; and that the spirits of the dead called Davis? Why? Be- Becker and Hagaman will do it next week at this hall. You will see them lift tables with men on them, just the gave themselves away. That's how that ignorant booby same as their mediums do. The only way is to mesmerof a Davis came to give us "Divine Revelations." He ize 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 saywe 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 "dinkey," a book which has the names, and some of these things which I saw, when I was visiting the girls at Rochterwards, I made a proposition to Catherine to assist her me from Michigan, who was going to consult the spirits, and I told Catherine, that, if they intended to go to Dewhen my cousin consulted the spirits, I must sit next to "Spirit father; John W. Cordray; died in Baltimore, her, and touch her arm when the right letter was called. '67, bilious fever; manufacturing chemist; age 54 at I did so, and was able to answer nearly all the questions duced with the toes. All the toes were used. After nearly a week's practice, with Catherine showing me how, "Spirit mother; Mary J. Cordray; died in Cincinnati, I could produce them perfectly myself. At first, it was feet, or put them in warm water, and it would then be "Spirit daughter; Mary; died '87; croup; 3 years of 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 wife is affected with rheumatism. Mediums all tell him to rap a great deal easier. I have sometimes produced a hundred and fifty raps in succession. I can rap with all Now, a medium coming here, having a description of the toes on both feet—it is most difficult to rap with the

"Catherine told me how to manage to answer the quesperson you may name, for they have the description of tions. She said it was generally easy enough to answer every man and woman that visits a seance, they stand right, if the one who asked the questions called the alupon your platform, and they can read you name after phabet. She said the reason why they asked people to "Karezza. Ethics of Marriage." By Alice B. Stockname, as I could, and they claim it is done by the power write down several names on paper, and then point to ham, M. D. Price, \$1. For sale at this office.

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 toumake the haps 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 lieard. 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

"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. Mallonnee, 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 grandest thing of the age; and, 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 thus 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, lowdown, 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.

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. Pfuntner, Mrs. C. D. Greenamver. 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 \hat{g}_{xi} 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. Greenamver 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 facrifice 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.

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

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?

We built but as our fathers built; Behold thine images, how they stand, Sovereign and sole through all our land.

And with sharp crooks of steel to keep Still, as Thou leftest them, thy sheep.

Pushed from her faintly want and sin. These set he in the midst of them,

"The images ye have made of me!"

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.

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

"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,

"Our task is hard—with sword and flame To hold thine earth forever the same,

Then Christ sought out an artisan, A low-browed, stunted, haggard man, And a motherless girl, whose fingers thin

And as they drew back their garment-hem, For fear of defilement, "Lo, here," said he,

-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 molders 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.

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 subtile 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 wonderous and rare

Follows rapt on airy feet. Oft my eye in wonder roams 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."

Are the loved ones waiting there;

And the music soft and sweet,

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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.—Em-

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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 Siloam, 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 polish ing original structure for the ready reception of knowl edge. Like the law of attraction, it has ever 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 outcropping 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 embalm 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-devious 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 ating with the phases of the moon. Oh, Fashion! how 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 a 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 nuder 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 posessed by man and his environment to renovate and exalt the race. If this be so, then we may look for prenatal conditions as adapted to the production of the good, the great, the noble, to ornament, bless and elevate

True, much is due to favorable surroundings after birth. These give polish and elegance to original great ness 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 politi important subject:

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? 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 ruts, 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

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 expect ant 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 sal-

vation. And thus she sings: Enrapturing 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

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 moth-

Oh! that all mothers could realize, as well, the honor and greatness of their mission. One reason why there are so many beautifu 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, fluctudoes 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

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 sacredly 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. 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

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 renevated 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

> 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

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, tq, forestall collisions and controversies.

3. Persons having, any, hereditary or acquired disease or defects, as consumption, scrofula, insanity, epilepsy, or strong murderous, estealing 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 had reached a stage of perfection equaling that of my inher gracious care, and started on an endless, progressive

"What a woman wills, God wills."-Morris.

She should struggle to become herself what she desires ner 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 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 harmonial 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 oft 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 ights, love, peace and joy will so fill, enlarge and purify nerve channels, that this divine afflatus 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 nonuse of tobacco should be observed.

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

INTERFUSED.

We cannot lie every morning and repent the lie at night;

helped and fed. It is not in keeping the day's work and the day's prayer Then thy dear reforming spirit will have something

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

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 blesed sun and rain

On the large work and the little work, and none of it is -Susan Coolidge. in vain.

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 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.

z i i 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.—Sen-

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

ical hypocrites; hoping by hook or crook, in jail, in 1. Each party contemplating marriage, should possess gets as much as he thinks he deserves.—W. H. Beecher. office.

AND WASTER AND LANG.

ANDREE FOUND THE POLE.

His Astral Body Tells His Binghampton Girl THE STORY OF A SUMMER. 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

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 Bordee, 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. Besides the same time and several times he returned to the morally weak and mentally afficied, will dear the same time to a cover the morally weak and mentally afficied, will dear the same time to a cover the morally weak and mentally afficied, will dear the same time to a cover the morally weak and mentally afficied, will dear the same time to the same time. The chief alm throughout the volume has been to arous increased interest in the workable possibilities of a theory of human nature, thoroughly optimized and the same time, profoundly ethical. As several chapters are devoted to improved methods of coducation, the writer confidently expects that many parents, teachers and others who have charge of the young, or who are called upon to exercise supervision over the morally weak and mentally afficied, will dear the same time. The chief alm throughout the volume has been to a customer a chief and there workable possibilities of a theory of human nature, thoroughly optimized and there workable possibilities of a theory of human nature, thoroughly optimized and the workable possibilities of a theory of human nature, thoroughly optimized and the workable possibilities of a theory of human nature, thoroughly optimized and there workable possibilities of a theory of human nature, thoroughly optimized and there were devoted to improve the workable possibilities of a theory of human nature, thoroughly optimized and the workable possibilities of a theory of human nature, thoroughly optimized and there were the part of the workabl 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

"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.

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 helloon.

Male: Its Moral and Therapeutic Value. The Report of Thought, and what it Can Accomplish. Soludy of Hypnotism.

The New Psychology applied to Education and Moral Evolution
Telepathy and Transference of Thought, or Montal Telepathy and Transference of T 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

"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.

But just in the doing these usual acts may the soul be Have they churches there, with steeples, and with priests and preachers, too?

> there to do. But what about thy labor and the people who were UNA L

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

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 pain,

From the battle-field of justice to disease and sorrow's plane,

How could those who cheered her onward in the cause

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Chapter IV. Work in Cuba, N. Y.—Burnalo Pastorate

Chapter IV. Work in Cuba, N. Y.—

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

worth? Dost thou see the souls of weak ones who were quick to give their mite

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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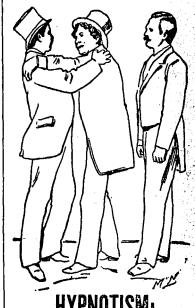
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HYPNOTISM;

its Facts. Theories and Related Phenomena, with Explanatory Anecdotes, Descriptions and Reminiscences.

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;

The triple of the sell of the

LIFE WORK -0F-

V. RICHMOND

COMPILED AND RDITED BY HARRISON D. BARRETT,

With portraits representing Mrs. Richmondia 1857, in 1876, and in 1894.

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—MEAUTHE, PA., 1864—Hon. A. B. Richmond, CHAPTER VIII. Washington, D. C.—Reconstruction—Senator J. M. Howard—George J. W. Julien—Gen. N. P. Banks—Wettle Colbern Maynard—Statement of Geo. A. Bacon.

CHAPTER IX. England—Robert Dale Owen—George Thompson—Countess of Caithness—Mrs. Strawbridge—Mr. and Mrs. Tebb—Mrs. Nosworthy—J. G. Ward—Mrs. Singer—Andrew Cross.

Who were loudest in their praises of thy nobleness and CHAPPER XI. California Work, 1875—Other Visits—Letter of C. M. Plumb—Letter of Mrs. John A. WHOOL

CHAPTER XII. Chicago Work, 1876 to 1895—First Society Chartered, 1869—Complete Account of Work in Letters and Statements of Members of the Society.

CHAPTER XVII. Mrs Richmond's Experiences While in the Trance State, Written by Herself.

this office.

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"The work of the honest pastor is the most curious and the most powerful thing of the kind that the last century produced.... Paine and Voltaire had reserves, but Jean Meslier had none. He keeps nothing back; and ret, after all, the wonder is not that there should have been one prices who left that testimony at his death, but that all priests do not."—James Parton.

The Evolution of the Devil. By Henry Frank, the independent preacher of New Tork City. The most learned, occurate, scientific and philosophical analysis of His Satanic Majesty ever published. The book contains 65 pages, and is been iffully bound, with likeness of anthon on title page.

Progressive Thinker.

RANCIS, Editor and Publisher.

stered at Chicago Postoffice as second-class matter.

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SATURDAY, JANUARY 22, 1898,

SOLOMON'S TEMPLE.

It was lately stated in these columns that in all the explorations made in Jerusalem with the object of finding the foundations of Solomon's magnificent temple, no evidence had been found proving such a structure ever existed. A correspondent wants to know where proof can be found that no such discovery has been made.

The London News, Jan., 1895, gave a report from Dr. Bliss, who was conducting the excavations in Jerusalem in the interest of the Palestine Exploring Fund, who stated he had found the foundations of the ancient wall of the city; and then states in the same connection that Maj. Conder. in an article in the Scottish Review, deplores the fact that he can't "remove the flagging of the platform on which the dome of the rock now stands, or open the archway in its eastern retaining wall.' because the Sultan would not give consent. Then he said: "It is thought very probable if we could do so we should find the foundations of the temple courts beneath."

It is quite as probable Solomon's mini of gold would have been found as the foundations of a temple whose existence was wholly fabulous.

The site of Herod's temple, completed A. D. 64, only six years before the destruction of Jerusalem under Titus, is a matter of conjecture only.

ONLY PARTIALLY CORRECT.

A Topeka clergyman is reported to have said: "The secret societies are fast crowding out the churches." The dominie only takes a partial view of the subject. A thousand influences combined have conspired to crush the churches, not the secret societies alone. The general diffusion of knowledge, and the teaching of the people to think, by which the fossilized myths of barbarism are giving way to the sunlight of science, are the major causes of the great religious revolution now going on. When the priest did the thinking of the world the church was in its glory. As the mind is illuminated with modern knowledge the hell where devils and damned spirits dwell; and the heaven, not gained by good works. but by belief in the personality of a virgin-born God, disappear, as must the churches built on those ancient fables borrowed from Pagan mythology.

A STUBBORN FALSEHOOD. "He who is not a good Christian is not a good man nor a good soldier," said the German Emperor a short time ago, while addressing his soldiers. Probably the ghosts of the great warriors in all the ages were shocked by such a statement. Leonidas and his brave three hundred would have laughed his majesty to scorn if present; as would Alexander and his ten thousand who overran Egypt and all Asia. Very few of the heroes of the Revolution were churchmen. Indeed the higher officers were almost universally what the orthodox world now call infidels. Deism was in its glory for a virgin-born God, and a crucified one was not adapted to the brains of men capable of rearing a republic. It was the Wesleys, the Peters, and a multitude of clergy of all denominations who preached, "The powers that be are ordained of God," then, failing to defeat the brave patriots, they fied to England, like cowards as they were, and lied about the people and the cause they should have sustained. When freedom was victor those ingrates returned and claimed they were the heroes of the strife. It was the sniv eling, tyrannical, murderous Robes a Catholic Christian, of the French Revolution, who inaugurated a sea of blood in France, not the atheist leader, Cloots, who said: "In my commonwealth there will be few public offices, few taxes and no executioner."

THAT SETTLES IT.

A few weeks ago an arch-confraternity of prayer was held at St. Sulpice church, Paris, which consisted of leading Catholics of England and France, the object to gain a return of England to the Catholic faith. The church structure, capable of holding 10,000 persons, is reported to have been filled to overflowing. The cardinal archbishop of Paris occupied a throne on the left of the high altar, and Cardinal Vaughan sat on the right The display throughout the exercises seemed an effort to outdo royalty itself in splendor. The distinguished orator of the occasion told of the eminent converts gained to Catholicism during the last half century, owing to the efficacy of prayer for the conversion of Eng-

If Catholics will be content to limit their labors to prayers in making converts there is no good reason why they should be opposed. But there will be very serious objection to their revival of the stake, the fagots and the fires of Smithfield, or the Inquisitorial tortures. imprisonments and deaths in Spain, at ne, and wherever the old harlot was Rome, and

FACTS AND PROPERCY.

