## Wonderful Chicago Baby.

THREE-YEAR-OLD WINNIFRED them with the first delivery in the CLINE MAKES NO CLAIMS TO morning. The child refused to alter THE POSSESSION OF PSYCHIC POWER, BUT EVENTS SHE MARKABLE MEDIUM-MANY IN-STANCES OF HER SUCCESS AS A

Every once in awhile, says the Chicago Tribune, the thinking world is brought face to face with a fact which causes even the wisest of men to question the accuracy of human knowledge. The phenomenon in the present instance is a case of a child who apparently holds and exercises the gift of absolute and truthful prophecy. This is little Winnifred Cline, whose age today is 3 years 5 months and 3 days. Most of her life has been spent in Chi-

Winnifred is emphatically not to be thought of in connection with that class who use a real or nominal power of clairvoyance as a means of pecuniary gain. So far is she from ever having given any public exhibition of her peculiar gift that her parents, through a modest dread of publicity, have hardly allowed a knowledge of the child's abilities to reach so far as to the nearest neighbors. It was with the utmost reluctance that they were induced to furnish the facts of the case.

In addition to her power of prophecy the little girl shows evidences of a memory so extraordinary as to seem to border upon the miraculous. Her vocabulary is substantially the same as that of a well-informed person of mature years. Only in the juvenile qualversation reveal the child; her pronunciation is distinctly free from any and tricities that constitute what is termed "baby talk." This dialect of childhood she never used-to the regret of her parents, who, parentlike, wished to prolong their daughter's childhood period as long as possible.

Winnifred's thoughts and visions naturally are concerned mostly with such them remembered the child's remarks matters as household discussion brings before her attention. Perhaps her most frequent prophecy is of a visit from an mind that the child was absolutely unexpected guest, or of the fact that an expected visitor will not come. These predictions are made without the slightest of accountable means of foreknowledge on the child's part.

AN EARLY INSTANCE.

The whereabouts of the child had to of the conversation relative to the little wonder, Miss McNally was asked whether she knew much about her per-

"Yes," replied Miss McNally. "Mrs. Cline is my sister, and I am at their house a great deal. I take dinner with them practically every evening." you expect to dine there this

evening? 'Yes, so far as I know, I shall," Miss McNally said.

Winnifred was found deep in that most normal of juvenile occupations, the care of Christmas dolls. In them she was sufficiently interested to regard the intrusion of a visitor with no particular relish. An opportunity at length presenting itself, however. The visitor told her that he had seen her Aunt Nell that day and asked whether she would take dinner with the Clines that evening, as usual.

The little one slowly lowered a doll to her lap. The laugh on her face gave way to an expression of earnestness After a moment's gaze into space, with brows slightly contracted, she said: "No, she will not be here. She will

have dinner to-night at Mrs. Mahan's."

Miss McNally was seen again the next day and asked as to the truth of Winnifred's forecast. The latter proved to have been perfectly correct. Furthermore, Miss McNally had not been to her friend, Mrs. Mahan's, before in several weeks, had not intended to go until a short time previous to her departure from the station, and, finally, could not fully explain to herself why she had gone. Obviously, her niece's only possible foreknowledge of the visit was through some such channel as has up to the present time been termed "supernatural."

SURE OF PRESIDENT M'KINLEY. During the late presidential camrough Mr. Cline and Mr. McNally, his influer-in-law, were ardent supporters of the cause that the majority subsequently decided to be mistaken. Like all Bryanites, they felt and expressed the utmost confidence that their candidate would succeed. With the Cline home full of unopposed Bryan argument and prognostication, and Winnifred never hearing any question made as to the correctness of the statements, it occasioned her family some little sur-

champion the cause of McKinley.
"Mr. Bryan will not be elected," she "Mr. Bryan will not be elected," she firmly asserted. "Mr. McKinley will be the next president." They tried to talk her out of the idea, but she persisted in it resolutely. At the time when she first made the statement she was just completing her second year.

Mr. Cline's business not infrequently calls him out of the city. During such time with adults. At any rate, it is absences it is his habit to write to his certain that young children fail to infamily at regular and frequent inter- terest her. vals. In one case not long ago the letter was not received when it was expected. Mrs. Cline was disposed to be auxious and told Mrs. McNally that she could not understand why "Sam" had not written. Mrs. McNally assured her develope their pressure of husiness was larged the large their pressure of husiness was larged to have it perfectly learned. She is immensely imaginative, talking most daughter that pressure of business was undoubtedly the cause of Mr. Cline's time. Music, pictures, stories, and anifailure to write the night before, and mals are objects of her keenest interest expressed confidence that they would and enjoyment. hear from him the next morning.

"But he wrote last night," objected Winnifred, who was listening.

The two ladies said that if he had Chicago branch of the Theosophical Sodone so the letter would have reached ciety, after hearing a description of

her statement, whose truth was proven in the letter received that afternoon. FORETELLS COME TO PASS IN A vious evening, as was shown in the let-REMARKABLE MANNER—A RE-ter. There had been a delay in mail-

ing.
On another occasion Winnifred informed her grandmother that they would go together that day to visit Mrs. Charles Vail, an acquaintance of the family. Mrs. McNally said the visit would be impossible, as Mrs. Vail had lately moved and had not yet told Mrs. McNally her new address. This did not disconcert Winnifred in the least. She did not say that she thought she and her grandmother would go to Mrs. Vail's-she was serenely and unshakably sure of it. A few minutes after the discussion the postman, on his morning round, delivered a letter. The letter was from Mrs. Vail, stating that she was settled in her new home, and inviting Mrs. McNally to bring Winnifred to spend with her the day on which the letter was received, Acceptance of the invitation verified the au-

gury.
Examples of this sort might be multiplied indefinitely. Very often the lit-tle girl delivers her prediction of visitors without being asked for it. Without reference to the subject under discussion she will suddenly state that a certain one will come that evening or the next day. In addition, she frequently specifies what his mood will be, and what he will do during his call. Not long ago she said that her mother might expect Mrs. Bechtel the following evening. Mrs. Cline asked whether Charles, Mrs. Bechtel's husband, would

"Yes," said Winnifred, "and he will be feeling unusually well. He will sing for awhile, and then you all will get to singing. You will spend the evening that way.

Now, singing is by no means an invariable feature of Mr. and Mrs. Bechtel's calls at the Clines. Nor was Mr. Betchel's singing begun at any suggestion of the Cline household, for none of It further should be borne in without any of the ordinary means of knowing that the call would be made. At other times she has sent it that

At other times she has it that visitors will be in poor health. She keeps a watchful eye on the physical condition of her grandmother, and frequently warns her that she must rest as quietly be learned from her aunt, Miss Nell as possible, as she is about to have an McNally, whose days are occupied in attack of sickness. In these prophecies, make her first mistake.

> LOOKING BACKWARD. Heredity throws no light on the mystery. Mr. Cline is a matter-of-fact man. seeing and believing in that which is tangible and demonstrable. By occupation he is a wholesale dealer in medicine. His education is broad and general, with a throrough knowledge of chemistry. He is neither rich nor poor, but comfortably well-to-do. His mod-est but cheerful home is furnished with all the luxuries that are essential to a home's complete happiness. The little seer's environments are substantially identical with those surrounding a mill

ion other American boys and girls. Tracing the Cline pedigree further, Mr. Cline's father was a Pennsylvanian of German descent. His mother's blood was English. None of his ancestors came to American soil less than 150 years ago, and Mr. Cline is satisfied that in that time there never has been any trace of clairvoyancy or anything of the sort among them. Moreover, there is no record of such power in any branch of his family at any time. Th

maternal side of the house is equally destitute of trace of occult ability. Mrs. Cline's ancestry is English and Irish.

LITTLE WINNIFRED'S APPEAR-ANCE. In general appearance Winnifred Cline is anything but the seer described by tradition. She is plump, rosy, and pretty—an image of perfect health. She does not go into long trances or shut herself off from the company of other people. On the other hand, she is vast-iy interested in dolls, picture books and the rest of the fixtures of a well-regulated child's life. Her predictions often are made in the midst of play. She will pause a moment, assume a serious expresssion, deliver her statement, and continue her sport. The entire interruption seldom occupies as much as two

minutes. The prophecies appear to come without effort, and to cause no nervous strain or fatigue. Winnifred sleeps and eats as well as is natural with a person of perfect health. Her powers of physical endurance are sufficient to enable her to play actively and incessantly through the day. A peculiarity manifests itself in her choice of companions; she is utterly indifferent to children of prise when she took it upon herself to her own age, preferring the company of those at least ten years older. she first made the statement she was ard them the attitude of a mature woman. This may or may not be the result of her association most of the

> Her intellectual precocity in every diseriously to her dolls for hours at a

OPINION OF AN EXPERT.

Winnifred's performances, without hes itation declared her gifted with psychic

"Such cases occur," said Mr. Dough erty, "where the subject meets exactly the necessary conditions, spiritual and physical. The conditions require a certain perfect harmony between a per feetly sensitive spirit and a healthy body." Mr. Dougherty had not been in formed of the child's exceptional health. "When the gift is properly cultivated it develops into a source of almost indefinite power. If the child was mine I should consider her a jewel of

inexpressible value. "How is the phenomenon to be ac counted for? By the theory of reincarnation. Heredity fails to cover the case Theosophy teaches that the soul under goes a constant process of development and refinement, beginning in this life, and continuing indefinitely after death, There are seven planes, or steps of spiritual development, in each of which the spirit progresses as rapidly as it be-comes qualified to do so. After attaining the final plane, it rests for a period of centuries in a process of assimila-tion of its experiences during the sev-eral cycles of its existence. When it again becomes fitted to recommence to the best advantage the process of experience gathering, it is assigned to a new

"Once in awhile there comes into the world a person whose sixth sense is developed ahead of its time; a person, who, like the girl you mention, can see through the barriers of time and space. Such persons are little understood and litttle believed in by the world at large I hope the parents of the little girl ap preciate her possibilities and will culti vate her gift. It is priceless, and if it is cultivated can place her in the front rank among the leaders of men. It should not be treated as a joke; nothing can be more sensitive than the feelings of a child, and ridicule will quickly stamp out the beginnings of her abil ities. It is not rare for children to have a trace of this subtle power and lose it through the carelessness of their eld-ers. Let the child not be reproved for her prophecies, but gently encouraged to make them. Let her be educated to train her mind broadly and fully, at the same time with particular care for the

## DREAM-VISION,

A Dream Which Was Not All a Dream."

all my life, and most of the dreams which I could recall on awakening from sleep, have been a source of great pleasure to me, but I never had one that made such a happy, vivid and en-during impression on me, so full of blissful prophecies and promises, as the one I am about to relate, to show to that unfortunate class of mortals, even to Spiritualists, who look with horror and dread on the ever-nearing change called death, the happiness and beauties which await them in the spirit realms, if they strive while here to merit them by a life of love and hon-

Having nearly reached the age of four-score years, being naturally of a shy disposition, with memory and the sense of hearing somewhat impaired. I seldom attend a social gathering of whatever kind, but in this delicious dream I was the happy participant of a most realistic festive party.

I found myself in a well-lighted hall, talking to a lady, an old acquaintance of mine, and well advanced in years, who was, to my great astonishment, transformed into a beautiful matron of middle age. While congratulating her on her renewed youthfulness, and on the point of inquiring after the health of her husband, who is both old and crippled, he stood before me in perfect manly beauty and graceful speech and bearing. For some time we were the only companions, but near us sat a lady, also, a mutual acquaintance, whose body is of very large propor-tions, but now reduced to a comfortable size, retaining all her lifelike rosiness of countenance and jovial disposition. She being known as an accomplished singer, my metamorphosed male acquaintance took from his pocket a sheet of music and without saying a word to her, sang in a sonorous voice a solo, which was quickly changed to a duet, when in an instant there appeared on the scene some twenty or more ladies and gentlemen, with most of whom I was well acquainted, all old or middle-aged, and still on earth, but now transformed into vigorous youth and beauty, all clothed in most elegant garb, and joining their voices, gave forth rapturous and entrancing strains of song, far beyond in fullness, sweetness and harmony, any ever uttered by

mortals in my hearing. The hall, though well lighted at the beginning, without any visible arrangement, increased in brilliancy with the arrival of each guest, and on the sudden advent of the many the illumination was dazzling beyond description. Among the company was one child only, a beautiful girl of eight or nine summers, whose voice, though sweet and soft, filled the hall with most enchanting sounds, impelling me against my doubts of its propriety to clap (in reality) my hands, the sound of which awakened me to a partial con-sciousness. But my dream was not yet ended. Until now I had only been an astounded and bewildered observer. taking no part in the exercises, but the song being ended, a lively and general conversation began, and without being aware of any change in my personal appearance, I heard to my unspeakable delight my own voice in youthful and joyous tones; halting speech, deafness and all characteristic evidence all gone. Ah. say you, it was but a meaningless dream; not so to me; it foreshadowed a glorious transformation of our mortal bodies from decrepitude to youth or middle age, and from mental decay to vigorous intellectual brightness
Dayton, O. B. LINDNESS

### MOTHER ANN LEE

Defended Against the Aspersions of Anti-Spiritualists.

To the Editor:-I see in The Progressive Thinker of December 25 that Mr Covert denounces Mother Ann Lee and her followers as a set of "deluded impostors," What does he know of her or hem? Has he ever investigated their loctrines, or even visited their abodes? I doubt it, else he would not make the assertion he does. I do not claim for the Shakers (that is an appellation given them by outsiders) perfection; however, I can truthfully testify that in as far as they carry out the teachings of their leader, no better, purer, or higher life can be pursued while here on this mortal plane of existence.

Mother Ann's teachings were puri-ty, peace and good will to all; univerlove, and the brotherhood of the whole human race.
She was a noble, pure-minded and

highly developed medium, and held communion with angelic beings from childhood. She married while yet young and was the mother of six children, all of whom died in infancy. Her earliest convictions had been against this manner of life, but through the over-persuasion of relatives and friends she finally entered upon the same, and suffered untold miserles from the ex-

At last she came out in bold protest gainst the lustful indulgences and abuses practiced under the cloak of matrimony; also proclaimed against sexual evils of every name and nature, wherever or by whomsoever indulged in, either married or otherwise. She declared herself free (and exhorted all womankind to become the same) from that devilish doctrine (this is the writer's phrase and not hers) contained in what is called by some the "Holy Book of God's Word," that "woman should be subject to the desires of her husband, and he should rule over her," etc. Mother Ann knew and so do all pro gressed women of to-day, that no greater or more abominable curse could have been invented or put into practice I have been personally conversant with many who had become converted under the immediate teachings of Mother Ann and have read scores of testimonies by both sexes concerning her daily walk and the purity of her life in all things; that no word ever fell from her lips but those of the highest order of true spiritual unfoldment. She claimed to be an "instrument" chosen from on high through which the Christ spirit was again revealed on earth. And she doubtless was a medium for the revealing of new and advanced truths from and uplifting of life here below.

She commenced preaching in Eng land, but was bitterly opposed and per secuted, and even imprisoned, and while in this latter condition experi enced a heavenly vision (not one of Mr. Covert's "swooning" spells), and was directed by a bright, angelic being to "repair to America, for there a great work awaited her;" she was to found a church which would grow and spread throughout all the earth. She obeyed the mandate (after her release from the vile hands of her persecutors) and voy aged across the big waters with but seven adherents, her husband, Abraham Stanley being one of the number who for awhile claimed to be in bar mony with her teachings, but after landing in New York, on the 6th of August, 1770, deserted and shamefully belied her, yet in a short time was over taken by a severe illness, when he re turned to her, for sympathy in his dis tress. She received and cared for him as a true natural sister would have done, until death ended the scene. She was persecuted and imprisoned on this side, and so were others of her English followers, all of whom supported them-

selves by hard manual labor. She had been four years in this coun try before going forth in her mission to the public. After leaving New York City and surroundings, she, with her followers from England, lived a long time in a group by themselves in the wilds of Niskeum, now known as Watervliet, seven miles from Albany, N. Y., and the place from whence her first immediate preaching after landing on these shores commenced.

At that time there was in progress throughout many of the New England Staes a great religious revival, hundreds "crying to God for mercy and a knowledge of the true way out of darkness into light, out of sinful paths into

ways of righteousness and truth."
Then it was that Mother Ann, with her co-workers, went forth and publicly commenced their teachings, which resulted, although still under the ban of persecution, in a great number of intelligent converts, who, thankfully came forward, confessed their sinful lives, many of them openly, and started in for a new and better course of existence by forsaking the same. They were baptized with the living fires from on high, and realized a glorious change of existence creating for them a real heaven right here below-a heaven within their own souls.

Mother Ann itinerated from place to place among the people, and whatever the conditions might be never shrank from her heaven-ordained work. She said it was not her mission to call the new converts together into organized form, that would be the work of Father Joseph Meecham, one of her American followers after her decease. And so it proved. He succeeded her in ministering to the people, and called them to-gether, organizing them on the commu-nal or fraternal plan. Their order is founded entirely upon religious or Christian principles love, peace, purity and good will to all-a united interest in all things, property in common, etc. devoid of all selfish reserves.

Mother Ann advocated equality of the sexes, therefore an equal number of each kind were placed in charge of both the spiritual and secular depart-ments of the new institution. ments of the new institution.

I do not remember of ever having Milwaukee Wis

read that she forbade marriage, but she set the example of a virgin life by herself breaking the bonds of marital relationship and taking on as did Jesus the fraternal. Those who accepted her teachings were mostly men and women with families, and were ready and more than willing to come out of the old, isolated, selfish conditions which the wedded life had imposed upon them into the broader, better and higher atmosphere of human existence. Mother Ann counseled the married parties to live in harmony with each other, carrying out the law of purity in all cases and places, and to bring up their children in the same "Godly manner." She taught cleanliness, prudence and temperance in all things and to make their daily doings such that they would be ready for the messenger death at any moment. She taught them to be always charitable, relieving distress as much as in them lay; to be good to the poor, sharing with them from their own bountful board, with which in the goodness of God they were blessed. She

Were these the delusive doctrines of impostors, or were they teachings which tend upward to the more perfect conditions of life?

charged them to be honest and upright

in all their dealings, both with each

other and outside parties.

Mother Ann was a healer of both body and soul; so were many of her followers in the days gone by. I have read scores of testimonies by the early converts to this effect: "They laid their hands upon the sick and their infirmities were immediately healed."

Mother Ann was clairvoyant and could read the different states of those who came into her presence, and many who approached to ridicule and persecute would leave in a new and converted condition of mind. One man said he had "seen the most wonderful woman of his day, who had told him nearly all the sins of his life." He had rode up on horseback, the leader of a gang of roughs, in order to ridicule and persecute and called out for "the old woman whom it was said could tell him his She came forth and in a calm, unruffled state of mind, but under the control of a mighty influence, went on telling him many of his most secret and ignoble transactions, till finally be wheeled about, followed by his rabble, in a sheepish, vanquished state of mind, leaving "Mother" for that time to the enjoyment of her own quiet and peace-

Mother Ann "talked in tongues," and so did many of her followers in former days, for I have heard them, but I did not know that it was "seventy-two" until Mr. Covert made the statement. As for the "dance," it was the result of soul-joyousness at the victory at-tained over "spiritual enemies," the bondage and darkness of their former sinful practices, the power which they had gained, through obe teachings, over the "world, the flesh and the devil."

Mother Ann taught the law of proression, both for this life and the one to come. She taught the continuity of life beyond this mortal—that the grave did not end all, and that death of the physical was only transition of the soul to higher and happier conditions in the spirit world if in this life we but made the proper preparation by leading in ways of peace, purity and all truthful-

She taught the communion between this and the immortal side of life, be tween the living and the (so-called) dead. And she herself was in almost constant converse with angel beings and the friends gone on before.

Mother Ann Lee was a great and good medium for the bringing forth of messages from the higher heavens to mortals here below, and not the "deluded impostor" which Mr. Covert pictures her; nor are her followers such, but a good, honest, trust-worthy and truth-loving people, who are striving to follow the lead of her who first lifted them from the black "pit of perdition" in which, through ignorance of the higher truths, they had long been floun-JULIA H. JOHNSON.

### Phenomena Extraordinary.

Last Sunday evening we had the picture of Judge Cothran's wife, as produced by the Campbell Brothers, the inspection of our audience at Ethical Culture Hall. Some who had known her in the flesh pronounced it a correct likeness. My picture, produced through the mediumship of the Bangs Sisters, had been before the audience two Sunday evenings before. Produced in the way described in The Progressive Thinker, the picture of Mrs. Cothran is a wonder, and it does not appear from the way it is reported, that there could be any possible deception about it. Those produced by the Bangs Sisers and their guides are very different, and to many more perfect, but, of course, that is a matter of taste. But the fact that we know they were produced without any mortal agency-except the canvas, and the atmosphere of the mediums-makes any picture a marvel and a demonstration that admits of no question. The ability to see the work in process, as reported in the Campbell pictures, if the light was such as to leave nothing to be made up by imagination, adds a novelty, and suggests a time when all phenomena may be produced in the light. But the certainty of the work being done without any mortal means-even to paints and coloring materials—is just as absolute in the seance I had with the Bangs Sisters, as if I had seen every shade and hue as it was added to the canvas. To me it is the most satisfactory phenomenon I have ever witnessed. I have seen hundreds of materializations transfigurations, many apparent dematerializations, independent slate-writings, automatic writings, and handpaintings, a la Anderson, Mrs. Blair. Prof. Starr, Rogers and others, but no other phenomenon I have witnessed

equals in transcendent interest and en-

during value, these wonderful produc-tions of art, through the Bangs Sisters as mediums. LYMAN C. HOWE.

## SHAKER SENTIMENT.

The Shakers Are Amply Able to Defend Themselves.

To the Editor:—I have been very much interested in the debate between Mr. Hull and Elder Covert, and knew at the commencement of the battle that old Goliath Theology would be com-pelled to take a back seat and stroke his forehead dazed by the brilliancy of unimpeachable truth that Spiritualism's matchless defender, Mr. Hull, would put before him. When will church people learn that speculative, whimsical theories are too flimsy to stand the testing of logical good sense, and must evaporite when it comes in contact with truth?

