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have got hold of it; if this is really a

spirit I would like to know it." With that I give it a good squeeze and the

threw her over on this arm and I lit

a match and tried to light the gas; Mrs.

Jackman pulled my arm down, and with one arm I was unable to do any-

I have had hold of for many a day. She says, "Oh, please don't kill me." I says, "No, you are a woman and I

particularly out of the way; I simply

anything to say, say it in the presence of all these people here now." He

then turned around and made the re-mark, "Yes, I will get even with you."

Just then Mr. Hans was going out the door; he says, "Phillip go get the po-lice." With that we stepped outside the

door and stood there on the sidewalk a moment or two and out come these

confederates, the people that we recog-

nized as coming out of the cabinet play

ing spirit. We joined right in with

them; they walked up to 31st street and

Forest avenue, stood there waiting for

around them in a circle; Mr. Gass

walked up to the lady, struck a match.

her, I walked up and endeavored to say

something to him; he immediately

turned his back on me; I caught

him by the shoulder and whirled

him around and said, "So you are Dr.

Blackmore." So with that the car

came along and we all stepped on

the car; they got on the car and we all

got on the car and started with them,

thought of them, people that would do

such a thing as that as to make a

mockery out of people's dead relatives,

friends and one thing and another, and

finally when we got to State and 31st

street when they got off the car Mr.

Georgi said to her, "You had better take my advice and stop this business

Q. May I ask you whether you can

continue any further as to what became

of the supposed confederates? You left them at State street?

from 32nd street to State and Madison,

and do not know what became of them

Q. Do I understand you that Mrs.

Jackman herself said to Mr. Haas in

She said "Please let the spirit

Did she give any reason why she

Now, Mr. Hill, with the fact in

your presence, with great urgency,

was so urgent to have it released?

A. Nothing more than she said "For

God's sake, don't expose me, don't ruin

mind that you hold to an extent a

woman's reputation for honesty in your

possession, and further that that

woman is a sensitive and medium, do

you make this solemn statement that

child should be released in order that

made a second appeal to you substan-

tially the same, urging that you would

refer to? What did she mean by the

prima facte. She represented that form to be that of, a materialized spirit, whereas it was result, and blood, the

same as you and the rest of us. It was

deception on her part and she realized

the fact that we were aware of it from

the condition of things there at the

time, because she called upon Mr. Gass, in the presence of all those people, and

declared that that was the spirit of his

son Henry, and when we took the form

and struck the light we discovered the

form of a woman in flesh and blood,

dressed in a little brown velvet suit.

A. Well, the situation there.

she might not be exposed?

Yes, sir; I do.

ruin her reputation

language?"

language was a request that this

Do you further state that she

What did you understand that to

after that.

'Let this spirit go?"

I heard that.

They got on the car; the other

and then we told them what

even with you for this."

said.

WORK OF RENOVATION BEGINS

The Illinois State Spiritualists Association Leads Off With a Searching Investigation.

The Testimony in the Case of Mrs. Mabel Aber Jackman, herewith Placed Before the Spiritualist Public.

official board of the Illinois State Spiritualists' Association, Nov. 5, 1898, the enclosed resolution was adopted by a unanimous vote and the secretary instructed to send you a copy for publi-cation. There were present at said meeting, the following members of the official board: George B. Warne, president; Col. James Freeman, vice-president; Hiram Eddy, trustee; Orrin Merritt. trustee: Ervin A. Rice, secretary and treasurer.

The resignation of the former secretary, M. H. McGrath, having been received and accepted, the writer of this was duly appointed as secretary until the next regular election.

ERVIN A. RICE, Secretary I. S. S. A.

Copy of resolution adopted by the official board of the Illinois State Spirit-

unlists' Association, Nov. 5, 1898: Whereas, In the matter of the allegation by Mr. H. F. Hill and associates that Mabel Aber Jackman and Edward E. Jackman used fraud at a material izing seance given under their manage ment at 3143 Forrest avenue Chicago, on Tuesday evening, September 20th 1898, by introducing from the cabinet, human beings as spirit forms, we find that the charge is fully sustained by

the sworn evidence in our possession. Therefore, it is ordered that the certificates of ordination and fellowship held by the said Mabel Aber Jackman and Edward E. Jackman under the charter of the Illinois State Spiritual-Ists' Association, he and the same are hereby revoked and annulled and that these defendants are hereby expelled from membership in the Illinois State Spiritualists' Association

ERVIN A. RICE,

With deep sorrow we spread before our readers the entire evidence, so that our readers can judge as to whether the Illinois State Association is justifiable in the action it has taken. Notice was served on Mrs. Jackman, inviting her to appear before the State A ation, with her witnesses, and give testimony in defense, but the entire proceedings were ignored by her.

IN RE MRS. JACKMAN.

The Judgment of an Impartial Observer.

A PROMINENT SPIRITUALIST WHO WAS PRESENT, GIVES HIS VIEW OF THE TRIAL AND THE PERSONNEL OF WITNESSES.

As an observer of the proceedings of the committee of the Illinois State Spiritualists' Association relative to the charges of fraudulent practices of Mrs. Jackman in her mediumship, I note in comparison with judicial proceedings that that investigation was a

MODEL OF FAIRNESS of spirit and judicial method on the part of the committee, and of apparent truthfulness and candor on the part of the witnesses who gave their testimony. The personnel of the committee needs no commendation at anybody's hands, for they are gentlemen whose character for integrity and honesty of purpose no one in this community, nor in any other where they are known, would dare to question. Spiritualists, calm and cautious thinkers, and withal gentlemen, as tender of the reputation of others as of their own innocence. Quld certainly never have suffered at

Of the witnesses it may be said that they were all-at least so they declared -Spiritualists and interested in the dissemination of a knowledge of the genuine and the good in Spiritualism. No one can unerringly read the conscience of another, but a shrewd judge of hu man nature, I fancy, would feel mor-ally certain, listening to those witnesses, that they were telling that which they sincerely believed to be the truth. They were examined separate ly, each one testifying before the committee without the presence of the oth ers or of another, excepting in the case of Mrs. Hill, whose husband was pres ent in the room while she was deliver ing her testimony; which is a practice often resorted to in court trials where there are a number of witnesses, the purpose being to prevent collusion between witnesses of a certain class who might be disposed, if they listened to each other's testimony, to "fix up" story that should harmonize in all its

A point which I was a little skeptical upon at the start disappeared to

THE VANISHING POINT in my mind before the investigation was concluded. I had feared that here was a squad of "fraud-hunters, detectives and smart Alecs, sent out by our friend, the enemy, Old Aunty-Spiritualist Association, or who perhaps had taken it upon themselves to win a high-up niche in the temple of fame

whereon to write their pusilianimous names at the expense of a poor fellow-

mortal who was unfortunate enough to

To the Editor:—At a meeting of the | often are the shafts and arrows of | Jackman came in and seated himself terests of the cause at heart, I demand fully be accused. We are not perfectcharitable; but there is no higher duty which we owe to ourselves and to our cause, as Spiritualists, than to expose and denounce the fraud and charlatanry that infest our ranks to-day.

If Mrs. Jackman was wrongfully ac cused in this instance, I am sure had she faced her accusers before this committee, the committee would have given and most swiftly and gladly have vin-A. M. GRIFFEN.

THE SWORN TESTIMONY OF WIT-ALIZATIONS PURPORTING TO COME THROUGH THE MEDIUM-SHIP OF MRS. MABEL ABER OF A STARTLING NATURE, SHOWING THE APPALLING INVESTIGATORS.

The committee of the Illinois State Spiritualists Association to investigate the charges against Mrs. Mabel Aber Jackman, preferred by Harry F. Hill and others, met at the office of Marion Pickett, Esq., Room 29, 107 Dearborn street, Chicago, Illinois, at 7 o'clock p, m., Saturday, October 8, 1898. Present: Dr. George B. Warne, pres-

ident; Messrs. Freeman, Eddy, Rice and The statements of witnesses on be-

ed by Dr. Warne and others of the com-

employed there four years.

Question. Have you been in the hab-Forest avenue, Chicago?

Answer. I have. The first scance I mate I have attended fifty of her seances, counting the picture classes and Saturday nights and everything. I last seance I attended. I was present at the seance given Tuesday evening, September 20, 1898; on that occasion there was present myself, Mr. Gass, this; you will ruin me; you will Mr. Robert Grabe, Mr. Otto Georgi, Mr. Emil Georgi, Mr. Phillip Haas, and I little hunchback doctor, I think the name is Dr. Chandler, and a gentleman by the name of Cowen, and another gentleman and another lady whose names I did not learn.

Q. Do you know whether this gentleman and lady that you have last mentioned came or seemed to come with anybody especially?

A. When we came to the house on the evening mentioned, these people were all there sitting in the parlor conversing together. I and these other gentlemen that were with me, or some of them, went into the back parlor and I sat out in the hall reading a paper. I do not know whether those people came

there together or not. At the opening of that seance, did Mrs. Jackman or any one for her announce that in her manifestations she sometimes had materialization, personation, transfiguration and etherealization, one or all of them?