Dr. W. A. Croffut, of Washington D. C., a scholar of distinguished note gave an address in New York, on the 19th of November last, which to many will seem very extreme, but, possibly, it is the trend of the literary-thought of the world in these modern times. Whether we agree with Dr. Croffut or not, it is well to give him a hearing in regard to the Bible, which with many is the pabulum of life, with others the fountain of errors. Space will only admit of a brief extract, where all would be read with interest, Said he:

"On every passenger car of one of the trains that bore me here to New York, are two Bibles resting in convenient racks-the gift of the American Bible Society. They bear no marks of extensive use. They are not dog-eared by pious children, or affectionately marked in favorite passages, or browned with the umber of human contact. Travel there and you will find that the only printed thing that is not read are the Bibles. The newspapers are read and reread and passed from hand to eager hand till they are torn to shreds; books and magazines are borrowed and loaned, and the literary trafficker drives a brisk trade; even the patent office reports are taken out and pressed into service to reveal some scrap of human interest, but the Bibles are rarely taken down. Ask a wayfaring Christian to tell you the reason, and he wil groan and say, 'Ah, the depravity of the human heart? But he will not be likely to disturb the "book." If he is too polite to whistle down his ennui like the youth in the back seat, and too exclusive or too ascetic to join in the jovial euchre party, he will curl up and worship the drowsy deity, or gaze out upon the monotonous landscape and wish his journey ended. The Bible seems the last resource.
"I find in this neglect of the Biblerack, a prophecy that this volume is to

be less and less reverenced and read as the years go by. Less and less, as man studies and reflects more and more. Less and less, as he traces the history of other religions; less and less as he studies comparative philology, and learns that the Bible was not written by the men to whom it is attributed, or at the dates to which it is assigned, or for the purpose to which it is put; less and less, as he finds that Christ and his apostles are successors of other Christs and other apostles born of other deities and gifted with supernatural power; less and less, as he lays his ears reverently to the ground and listens to the movement of invariable law in worm and clod, in murmuring beach. and waving tree, and growing grass and blossoming flower and laminate rock; less and less, as he puts his eye to the lens of science and marks th rhythmic wheel of the far-off sentient orbs, swinging through their stately cycles and populated by innumerable millions of intelligences to whom the 'only begotten-son" theory cannot be made to apply; less and less, as he looks within his own life and finds that no divine scapegoat can possibly carry away from him the responsibility of his actions; till at last the day will come when this volume will be subjected to the touchstone of reason, and estimated at its true value—as a tolerably correct history of the Hebrew nation, largely disfigured by witch stories, giant stories, snake stories, ghost stories and fish stories-a record of the wars, adulteries, revenges, follies, fictions, fears, hopes and dreams of an ignorant, brutal and superstitious age."

MARVELS OF ENGINEERING SCI-ENCE.

In the "Reis and Rayyent," which, if Anglicised would be "Prince and Peasant," a weekly newspaper published in Calcutta, India, of date Nov. 20, 1897, just to hand, is an item of American news which escaped our attention until this moment, and through this journal. It is astonishing:

"The Pennsylvania railway engineers have accomplished a remarkable feat, by removing, in no time, the old iron bridge over the Schuylkill river, and replacing it with a heavier steel structure, 242 feet long and 20 feet wide. The operation was done in 2 minutes and 28 seconds, and a train crossed the new bridge within 12 minutes from the starting of the work. To shift the aggregate weights of 117 tons, four stationary engines were required, and they hauled the old bridge away and the new one into place without the least hitch or trouble or derangement of traffic, on the busiest railway in the

United States." In an age when such seemingly impossible mechanical achievements are accomplished; when majestic brick buildings are lifted from their foundations and removed to new locations; when the healing art has absolutely removed the human stomach, connecting the esophagus direct to the intestine restoring the invalid to health; with ten thousand other marvels of human skill no less astonishing, is it strange that a religion having its origin among barbarians, and transmitted to our times by fear and force, is now in its decline? On the contrary, is it not a

wonder it has survived so long? Ah, we forget! It were tortures, dungeons, stakes, fagots, firebrands, and all the hellish instrumentalities of devils that imposed those cruel creeds on the world in the name of a kind, loving and universal parent. The inventors of those creeds have

"Lived, as the snake lives in his noisome fen! Lived, as the wolf does in his bone-

strewn den! Lived, clothed with cursing like a robe of flame,

The focal-points of million-fingered shame;" but they cannot live and teach their soul-withering abominations much

longer. The age is too intelligent for

miserable puerilities and sav

agism. THE CURSE OF THE CENTURIES It is well known to all statisticians that insanity is increasing at a terrible rate. An Englishman, with the figures before him, estimates that in the year 2301, at the same rate of increase as

during the last forty years, insane asv-

lums will be of no use, for there will not be sane ones enough to care for those who are crazy. It is hopeful governments will trace insanity to its cause, and prohibit by stringent legislation the preaching of sensational and emotional religions, which are responsible, directly or indirectly, for more than one-half of the lunacy in the world. Instead of encouraging the unsettling of the mind by legislation in the interest of the churches it should reverse its action, and will in

"Thomas Paine: Was He Junius?" An Interesting pamphlet by Wm. H. Burr. Price 15 cents. For sale at this

due time.

"GOODY-GOODY" SPIRITUALIŞTS.=

A Few Important Matters for Their Silent Twilight Musings.

The wheels of progress must roll on-ever on, though people are born and people pass away. The grand old oak that sprang from a little acorn, and proper soil and air and sunlight, may stand and sing its soughing tongen the gentle zephyrs, and howl its holy horror in the huncanes for a century or more, but some day it must succumb to the inevitable-must yield to the finer world its very life essence in decay and disintegration; but the "goody-goody" man will remain to tell the tale of how, by work, some one tried to remove a mountain and he bade him desist, and try kindness and silence, and the mountain soon began to totter and crumble from the sight of man, and the birds of prey and the slimy reptiles fled in great terror and trembling, and their homes were gone, and they had not where to hide their carnivorous and slimy heads, and how these homeless creatures manufacture evidence of events that croaked and hissed about the awful, awful world of wickedness before they died; and how there sprang up like tery or convent, and were brought out unto a mushroom a bad paper, called The Progressive Thinker, that published to the world a lot of heresies purporting to come from the spirit-world; and when these reptiles and birds of prey sought to poison and devour this mighty, blasphemous paper and exterminate the heretical philosophy, The Progressive Thinker raked up all the crimes of these croakers and hissers, and, filling every page, from first to last with these statistics, spread them abroad throughout the land, and there was weeping and wailing and gnashing of teeth among the gang that sought to prey upon the carcass of Spiritualism and its heretical advocates. It was such a cruel blow that all the "goody-goody" heretics withdrew their names forever from The Progressive Thinker and it died.

Spiritualism from its inception has been assailed, and every foot of ground she has gained has been fought for inch by inch. There are no epithets in the English vocabulary of slang that have not played their parts in the untiring efforts of the clergy to down this burly child of the Divine Soul, and to-day the wonderment of the world is its marvelous growth and scientific development. This has not all occurred without an effort, without daring men and women, as its leaders; men and women who hat toggery, had not heard of the docufeared not to give them (the venomous enemy) as good as

they sent. The quiet growth and unfoldment along the phenomenal line is somewhat responsible for Spiritualism's present enormous proportions, but what has the rostrum done for the cause in all these years? What has the late Mrs. Colby-Luther, with her radical exposition of clerical infamy, done? What have Lyman C. Howe. Moses Hull the fearless, Prof. Loveland, Dr. Peebles, Mrs. Richmond and a host of other workers accomplished? What has the Spiritualistic press done for the cause: and what have the "goody-goody" ones done?---Here let us pause till the reverberating echo of the words dies away in perfect answer-What?

There stands a mountain of superstition and prejudice before us-between the cause and the world's unbiased investigation-and so long as we allow their songs and vituperation to go out and prejudice the people against us, so long are we held back in our advancement.

The cause is about old enough and large enough to take a hand in the conflict to a finish, and there is no better way than to grapple with the enemy-give stone for stone—"tit for tat"—and while we are sorry to hurt the sensitive "goody-goodies," the enemy must be met.

Some of the plaintiff did, so, as a placebo to his wounded feelings, they awarded him a verdict of six cents. Six cents

The clergy, and especially those comprising the National Anti-Spiritualist Association, are turning the earth over, as it were, to unearth wrong-doings of Spirit- heavy to many. Wonder which party unlistic mediums and lecturers, and flaunt them from was most delighted with the verdict? their pulpits in great and holy pride, and while they are assailing us and leading the public to a false belief propose to try to reach the same public with a few indications that, while the clergy of the land pose as the holy of holies, with a copyright on the morals of the earth, they are only human, and have passions and traits of character the ecclesiastical robes of mock sanctity fail to conceal. If one of them were caught with a torch in the act of burning our temples and happy homes, these 'goody-goody" folks would advise us to "not take any injurious means" for ridding the country of their infamous presence, but wait until the flames have rendered us helpess, and the world will sympathize with and pity us, and

think more of our cause. No one need have The Progressive Thinker delivered at the barn in fear that the morals and innocence of his family might be contaminated by a word or line it contains, so long as the present manager holds the reins. Teach the little ones of the errors of the unholy pretenders and they will avoid being victimized.

Pills that are hardest to take are often most effective in

We shall print enough of this "Sequel to the Hull-Covert Debate" to supply the catire demand if it reaches the millionth number; because the time is ripe for just such an issue, and the people are ready to hear our defense, our side of the great question of morals, criminality and legradation.

One million copies of this record-telling, delineatorial deluge should be ordered ahead by the Spiritualists and Freethinkers of the land.

The Progressive Thinker expects no profit on the issue of this mammoth number. All we ask is three cents per single copy; for five copies, in one order, two cents each, and in orders of one hundred or more copies, one cent each. One hundred copies for one dollar. One thousand copies for ten dollars. Let us place them in the hands of every law-maker, judge, priest and preacher in America, and in every hand of every nation possible to reach. Come on with your orders far enough alread to avoid delay by the rush.

"The mills of the gods grind slowly, But they grind exceeding fine." 1.0

A NEW ORDER OF THINGS.

San Bernadino, Cal., Jan. 4, 1898-A. P. Davis, d member of the Salvation Army in Redlands, who was ar rested for wholesale thievery, appeared before the Superior Court yesterday with a Bible in one hand, and a tabulated statement of his thefts, committed since 1888, in

He pleaded guilty to the crime charged in the informaion and also insisted that punishment be administered for each theft committed as per schedule, which appeared by the score. In that way only, he said, he could atone to a just God.

Should this practice of confessing to the commission of crime by churchmen, and the insistance on the infliction of a just penalty become epidemic, the penitentiaries would have to be immensely enlarged to make room for convicts. The practice very generally prevails among criminals to play the part of the alleged thief on the cross, and pretend to a mysterious conversion, with the hope of escaping deserved punishment.

Sorrow is a kind of rust of soul which every new idea contributes in its passage to scour away. - Johnson.

REPLY TO CORRESPONDENTS. RELIGIOUSLY INSANE.

which come under the head of ecclesi-

astical lore, are, doubtless monkish or

literary forgeries, such as was de-

scribed by Prof. Max Muller in our

Inquirers are aware that pretended

mines of gold and silver are "salted,"

that buyers may be induced to pay

larger prices for them. Exactly the

same methods were doubtlessly em-

ployed to make these "finds" of forged

manuscripts such as the alleged inter-

view between Jesus and Pontius Pilate;

a report of the trial made by Pilate to

Tiberius Caesar, found in the Vatican:

and that of the Gospel of Matthew,

with a poem by Sappho, and a play by

Menander, claimed to have found while making excavations at Oxyrynchus, in

Egypt. For full five hundred years the

never occurred. Usually their produc-

tions were concealed in an old monas

the greatest publicity. Of such is doubtless the Codex Sinaiticus of Tis-

chendorf, and so of the Syriac manu-

at the Sinai Convent by Mrs. Agnes S.