I think that if Elder Covert would rely less upon the Bible and gather in and utilize the progressive laws and counsels as enunciated by The Progressive Thinker he would possess less of the "sounding brass" of unhallowed Christian thought and speech; and, then, should be consider it his mission suppress fraud and untruth-a needed work in every phase and sta-tion of life-he would be better equipped with power to destroy ignorance, delusions and error-forces that have a hold upon every church; but to the credit of many, are being overcome as they realize that which was accepted as truth and as necessary disciplinarian customs years ago to-day are errors and non-essential, therefore, useless in building a noble womanhood and manhood, which stands more in favor with the intelligences of heaven and earth than do all the creeds in existence. So it is with the Shaker church, whose members Elder Covert stigmatizes as being a deluded peopleequivalent to calling them mental imbeciles. Were Elder Covert a strict fol-lower of Him who said "Judge not lest ye be judged," or at least had his judgments been unalloyed with prejudice and bitter spleen, and had he a per-sonal acquaintance with the Shakers he would not have placed so contemptuous a slur upon them. I know not whence he culled his information regarding the Shakers, or by what authority he delivers his abusive remarks as gospel truth upon a class of people—I refer to the large number and best members, as there are those among them, yet not of them, the same as there are in orthodox churches-whose lives, not their words, are the criterions as to their purity, honesty and uprightness of life, and as to their being deluded, unable to judge for themselves what is divine and human, and are misled by "an appearance that is not real." Probably Elder Covert has picked up some Shaker literature of past years that he found affoat upon the sea of sentiment, and therefrom received a gleaning of old Shaker customs, not now in order, but which in the days of Ann Lee were as sacred ceremonies to them as is the communion service of the orthodox church today. The question arises, Does the church of which Elder Covert is a member adhere to the ceremonies and sing

the old hymns which the founders of the church created? Nay; no more than do the members wear the style of clothing their grandparents wore. Hence, to take the sentiment and mannerisms of the Shakers of a hundred years ago as an argument against Spiritualism, or to render a verdict as to the mental brightness of the Shakers of to-day, to say the least, is an outburst of delusive conceit which is the offspring of ignorance in regard to things real and sen-

Jesus, whom Elder Covert professes to be a follower of, was a celibate. The Shakers are. Is Elder Covert? Jesus also taught equality in things. The Shakers do. Does the El-

And if all Christlike spirits incorpo

rated in women and men of active virtue, goodness and justice are frauds. then Jesus the Christ was. According to the Bible which Elder Covert accepts as his standard of truth

and which book tolerates some immoral practices, the spirit of Jesus was made visible to human sight three days after his death. Many of the Shakers believe it, and know that communion with other arisen mes is a fact. Among this number were instruments of intercommunion with the spirit spheres. several years before Modern Spiritualism chimed out its grand notes of consolation and love to humanity. A few of those "living epistles of righteous-ness" are yet shining lights, whom an acquaintance with would convince any unbiased mind as being individuals of fine capabilities and mental status, and not devoid of solid individuality and independence of spirit, which Elder Covert, by his remarks, regards them as lacking in.

I think it would be creditable to the Elder to know of whom and what he condemns before he attempts a work he is unfitted to do, and when called to condemn his equals or superiors, be clothed with Christian courtesy, the true mark of a genuine Christian. And also think instead of endeavoring to talk down a spirit of good, seeking to teach and direct others to go the way he regards as being the "only way" to go, that it would be wise on his part to spend his time among his own denomination, study the character of the members and ponder well upon the teachings they herald, he will find all the work he desires to suppress fraud, transform hypocrisy into genuine Christianity and convert errors into truths.

Spiritualism is an established fact. will prove to be "the rock of ages," which no moss of antiquated dogmas Biblical delusions or human active ignorance can mar or shatter. From that heaven-blessed shrine the balm of consolation is extended to contrite hearts. and unto those hungering for more truth is given soul-enriching wisdom. From that shrine of truth, in early life. received instructions that kept me from the whirlpool of moral disaster, from churchly fear and the narrow. from churchly fear and the narrow, hovah is softened by the mercy of mindedness that publishes: "Believe as Mary.—R. G. Ingersoll.

I do, or become an object of God's eter-

Therefore, I can sound aloud a testimonial in its favor, also one in behalf of Shakerism, of which a close inspection will reveal to Elder Covert or any other church member rays of truth, life and teaching more in accordance to what Jesus taught and lived than do any body of people naming the name of Jesus the Christ.

GEORGE H. BAXTER. Enfield, N. H.

### SUCCESSFUL WORK.

**Quarterly State Convention** at Buffalo, N.Y.

To the Editor:-The first of a series of quarterly State conventions was in-augurated at Buffalo on Friday, January 14, 1878, and continued with three daily sessions during Friday, Saturday and Sunday. This meeting was a grand success in every respect, and was in the Spiritual Temple, corner of Jersey street and Prospect avenue. These quarterly meetings are to be held in different parts of the State at regular intervals, for the purpose of keeping alive the interest in Spiritualism and for the purpose of raising funds for the support of not only the State Association, but with a view of aiding the

National Association at Washington. Frank Walker, of Hamburg, N. Y. who is president of the State organiza tion, presided. The first day of the meeting our Moses Hull was present with his usual good talking powers; Mrs. Tillie U. Reynolds, of Troy, N.Y., who is an excellent speaker; Mrs. Carrie E. Twing was also present with her good and motherly advice and timely remarks, while Maggie Waite more than did well with her almost perfect tests to the many strangers in the au-dience. The treasurer of the State Association, Mr. W. H. Richardson, of East Aurora, N. Y., was here and led the first meeting of Friday with his sound and very sensible remarks. Buffalo proper was not represented by any extremely good talent, but fitting remarks were made by several that were present at the first day's conference.

Saturday meetings opened at 10:30 a. m., with Brother H. W. Bach, of Lily Dale, in the chair. Brother Bach made a good presiding officer, as well as a good speaker when he took part in the morning's work. At 2:30 p. m. the meeting was called to order by the chairman of the State Association. Mrs. Tillie Reynolds was the speaker and test medium for a part of the time, nounced and gave us one of his finest and best-delivered lectures.

The evening session was as all of these meetings have been wherever Moses Hull holds forth. And by the way I wish to make a special note that with the consent of Brother Hull, I can state that he has an "ironclad contract" with the First Spiritual Church of Buffalo, N. Y., signed, sealed and delivered, to serve them upon their platform for one year, from September 1, 1898. Now he can go in and knock all the theology out of this church and with the sanction of this "church," and get pay for it too. It is a grand scheme to whip the devil round the stump, under the wing of a church and in the name of Spiritualism.

E. W. Sprague, of Jamestown, N. Y., is here and takes part in most of the meetings, and his gentle and dove-like voice can be heard for several blocks whenever he goes for the regular ortho-dox churches or goes for the old and worn veteran Spiritualists that are past active work and are now enjoying their "otium cum dignita" in quiet peace. But the old vets laugh and ask what do the boys know about the hard work in spiritualistic matters, as we did in the days gone by, for we

have won the fight long ogo.
Sunday, the last day of the conven tion, was a very interesting one. Bro. W. W. Sargent, of Brooklyn, N. Y., editor of the Evolutionist, took part in some of the meetings as a reporter for his own paper. Mrs. Nettie Mathison or Dr. Mathison, who is a worker in our cause and an extremely hard one at that, is present at all of the meetings. Mrs. Matheson is the financial backer for our First Spiritual Church of Buffalo, and the world needs more such women as she is to make it a better world. The speakers for the day were Mrs. Carrie E. S. Twing, W. H. Bach, and E. W. Sprague, who has the is a full-fledged rival for Niagara; eternal roar as he denounces everything bad or indifferent that is done by churches or by Spiritualists, and we are often reminded of the fact that even Satan rebuked sin in the olden time. The tests of Mrs. Maggie Waite and Mrs. T. U. Reynolds were above the average and were well and truly given. And so closes one of the very successful meetings of the New York State Asociation for 1898.

Buffalo sadly lacks local talent to aid in our local work, but we keep up the good work the best that we can, with the best material that is at hand.

Your correspondent is yet talking every Sunday for the Buffalo Spiritual Society, at A. O. U. W. hall, and taking it altogether we are not far behind other towns in non-for the Spiritual cause.

J. W. DENNIS, other towns in work, and good work

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

If there is beneath the stars a figure of complete and perfect purity, it is a mother holding in her arms her child. The best thing about the Catholic church is the delfication of Mary, and yet this is denouncedb by Protestants as idolatry. There is something in the human heart that prompts a man to tell his faults more freely to the mother than to the father. The cruelty of Je-

## 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.

MR. HULL REPLIES TO ELDER COVERT.

have to say about the last thing in the Elder's speech, is, if he does not tell any more truth about her than he has about the others I am afraid we will have to acknowledge that "Ev Fay" as he calls her, is not so much of a fraud as I thought she was. Well, we are going to have the best and that they might have matter for an evil report against of the wine at the last of the feast. I am glad to see my friend at the close of this discussion wake up and get down to business, and we will give him enough business will show it before I am through with them. So we will take them up one after another.

#### ABOUT ANDREW JACKSON DAVIS

thor of the Revelations. "Grimes mesmerized him," etc. Jannes and Jambres withstood it. Yes. Mr. Grimes mesmerized him and couldn't do anything more, "found him a very poor subject," so he says, and let him go. Then the talk about Dr. Livingstone so. Dr. Livingstone undertook it and mesmerized him a he did it—not how others—genuine mediums perform little, but could do nothing with him. Then Dr. Lyon, Well, that is all right. The man told what a fraud and lately-in Clinton, Iowa, mesmerized him and took him comes here next Monday night and says, "I have been a around the country, and Dr. Lyon has told this matter rogue and I have taught my little children for dollars about how "Nature's Divine Revelations" were produced. twenty-one years," I admit it. I knew it fourteen years mesmerize him; that doesn't make any difference. Sup- "I have been a scoundrel for twice twenty-one years," he pose Livingstone mesmerized him; suppose Lyon mesmer-can prove it by Moses Hull; but when he undertakes to and Dr. Becker). Now, let them meamerize their sub- as far as he is concerned; but so far as the pretended re-

liave less power in the other world than in this world? years a rogue and a medium, receive all he says with a taken them out of my hands; and so has almost every one impossible to keep them all out. who has practiced mesmerism to any great extent.

Well, that being the case then, if Davis had been mescould come and give him "Nature's Divine Revelations." before they were discovered, and dozens and dozens of things he told that I presume not a man on earth knew. Now, then, "Davis stole that," he says, either from the

mind of Grimes or Livingstone or Lyon, or he got it out could write such a book as "Nature's Divine Revelations" known, written by a boy yet in his teens, and a boy that had never even read the elementary spelling book

"Davis was taught certain lessons," says my opponent. effort to get away from the truth, by framing lame hypotheses! I am sick of it.

had been associated with Mr. Grimes.

### MEDIUMS AND PROPHETS.

"Some of them pretend to be mediums," he says. Yes, yes, I acknowledge all of that. That does not prove anything. So some prophets pretended to be prophets. has lied. The greatest lawyer of England, Queen Vic-"Woe to them that prophesy out of their own hearts, and have seen nothing," says the Bible, but a thousand of comes out and lies when he says, "I have seen tables rise world only compares with a great many of the prophets cept six of us that were selected by the Dialectical So-who did exactly the same thing. Ezekiel accuses all of ciety of London to investigate, and not one of us within flocks," of killing the fat of their flocks and clothing it rise, at my request it has weighed eighty pounds; at my themselves with their wool, and giving them nothing in Shemaiah the prophet and says to him: "God has not sent nothing, etc., proving an intelligence all the way you." So there was a prophet that wasn't sent of God. through." The testimony I have read from Cox is false. May there not be a medium not sent? May people not Alfred Russell Wallace is a liar. Flavius Josephus Cook play mediumship just as they played prophets? But they is a liar. Epes Sargent is a liar; the man who wrote under pay for it. Now, when they accuse every prophet of them has died of softening of the brain. I had not in the Bible of exactly what he accuses the mediums of, it heard of it. When did Prof. Wallace die? When did seems to me that mediums and prophets are made of Prof. Crookes die? It must have been within a week. ance Shemaiah told Nehemiah to flee into the temple for the gentleman's assertion. they would come to slay him in the night. Nehemiah this prophecy against me: for Tobiah and Sanballat had I had time, I would try to explain that. The prophets going out and prophesying wrongly and if they had all those things among the prophets going out and prophesying wrongly and if they had all those things among the prophets going out and prophesying wrongly and if they had all those things among the prophets going out and prophesying wrongly and if they had all those things among the prophets going out and prophesying wrongly and if they had all those things among the prophets going out and prophesying wrongly and if they had all those things among the prophets going out and prophesying wrongly and if they had all those things among the prophets going out and prophesying wrongly and if they had all those things among the prophets going out and prophesying wrongly and if they had all those things among the prophets going out and prophesying wrongly and if they had all those things among the prophets going out and prophesying wrongly and if they had all those things among the prophets going out and prophesy in the prophets going out and prophets going the prophets going out and prophets going out and prophets going the prophets going out and prophets going out and prophets going out and prophets going the prophets goin

for pay, doing it in the name of the Lord, how in the Gentlemen Moderators, Ladies and Gentlemen:—All I name of sense can we keep some such people from going in and pretending to be mediums and getting up such books as my friend reads from? But we will pass on and read the balance of Nehemiah's statement: "Therefore was he hired, that I should be afraid and do so, and sin, me, that they might reproach me." He adds that the prophetess Noadiah, and the rest of the prophets put him in fear, because they were prophesying against him all the time, and God had not sent them. So you find every to do. I happen to know something about all of his pre-tended facts. Not one of them will hold water, and I against them in every stage of the world, proving again that Paul was not mistaken when he said: "As Jannes and Jambres withstood Moses, so shall men of corrupt minds in every age of the world resist the truth." Here The first is how Andrew Jackson Davis became the au- we have them resisting it in exactly the same way that

He said: "Some of them pretend to be mediums."

some prophets pretended to be prophets. and let him go. Then the talk about Dr. Livingstone Now, he reads from a book written by a man who dare mesmerizing him and the thing coming out—that is not not put his name to what he writes. This man tells how who now lives—unless he has passed to the spirit-world what a liar he was. We admit it all. When Hagaman more than a hundred times and I have heard him tell and cents to be rogues, and I have practiced roguery But now the question comes up: Suppose Grimes did ago, and told the world of it; if he will go farther and say, ized him. What difference does that make. Either of say that because he is a rogue every medium in the world these men are mesmerists here (referring to Elder Covert is a rogue, he is reasoning very badly indeed. I admit it formed medium, who is ashamed to put his name to his I have mesmerized thousands of people myself. Let book—for the book is anonymously written—not a scrap him mesmerize his subject here, and then let him step out in it by which you can tell who wrote it. When a man of the body. What was it that did the mesmerizing? writes under a nom de plume, or doesn't even put a nom Was it Grimes' body or Grimes' spirit? I claim it was de plume there, and gives no sign when or by whom it was the Professor's spirit. Now, does that spirit know less or written, but says it was written by one who was twenty When a spirit here can mesmerize, why cannot a spirit grain of salt. I have read that book. I know there are over there do as much? I have had more than fifty cases lies in that book. I have seen them and traced them out. where I have mesmerized individuals and spirits have There are truths in the book, too; it seems that it was

Now, he says again, "Every medium has his or her confederates." If I were to use such language as he uses, I merized by Grimes and Livingstone and Lyon, he was by would say, that is a lie. Ladies and gentlemen, I have them placed in a condition where invisible mesmerizers known one medium thirty years and that medium has been my wife over twenty-five years. I know she has no How did he get "Nature's Divine Revelations" out of confederate, I know she is not a liar. I know she is a Grimes when Grimes didn't know enough to write ten lady that will compare with any minister's wife in the pages of it? How did he get it out of Livingstone when state of Indiana, or in the United States. She is known he knew nothing at all about it? How did he get it out in more than forty States in this Union, and you can't of Dr. Lyon when Dr. Lyon got his education out of "Na-find one person, Methodist, Baptist, Presbyterian, or ture's Divine Revelations?" There was not in all the Spiritualist, who will say he ever knew her to prevaricate world a book like "Nature's Divine Revelations." There in the least, or to lie. Now, to come out and tell a man was not on earth a book that taught what was taught in "Nature's Divine Revelations." It was the beginning of the development of the evolutionary hypothesis. It man, and it touches me very closely when a man tells me started there and went from there to Darwin, and from she is a liar simply because she is a medium and incidentplace upon his words. He talks of their confederates. Now, if I had time I would tell you something of that, and I don't know but I had better tell you something of that very thing now. I have here the testimony from of some book. It is well to prove that these individuals President Mahan that I would like to read. You know could do that. Oh, if either of these three great men who President Mahan is, don't you? A great Spiritualist? No. President Mahan was president of Oberlin to-day their fortune would be made, that is all there is College, an opposer of Spiritualism and wrote, I will say about that. One of the greatest books that ever was the most honest book against Spiritualism that has ever been written; and President Mahan tells of going to see a medium, an entire stranger, in the city of Providence. R. I. When he sat down there the raps came and the name, was, we will say, Lydia B., or something like it, and Who taught him? I hope he will tell you. Oh, this he says, "I have two friends by that name;" and finally he says, "Where are my daughters?" And they rapped out "One of them is in London to-day, and the other is in "Grimes started him. That convicts him." Well, I Paris." Now, he says, "I knew that was false, I knew it don't think Grimes a very bad man. I don't see why any- they were both of them in Paris, and I knew it, at that body should be convicted because Grimes started him on time;" but, says he, "When the steamer came across the the road to something grand. Grimes mesmerized him, Atlantic there was a letter from one of my daughters who placed him en rapport with powers beyond-powers that had gone to London and was spending her time in Loncould mesmerize him more thoroughly. How does that don at that time, while the other was in Paris." I want convict a man? Let him explain. I would like to have to know what confederate it was that wrote that? So him tell how it is that Davis is convicted because he was with Grimes? Grimes isn't very bad company, though he kind. I have several pages here of that kind of statehas been in rather bad company during the late conven- ments from President Mahan, a regular orthodox ministion. Still, I think there is nothing about his society or ter, and president of the only Christian college in the his mesmerizing Davis that would convict him. I would United States to which I wanted to go, when I was a boy a good deal rather say Davis would have been convicted because it was a reform college. It educated black peoif he had been associated with my opponent, than if he ple and white people together. Now we will pass on to the next.

### TABLE LIFTING—LIARS ALL.

"No table rises without physical contact." Then the great Sergeant Cox has lied, hasn't he? That is all; he these individuals hunting up tests and giving them to the and I allowed no medium in the room, nobody there exthe prophets of "feeding themselves instead of their three feet of the table, the room fully lighted; I have seen return. Ezekiel 34:2. Jeremiah, 29:31, denounces my request it has made itself eight pounds lighter than got even with Jeremiah, for in chapter 43;2 and 3, they your school books for years and years is one of the bigges denounced him and said God had not sent him, but he liars in the world. Anybody that tells that thing is inwas prophesying in the interest of one Baruch, and was sane or is a liar, and he says as a proof of that, every one about the same material. So his reading from this will He said all of them had died with softening of the brain. simply offset my reading from these others. Isaiah said I presume one of them, just one of them, died with a disof the prophets that they were prophesying as the result ease of the brain, an old man between eighty and ninety of intoxication. You can turn to Isaiah 28 and read, years old, his brain was worn out; I refer to Robert Dale verses 7 to 12. Or in Nehemiah 6:10-14. There is an Owen; and that was the only one that died of anything account of the seance that Shemaiah the son of Delaiah, like softening of the brain, if you call that so. I bring the son of Mehetabeel held with Nehemiah. In that se- this out to show how much confidence can be placed in

"No table rises without physical force. I know that. I answers: "No, I will not go." Then he says: "Lo, I per-gree to it. There is physical force, but you don't see the calved that God had not sent him, but that he pronounced force. It takes that to bring a physical table up. I wish

He wouldn't thank spirits to come around and lift a table. Awhile ago it was, "Why not lift a table?" Now it is, "Why lift it?" "I will tell you, I know—any child among you knows why it is done; I know everybody knows except my opponent, who is perhaps the most wilfully stupid man on earth. Now, I want to explain it to my opponent-I went into this discussion as much as anything else to educate him. I answer, they lift it in order to convince people that there is a power that is not generally recognized which acts without physical contact; that somehow or other the spirit-world can so manipulate the elements that under certain circumstances gravitation itself will bring the table up; that is all there is about it.

When a fish dies in the bottom of the ocean, the fish falls to the top. Why? Because the specific gravity of the water is greater than that of the fish. When a balloon rises it falls upward. Why does it fall up? Because the gas in the balloon is lighter than the atmosphere and the atmosphere settles under it. When a table rises it is because there is a pressure brought under it or taken away from the upper side and placed on the under side, and the table falls up until there is an equilibrium

"Why not have it here and now, if anywhere?" Sure enough, why not have it now? Now, let's have it right here in this audience. Ladies and gentlemen, of all the foolish questions ever asked in the world, that is the most foolish. Now, let me show you. I say, Brother Covert, did you sleep well last night?

Mr. Covert:-"Yes, sir, I did. There is nothing in this debate that would cause me to lose a wink of sleep. Mr. Hull:-I deny it. I deny it. I deny that he slept at all last night and I deny there is any such phenomenon as sleep, and demand of him to prove it now.

Mr. Covert:—"I can go to sleep in two minutes." Mr. Hull:-Then lie right down there, and if you are

sound asleep when I get through with this speech, I will confess there is such a phenomenon as sleep. That is the test I am after; if a man can't sleep under my preaching, he is a poor sleeper.

Now, I have got some fifteen minutes yet of my time, and if he will lie down there on the floor, and is sound asleep when I get through, I will confess there is such a phenomenon as sleep, and if not, let him confess himself a falsifier. Now, he will tell you that the conditions of sleep do not obtain under such circumstances; that would be his answer; and my answer is, the conditions for producing those recondite manifestations which he demands do not obtain in a public audience like this. They never did. Jesus, when he went to raise the ruler's daughterwhy did he not say, "Look here, you Pharisees, come in here and fill up the house; I am going to show you what I can do?" Why didn't he? Because he couldn't. What did he do? The very first thing he did was to "put them all out of the house." He could not do a thing with them all in the house. The conditions were not there. This was done by the power of spirit. There was all that power of spirit against him. When Jesus opened the blind man's eyes, why didn't he say: "Hello, every one, watch me now; I will show you a miracle!" He didn't do it. He took the blind man by his hand and led him away from the multitude. Why? Because he could not cure him in the multitude. When he healed the deaf man he took him out of town and told him not to return

A SELF-CONVICTED LIAR.

to his friends any more for awhile; they would ask ques-

tions and they would bring mockery to bear against him, and the result would be, the effect of his work would be

The next thing he does is to read a confession of a selfconvicted liar, a distant relative by marriage of the Fox girls. This self-convicted liar comes out and swears so and so, and then the Fox girls call out their committee and they swear right to the opposite of that, and they go into an investigation of it; the Spiritualists appoint in vestigators and they go to work and try every test that this woman tells about. It is said that she was hired by the clergy to tell these stories. Why, bless you, Mr. Covert has himself hired people to lie and deceive. Committees go to work and try those very tests, and put those girls under conditions where they say the thing could not be done, and the raps go on just the same, and it was thus demonstrated and published to the world that this woman Darwin to Wallace, and so on it went. It was the foundation of all the philosophy that we now know. He is not so. The man does not know what he is talking prophesied the discovery of certain planets, in that book about. That is the most charitable interpretation I can a liar—never do it. Why, they may turn against you, just as likely as not. They have in the past and they may again. Now, then, they say Kate Fox employed her because she was a liar, and then she turned and told lies on Kate after all this was done. Ladies and gentlemen, the story of that book is entirely too thin. People that know anything about it have quit using it long ago.