A. She did not. Q. Did you, at any of these seances that you attended given by Mrs. Jackman, hear any of them opened by this explanation as to her work? A. Never in all of my experience

Q. Mr. Hill, will you kindly state to the committee, as concisely as you can.

room. We went in the seance room, he had struck Mr. Hass a blow in the which is on the second floor. I have a face, Mrs. Hahn or Mrs. Jackman, I room_ plan here of the up-stairs, if you gentledon't know which it was, but one of men care to see it. We adjourned to them grabbed Mr. Haas by the beard the seance room up-stairs and we all or in the face, causing him to release have crossed their path. Alas, too were seated. After being seated Mr. his hold upon the form which he had.

cruel suspicion, distrust, jealousy and at the piano; the bell rang, Mr. Jackhatred hurled at our mediums, and in man faised from his seat and went common with others who have the in- down-stairs and admitted Mrs. Hahn. That was the lady that was there, that a fair trial and humane treatment for I omitted. He admitted her: she arrived all those who may rightfully or wrong- after we had all been seated in the se fully be accused. We are not perfect— ance room, before any supposed manino, not one, and we can afford to be festations took place. When she came man took his place at the piano and suggested that they sing "Beulah Land," which we proceeded to sing. After the singing of this song, Mrs. Jackman stepped up and lowered the light, and she asked if anybody desired to make an examination of the cabinet. Nobody expressed a desire. Mr. Jackher an impartial and uublased hearing, man again started up with the piano, and most swiftly and gladly have vin- and she suggested that we sing "Shall We Gather at the River?" They commenced to sing, and while we were singing a form appeared at the entrance of the cabinet. She announced NESSES TOUCHING UPON THE that it was Emma Bardine, her cabinet MANIFESTATIONS OR MATERI. guide. The form did not come out; it just simply made its appearance at the entrance and retired. The next was a form that stood in the cabinet entrance; you could just see the outlines of a JACKMAN, GIVEN BEFORE THE form, and that was announced as Nel-ILLINOIS STATE SPIRITUALIST lie Gray, her cabinet guide. The next ASSOCIATION — MRS. JACKMAN form that made its appearance was AND HER FRIENDS, THOUGH that of a supposed spirit who was the REQUESTED TO DO SO BY THE STATE ASSOCIATION, FAILED Kalb, a rather fleshy lady, and she had TO APPEAR AND GIVE THEIR a little value that she carried with her EVIDENCE -- TESTIMONY GIVEN into the seance room, and when she walked up to the cabinet she had that valise in her hand, kept it there all the DANGER THAT CONFRONTS sister." She walked up to the cabinet, HONEST SPIRITUALISTS AND stood there, conversed with the form a moment, the form retired and she took her seat. With that, out stepped the form of a gentleman who was introduced to the audience as Dr. Blackmore. He came out by the side of the medium and Mrs. Jackman said, "Can't you walk over and shake hands with an electric car. We all gathered Dr. Chandler?-I think his name is. He did not speak: the form walked over boy appeared, a boy the statements of witnesses on behalf of complainants were taken as follows, no one appearing on behalf of Mrs. Jackman:

Ars. Jackman:

The statements of witnesses on behalf of complainants were taken as follows, no one appearing on behalf of at those senness with myself, was there The statement of Harry F. Hill, given in the audience. Mrs. Jackman said. The statement of Harry F. Hill, given in answer to interrogatories propound Gass, come up."

"Mr. Gass, here is your son Henry; Mr. Gass, come up." Mr. Gass arose and walked up to the

My name is Harry F. Hill, residence terms there, having attended the secabinet, and being on very familiar My name is Harry F. Hin, resource 276 E. Indiana street. I have lived there one and a half years and one door east of that two and a half years; I am lenient with him, and he cook the form a stationary engineer, employed at 256 by the hand and the arm and says, "Come out and shake hands with my friend, Mr. Hass." The form stepped Question. Have you been in the hab-it, or have you frequently attended se-ances gives by Mrs. Jackman at 3143 Kr. Jackman remained back at the cabinet, Mr. Jackman remained at the plano, and Mr. Haas sat right next to me attended there was in the month of Sep-Mr. Hans said, "Why, Henry, glad to tember, 1897, and the last one was on see you;" took him in his arms and em-September 20, 1898. Between those braced him, lifted it up on his lap. With two dates I should judge as a safe estithat Mrs. Jackman made a run; she grabbed the form and commenced to implore Mr. Haas to release it; she said, Saturday nights and everything. 1 "Don't hold the spirit, please." Mr. have paid one dollar in cash admission Haas says, "Well, Mrs. Jackman, if it at every scance that I ever attended of lis a spirit it can dematerialize; I won't hers from the beginning, excepting the hurt it; I want to see what I have got hold of;" and with that she grabbed Mr. Haas around the neck and she said "Oh, for God's sake, Mr. Haas, don't do She says, "Please don't do this!

me. With that Mr. Jackman run up, and by think the lady's name is Mrs. Johnson, that time we had all raised up on our feet. Mr. Jackman run up and I stopped him by throwing out my arm against the alcove partition. Jackman at the time was imploring Mr. Haas to please release the form. raised up on my feet and we all raised up and Mr. Jackman says: "Let loose of that." And I says, "Hold on, don't get excited; what is the matter?" With that he says, "Take that spirit away from that man." "Well now," I says, 'don't get excited; things will quiet down here; just be easy." With that he endeavored to crawl under my arm to get over there, but I threw my arm down like that (indicating) and still impeded his progress. He then reached over my shoulder and he struck Mr. Haas a blow in the face; Mr. Haas still hung to the form. Then Mrs. Hahn run up and she commenced to beg and implore for God's sake to let the spirit loose, and vith that it was a general uproar, and Mr. Gass who was standing back turned around and lit a match and struck the gas. Mrs. Jackman released her hold upon the form and turned upon and grabbed into the gas jet with both hands and tore the top off and broke the globe into smith-ereens, and with that Mr. Georgi and another gentleman that sat over in the corner lit another match, got up and stood and held it up in this way (raisjust what occurred at this seance of ing the hand). Mrs. Jackman let loose September 20, 1898? A. Simply this: We were all ranged and the top jerked off and run over and down stairs and Mrs. Jackman was up grabbed at Mr. Georgi, and when she stairs; we did not see her, at all. Mr. made a grab at Mr. Georgi I turned Jackman came down-stairs and an- around and struck a match and again nounced that they were ready to open lit the gas. I had Jackman under this and we should all adjourn to the seance arm all the time, holding him. After

He released his hold and the spirit, or whatever it was—presumed to be the white arrangement on the neck; when spirit—made a dive for the cabinet. I threw out this arm (indicating) and lillumination; when it was dark in the up the other side of the street; they got the cabinet. room it showed an illumination right here in front. I could not absolutely caught it right in this arm, threw her right across my hip like that and held her; I had her in this arm and Mr. Jackswear that it was a woman, but it had man in this arm (indicating). By that time there was a commotion out in the the voice of a woman and the form of hall and the boys stepped back and as they stepped back I released my hold on Mr. Jackman and he run towards the hall; then I still held the spirit in it was this form that used the language to me, "Please don't kill me;" it was not in a whisper but loud enough so that all those in there heard it unless they Mrs.Jackman came up, put were too excited. During the entire evening up to the disturbance Mrs. Jackman was seated her hand around my neck and said, "Oh, for God's sake, Mr. Hill, don't do

outside of the cabinet and Mr. Jackman was seated at the plane about three feet from the cabinet entrance. I would like to read you a state-

this; don't expose me, for you will ruin me." I says, "Never mind; don't get excited; I simply want to see what I have got here." She implored me. With that Mrs. Hahn came up and she also began to implore me, "For God's sake not to hold the spirit." She says, ment that comes from the hand of a friend of Mrs. Jackman, which is as follows:
"It appeared that a little boy came "A spirit can't dematerialize as long as you have hold of it." I says, "I am perfectly aware of that fact, as long as

Hill caught it and held it and called it a fraud, and then he sneaked out into another room and lit matches in a most cowardly manner." Did you light these matches in the same room in which the cabinet was situated and where the materialized forms appeared, so-called?
A. In the first place the statement is

spirit, or what was presumed to be the spirit, says: "Oh, for God's sake, Mr. Hill don't kill me." I turned around and wrong in itself, for I, Hill, did not grab the form first; in the second place, all the matches, all the lights that I lit were in the seance room wherein the I still held the form and lit a cabinet is located and where the supmatch in that position and held it down in her face, and I says, "You are the liveliest damn spirit that posed materializations took place.
Q. What were the balance of sitters doing during this disturbance?

A. The two ladies and the two gentlemen, as near as I could discover, re tired to the hall and those were the people that struck the matches and lit the light in the hall and staid out there, won't, but if you was a man I might;" I "Go," and with that I took her and Dr. Chandler stood in the doorway and threw her into the cabinet. I then retired to the hall and down the stairs; while all this was transpiring in the Mr. Jackman made the remark when I started down stairs, "Mr. Hill I will get seauce room, looking into the seauce room. I lit the gas after the breakage caused by Mrs. Jackman. "I haven't done anything that is

Q. May I ask, Mr. Hill, whether at any one of the fifty seances that you think you attended, given by Mrs. Jackwanted to see what I have been up against all this time. If there is any getting even to do, and if you have got man, there was ever any objection made to your presence on the score of habits, character or personal standing, to your knowledge?

A. None whatever. I was always says, "That's all right; I will get even with you." We walked out of the house, stood at the door. Mr. Gass

welcome and when my wife attended there when I did not attend, the question was always put to her where I was and why I did not come.