Lewis and her sister. The inmates of

those convents never had any knowl-

edge of those manuscripts, nor any con-

ception of their value. It is claimed

some of them were about being used to

very nick of time to save them from de-

struction, like events to order in a dime

only blinds to make the deception ap-

pear more probable. The Gospel of Matthew was the coveted prize. Possi-

bly the whole stock came from the

fruitful pen of Simonides, whom Prof.

ward, and volunteered their certificates

that Pilate's interview with Jesus, as

published in the New York Journal of

can, were unquestionably genuine

Even Cardinal Gibbons, he of the red

ment before, and thought it "an import

ant discovery," when the fact is it has been floating through the press for per-

haps a century, and was embodied in

the Apocryphal New Testament, printed

more than fifty years ago. They who

are wise will not be deceived by the

priestly scoundrels whose trade it is to

CHARACTER OF SLIGHT VALUE.

cause the Doctor introduced the plaint-

iff to the public at the Railway depot in

"Ladies and gentlemen, this man is

Anthony Comstock, a notorious black-

mailer, who never earned an honest

The jury could not be made to see it

damages for introducing Comstock as a

"notorious blackmailer" will seem too

A FALSE BASE.

pit discourse lately said:

church."

cifled Savior.

& Co.?

to-day.

stition.

course he said:

. 116

A late London ecclesiastic, in a pul-

"Christians have nothing to boast of

morally over the outside world, because

of superior virtues. There is as much

sin and downright crime by churchmen,

in proportion to numbers, as by those

who have no connection with the

He who has been a critical observer

of criminal statistics, both in Europe

and in America will fully corroborate

this preacher's statement. The truth is the morality of the church is built on a

also base. It substitutes belief for

good works. Instead of teaching there

s no escape from deserved punishment

t promises the criminal a full pardon is

RELIGION A SHAM,

other day the following special tele-

gram in its columns, which tells the

trend of religious thought in this think-

ing age. Where are Covert. Becker

"New York, Jan. 4, 1898.-One of the

most remarkable wills ever filed in the

office of the surrogate is that of Henry

Morehouse Taber, offered for probate

"In spite of the fact that Mr. Tabe

was president and treasurer of the

hoard of turstees of the First Presbyte

rian church, in the opening clauses of

his will he denounces all religion as

sham and as having its origin in super-

over his body and that it be cremated. The estate, valued at more than \$1,000,

HOW CREEDS WERE MADE.

Rev. Dr. Savage, of the Church of the

Messiah, New York, preached a sermon

the other Sunday, responsive to the in-

quiry, "Are there any creeds it is

wicked to question?" During his dis-

"Take the Nicene, and the Apostles'

creeds for example. They were framed

very much the same way as the plat-

forms of our political parties. There was wrangling among the framers;

brutal blows were struck; murder was

"No platform in modern time was

ever constructed under circumstances

so brutal and conflicting. And yet we

are to understand the creeds were writ-

ten under the inspiration of the Holy

A GLORIOUS RECORD.

Ind., have a revival in progress that

"Karezza. Ethics of Marriage."

Alice B. Stocknam, M. D., Price, \$1.

Ghost, revealing divine truths to man.

000, is left to his two children."

"He requests that no service be held

The Chicago Chronicle published the

trusts to the atoning blood of a cru-

Albany, in words following:

dollar in his life."

Anthony Comstock, he of the New

deceive and lie in the name of God.

November 20, and dug up in the Vati-

Muller lately exposed.

recent "Priceless Finds in

leading editorial of December 18.

After the Rev. Dr. Dunning, of the Several inquirers request information relative to the pretended discoveries of Second Presbyterian church of Lincoln Neb., had finished his sermon Sunday ancient manuscripts, some in Egypt, he became violently insane before the pulpit. His life is despaired of.—News others in the Vatican. The entire se ries, without regard to place of discovery, or character of the manuscript,

If Rev. Dunning preached the kind of sermon many of us have heard from Presbyterian pulpits, filled with descriptions of angered and crucified Gods, hells, devils, and unborn babes fore-ordained from all eternity to endless burnings, the wonder is he did not become insane in the preparation of his discourse, and not wait until its deliv-

GROWING WISER.

A friend of The Progressive Thinker. in New York, referring to the pleasure the reading of Colonel Ingersoll's lecture, which lately appeared in these columns, gave him, added:

"That lecture has stirred up some of the preachers in this region, and they are howling at a great rate. Poor little souls! They seem to realize they are forger has been busy attempting to no match for the Colonel, and are forced-to stand off, make faces, call hard names, and froth at the mouth in the intensity of their chagrin. I have under circumstances which gave them noticed there are not as many of the clergy who want to reply to his assaults on the colossal errors of the past as there were a few years ago, Perhaps they are growing wiser. Who script of the four Gospels, also found

ON TRIAL FOR TORTURE. The "Holy Ghosters," on trial at Norwich, Conn., for the torture of Mother kindle fires, and were discovered in the Albina Mather, a hobbling cripple and town charge, in an attempt to "drive the Devil out of her," justified themselves when the case came up for trial by making a multitude of quotations Egypt," as detailed in the New York Herald of a few days ago, are of the from the Bible. They showed they were instructed by Divine authority to same character with the others. A proceed, as they did in that case poem by Sappho a play by Menander, and a number of rolls of papyri, were against those who were "possessed by the Devil." It is not probable "the law of God" will be recognized as in force in this country by the court hearing the case. Churchmen must wait until God Jesus Christ and the Bible are engraft ed on the National Constitution before that book has the force of law. Catholic priests absolutely came for-

> TOLERATION IS THE WORD. Some fellow down there in New York writing for a local paper, says:

> "A god of mud will answer as large percentage of the prayers offered to him, as will a god of three persons, al mysteriously equal."

Now there is a proposition worthy the consideration of the most profound. If true it cannot be demonstrated to soon. If false the world should know it. Who shall determine the problem? "Let every man be persuaded in his own mind," and not be too severe on those of opposite views.

AN OLD CATECHISM.

York Vice Society fame, brought an ac-At a meeting of the Worcester Antition for defamation of character, in the quarian Society, Senator Hoar said, United States Circuit Court in New when he was a boy in Worcester a cat York, against Dr. Montague R. Leverechism was in use of which the followson, wherein he claimed \$50,000 daming is a sample: ages for injury to his reputation, be-

Where is hell? Under the earth-a place of darkness.

Who live in hell? The Devil, his angels and bad men. What do they do in hell?

They curse God and sin continually. Do you deserve to go to hell? I do.

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

Heretical Orthodox Church. There is no paper published to my

knowledge, that is filled with so many good things as The Progressive Thinker. The Thanksgiving lecture of Ingersoll is worth ten times the subscription price of your paper. Why? Because it shows up the damnable heresy of the orthodox church, and must open the eyes of all thinking people who read it. Now the question arises, who are our enemies? There can be but one answer and that is, the church. It is a noted fact that the church is fighting Spirit ualism with all its power, and saying all manner of evil against it-falsely. Now, this being a fact, what should be our position toward the church? Just what you are doing-opening the book which contains the record of the church and its doings and damnable acts from its organization until the present time and when the people have had a chance to look at the record, view its corrup tion and understand the foundation upon which it is builded-immaculate conception and vicarious atonementthere will be few left in the church but

clergymen and deacons. If we but look at the present day we may think it will take a long time to enlighten and thereby reform the people, but when we cast our eye back fifty years and see the wonderfu changes that have been wrought by educating the people, we feel almost sure that another fifty years will entirely obliterate if not the orthodox church, its brimstone hell and infant damna tion, its three-headed God and vicarious atonement, with hundreds of heresies, which it fosters to-day.

WM. J. HAYNES.

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

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

"The Priest, the Woman, and the Confessional." This book, by the well known Father Chiniquy, reveals the degrading, impure influences and results of the Romish confessional, as proved by the sad experience of many wrecked lives. Price, by mail \$1. For sale at this office. "Religious and Theological Works of

Thomas Paine." Contains his celebrated "Age of Reason," and a number of letters and discourses on religious and theological subjects. Cloth binding, 430 pages. Price \$1. For sale at this office. The Wesleyan Methodists, in Wabash, "Bible and Church Degrade Woman." By Elizabeth Cady Stanton. Comprises

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

ANECDOTE BY SIR JOHN THOMPSON.

A Singular incident of Personal Experience Told by Himself.

Sir John Thompson was never given to much speak ing. He lacked the small coin of gossip and light bad inage in a marked degree. His words were few and thoughtful. His attitude was that of the onlooker rather than the participant. Yet when time for speech arrived he was always ready.

Yet he enjoyed fun, as most quiet people do, and when in the privacy of a friendly circle the merry talk went round, he—the usually silent listener—would frequently arouse himself to contribute something-an opinion, mayhap, or an incident out of his high official experience—that was well worth the hearing.

It was on such an occasion, and only a few months before his death, that he related in the presence of the writer one of those curious experiences that doubtless occur to all men of high official position, who become naturally a mark for cranks and faddists.

That it relates very closely to the Old Chieftain, and has hitherto been known only to some three or four of Sir John's associates, will render it of interest to Canadians everywhere.

"It was an August afternoon of that last summer of Sir John Thompson's life, and in the company of his family and two or three friends he sat on the deck of a certain pretty yacht as it rippled its way across the waters of Lake Rosseau. The premier had been silent, as was his want, lying back in his chair with closed eyes, with only an occasional smile, showing that he heard the conversation carried on about him.

"Presently the talk turned upon hypnotism. Sir Mackenzie Bowell, who was an adept at the art in his young days, related certain stirring experiences of his personal explorations in the misty land of psychology, and urged on by the joking skepticism of Senator Sanford offered to give practical illustration of his power on

"Sir John roused suddenly into a decisive veto against the half-jesting proposal.

"The thing is all nonsense, of course, but we mustn't have anyone tampered with,' he said; and as the conversation drifted on naturally to the subject of clairvoyance and dreams, he related the following incident:

"I had been Premier something less than a year, and Sir John Macdonald had been dead, as you will remember, - years, when one morning my private secretary came into my office and said that a young man wanted to see me, but would neither give his name nor his business.

"'As on inquiry he appeared to be respectable and well-mannered, I gave orders that he should be admitted. "'On finding himself alone with me, he told me frankly that he was afraid I would be surprised at his errand. "'What do you want?' I said.

"I have a message for you from Sir John Macdonald," he answered.

"I looked him over keenly; but he was evidently in earnest, and moreover seemed conscious of his position. "I inquired quietly what the message was, and in what manner he received it.

"'Sir John Macdonald had appeared to him distinctly on several recent occasions, he said, urging him to bring a certain message directly to me; and so strong was the influence exerted that he felt impelled to relieve himself of responsibility in the matter by complying with what he believed to be a request from a departed spirit.

"The message related to certain private funds that belonged to Miss Mary Macdonald, and which her father -so the young man asserted—desired to be transferred and otherwise invested.

"'After the young man departed I made a few inquiries concerning him. He came from Nova Scotia and was engaged in temporary work at Ottawa in the buildings. He belonged to a thoroughly respectable family and up to the present bore no reputation for erraticism of

"I mentioned the matter to the lawyer entrusted with 10 the Earnscliffe interests, and he confessed himself at a loss to understand how the private affairs involved in the message could have come to the young man's knowledge, since they were known only to himself. Be he admitted that the course indicated concerning the funds in ques-

tion might be sound business advice. "The matter had almost passed from my memory, when one day, several months later, the young man presented himself again with a second message from the same source, this time for myself. Sir John Macdonald was earnestly desirous that certain changes should be made in the Cabinet.

"I took the young fellow in hand and questioned him closely. As far as I could discover he was honest and apparently an unwilling bearer of these peremptory mes-

"Why they were given to him, he said, he did not know; but after they were given he had no peace from the nightly appearance of Sir John Macdonald reiterating his commands until they were fulfilled. "Sir John Thompson's quiet face broke into a smile of amused remembrance at this point of his story.