A PERTINENT QUERY. Now he asserts that the raps were produced by the toes. met that last night. When they were produced on the ceiling overhead, when they were produced on a gentle-man's two front teeth—did Kate get her toes in his mouth? How in the world were those raps produced on his two front teeth in that way? Did she have a toe there? When they were produced on the stove and stovepipe, on the chairs and on the ceiling overhead, how in the world did her toes do all that? I have no doubt that individuals produce raps as tricks. I haven't a single doubt in the world that Hagaman will do it as a trick. A thousand things can be done as tricks. I haven't a doubt of that. That is not proving that there is not a genuine rap. I doubt not that these men are going to make money by trying to counterfeit the raps. Fools will part with their money and think they are fed.

Before I go any further in this, as this is the last speech where I will have a chance to make new arguments, I want to say I haven't got a quarter of the way through with the arguments I intended to make. While I was giving the history of Spiritualism I intended then to go back and give you the history of Joan of Arc, a little girl the only person on earth that ever had absolute control of an army, at the age of seventeen; the only general the world ever had in it that never made a mistake was Joan of Arc. Under spirit influences, the voices spoke to her in her father's garden. She used to see them, and St. Margaret and St. Katherine used to come to her and say "Jennie, be a good girl and go often to church;" by and by St. Michael and St. Louis came to her and said, "Jennie, go to the succor of the Dauphin, and thou shalt raise the siege of Orleans, and take him to Rheims to be crowned king of France."

They had tried for 150 years to save France. The greatest men of the world had worked on that problem and failed. Joan of Arc, led by spirits in the other world, in three months accomplished what could not be accomplished in 150 years. Go to the Wesleys. Will he say the Wesleys were fooling, that the Wesleys would lie when the raps would come even at prayer. Read Dr. Clark's history of these things. Read the history of the manifestations to John Wesley, who was a great medium. What trickster was there? Did he have a book by which he was telling all of that? I have the writings of John Wesley here, where he says he believed there were spirits in the other world that could come back and communicate, etc. Take Martin Luther at the Diet at Worms. They gave him a glass of wine to drink. He took that glass and was going to drink, and something knocked the glass into a thousand pieces. The glass was broken to pieces by spirit power, and he always believed that his life was thus saved. When he was in the prison at Wartsburg he saw something that he thought was the Devil, and threw his inkstand at it, and the ink is there on the wall yet. Some of the spirits of those old monks wanted to prevent Luther from doing his work, and so presented themselves to him in such a form that he thought it was

Charles Foster was next attacked by my opponent. I

went to him. There never was a ballot or anything of the kind when he gave me tests. He would sit there—he E. D. BABBITT'S WORKS smoked, that is the only truth my opponent told-he smoked and gave one test after another, he would strip up his sleeve and there was a test written out. We would go would no with our conversation and talk, and after a while he Human Culture and Cure. would strip up his sleeve again or the sleeve on the other arm, and there was another test and another test, and I have had them come in the presence of Charles Foster by the hour in just exactly such a way as that. I never saw the ballot used.

mold made in her presence. I watched her manifesta-

You talk of tricks. There wasn't a trick about it.. ]

know better. And whoever says so talks about what he doesn't know. Who suggested the paraffine mold manifestations? Professor Denton, one of the most scientific men of all New England, and one of the best men in the world. He says: "Mrs. Hardy, I am convinced that if this is genuine, if the spirits can materialize, then under their proper conditions they can make a mold." "A mold," says she, "What in the world does that mean?" He says, "We can take a pail of hot paraffine and another pail of cold water; we can put it in the dark there and sit pail of cold water; we can put it in the dark there and sit around it, and if spirits can materialize as they do, they can materialize a hand and put it in the paraffine and then in the cold water, just as your mother used to dip candles, they can dip and thus make a mold." I went right in there with them. I want to say that the table was as wide as this and that long (about four feet by seven). We set those things under there and he and I took our little tack-hammers and tacks, and tacked those blankets that were over the table down to the floor all the way around so no individual could get under there. Mrs. Hardy's foot could not possibly get under. After we had fixed the room, then she came in and the friends came in and were seated and there we took one leaf out of this extension table and left the blankets over each other, and there was produced those molds of hands. By and by, somebody said, "This is P. P. Randolph." I said, "I know P. P. Randolph; I would like to shake his right hand if I could." Well, he exhibited his right hand and gave us a mold of it with the middle finger off exactly as

Paley's simile of the watch is no longer applicable to such a world as this. It must be replaced by the simile of the flower. The universe is not a machine, but an organism, with an in welling principle of life. It was not made, but it has grown.—John Fiske.

Mr. Randolph had. (Time expired.)

Ananias and Sapphira having saved some part of the price of their field for themselves, concealed it, and Peter pnuished both the man and his wife with sudden death for doing so. Alas! this is not the miracle that I should expect from those who say that they wish not the death cents. One copy, bound in cloth, \$1; paper, 72 of sinners but their conversion.--Voltaire.

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tions and watched the paraffine mold manifestations. Principles of Light and Color.

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### SWEET SPIRIT, GUIDE ME.

I'm sad and I'm lonely to night, love, And I long for your presence so dear; Come back! O, come back to me darling! Let me know that you ever are near.

Chorus:-

Let me know that you ever are near, love, Let me know that you ever are near, Come back! O, come back to me, darling! Let me know that you ever are near.

The days are so dreary without you, And the sunlight has vanished away, For you were my star shining brightly— O, I pray you, come to me to-day.

Chorus:—0, I pray you come to me to-day, love, eta O, be ever near me to-night, love,

For the shadows are deep 'round my heart; O, comfort my weary lone spirit, For the tears they are ready to start.

Chorus:—For the tears they are ready to start, love, etc And the shadows of night deepen o'er me,

And you are now by me, I know-Sweet spirit, stay with me forever, And guide me where'er I may go.

Chorus:-And guide me where'er I may go, love, etc. E. M. STANTON. Lawton, Mich.

### ASPIRATION.

Over there we shall stand, in that beautiful land, The land of the evergreen trees, Of the fountains of crystal, and golden strand. By the waves of the jasper seas, Where the angels sing till the woodlands ring With their joyous song, that is borne along The path of the perfumed breeze.

Oh, we raise our eyes, with a fond desire To visit that land above! To enter its gates our sad souls aspire, And to join the lost we love, Those streets of gold would we fain behold,

The cerulean sky, where no sunbeams die On the wings of the gentle dove. Around us the storm and the thunders roar, As we stand on the mountain peak; On our heads fall the snows of the winter hoar,

Through the clouds the fierce lightnings break. "Oh, take me home! Let me cease to roam O'er these cruel ways," our spirit prays, "Let me heavenly shelter seek!"

And above the storm at blessed times Come the voices we once well knew, From the radiant, distant, celestial climes, 'Neath the dome of eternal blue.

They cry: "Be of cheer! We are waiting you here, 'Though enwrapped now in night, the effulgent light Of our country you soon shall view!" VERE V. HUNT. PRACTICAL METHODS TO IN-SURE SUCCESS.

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is a califul comparison of Biblical and Modern Spiris

salism. Robook of the century has made so many
converts to Modern Spiritualism as this. The author's
aim, fithfully to compare the Bible with modery
phanonisms and philosophy, has been accomplished
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ity; its inoral tendency; the Bible Doctrine of anget
ministy; the spiritual nature of man, and the objections offered to Spiritualism, are all considered in the
ight of the Bible, nature, history, reason and common

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## IS HELL PREFERABLE TO HEAVEN?

Query Answered in the Light of Statistics by a Liberal Thinker.

He that believeth and is baptized shall be saved; but he that believeth not shall be damned.—Mark16:16.

He that believeth on him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten son of God.

He that believeth on the Son hath everlasting life; and he that believeth not on the Son shall not see life; but the wrath of God abideth on him.—John 3:36.

That if thou shall confess with thy mouth the Lord Jesus, and shalt believe in thine heart that the Lord hath raised him from the dead, thou shalt be saved.—Romans

Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.—Acts 16:31.

The above prescriptions from Holy Writ are "open sesames" which admit the Christian to glory. It is not a question of what crimes the applicant has committed on earth; not a question of the good the candidate has done in the world. It is solely a question of what he believed. The spook that can convince St. Peter that he believed is straightway admitted to the New Jerusalem, provided with harp, halo and other tools for the transaction of business in the celestial bailiwick. If this diagnosis is not correct, then the inspired texts above are frauds and swindles of the first water.

People who read the newspapers are familiar with the hangings of murderers. With scarce an exception, they die as believers. They die fulfilling every qualification for admission. Their victims, on the other hanid, are usually caught unawares and cannot pass St. Peter's examination; they must go to the eternal furnace. Thus, in the interpretation of orthodox theology, H. H. Holmes is singing solos before the great white throne, while Demosthenes is shoveling coal for the eternal fires. Guiteau is a member of the celestial choir, while the immortal Homer is in hell. Kemmler, who chopped his girl's head into mince meat with a rusty hatchet, is in the happy land while Bruno, William Lloyd Garrison, Socrates, Abraham Lincoln, Thomas Paine, Aristotle, Thomas Jefferson, Horace, Herbert Spencer and Charles Darwin are blistering at this moment in eternal flames prepared by a just and merciful God. Theodore Durrant, who outraged and massacred two innocent girls in a church, is bound for the happy land, while Henry George, the doubter, has gone down to the pit.

But the revised version of the Scriptures has turned hell into "sheel." The new Christianity moreover, has put out the fires of tophet. Under this new arrangement of "higher critics" the judgment has degenerated into a mere separating the sheep from the goats; the believers from the unbelievers. Hell becomes what its inhabitants and surroundings make it and heaven is desirable only because of the quality of its population. But even this new deal in eternal things is beset with drawbacks. If the inspired texts above are the true guideboards to eternal life, the line of cleavage is drawn, not on merit or character, but on those who believe and those who do not. With this view of the situation, the future disposition of the criminal element, of those who commit our murders. thefts-of those who ravish our daughters and bribe our voters becomes a question of vital importance. Aside from the hallelujah gallows scenes, so familiar to newspaper readers mentioned above, the statistics of the various penitentiaries and penal institutions supply much needed light on this phase of the question.

. For instance, the biennial report of the western penitentiary of Pennsylvania, located at Allegheny, for the years 1894-6, thus classifies its inmates as regarding relig-Catholic 145 Episcopalian ...... 13 United Presbyterian ..... 6 

From this testimony it appears that out of this batch of 408 criminals, all except two are going to heaven; only two are bound or the bad place.

The report for the two years 1894-6 of the Illinois State reformatory at Pontiac gives this classification of its Congregational...... 8 

	Other Christians 194	No Sunday-school 43
	Presbyterian 51	· ·
	Baptist 123	Total boys 285
	Episcopal	The report of the superintendent of the States prison
	Jewish 8	of Vermont for the years 1895-6, classifies its prisoners in
	No religion	this way:
		Protestant 81
	Total prisoners	Catholic 58
	The third annual report of the trustees and superin-	No religion
	tendent of the Illinois asylum for insane criminals thus	
٠,	classifies its inmates:	Total prisoners 159
	Buddhist	The last biennial report of the commissioners and su-
	Christian 1	perintendent of the New Mexico penitentiary thus class-
	Dunkard 4	ifies its convicts:
	Lutheran 2	Catholics 131
	Presbyterian 6	Protestants
	Unknown	Confucian
:	Catholic	
	Baptist 4	No religion
	Episcopalian	Total prisoners
•	Methodist	_
	Protestant 2	The biennial report of the Kansas State penitentiary
	No religion	for the years 1895-6 makes this religious classification of
	· · · · · · · · · · · · · · · · · · ·	its inmates:
	Total prisoners 123	Methodist
÷	The eighth annual report of the Michigan State Re-	Presbyterian
	formatory at Ionia, for the two years ending June 30,	Campbellite
:	1896, classifies its inmates thus:	Evangelical
,	Methodist 226	United Brethren 9

No church	• • • • • •	••••	• • • •	•• •••		80
Total prison The last be prison of the	iennail r	eport o	f the M	ichigan	branch S	State
prisoners in t	his way:					
Baptists Congregation	al			• • • • • • •		1
Enisconalian					• • • •	. 7
Lutheran Presbyterian	• ••• ••	• • •				9
C-11-11-0						60

Congregational ..... 28

Lutheran ... ... ... ... ... ... 30
Dutch Reformed ... ... ... ... 19

 Presbyterian
 8
 Campbellite
 2

 Catholics
 60
 Presbyterian
 10

 Disciple
 1
 Congregationalist
 1

 Friends
 1
 Methodist
 20

 Methodists
 34
 Protestants
 5

 United Brethren
 1
 Baptist
 5

 No church
 4
 Fpiscopalian
 8

 German Reformed
 1
 Infidel
 2

The Upper Peninsula folks also classified the parent of the prisoners as to their religion, thus:  Pious parents				
Pious mothers. Parents not pious.	11			

State penitentiary of Maryland at Baltimore, for the year 1896, classifies its inmates with respect to their attendChristian. ance upon divine service. The figures are:

Total prisoners.

The last biennial report of the commissioners of the Illinois State penitentiary, at Joliet, herds its prisoners

Congregationalist.

Methodist.

Campbellite.

Baptist. 

Friends.... Lutherans. .... 200 Presbyterian ..... 2 Swedenborgian.... 1 

pun, identifies its prisoners thus: Protestants..... 155 

at Mansfield, classifies their prisoners as to their attendance upon divine service. This is the result: Baptist...... 

 Disciple
 2

 Methodist
 15

 
 Catholic
 16

 Congregational
 2
 Lutheran... Presbyterian..... No church... The last annual report of the Indiana Reform School

and Woman's prison classifies its inmates thus: Methodist..... 11 Christian..... 4 Presbyterian..... Episcopalian.... 

 
 Catholics
 58

 No religion
 20
 Total prisoners..... 159

The report of the Elmira State penitentiary for 1896 gives the religious classification of all the prisoners re-ceived there since its establishment in July 1876. The Catholic.....3577

At Cheltenham, Maryland, is the State house of reformation for colored boys. The report for the year ending Nov. 30, 1895, classified the bad urchins as to whether

they were in the habit of attending Sunday-school. This is the result: Catholic..... 58 Baptist..... 41 

The biennial report of the Kansas State penitentiary for the years 1895-6 makes this religious classification of Methodist..... 343 Presbyterian..... 41 Evangelical..... 3 United Brethren .... Adventist..... 

 Quaker
 6

 Baptist
 182

 Cathone
 85

 Lutheran
 23

 Dunkard
 5

 Congregational
 6,

 Episcopalian
 12

 Hebrew
 2

 Name of the picked states and the picked states are stated as a second state and the picked states are stated as a second state and the picked states are stated as a second state and the picked stated as a second stated No religion..... 106 Total prisoners..... 891 According to the last biennial report of the trustees

and warden of the State penitentially at Bismarck, North Dakota, the religious classification of its prisoners is as 

No religion . . . Total prisoners . ......... The last annual report of the state board of charities

and reform of Wyoming, thus classifies the convicts in their charge: The annual report of the directors and warden of the Presbyterian..... Attended Sunday-school. 676 Protestants 25
Did not attend Sunday-school. 77
Attended church only. 15
Congregationalist. 4

Artended church only. 4 Spiritualist.... 

Baptist ..... Episcopalians..... Hebrew.... Presbyterian.... Spiritualist..... No religion..... 252

> penitentiary at Anamosa, Iowa, gives this classifiacation of its inmates;
> Adventist..... Congregationalist.... 15 Dunkard.....German Reformed..... Lutheran..... 39 Presbyterian Unitarian.... Freethinker.... 
>  Christian
>  28
>
>
>  Church of England
>  5
>  Episcopalian..... 10 Jewish ...... 1 Quaker..... 1 United Brethren....

Total prisoners...... 640 Summarizing the official figures given in the foregoing tables by institutions, we reach the following results: Religious Religious

966 304 State reformatory, Ionia, Mich... Branch State prison, Marquette, State penitentiary, Joliet, Ill 1103 State penitentiary, Waupun, Wis. 269 State reformatory, Mansfield, O... Woman's prison and reformatory, Indiana..... State penitentiary, Vermont .... State penitentiary, Elmira N. Y.. 7368 State house of reformation, Cheltenham, Md. .. ..... State penitentiary, Vermont .... 139 State penitentiary, New Mexico.. 166 State penitentiary, Lansing Kan.. State penitentiary, Bismarck, N.D. 12State penitentiary, Wyoming .... 101 State penitentiary, Ft. Madison, Ia. 252 113 State penitentiary, Anamosa, Ia.. 527

Total prisoners...... .. . . . 14488 1671 In the light of scripture diagnosis of the future state, these facts inevitably point to an uncomfortable conclusion. If we go to heaven we are to be confronted with fourteen thousand Christian convicts, pickpockets, assassins, burglars, rape fiends, forgers, sneak thieves and green goods men. If we are bound for hell, we are to meet with only sixteen hundred of this class of people, about one tenth as many as will go to heaven. If the future state is to become simply what the character of trary, they have stepped across the invisible line into the the inhabitants thereof make it, does it not follow that unseen realm of higher forces and infinitely more potent hell is destined to be a safer and more congenial place of residence than heaven? Does it not appear that the that world of the finer ether, of the more intense vibraheavenly emigrant would do well to take his revolver along with him through the pearly gates? Looking upon the situation as it thus appears, should not the prudent man decide upon hell as the more desirable place to

spend eternity and bring up a family? In view of these facts, would it not be wise for the the ologians to so revise their dogmas, that the natural advantages of heaven will not suffer when compared with the attractions of hell.—W. E. Johnson in the Independent Pulpit.

STUDIES IN SPIRITUALITY.

Lessons and Leadings in Spiritual Thought.

THE HEAVENLY VISION.

There is a deep, significance in the words of Jesus: "Blessed are the pure in heart, for they shall see God." It is the truth of spiritual science and philosophy, that the spiritual nature must be developed to a fine degree in the qualities of spiritual mindedness, must have achieved true growth in the spiritual faculties, ere there can be clear perception of the finer realities pertaining to higher and purer things of the ideal Good, and the "World Beautiful" of higher spiritual truth.

Grossness cannot comprehend or apprehend pureness. The mind given up to sensuality in thought and life, can hardly even believe in the reality of such a thing as clean, pure, unsensual thought and life in others.

The heavenly vision must come to the spiritual sense

refined, developed, made clear by exercise in thought on spiritual lines, bringing the life to approximate corres ponding planes in aspiration. Thus exalted in spirit above the grosser environments incident to earthly existence, the beautiful soul will see beautiful things, and there will come visions of a beautiful world of spiritual reality, unseen of gross and impure eyes.

IMMORTALITY.

How aptly true are the words of Lilian Whiting, expressed in her own beautiful manner:

It is one's own soul that must come into intimate com munion with God in order to enter into the larger understanding of spiritual laws. All true enlightenment of religion includes a knowledge of the spiritual laws. "To know a little would be worth the expense of this world,"

to delicate the state of the st

10 says Emerson. And again he says: "It is not what we believe concerning the immortality of the soul, but the universal impulse to believe, that is the material circumstance, and is the principal fact in the history of the globe. Shall we describe this cause as that which works directly? The spirit is not helpless or needful of mediate organs. It has plentiful powers and direct effects."

Here, indeed, lies the keynote of the truth—that the spirit is not helpless or needful of mediate organs. It has plentiful powers and direct effects.

Religion has not asserted the high and direct and imperative right of way that is its true province. It has begged the question in its pleading and arguing with man to accept the truth of his immortality. The argument against blindness is not a learned exposition of the possibilities inherent in the optic nerve, but simply to open one's eyes and see. Seeing is not merely believing; it is knowing. All the arguments that the optic mechanism is capable of beholding the gilded dome from the foot of Regger Hill are not easyl to the more set of beloing an Beacon Hill are not equal to the mere act of looking up and seeing it. The clergy have already been engaged for two thousand years nearly in intellectual and emotional pleadings with man to accept the belief of a future life after the death of the physical body, and have presented after the death of the physical body, and have presented elaborate phases of reasoning that, given such and such powers, certain results logically follow. If immortality be true, they not infrequently say, then—so-and-so, as if the absolute assertion of immortality as the base of all truth and all life and of all endeavor might be a little antagonistic, and they must plead it gently into popular favor. For the man who does not, intuitively and of his own inalienable and absolute conviction, know himself to be an immortal being, must be a very poor sort of creating the superior of twenty-four distinct lectures, recently delivered in New York, Brooklyn, Boston, Philadelphila aud other whose of the United States, have contributed the basis of this volume.

The chief aim throughout the volume has been to arouse increased interest in the workable possibilities of a theory of human nature, thoroughly optimistic and at the same time, profoundly ethical. As several chapters are devoted to improved methods of all cause increased interest in the workable possibilities of a theory of human nature, thoroughly optimistic and at the same time, profoundly ethical. As several chapters are devoted to improved methods of a culturation, the writer condensity expects that many parents, teachers and others who have charge of the United States, have contributed the basis of this volume.