Q. Did you ever during your visits there take any friends to any of the manifestations?

. A., I did. Q. What What was your reason for doing that? A. To explain the matter, I was sus picious for some time in regard to the genuineness of her manifestations and for the purpose of testing them I wished to take friends of mine there and introduce them and get their opinion of them also, and if we could estaband shook this gentleman's hand. With held it in her face and said, "So you are lish the fact in our own minds that the that he backed back to the cabinet, bowed and retired. With that a form just that way. I turned around to the my intention to have these gentlemen to assist me in doing what we did upor Tuesday night, the 20th. Mrs. Jackman always insisted upon my bringing those friends of mine to some of the lower phases of mediumship, such as trumpet and slate-writing and small card pic tures that were given. Those always took place down-stairs in the rear parlor. When I took some gentlemen there afterwards, when I suggested bringing them to a materializing seance she would always find some excuse to throw me off, she didn't like them, or probably they were not far enough advanced, and I tried for a number of weeks to bring some of my friends in there but she always objected, consequently I made known my suspicions to other gentlemen who were regular atfor you have got off thetty lucky to-night," and the lady in question, the one that was playing the spirit, said, "Thank you; we will." That is the statement of what occurred there that tendants there as well as myself, and they satisfied themselves then as to what the nature of those manifestations were, and then we concluded we would expose them for the benefit of

the cause. Q. Did any forms supposed to be dead friends or relatives of yourself or wife ever appear from the cabinet? A. Oh, yes, of my wife a great many times.

gentleman with me continued on the 31st street car; they, the man and woman, got off of the car, went south Q. Did you at any time in the early part of your attendance there feel that the work might be genuine, and for one block, crossed over and took the car; I get on the car, rode down with that reason invite your friends to be them to the corner of State and Mad-A. When I first attended her seances ison street; there they left me, the

I had all the confidence in the world in

the woman as regards her honesty; that confidence lasted five or six months, from September, 1897, to about the following March. What aroused my suspicions was on one Sunday night, the second Sunday night I think in the month of March, my wife attended materializing seance at Mrs. Jackman's and after the seance she was detained with Mrs. Jackman some time, and after she left the house and went up to the corner of 31st and Forest avenue to catch the car a lady and gentleman also took the car and their actions were very suspicious when they noticed my wife and she became impressed with the idea that that was the woman she saw come out of the cabinet, and the man was the supposed Dr. Blackmore but I told her to say nothing, to let the matter drop and we would quietly investigate. The following Sunday night I attended the seance myself and I took particular notice when this form came out which represented itself as the spirit of my wife's mother. I took in the outlines of her features as close as I possibly could, took her in my arm and caressed her, kissed her on the cheek and noticed very closely; it was light enough so that you could distin-guish everyuody's face in the room After the seance was over I was the first one down stairs; the sennce closed at twenty-five minutes of eleven. I knew every face that had been in the house; I counted the people that were in there; I came down the stairs, I was the first one out, and I walked across the street and came down the other side and stood in the shadow of a tree and counted the people that came out. and there was the same number of people that came out that I saw in the se ance room. I stood there until five minutes past eleven; at five minutes past eleven o'clock Mr. Jackman came to the door; stepped outside, looked up knee pants and a jacket, a cap, and the 'and down the street and went back into

on the car at 31st and Forest avenue; I got on the same car and it was the same lady in fact that I recognized that the voice of a woman and the form of came out representing herself as Mrs. a woman; I am absolutely positive that Hill's mother; I recognized her features and everything. They transferred to the State street line, came down to the corner of State and Madison, got off the car, took a Madison street car and I took a Madison street car; they rode in the second car and I rode on the grip; went out West Madison street to May street, where they got off the car and I got off the car; they went north on May street and I lost them in the shadow; I didn't care to follow them any further in that direction. Then we went on quietly for awbile and we attended a good many seances; we wanted to know positively what we were doing before we proceeded; I made a few suggestions to my wife in regard to what to do, and when those forms would come out she should scrutinize their features very closely so that it would be an impossibility to make a mistake, and then we would take a position on the outside and we would watch and count the people and we would see if these people come out in the same way that I saw them on this night. It went on for several weeks, and the night of the Jubilee meeting in Hall 77 31st street, in March, that lady was there and we sat up in a box in the hall in the gallery there and she kept her eyes

right on us all the evening, the same lady that we saw at the seance and on the cars. Then I confided my suspicions to these other gentlemen and they con cluded to notice them. Q. Did you ever hear the name or

names of the lady or gentleman that you think played the part of confederates? Now, that is a matter of hearsay,

What did you understand it to be from hearsay?

Q. And that they were busband and wife? A. That statement was not made.

Their names were Blair. Q. Were they ever seen by any witnesses in this case to your knowledge

to enter that house before a seance was

A. Not to my own knowledge; Mr. Otto Georgi told me so.
Q. Have you ever learned the num-

ber at which these confederates stopped on May street?

the night that I followed them over there they went into number 9, but I lost track of them. That is the only attempt that has ever been made to follow them beyond the corner of State and Madison. It is about four miles and a half from Mrs. Jackman's home, where the seances were held, to this point on May street. When the seance first opened on the

20th of September one gas jet was burning, and also back into the corner was another small gas let that is operated with a string that runs back into the cabinet and that had a globe covered with blue paper. After the seance commenced and singing a song, Mrs. Jackman stepped up and turned out the gas jet and the light in the corner gave a sufficient light to distinguish everybody's face in the room. I have not taken a drink of liquor

myself individually in five years last past; as for the others I cannot say none of the complainants appeared at any of these sennces to my knowledge in a condition of intoxication or a condition bordering upon it. Q. The statement is made by Mrs

Jackman over what is supposed to be her signature that the complainants in this case are drunkards. Have you ever known any of them to be intoxicated A. To my knowledge I have never known any of them to be intoxicated; never saw any of them in that condition and have never seen one of them take a drink. I formed their acquaint-

ance, most all of them, while attending those seances; never knew them back of September, 1897; met them at Mrs. Jackman's seauces and they were regular attendants there as well as myself. Q. The statement is made by a party representing the lady whose case we are considering that the complainants in this case are the lowest and vilest people in the city, saloon-keepers and

bums. Have you any knowledge that would warrant that as a proper designation of any of the complainants in the case? Gentlemen, do I look like a bum?

Q. The question was as to any of A. I will leave that to you gentlemen to decide. As to my own individual self, I came here to Chicago in the fall of 1893. For one year I was engineer at the Chicago Illuminating Company on 21st street, between State and Wa bash avenue, one of the largest electric lighting plants in the city. I filled the responsible position of engineer there at that time. Those people can youch for my character individually. From there I worked for Willoughby Hill & Co. as assistant engineer in the Boston Oyster House, four months, when I left my position and accepted a better and a more lucrative one in the place that I am at the present time, where I have been for the last four years about. have never been a saloon-keeper in my life; my business is that of an engineer Where they get that statement I pre-sume is that I have charge of that whole building there and there is a saloon in the front part of the basement, and I also have an engine room right in one corner of the basement for the operation of the elevator, and the have often seen me pass back and forth there in the line of my duty. The peo ple who made that statement probably labor under the impression that I was a saloon-keeper because they have often

seen me there. Prior to the seance of September 20, 1898, I never communicated in any manner my suspicions or my intentions to any officer of the National Spiritualists' Association or the Illinois State Spiritualists' Association, nor received from any such officer any communication upon any matter directly or in directly, nor did I ever communicate

tional Association upon any matter in relation to Mrs. Jackman nor any one else, nor did I during the same period receive any communication from any officer of these associations; nor have L during the same period at any time communicated in any way with any, officer of any Anti-Spiritualist Association, nor has any officer or representative of any Anti-Spiritualist Association ever communicated with me; nor have I ever made the statement that I was employed by either the National Spiritualists' Association or the Illinois State Spiritualists' Association to act as a de-tective upon Mrs. Jackman's work, After this seance occurred in which we exposed Mrs. Jackman, the gentlemen associated with me in that exposure suggested that we keep track of her, and that if she stopped giving the seances we would say nothing about it.
On the following Tuesday night I went and stood there on the corner smoking a cigar and I noticed four or five people going down to Mrs. Jackman's; I walked down by the house and I heard singing there; I walked back again stood on the corner a few moments and walked down the street again; as I walked down the street the second time I saw Mr. Hahn standing out in front of Mrs. Jackman's house; the house was all dark from the appearance from the street, but there was singing going on inside as could be readily heard. I walked by I made the remark to Mr. Hahn, being well acquainted with him, "Hello, you are on guard, are you?" He says "Yes, are you?" I said, "Yes, I am looking for some of the spirits." With that I went down the street to 32nd street, down 32nd street to Indiana, got on the car and went home. On the following Thursday night I got on my bicycle and rode down there and thought I would see if she was going to give a seance again. I stood on the corner of 31st and Forest avenue with my bicycle leaning up against the edge of the sidewalk; while I was standing there a police officer came up to me and he stood by the side of me, looked at me in a very inquiring manner, and finally he said to me, "Who are you waiting for?" I said "Nobody in particular." He said "What is your business around these corners?" I said "Am I doing anybody any harm?" He said no, not that I can see now, but you liave been pointed out to me as a man that has been laying around these cor-ners with a couple of derringers in your pocket trying to break up a Spiritual ists' meeting down here at 3143 Forest avenue." I said "Who made this statement to you?" He said "The gentleman there in the restaurant." Mr. Hahn keeps a restaurant around the corner. told the officer my business there; I told him we did expose last Tuesday night the so-called Spiritualistic meeting down there at 3143 Forest avenue; and I said "I am here to see if she is and if she is, I am gathering all the in-formation that I can with regard to those seances, which I intend to submit to the National Association or Illinois State Spiritual Association." That was the statement that I made to this officer, but I did not say that I was in the employ of the National Association or Illinois State Spiritual Association, or make any statement that the officer could draw any such inference from; I told him my address and place of business and named him a couple of officers on the heat down there where I am employed who knew me. Wednesday morning following

this Tuesday night, September 20th. wrote Mrs. Jackman a letter in which I stated that I was sorry that that little disturbance occurred at her house last evening, but that I had had my suspicions aroused for some time in regard to the genuineness of her manifestations and had satisfied myself thoroughly that they were not what they were represented to be, and that as a consequence I was responsible for the disturbance that took place there last night, but I would advise her to stop this nefarious business and let her hus band go out and earn her an honest living: if not, that I would denounce her from every public platform and publish her in all the papers. That is as near as I can remember the letter that I

Q. Are you a Spiritualist?
A. I certainly am.

Are you a member of any Spiritualistic society? A. I am not a member of any Spirit ualists' society.