"'You would need to understand Sir John's wellknown penchant for planning Cabinet changes,' he said, in order to appreciate the effect of this last message upon my colleagues, whom I took into confidence in the mat-

"They listened in silence; but it was Sir Adolphe Caron who voiced their thought in one expressive sentence:

"'Good Lord!' he exclaimed, 'is the old man at it "'What were the proposed changes, Sir John?"

queried one of his listerers when the laugh subsided. "'Ah, that is another story,' he said, smiling. 'But again the curious fact is that they were excellent suggestions, and just such changes as I should like to have made myself had it been practicable. Yet this young man knew nothing of politics—much less of the inner workings of the Cabinet."—Vancouver Advertiser.

--|-|-|-UNDER THE DAISIES.

Our thoughts go out to forms laid low In the churchyard grey beneath the snow, To the darlings laid so long ago Under the daisies.

Our holiest thoughts are of our dead: As we daily toil for our daily bread How oft we think of a golden head Under the daisies.

The mother's tears in silence flow For baby laid not long ago Beneath the sod where now doth blow Beautiful daisies.

The father's soul mourns for his boy That was his pride and earthly joy, Ke knows that life hath its alloy Under the daisies.

The daughter, too, that grew so fair, With angel form and golden hair, Now dwells with angels over there Above the daisies.

And so with all that from us go, Under the daisies or under the snow, Their spirits dwell within the glow Above the daisies.

Their radiant souls are living now, With crowns of glory on each brow; "We loved them so," we know that now They live among the daisles.

Buffalo, N. Y.

J W. DENNIS

THE PRESENT GRISIS OF SPIRITUALISM.

and Effects, Dangers and Remedy.

It is generally conceded that we have reached a crisis in our movement, the science of Spiritualism to the works Prophecy, through some of our medium of unbelievers, and some of its enemies. workers, like Emma Hardinge Britten, The eminently fair and patient work has pointed out the present as a turning of the Psychic Research Society is point in the history of Spiritualism. Very much depends upon the course we an unthinkable proposition. That their dissemination may be hampered and greatly retarded, is not only possible, but, from present indications, very

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 most inharmonious and unsatisfactory conditions. The peril of the present hour is due to the existence precisely such conditions. 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 made it a profession. Their living de-logically follow from the primary postulates of the spiritual philosophy. Confining our attention to this one aspect, the energies of the movement have been

Another result has been a craze for fall. mediumistic development, eventuating in jealousy, bickering and a vast however, which must not be overlooked. amount of fraud. The destinies of man- The world at large knows something kind are trembling in the balance. The wealth of the world is flowing into the hands of the few with a rapidity un-exampled in history. Wealth produc-tion 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. Poverby and slavery are coming with clusion that it is all fraud or hypnone. railroad speed upon the masses. Education is less and less general as the any other show, and the most unexcep-years go by. The last fifty years duritional spirit test has no influence towing which it has been again and again proclaimed that Spiritualism has been received by many millions of people, have witnessed the growth of manenslaving monopolies to a greater extent than through all the history of the of a superstitious credulity.

But, in the midst of all this tremen-

itself, is most emphatically universal.

dous growth of monopolistic wealth and power, and the steady enslavement of the people, the great Spiritualist public has uttered no protest, instituted no the tide of wrong, or build up a public righteousness. 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 laudation of Spiritualism, and a constant repetition of psychic and hypnotic phenom ena. Nero fiddled when Rome was burning. So we sit and gape 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 aghast with doubt church or some of the Theosophical organizations. The general public, disgusted with the pretentious shows of assumed mediumship, has settled down upon the conviction 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 ascumption rests upon another, which is, that Spiritualism means only an aggregation of heterogenous phenomena Hence, that it has no principles, no phi losophy. Farther, that it has no science and is, therefore, debarred 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 products of decarnate. spirit power. Professed 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 decar-

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 perplexing and trying 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 decarnate spirits who will associate with, and assist dishonest mediums, they should be most rigidly boy-Now, so long as such a condition exists, how can we defend ourselves from the charge? We harbor, tation, than to write a history of Spirwe employ, we defend known and proved frauds! And as there is no consequent triumph of Spiritualism. is acknowledged authority to decide, the of vastly greater consequence than a general spiritual public is victimized by history of the last fifty years. 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, man, to gather the necessary books for they will boycott speakers, writers and the work. To sum up on this head, I they will boycott speakers, writers and papers which earnestly strive for hon- submit that to meet the present crisis esty! This is certainly a most unfortu- we must make an exhaustive scientific nate state of things, and renders effort In the line of defense a most difficult phenomena, and show how much of it work. The enemies of Spiritualism have may be the result of the occult nowers here a tremendous advantage.

But the most formidable danger in relegated to spirit decarnate. the fraud line lurks in the ignorantly perpetrated fraud-the claiming as spirit phenomena that which is purely powers of men still in the form.

Spiritualists, but their investigations were undertaken before they had any faith in Spiritualism. Hence, we are mainly indebted for our knowledge of proof and illustration of this position.

Psychometry, discovered by Prof. J. pursue during the coming two years, as R. Buchanan, with the related sciences to the life or death of the present meth- of hypnotism and telepathy, covers a od of carrying forward the Spiritual-I vast field of phenomena which to the That the fundamental prin- mass of professed Spiritualists, is deciples of Spiritualism will ever die, is cidedly 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 the widespread notion that every variation in physical 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 grossly ignorant; and, hence, it comes to pass that we have involuntary fraud by the wholesale in seances 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 sustain them, and their daily or weekly shows are a money success. It is hard to say to such persons that they are concentrated upon this one feature of not giving genuine spirit phenomena; phenomenal manifestations. This has and to those who have been persuaded necessarily tended to specialize and sec- of Spiritualism by them that they are tarianize a movement which, in and of building on a felse foundation. But let truth be uttered though the heavens

There is another side to this subject. of psychometry, hypnotism, telepathy, They have seen some of their manifestations. The mass know 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 tism. They go to see it as they go to ard conviction, 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

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 given 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 hypnotism, 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 sub-conscious 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 affirmed 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 phe-nomena and says "Devil;" the masses ery "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 facte. 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 manifes-

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 monied analysis of the great mass of psychic of spirit incarnate and what must be

One more important question in connection with the present crisis is the fact that we have no standing in commundane, the product of the occult munity as the exponents of any principles. We are open to attack in two As a general rule, Spiritualists, if not ways. As we present to the world only absolutely opposed to investigating phenomena, and that being assumed to psychic laws, have been utterly indifferbe the product of unaided human powant. The result has been that nearly er, we are held up as credulous believe.

Masterly Analysis of Causes and Effects, Dangers | all the discoveries in that wonderfield hallucination. We are thus largely destitute of any moral force in society, and are only regarded as a disintegrating structive force, but no constructive tendency or power. Our attempts at organization heretofore have tended 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 if there had been, the very general opposition thereto, for fear we should have a creed imposed upon us, would have defeated any such dec-

laration. There was, however, a very excellent declaration made at the national convention held at old Plymouth, Mass., but it soon passed out of mind body to continue its affirmation. This fear of a creed prevented any declaration of principles at the organization of the present National Association. We are organized for the avowed purpose of disseminating and defending what we term Spiritualism; and yet we dare not attempt to define it beyond the bald assertion that spirits communicate with mortals. The world has good ground for saying that we are nothing but a phenomenal show, or that we dare not avow our real principles. Hence, we are forced in the arena of argument to confine ourselves to the phenomenal aspects, or else become pure iconoclasts, and seek to tear down the structures of others, with no substtute of our own to take their place. A very mortifying position for an intelligent thinker to oc A score of years ago it was pro-

claimed 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 power 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 congenial atoms aggregate. All forms of social life have 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 pose before the world 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 right institutions? Neither Spiritualism nor any other ism has any right to ruthlessly seek the demolition of the faiths and thought homes of the people, unless it has some thing 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 opin-

As a result of this condition, we have had during the nearly fifty years past, through the press and from the platform, the most inane, puerile, superstitious and immoral teachings put forth that ever cursed humanity. I course, that the great body of Spiritualists have never endorsed these things. Personally, they are as noble as any 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, that and the other publication, or from the Spiritualist plaform, 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 these imputations he is challenged for his 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 urged 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 or quite all of the meetings where there is no organized society, 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 est, or there has arisen some personal dispute and the society is disintegrated, and two or three feeble fragments are striving for an existence In the case 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 some times openly stated, "not in it for their health, but for the money there is in it." Mediumship, having become very gen erally a 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, at-tempted, 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 plaform show has become one of the best paying business in the whole field of Spiritualism. The developing work has been also excellent. The two 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, de votion are no passports to the spiritual plaform, unless there is added something to capture the credulity of the marvel-seeking. The Spiritualistic public, like the old Athenians, rushes hither

tude, without either compass or chart. (Continued on page 8)

and thither to see some new thing in the line of marvels. A scattered multi-

titute of any moral force in society, and are only regarded as a disintegrating element, having power for evil as a defor The Progressive Thinker.



Do you know a good thing when you see it? Do you ever realize the fact that to even hear of a good thing often gets up the club. proves advantageous? Are you aware of this grand truth that to even taste a good thing has its pleasure? If so, we wish to refer you to a pre-eminently good thing-something invaluable! We desire to introduce you to The Progressive Thinker for at least three months. We have just entered on a new cycle, and we desire you to be with us. We want your dollar, and in return therefor we propose to give you The Progressive Thinker for one year. You will find therein, reported in full, the debate held at Anderson, Ind., between Moses Hull, on the part of Spiritualists, and Elder Covert, in behalf of the various orthodox churches; the former demonstrating that Spiritualism is true, and the latter attempting to show that it is false. This debate has been reported especially for The Progressive Thinker, at great expense, in order to spread a new intellectual table for Spiritualists. If you have the least conception of a good thing, you will subscribe for the paper

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

First Lecture: "Sorrow and Evil -Their Cause and Cure." and Mental Healing."

Third Lecture: "Proofs of the Existence of the Soul." Fourth Lecture: "Seen by the

Occult Eye," Those lectures alone are worth more than a year's subscription. But the above is not all that we promise you for a dollar. Realizing the fact that your intellectual stomachs may be capacious, we offer you-no doubt to your great surprise-still other attractions. We give you one of Col. Ingersoll's masterly addresses on "TRUTH." It is chockful of grand, soul-elevating statements. Five thousand people paid \$1.50 | bors of an upright life with a husband each to hear that lecture in Chicago. You can read it monthly for one year. and enjoy it each time. But don't be startled, we offer you still more. We offer you an address by Charles Dawbarn, the California philosopher, who gives "Thoughts Illustrating the Status should be read by every thinking mind in the United States.

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

Still more. You will also receive free, combined in one paper, the first eight addresses of the Hull-Covert debate. you can take a trial trip for three months, and get the above valuable lec. itualist. Here, on July 12, 1838, he tures free. We are determined to sat-

But we advise you to send in a over to the beautiful land beyond at Dollar instead of a quarter, and the ripe age of 83 years and 8 months. take a year's trip with The Pro- Eighty-three years of duty done! gressive Thinker, and partake of its feast of good things. By sending 30 cents additional with your tionate father, a sterling friend. His yearly subscription you can have aged companion hopes soon to join him Ghost-Land, which has sold as on the evergreen shore with hosts of high as \$15.

Read what Albert DeGolier, of Bradford, Pa., says when sending \$5 to this office:

"The time has again arrived for me to emember some of my friends and relatives, as has been my custom for some years past, and in my judgment there is nothing better as a remembrance than a year's subscription to The Progressive Thinker. It is like a perennial spring from which one may ever drink when thirsty, and still there is plenty for all. It has been to me as a dear friend for several years, and I wish to introduce so dear a friend to others so that it may become as dear a friend to them. I admire the boldness of its columns in the fight against error in its hydra forms, and as I wish you a happy New Year, I also wish you a long life in which to continue your good work, until the whole world may be convinced of the grand and glorious truths of Spiritual-

Study carefully what this noble man

a yearly course of study in The Pro-SEND IN YOUR DOLLARS a yearly course of study in The gressive Thinker, and thus aid cause of Truth.