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The chief aim throughout the volume has been to arouse increased interest in the workable possibilities of a theory of human nature, thoroughly optimises of a theory of human nature, thoroughly potentially and other who arouse increased i be an immortal being, must be a very poor sort of crea-

Mrs. Besant, in her address upon "Immortality," fell curiously into this negative state, and spent at least a quarter of her time in trying to clearly present the possibility that man had a soul as a logical and feasible one to her audience; and to beg them to assume, for a moment, that hypothesis, and then from that point to follow her train of reasoning. It was much as if the learned Professor Darwin, who is now offering his remarkable course of lectures on "Tides" before the Lowell Institute, shall have initiated these by a learned disquisition showing that the possibilities of oceans, and the earth's rotation, and the moon, might, not illogically, produce such a thing as a tide, and then pleading that his audience would grant him the indulgence for a moment of assuming as a hypothesis that there were tides, and if there werecertain results followed! On the contrary, the Cambridge professor very sensibly proceeded at once on the basis that tides exist, and went on with the important presentation of scientific truth that he had to offer. If any one in the audience did not believe there was any such thing as a tide, the worse for him! It was no part of the lecturer's duty to instruct him in that rudiment of truth. The other distinguished Cambridge scholar, Professor Foster, whose series of lectures on "Brain Forces" offer such vistas of the results of modern scientific thought, paid his audience the tribute of assuming that they recognized the existence of the brain, and did not expend time and energy in trying to establish the fact that the brain exists. If a literary lecturer should feel moved to first instruct his hearers that the alphabet held possibilities of combination in words, and that a word is a sign of an idea, as the text books assert (alas! if they were invariably the signs of ideas!), the argument would consume time that might well go toward more important

### CHURCH AND PSYCHIC SCIENCE.

Regarding immortality the church has begged the question always. Psychic science comes to the relief with a contribution of positive knowledge. The church has done a vast and an inconceivably important work in its inculcation of morals and its emphasis laid on the supreme importance of man's relating himself to God. But it has left the ways and means vague and mysterious, and has hardly done more than to plead with man for allegiance to virtues and to hold faith in something of which he could know nothing. Now, to hold man to moral ideals is no light thing; it is quite worth 2,000 years incessant and earnest and faithful work. The man without moral ideals, and a good deal of power to practically realize them in his daily life, is not fitted to enter on any intelligent study of psychic science. But the church has done an immeasurable work, and done it-all in allwith great effectiveness. But the time has come to inform her faith with knowledge; to not only inspire faith, but to command conviction. The time has come to preach the gospel of spiritual laws, not merely to teach of a figurative heaven or hades whose conditions are beyond power to comprehend; but to teach the simple demonstrable truths regarding the state of existence which immediately succeeds this. Is it supposable that our own galaxy of lofty and noble spirits, who but yesterday, so to speak, trod the streets of Boston, and with whom we clasped hands and exchanged words—such men as Benjamin Pierce, Lowell, Longfellow, Emerson, Whipple. Phillips, Brooks, Francis A. Walker-is it for an instant supposable that because these men have passed from the physical form and sight they are in some vague heaven, existing as "disembodied" spirits? On the conunseen realm of higher forces and infinitely more potent realities. They are in a world that interpenetrates this: tions. The only reason we cannot see and hear them is because the physical eve and ear cannot distinguish vibra tions after a certain point. Each man is a spiritual being now, limited and conditioned by his physical body. But the spirit, as Emerson well says, "has plentiful powers and direct effects. It can perceive those who have exchanged the physical for the ethereal body, under certain conditions. Psychic science has discovered, so to speak, this unseen realm, and vague conjecture is largely giving way to enlightened and exact knowledge.

It is well that the cultivation of spirituality in thought and life, the development of spiritual perception, does not rest with the church. There is a larger fold and a larger field, and the truths and experiences of spiritual realities are open to all who will.

The individual is limited by his individuality. Truth and Good are unlimited, and the world spiritual has no bounds that can circumscribe growth in knowledge and J. C. UNDERHÏLL. spirituality.

Hammond, Ind.

------THE VISION.

Men my brothers, men the workers, ever reaping something new; That which they have done but earnest of the things that

they shall do;
For I dipt into the future, far as human eye could see,
Saw the vision of the world, and all the wonders that

would be; Saw the heavens fill with commerce, argosies of magic

Pilots of the purple twilight, dropping down with costly bales; Heard the heavens fill with shouting, and there rained a

ghastly dew From the nation's airy navies grappling in the central blue;

Far along the world-wide whisper of the south wind rushing warm,
With the standards of the people plunging thro' the

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SATURDAY JANUARY 29, 1898.

#### THE SEPTUAGINT-FOR THINK-ERS.

It is very probable the average merely English reader will not fully comprehend what is meant by the Septuagint edition of the "Holy Scriptures," so it is the purpose in this article to illuminate the subject. Scholars whose attention has not been turned in this direction may be instructed.

The word Septuagint is Greek, and signifies seventy. It is sometimes indicated only by the Roman numerals LXX. It refers to the alleged Alexandrian version of the Jewish Scriptures, which is falsely claimed to have been translated from the original Hebrew for the benefit of the resident Jews of Alexandria, on the order of Ptolemy Philadelphius, some 270 years before our era by seventy persons selected for that purpose. Josephus, in book 12, chapter 2 of his Antiquities of the Jews, on the alleged authority of Aristeas gives particular details about the getting of the Hebrew copy, from the high-priest Eleazar; the great care employed in the selection of the seventy learned elders who went from Jerusalem to Alexandria to make the translation; of their spending seventy-two days at the task; of the compliments showered on them for their work by Ptolemy, followed by a feast. In section 13 he refers to the writings of Aristeas, where he says the full facts

Smith's Dictionary of the Bible, American edition, from which all our citations will be made, p. 2919, says of

"The general belief of scholars now is, that it was the work of some Alexandrian Jew. whether with the object of enhancing the dignity of his Law, or the credit of the Greek version, or for the meaner purpose of gain. The age its appearance was fertile in such fictitious writings."

Scholars were formerly in the habit of receiving the statements of Josephus as authority, without further inquiry: but as the alleged Jewish historian has become better known, and his representations have been compared with what purports to be contemporaneous authors, he is found wholly untrustworthy and unveracious in nearly everything. Now it is claimed the entire production, instead of having been written at the time, and under the circumstances narrated, the whole is a monkish production since the Crusades, to which subsequent interpolations have been made to meet the needs of

still later forgers. Modern research shows that the alleged holy scriptures pretendedly borrowed from the Jewish high-priest for nurnose of translation, first saw the light in Alexandria. They came from the hands, and were probably written by Jewish residents of that city, provided they had so early an existence while the Pentateuch itself seems to be of Samaritan origin. Says Kitto, Cy-clopedia of Biblical Literature, article Septuagint:

"The Septuagint and Samaritan harinonize in more than a thousand places where they differ from the Hebrew. In another place in the same article

Kitto says of this Greek translation: "The history of this version is obscure. Few notices of its origin are extant; and even such as do exist are sus-

picious and contradictory." And Smith's Dictionary of the Bible

The Greek version of the Old Testament known by this name [Septua-gint], is like the Nile, a fountain whose source is concealed. The causes which produced it, the number and names of the translators, the times at which dif ferent portions were translated, are all

And yet "suspicious and contradictory" as it is, its origin "obscure" and uncertain," it is really the only Jew ish scriptures of which we have any knowledge. Says Smith, p. 2918:

"We find it [the Septuagint]quoted by Josephus and Philo; and thus we are brought to the times of the Apostles and Evangelists, whose writings are full of citations and references, and imbued with the phraseology of the Septuagint. But when we attempt to trace its origin, our path is beset with difficulties." And further down the same page: "It bears upon its face the marks of imperfect knowledge of He brew, and exhibits the forms and phrases of the Macedonian Greek prevalent at Alexandria, with a plenti-ful sprinkling of Egyptian words."

Every quotation of scripture put into the mouth of "our Lord" came from this obscure, uncertain and imperfect Septuagint. The Latin Vulgate of the Jewish Scriptures, from which was derived our so-called King James' Transation, flowed from this pretended Breek rendering in Alexandria. And.

astonishing as it may seem, according to Kitto, article "Synagogue," "The Septuagint translation was in very common use in the time of our Lord, and may have been employed in

the synagogues." Chambers' Encyclopedia, article Septuagint, less equivocal than Kitto, says "It found its way into Palestine, and ....was read and interpreted in the synagogues for some centuries after

Christ." Now from whence came the original of the Septuagint-the pretended Jewish Scriptures from which the translation was made? At the time it was said to have been made there were 100,000 Jewish slaves in Alexandria captured in Palestine and removed there, to aid in building this new city; and another 100,000 voluntarily fled to Egypt, to escape the oppression of Antiochus, who was pressing the Jews into his service to build his capital, Antioch, on the Orontes. These slaves and fugitives may have had a duplicate of the Babylonian records, which were stored in the Alexandrian library, to which their sages no doubt had access, from which they gained the Assyrian story of creation, and of a great flood. They had a traditional account of the wanderings of a people from the Arabian Gulf to Canaan; they had love stories after the manner of Ruth and Boaz; of duplicity, as told in Esther; fish stories like that told of Jonah; accounts of interviews between God and Satan, as told in Job: love songs of the seraglio, as in Solomon's songs; hymns of praise to their tribal god like the Psalms; and histories written long after the events in the form of prophecles. These were for the first time collected and translated into impure Greek; and this collection has become canonical. Their origin unknown, but treating mainly of the Jews they became known as the Jewish Writings or Scriptures. They became sacred, not because of their merit, but because of

This article has been so far prepared on the basis of Christian scholarship, but it would be incomplete without the additional statement that several scholars of eminence have maintained that the Septuagint is but a Greek rendering of the original Latin, and, like everything else pertaining to Christianity earlier than the 9th or 10th century of our era, is fabulous. Hardouin insisting that there are no genuine manuscripts, or copies of manuscripts, of an earlier date than the 12th century; that the hand of the forger was still active when he wrote, 1690-1692, in trying to supply omissions in what purports to be ecclesiastical history. And we know the villains are still active, counterfeit ing, or more correctly, manufacturing simulated ancient coin and public records to confirm false history, while the sculpture is trying to humbug the literary world with false mural inscrip-

their antiquity and the ignorance of

their origin.

Space will not allow reflections, so each reader will make his own.

CHANGE, BUT NOT DESTRUCTION. A young man at Rockford, Ill was induced by a lady friend to attend the Methodist Court street church the other Sunday evening, to hear a discourse by Rev. R. H. Pooley. Taking no interest in the average pulpit orator, he adjusted himself as comfortably as he could to be bored by the usual jargon about devils and damned spirits. The Doctor. in his discourse, compared life to vapor which appears for a time and passes away. And then, substantially, but immensely condensed:

"Among the incidents of my earliest recollection is that of my mother's teakettle boiling dry. She had filled it with water an hour before, and now it was empty. I well remember her excited movements as she discovered the fact that the vessel was dry. The water had become vapor, through the action of heat, and passed invisibly away. Nothing appeared during the process but hissing vapor, rising upward, and seemingly gone forever. Is this an emblem of life? Had a cup of water been placed on the veranda in summer time and been looked for a few days later, it too, would have been empty. Had some bird quenched its thirst there? Hardly likely. The gentle and unper ceived sun's rays had been playing noiselessly upon the water, and gradu ally it had passed into vapor, peared and spread itself over the landscape. Is life like that?

Soon man passes away; if gradually ft is like the neglected cup, the water of which the quiet sunbeams drank up. Slow and stealthy in its approach, but nevertheless certain in its action, taking youth in its young morning, those in middle life, and old age wrinkled brow and its gray hairs.

"That which was water under the action of heat became vapor and disappeared, but was it annihilated-passed into nothingness? No. Every particle of that which was water is water still. It has simply changed form. The water sent off by the heat in such minute particles, to rise upward and float away as invisible vapor, is not lost. That which was in the kettle an hour before has risen and floats in the air. There is no destructibility of matter. An invisible gas may be compressed to a watery form, or to a solid, but it has the elements of gas still, however great the change.

"Death from old age is like the vessel boiled dry. Life has been a continued evaporation till all was gone.

But what of the vapor? We have found it is not lost. So with life; it has gone from us, but where? It is caught up and preserved in other lives. And the vapor that rises from a thousand rivers, lakes and seas floats in the sky, and is collected again to return as rain or snow to nourish the flower, and invigorate vegetable and animal life, so the spirit of man goes forth in beauty, working endlessly for good. Science says the uplifting of a hand sets in motion the invisible elements which are not interrupted in their movements until they reach the stars. So with every act of man who toils for others to en-

joy.
Life is a condensation. It shall all come back. There is no death, Change comes, but immortality is stamped on all we see around us.'

The discourse was a lengthy one, and many illustrations and figures were introduced to make the points clear, but this is substantially what the young listener appropriated, and who shall say his choice was not good?

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## WHY PUBLISH THAT "SEQUELT

The Need Oreates the Demand and the Demand Creates the Supply.

From the local columns of the Chicago Record of Monday, Japuary 17, we clip the following: 

In the course of his sermon on "Crankism and Spiritg alism and the Catholic Belief in the Virgin Mary," at the Jefferson Park Presbyterian church last night, the Rev. Frank DeWitt Talmage said: "Spiritualism means that your loved ones, who once walked, talked and slept and ate and laughed and cried with you have so soon forgotten their home that they no longer love the sunshine, but will sneak about in the dark, grewsome, paneled room talking to a rascally medium who will parade her ghosts and practice her tricks and abominations. And the more you moan and cry the more she will distort your diseased and agonized imagination until at last you become stark mad. So cruel, so heartless, so fiendish and so devilish are the actions of the medium that not only is it high time for the law to step in, but it is also a more important fact that this city realizes there are scores of the leprous rascals peddling their accursed doctrines at our very doors. May the wrath of an outraged public blast them even as they would curse us. And yet, my friends, that earth and heaven are in constant communication there can be and there is no doubt."

Now, we do not know, neither do we care how Mr. Talmage obtained his information regarding Spiritualism, but he is either very ignorant of the real Spiritualism or a wilful, bigoted, prevaricator; a Christian egotist and blackguarding slanderer; and his inquisitorial proclivities and anarchistic spirit, no doubt would resurrect from the foul earth of the slaughter pens of a fiendish primitive religion all the means of torture depicted in history and apply them to all mediums of to-day, forgetful that such insane ravings of intolerance are liable to subject him to an examination for admission to an institution down at Kankakee, where he can be guarded and treated for that disease of cold-blooded, infant-damning Presbyterianism.

True, that is all that should be expected of the Talmagean intellect. It is easy enough to judge of a man's disposition, his broadness or narrowness by the kind of a God he worships, by his ideas of the God-head.

But not wishing to stoop to the level of such shallow blackguards, who invariably conceive that their Spiritualistic roast, their little blank cartridge must annihilate that organization called Spiritualism. The Progressive Thinker only desires to notice the misstatements of these reverend gentlemen, these divines, and set the people right in their thinking of us. We wish to encourage comparison of character between them and Spiritualists, mentally, morally and spiritually.

These slanders and libels on the fair name of Spiritualism constitute the principal arguments of the orthodox opponents. The headsman's ax, the sword, the fire and the rack were the old-time arguments against mediums and in the interest of Christianity, in the interest of tyranny, in the interest of the pope, the cardinals, the priests and the Catholic church.

In Mr. Talmage's tirade there is a glaring inconsistency in the sentiment of the last three lines compared with the attitude he assumes toward the very advocates and demonstrators of immortality, the only means of real knowledge of "communication" between the two worlds. These conflicting sentiments, illogical assertions ought to kill the force of his entire lecture. The tenets of Spiritualism are being educated into the young minds of to-day through these positive demonstrations with a rapidity and solidity that will make such a sermon come as a feather in the face of a cyclone to the people, that is bound to redound to the injury of the churches and to the growth of Spiritualism, and freethinking.

After reading and weighing his words, do you wonder, you advocates of the Spiritual doctrine, you workers in the cause of truth, you fighters for freedom, liberty and personal rights, that The Progressive Thinker feels called upon to strike a few telling blows against the wicked foes?

Whatever may be said in these columns in defense of Spiritualism and mediumship must not be taken as a defense of the bold and wily trickster, who, to satisfy his thirst for gold would stoop to almost any crime, but in de- he was but one remove from Athelsm, fense of the true medium whose character and integrity are above question and who will present the genuine or nothing to the world; in defense of the philosophers and scientists of our rostrums. These we will defend at any sacrifice. They are right, they are conscientious, they are sincere. But they are maligned, ostracised, persecuted and stigmatized by these saintly gems of old theology, these machine-made moralists and religionists, these aristocratic, miseducated representatives of the meek and lowly carpenter's son, who had no colleges to attend and who established no churches nor formulated a creed, except that which would make men better and unfold the phases of mediumship each medium was adapted to; who taught only plain freedom of speech, toleration and humanitarianism, unpolished and simple and acted out his religion.

These representatives are and ever have been planning o lock the doors of free-speech, crush out all unbelief in their doctrines and get a monopoly on the intercommunion between the two worlds; but can they do it? Will the people submit to the dictations of a tricky, scheming clergy? No, not by any means.

It is not to show up the personal characters of these men we shall publish

THE SEQUEL TO THEHULL-COVERT DEBATE, or "The Crimes of Preachers," but to show that the church is wrong, the doctrine is wrong, and the preachers are not as moral and spiritual as our mediums and speakers, and to oppose them with their own guns and ammunition. Were they to hold to any line of argument this paper would be the last to wage any other warfare, and its able corps of correspondents would gladly jump into the philosophical arena and help to fight its battles.

We are glad Mr. Talmage is not on our list of clerical victims of vice and sin, but if he continues to allow his angry passions to get the better of him, his name will some day be upon our record, and he will be out of lucrative employment, and will probably be asking his Presby-

terian God to have pity on his poor soul. How different were the words of the Rev. Dr. Thomas from his pulpit in McVicker's Theatre, the home of the People's Church, on the same Sunday, who acknowledged, that beneath all the fraud that was connected with it, and rage to break away from the environin spite of the false, there was in it the ever-living truth of the existence of the spirit of man after the dissolution. of the physical body. He likened the Spiritualism of to-day to the Spiritualism of the Bible time, and said that because bad spirits could come as well as good ones, was no proof against the possibility of the return of the spirit of man when out of the body, but was proof of a fact Dr. Thomas is unfolding and leading his flock onward and upward, and is not one of the opposers of freethought of a Savior's blood to work his redemp and Spiritualism. Our "Sequel" edition will not lieve any reference to such as he and no one will say yea and amen to this tit for tat method of resenting their dirty insults with more feeling than these liberal-minded men.

Spiritualists, if you want to make this a telling move for the cause, for the principles you espouse, you can do so in no better way than to scatter these broadcast throughout the land. The "Hull-Covert Debate" and the "Sequel" should go into the homes of the orthodox and the heterodox throughout the nation. No more convincing argument can be furnished to knock the props from under the tottering old frame, the quivering old skeleton of orthodoxy, than is found in these extra editions of The Progressive Thinker. As soon as the debate is ended the whole in one edition of sixteen pages can be had for five cents, and the "Sequel," comprising ten pages, will be furnished at three cents each copy.

Send in your orders early to insure securing them.

IMPORTANT INFORMATION-IT IS WORTH REMEMBERING.

Judge Horton, of Obleago, while empaneling a jury for the trial of Merry and Smith, for the murder of Mrs. Merry, made a ruling on the 11th inst., which seems in disregard of the statute laws of Hilinois. Messrs. Orr and Deltz were both rejected as jurymen because they avowed disbelief in a Supreme Being. Mr. Orr, said the Chronicle, was in appearance the most distinguished person in court. He gave his address as 915 Chase avenue. He was born in Ohlo and was raised a strict Presbyterian. He graduated as Doctor of Philosophy at Wesleyan University. Judge Horton, in explaining his ruling,

is reported to have said, in substance: Little discretion was left for him in the matter. He pointed out that the statutory form of oath in Illinois prescribes that the said oath be administered "in the name of the living God." The court was of the opinion that words still mean something in form. "The English language is not yet a dead language, and while words that seem capable of but one meaning are embodied in our form of oath I cannot permit the oath itself to be made a meaningless travesty or a mockery notwithstanding that the religious liberty guaranteed by the American constitution is properly very broad and is tolerant in the extreme.

Judge Horton must have overlooked the act of Feb. 25, 1874, revising former acts regulating oaths and affirmations, the 4th section of which, immediately following the one requiring an oath "by the ever-living God," declares:

"Whenever any person required to and in all cases where an oath is upon any lawful occasion to be administered and such person shall have conscien tious scruples against taking an oath he shall be admitted, instead of taking an oath, to make his solemn affirmation or declaration in the following form, to-wit: You do solemnly, sincerely and truly affirm. Which solemn affirmation or declaration shall be equally valid as if such person had taken an oath in the

usual form." Before rejecting the candidates for the jury the court should have inquired if they had "conscientious scruples against taking an oath." The answer in the affirmative, the objection was without force. The candidates could have no opportunity to express their scruples in the absence of such inquire until they were called upon to be sworn as jurors, hence the ruling of the court was premature.

Spiritualists and Agnostics everywhere should take note of this ruling, and be ready at all times when called upon to make oath, to state they have conscientious scruples against swearing and ask to affirm. And, again, a person so affirming is not required to raise his hand to heaven, in token that he calls God to witness the truth of what he says, neither is he required to kiss a dirty book, foul outside and in. As an affirming witness, juror or otherwise, he stands a man among men, and simply replies to the words of the magistrate, "I do."

COWARDLY IN LIFE, BRAVE IN DEATH.