Q. Are you an attendant at the meet-A. I am an attendant at different meetings. I go every Sunday to differ ent places. Myself and wife have never affiliated with any particular society,

but we attend different meetings (Signed) HARRY F. HILL. State of Illinois,

Cook County.

Harry F. Hill, being first duly sworn on oath deposes and says that he has read the above and foregoing statement and that the statements therein contained purporting to be made by him are true as therein stated.

(Signed) HARRY F. HILL. Subscribed and sworn to before me this 19th day of October, 1898. (Signed) MARION PICKETT.

Notary Public. [N. P. Seal.] The statement of Martin Gass, in an

swer to interrogatories propounded by Dr. Warne and other members of the My name is Martin Gass: I reside at 5517 South Halsted street; I am in the

saloon business; I have resided there six years; have been a resident of Chicago 17 years. I do not know the exact day when I attended the last scance at 3143 Forest avenue, Chicago, given by Mrs. Mabel Jackman; it was were all there together, on Tuesday I guess two weeks ago. I was present at a seance given by Mrs. Jackman on Tuesday evening, September 20, 1898. That seance was not opened with a statement by either Mrs. or Mr. Jack-

(Continued on page 4.)

INSPIRED BY CHARLES DICKENS.

WRITTEN BY

CARLYLE PETERSILEA.

... AUTHOR OF ...

"The Discovered Country," "Mary Anne Carew, Wife, Mother, Spirit, Angel," "Philip Carlislie, a Romance;" "Oceanides," a Psychic Novel, Etc.

CHAPTER VII.

A Luminous Hand.

It was a very beautiful moonlight night; clear and calm as a dream of heaven. Juno and O'Donnell preferred to walk home.

"What was the matter with you and Raphael? I noticed that he looked like a thunder-cloud; and I saw you marching upstairs alone. I think both of you must have forgotten good manners," he added with one of his pleas-

"Raphael and I don't get on well together," answered

"Pardon my inquisitiveness; but what were you quarreling about to-night, pray? "Oh, the theme that is at present on every tongue."

"Well, really," said O'Donnell, "I am still at a loss, and positively do not know to what theme you refer." "Why, the woman's rights question; or, if you prefer

the New Woman." O'Donnell looked at her in amazement.

"It cannot be possible," he said, "that you are taking sides with the new woman?"

"And why not?" she asked. "Haven't I heard you say more than once, that you did not approve of Grace, nor all other women who were trying to appear masculine-aping men in their manners,

dress, and so forth?" "Yes; no doubt you have heard me express such an

opinion, often." "What was your reason for quarreling with Raphael then? He does not approve of the new woman more than you do. I supposed your ideas were similar on that sub-

"On the contrary, our ideas are entirely opposed." "Well, wonders will never cease," said O'Donnell, toss-

ing his cap, which he had taken from his head, high into the air, and adroitly catching it again, as he walked.

"Juno," he continued, turning a shade paler than was usual with him, "you may think me impertinent; but I believe that Raphael offered himself to you, and you refused him."

"And if such were the case," replied she, "I am not the first young lady who has refused an offer."

"I have long thought Raphael loved you, and had about made up my mind that you were destined to become Mrs. Scoriss.

"Such a terrible fate as that does not await me," sighed Juno.

"Terrible fate?" echoed he. "Why terrible? Raphael is of a fine family, enormously wealthy, powerful and ambitious enough to attain to almost any position he desires, give him time; and I have never heard aught against him

Mrs. Scoriss."

"I more than half believed he had won your heart,"

"Love him! I look upon him with abhorrence," she replied with a shudder.

"Women are certainly past finding out," and he kicked pebble from her path. "I have heard you say more than a pebble from her path. "I have heard you say more than once that you considered the position of wife and mother higher than all others. It is as hard to understand you as it is to read the riddle of the sphinx."

tion. A husband of that kind would not suit me; but, I am tired of Raphael, let us talk of something else."

They walked on in silence for some little time. O'Donnell's eyes wore a serious and determined look for once in

may be in the future; but we are both young yet, and can cameo ring. The cameo was exquisitely carved; the head afford to wait for some time. I feel that, with your love and face of a gentleman appearing. The features were to sustain me, I am capable of becoming all that you or I unmistakably those of a Greek; noble and grand as those desire. Once in possession of your love and promise to be of Apollo. my wife. I shall be able to rise to the pinnacle of my chosen profession, and become one of the leading star actors of the world."

Juno trembled perceptibly, for this man held her esown heart bleed. He had given up all that most men would have held above all price, for his convictions of truth and truthful principles. She knew intuitively that to him his wife, if worthy, would be first, his profession secondary; still, he did not fill her heart or her ideas of what a man really ought to be, that is, the new man. As she did not immediately reply, he said:

"Perhaps you object to my profession?" "Not at all," she answered. One can be a perfectly good and honorable man in any legitimate calling. No, I rather like your profession, and would not object to becoming an actress myself, if I thought I had telent in

that direction." "Do you think our cousinly relationship an objection?" "Not necessarily. Many cousins marry and are quite happy; but I fear, dear cousin, that we are not wholly yours. I strongly objected to Raphael, and nothing could ferent from most others of your age." induce me to become his wife. I do not feel the same toward you; and really I can find no fault with you; but it gone to the other life?"
seems now that there are two of me—this visible, outward
"That which I saw to self, and an inner, invisible self. My outer self would, although I had hoped to see him once more in this world perhaps, say yes; but the invisible self says no; and says it and perhaps become reconciled and united to him," anthe higher and should rule the outer or lower self. You other reason." may not understand me, dear cousin Arthur, and I am

sure I do not understand it all myself." "Such ideas," said O'Donnell, "are foolish in the extreme. If you can find no fault with me, and do not love

what a true woman ought to be." wery dear friends that we have thus far been-let us be your path." cousins, or protner and sister, if you like. It would break "O, mamma! What danger could possibly threaten my heart to forfeit your cousinly love. I need your broth-me?" erly care and protection. Mamma would be very sorry to find us adverse to each other,"

"Then you will not enter into an engagement to become my wife, if we still continue to love each other at the end of two years?"

"No; I do not think it best, for I am certain that my feelings will undergo no change."

O'Donnell sighed, then tossed his cap in the air once more, kicked another pebble or two, and then settled into his old careless self again; yet there was a shade more of seriousness about him. They had now arrived at their own door. O'Donnell went directly to his room, but Juno found her mother still up and awaiting her.

Mrs. Galeria was a large, regal-looking woman; a fitting mother for the daughter who bade fair to be very beautiful after a couple of years more had passed over her head. Juno threw her arms fondly about her mother's neck and kissed her, then taking down that lady's long, abundant hair, which was yet nearly as sunny as it had been in her girlhood, she began to brush it out, and while it was lying in soft waves about her shoulders, Juno said: "Have you been lonely in my absence, mother dear?"

"I should have been lonely, my daughter, but something strange has transpired this evening, which has distracted my attention from myself; so much so, indeed, that I really have not missed you, much as I love you." "Why, mamma dear! What can have happened?" and

Juno glanced about the richly furnished, but unique

chamber. The room, or suite of rooms, rather, were fit

for a royal princess and her daughter, for Mrs. Galeria and Juno shared them together. The house itself was on a grander scale than many a palace of the old world. There were three rooms in this suite, all opening into each other. The doors between them had been removed and the most costly draperies had taken their places. The softest and richest of Turkish carpets covered the floors; easy chairs and elegant couches were scattered about. The middle room answered for a sitting room for both mother and daughter, while the rooms at either end contained each a bed, softly draped in pure white. In the sittingroom was an open fire-place, with a polished grate, and here a gentle fire was burning, for it was quite late in autumn, and the nights were chilly. Mrs. Galeria was seated before this fire, a beautiful screen shielding her from the

"Mamma, tell me; what is it? What has happened? thought, as I entered the room, you were very pale-and your hands are cold! Why, how you shiver!'

drawn.

Mrs. Galeria's eyes wandered with a half-frightened

the one which Juno occupied. "My daughter, I scarcely know whether I have been dreaming or not. Shortly after you left me, not feeling quite as well as usual and a little lonely on account of your absence, I thought I would turn off the electric lightsyou know they are so very bright. I turned them all enas a man. I believe his character stands without re- tirely off. I did not wish the fire replenished, for it was early and not cold, and there was hardly a glow from "I do not care to discuss him," said Juno, wearily. "Of the embers. I then threw myself down upon the couch one thing, however, be assured. I shall never become just here," and she pointed to a rich sofa, or large couch, which was drawn across one corner near the grate. "I had previously placed the screen between me and what litcontinued O'Donnell, perseveringly. "Do you tell me in all sincerity, that you do not love him."