What we have offered in connection with every yearly or three months' subscription ought to bring us 100,000 subscribers. Had you been in this city you would have had to pay \$2 to hear Mrs. Besant's four lectures, and \$1.50 for hearing Col. Ingersoll, and yet you are offered this (and much more) with every three months' or yearly subscription to The Progressive Thinker. We should have on these terms 1,000,000 new subscribers to The Progressive Thinker. Every Spiritualist now awaken, if ever, and roll in the subscriptions; roll in the quarters; roll in the dollars! Remember the terms on which

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Ghost Land is a remarkable book elegantly bound and printed, and as worth \$2. If you don't secure it, you miss a valuable book for your library.

PASSED TO SPIRIT-LIFE.

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

Koehler, at 38 St. John's Place, Chicago, of abscess on the brain. years. He leaves a wife, Mrs. Frank Koehler, who is well known among Spiritualists; also a daughter, Grace. Burial and funeral services at Saegertown, Pa.

Passed to spirit-life, after an illness of about two weeks, at her home on West Walnut street, in Watseka, Ill. December 29, 1897, Mrs. Mary Jane Upsall, aged 63 years, 9 months and

Mrs. Upsall was a kind mother and a devoted wife. No person stood higher in the esteem of her neighbors and daily associates. For more than a quarter of a century she shared the lawho, in her translation, meets a loss irreparable.

Funeral services were held at the family home, in the presence of a large concourse of sympathizing friends. Mrs. Georgia Gladys Cooley, an inspirational speaker of California, followed the music with an appropriate talk, of Spiritualism, and the Dangers that reading a portion of the 15th chapter of Beset the Honest Investigator." It I. Corinthians, commencing at the 40th verse. Her splendid talk was impress-CORR.

> 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 healer, inspirational speaker and test medium. He leaves a wife and daughter to mourn his departure from his earthy to his spiritual home. Services were conducted by G. V. Cord-

Passed to the higher life, December 29, 1897, at his late residence, 820 East Now, if you cannot spare the dollar, 12th street, DesMoines, Iowa., E. Pomeroy Wilson. He was a veteran Spirwas married to Miss Mary M. Grant. To them were born five children—two sons and three daughters. He passed Eighty-three years without a stain upon his name! He was a patriotic citizen, a devoted husband, an affecloved ones gone before. The funeral was held from his home, Friday, December 31, 1897.

> F. B. Brayton passed to spirit-life, December 10, at Mt. Morris, Ill. Spiritualism was dear to him, because he had thoroughly demonstrated its truths and carefully sifted out frauds. He was much interested in Lilian Whiting's book, "After Her Death," in which the author demontrates beyond the possibility of doubt the invisible presence of her spirit

> friend. Miss Kate Field. Living in an exclusively orthodox town, his environments were not conducive to spiritual growth. He had no room for cold, cheerless materialism in his warm heart. Demonstrated truth was more important to him than blind GEORGE BRAYTON. faith. Minneapolis, Minn.

WATCH FOR THE "SEQUEL TO THE HULL-COVERT DEBATE." says and then send in a dollar, and take SEND IN YOUR ORDERS EARLY.

ers in the phenomena of hypnotism, telepathy, etc., as being the work of decarnate human spirits. Mediums are the victims of hypnotic suggestion and hallucination. We are thus largely destitute of the victims of hypnotic suggestion and hallucination. We are thus largely destitute of the victims of hypnotic suggestion and hallucination. We are thus largely destitute of the victims of hypnotism, telepathy, etc., as being the work of decarnate human spirits. Mediums are the victims of hypnotism, telepathy, etc., as being the work of decarnate human spirits. Mediums are the victims of hypnotism, telepathy, etc., as being the work of decarnate human spirits. Mediums are the victims of hypnotism, telepathy, etc., as being the work of decarnate human spirits. Mediums are the victims of hypnotism, telepathy, etc., as being the work of decarnate human spirits. Mediums are the victims of hypnotism, telepathy, etc., as being the work of decarnate human spirits. Mediums are the victims of hypnotism, telepathy, etc., as being the work of decarnate human spirits. Mediums are the victims of hypnotism, telepathy, etc., as being the work of decarnate human spirits. Mediums are the victims of hypnotism, telepathy, etc., as being the work of decarnate human spirits. Mediums are the victims of hypnotism, telepathy, etc., as being the work of decarnate human spirits. Mediums are the victims of hypnotism, telepathy, etc., as being the work of decarnate human spirits. Mediums are the victims of hypnotism, telepathy, etc., as being the work of decarnate human spirits. Mediums are the victims of hypnotism, telepathy, etc., as being the work of decarnate human spirits. Mediums are the victims of hypnotic suggestion and hall the victim

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.. GENERAL SURVEY ..

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

s alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed. No one person has the whole truth, hence kindly feelings should always be entertained for those who differ from you.

"An Observer" writes that the circle by Mrs. G. Partridge, Friday evening, January 14, was eminently satisfactory to those present. Her readings were very clear and successful, and different from the indefinite and incoherent ramblings often indulged in by incompetent pretenders to the gift of psychometry. She possesses in an unusual degree the power of sensing "the soul of things" with distinctness. Her circles are held every Friday evening, at 98 Ogden avenue, third floor, flat N.

C. M. Russell writes in commendation the mediumistic gifts of Dr. John H. Wroughton, of Muncie, Ind., whose principal phases are trance-speaking and healing, and psychometric reading. The Doctor is a licensed and ordained speaker of the Missouri State Association, and his lectures under trance conditions are models of culture, force and

Nick Becker writes from Aurora, Ill. Some three months ago I removed with my family from Chicago to Aurora, Ill., and I feel as if isolated from Spiritualists. In my three months' residence here, I have failed to find one Spiritualist. This is a city of 25,000 inhabitants, and not a spiritual society or meeting here to my knowledge. I am desirous of starting a developing circle and if some Aurora Spiritualists should read this and are interested, please send their addresses to me at 270 N. Broadway."

E. B. Baker writes from Santa Barbara, Cal.: "I have been a subscriber for your great paper for the last year, and I have received great satisfaction and pleasure from it. I received it each week, and would devour its contents as eagerly as a hungry man would a good

Barabra Shafer writes from Pittsburg, Pa.: "During the month of December Mrs. Ida P. A. Whitlock was with us and spoke to crowded houses at every meeting. Mrs. Whitlock is a great favorite in Pittsburg."

S. M. Tucker writes from Wichita, Kansas: "Spiritualism seems to flourish here. We have three meetings Sundays. Mrs. Folsom is speaking for us for three months and gives good satisfaction as a test medium. She has few equals. She is a very successful trumpet medium. The services are grand and very convincing in their character. spirits always giving full names and relationship to the ones to whom they are talking.'

J. C. F. Grumbine will be in Cincinnati, February 7, 8, and 9, and will lec-ture there, if the friends so wish. Write to him at once, 7820 Hawthorne avenue (Station P) Chicago, Ill. He is en route to Lake Helen Camp, Florida, on engagement.

Mrs. C. H. Horine writes: "The First Spiritual Society at Unity Hall, 77 31st street, Chicago, is being favored by the efficient services of Mrs. Georgia Cooley, clairvoyant and clairaudient ore are the basis for the beautiful messages and hames received by her while on the platform. As a lecturer she can be classed as a teacher of spiritual laws pertaining to life in mortal and spirit realms. During the three months she has been with the society she has ever been ready to assist in the socials, benefits and conference meetings, besides illing her regular lecture engagements. Her experiences in the realm of spirit would make a most interesting volume if written. Her inspirational songs, convrighted in 1894, are in use by many societies.

A. Y. Gordon writes from Massillon, Ohio: "The First Spiritual and Religious Society of Massillon, O., are highly gratified in being able to have such brilliant talent to occupy their rostrum for five consecutive nights, ending January 7, as Moses Hull and Mrs. Dr. Nellie Mosier. Mr. Hull delivered five lectures on the various phases of Modern Spiritualism compared with those in the Bible. Each of the five lectures were followed by Mrs. Mosier with tests of spirit presence. Mr. Hull's way of reasoning gives the average Spiritualist a much better understanding of after the lectures were noted for being cations to W. C. Mann, Cor. Sec. Peothe Scriptures. Sister Mosier's tests remarkably accurate. One among the number who received a test was a minister who came to our meeting. One night after the test was given, he acknowledged it by saying it was correct. York Legislature during the present The medium did not know who he was session. One of the leading law-makuntil after the test was given. Sister ers, who declines at present to have his Mosier delivered the spirit messages in name used, is drafting a bill which will an unassuming manner, showing hon- limit the lawful use of hypnotism to esty of purpose at heart."

S. O. Jones, of Stillwater, Minn. sends a photograph taken by an ac- that the use of this power by irresponquaintance, with a kodak, in the fol-sible persons is dangerous and opposed lowing manner, at his own home. His to the public good. The bill, before inwife sat in the chair, and he arranged troduction, will be submitted to emithe camera on the table, but did not nent lawyers for revision, and when open the slide, as he was not trying to finished will be supported, it is said, by take her picture. Then without making any changes in the camera or chair, he took the chair and she took his picture with the results shown. His wife is much smaller than himself, but you will notice that her picture looks larger than his, while her hands are shown lower than his, and she was standing at the table by the camera when the picture was taken. Can you explain how this was done?"

A reporter of paper at Rock Port, Mo., reports a seance as follows: "Our reporter witnessed a Spiritualistic seance given by Sylvester A. West, last Monday night. He reports as follows: At the beginning of the seance Mr. West was fied in the cabinet. A table and tablet were placed in front of the Society, during the month of Novemcabinet, and a hand appeared, wrote a message and disappeared. Bells were rung, hands appeared and musical instruments were played upon. The cabinet was then opened for inspection and we found Mr. West tied just as he was when we left him. He was tied in the chair, his head was put through the front curtain of the cabinet and, when the lights were lowered, hands appeared several feet from the cabinet, horns were tooted and bells were rung. On examination, we again found him A small white speck was seen on the floor a few feet from the cabinet. We watched it. By and by it began to pet medlum, has been in this city for

CONTRIBUTORS:-Each contributor | the cabinet. A spirit had been materialized before our eyes. The figure remained in our sight but a few moments, and then vanished. A chair on the opposite side of the room began to rock. It went slowly at first, but in a short time it was bounding and rocking at a prodigious rate."

Mrs. John Lindsey has so far improved in health that she desires to anrounce that she is ready to fill engagements on reasonable terms. lress her at 63 Fourth street, Grand Rapids, Mich.

B. V. Cushman writes from New York: "Good audiences filled our hall to-day to listen to Mrs. Reynolds, of Troy. After each lecture she gave psychometric readings and spirit descriptions in such a way as to prove that her use of this gift enhances it. Next Sunday Mrs. Brigham returns to us to remain indefinitely. On the 19th, at 7 p. m., we have a New England supper, followed at 8:30 by a literary and musical entertainment."

Bro. Hutcheson writes from Springfield, Mo.: "Mr. C. W. Stewart has been speaking for our society since November 7, and we have never had a more satisfactory and entertaining series of lectures in Springfield. It would be to the advantage of the Eastern societies and camps to secure the services of Mr. Stewart during the coming season, as he is a scholarly and eloquent speaker. His address is Springdale, Ark."

Mr. H. Pettibone, whose materializng seances in the light have proved so very satisfactory to the public, is now located at No. 2255 South Park avenue, Chicago, where he will be glad to see the skeptical and investigating public. Mrs. Pettibone, platform test medium, accompanies him.

Ben Foster, who has done some exellent work in Chicago, will go next to Pittsburg, Pa.

L. M. Rose writes from Elgin, Ill. 'Mrs. L. A. Roberts and her son Homer gave last evening one of their very enjoyable, convincing physical and materializing seances. The forms walk and talk with you, identifying themselves. They reside at 3616 South State street, Chicago. I close my work here the 16th inst., after which my address will be Rockford, Ill. My heart is in the work, and we will push it along more than a hundred thousand strong for Truth and Liberty."

Secretary Hunt writes from Santa Barbara, Cal.: "A year and a half ago a few friends organized a society here called the Mutual Progressive Society of Santa Barbara. To-day we are a chartered society, which of course, gives us all courage and makes us feel hat we are accomplishing considerable. We are now planning to erect a hall and library of our own in the near future. We have had some of the best talent in the field. We would be very glad to have Moses Hull come out this way, for this city needs just such a logical lecturer. Frank T. Ripley has just closed a two months' engagement with our society. Every Sunday evening we have our rostrum decorated with beautiful roses, calla lilies, violets, etc., which certainly must delight the eyes of our loving angel friends as they come in rapport with the crude conditions of earth life. We also have a Ladies' Auxiliary. Altogether we hope to do a good years work and to herald the glad tidings of immortality to the world."