Brief mention was made in these columns last week of the virtually afterdeath confession of Henry Morehouse Tabor, of New York, that he had been acting the part of a hypocrite, by retaining connection with the Presbyterian church, and its infamous Calvinistic creed, serving as president and treasurer of the board of trustees of that church, at the same time the manager and recording secretary of the Presbyterian hospital, while in belief In the opening clause of his will, just probated, written in decedent's own hand, who died on Christmas eve, occurs the following confession of faith:

"Believing that all religions, including Christianity, are superstitions; that the basic doctrine of the Christian religion-"the fall of man"-is utterly and absolutely false, and that its oppo site-the rise of man from the lower orders-is a scientific fact; that beliefs in so-called miracles are hallucinations of the brain, and never had the slight est existence in fact: that the chief characteristics of what is termed 'the Word of God' are injustice, cruelty, un truthfulness and obscenity: that the effect of orthodox Christian teaching is to encourage ignorance, selfishness, narrow-mindedness, acrimoniousness intolerance, wrong and mental slavery that Christianity, so-called, is not the religion of Christ; that it supplants eth ical culture and true morality with meaningless theology and unbelievable dogmas; that it puts an unknown (and probably unknowable) imaginary being in the place of nature; that it gives a name and a personality to evil-an equally unknown and imaginary being; that it so works upon the credulity of its adherents as to invite in them a fear of (that most horrible of doctrines) eternal punishment-I say, believing all these, I, in all kindness and in all earnestness, request that over my remains there be no religious services of any kind, nature or description whatever. I also request that my body be cremated at Fresh Pond on other crematory, and that all my ashes be left

The Progressive Thinker takes no issue with Mr. Tabor's belief, on the contrary it is mostly endorsed, but it is conscious that his conflict in public and private thoughts is by no means an isolated one. Thousands on thousands of churchmen have broken faith with the kreeds; but, because of family or soicial relations, have not the moral courinents by which they are enslaved This thing cannot always be. The timid and the thoughtless may continue to now at the shrine of ignorance and of superstition, but the brave and inde pendent thinker will break the bonds that bind him, and in due time he will hssert his own manhood, and stand forth in the sun's full blaze disenfibralled and redeemed, and in no need

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

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"Religious and Theological Works of Thomas Paine." Contains his celebrated "Age of Reason," and a number of letters and discourses on religious and the-

ANOTHER THINKER GONE. It is with great sorrow we announce

the death of our friend and correspondent, Hon. S. C. Adams, of Salem, Oregon, aged 72 years. He was attacked by la grippe on New Year's day, and took his departure from earth life on the evening of the 5th inst. He left a wife and two children, one a lawyer in Alaska, Dr. Adams was a native of Huron county, Ohio; a graduate of Knox college, Galesburg, Ill., and a profound student: for twenty-five years a Christian preacher; but he had discarded church creeds, and become an independent thinker. Dr. Adams es-tablished the first college in Oregon, and was for many years its president He prepared with great labor a few years ago a panoramic revolving map of History, which was published in Cincinnati, and had an immense sale He was elected to many public offices, which he filled with honor and satisfac tion to his constituency. Among these offices of trust he held the position of State Senator for a term of years. But he is now at rest, and we can only bid our dear friend, farewell, with tender est sympathy for his bereft companion.

PRACTICAL COMMON SENSE.

At the Single Tax Club, a Chicago organization, with "The Martyrdom of Man" for the subject, Rev. Thomas B. Gregory, pastor of the Church of the Redeemer, is reported to have said:

"Ignorance and slavery are inseparable. The people should work more for themselves and not waste energy in striving for imaginary castles in the air. Humanity has done more for itself than all the gods have ever done. There was a time when everybody believed in God, but at that time the world was not fit to live in.

"It was not until man began to help himself, and stopped praying that material things were accomplished."
His statement that while the preachers have been saying "You must go and do so and so." the world had been retrogressing, was received with applause. The speaker thought if all men would depend not upon the government, the churches or any other agency to do it for him more good would be accom-

#### A CORRECTION.

Thomas Paine's old 300-acre farm near New Rochelle, N. Y., has been sold for \$200,000 to a syndicate of New York millionaires, who propose to so enhance its beauty as to make it one of the most romanite graveyards in the world. It was sold to the syndicate by John H. Trenor, a rich citizen of New Rochelle. In the bosom of the land repose the mortal remains of the author of "The Age of Reason," and of "The Rights of Man." This land was the spot on which the Huguenots settled when they landed in America.-News

An error. Thomas Paine was buried on his own farm at New Rochelle, and a monument in marble was erected over his remains. In 1835, Wm. Cobbett, who took upon himself the task of writing a life of Paine, but we believe was never published, removed the bones of the "author-hero of the Revolution," to England, in the hope of increasing an enthusiasm for the republican ideas of which Paine had been the favorite exemplar; but the enterprise was not a success. The remains were taken by Cobbett to his own residence at Farnham England, and thence to the Liverpool churchyard, where they now lie. It has been said that Mr. Paine's bones were denied sepulture in England, so were removed to France. but this is not true.

## MASS MEETING

Spiritualists in Chicago

To All Whom It May Concern:-In pursuance of instructions given to the incoming board of trustees of the National Spiritualists' Association, in regard to mass-meetings or conventions, at the last annual convention held in Washington, October 19, 20 and 21, the board of trustees, at its January meeting, empowered Mrs. Cora L. V. Richmond to arrange for and conduct a mass-meet ing in its interests to be held in the city of Chicago, sometime during February FRANCIS B. WOODBURY,

Washington, D. C., Jan. 17, 1898. To the Spiritualists of Chicago and the

Northwest, Greeting:-In accordance with the above, I here by call a mass-meeting to be held in Handel Hall, 40 Randolph street, in the city of Chicago, February 22, 23 and 24, in the interests of the National

Spiritualists' Association. preliminary communications should be addressed to me, care of National Spiritualists' Association, 600 Penna. Ave. S. E., Washington, D. C. Mediums and speakers who can be present and take part in the exercises will please send word to me at the

CORA L. V. RICHMOND. Vice-President N. S. A.

Card from Moses Hull.

To the Editor:-I have a letter this morning from Lima, Ohio, informing me of serious sickness in the society, in consequence of which some of those who did the most to keep the society up have been placed in such position that they will be compelled to greatly limit their work for, and their financial backing of the society. They ask me if I can release them from the last six weeks of my engagement with them. I have done so: that gives me open dates for all of April and all of May except the Connecticut convention, which I believe is May 7 to 9. I am, therefore, ready to answer calls for these dates. As I am to be in New England in the early part of May I will say to socie-ties in New England or Eastern New York, that would be the better time for me to visit them. The dates mentioned. with the exception of one Sunday for camps yet unengaged are all the open dates I have for more than a year ahead. Those wishing my services, should let me know as soon as possible. addressing me at 536 Prospect street, Cleveland Ohio. MOSES HULL.

"The Molecular Hypothesis of Nature." By Prof. Wm. M. Lockwood. Prof. Lockwood is recognized as one of the ablest lecturers on the spiritual rostrum. In this little volume he presente in succinct form the substance of his ctures on the Molecular Hypothesis of Nature; and presents his views as demonstrating a scientific basis of Spiritualism. The book is commended to all who love to study and think. For sale at this office. Price 25 cents.

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## THE BAN OF THE CHURON.

What It Means to Be the Subject of Excommunication.

The formal excommunication by the Pope of the Count of Turin and of Prince Henri of Orleans, because of their participation in a duel, which challenged the attention of the civilized world, renews interest in one of the great powers claimed for the papal see, says the New York World.

In its broadest sense excommunication is an ecclesiastic cal censure by which a Christian is separated from the communnon of the church. Catholic authorities hold that it is a power included in the power of the keys, or of binding and loosening given by Christ to Peter and the apostles. They deduce it from our Savior's words, "He that will not hear the church, let him be to thee as the heathen and the publican." (Matt. xviii., 17.) For to treat a man as a heathen and a publican is to repel him from the church and all things sacred—that is, to excom-

The same authorities hold that St. Paul put into pracice the power of excommunication when he said of the incestuous Corinthian, "I have already judged him that hath so done, in the name of our Lord Jesus, to deliver such a one to Satan." (I Corinthians v:3.)

St. Augustine comments thus upon this passage: "Because outside of the church is the devil, as within is Christ and accordingly he who is separated from the communion of the church is, as it were, delivered to the devil."

#### MAJOR AND MINOR.

There are two form of excommunication recognized by the church, the major and the minor. The minor is an ecclesiastical censure by which the Christian is deprived of the right to participate in the sacraments. This is a religious discipline inflicted for relatively small faults.

In former time the victim of a major excommunication was a pariah, an outcast, from whose presence the faithful fled shuddering. The sentence was pronounced upon him with the most solemn and awful accompaniments. The church was clothed in black, the priests donned their most somber habits. The organ was silenced. All the assistants held lighted candles in their hands. The officiating clergyman solemnly read from a book the curses which were to follow the offender, sleeping, walking or dying. When he was through a bell rang. The assistants reversed their candles and crushed the light out under foot, a terrible symbol of the fact that the spiritual light had been extinguished in the soul of the condemned one.

Hence the excommunication is still popularly known as excommunication by bell, book and candle.

If the victim were a sovereign and refused to make submission, the Pope released his subjects from their yows of allegiance, but made them in so far responsible for the acts of their ruler that services of all sorts were suspended throughout the whole country. No priest could say mass, or celebrate a marriage, or hear confessions, or grant absolutions, or give the sacraments even to the new. born or the dying.

If the sovereign finally repented, his reception back into the fold was equally solemn. The bishop, accompanied by twelve priests in surplices, met him at the door of the church. There the bishop questioned the penitent whether he was truly contrite. Satisfied of this he and the assistant priests recited the seven penitential psalms. interrupting themselves from time to time to flog the vic tim with a whip or a staff. Then the formula of absolution was performed and more prayers were said, at the end of which the penitent was readmited into the communion

#### FORMER EXCOMMUNICATIONS.

The excommunication of Robert II., King of France, is perhaps the most famous instance of a wholesale excommunication of this sort. It was pronounced by a Roman council on the ground that his marriage to his fourth cousin, Bertha, was incestuous. Cardinal Saint-Pierre Damien, his contemporary, in a letter written to the Abbe du Mont-Cassin, reports that the "the terror felt by the people at this sacerdotal edict is so great that every has fled from the presence of the king, and only two little slaves remain in the palace to care for him. Even these look upon the vessels from which he drinks or eats as having been contaminated by his touch and they throw them at once into the fire." Robert, a man of gentle and pious character, eventually yielded to the Pope's demands.

Many other sovereigns have suffered from the papal interdict with less and less inconvenience to themselves as the centuries succeeded one another. Napoleon I. was naturally singled out at the time of his divorce and remarriage, when he not only defied papal authority, but imprisoned his holiness. The excommunication, however, did not affect him very grievously. He found quite enough complaisant clergy of his own creation not merely to perform the marriage in defiance of the Pope, but also to administer the sacraments to himself and to his subjects. Napoleon III. was also excomunicated at one time for having connived at the invasion of the states of the church. Victor Emmanuel, as the active agent in the final invasion, was of course under the ban of the church until his very deathbed, and King Humbert has succeeded to his father's ecclesiastical condition. Hence the Count of Turin is only enjoying a family privilege.

CHURCH AND DUELING.

The attitude of the church toward dueling is an uncompromising one.

It is true that in early ages it was the custom to permit accuser and accused to settle their dispute by duel, and this mode of decision was looked upon by the civil law as an appeal to the judgment of God. Even churchmen sanctioned the belief by practice and precept. Thus, in the year 1144, the monks of St. Germain de Pres demanded a duel to prove that Etienne de Maci had been wrong in imprisoning one of their serfs. Champions for each side were appointed. They fought long and bitterly in the courtyard of the monastery. "At last," says the contemporary chronicler, "by the aid of God, the champion of the abbey gouged out the eye of his adversary and obliged him to confess that he was in the wrong."

Neverthelesss, despite the example of individual churchmen, there has gradually been growing up in the church a sentiment against this form of appeal to the God of Battles. So early as 855 the Council of Valence absolutely prohibited duels, imposing penance for homicide on the man who killed his antagonist and depriving a man slain in a duel of the church's prayers. As the duel lost its judicial character and came under the ban of the secular law the church opposed it with still greater unanimity and vehemence. Julius II. published a bull strongly condemning it in 1510, while the Council of Trent excommunicated all who engaged in duels and those who counseled or promoted them, besides depriving persons who died in a duel of Christian burial.

In 1752 Benedict XIV. censured those who taught that a man might accept a duel to save his reputation for courage or to keep his post as an officer of the army. Moreover, theologians teach that such excuses do not save a man from sin against the natural law or from incurring ecclesiastical penalties.

So long as the ban of excommunication lasts neither the Italian count nor the French prince may attend mass or receive the sacraments. Among the sacraments is included that of marriage. No Catholic priest could unite either in the bonds of matrimony, hear their confessions

or give them communion. But prompt submission and public acknowledgment of their error will suffice to restore both to their birth-

## Spiritual Proposition With Reference to Matter.

## A Discourse Given Through Mrs. Cora L. V. Richmond, Washington, D. C., Nevember, 14th, 1897.

matter, or a spiritual hypothesis.

accept it as a religion. The only correct way of determining whether Spiritualism is a science or pseudo-scientist, if he is more narrow-not, is to know what it can do, and minded, but accurate in his individual what, under given circumstances, can be accomplished by experiment.

It is true that scientific minds in other branches of science have investigated the phenomena of Spiritualism. It is also true that they have distinctly stated that they can discover no known scientific basis for the phenomena; that while they have applied all the scientific methods at their command in the investigation of the physical phenomena there is no scientific hypothesis upon which they can explain them, that, therefore, they have arrived at the conclusion that the manifestations emanate from the source from whence they purport to come, that is, a disembodied intelligence.

#### SPIRITUALISM AND SCIENCE.

Neither Mr. Crookes, Mr. Wallace, Mr. Varley, Mr. Zoellner, Mr. Flammarion, nor any of the scientific minds of this century have ever admitted that the phenomena of Spiritualism have as yet been classified into a science; or that there is any scientific explanation for them. As you are aware, true science is the classification of a certain line of phenomena in a formulated method that can be distinctly repeated, and by experiment, the conditions being known, the results will always be the same. This is true of mathematics; it is true of chemistry, and, as far as is known, it is true of every science that can claim to be accurate and can claim to be a science.

There is no such classification of the facts in Spiritualism. There are facts enough to prove that the universe is or is not, whichever you choose. There are facts enough to establish all the sciences in the world and more. These facts, if they prove anything, must prove the things which they are intended to prove, not that there is an unknown force in nature, not that there is some hypothesis of "subconsciousness" which explains them, but that they emanate from the source that they purport to come from, and this is the value

that the facts will occur under certain circumstances, or state what these circuinstances are. It is known that in the presence of certain persons, under conditions that are totally unknown, certain manifestations do occur, but that they do not occur uniformly under similar conditions with the same individual: that there does not seem to be any uniform conditions required. If no one knows what those conditions are. In fact, the whole range of the known realm. No one knows what gence. constitutes a sensitive, or psychic, or medium. Spiritualism has named this class of people mediums; lately the Psychic Research Society has named they occur with uniform and recurrent them psychics. There is no difference, the psychic and the medium are pre-Society would have no excuse for existclaims to know. It is true that there must be a certain kind of sensitiveness. or a certain kind of aura, or a certain kind of something which nobody has satisfactorily defined.

Our friends the theosophists, and our better friends, the Hindoos, come over here and tell us about the various kinds of ethers, how there must be certain forces in nature as yet undiscovered upon which the spirit in man may act. These ethers are undefined, they are not explained, they are not as yet declared, no one knows in what manner they can be acted upon, or act upon human beings. Then various devices and inventions have been substituted for the common sense that should be inherent in the human race, with which to explain things already explained.

### VARIOUS THEORIES.

The phenomena of Spiritualism-occurring now nearly fifty years agocame simultaneously with its own explanation. The rappings, as soon as intelligent communication was established, declared that these manifestations came from departed spirits. No other hypothesis has explained either the manifestations or the intelligence yet as many theories as there are different minds in the world have been considered in order to explain them in some other way. The theory of subconsciousness is by no means new, for nearly fifty years ago Dr. John Bovee Dods resurrected this theory and called it, "the back brain theory" instead of subconsciousness, and endeavored to show that the individual in an unconscious state could produce the phenomena, and could produce intelligence re garding things that the individual knew nothing about, and which no human being in the presence of that individual knew. That back brain theory was exploded by the facts; and this sub-conscious theory of to-day will share the same fate.

But this does not prevent many sincere Spiritualists, many earnest minds, from claiming that Spiritualism is a science, and disclaiming that it has any especial ethical significance, excepting what the effects of knowing about the other life in the human life may have, or that it has a spiritual basis. the first affirmation of Spiritualism unsettles that idea and wipes it out by revealing that there is a power or force that can act upon matter independently of any known physical law, and, as far as human knowledge goes, entirely at variance with any basis of natural phenomena. In other words, revealing a realm into which science has not pene-

We are not of the opinion that the scientific mind is best qualified to investigate Spiritualism. We like to have scientific minds investigate if they wish to; if they will place themselves on the level of any other investigator. But the man of science with a theory is just as bigoted as the man of theology with a theory. He who ctres to investigate Spiritualism thinking it is from the Devil is certainly not a fairminded investigator; and he who comes thinking it is some unknown, undiscovered law in phenomenal nature is just as bigoted. In fact, sometimes the scientific training, which is necessary for experiment in a given direction, disor ever, in the present or in the future istence here, but to its eternal existing the great philosophy of the life into An interesting pamphlet by Wm. H.

nualifies a man from being an investitine, are intended to bear your come ence; to show the open gateway of which your departed friends have enBurr. Price 15 cents. For sale at this matter in another direction. If his mind merce from one country to another or spirit life. That being the purpose, tered, and that includes the philosophy office.

Our theme is the relation of spirit to its broad like that of Mr. Crookes or Mr. across continents, but a force that can Wallace, he can readily discover that do this is adequate to do anything. It Many Spiritualists are especially anx- this is not within his realm of investi- is simply limited by the intention, not lous that Spiritualism shall be called a gation. When he has applied all the the power. science, and refuse, from past associa- rules with which he is familiar and is tion and from modern skepticism, to still baffled, he knows that there is a

force which is beyond scientific scrutipy, and he says so. But if he is a pursuit of science, he still is not qualified to investigate phenomena out of the range of what he admits to be true When a judge in New York City enjoins upon a jury that they are not obliged to receive evidence outside of human reason, outside of possibility,

he assumes to know what is possible

in the universe and he instructs the jury beforehand as to what is possible; that is bigotry. To declare what is possible merely because it is not possiole within a known and accepted range of manifestation is bigotry. To say, I manifestations in nature and find such and such facts to be true, that is well. ness the manifestation of producing flowers in a seance and brings his bot anical knowledge to bear in witnessing that manifestation, he says, I have never seen flowers grow under these circumstances, therefore I must doubt this manifestation. Denying the fact because of the limited range of his research; yet undeniably he might be a good botanist. Supposing a chemist were called upon to witness the manifestation of levitating a table in the air, or the formation of a form out of the seemingly empty air, and he applied his chemical knowledge to ex-plain it, or endeavor to, and say: "Well, I have never seen such manifestations occur." It would be about as absurd to apply chemistry or the knowledge of physical dynamics to a poem or to a musical composition.

#### UNKNOWN LAWS.

You will understand that we mean by this, that the laws of the material universe, as far as they are understood, may be unfailing in a certain direction known and accepted by science, but there are also other laws probably just as unfalling, in the vast realm of what Spiritualism is false because you canwill one day be science, but as yet is unknown. But the spiritual phenomena in every age, the revealments from the spirit realm, the law that governs Now there is no system of science yet | worlds must be an unknown realm un- him or herself must decide for him or discovered which can either guarantee til you investigate from the standpoint of the manifestation. There is no exhow they occur, why they occur, what come to his credulity through a great is the relation of the producing intelli-deal of skepticism and questioning, and one knows. Notwithstanding the spir-itualistic literature is full of hypoth-The experimenter comes to his inve there are uniform conditions required Because the manifestations came primarily from a source outside of the mined to discover the trick, assuming usual sources of human information, question called mediumship is an un- and came primarily from an intelli-Now, the manifestations of nature

which can be stated as formulated; periodicity so you can study them, and, tations come may not be above suspiexcepting some supernatural force of cion or the circumstances are such that cisely the same. The Psychic Research this kind intervene, they will always you cannot positively know it, or your occur in the same manner. But take, state of mind and knowledge are such ence if it had not been for mediumship; but what a psychic is as a psychic, or what a medium is as a medium, no one what a medium is as a medium, no one what a medium is as a medium, no one what a medium is as a medium, no one what a medium is as a medium, no one what a medium is as a medium, no one is thrown possibly into a state of the message that is given, and the estimated and knowledge the such that you cannot know. But the proof that which comes, the intelligence of the spirit without material methods.