I closed my eyes, thinking to fall asleen, when a hand was laid upon my shoulder-so heavily, indeed, that there could be no mistake; in fact, the hand actually gave me a gentle shake. I started up, straining my eyes in the darkness, to see what or who could have entered the room. You see, dear, there is no entrance to either of these three rooms, except through the double doors of this room. I entirely out of my proper sphere. But I would, dear had, before lying down, closed and locked these doors, not mother, that the whole political world was entirely puri-"I am not sure that I yet understand myself," she said; wishing to be disturbed until your return. 'Who is here? fied, that personal ambition and intrigue could find no but I am not at all at a loss when trying to read Ra- Who has touched me?' I called out affrightedly. Deep place within it, that there might be at the head of a riation phael's character. His ambition and love of power are silence was my only reply. I was now too much startled a grand and noble man and woman, who would love all far stronger than his love for a wife and children ever to lie down again, but I arose and seated myself in this mankind as they would love their own children, and care would be. His family would be secondary; himself, his chair, and here I have sat all the evening. Soon, I felt a for their welfare accordingly. ambition and love of power would be his first considera- slight draught of cool air, as though a door or window had been suddenly opened, although I heard no sound whatever. Glancing toward your room, I distinctly saw the present." portieres wave back and forth as though some one within your room were agitating them. I could not speak for fright; there was something so uncanny about it all, but "Juno," he said, at length, "you cannot find the same could not take my eyes from them. Presently I saw a hufault with me that you do with Raphael. My ambition man hand pushed through where the curtains part, and, could not take my eyes from them. Presently I saw a huwas put beneath my feet some time ago, as you are well O!" she moaned, "I recognized the hand, its peculiar aware. I do not particularly care to obtain power over shape, and also a cameo ring, distinctly visible on one of any person, or collection of persons; but I love you with all the fingers; just like this one, dear, excepting a little my heart, and desire to make you my wife. My position larger," and she held up, for her daughter's inspection, in the world, at present, may not be all that it might, or the third finger of her left hand. Upon it was an elegant

"Why, that is papa's head, is it not?" asked Juno. "Certainly, dear. He had these rings cut just before we married. They were to us as pledges of our love; and the ring upon that luminous hand which was thrust teem, if not her love. To wound him would make her through the portices was the same. Juno, if ever I saw he show his spiritual hand to you, if he were not here? your father's hand in life, I saw it this evening."

CHAPTER VIII.

Do the Spirits of the So-called Dead Watch Over Us?

Juno's forchead glowed whitely, and her eyes became

luminous. "O, mamma," she said, "I would that I might see my father. It seems to me that I have a very indistinct recollection of his form and features. Do you think, dearest mother, it may be possible that I remember him, although but two years of age at the time of his mysterious disappearance?"

"Yes, dear, I think you are correct. Most children adapted to each other. The fault may be mine and not might not remember, but you have always been very dif-

"Do you think, dearest mamma, that papa has really "That which I saw to-night convinces me that he has

so decidedly that I must obey. The inner self is certainly swered the mother, sadly, "for your sake, Juno, if for no

"I am very well content as I am," said Juno. "If my father wronged you, he has wronged me, and I should not have a proper regard for him."

"Well, sighed the mother, "there may have been misanyone else, why may we not become affianced? I cer- takes and misunderstandings. Your father may have tainly love you with all my heart. You are my ideal of been guiltless, after all. But the hand, my child. He must be dead, else I should not have seen that ghostly who is willing to admit that she thinks a woman's highest "It is at just this point where my trouble begins," said hand. The hand was raised as though to call my atten- position is that of wife and mother, does not always accept Juno. "Although I can find no fault with you, that is, tion especially to the ring, that there might be no mistake. I could specify no one fault still, my ideal is not met; it I think, Juno, that hand came to warn me of impending son to know; moreover, I believe that she will remain is some one entirely different from yourself; and, so, dear evil. I am sure that was the impression distinctly left on single for many a year to come. A man must be very cousin, let us forget this episode and be to each other the my mind. I fear, dear child, that the danger is lying in near perfect to please her. But after all, why should he

will never allow beam to come to you, if he can avoid it. I suppose Grace and her brother took part in the entertainment this evening?"

"Yes; and, mamma, as I never keep anything secret from you, I must tell you that Raphael and I have had a severe falling out."

"Do you mean, dear, that you have quarreled with Ra-

"Yes; I think it amounts to that. Mamma, I have re fused him, and he has not taken it at all in good part. Dearest mother, he has actually threatened to be revenged on me." "Revenged!" exclaimed Mrs. Galeria. "Why, the young

man must be beside himself—without the honor of a gen-tleman—but yet, my daughter, what was your reason for refusing him? I believe the worldly position of the Scorisses is very high."

"O, yes, of course. But I-do not and cannot love him. In fact, mamma, he is very obnoxious to me. If I ever were to marry a man like him, I should be very wretched, indeed."

"To be revenged on you," mused Mrs. Galeria. "Ah, Juno, a young man who could talk of revenge because an innocent girl did not care to marry him, must be very low

morally in the scale of humanity, absolutely brutal." "Rather say fiendish, mamma. Brutes do not often indulge in revenge for fancied slights."

"I have always looked upon Raphael as being rather dark-browed. Does his sister Grace know of it?

"I cannot say as to that, but cousin Arthur does. told him on our way home, and mamma, this evening has been an eventful one, for Mr. O'Donnell also proposed to

"Well, my daughter?" "And I refused him."

"Arthur is your cousin, dear. I do not think it well for cousins to marry. But how did he take it?" "In an entirely different spirit."

"I should hope so," murmured the lady. "Arthur is a gentleman, whatever else may be said of him. And how about Grace? Was she as dashing as ever?"

"Mamma, I wish I could thoroughly understand what a woman's true position in the world ought to be. I intuitively act in a certain way; but yet I do not certainly know what a woman really ought to be." "That question has perplexed my head more than once,"

said Mrs. Galeria. "My experience as an actress has forced me to often ask myself, what a true woman ought

"Grace rode her bicycle, wore her divided skirt, played the cornet, talked of woman suffrage, and said that eventually she meant to become a candidate for the presidency; but I think, as does Ethel, that not having a mother's careful training, likewise being with her father and brother so much and always hearing them talking of those things, has unduly biased her mind. Mrs. Alstead thinks as Grace becomes older she will be more womanly and get entirely over such mannish predilections."

"I don't know about that," said Mrs. Galeria. "Her manners and ideas are likely to become more decided, glare, the portieres between the rooms being closely even. She is really a bright, spirited girl. She may be

right, Juno; who can say?"
"She can never be right in my eyes," said Juno. "Mother, a woman's true position must be higher than simply to try as hard as she can to usurp men-to do everything as nearly like men as possible. It seems to me, look, toward the curtains which separated this room from mamma, dear, that men and women should fill entirely different positions in the world-in fact, that a woman should be a woman, and a man should be a man, in the truest sense of the words; and that neither should try to pass the bounds which nature has set between them."

"That may all be true," replied Mrs. Galeria; but how is one to know just where the line is to be drawn, that the woman may not enter the province of the man, or the man step inside the province of the woman?"

"Well," said Juno, "I shall always act up to my highest ideal of what a woman ought to be; and I believe that will bring me very nearly right."

"Perhaps Grace is acting up to what her highest ideal is of what a woman ought to be?"

"That may be. I suppose, after all, the future must determine who is right and who is wrong; but, mamma, have no taste for bicycle riding, a divided skirt would shock my ideas of modesty, to enter the arena of a campaign as candidate for the presidency, unless conjointly with my husband, if I had one, would seem to me to be

"The future may eventually bring about such a state of things," said Mrs. Galeria; "but we are living in the

"And we shall live in the future."

"But, before such a happy state of things can be, you and I, Juno, will long have been dead," pursued Mrs. Ga-

"Dead, mamma?"

"Surely, my child." "Oh, no; not dead. We cannot die, dear mother." "But we shall know nothing of this world. I hope, dear Juno, we shall be in heaven, where the troubles of

this world will not affect us." "How very, very strange and inconsistently everyone talks," sighed Juno. "Now, for instance, mamma dear, you not long ago told me that you believed the hand which you saw belonged to my father, that it was his ghostly or spirit hand, that you believed him to be dead, and that he meant to warn you of impending evil or danger of some kind. Mamma, how could he know anything unless he were alive, even if out of the body? How could How could he warn you of danger, unless he knew about this world and its affairs? How could he know of something that was to transpire in the future, if he did not understand the present, and from it judge what might result in the future? You say, dearest mother, that he was very careful to identify his hand by showing you the ring upon the finger, about which there could be no mistake. Then he must see and understand you at the present time, he must be near us both and know all we say and do; he must still love us and wish to shield us from harm. You tell me he put his hand through the curtain, showing that he must have been, at the time, within my own room. All this gods to prove that he may be with us; but under ordinary circumstances invisible to us. It must, in one sense, be ourselves who are dead, deaf and blind, instead of those whom we call dead."

Mrs. Galeria did not try to answer Juno. The young lady was, in many ways, past her comprehension.
"Well, darling," she said, "we cannot settle this import-

ant question to-night. You have brushed my hair beautifully. Now go to rest, for it is getting very late."

Juno said no more, but obeyed, and soon mother and daughter were fast asleep.

v CHAPTER IX.

The Radiant Youth and the Heavenly Woman.

"Well," said Mr. Arthur O'Donnell, as he entered his room, "she has given me the slip, sure enough. A girl the first or even the second offer, as I now have good reanot be? She is as nearly perfect, in my eyes at least, as woman can well be. Would to God that I were worthy of her. Still, I will watch over her like a brother, and woe "If I had not known you were with your cousin Arthur to the man who tries to deceive or ill treat her. I would this evening, I should have sent for you at once. But he surely hound him to his death. I don't like the existing Price \$1. For sale at this office.

state of things between her and Mr. Raphael Scoriss. He will be revenged upon her for refusing to become his wife? We will see about that, Mr. Scoriss. Careless O'Donnell is the last person on earth you would think of fearing-you six feet of egotism-you unprincipled villain—revenge yourself on a spotless and innocent young girl of little more than seventeen summers, absolutely a

mere child; and yet so beautiful, so truly womanly. "Ah, well, sweet Juno, I can love you in secret. No one is able to tear my love from my soul; that, at least, is a part of my being. How fortunate that I am so near you at all times. The same roof shelters us. That is some comfort. Your home is my home. We eat at the same table; and Aunt Agnes Galeria, your mother, is to me as a mother. Oh, I ought to be a very happy man under such circumstances, even if my own have cast me off.

"Ah! what is this?" and he took from a small salver, left there by his valet, a letter with a foreign postmark, in fact, it bore a number of foreign postmarks.

"From Rome," said he. "From my old friend, An-

He read it eagerly. Presently he put his hand to his

head with a sudden emotion.