E. Leonard writes from New York: "Mrs. M. D. Wilcox and husband, of Los Angeles, Cal., have just arrived here in our city and I hope will stay during the winter. I attended one ma terializing senuce, and was highly pleased with the manifestations. She is one of the best mediums for this phase I ever saw."

Secretary writes from Louisville. Ky.: "December 29, 1897, we organized a new Spiritual society in this city, with 28 charter members. The People's Spiritual Church of Louisville, Ky. The following are the officers: Val Speed, president; C. M. Shrader, vicepresident; W. C. Mann, corresponding secretary; B. G. Gauld, financial secretary; Mrs. Miller Leyerle treasurer. The Hon. Geo. Hemson is speaker. The society has some of the most prominent people in the city. Mr. Speed, the president, is one of our prominent business men. Mrs. Mary Garrett, of Cincinnati, O., has been engaged for the month of January. The society meets in the hall, 406 West Jefferson street, formerly occupied by the Independent Spiritual church. The secre tary would be pleased to correspond with any good medium not engaged for February. Mrs. Garrett has done a good work here. Address all communiple's Spiritual Church, 730 W. Walnut street, Louisville, Ky."

The practice of hypnotism will be a subject for discussion in the New licensed physicians. A number of instances have been collected to prove the medical societies of the State While we have heard of thousands of cases of malpractice on the part of physicians, we have never seen any one seriously injured by being hypnotized. Judge Joachimsen, of San Francisco,

Cal., has decided the question. He says n a late trial in that city: "A belief in Spiritualism is no indication of mental weakness. Some of the brightest men in this country are Spiritualists, he said, and a Justice of the Supreme Court had written works on the subject, himself being a believer in spirit manifestations."

John Racklyeft writes from Waverly. N. Y .: "Albert Sawin was in Waverly, speaking for the Progressive Spiritual ber, doing good service. We hope

wherever he goes he will be as useful." R. S. Jackson writes from Aberdeen. Wash .: "There is an opening at Aberdeen. Wash for a good expounder of the Spiritual philosophy. We think we have the right material here to build up a strong society, one that would give support to a prominent speaker if the right kind of man or woman comes ere and perfects an organization. No fakirs are wanted."

Mrs. Kate Weyerle writes from Connersville, Ind.: "Mr. W. E. Hart, trumexpand and to rise, and in a few mo- the past week, holding circles, and has ments we were thrilled at the sight of brought conviction and consolation to white form moving about in front of many of our citizens. He is the first

its coming each week with gladness.' Frank Smith writes from Elma Wash.: "I read a few days ago of a boy in Maine who was seen sliding downhill on the old leather-covered family Bible, and we have millions sliding down-hill on the same kind of toboggan ever met. She is a modest, massuming to-day, and millions who have done the same until they nearly reached the botsame until the properties and the botsame until the properties are the botsame until the properties and the botsame until the properties are the botsame until the properties are the properties and the botsame until the properties are the properties are the botsame until the properties are the properties are the botsame until the properties are the propert tom, then discovered (by reading in amount of good that is only known to The Progressive Thinker of the phenomena of Spiritualism) that there was something wrong, and like Lyman Abbott, have turned and are ascending towards the top. And you see by the list of new subscribers I send you, that there are more to follow eleven of us. We need the assistance of a good test medium."

Chris Merry, of this city, is charged with the murder of his wife. His attorneys will institute an entirely new that he is not a free moral agent. An effort will also be made to show that Merry is a degenerate.

northeast corner North avenue and Robey street. Reached by the Milwaukee avenue, North avenue and Robey street cars; Humboldt and Logan Square branches of the Metropolitan elevated to Robey street. Max Hoffman, pastor. Dr. Briggs, medium, is in Ottawa, Ill. The Fair Dealer of that city says: "On Wednesday night a meeting was held at a certain place on the south side, which was attended by a number

of prominent business and professional men of the city, and as is the custom, a circle was formed and all joined hands. The lights were turned down, soon a ghostly light appeared, sweet strains of music were wafted through the room; unseen hands touched the cheeks of the members in the circle. The medium then announced that a spirit wanted to converse with a certain person, mentioning the name. An intelligent conversation was then carried on for some time. Other spirits appeared and conversed with their

kin. All this time Dr. Briggs stood at a distance and by no sign or move did he take part in the conversation with the exception of introducing the shades as they appeared. At last Dr. Briggs astounded his audience by announcing that the spirit of the late F. A. Sherwood had a message to communicate. A slate upon which not a mark was visible was taken, placed upon the floor and upon the slate Miss placed her feet so as to hold it in position. Soon a scratching, grating noise was heard. The slate was taken up and there in letters of red was written these words: 'I still live, F. A. Sher wood, I am not making money, but I will fight.' The peculiar thing about the writing is that it is an exact dupliente of the writing of the deceased Mr. Sherwood. The writing is plainly visible and no matter what you use it can not be erased. The slate was handed

to a representative of the Fair Dealer

to-day, and should anyone doubt the

authenticity of the matter the slate can

be seen at this office. A meeting was

held at the residence of Frank Frost

on Fulton street last evening and an-

other will be held to-night." Mrs. L. M. McKenney writes: "My grandmother came and sat on the foot of my bed, and I saw her and de scribed her to my mother, and mother knew her from the description, and she passed to spirit-life when I was about two years old. She was clothed in as natural looking garments as ever were worn. After this I saw a neighbor lady who had passed to spirit-life two years before, and she was dressed the same as when I first saw her. This was in broad daylight of a bright, sunshiny day." She has also seen her rother who passed out at Anderson ville prison, also her husband, who spoke to her, and she heard his voice and saw his lips move. And she asks: "If this is not materialization, I would

Gebauer, in defending Spiritualism. Washington (D. C.) Children's Progressive Lyceum. The following officers were elected for the ensuing year, January 9, 1898: Conductor, Francis B. Woodbury: assistant conductor, Mrs. Sarah Clendaniel; guardian, Mrs. Annie L. Woodbury; assistant guardian, Miss Jennie White: treasurer, Mrs. Willis: Secretary, Geo. S. Clendaniel; librarian, Vernon Berdine. Lyceum has a prospect of successful season. "Ouing, one of Mrs. Cora L. V. Richmond's

like to know what you would call it?"

Secretary Candless writes from At-

lanta, Ga., giving an account of the

good work being done there by Mrs.

guides, often addresses the children. The next meetings of the Band of Harmony will be on Thursday, January 20, and on the first and third Thurs days of each month thereafter, at 3 and 7:30 p. m., at Handel Hall, 40 Randolph street, room 418.

Mrs. J. W. Lenox writes from Stephensville, Tex.: "Miss Ellen Y. Thomas, missionary of the National Spiritual Association, is with us for the winter. The interest in her weekly meetings is universal and enthusiastic the test work of her Indian guide, Silver Slipper, being an especial feature of her work, the number of tests given, and their accuracy being notice able. We must not forget our active lyceum work, presided over in most unique and instructive manner by the Indian guide."

Nellie P. Thompson writes from Portland, Or.: "The First Society is progressing finely here. We have a nice hall and have had some fine speakers lately. Mr. George P. Colby de livered nine lectures here. His Indian control, 'Seneca,' delighted the audience with his wise sayings. Mr Colby was accompanied by a fine singer, Mr. Morrow, Mr. Will Erwood, of Califor nia, has also worked for the society, lecturing and giving tests. At the celebration of the Jubilce, 17th of December, we took in nineteen new mem-The last of December we elected a full board of eight members. So we

are well equipped for the coming year." Dr. C. W. Hidden, of Newburyport, Mass., will lecture in Springfield, Mass., on January 23 and 30; Waltham, Mass., February 13; Fitchburg, Mass., February 20. The Doctor will be pleased to make engagements within easy distance of Boston.

J. Van Ham writes from Hamilton, O.: "Two months ago Dr. and Rev. Marguerite St. Omer Briggs took up their residence in this city, and threw open their spacious parlors, and advertised spiritual meetings. Despite all opposition they were persevering in their efforts to spread the truth and bring us in rapport with the spiritworld, and through their efforts a very promising society has been formed and incorporated under the laws of Ohio, as a religious society, for the dissemination of the philosophy and phenomena of Spiritualism; to prove the immortality of the spirit; to promote religion and morality etc. Too much cannot be said in praise of these workers in the spiritual field. Their lectures, tests and this office.

phenomenal medium that has ever vis- psychometric readings are well rephenomenal medium that has ever visited our city, and I think that he has paved the way for spiritual progress as follows: Dr. J. W. Briggs, president; here."

Mrs. P. P. Rouse writes: "We love the dear Progressive Thinker, and hall

C. W. Stewart writes: "I have been speaking at Springfield, Mo., over two and our audiences have months, constantly increased. I have been assisted in my work by Mrs. Dr. Hutcheson, one of the best mediums I have its recipients, and/without hope of reward. Some of her work here as a healer has dumbfounded the opponents of Spiritualism and maddened the holy brethren who claim that the 'day of miracles is past.') There are enough Spiritualists in this city to make a congregation as large or larger than any church here, but lack of permanent and effective organization enables fakes to work their sweet will, and that in turn creates inharmony and division. Now, line of defense, and claim that he was in conclusion, I wish to say that I am and is controlled by evil spirits, and ready to engage in 'mortal combat' with any representative of anti-Spirit-ualism, and having had some forty publie debates during the past thirty years, The Church of Unity. Services 7:45 I think I am able to defend our cause p. m., every Sunday, at Flynn's hall, at all times. No cause is worth accepting that is not worth fighting for, and I really like a battle now and then to keep up a healthy circulation. Address me at 2010 N. Lyon street, Springfield, Mo."

An attendant writes: "G. F. Perkins and wife are holding very interesting meetings at 617 N. Clark street, Mrs. Perkins having sufficiently recovered to be again in place as platform test medium. They were very ably assisted by Mrs. G. Partridge last Sunday. On the first Sunday in February they will resume their Sunday afternoon meetings. Their meetings are very educative and entertaining.'

Subscriber writes from Stevens Point, Wis.: "Mrs. Clara Steward is holding meetings every Sunday evening, and at her home Wednesday evenings. She gives platform tests, also reads from articles. She is good in personating and lecturing.'

Dr. H. C. Andrews writes: "I am heart and soul in the cause, as ever. I shall lecture at Sturgis during Janu ary; at Rochester, Ind., during Febru ary; March open; April, at Chattanooga, Tenn. Will answer calls for week evenings, or to officiate at funerals or weddings."

IT IS TIME.

In this age, when gold is king, Seated on a brazen throne; When 'tis thought the proper thing,

To rate men by what they own; When the brute is more and more, And the spirit less and less; When the world is lorded o'er By corruption and excess;

It is time that men of worth Boldly step, in to the van, With this message to the earth; Down with Mammon, up with Man We have seen the idler feast, While the toiler lacked for bread;

We have seen the king and priest Rob the living and the dead We have seen the thief arrayed In the purple robes of state, While the honest man was made To beg succor at his gate. It has ever been the same

Since this reign of wealth began; Let us stop the sickening game-Down with Mammon, up with Man. Enrth is far too wise and old For a lordling or a slave; To respect a band of gold On the forehead, of a knave; Far too old for war and hate:

Old enough for brotherhood; Wise enough to found a state, Where men seek each other's good. We have worked for self too long. Let us try a better plan:

Let us labor for the throng, Down with Mammon, up with Man. Many of the brightest, best, Of the earth were counted poor, Some possessed "not where to rest;" Others toiled and hardships bore.

Homer, at the dawn of Greece, Sung and begged from day to day. Buddha, born with palaces, Flung the baubles all away. Wealth is by the Devil prized. God has cursed it with a ban. Let us hear the pauper, Christ

Down with Mammon, up with Man. Oh, my people, will you heed? Be no more like beasts of prey. Turn from selfishness and greed Let us find a nobler way From the wornout lies of old, Let us make the whole world free

gold. Up with God, Humanity. Lust for gain breeds hate and crime. Let us crush it while we can. Let us bring the better time. Down with Mammon, up with Man. Lincoln, Neb. J. A. EDGERTON.