Most Spiritualists want the other is thrown possibly into a state of the message that is given, and the estimated and knowledge the such that you cannot know. But the proof the realm of that which comes, the intelligence of the spirit without material methods. trance, and there appears to be a dis-tablishment of a distinct identity have world to be exactly like this world, or tinct state of coma, and in some in-been conclusive in every instance. It is more so. If they expect to find it so stances there seems an entire cessation of respiration. In some instances this that is sought to be established; they will be just as disappointed as the man who bects to go to the theological control of the communication between the two man who bects to go to the theological control of the communication between the two man who bects to go to the theological control of the communication between the two man who bects to go to the theological control of the communication between the two man who bects to go to the theological control of the communication between the two man who bects to go to the theological control of the communication between the two man who bects to go to the theological control of the communication between the two man who bects to go to the theological control of the communication between the two man who bects to go to the theological control of the communication between the two man who because the communication between the communicat state is produced by purely physical realms. conditions which would indicate a very serious derangement in the constitu- nated on the spirit side of life instead tion or in the physiological condition of of here, that you have no solution of the subject, but instead of this being the problem. You are not in a position ant when there, but you will be spirit, the case with psychics or mediums, to know what relation the spirit occu- you will not take your physiological they can be made to pass through all pies to matter when disencumbered of the manifestations of coma or trance, the material form. Your do not know there can be a disturbed action of the heart and lungs and no serious results to you are easily surmountable to ensue; as soon as the producing cause them; that which is solid to you they is removed, which is an outside intelli- can solve, that which is substance to gence, every physical function resumes you is to them shadow. Spirits declare its normal action. Of cource persons are that they can enter and pass out of any in a state of coma, trance or conditions of that kind from disease and it is konwn to be a disease; but here is a case which is not produced by disease, where there is a distinct intelligence manifested and declared. The psychic or medium,

affected or disturbed in any way. Now, this proves that an intelligence can intervene, can set aside, temporarily, the usual action of physiological law, and can do this without seriously injuring or obstructing the usual state of health of the subject; and when the cause is removed, that is, intelligence, there is the normal action of the subject. No science has yet been able to discover how this is done, or why it is so. Mesmerism or hypnotism comes the nearest to it in human life, but even this cannot explain many of the extraordinary states of spirit mediums, because they do not seem to come within the range of usual hypnotic laws. In this case the hypnotizer is a spirit instead of a mortal; however, this is an come within the range of accepted science. Still it cannot be explained any apparent physical force, with no disturbance electrically or atomically, of the structure, as far as is known, with no palpable vibration other than the fact of the removal. There is no action of electricity, as proven by Mr. Crookes in his investigations, when such manifestations occur. If not electrical, there seems to be no dynamical action, there is no action of the atmosphere, but the manifestations do occur. So, when instruments are played upon and there are no visible performers; there are no disturbing atmospheric conditions, as far as can be perceived by human beings, and if an electrometer is placed in connection with

those producing these manifestations. We by no means think that it is intended that this force shall ever take the place of the usual actions of natural law; we by no means think that it is ever intended that you will move your houses, or that your merchandise will be conveyed by this method; we do not the fact and the fear of death. The think that this spiritual force will take next great purpose is to show the relathe place of your present motor powers,

the instruments, there is discovered to

be no apparent electrical force, yet the

music is performed. Here, then, is a

law or force as related to matter that

science has not discovered, a realm

into which science has not penetrated,

and it affects the material conditions of

life to the degree of the intention of

#### WHAT IS THE PURPOSE?

What is the intention with reference to this physical force and its manifestations in connection with Spiritualism? festation for a purpose. What is the purpose? Not to produce entrancement, not simply to levitate tables, not simply to make sounds, but to attract attention so that somebody shall know that an intelligence is there desiring to communicate. Whatever the facility that can be found in the universe to effect this end the spirit world seem to employ, but they do not employ it always at the wish or will of human beings; and the moment you sit down with a set of scientific instruments, or mechanical appliances, or apparatus to have investigated in a certain line of discover how it is done, away it flies and you are bailled. You may go on with experiments, perhaps, as Mr. Crookes But suppose a botanist is called to wit- did; and you can discover that it is not science, that it is not chemistry, that it is not electricity, but you cannot discover what subtile force it is, excepting that there is an intelligence behind it. In other words, between the manifestation and the intelligence producing it there is no known natural law. But there is a realm that is absolutely unexplored, there are conditions that are not known, even to the scientific mind, or to any logician, or to any class of human thinkers, which are only perceived by those who are intuitive. As you do not know how prophets

prophesy, how inspired people receive their inspiration, or why it is that some persons are suscessible to this knowledge of spirit pysence, so you do not know what the Torce is or the process by which these physical manifestations occur; and the less you claim to know about it the better it is for your intellience, because, not knowing anything about how it is done, if you attempt to prove it you prove the fallacy of your claim. It does not follow that it does not occur because you cannot show how it is done; it does not necessarily follow that the whole hypothesis of not show that the manifestations occur under given and stated conditions and circumstances. On the contrary every intelligent mind witnessing the fact unthe communications between the two der conditions that are satisfactory to herself. But many are not competent to witness the fact; many go with preperimental investigation thus far that judgment. All people are more or less has succeeded in producing any other prejudiced. The Spiritualist is accused conclusion than that the facts occur; of being over credulous; but he has deal of skepticism and questioning, and gence to the manifestation produced no if at last he is credulous it is because

The experimenter comes to his inves eses, there can be no formula. Why? tigation forestalling that which is to occur; usually the skeptic comes deter beforehand that it is a trick. Of course you do not do this in connection with the investigation of any science; you do not suppose the astronomer, the chemist or occur uniformly in obedience to laws anyone else is trying to play a trick upon you. But here there are obstacles, those through whom the manifesthrown possibly into a state of the message that is given, and the es-

It is because the manifestation origiwhat things that seem insurmountable building through any solid walls: that there is no disintegration of the spirit by these walls when they enter and pass from this room. In other words, that their relation to matter is not like yours physically. Whatever your relation may be, mentally or spiritually, in the abstract, you have not come into he possession of that relationship here. You do not know what you might do independently of organic law if your mind had been taught to do it; but thus far you have accomplished very little in that direction. You use your will power and you cannot lift a straw though a spirit can, and the closest analysis, as far as science goes, is, that they use no force with which you are familiar.

Assuming that there are forces beyond electricity, as much more subtile than electricity as electricity is more subtile than the physical force at your command in raising an object, then it must be true that there are vibrations of matter, that there are qualities of explanation, but of course it does not matter which you know nothing of. which are as much more refined than electrical vibrations as electricity is how a table can be levitated without supposed to be more refined than the mere hand lever with which you move l an object.

Could you have shown any man who lived upon this earth a century ago, a street car and a trolley wire and told him that the entire physical force which impelled that car was found in the slight contact between the trolley and the wire, he would have laughed you to scorn, and the lunatic asylum would have been your place of abode or you would have been consigned to the region of his Satanic Majesty as being in league with him.

If this one point of connection with

an agent that is invisible excepting for its results, and excepting when the friction causes an electrical spark, is capable of producing such wonders: then, presumably, a force exists in intelligence that can act upon substance perhaps a million times greater than that electric spark. The only trouble is, you want to utilize it and make it of commercial value, and get the spirit world to do your moving for you, ask them to discover your gold mines and finally to work them, and at last to do the work of life for you. That is not

#### the purpose. THE GREAT OBJECT.

The one great purpose is to set aside tion of the spirit, not merely to its ex-

everything else is secondary; that he of your life. In fact, it is the restorating the purpose, whatever is apparent, then to human lives of the whole realm the fact, scientifically, has no essential of spirit which has been ignored, set value, excepting measured by that pur-pose. Then the laws of intelligence are the laws that govern the manifestations, and whatever the laws of disembodied intelligence acting upon substance are, they are laws that relate to the phenomena of Spiritualism; and because these are from a listinct intelligence you cannot pln them down to any distinct rule of action! You cannot know that the manifestations will occur at a given time under given circumstances. No medium can know that he or she will get any manifestations at all, unless the spirit that is to produce them says so.

This presents to the realm of science new proposition; either that there is inherent in matter a set of laws with which they have no connection and concerning which they have no consciousness whatever, or that spirit is related to matter, when separated from the physical organism, in a different manner from that in which it is related while in the form, or at least this must be so from all that has thus far transpired.

It is assume that the "adepts" of India and other skilled workers in this direction produce phenomena similar to that of mediums, but it is not proven that they are not produced in the same way. It is an assumption to say that the "adept" does it. There is no evidence to show that he does it; as far as we can derive it from native sources. there is no assumption that he does. This assumption is made mostly by theosophists and not by Orientals. The Oriental places himself in a condition to receive these manifestations; very many of them, according to travelers and according to Hindoos who have visited this country, are aware that an it is by that force that is undying and outside intelligence aids them in the work: that some place themselves in condition, or endeavor to do so, as mediums do, by making themselves harmonious, by endeavoring to remove all positive conditions of the mind. In fact, it is simply shown that they are mediums. None of this adeptship has been transported, either to Europe or America. Notwithstanding the prepos terous claims concerning Madam Blavatsky, it has been shown that she was never other, at any time, than a good medium: in fact, she commenced by being a medium, commenced by visit ing the seances of the Eddy Brothers. When her theory required that she should be an adept her mediumship

was called adeptship The fact is, when these phenomena occur, and no one knows the power by which they are produced, it is mediumship, and no one can do these things without the aid of the manifesting spirit. If a medium attempts to it is simply trickery, and discovered to be such. The fact that many mediums have tried trickery, and it has been found that it does not take the place of mediumship, is sufficient evidence of what we say. In other words, here is the proposition of the spirit's relation to matter, which cannot be considered scientifically, because it begins where science leaves off; it occupies a realm of the universe where science does not claim to enter: where it should not be expected to enter; where scientific minds, if they do enter as individual minds, they enter as intelligent beings, not as scientists.

#### A REALM OF ITS OWN.

In other words, this great realm of spirit life and light within you, beyond you and above you is a realm of its own. If you investigate it, you must do it with its own methods; if you pursue its study, you must do so in relation to your spiritual perception and intelligence. You do not study astronomy with a microscope; you do not place the stars in the crucible of the chemist, but the telescope is the instrument for the study of astronomy.

cal heaven; just as disappointed as the Christian who expects you to go to a literal hell. The spirit realm is the realm of the spirit. You may be ignorstructure with you; whatever form you have is at the option of the will, is the condition of the mind. Psychologically you may ally yourself to matter, you may be related to matter, but, if you are a potent spirit you will have ceased your physiological relations to substance, you will not be dominated by physiological law, you will not be dominated by laws that relate to physics from this side of life. Whatever there is is the attraction of gravitation, that you can overcome; but as a spirit you will not overcome it by taking a table by main force and lifting it in the air. but, being on the opposite side of matwhere the law of gravitation does not effect you, the table goes to you if you so will. This is the sum total of the power of spirit over substance. You are perfectly well aware that gravity, that everything relating to the government of the physical universe must be terms that are relative; that in the absolute, in the realm of the Infinite, gravitation does not affect God. He only uses that as a method for the government of the universe of matter. You

must be perfectly well aware that the spirit who can disintegrate substance, can take a coat off from a person with out unbuttoning it or untying the cord if it is tied on, or can tie a knot in a continuous cord. Prof. Zellner proved that this could be done, and that the power doing it must occupy a different relation to substance from what mortals do. When Prof. Zoellner took this cord, this continuous circular cord, and a knot was tied in it in the presence of Dr. Slade, and under conditions that made imposture absolutely impossible, he offered to show it to any scientific mind or anybody; her wished to prove it true, as an illustration of a power that occupies a different relation to substance than human beings do. If a spirit can disintegrate a cord sufficiently to tie a knot and then restore the vibrations it shows instantaneous control of substance for which science has no realm of either explaining or experlmenting upon. This has been established as far as the plienomena are concerned, though ther are nothing but

the mouthpiece, the agency, the signs and tokens to declare that which follows Many mediums who are used to give manifestations claim that they are not sufficiently appreciated, that the phenomena are being decried. This is just as absurd as to say that these utterances are being decried. These phenomena show a purpose, and the phenomena would be of no value whatever but for the message that is behind them. You can witness the performance of the prestidigitator, you can witness the manifestations of the conjuror. if you want to see wonders. But the wonder behind the manifestations of spirit power is the intelligence that is there, the message from your friend, the great philosophy of the life into

aside, clouded or obscured by theology and materialism. You are restored to Yourselves: the place that the spirit occupies in your own existence is reestablished; man as an intelligence apart from his body is fully and clearly restored to himself; he takes possession of this inner and higher realm while here under this instruction and knowl edge. It not only teaches him the value of entity in the immortal state, but that this is immortality here and now; that he must be true to his en vironments, be true to the conditions of his existence here, that this is a state of discipline and conquest while in the body, but that the body is not to be taken with him into the realm of spirit that the spiritual possessions alone sur vive the change called death. The chemist will tell you that the body, so far as chemical analysis is concerned is no different one minute after than it is one minute before the spirit ceased to animate it. What has occurred? No chemica

change, but the great fact of life has occurred, that the body is dead as a human being, and the spirit lives as a human spirit. That great fact admits you to the realm of spirit existence, ad mits you to all its possibilities, to all its spiritual functions. You have the knowledge to-day to discover what those possibilities and functions are without the change of death. They must be exactly like your affections and intelligence; whatever makes you worthy as men and women this must abide. If there are shadows, they must be overcome, but the light of the spirit is a quenchless light, its powers belong to the realm unseen and impalpable to the senses. If it works upon the senses

Let us, then, not only not claim that Spiritualism is a science and subject to scientific analysis, but claim that it is so far superior, that instead of making Spiritualism a scientific toy, or making it amenable to the dull utility of life in a material sense, we shall bring the world to the standard of Spiritualism and make its ethics and its philosophy the one supreme law of governing the spiritual forces of this world as well as that which you are accustomed to call the spirit world. In other words: behind this substance, behind this thin film of resistance, behind that to which you must bend and bow, and yield obedience to in the physical form, is the great life itself, which is not tethered, lettered nor in anyway bound by the thralldom of the senses; that when set free, though it has not supreme knowledge, it has not the supreme blindness of the senses!

The New Lyceum Weekly. No surprise of the year has given me more pleasure than the appearance of The Lyceum, edited and published by Tom Clifford, 61 Willowdale street Cleveland, Ohio. It is just my ideal of a juvenile paper for lyceum use, and s a weekly, which is a very important feature, inasmuch as the distribution of copies to all members, every Sunday, is a great attraction and gives freshness and novelty to every Lyceum session.

I could not have embodied my own ideal as well as Mr. Clifford has done and all without even a hint about the matter. I do not even know the editor, but I do know that he has given his paper a soul, an individuality, an educational bent and a moral force which meets the needs of lyceum workers and yceum scholars.

The editor seems most unselfish, and is willing to pledge his labor for the coming year to get out this charming weekly visitor, hoping his efforts may meet the want so often and so fervent ly expressed, "I wish we had a lyceum paper!" I see no fault anyone can find with The Lyceum. Its name is admirable. It is literarily of fine quality, and its teachings are elevating morally and intellectually. A weekly paper at fifty cents a year is certainly cheap enough, and every lyceum can, by a little planning, raise money to provide this help and treat for its members. The money paid for lectures one Sunday would furnish 50 copies for a year. A conference meeting, where all can do a little preaching, would be an economical novelty and would be instructive, expanding, and if the audience paid a door fee, would at once raise funds for a subscription and be a great benefit to the young. But I will not obtrude my advice about the means employed to give our lyceums this fine new assistant in the way of a weekly paper de voted to their interests, but I do hope this unexpected, independent new gem of a paper. The Lyceum, will be greete as a friend and given a cordial welcome as the first weekly paper devoted to the lyceum work, ever published. At the recent mass meeting of the N S. A., The Lyceum was enthusiastically endorsed by Mrs. Carrie Twing and others who appealed to the Spiritualists present to give the children's paper

their hearty support. EMMA ROOD TUTTLE. WATCH FOR THE "SEQUEL TO THE HULL-COVERT DEBATE." SEND IN YOUR ORDERS EARLY.

## Saginaw Valley Spiritual As-

sociation.

To the Editor:—The fourteenth quarterly convention of the Saginaw Valley Spiritual Association was held at Owosso, Mich., January 8 and 9. It was largely attended and was a pronounced success in every respect. An address of welcome was given by Mrs. Eva Payne Hopkins, president of the asso-ciation. Mrs. Hopkins has the happy faculty of always saying the right thing in the right place, and we felt that we were indeed welcome. The response was ably given by Dr. Sarah Allen, of Flint. Saturday and Sunday evenings Mrs. Marion Carpenter, of Detroit, gave two grand lectures, followed by platform tests which were very convincing. Sunday morning Dr. P. T Johnson, of Battle Creek, gave an instructive discourse on "The Soul of One of the most enjoyable Things." features of the occasion was the ques tion box, conducted by Mrs. Marthe E. Root, of Bay City, president of the State Association.

At the close of the meeting a business session was held and the following officers elected for the ensuing year: Pres ident, Eva Payne Hopkins, Owosso; vice-president, Dr. DeClarenge, Brant; recording secretary, Miss Laura Matlock, Owosso; corresponding secretary, Mrs. Irene Gay, Flint; treasurer, O. F. Walker, Chesaning. Trustees: D. P. Dewey, GrandBlanc; Mrs. Steggals, Owosso; Frank Rossman, Bay City; Joseph Saunders, Saginaw; Mrs. Ennis,

The next quarterly meeting will be held at Flint. MRS. IRENE GAY, Flint, Mich. Corresponding Sec'y.

vances in Spirit-life." "The Evolution of Man." Two papers, given in the interest of spiritual science, by Michael Faraday. Price 15 cents. "Thomas Paine: Was He Junius?"

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## .. GENERAL SURVEY ..

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

CONTRIBUTORS:-Each contributor | phases, I would be glad to hear from it is alone responsible for any assertions without delay. Address me at Flint, or statements he may make. The editor Mich., in care of Dr. J. P. Thorndyke," allows this freedom of expression, believing that the cause of truth can be have been meeting at the residence of best subserved thereby. Many of the Mr. and Mrs. Elijah Towns. Mrs. sentiments uttered in an article may be Towns is a medium, well-known in diametrically opposed to his belief, set | Shelbyville. She is entranced while de that is no reason why they should be livering her lectures, being controlled suppressed. No one person has the whole truth, hence kindly feelings some years ago, and from some unshould always be entertained for those known cause he will not reveal his who differ from you.

Mrs. Lora Holton will accept engageand psychometrist upon reasonable give private readings and parlor lecterms. Address her at 164 N. Harding tures as a specialty. ave., Station E, Chicago, until May 1.

Peacemakers,' Sunday evening. After office for many days, possibly weeks. the lecture Mrs. Scovell, acting as mis-Science religion. Mrs. Scovell placed for the present. her hand on Mr. Lofgren's head, and, in full power to act in the capacity the pa- at 661 Milwaukee street, where she can pers authorized him to in a legal sense. A pure white rose on a leaf of green fern was presented to the candidate, and in presenting it Mrs. Scovell admonished Mr. Lofgren on the life he should lead as a teacher, reader and minister of the Spiritualistic doctrines, Appropriate music was rendered during he ceremony of extending the right hand of fellowship to the new minister. Miss Hawthorne, one of the sweet singers of Peoria, assisted the choir. Special test readings by Mr. Lofgren and Mrs. Scovell closed the evening's ser-

H, Scovell writes from Peoria, Ill. and will then return to Elgin, to remain | ment in Philadelphia. He left us with about two weeks. Then we go to many pleasant memories and much re-Northeastern Kansas. The change from great at our inability to secure him for here has been made necessary by the another season. As our society grows recent death of Mrs. Scovell's father older its ability and success is evident. and the desire of the mother for her to | Prof. Lockwood's course of six scienreturn home and live. We have suc- tific lectures opened with a larger atceeded in putting Spiritualism here on tendance than we dared anticipate, and a plane never before reached in this if Spiritualism has any hope of realizcity, and our leaving is regretted by ing any future greatness, it must be both ourselves and the society.' L. D. Lucile writes: "The only paper

or earth that will give a hungry spirit square meal is The Progressive Thinker. We have been taking other papers that are good, but they do not the hunger after spiritual Mrs .Virginia Barrett, test-healer,

teacher, medium, can be addressed for engagements at Fort Wayne, Ind. Will like to hear from camp managers. Terms reasonable.

Mrs. India Hill writes from West Lafayette, Ind.: "I am again serving the First Spiritual Society of Lafavette. Ind., this being my fourth month, be ginning last May. I have become very much interested in this people, and know they are spreading the truths of our cause.

Sylvester A. West writes that his work has been creating much interest of Rock Point, Mo. and has excited fuvorable comment by the press and peoof all, materialized forms apeared.

Spiritualists and friends forth by her for their education in the voyancy' was ably and lucidly distruths of Spiritualism and its philos-

Dr. Noyes writes: "The Liberal Spiritualists will give a literary and musi- the world, besides being lowest in cal entertainment at their hall, 107 Paulina street, corner of Madison street Sunday, January 30, at 7:45 p. m. A fine programme is arranged for the Seats free. No admission is charged at this hall for any entertainment or spiritual meeting. The meetings are sustained on collections only.

The secretary writes from Hallsport, Y .: "Mr. E. W. Sprague, of Jamestown, N. Y., delivered three lectures, ly taken possession of a beautiful hall followed by tests, in our little place of which it has full control. Next week among the hills of old Allegheny. He the young people will give an entertainhad good attendance and earnest listen- ment for the benefit of the society." ers, and by what I hear, made many deep impressions on some of our thinking people. He organized a society of twelve members, and we think ere long afternoon meetings the first Sunday in to have the names of two or three more."

Mrs. Mary E. Van Horn writes from Milwaukee, Wis.: "Our society-Unity Spiritual-is moving on harmoniously under the ministrations of Brother Lvman C. Howe. The portrait of Mrs. sion with her quiet and modest manner Jennie Cothran, deceased wife of Judge G. W. Cothran, of Buffalo, N. Y., paint- It is refreshing to note a lack of the ed under the mediumship of the Camp- usual braggadocio in platform medibell Brothers, was on exhibition last evening and elicited universal admiration. The painting was kindly loaned our president, Mrs. Flora S. Jackson many thanks are due Campbell Brothers and also Mrs. Jackson for the rare treat afforded the society and the friends generally."

S. M. B. writes from Washington, D. C., that Col. R. T. Van Horn has re-Washington settling up the estate of Mrs. Sevey, a grand medium with good slate-writer, and rapidly develop-Congress. "We all got 96 spirit messages the last time he was at Mrs. M. A. Keeler's materializing seance. He got fourteen spirit messages."

Secretary writes: "The Spiritualistic attended Sunday, January 16. Lecture I have ever witnessed in any one." by Mrs. M. Summers, the pastor, from tereopticon views, which were well handled."

Clara L. Stewart is lecturing to

audiences in Milwaukee, Wis. His address while there will be 210 Mason victuals, and it did not jar the oll in the dress while there will be 210 Mason street.

Carrie Fuller Weatherford is having large audiences at Genoa, Ill., (DeKalb county). Parties wishing her services please address her as above. Will also answer calls to attend funerals.

F. C. K. writes: "Ghost Land came duly to hand. I am pleased with it; it has made some things very clear to me. I wish that everybody would read are rapping on my stand while I am what it says on occultism; it would writing this, and also rapping on this clear the minds of all who are willing

to do a little thinking of their own." Mrs. Sarah A. Walters writes: "I wish to make engagements to lecture York State Association of Spiritualists throughout Michigan. I have a fine test in connection with the First Spiritual

Chartes to the projecting

CODE A SECULATION OF THE CONTROL OF

The Spiritualists of Shelbyville, Ind.

by a man who passed into spirit life name. Mrs. Towns' lectures are very instructive; even unbelievers say they ments at the camps the coming season as musical director, pianist, vocalist four weeks she will go on the road and

Dr. R. Greer, of this city, has recent-The Peoria Star of January 18 says: ly met with a serious fall which has "The Spiritual Science friends' meeting completely crippled him in both hands at 205 Glendale avenue listened to a and feet. He is now laid up at his home lecture on the subject 'Blessed are the for repairs and will not be found at his J. Madison Allen and Mrs. M. Theresa sionary from the State Association of Allen are speaking each . Sunday at Spiritualists, presented J. Emmanuel Springfield, Mo. A serious attack of la Lofgren, of this city, with papers of au- grippe prevented Prof. Allen from makthority as a minister of the Spiritual ling his intended trip over the "Rockies"

Dr. Juliet H. Severance is at her old a few brief remarks, ordained him with home, Milwaukee, Wis. Is now located be found or addressed. Her friends will manner, and her public tests were of a e glad to learn she is in much better health and hopes by spring to be able to resume her work on the rostrum. she will soon visit us again when an ef-Chas. L. GeFrorer writes: "On Sunfort will be made to form a permanent

day, January 16, the Philadelphia Spir-

itualist Society held a memorial service in commemoration of the life and work of Mrs. Colby Luther. Prof. W. M. Lockwood, of Chicago, delivered the oration to a large audience. In the evening the Professor lectured on 'What is Human Consciousness?' followed by a seance by Mrs. May Pepper. During the months of December this society was presided over by F. A. "Next Sunday we close our work here, Wiggin, which was his first engagefounded upon the immutable laws of nature, which the professor in his 'molecular hypothesis' clearly demon-strates to be spiritual in their inception-which is a vast step in advance of the atomic theory, and made more satisfactory to the thinking minds of today. The society at its annual meeting elected the following officers: President, Hon. Thomas M. Locke; 1st vice-president, Samuel Wheeler; 2d vice-president Charles Hammar; treasurer, Julia answer weekly calls in vicinity. Would R. Locke; secretary, Charles L. Gefrorer; historian, Mary R. Galloway. Advisory board: Mrs. Josephine Hinds, Mrs. Maria Wheeler, Mrs. Josephine Smith, E. B. Chew, Adolph Koestar."