"Galeria dead? So Annette writes me. Juno fatherless, and Aunt Galeria a widow? Well, it is just as well for them, and even better than to be senarated as they were. Poor Aunt Agnes! Her life has been sorrowful indeed, and from what she has told me, all her trouble was caused by such another as Raphael Scoriss. She refused him, and married Galeria. He swore to be revenged, and kept his word; still Aunt does not know precisely how it was brought about; she simply knows that Galeria deserted her when Juno was about two years of age, leaving her the most of his wealth, or what amounted to the same thing, settling it upon Juno, her mother to have full charge of it until Juno should reach her twenty-

fifth year, then Juno is to come into possession with the proviso that she cares for her mother as long as they both shall live; and if either dies, all goes to the one who survives; if both die, then all goes to Mr. Arthur O'Donnell, my humble self. Well, Mr. Arthur O'Donnell does not want it, and really cares very little for money that he does not earn. The paltry sums I earn as an actor, are to me more precious than all the wealth of my father.

"Lord O'Donnell's money, as well as his title, may go to his nearest of kin, providing he so desires, and poor little Clarence does not live to take my place, as is not at all likely; but I will be a man, a true man in my own right. I consider the life which I led at home that of an idle vagabond squandering wealth which I did not earn; robbing thereby the poor sons of toil. I never looked at one of them, but I felt guilty; yes, more guilty than if I had been a highwayman; and after being robbed they were expected to bow down humbly before me and address me as their lord. Bah! It always turned me sick—that coupled with the religious hocus-pocus which I must swallow, willynilly, has made me the disobedient, and as they think at home, the prodigal son. I wonder if my father will ever kill the fatted calf for me? Not if I know it; for I will never return, neither ask forgiveness for acting up to my highest convictions of right."

Thus soliloquizing, Mr. Arthur O'Donnell slept also. At breakfast next morning, Arthur delicately made known the contents of his letter.

Mrs. Galeria sighed deeply and some tears fell. Juno looked thoughtful, but rather pleased, than otherwise. "Mamma," she said, "you can have no more doubt about that which you saw last night. Papa has long

been separated from us, but is now joined with us." Arthur was then told of the luminous hand which Mrs. Galeria saw. "And you think, Juno, that your father's spirit is with

"I cannot doubt what mamma says. She could not have been asleep, for she had left the lounge and was sitting in her arm chair at the time of its appearance. Yes, my father is with us; of that I feel assured. O! Arthur! O! mamma! I am very, very glad, indeed. If my father was made to believe aught against you, he now knows the truth; he finds you innocent of all blame, even in thought,

and how happy it must make him." "He ought to have believed in me," responded Mrs. Galeria, "from the first. My wrongs have embittered my whole life. It is too late now; the past can never be re-

"But, dearest mother, "why live in the past? Why allow past wrongs to make you unhappy now? Forget them, and let us live for the present and the future."

Mrs. Galeria looked at Juno's innocent, hopeful face. Would the future be kind to her daughter? The present was even now threatening. She had been warned of danger ahead.

"Juno," asked O'Donnell, "if one were to do you a wrong, how would you meet it?"

Juno's eyes opened wide.

"I cannot tell, cousin Arthur," she answered, "but I think my spirit would rise to meet the emergency. I know that I am now but a simple girl in my teens; but it really seems sometimes, as though there were two of me, one much older and wiser than the other, and the older and wiser one always tells me just what to do and how to do it. It is as though I were a little frail barque, guided and cared for by a strong and powerful hand; but let us talk of brighter things, cousin Arthur. I am exceedingly interested in the part you are taking at the theatre. I am very young yet, I know, but I have never before seen such perfect acting. One to see you now, would not suppose you capable of conceiving, much less acting, such a trag-

O'Donnell was, at the moment wearing one of his most careless, happy-go-lucky expressions. It was really wonderful what an influence he shed about him.

"Juno," he said, his face taking on a serious look, "you say there are two of you, and I sincerely think there are two of me. You say your double seems much older than yourself; I feel just the other way. My inner self is like that of a happy, thoughtless child, or rather—I hardly know how to tell you—a bright, gay youth or perhaps, a spiritual being who is aware that he can never come to harm, that nothing can injure him, no matter what; that if all the friends he had on earth were to desert him, it would be all the same; that if the outer form were to perish through sickness, accident, hunger or cold, it would make no difference to him. No matter what part I act in the world, my glorious, hopeful youth is always with me. He seems to delight in transporting me into this, that and the other, as occasion requires; but he never changes, except his moods; yet, his moods are never moody; pitiful they may be for others' woes, but woe of his own he can never know."

"Arthur, I believe you are an angel!" exclaimed Juno, impulsively.

"I hope we all have an angel within us," he replied thoughtfully, "but our angels differ as we differ." "What can we say of Raphael and his revengeful angel?" asked Mrs. Galeria.

"I shall call your other self the radiant youth; can't you give my other self a name?" said Juno. "Suppose we call your's the heavenly woman?" "Very well; and we will never do anything without con-

"Raphael must answer that for himself."

sulting the radiant youth and the heavenly woman, will we, Arthur?" "I certainly think they are worth consulting."

(To be continued.)

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ABOUT NEW YURK

A Picture of It a Century Hence.

A CLAIRVOYANT PROGNOSOS, BY COUNTESS ELLA NORRAIKOW, IN MIND, NEW YORK.

Not long ago an advanced student of the occult sciences, a member of several mystic brotherhoods and esoteric societies of the Orient, on a tour of the United States, was one of a small dinner party that had assembled in a private dining room of a prominent New York hotel. It was the annual banquet of a local psychical society of which the writer is a member. Among the other guests were representatives of the metaphysical, political, literary, and financial worlds, but the conversation was directed chiefly to recent attempts, both in this country and in Europe, to forecast the future of the globe and its

The following stenographic report of the proceedings, transcribed in part from the minutes of the secretary, is not without significance at the present time. Although John Jacob Astor's novel, "A Journey in Other Worlds," and other similar works of the imagination, were accorded their meed of praise, yet our distinguished guest, the dark-hued occultist, begged to differ with them all—at least in their varying descriptions of New York's future. And on my suggestion that he cast Father Knicker-

bocker's horoscope, he readily consented.

"Psychology," he began, "though still in its infancy, has already lifted to a favored few the veil that hides the future of this great metropolis from the ordinary eye. Schemes now only dreamt of, and by many considered chimerical, in the year 2000 will have developed in all their grandeur. New York, the globe's largest city, the centre of Western civilization and the queen of commerce, will rear her head in solemn dignity above the proudest cities of the world. Americans, always an enterprising people, having already made unusual strides in many directions since the last 'discovery' of the continent, shall by that time have awakened to the fact that science during the present century has been in a chrysalis state.

"The sea will have been made to give place to land, for the city of New York will find itself extending far out into the harbor. By a new process of 'filling in,' of which scientific experiment will demonstrate the practical wisdom and feasibility, the waste waters surrounding the Battery will have been displaced and many millions added to the city treasury. Governor's Island and other outlying localities will by that time have become integral parts of the city proper, and in these sections many of the 'foreign' quarters will be established. To every one of each nationality now domiciled in this city perhaps scores will then be added.

"New York will then have a magnificent line of docks —possibly worked by electric motors—while her ships of commerce, and her floating palaces carrying thousands of passengers, will be found in all quarters of the globe. The Pacific and Atlantic oceans, north and south, will be dotted with enormous vessels from whose mastheads shall float the Stars and Stripes. Hours instead of days will then be consumed in crossing to European countries, about two days being the maximum allowed for the trip. Possibly a tunnel shall have been built under the broad Atlantic by that time, for engineering science, even in these early days, has demonstrated the fact of its limitless capabilities. Railroad trains shall be run at a high rate of speed, probably to the extent of one hundred and fifty miles an hour. Steam will be no longer used. Electricity will long since have supplanted it-or perhaps a yet unknown force will be discovered. All this and much more science will be enabled to perform." "And are these improvements to be the product of

American genius?" was asked.

"Mechanical and engineering geniuses are springing up in all parts of the world, and thus far those of Scotch extraction have been awarded the palm. But the highly sensitive, nervous temperament of the present inhabitants of America, allied as they often are to the keen-witted Scotch and the plodding Germans (grand exponents of the sciences), will produce a race of people fully equal to the exigencies of the times and ready to manipulate the elements of sea, air, and land for the benefit of their fellow-men. Life will then be a veritable Utopia for the

"Shall there be an end so soon to the bitter struggle for livelihood that has existed in all ages?" inquired a lady. "There shall be none of the intense and feverish activity of the present time in relation to business matters, for

all laborious work will be abolished. Mechanical contrivances of various kinds will have reduced manual labor to a minimum. The telephone will then be out of use except, perhaps, for long-distance communications; telegraphy by wire will be no more, and the present unsightly poles, with their myriads of street-defacing wires, will have disappeared. Telepathy, or thought-transference, will be universally employed, and a man sitting in his office will simply will a friend to read his thoughts, when the latter will act in a responsive manner through the law of etheric vibration. This will obviate the necessity for mechanical or human intervention in the transmission of messages."

"Then," suggested a Wall street broker, "there shall be no further need for the inventive genius of a Tesla, or an Edison?

"On the contrary," replied the oracle, "a greater field than ever will exist for such talents. A new instrument for the registering of thought will stand ready in every office, and as quickly as the mind of the operator conceives the thought it will be conveyed to the 'mentalograph.' In large offices the present scratching of pens and rattling of typewriters will no longer disturb the sensitive ear. Each person, as he wishes to transfer his thoughts to paper, will simply sit before this instrument. when he will find his ideas transcribed in regular order as rapidly as he can formulate them.