Down with kings and priests and

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not be overlooked by the general public. It is well worth the price asked." "Arcana of 'Nature; or the History and Laws of Greation." By Hudson Tuttle. A well known and most pro

found treatise." Cloth, \$1. For sale at this office. "The Bridge Between Two Worlds." By Abby A. Judson. This book is dedicated to all earnest souls who desire by harmonizing their physical boules and their physical bodies with universal nature and their souls with the higher intelligences, to come into closer connection with the purer realms of the Spirit-World. It is written in the sweet spiritual tone that characterizes

all of Miss Judson's literary works. Price, cloth, \$1; paper, 75 cents, "Edith Bramley's Vision." Vivid description of a Jesuit spirit conclave, together with interesting corroborative

From Two Worlds, London, England.

IS SPIRITUALISM A RELIGION? Questions of this nature are of frequent occurrence, not only at our publie services, but also within the inner self of many an investigator into the phenomena of Spiritualism.

SPIRITUALISM. in my opinion, is more than a religion.

It is religion itself, sacred and unde-

filed by the incrustations of theology, consequently it becomes the essence of all true deligious life. BUT, WHAT IS RELIGION. and whose definition shall we take? Why our own, of course; whose else ought we to take? Still, in claiming the right to define religion in our own way, we may reasonably pay attention definitions derived from other source, and see if we can discover any

harmony with our own. Emanuel Swedenborg may be looked upon as a spirit medium. He declares that "All religion has relation to life, and the life of religion is to do good." That is a broad, clear, and natural declaration, to which any Spiritualist may sub-"All religion has relation to life." Spiritualism, in all its manifold modes of expression, has relation to life. In our philosophy we boldly de-clare that "There is no death," but all

PHENOMENA.

Through and by the phenomena we eceive demontrations of the continuity of individual human life beyond the tomb. The tiny rap, the tilting, spelling, table manifestations, the clairvoyant descriptions so frequently given, all have relation to life, to life in the spirit-world, but to life all the same. When we declare the gospel of the Fatherhood of God and the Brotherhood of Man; when spirit people declare that the law of evolution governs in the spirit spheres; when they affirm that in the associations of the spirit-world equal opportunities are afforded to all human beings who have "crossed the bar," to unfold in goodness and to live pure natural lives, all this has relation to life and the doing of good, which indelibly stamps Spiritualism as a religion, based upon the natural law of

DR. EDWIN D. BABBITT. One of our own writers, Dr. Edwin

D. Babbitt, in his work on "Religion as Revealed by the Material and Spiritual Universe," declares that "Religion is the aspiration for the spiritual and the divine, the culmination of what we call And so it is. This reduces re-God." ligion to the realm of the natural, whence it ought never to have been taken. "Religion is the aspiration of our own natures for the spiritual and the divine," and when the bereaved cry aloud in their trouble and agony, caused by the loss of some dear and oving form, "Oh, where are our dead! shall we ever meet them again?" they are aspiring to the spiritual and the di

NAY, WHEN WE SEEK TO solve the manifold perplexities in which earth-death involves us, when we reverently seek these forms of the departed, with the aid of spirit mediums, in the private circle, or in the public meeting, we are taking a part in a ceremony as purely religious as it is of we had possible to find." This is the religious of forces? basis of Spiritualism.

ILLEGAL, DO YOU SAY? Well, I care not, it is the basic foundation of true religion, and without it there is no proof of immortality, and it only shows to what a deplorable condi-

tion it has been reduced when to preach the immortality of man is perfectly legal, but to demonstrate the immortality of man is illegal, punishable with penalties or imprisonment. I affirm, then that

SPIRITUALISM IS RELIGION; that it is natural religion; that it is nat

uralism pure and simple. It proves by natural means, in accordance with natural law, that nature's highest prod uct, man, continues to live in a truly natural condition, in a really natural ALL RELIGIOUS SYSTEMS,

ancient or modern, insist that human beings will live in some condition of life beyond the tomb. If they do not, then they cannot be divided or classifled in the "beyond." You cannot classify that which has no existence! You cannot get good and bad, angels and demons, sheep and goats-whatsoever you may believe-if there is no life be yond the grave. Consequently all religious organizations declare that man either does, or will, live again. This is called

BELIEF IN IMMORTALITY.

Spiritualism through its varied phe nomena establishes the certainty of the spirit's existence. If therefore it be considered essential to religion to believe in immortality, I maintain it is doubly essential in these days of deep, earnest skepticism, to demonstrate this immortality. This is the mission of Spiritualism; and it is this demonstration of immortality which more than doubly stamps Spiritualism as religion. HUDSON TUTTLE,

in his work, "The Philosophy of Spirit," beautifully portrays this aspect of the question. He says: "If consciousness is lost, all is lost, for eternal death and eternal sleep are one. The manner of the future existence is the problem —whence cometh the soul, whither goeth? Clairvoyance has given us a clear response. It has led us into the mysterious vale of the borderland, and, except the recent developments of Spiritualism, affords the only insight to be obtained of the inner life of man. It proves that he is composed of spirit as well as body, or to use the words of another, who has forcibly expressed the truth known to the ancient sages. Man is an intelligence served by organs."

IN THE PHYSICAL REALM we learn the origin of the spirit, and by questioning spirits, solve the prob-lem of man's immortal destiny. Sublime beauties unfold to our enraptured vision here on the threshold of this unseen world. Eternal progress is the law of spirit as well as of matter.

SPIRITUAL CLAIRVOYANCE helps us to unfold the sublime beauties of the life beyond, it proves that consciousness is not lost by earth-death, that there is no eternal sleep, and by thus unfolding the spirit-world to our vision it is giving the best possibl blessing religion can afford to mankind, and thereby establishes Spiritualism as a religion.

NATURAL RELIGION.

But the greatest blessing which Spiritualism brings in the religious sense. is, that it provides man, at his own home a sure and true basis of fact whereon he may erect for himself a strong, healthy, humanitarian, rationtestimony. Price 15 cents. For sale at al, and natural religion. A natural religion? Yes, this is our object—a religion suitable to our times. A religion which takes in our own troubles, desires, and aspirations; which sees in every feeble effort, in all man's desires for improved conditions, the striving of his spiritual nature towards a higher plane of existence. The demand for brighter and better social and material environments, as an effort of the "God within," to create a "new heaven and a new earth," where the highest and best of human nature shall have a chance to live and grow, and not as with present conditions, foster the lower and

THEODORE PARKER:

"It bows to no church, tradition, or lible rule; it counts these things teachers, if they teach, not masters; helps, if the divine presence in the nature of man; the eternal Word of God which ulties he has given. It believes God is as near the soul, as matter to the sense; thinks the canon of revelation not yet the aspirations of the heart; stoops at It calls God father and mother, not king; Jesus brother, not redeemer loves and trusts but does not fear.

its shrine, the good heart; its creed, all HUDSON TUTTLE ITS TEMPLE IS ALL SPACE, truth; its ritual, works of love and utility; its profession of faith, a manly life; works without, faith within; love of God and man. It bids man do duty, and take what comes of it, grief or gladness. In every desert it opens fountains of living waters; gives balm for every wound, a pillow in all tempests, tranquility in each distress. I does goodness for goodness' sake. Asks no pardon for its sins, but gladly serves out its time.' Such is the

Then, the duty of all Spiritualists is manifestly clear and well defined. By association, combination, and federation of associations, we ought, by all the means at our command, to help to firmly establish this humanitarian religion, founded upon natural laws and phenomena, in the homes of all people For by so doing we take religion out of the misty vistas of supernaturalism to the realm of everyday life and everyday use. That we have done much in this direction none can deny.

THE MOST ELOQUENT TRIBUTE paid by Canon Wilberforce, in Westminster Abbey, justifies us in making this assertion. He said quite recently 'It had not been generally recognized that one of the strongest blows that had ever been inflicted upon dogma had come from that belief called Spiritualism. Spiritualism, therefore, was, no doubt, a Protestantism against the blank, dark, theological materialism of some minds in regard to the next dimension of space."

MAY WE NOT PAUSE

question? If Spiritualism is capable of giving the most deadly blow to oldtime religious dogma it has ever received with our present lack of combination and disjointed effort, what a decisive blow we might strike for religious freedom, and true natural religion if we had more unity and combination

SHOULD WE NOT FOCUS

all our organizations purposing to make Spiritualism felt as a religious force and power for good? SPIRITUALISM

immortality can be proved. Mediumship is a fact, and a factor in our re ligion that we cannot dispense with, united as we might be; we want better and closer organization. Societies ought to be banded together under districts ought to have representative committees. The Spiritualists owe a debt to mediums, and an organized effort should be made to free them and the movement from the gross legal out rage upon psychic science, mediumship, and natural religion, perpetrated in the persecution of mediums for exer-

cising their gifts. HOW CAN THIS BE DONE? There is but one way of dealing with bad laws, that is, getting them re-pealed. You may ignore them, and take the consequences. In fact, Spiritualists have done so, or there would be no Spiritualists. I hold that all true Spiritualists should make those obnoxious laws, which make communion with the departed a crime, a test question at all elections, that we should or-

spread our truths.

est nature. It deals with human beings in all the varied conditions of life. and imaginings. It gives us a gospel of duty whatever may be our condition of life.

to a heaven made for us, or a hell pro vided from the beginning of the world but it points to a path we all must tread, and to heavens made by our-

IT REVEALS THE HELLS

of discord, and of misery that men are making now. It fulfills the dearest hopes and the most cherished desires of reunion with our dead. It gives to humanity not a dead Christ crucified in the past, but a living Divinity in all true women and noble men, in the ideal of perfection each one tries to attain for himself.

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Together with a brief history of the origin of many of

more brutal part of his nature. We may truly say of the religion of Spiritualism, in the eloquent words of

scripture, as the last ground, and infalthey help, not authorities. It relies on is Truth, as it speaks through the facclosed, nor God exhausted. It sees him in Nature's perfect work; hears him in the same fountain with Moses and Jesus, and is filled with living water. heaven, home; religion, nature. It

RELIGION OF SPIRITUALISM.

and ask ourselves this all important

for half a century has enabled the world to see, by demonstration, that even if we would. We are rapidly coming to a crisis in the history of this movement. We are not so closely 'district councils." These societies and

ganize our votes in order to bring about their appeal. This is the surest and safest method of gaining liberty to

SPIRITUALISM,

then, is religion of the purest and holi-It opens out possibilities of our nature that far transcend our wildest dreams

IT DOES NOT POINT

IT GIVES A GOSPEL OF LOVE which may be exemplified in deeds today. It gives a certainty of life in the mighty beyond when the earth knows us no more. This is our religion. It is worth proclaiming; worth combining together to spread broadcast through the world; worth all attempts at organization, and all the sacrifice we can make to find it an abiding place in every home, a place in the councils of all men.

the Phelons, is just issued. The May Arena says: "The gist of such books as Dr. Phelon's 'Three Sevens,' and other works descriptive of or alluding to the various occult societies, which seem to have existed for ages, has never, until recently, been said so openly and plainly that 'he who runs may read.'"

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vent" is to Catholicism.

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The distinguished author. Hudson Tuttie, requires no introduction to the readers of The Progressive no introduction to the readers of The Progressive Thinken, but the following headings of chapters will show them what they may expect from the hook:

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RIGHTLIVING

SUSAN H. WIXON.

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QUESTIONS * 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 | died. 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 oft-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 re-

gard 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 im-

pose 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 un-

educated 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 Aksakofs, 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 foundment 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 out every aspiration, and the driveling priest, cowardly, unsexed, superstitious, boasting of his filth 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

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

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

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

Jessie Scofield Falls Into a Trance at a Re- It is On at Washington, D. C. Hurls Its Anathemas Against vival 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 1228 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

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 siant to have Congress do now what it lent 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 rounded, intelligent-looking face, a high forehead and big, open, brown eyes, which look directly into the face of open, brown eyes, which look directly into the face of defeated by a large majority if sub-anyone with whom she is talking. She is neither a mitted to a popular vote. There is no 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 housework 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. ers of the Republic was to make this government so per- I was kneeling at the altar praying that my sins might be feetly free from religion of any kind that Mohammedanism or Buddhism would be as cherished as Christianity.