Mrs. C. H. Horine writes: "The great need of a state organization incorporating all the societies of the state, with a constitution, by-laws, and spiritual principles, whereby laws of recognition and protection can be presented, and established, to and through the state legislature for Spiritualism as a religion, and our mediums as ministers, was forcibly discussed on last Sunday, While his hands were tied in sight at 77 Thirty-first street, and willingness expressed to send delegates to assist in Spiritualism assembled in Union Hall, after one of the most stirring addresses Council Bluffs, Ia January 5, passed by the pastor, Mrs. Cooley, on 'The resolutions expressing their high ap- Work necessary to Spiritualists as a preciation of Mrs. Carrie Fuller Body.' We only regret that her earnest Wentherford and her life and labors words could not reach every Spiritualamong them, regretting her departure, ist in our city and state. Max Hoffman and thanking her for the efforts put assisted in the afternoon, and 'Clair-

coursed upon at the evening services." E. E. Blake, Hyde Park, Mass., writes: "I think your paper the best in price.'

Geo. H. Brooks writes: "The attendance at the meetings at South Bend, Ind., is increasing very rapidly. Sunday I had a packed house. Thy lyceum is also gaining very rapidly, and much interest is manifested. dies' Aid gave a supper and dance last Thursday evening, which was very largely attended. The society has late-

G. F. Perkins writes: "The Beacon Light Spiritual church, at 617 N. Clark street, will resume the regular Sunday February at 2:30 p. m. The evening meetings will be held at 7:45 as usual. We are holding our own both in quality and quantity of the audience. Mrs. Partridge assisted last Sunday in giving tests and made a favorable impresof demonstrating the return of spirit, ums. We are at our old stand, 587 N. Clark street.

E. L. Dohoney writes from Paris, Texas: "Although Spiritualists in Paris are like the righteous in Sodom, few in number, still we make progress. After our old circle was broken by the removal of the talented medium, J. W. Ring, to Galveston, we organized another circle with Miss Nellie Woodturned to Kansas City, having been in house as medium. She is a lady of good talents, fine moral character. a whom he boarded when a member of ing as a trance speaker. We also have in our city another wonderful medium. Miss Lydia Lowery; but her parents being orthodox Baptists, have forbidden her sitting. She is a good trance medium and clairvoyant, and possesses Church Students of Nature was well the finest natural psychometric powers

David Schmachtenberger writes from Minerva, O.: "This evening at supper there were six of us present and had Clara L. Stewart is lecturing to spirit raps, and we asked them to move crowded houses at Steven's Point, Wis. Lyman C. Howe is having excellent end. The table was six feet long and lamp, and one of the castors being broken, I had a wooden peg in its place. so the table had to be lifted up from the carpet by them. We have the best medium in the world; her name is Mrs. Hattie Tiffany. We have good meetings every two weeks at her house. Last Sunday the spirits controlled her and gave us positive evidence of spirit return. Some of our dear spirit friends

Prof. Eddy writes from Buffalo, N. "The mass meeting of the New medium with me, and if there is a town church of Buffalo, was a grand success. where a lecturer is needed, and other Mrs. Maggie Waite astonished many

paper-thanks to them."

by her wonderful gift of mediumship.

Mrs. Tillie Reynolds, of Troy, N. Y., and Mrs. Sprague of Jamestown, N. Y., From Harbinger of Light, My former path I loathe to trace, In value, then, all those hopes so grant to the property of the p Melbourne Australia. ADRIFT ON THE BLACK WILD

gave very creditable exhibitions of true

mediumship. The speakers, one and

all, managers and workers, proved themselves efficient in their labors. Among the speakers were Frank

humanity, as local workers."

spirit power and presence."

Neal Gregory writes from Fruithurst,

Alabama: "That indefatigable worker

in the cause of Spiritualism, Mrs. Loe

F. Pryor, visited our town again and

delivered three excellent lectures. She

handled her subjects, which were se-

lected by the audience, in a masterly

high order and correct in every in-

stance. It is our hope and desire that

organization. There is a well-organ-

ized circle here, composed of good ma-

terial, holding meetings each week, and

we anticipate excellent results in the

A. Bishop Wellstood writes from

Brooklyn, N. Y.: "The Fraternity of Di-

vine Communion held its usual crowded

Sunday evening meeting at the society

hall, on January 16, 1898. The slate-

writing medium, Prof. Fred Evans, of

California, was on the platform and en-

joyed the services as much as any one

present. We had the usual fine musi-

cal programme, assisted by Prof. Whit-

law, the noted violinist, with pipe organ

accompanying him. Mrs. L. J. Weil-

er, presided. Inspirational address by

the young and popular pastor, Ira M.

Another discrepancy has been found

in the new Iowa code. In the old code

fortune tellers, clairvoyants and the

like were classed as vagrants and pun-

ishable as such. Several days ago the

police officers compelled a clairvoyant

to leave the city, but since then they have caught a Tartar. When the police

arrested him and took him to the sta-

tion he informed them that they had no

right to touch him, as there was noth-

ing in the new code covering fortune

tellers and clairvoyants. The police

judge looked the matter up and found

that the clause pertaining to fortune

tellers and clairvoyants had been

omitted entirely. Thus the gates are

swung wide.-The Sun, Red Oak, Iowa.

Mrs. E. J. Bowtell writes: "Mr. E. J.

Bowtell, having served the societies at

Olean and Hornellsville by a month's

ministration among them, is now, Jan.

16 and 23, with the First Spiritual church Rochester, N. Y. Jan 30 he

gathers the scattered sheep of the re-

gion known as Big Flats. Thereafter

his address will be 11 Isbell street,

Binghamton, N. Y. There are many

Spiritualists at Binghamton, but no or-

ganized society. If E. W. Sprague were

near enough to make railroad fare no

object. I think he could organize one:

Mrs. G. Partridge is reported with

high appreciation by those attending

her Friday evening circles. 98 Ogden

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ism: or a Concordance of the Principal

Passages of the Old and New Testa-

mert Scriptures which prove or imply

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near future."

Walker, manager of the State Associa-This book, though not written in the tion; Mrs. Carrie Twing, Tillie U. Rey-nolds, Mr. and Mrs. Sprague, W. H. interest of Spirifualism, affords the strongest testimony, not only of the Bach, Mr. Gaston, president of Cassadaga association; Mr. Wines Sargent, facts of spirit communion and prevision, but of the spirit teachings as to the nature of the future life. The au-Mrs. Armstrong, Mr. Richardson and others. The ladies of the Progressive thor (A chaplain in the U. S. Navy) is Union and Spiritual Society accredited evidently a anatural medium, and ap themselves with great honor by the manner in which they supplied those pears to have been under spirit guid ance from his youth. At the age of 14, who sought refreshments to sustain the his dying mother, calling him to her demands of the physical. I also wish bedside, said: 📆 to say that Mrs. Dr. Matherson, Mrs.

"My boy, in many ways I have looked Atchison and Mrs. Chase are all doing upon you as a special child of providence. Restored to me after the gates a good work for the cause of truth and of death had apparently closed upon J. W. B. writes from Jonesboro, Ind. you, mysteriously saved at other times when doomed to die, I naturally look "On Sunday, January 16, we were favored with the presence of C. J. and forward to your earthly career with a Mrs. Barnes, of Anderson, Ind. In the great deal of interest. I am leaving you at a period of life when, perhaps of afternoon Mr. Barnes gave a materializing seance in the spiritual hall, in the all others, you most need a mother's full light of day, to about sixty persons, guidance and counsel. Rest assured, he sitting outside the cabinet in full my child, that if the dead can come view of all present; after which Mrs. back (and I have reason to know be-Rarnes gave a number of tests, all of which were recognized. In the evening youd the shadow of a doubt that some do return), then I will obtain permishe gave a trumpet seance to twenty-five sion to watch over you, and help you persons, fourteen of whom were skep-tics. In each of these seances the manwhenever I can do so in the great turning points of your life." itestations were very convincing of

A FACE OF ANGELIC BEAUTY. Five years later, when he was lying seriously ill, given up by the doctors, she fulfilled her promise. Something seemed to touch him, and he says: " looked in every direction, then at the side of my bed, for a shadow came between me and the lamp. At first it was dim; then it grew more distinct, and finally it bore a human form. A face of angelic beauty was bending over mine, with a look of intense earnestness. There could be no mistake, I would have known it among millions; my mother had fulfilled her promise, and was now by my side. Without any effort on my part my right hand was raised from the bed on which it had been resting, and was held by the spirit.

I WAS THRILLED WITH DELIGHT, and smiled a glad greeting. Then I found the use and province of the new faculty already mentioned. It enabled me not only to penetrate beyond the veil of flesh, but to carry on a conversation without moving the lips or tongue. It was a language of spirit with spirit. I first broke the silence, if I may so express it, by saying, 'Mother, darling, I have been looking for you. Tell me why you do not smile; I never saw such a look of seriousness on your face when you were living! Are you bappy?

THE SHADOW OF A SMILE now came on that celestial face; slowly the answer was given as though each word was fully weighed. "Yes, I am happy beyond the most sanguine dreams of my earthly existence. I am

serious, for spiritual life is no frivolous matter. I promised you five years ago, on my death bed, that I would return to help you in the critical points of your life. I asked and obtained permission to come to you to-night provided I did not interfere in any way with your free agency. Therefore, I can only offer you my advice. It is not necessary to expatiate on the fact that a five years' experience (measuring time by human standards) on the planet from whence I came, has enabled me to view earthly hopes and aspirations in a far different light from what I did when I was with you. Then I was prejudiced and superstitious, and my chief reason for coming to see you now is to try to correct some of the mistakes of my former teaching. I heard of your illness, and knew that in your present condition I could not make myself known to you, but my advice would have more weight than if you were in the enjoyment of full physical strength. In the first place, the means used for your restoration to health are about to be crowned with success. You will not die to-night, and in all probability will live for many years. I now advise you, as one who bore the relation of mother to you in

my former life to ...." My dear reader, for many reasons I must decline to give in detail what followed in this interview with

WITH MY MOTHER'S SPIRIT: suffice it to say that forty years have passed since that midnight hour, and never for a moment have I had cause to doubt the reality of that nocturnal visit, or the sound advice given to me which I have ever since faithfully followed. All I can say is, that it was the most radical and revolutionary step of my whole life. Only once did I dare to interrupt the conversation, and then I was met by the mild rebuke, in a tone so convincing that I was silenced, "My child. I did not leave my employment to come back and argue the pros and cons between my present advice and my former teaching. The atmosphere tarian and narrow views. I must now

and made amenable to the well-being of of my surroundings dissipates all secscientists, general Aders and students hid you farewell for the present." In of occult forces will find instruction of another moment and that grand development of spiritual form had vanished. Several years after this, when appointed to a chaplaincy under Admiral Farragar, off the coast of Florida (during the prevalence of yellow fever) and in the best of health.

HE DREAMED HE HAD DIED. Weil. This is a work of far more than and passed through a series of experiences in the spirit-world. A fortnight later, when the plague had almost disuntrammeled thinker. Spiritualists who love deep, clear thought, reverent for appeared, he was seized with it, given truth alone, will be pleased with it, and up by the doctors, bid good-bye to his friends, and aparently died. He passed well repaid by its perusal. For sale at this office. Price, cloth, \$1.25; paper, through an ordeal, there of a very peculiar character, from which the title of "The Gospel of Buddha, According to the book is taken, and at a certain point Old Records." Told by Paul Carus. he was told by a grand spirit who acted This book is heartly commended to stuas his guide that lie would have to redents of the science of religions, and to turn to his earthly body. This he reall who would gain a fair conception of luctantly did, to the surprise of his mourning friends, and at the time of writing had re-occupied it some thirty Buddhism in its spirit and living princi-ples. Spiritualist or Christian can scarcely read it without spiritual profit. years. This is a deeply interesting little book, both in its incidents and its lessons. ા ગો Matilda Joslyn Gage. A royal volume,

3T - 28 THE SECRET OF HAPPINESS. searched for wisdom's precious gems And high ambition swelled my breast My spirit soared toounknown realms Unanswered, though remained my

quest. I d I searched the shoreless waste of space In this my eager thirst for light, My aim to help the human race, It urged me on through depth and height.

At last the mist and darkness swayed, And I beheld, with radiant joy, The heavenly shores of truth arrayed With golden hues without alloy. "Eureka," I have found at last

Those priceless treasures I have sought. Those trackless wastes that I have passed Shall now with truth and light be wrought.

My eager hands stretch out to grasp Those priceless gems which here abound, When lo! the heavenly vision fades And darkness settles all around,

In vain, then, all those hopes so grand For my illguided suff'ring race. In vain, then, all my strife and love, To conquer darkness, heal the lame, In vain to trust in God above,

But lot a voice amidst this gloom Bids silence to my awful thoughts, "My child, thou knowest not the door That thy rebellions spirit courts. "The glorious vision you beheld, It will be yours, it may be urged, When love that once your boson

In vain to call upon his name.

swelled. Has been refined, and cleansed, and purged.

Your aim is high, success is sure, But then, my child, remember this, God needs a vessel clean and pure To serve out truth and righteousness "Be cleansed from odious selfishness. And you'll shed broadcast happiness.

THOUGHTS ON DEATH.

-B. Finkernagel.

The following thoughts on death indicate a highly intuitional mind, which apprehended the true relation of man to the physical body, as demonstrated by modern spiritual revelations. They were written by Sir Harry Vane, the Younger (born A. D. 1612; executed for alleged treason, 1662):

DEATH IS THE INEVITABLE LAW that God and nature have put upon us. Things certain should not be feared, but expected. Things doubtful only are to be feared.

DEATH, INSTEAD OF TAKING away anything from us, gives us all, even the perfection of our natures; sets us at liberty both from our own bodily desires and others' domination; makes the servant free from his master. It doth not bring us into darkness but takes darkness out of us, us out of darkness, and puts us into marvelous

NOTHING PERISHES or is dissolved by death, but the veil and covering, which is wont to be done away from all ripe fruit. It brings us out of a dark dungeon, through the crannies wherof our sight of light is but weak and small, into an open liberty, an estate of light and life, unveiled and perpetual. It takes us out of that mortality which began in the womb of our mother, and now ends to bring us into that life which shall never

DEATH HOLDS A HIGH PLACE in the policy and great commonwealth of the world. It is very profitable for the succession and continuance of the works of nature.

end. This day, which thou fearest as

thy last, is thy birthday into eternity.

DEATH AND LIFE.

The fading corruption and loss of this life is the passage into a better. Death is no less essential to us than to live, or to be born. In flying death thou flyest thyself; thy essence is equally parted into these two, life and death. It is the condition and law of thy creation. Men are not sent into the world by God. but with purpose to go forth again; which he that is not willing to do should not come in.

THE FIRST DAY OF THY BIRTH bindeth thee and sets thee in the way as well to death as to life. To be unwilling, therefore, to die, is to be unwilling to be a man, since to be a man is to be mortal. It being therefore so serviceable to nature and the institution of it, why should it be feared or shunned? Besides, it is necessary and inevitable; we must do our best endeavor in things that are not remediless, but ought to grow resolute in things past remedy.

IT IS MOST JUST,

ole and degirable t that place towards which we are always walking. Why fearest thou to go whither all the world goes? It is the part of a valiant and generous mind to prefer some things before life, as things for which a man should not doubt or fear to die. In such a case. however matters go, a man must more account thereof than of his life. must run his race with resolution, that he may perform things profitable and exemplary.

THE CONTEMPT OF DEATH

is that which produced the boldest and most honorable exploits. From hence have proceeded the commendable resolutions and free speeches of virtue, uttered by men of whom the world has not been worthy. True natural wisdom pursueth the learning and practice of dying well, as the very end of life; and, indeed, he hath not spent his life ill that hath learned to die well. It is the chiefest thing and duty of life.

THE KNOWLEDGE OF DYING is the knowledge of liberty, the state of true freedom, the way to fear nothing, to live well, contentedly and peaceably Without this there is no more pleasure in life than in the fruition of that thing which a man feareth always to lose. In order to which, we must above all endeavor that our aims may die, and that we see them dead before ourselves. which alone can give us boldness in

the day of judgment, and make us al-

ways ready and prepared for death. DEATH IS NOT TO BE FEARED and fled from as it is by most, but sweetly and patiently to be waited for, as a thing natural, reasonable and inevitable. It is a good time to die, when to live is rather a burden than a bless ing and there is more ill in life than good. There are many things in life far worse than death, in respect where of we should rather die than live. Th more voluntary our death is, the more honorable. Life may be taken away from every man, by every man, but not

death. FIT SEASON TO DIE.

It is a great point of wisdom to know the right hour and fit season to die Many men have survived their own glory. That is the best death which is well recollected in itself, quiet, solitary, and attendeth wholly to what at that time is fittest.

THEY THAT LIVE BY FAITH, lie daily. The life which faith teaches works death. It leads up the mind to things not seen, which are eternal, and takes it off with its affections and de sires, from things seen, which are temporary. There is a time to live and a time to die. A good death is far better and more eligible than an ill life.

A WISE MAN LIVES

but so long as his life is more worth than his death. The longer life is no always the better. To what end serves long life? Simply to live, breathe, ent, drink, and see this world. needs so long a time for all this? Methinks we should soon be tired with the daily repetition of these and the like vanities. Would we live long to gain knowledge, experience, and virtue' This seems an honest design, but is better to be had other ways by good men, when their bodies are in the

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N. WITTAMOTH. CRUTCHES DESTROYED AFTER ONE BOTTLE.

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of such a kind of subsisting and HEAVENLY MANNER OF LIFE,

that man is capable of, is the best pre parative and most powerful motive, to leave the body, and surcease the use of our earthly organs. This, in effect is all that bodily death, rightly known and understood, doth impart; a lawful surceasing the use and exercise of our earthly organs, and our willing and cheerful resorting to the use and exerelse of that life without the body, which man is canable to subsist in when made perfect in spirit, an equal and associate with angels, under the power and order of expressing what he inwardly conceives, as they do. This made Paul look upon life in the body, and life out of it, with no indifferent eye; as accounting the being at home in the body an absence from the Lord and such a kind of absence from the body as death causes, to be that which makes us most present with the Lord which, therefore, he should be most willing unto, and with greatest longing after, desire.

PASSED TO SPIRIT-LIFE,

[Oblivaries to the extent of ten lines only will be inserted free.1

Passed to spirit-life, Jan. 15, 1898, C. C. Koehler, at 38 St. John's Place, Chicago, of abscess on the brain. Age 61 years. He leaves a wife, Mrs. Frank Koehler, who is well known among Spiritualists; also a daughter, Grace Burial and funeral services at Saeger town, Pa.

Mr. Oliver R. North, of Lebanon, Ill. passed to the higher life, Dec. 5, 1897. He was born in the state of Pennsylvania, March 8, 1812. He was a constant reader of The Progressive Think er, being a strong believer in the Harer, being a strong beneder many years.

From her home at Grand Rapids, Mich., Mrs. Elizabeth Wikley, aged 70 years, of heart disease, Jan. 10. The funeral was held at the Free church a Sturgis, Mich., Jan 12, and the remains interred at that place. Mrs. Wikley was a good mother and noble woman, and passed out as she had lived in a full knowledge of an immortal life Dr. H. C. Andrews, inspirational speaker, of Bridgeport, Mich., officiated. CORR.

Born into mortal life at Nantucket. Mass., May 9th 1823; entered into immortality, January 13, 1898, Harriet N. Read.

She was of Quaker origin, and in early life believed in a future existence. With the announcement of Modern Spiritualism she embraced it as her religion and has since been a staunch advocate of her belief. For many years public medium in New York City, though in late years her work has bee mainly in Michigan, Illinois and California. Words cannot express her virtues, but her friends know her worth for the noble work she has done for the spiritual cause. Her son, Dr. E. A Read, one brother and two sisters sur vive her.

Final services were held Jan. 16 un der the auspices of the Woman's Relief Corns G. A. R., of which she was a member, having been an army nurse during the late war. Interment at Millers Falls, Mass. E. A. R.

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## QUESTIONS \* ANSWERS

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

esy of correspondence is expected. HUDSON TUTTLE.

Charles A. Baylor, British Columbia: Q. (1) When in San Francisco, I had a seance with a much advertised medium. She was eager to sell me, at a high price, charms for different purposes—to bring success in business, love etc. Are such persons frauds, and is there any truth in charms?

(2) Does the wearing of birth-stones have any influence on the destiny of one's life?

(3) What proportion of the population of the United States was born in England, or of English descent, and

what number in other countries?

A. (1 and 2) The value of all charms, amulets, birthstones, galvanic belts, batteries etc., depends on the impression they make on the mind. Thus if one believes that a certain charm will cure some disease he may have, the mental state will do more than medicine to effect a cure. If one had a charm that he was persuaded would bring them prosperity in business, he would be more self-reliant and daring. I know a man who failed in everything he undertook, and was on the point of joining the army of the vanquished, when he was drawn into a revival, experienced religion, and as he expressed it, "went into partnership with God." He had had partners in business before, whom he had reduced to beggary, but God was the head of the present firm. He was consulted on bended knees on every occasion and his supposed voice followed. This man launched out into broad enterprises and with enviable success. He believed that God was back of him, and with that belief a weak man becomes a giant. The influence of charms, etc., is precisely parallel. Inert of themselves, valuable only by the superstition which inspires confidence in their influence.

That such things are offered for sale, and find purchasers, shows how hard superstition dies, and the difficulty of public enlightenment.

Student": You claim that the moon has no atmosphere and is lifeless. Is not this at entire variance with the observations of the two eminent astronomers, Professors Jaussen and Hausky, who at the observatory at Mendon, France, have obtained what they publish as ample proof that the moon has an atmosphere, that water exists there, and therefore the satellite is inhabitable?