"Tiny pneumatic tubes will encircle the city and cross and recross it at frequent intervals. Stations will be placed at adequate distances to insure the delivery of mentalographic' letters as quickly as possible. All large business houses will be connected with the stations by this means of transmission, and in a few seconds from the time the letter leaves the sender it will reach its destination. The way-stations will be presided over by neither men nor women; but an electric current, adroitly manipulated, will cause the letter to stop at the station nearest the place it is intended for. As it drops into the slot a click will sound in the office to announce its coming. The mag-netic aura surrounding each occupant of the room will attract the missive to whomsoever it belongs. The merchant will suddenly see lying on his desk, dropped as it were from the clouds, the note of his friend or business associate. He will not find it necessary to proceed in the present leisurely fashion to learn its purport, but will by generated magnetism force the envelope to disclose its contents, and the reflex of his brain as he scans the writing will be similarly transmitted to the sender."

"But this would be scarcely practicable in writing to persons in other States or countries," was urged.

"In addition to the present system of cabling to Europe, peculiar instruments will have been constructed whereby semaphore signaling, or perhaps telegraphy without wires, will be made possible between the two continents. This will be even a more rapid method of communication than that at present supplied by the ocean cable. Looking ahead, however, I can see that at the period mentioned this system will not have reached perfection, and will be used only for the transaction of international affairs between the two great republics of the world-America and Great Britain; for by that time monarchy on the other side will have been deposed, the governments being those of the people."

"Is it too much to hope that New York will by that time have solved the rapid transit problem?" asked the lady's escort, a prominent real estate man.

"The present noisy and unsightly system of elevated ham, M. D. Price, \$1. For sale at this office,

railway, with its overcrowded vehicles and inadequate accommodations of every kind, will have been razed to the BIBLE PROPHETS AND PREDICTIONS railway, with its overcrowded vehicles and inadequate ground, and in its place there shall be a gigantic system of underground railway, which, like the tubes employed for the transmission of 'mentalograph' letters, will not only encircle the city, but will also intersect it at important points. But the dense population of New York will call also for other means of rapid transit, which the viaduct system will supply to the fullest need. The conveyances on both the underground and viaduct railways will be of the most elegant description, and will in all respects conform to the luxury of the times. The present this latter purpose new implements, subservient to elec-tric power, will do the work which the primitive brooms and whiteclad sons of toil now perform. Bicycles will diums is that of have given place to air-boats, and messenger boys will no longer be permitted to try either the temper or patience of the then existing New Yorker.

"The transmission of goods through pneumatic tubes is, I can see, another innovation that will command the widest attention. These tubes will be connected with every mercantile establishment in the city, and will even extend into the suburbs, and within a few minutes from the time an order is received the goods will reach their destination. New methods of packing will have been discovered, and every transaction will be conducted with

the greatest rapidity and safety."
"Can you discern much change in the architecture of the city? Shall there be 'sky-scrapers' in those days?'

asked the same inquirer.

"Houses that now seem to tower heavenward with their sixteen and eighteen stories will then mount to a height of thirty or thirty-five stories. The rapid increase of population will demand this. These structures will be supthan this prophet brings against the priests and prophets thirty or thirty-five stories. The rapid increase of popplied with automatic chairs and all that will be asked of of his day. an arrival is that he shall sit down in one of the many always found at the entrance. The visitor will see on the walls of the vestibule a number of push-buttons. On examination he will touch one whose number corresponds which they sat, of course, were "full of vomit and filthto that of the apartment he wishes to visit, and instantly this automatic chair will be carried upward till the friend's floor is reached. The same touch that starts the chair throws open the entrance and places the guest ready to receive him.

centre of the building will be luxuriously upholstered conveyances capable of holding a score or more of persons, who may thus be carried with rapidity to the upper floors without stopping. This is the principle of the modern express train applied to perpendicular transportation. On the roof of almost every house will be established an observatory, containing telescopes of such construction that the surrounding country can be scanned for several hundred miles. A system of communication will also be established between these observatories, by means of a peculiar phosphorescent light yet to be discovered. Air- visitation, saith the Lord. And I have seen folly in the boats will be launched from these high altitudes, and the visiting of friends by this means will become a matter of every-day pleasure.

combustible material, and those of the old regime existing | of them, unto me as Sodom, and the inhabitants thereof at that period will be made invulnerable to the fiery element. If by any possibility fire should make its appear- concerning the prophets: Behold, I will feed them with ance, chemicals will be at hand to suppress it within a few wormwood, and make them drink the water of gall; for seconds. But this contingency will be so remote that from the prophets of Jerusalem is profaneness gone forth people will live in the utmost peace and safety.

in this city of vast possibilities. Religion will have assumed a different phase. Greater unity of creed will exist among the churches: Religion at that time will have become humanitarian rather than sectarian, while intercourse with the spirits of the departed will be as common as prayer is to-day. Moreover, the occupation of the medical doctor will long since have departed. Man's spiritual power shall then be put to more or less practical use by every human being, and disease will disappear. The healing power of the mind will assert its supremacy among all races, as immortality becomes recognized by science.

"With the popular enlightenment that always follows in the wake of scientific discovery, men will lose their greed for gold, and a more equitable distribution of propgreed for gold, and a more equitable distribution of property than now obtains will ensue. I do not mean by this that communism will become a concomitant of municipal accursed Spiritualism," "this damnable Spiritualism," this hellish delusion," "this God-cursed heresy," and so affairs; but with the lapse of years life to all classes will take on a different hue. The deplorable poverty of the I referred at the time to the masses of the present day will in a great measure have passed away, and the adage of man's inhumanity to man will have become comparatively pointless."

"But Tammany, I presume, we shall always have with us?" suggested a Republican politician.

"The present system of municipal government will to a certain extent exist, but in no one man will be vested great executive or administrative power. Many of the existing official positions will pass away, and what is now under the virtual control of one unofficial person will be then governed by a truly representative body. Rolitical preferment will be accorded to the intellectual and scholarly people of the community. Science will thus be permitted to play its proper part in the city's welfare and advancement. Each branch of the government will be conducted on scientific principles, and the greatest good of the greatest number will be made the study of those in authority."

Modern Divining Rod.

The divining rod has lost its old-time prestige in this matter-of-fact age, but it is interesting to note that its apostles came very near to a method which has proved of great service in locating bodies of ore in these days. It is not known generally that the magnetic needle in its various forms can be employed with accuracy to plot out the character of known ore beds; even when these are not iron ores. It is notable that the Swedish engineers have done the most to develop this system, and they must have been able to discover unknown bodies of ore, such as zinc, copper, cobalt and nickel, by reason of the tell-tale presence of a greater or smaller proportion of magnetic iron ore, such as hematite or apetite. The Swedish government has encouraged mining exploration by granting to the discoverers of previous unknown ore deposits valuable mining privileges, charters and rewards.

Simple as the magnetic dip compass and declination compasses are, they have proved extremely valuable in plotting out the location of ore without excavation or boring. A compass needle freely suspended so as to rotate about a vertical axis will in any latitude take a certain position dependent upon the intensity of the earth's magnetic field or lines of magnetic force at that point. If, now, a permanent magnet is approached to such a needle sufficiently near to neutralize this set, where there are no other bodies, should the needle then be brought within the range of the influence of a body of magnetic ore its readings vary according to the nearness of the ore and its size and character. By plotting out readings obtained in this way it is possible to locate accurately the greatest masses of ore. Another instrument in which the needle is suspended on a horizontal axis is being extensively used. This can also be compensated for the earth's magnetism, and manipulated so as to give one only the component force of the concealed beds of ore. In view of the effectiveness of these two instru-

ments in locating ore bodies, it is remarkable that they have not been more extensively employed in prospecting new territory. In a paper read before the British Iron and Steel Institute, attention was directed to the benefit Swedish mining industry had received through their agency, and stating that except in a few isolated cases in the United States and Finland, the method is practically unknown, although it offers the practical miner a most valuable instrument.—Philadelphia Record.

"Karezza. Ethics of Marriage." By Alice B. Stock-

Compared With Modern Mediums and Messages.

t NUMBER TWO.

The priest-medium, Ezekiel, I think was generally decent kind of a fellow, but the influences that gave him the recipe for making bread were lower down in the direcsystem of street railways will be abolished, and the streets tion of indecency than well, than I would want around will be beautifully paved and kept perfectly clean. For me. See Ezek., 4:12-15. These are scriptures I prefer not to quote.

The second charge brought by this divine against me-

IMMORALITY.

In some cases this may be true; if it is not, then mediums are an exception to the rule. There are immoral people everywhere; why not among the mediums? But I set out to find whether the general charges made against the mediums were true of the Bible prophets. The prophets, to say the least, were

ADDICTED TO STRONG DRINK.

In Isaiah, 28:7, 8, this prophet accuses the others as follows: "But they also have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble in judg-ment. For all tables are full of vomit and filthiness, so that there is no place clean."

Those prophets might possibly have been good meiness." They were so filled with filth that no place where they rendezvoused, or held sittings, was clean. Nothing worse was ever said of modern mediums than this. These charges do not come from Voltaire, Thomas Paine nor within the apartment, where the host or hostess stands Robert G. Ingersoll; but they come from Isaiah, a prophet—one of their number, one who was supposed "This is only one means of upward transit. In the to know something of what he was talking about.

Isaiah was not alone in his charges. According to

PROPHETS WERE A BAD LOT.