I was kneeling at the atom playing that my strong and the atom playing that my strong at the atom playing that my strong atom playing that my strong atom playing that my strong at the atom playing that my strong a The high ideal they entertained has never been reached, being carried up and by some strange power. There was and encouraged by the partial success of the Christian | no fear attached to the experience, but a feeling of perelement, the conceit and intolerance of the priestly ele- feet 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 course, that Washington is one of the brother toddling toward me. He came and put his arms most orderly and well-behaved commu-around my neck and kissed. Then a man with a bright nities on earth. Gen Birney has shown light shining over him came to me and put my hand in by statistics that there is less misdehis. 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 | that the city is as quiet as the most exnot hear on earth. The streets of the city were golden: acting person could reasonably require. 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 privileges, and forcing us to pay tribute 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 wbig 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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THE ADVENTISTS FREE THINK-ERS AND NATIONAL SPIRITUAL-ISTS' ASSOCIATION OPPOSE THE SUNDAY LAW FOR THE DISTRICT OF COLUMBIA-REFORM-ERS ADMIT THEY, DO NOT CARE FOR THE LAW, BUT ARE PUSH-ING IT AS' AN ENTERING WEDGE-MAINE, TLORIDA, CAL-IFORNIA AND TEXAS CHRISTIANS PETITION FOR THIS LAW - WHAT THE PROGRESSIVE WASHINGTON POST SAYS CON-CERNING IT. of

Some days ago we printed a highly interesting and sensible communication from Gen, William Birney, 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 een formulated by agents of the National Reform Society, and to be sup-ported by all the influence of that very active organization. Numerous petitions in its favor, coming from differ-ent 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 efant to have Congress do now what it has never done before—pass a general law prescribing the method of observ-

ing 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 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 tiresome vo-ciferation of a few fanatics who perform for society the same mischievous and offensive functions that the Mug-wumps discharge in politics. These irrepressible agitators come forward with the impudent assumption that they are charged with the morality. the decorum, and the righteouspess of the community, and ask Congress to en-force by law their views as to our Sunday behavior. They support their preto impress Congress with the usefulness and popularity of their scheme.

The question is whether the people of

through their default. We all know, of meanor here on Sunday than on any other day in the week, and we are convinced by experience and observation What possible object can these propagandists have in view save that of interfering with our private rights and to their impertment caprice? What can be the inspiration of this malien 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 enlighten ment. 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

Washington will permit so offensive

and pestiferous a measure to succeed

patriotic spirit to scotch these social pests as they arise. We do not want our Sabbaths regulated 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

All Spiritualists should write their Congressmen at encerciand ask them to oppose this law. I od FRANCIS B. WOODBURY.

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Mediums.

FATHER CALZIA SAYS THAT ME-DIUMS 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 clairvoy-ants and their ways, from the pulpit of St. Ignatius' 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

"In consequence, it is a sin to pre-tend to read the future, and it is a sin to consult one who pretends to read and unveil the mysteries of time yet to come. One 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 fortuneteller 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 words of the mediums. This is also a sin, as mediums, as the co-operators of the devil, shold receive no encouragement and should not be played with by those who profess to lead Christian lives."

In conclusion, Ftaher 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 peo-ple whose acts were incompatible with Christianity.—San Francisco Call.

The Anti-Spiritualists in all the va rious 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 parts of the country, and they hope that, with so much noise and protestation on their part and so much constant to the country and the co 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 I tell you this for a wonder, that no

man shall then be glad Of his fellow's fall and mishap to snatch at the work he had. Then all mine and all thine shall be

ours, and no more shall any man For riches that serve for nothing but

to fetter a friend for a slave. For all these shall be ours and all men's, nor shall any lack a share Of the toil and the gain of living in the days when the world grows fair.

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COWARDLY ENEMY.

the Spiritualists of Amer-

I desire to say that a great many of friends all over the country, in the est year or two have complained to e of receiving circulars speaking ill of ne as a medium, psychic and physician. Now I desire to say, this enemy of mine, not content with trying to inture me in this way, has sent two leters to friends of mine, one to Jay Channel, superintendent of the Rural Home, another to Mr. Lyman C. Howe. Those letters were full of lies and intent to injure me. In the one to Juy Chaapel is the most filthy language I

ever saw. Now I have at the advice of friends, done nothing in the matter, but the last letter from this "thing" compels me to prove this: That he, whoever he is, is afraid to face me. I therefore, in today's Progressive Thinker, offer five hundred dollars (\$500) reward to any one who will produce the man who wrote these two letters, the one to Mr. Lyman C. Howe, and the one to Jay Channel. The name signed to the letter to Mr. Channel was Johnson; the name signed to Mr. Howe's letter I know not. There is but one truth in either letter, that is, years ago when a young and foolish man, I used to drink. I have lived in Roston and vicinity for the best part of my life as a man, and all in Massachusetts know me, and the life I have been leading for the past 15 years. I have given 20 years of my life to the cause of Spiritualism. I have not always treated myself as I should have done in my first years before the public, but I never injured a living human being or any of God's dumb animals, and I have given thousands of seances, and no one ever accused me of fraud. I have given hundreds of dollars to Spiritualism, as mediums and editors of papers know.

I seldom reply to slanderers, but now I desire to say to those who may have received circulars or letters from any one, saying things against me, that I will give \$500 cash if the one who writes such filthy letters will come forward and prove his statements, or \$500 if he does not prove his statements. What I want is for the public to know who it is. I think I know, but I may be mistaken, and I do not wish to wrong any one. This \$500 offer is made in good faith, and I will give bonds to fulfill my promise. What I shall do to the slanderer-I promise also he shall be punished to the full extent of the law. I kindly ask all of my friends tosend me all the facts they may have that will help me to punish the contemptible coward.

DR. C. E. WATKINS. Ayer, Mass.

paign has commenced in earnest.

Every Spiritualist should have something to do in the struggle now pending. The members of the Anti-Spiritualist Convention are strong in number, resolute in purpose, and they are determined to suppress all phases of mediumship.

The Progressive Thinker will lead in G. E. WATKINS, M. D., this great fight against the hordes of the church. Every Spiritualist who stands back now must be regarded as a traitor to the cause. The Progressive Thinker has already been to great expense, and the end is not yet. Send in your subscriptions. Get every Spiritualist in your neighborhood to Health Home. ond street. C. E. de Ricard, pastor.
The Beacon Light Spiritual Churc subscribe.

CRISIS OF SPIRITUALISM (Continued from page 5.)

Having no basic principles or defined purpose of action, they aimlessly rush in any direction which promises a new phenomenal suggestion. True, our social and political structure is shaken with an earthquake power. The min-ions of Mammon are gorged to fullness on the unpaid toil of the many. The cries, the groans of the poverty-stricken victims of starvation make stifling the burdened air. The sacred rights of the people are trampled on by the ministers of justice. Courts overrule the laws, or substitute their own ipse dixit for the law of the land. Corporations bear rule through the connivance or treachery of legislators and judges. Corruption stalks unabashed in our municipal councils and legislative halls. What are Spiritualists doing? What are they going to do about it? Well, they are rushing to ten-cent shows to see and hear something about Spiritualism! And, if some earnest soul calls their attention to the great crisis of the time, they put up a deprecating hand-they want to hear about Spiritualism. Alas! we can't say with the voice of authority that Spiritualism embraces all truth. That it includes all the relations, wants and possibilities of humanity, for we have no Declaration of Principles, and the wildest fanatic—the shallowest devotee of the most baseless credulity-is as much an authority as the most erudite and philosophic thinker in the ranks of Spiritualism. And the ignorant or fraud medium who gets up a little coterie, thus preventing an influential meeting, is just as authoritative an expopent of Spiritualism as the ablest speaker in the ranks! ...

But, without farther illustration, I will close this article. I have shown you, my fellow Spiritualists, a crisis which is upon us. It is not coming; it is here. The causes, in part, I have outlined. The results, without a change, are so clear that statement is needless. These patent facts call for a "rightabout-face," and a clearing of the deck for action. The earnest, the honest and thoughtful among us must combine and set before the world an organization of Spiritualism that shall have more than a business aspect or a ten-cent show. Something which shall take hold of the crying needs of our burdened, crushed humanity. Something looking to an or ganized brotherhood of the race. A great co-operative commonwealth of the people—all people, not a fragment.

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bers and ministers of the gospel who are determined to abridge their rights. They have organized. They are strong. They are determined men and women, and they met at Anderson, Ind., and commenced proceedings by calling themselves "The Anti-Spiritualist Convention." Spiritualists must meet in battle array that vast army in order to maintain their rights. The Progressive Thinker will lead in this conflict. Send in your subscriptions at once. See to it that every Spiritualist in your vicinity subscribes for the paper. They should read the Hull and Covert debate. Roll in your dollars at once to assist in the struggle.

Small Doses | Sunday Spiritualist Meetings in Chicago.

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

The Church of Unity. Services 7:45 p. m., every Sunday, at Flynn's hall, bey street. Reached by the Milwaukee avenue, North avenue and Robey street cars; Humboldt and Logan Square branches of the Metropolitan elevated to Robey street. Max Hoffman, pastor. The Band of Harmony meets on the first and third Thursday of each month at 3 and 7:30 p. m., at Handel Hall, 40 Randolph street, room 418.

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

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

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

L. Brown and others.

Spirit Home Temple of Truth. Conference at 10:30 a. m.; short talks and tests at 7:30 p. m. No. 618 Thirty-sec-The Beacon Light Spiritual Church, 617 N. Clark street. Meetings Sunday Phursdays at 2:3 p. m. Conducted by Geo. F. Perkins. Spiritualists' Sunday-school, every Sunday morning, at 10:30 sharp, room 518 Handel Hall building, 40 Randolph

street. All are welcome. Liberal Spiritualists, No. 107 South Paulina street, corner of West Madison street. At 7:30, Dr. and Mrs. Noyes, assisted by able speakers and mediums. Church of the Spirit Communion, Arlington Hall, northwest corner 31st and Indiana avenue. Dr. Arthur lectures and demonstrates magnetic healing and

hypnotism. Irene M. Dobson, lecturer and test medium, will hold meetings ever, Sunday at 3 p. m., at her parlors, 3517 Indiana avenue, for investigators of Spiritualism; also will hold meetings every Sunday at 8 p. m., at Newman Hall, 63d

street and Stewart avenue.
The Progressive Spiritual Church, G. **No. 40 Randolph street, room 409, between State and Wabash. (Take elevator.) Services at 2:30 and 7:30 p. m.

The First Society of the South Side, at Unity Hall, 77 Thirty-first street. Conference meeting at 2:30 p. m., followed by spirit messages by Mrs. Georgia Gladys Cooley, of California. Mrs. Cooley also lectures and gives messages at 7:30 p. m.

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

West Side Spiritual Society meets at No. 46 South Ada street at 8 p. m. Universal Spiritual Society, Hopkins' hall, No. 528 West Sixty-third street, Englewood (over postoffice). W. T. Parker, pastor. Conference at 3 p. m. Lecture and spirit messages at 7:30. Christian Spiritual Society holds meetings in Hygela hall, Washington

boulevard and Paulina street, at 2:30 and 7:30 p. m. Church of the Star of truth, Wicker Park hall, No. 501 West North avenue. Services every Sunday evening at 7:30

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

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

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free to anyone asking for it, which answers these questions fully; and a further answer to these ques-"By their fruits ye shall know them." It was true then, it is true to-day, and it will be true forever.

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Deer Doctors:—I received your diagnosis of my.
case. I must say that is is perfectly correct. Very ruly yours, % Dec. 27, 1897... for

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Dear Doctors:—As my mouth has expired, will write
to inform you of my condition, and as I am feeling so
well I think I do not need any more medicines—I
have not felt better for years. I thank you very
much for what you have done for me. Yours truly,

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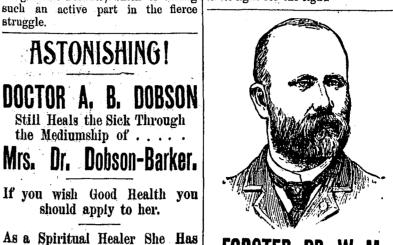
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