A. With all due consideration for the eminent astronomers quoted, it must be said that there are certain statements in science that do not admit of contradiction. Some things have been demonstrated, and to deny them shows ignorance rather than knowledge. Yet such assertions are constantly being made in all departments of science, and the credence given them depends on the standing of the promulgators. Thus had any one less known than Prof. Jaussen published the account he did of what he saw on the surface of the moon, he would have M. King. received only ridicule. As it is, we must conclude that with the telescope as has been said of the microscope, the observer sees what be desires to see.

Fortunately, the great Yerkes telescope, the most po erful in the world, has just been erected at Geneva, and Professor Barnard, taking an evening when every condition was favorable, turned it on the moon. Photographs were taken, and the result shows that in every particular the French astronomers were in error. The running rivers have no existence, the masses of vegetation which were so plain to the imagination disappear, and the atmosphere has also vanished. The powerful instrument showed emphasized the peculiarities of the surface previously observed. Prof. Barnard's photographs show the surface of the moon to be almost a continuous series of craters of extinct volcanoes. Their fires were extinguished millions of ages ago. There has been no disintegration, for there has been no water or air to destroy the creations of fire. The torn and jagged surface is turned to the earth exactly as left by the last throes of its volcanic forces. It is a dead world, and not capable of sustaining a living being.

Peter Wicksham: Q. I would like to know how a guide or guides are obtained, and if one can have choîce?

A. We all have near and dear spirit friends who come to us and as far as opportunity offers inspire and direct us. Often those whom we have not known on earth find that we are susceptible to their influence and form a companionship by which they more directly become connected with physical life. These are true guides, and may be obtained by honest desire for their presence, and making ourselves receptive to their influence. That there are guardian spirits or guides, in an arbitrary and fixed sense, assigned to every one, or to any one, is a harmful assertion.

One can have attendant spirits by making himself receptive to their influence, and he can have a choice by the direction he gives his spiritual life.

If he wants a guide to assist in the accumulation of wealth, let him turn his desires in that direction and they who wasted life in such pursuits will come to his call, and through him gratify their yet unsubdued avarice.

Do you want a guide in the ways of the appetites and passions? Ask and ye shall receive, and you will become the instrument of gratification, to be thrown aside at last as a withered husk.

Do you want a guide to lead up to the highlands of spiritual being? Earnestly set your house in order for the reception of a divine guest. Sweep from your door every trace of selfishness, envy, hate, lust desire, and if you would have the presence of an angel, be as near to the ideal angel as in your power. Yes, you can choose, but not by simply wishing. The guide who enters your door will be as a reality of your innermost spirit.

J. T. Reed. Q. From whence do mediums receive their

gifts? A. It might as appropriately be asked, whence does the mathematician receive his wonderful ability of calculation? The musician his gift of music? First, it is of organization, and second of culture. All persons have turer upon physical, physiological and psychic science. sensitiveness (impressibility) in some degree, which with Demonstrator of the molecular or spiritual hypothesis of knowledge they may improve. Mediumship is not a nature. Scholarly, masterly, trenchant. Price 25 cents. gift in the sense that word is usually given; it is a faculty. a sixth sense, varying greatly, it is true, in degree, yet possessed by all.

"The Watseka Wonder." To the student of psychic phenomena, this pamphlet is intensely interesting. It gives detailed accounts of two cases of "double consciousnamely Mary Lurancy Vennum, of Watseka, Ill., d Mary Reynolds, of Venango County, Pa. For sale at his office. Price 15 cents.

#### WAITING FOR THE LIGHT.

Weary waiting for the coming of the blessed sweet evangel And the bright, refulgent glory promised me so long

Still more ominous than ever, darker shadows seem to gather Round my pathway, as I travel on my journey to and

fro. Will the clouds be sometimes parted that the golden sun may glimmer?

Will the rifts, like starry daisies, gem the coronet of night? And the beauty of the morning-will it break upon my

vision, Sweeping back these darksome vapors, from my dim and feeble sight?

Oh! the yearning and the waiting for the shining bow of

promise, That shall span athwart the heavens, showing me pathway clear;

Oh! the agony of travail with no birth to ease my labor; No response to my endeavor for the truth I hold so

But methinks I hear your answer: "Courage yet a little longer; See! the clouds are being parted, very slowly, it is

true-Just beyond the sombre shadows, look! behold the silver lining;

In the future waits the glory of the work for you to do.

'What would be the sunlight's glory if no cloud e'er

passed before it: What the melody of music, if no discord e'er was heard?

'Tis thro' suffering you are stronger, and your resting will be sweeter When you call to mind the trials that your inmost soul

hath stirred." Milwaukee, Wis. MARY E. VAN HORN.

#### SWEET REGRETS.

Good deeds we might have done but did not wish to do; Leave horrid gaps in life for mem'ry to pass through; Love neglected, frowns for smiles, kindness one forgets, Teach caution, right and wrong, in painful, sweet regrets. Like footprints 'round a home of blighted innocence; Like ghosts around a graveyard, outpeering through the

Like angel eves that watch and make us pay life's debts, Are clustered 'round our souls the bitter, sweet regrets. Like star-gems in the bright blue sky o'erspread above; Like silent voices whispering words of angel love; Like crusts and crumbs a soul in deepest hunger gets; Are all the lessons of our sweetest, sweet regrets.

DR. T. WILKINS.

#### The Spiritualist Training School,

A quorum of the officers of the Spiritualist Training School met the trustees of the National Spiritual Religious Camp Association in Mantua, O., the 12th inst., to confer in regard to the second term of the school.

On account of the great Spiritualist Jubilee which opens the first of June, in Rochester, N. Y., it was decided not to open the school until June 7, and continue six weeks, possibly longer.

Among other business transacted in the recent meeting, it was decided to open a department for Psychic studies; this will be under the management of Prof. D.

A juvenile department will be opened for those who desire physical culture and elocutionary drill. A prospectus will soon be issued, giving in detail the

work, terms, etc., relative to the school. Persons who desire copies of the prospectus or general information in regard to the school, are respectfully invited to correspond with the secretary.

MATTIE E. HULL, Sec'y. 536 Prospect street, Cleveland, O.

### Sermon Was Too Realistic.

Rev. Mr. Akin, pastor of the flock of Bethel Church. north of Bourbon, Ind., concluded that his methods were too old-fashioned. He had read of realistic sermons elsewhere and determined to give his simple congregation something startling. Unbeknown to the minister, his son, George Akin, also decided to liven matters in the church and succeeded beyond his wildest anticipations.

On a recent Sunday night Rev. Mr. Akin took for his theme, "His Satanic Majesty." He is an eloquent man, and he painted the arch-fiend in such vivid colors that the audience cowered in the seats and cast furtive glances at the dark corners. At the climax of the terrifying description a being, dressed to represent a devil, with large head and switching tail, ambled up the aisle, blowing smoke from its nostrils and bellowing, "I am the devil, and I want all of you."

The audience became panic-stricken. Men, women and children were hurled to the floor and trampled upon in the mad rush for the door. In the confusion the stove was upset and the building caught fire. Before the horrified members regained their senses the fire had made such headway that all attempts to save the church were in

This morning George Akin confessed that he, with the help of neighboring boys, rigged up a devil suit, and, knowing the subject of his father's sermon, concealed himself behind a chair and awaited the arrival of the

"From Soul to Soul." By Emma Rood Tuttle, Lovers of poetry will find gems of thought in poetic diction in this handsome volume, wherewith to sweeten hours of leisure and enjoyment. Price \$1. For sale at this office.

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

## WHO IS TOUBLAME?

Truths Worthy of Careful Consideration.

To the Editor: I think the enclosed "Pulpit Editorial" (by Pr. Frank Crane, found in the Chleago Record, is worthy a place in The Progressive Thinker, so send it to you, hoping to see such knowledge cover the earth as water does the ocean. SARAH BIRD.

#### CHRISTIAN MERRY.

Christian Merry, a thick-necked, low-browed typical Chicago Criminal, has been arrested in his flight after murdering his wife, and has been brought back to this city, where he lies in jail awaiting trial. Now that you have got him, O society, what are you going to do with him? If he were rich he could perhaps dodge the gallows many a month, but as he is poor, and as his villainy has neved taken a political turn, he will probably have short shift. In a feew weeks doubtless you will strangle him to death in the process of

so-called justice.

But let us look into the case a little and see how stands the issue between society and this rogue. Not to infringe upon the jurisdiction of the court, let us note some evidence that

the law will not admit. Before ever he was born the twin devils of a mighty appetite and a weak will were put into this man. His father was a habitual drunkerd: "he would drink until 'paralyzed' and then sit on a doorstep in a stuper until almost frozen to death," says the newspaper. "He had no capacity for enjoyment outside of bestiality." Did Christian Merry select this man for a father? Who's to blame, then? His mother had a large family, and had so fierce a struggle with poverty that her children were suffered to run wild. Young Christian was never caused to go to the public school nor to the Sunday-school. His early education consisted of a complete course in blasphemy, obscenity and rascality in the day school of the street and the night school of the saloon. His childhood ideals were of the glory and allurement of crime. Was the small boy to blame? The neighborhood in which he was brought up is in the center of a great city's criminal district, distinguished for squalor, bad sanitation, low, damp and dark dwellings, scarcely raised above the water level, and the human vermin that gravitate to such a municipal cesspool. Hell lay about him in his infancy. His pleasure was the coarse and ribald jest, his story books the foul exploits related by unclean lips, his recreation fighting and stealing. Is it for this you are going to hang him by the neck until dead?

About ten years ago in one of his numerous brawls he was knocked in the head with a bar of iron; he lay a month between life and death, and since his recovery that thad frequently recurring gloomy and crazy fits wherein he raged like a were-wolf and sought to quench the misery in his heart by strong drink-in other words, sought to put out an inward hell-fire with alcohol, with the usual results. Ever since he crossed the line dividing childhood from manhood he has been given to sensual excess and whisky-fired debauch. Is it for this you will throttle

"It may give no forde to the argument, but it certainly adds a dramatic interest to the picture of his life when it is further learned that it was on the night of the Chicago fire, October 9, 1871, his mother fled from one of the most awful conflagrations of history, and that in the midst of this terror and carnival of fear the little Christian the world which was to imbrute him, to pollute him and then to kill him.

Now, who is responsible Not having a practical, legal mind, but only a poor ministerial brain, I say that it is not the poor wretch who now nurses his frozen feet and snarls like a beast at bay in the city jail. Not he, but they who ruined him, who erased the image of God from his heart and stamped thereon the image of the Devil. Who are they?

The "good" citizens. By indifference and selfishness they permit the spoilsman to run the politics of the city; the spoilsman cannot succeed without the crime nests; he encourages, fosters them, for they vote solidly for the "ma-The national party in municichine." pal elections may seem a far cry from the case, yet it is this that divides the forces of righteousness and consoli

dates the power of rascals.

Then there are the city officials who, instead of enforcing the law against crime, permit crime, get hush money from it, allow the blackest, foulest neighborhood this side of purgatory to Lexow investigation in New York revealed the extent of official corruption there, and there is little question but it could be duplicated here. If you must hang somebody, why not begin at the

We have magnificent parks and boulevards, but they are all lined with the houses of the rich and far away from the poor. Why don't you park and boulevard the river districts, put flowers and grass and trees where the poor live, give them who need it a playground and breathing room? If you wish to stop murdering would not this be more to the purpose than grabbing all the luxuries because you can and letting the poor perish in sickly crowds, and then gibbeting them when whey break out with the criminal instincts you have housed in them?

And your churches why do you huddle them together where the wealthy live and leave the poor nothing but missions? If you really want to save the world where the world want to save the world, why don't you put your fine architecture and eloquent preachers and inspiring choirs right in the midst of human need? Instead of rival denominations fighting for the patronage of fashionable districts, why don't you stop your selfishness; pool your resources, get to business and go after Christ's lost sheep?

We have let the imiserables alone, gone as far away from them as we can shut our eyes to them and now when murder blossoms on the stem of vice we can do nothing better than murder the murderer. If it is, possible to change social conditions, as indicated above, is it not possible to show a Christian spirit to the creature of our neglect?

He is a murderer—hang him! Oh stupid and perverse generation! Is this Christian civilization? But he is an enemy to society! Certainly; but have ye never prayed: "Forgive us our trespasses as we forgive them that trespass against us" and "Return not evil for evil, but overcome evil with good?" But hanging is needed to discourage crime. Are you ignorant of history When did cruel and extreme punish ment ever dissuade criminals? The past tells us that crime has decrease in exact proportion as criminals have been treated more humanely. Evil for evil, murder for murder, is the Devil's logic. Fire quenches not fire, nor does cruelty allay cruelty. Suppose you try Christ's plan. Try

instead of penitentiaries. Help, heal, cure instead of revenge. One who has taken human life needs, of course, to be seriously treated, removed for years, perhaps for life, from that mankind he has wronged, but removed for what? For vengeance, retaliation? No; for showing him the value of the life he has destroyed, for curing him of his brutishness as far as possible, for

teaching, guarding, developing him to make amends, as far as in us lies, for

the manner in which we have ruined

I do not in any wise wish to be understood as participating in the mawk-ish sentimentality sometimes exhibited in tears and flowers toward murderers. A silly sympathy for a depraved wretch is a fitting crown to the folly that de-bauched him. But if the spirit of Christ has any influence in a Christian civilization it ought to show us the absurdity and wickedness of legal "vengeance." "Thou shalt not kill" applies also to human law. Segregate the criminal and do all that can be done to undo the work that evil has wrought in him; this is justice, not re-

worst use that can be made of a man is to hang him." Who's to blame? Let us adapt Low-

venge. I believe with Bulwer that "the

"Said Christ our Lord, 'I will go and How the men, my brethren, believe in

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!'
Then Christ sought out an artisan,

A low-browed, stunted, haggard man. Him he set in the midst of them, And as they drew back their garment For fear of defilement, 'Lo, here,' said

he, "The image ye have made of me."

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

## ALIVE, OR DEAD?

Have We More Corpses than Living Societies in Illinois?

Are the ninety and nine fallen from the window-ledge of Possibility into a dreamless do-nothingness? Why not tell The Progressive Thinker briefly whether you are in favor of holding a State convention and a strong

Illinois Association? Two towns, LaGrange and Lebanon, already report a desire for help in organizing local societies. Doubtless more than a score of towns can be found between the Wisconsin line and Cairo, the Indiana/ order and the Mississippi river where the sparks of local interest can be fostered and fanned into

an active flame of usefulness. Genoa-Brother O. Merritt, president, reports an unchartered society, with weekly circles and occasional lectures; favors a convention and will send dele-

gates.
Moline—Brother L. P. Wheelock reports, "I wish there might be an active, working State Spiritualists' Association organized, but am not prepared to take

Peorla-Brother H. Scovell reports an unchartered society which will soon incorporate, with some very favorable environments; favors convention and will

Fulton-Brother M. H. McGrath reports twelve avowed Spiritualists and more favorably inclined; all seem to favor a State organization; will send one or more delegates. "It has been a source of surprise and regret to me that this great State did not have a live, active and progressive State organization. There is no question that, as a battalion of State Spiritualists welded together by a common necessity and facing a common foe, we can do effective work

for the cause." Next? Advise The Progressive Thinker at once whether you favor holding an Illinois State convention.

Where are Bloomington, Rockford, Springfield, Sterling, New Boston, Quincy, Mendota, Watseka, Decatur and all the other interested points? Where does each one of the twenty Chicago societies stand on this ques-

Principles, not personalities, are involved in the issue.

GEO. B. WARNE.

### BLOOMINGTON SPEAKS.

To the Editor:-On the first page of The Progressive Thinker of January 8, in a short article entitled "Attention," Dr. Geo. B. Warne has sounded a keynote, which I hope and trust will vibrate throughout the entire state and icit a hearty response from each and every circle of Spiritualists who love the cause of truth and desire to see it triumph. Our cause imperatively demands a thoroughly organized State Association, representing the Spiritualists of the whole State, and we shall expect a favorable reply from all who are interested to the questions propounded

by Dr. Warne.
The Bloomington Progressive Spiritual Association was organized some seven years ago under the laws of the State, and is chartered by the N. S. A. has a membership of about sixty. Its president is Col. James Freeman; secretary and treasurer, N. B. Hammond; and it holds services at 3 p. m. every Sunday in a very commodious hall where every one is welcome.

As a society, we favor holding a State convention for the purpose of establishing a strong State Association, and we will send delegates to such a convention whenever a regular call is made, and we hope such a call will be made in the near future, and we will use our ut most endeavor to secure a full repre sention from all section of the State. Let us all unite to form a grand, strong, harmonious State Association, of whose achievements we may all be proud.

JAS. FREEMAN. proud.

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## **EED CITY SANITARIUM**

its Location, Aims and Prospects.

forty thousand readers:-I wish to state to you in as few words

as possible what I am trying to do for the sick and the afflicted. For thirtyeight years I have been engaged in the practice of medicine and surgery in all branches and departments. I commenced the study of the same in 1855. In 1859 I graduated from the Homeo-pathic Medical College in Cleveland, O., having spent three years in study with Dr. C. Ormes, of Panama, N. Y., (an old school physician) previous to that time. On leaving college I went to East Saginaw, Mich., where I was engaged in active practice until 1871, except eighteen months of the time which I spent in Clymer, N. Y. My health failing me at that time, I sold out my practice, went to Detroit and filled the chairs of anatomy and physiology in the Detroit Homeopathic College for two years. I then resigned that position and engaged in public lecturing to the people upon physiology, temperance, Spiritualism and all subjects of reform. By remaining in college work, I could have had honor, position and money, yet it seemed to me my duty was to the masses, who were in ignorance on the vital questions of life, health and hap-

Now another work has come to me in addition to all the past. During all these years of general practice and pubhe lecturing and treating chronic diseases, I have found hundreds sick, prostrate, discouraged and bed-ridden, that could not receive treatment at home and that could not afford to go to hospitals and sanitariums on account of the prices it would cost them. This practically was brought to my mind during the three years that I was proprietor of Alma and Ypsilanti sanitariums. After searching for more than a year for a proper place and building, I succeeded, some two years ago, in purchasing a building at Reed City. Mich. that was formerly a hotel. In order to accomplish this, I have put all my life's earnings into the investment and pledged a heavy amount which I am

rying to liquidate.
The object of this sanitarium is to cure the sick at the least price of any vestment. All I ask or expect is that what I charge the patients shall pay for the food, heat, medicines and help. The whole investment is a gift to humanity, and for the blessings that shall come to the sick.

My son, a student of Ann Arbor, and

a graduate of Chicago, has charge of the institution; but all patients are treated under my direction and instruction. I have the nursing in charge of a first-class professional nurse who has had experience in the best of hospitals. All important surgical operations are performed with my help by the best and most expert surgeons in the state, who to aid this institution and bless those that are poor, do so at half their usual prices.

I am in the institution, or shall be af-

ter March 1, three days every two weeks. It is then all surgical operations, examinations and arranging for treatment are done. While I am away I have daily reports from every case. In order to meet financial demands and treat those that cannot come to the sanitarium, all other days in the month I visit and see patients in all the prin-

cipal towns in the state.
This sanitarium is at Reed City, Michfgan, a town of three thousand inhabitants, sixty-nine miles north of Grand Rapids, forty-eight miles east of Lud-ington, at the crossing of Flint & Pere Marquette railroad and Grand Rapids & Ind. railroad, easily reached from all parts of the country. The building is one hundred and twenty-eight feet on Chestnut street, and fifty-seven on Slosson avenue, three stories high, warmed with furnaces and lighted with electricity; in a town of fine air, good water, and a mineral spring (Ne-che-mo) which is unequalled, and whose waters are free to patients.

We treat all forms of diseases except contagious; also persons suffering from drunkenness, morphine or opium habit, or any other drug. We are also pre-pared to do all kinds of surgical work Special attention is given to private diskidney diseases. Persons with melanbordering on insanity received marked and special attention.

Our prices for board, medicines, elec-

tricity, massage, nursing, in fact everything that is necessary, whether night or day, is ten dollars per week. Surgical operations for one-half that is usually charged most cases. Operations and care for so much until well, though there may be some special cases where people are wealthy, and who desire special nursing all the time, that we should charge more. Rectal diseases we have given special attention to for record and open a years, and every case of piles we guar antee to cure.
While ten dollars a week is one-third

less than most sanitariums charge, still there are thousands who are dying for want of medical skill that cannot pay that amount, so we have arranged that all who are worthy poor and have to be assisted by friends, county or societies, we will give half if their friends will give half, so we have rooms for a limited number at five dollars per week. They have the same care, as good rooms, and everything done for them, as though they were rich.

I think this is the only sanitarium in the United Stated owned and controlled. by a Spiritualist, yet no stress is put upon that, for our patients are of all forms of belief and no religious dogma is pressed upon them, yet I feel that I am doing just what the spirit-world wants me to do and I also feel their aid, support and benediction in this great undertaking at my age in life.
All mediums, speakers and workers who have been true and faithful in the cause, will find a home sanitarium here where they can receive medical aid baths, etc., for five dollars a week while sick, also on Sunday a hall that is free for their use and service, in the sanitarium. Hall and board free if able

I would say to your many thousand readers of this paper, if you know of any one sick and suffering, show them this article and send for Sanitarium Journal. Write to us for information, and we will answer you. Write and tell us age and symptoms, and we will tell you what we can do for you. Many cases we can treat at home.

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Sunday Spiritualist Meetings in Chicago.

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The Church of Unity. Services 7:45 p. m., every Sunday, at Flynn's hall, 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. 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 7:80 at Norman Hall, 235 and 237 Milwaukee avenue. Mrs. M. Summers, pastor.

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

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

Irene M. Dobson, lecturer and test medium, will hold meetings every Sunday at 3 p. m., at her parlors, 3517 Indiana avenue, for investigators of Spiritualism; also will hold meetings every Sun day at 8 p. m., at Newman Hall, 68d

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

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

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

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

Christian Spiritual Society holds meetings in Hygeia hall, Washington boulevard and Paulina street, at 2:30 and 7:80 p. m. Church of the Star of truth, Wicker

Park hall, No. 501 West North avenue. Services every Sunday evening at 7:30 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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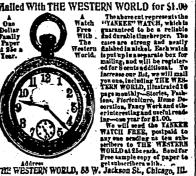
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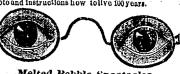
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