Jeremiah 23:11, 16, says:

"For both prophet and priest are profane; yea, in my house have I found their wickedness, saith the Lord Wherefore their ways shall be unto them as slippery ways in the darkness; they shall be driven on and fall therein for I will bring evil upon them, even the year of their prophets of Samaria; they prophesied in Baal, and caused my people to err. I have seen also in the prophets in Jerusalem an horrible thing; they commit adultery, and "The fire department will no longer exist, for the reason that all buildings will be constructed of non-that none doth return from his wickedness; they are all as Gomorrah. Therefore thus saith the Lord of hosts into all the land. Thus saith the Lord of hosts, hearken "This is not all that will be noticeable in the year 2000 | not unto the words of the prophets that prophesy unto you; they make you vain; they speak a vision of their own heart, and not out of the mouth of the Lord." Here these prophets were wicked, adulterous, the

caused the people to err; strengthened the hands of evil doers. They were guilty of the same vices as the in-habitants of Sodom and Gomorrah. More than that, profaneness went from the prophets and the priests to all the land. This has ever been true of prophets and priests

The most profane set of men I ever saw in my life was that National Convention of Anti-Spiritualists which met in Anderson, Ind., over a year ago. Not one in that banditti of priests and others who met there to assassinate Spiritualism that could use the word Spiritualist or Spir

I referred at the time to these adjectives and asked them the difference between damnable and damned; one was in the past tense and the other in the future, that is all. They used the term "God-cursed," while the street gamin would say: "G-d d-d."

In Jeremiah's day as in these days profaneness wen from the priest and the prophet to the people.

Jeremiah here accuses them of treachery; he says They make you vain; they speak a vision out of their own heart; not out of the mouth of the Lord."

This weeping prophet in another place laments as follows: "For the sins of her prophets, and the iniquities of her priests, that have shed the blood of the just in the midst of her." Mark, it was not the sins of the people, but the sins of her prophets-"God's mediums"-and the iniquities of her priests who were shedding innocent blood, which was so great that "the kings of the earth, and the inhabitants of the world would not have believed it."

Hosea, "God's medium," was a naughty man. He married two naughty women under spirit direction, know ing them to be such. The only explanation I can give of the matter is that

old proverb, "Birds of a feather," etc. The next charge brought by this divine against me diums is that they are

the sacred name of mediumship on purpose to deceive the I will prove there were fraudulent prophets; so there

were false Christs. (See Matt. 24:5, 24; Jno. 5:43.) So there were also false apostles. (See 2 Cor. 11:13; Acts 15:24; Rom. 16:18; Gal. 1:6-8; Phil. 1:15; 1 Jn. 4; Rev. 2:2.) As our proposition requires that we deal with the prophets, rather than others, I will proceed to apply the charge of this reverend gentleman to the prophets-'God's mediums."

The 13th chapter of Ezekiel makes so many charges of fraudulent practices against the prophets that I will ask the reader to read the entire chapter.

He says of the prophets that they are "foolish prophets." They follow "their own spirit"—"not the spirit of God.", They act "like the foxes of the desert." They give "lying divinations." "They divine lies.' They said "Peace, peace, when there was no peace.' They "daub with untempered mortar." They prophesied "out of their own hearts." And, "with lies they made the hearts of the righteous sad."

This prophet promises to do his utmost to deliver the people out of the hands of the prophets; this was a good promise; if they could have been delivered out of his hands, while being delivered out of the hands of other prophets, it would have been well. This will come up again.

In Jer. 5:31, the prophet accuses other prophets a follows:

"The prophets prophesy falsely, and the priests bear rule by their means, and my people love to have it so, and what will ye do in the end thereof?" MOSES HULL.

"Woman, Church and State." By Matilda Joslyn Gage. A royal volume, of more than common intrinsic value. The subject is treated with masterly ability; showing what the church has and has not done for woman. It is full of information on the subject, and should be read by every one. Price \$2, postpaid. For sale at this

Some Hopeful Prognostications Presented

Prophesying coming events was at one time believed to be where God incautiously told people of his intentions; later it was believed to be inspirational from the same source; still later, statesmen have reasoned from cause to effect, and declared certain things to come to pass; and to-day it is generally believed that all prophecies are certain effects to be reasoned out from known causes, be they utterances from mortals or immortals.

Progress seems to take its onward course despite wars, restlessness and the striving of man for wealth, power and laurels; therefore let us review the progressive strides of a century, and from those premises reason out what lies before us before we reach the twenty-first century; and we need not call it prophesying, for it may better be termed deductive reasoning.
Since A. D. 1798, the serfs in Russia who were bound

mentally and otherwise restricted physically, are free men; the bodies of the black men have ceased to be the property of others in every enlightened country; the prejudice by the Christians against the Semitic race for some legendary wrong their forefathers are said to have committed, is nearly obliterated; our forefathers, if poor, seldom learned to read and write, nor were they taught the simple laws of common things; in many of the enlightened nations of the earth every letter going beyond local limits was examined and read; the postage on the same would be termed ludicrously exorbitant to-day. Railroads have been built in many parts of the globe which the wildest dreamer never conceived of a hundred years ago. A network of telegraph wires, millions upon millions of miles in length, was first introduced when the writer of this was only thirty months old. The priest and school-teacher were considered the only knowing ones fifty years ago, and all through Europe every hat and cap was reverentially raised when meeting these worthies. Ostracism and imprisonment were the punishments for reasoning in public on certain books considered sacred, and death penalties were meted out to the unfortunate one who dared to question the motives of a king or potentate. Harrows and ploughs were made out of wood a hundred years ago; and the latter was believed incapable of finding the furrow unless two cumbersome wheels precede it. Prayers and blessings were common merchandise, and sold for cash like carrots and black-and-tan puppies are sold now It was believed then by all good Christians that birds, angels and devils were the only creatures with wings; and the holy trinity was on the defense against their enemy, the devil; and great doubts were entertained by the majority who would get whipped. Water, holy and otherwise, has since then been used for dipping, sprinkling and spraying in order to ward off the offending power threatening the destruction of the trinity. When two myths stand in fear of each other and worthy believers willing to

But the minds of the people are gradually wandering away from the mythical, and coming nigher to facts, Physiology and anatomy is taught in our schools to-day; so are also hygienic laws and rudiments of higher sciences, except geology, which is studiously avoided in most schools, as that may demoralize the creation theory. The atonement, transubstantiation, fear of the Lord, etc., is still taught in the churches, but intelligent preachers are getting more liberal, and closer to facts in their discourses; in fact, the masses are demanding more practical work than the mere blind faith. Now, where will this end? If our school training tends

assist their friends, it must be like hunting for phantoms

to the practical, and faith does not correspond with facts, each generation becomes nigher to facts while ignoring the unsubstantial and unsustainable; and in the common course of things, this demand must be supplied, therefore we can by deductive reasoning expect what the next century will bring forth, to-wit .:

Every enlightened nation will ignore the remnants of all creeds, and establish national institutions where to thoroughly train men and women in every known science, and every useful fact, and either by State or National statutes distribute such trained scholars to every locality. Their duties will be, first, to teach and lecture upon the sciences of common things, and on laws of health and harmony; secondly, to hold forth with such discourses on every day of rest; thirdly, to gather during work days all known and useful facts, and recite and explain these to the great majority who are laboring in the factory, on the farm, and other avocations, but who have not the access to encyclopedias and libraries, nor have they time to spare even if they had access. Thus the masses will be educated in facts and usefulness without losing time from their other avocations; they will then be mentally and physically blessed, and bigotry, jealousy and ignorance will be banished from the land. As great, or greater statesmen than Edmunds, Blaine, Evarts, Thurman, Conkling and others, will then frame our national policy in harmony with the times; while new Fultons, McCormicks, Fields, Howes, Edisons, Hoes, Morses and Coopers with their inventive brains will cause labor savings to man, and open up opportunities for greater and grander researches in the arcanum of nature. The poets who will supplant a Bryant, Whittier, Longfellow, Poe, Lowell and Emerson will have a less credal training than any of the former, and their inductive reasonings and inspirations will be less in theory and closer to facts, while the historians who will follow a Motley, Prescott, Irving, Bancroft, Parkman, Fiske, Sparks and others in chronicling the noted events of the times, will neither be biased by Mormon or Gentile, Christian or Jew, in order to secure sale for their productions, for the people will elect them and pay them. In the restless wave which this planet is at present pass-

ing through we can but expect in the majority of in-I have not a shadow of doubt but there are frauds using stances that mortal aspiration be misapplied, where men's minds are trained to grasp at something beyond their reach. Instead of searching for substantial facts in their search for happiness, they strive for wealth and honor; the first may be obtained, but alone it cannot give happiness, and the latter can never be bought.

When these two facts can be impressed on mortal man, then the question will arise, "Which is the truest and surest way to happiness, they strive for wealth and honor: statutes, liberal and broad, and communities will strive to make their section the most harmonious among their sister sections. Jubilees will then with enchanting music and song add their power to harmonize the world, and bigotry and envy will wither for want of nourishment.

Our friend, the cautious critic, may say, "Universal harmony is a long ways off;" but not so. Watch the tiny sapling in its infancy, when without sun and moisture it would wither and fall, but later when it is thoroughly rooted, it will stand the fierce blasts of winter and the burning heat of a midsummer's sun; and thus it is with liberal thought, it has rooted firmly, and the roots are lifting the citadels of old theology, while the fragrance of its boughs are inhaled by the worshipers bending in their pews or kneeling at their altars.

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SATURDAY, NOV. 19, 1898.

THE COMING METEORIC DISPLAY Scientists predict that on the 13th and 27th of November there will be a wonderful display of meteors. This is made on the hypothesis that there are two or more zones of meteoric bodies around the sun, which are crossed by the earth's path in a period of thirtythree and a quarter years. Some portions of these zones are more thickly studded with these bodies, and the display varies in brilliancy accordingly. As the earth reaches these zones, the bodies in its path are drawn toward it by its superior attraction. They all appear to diverge from a common center, which is the point toward which the earth is moving. They are dark bodies in space, but as they come into the earth's atmosphere they become intensely heated by friction, and usually are dissipated in gases or dust before reaching the surface. It is estimated that they become luminous when within 500 miles of the surface, which extends the limits of the earth's atmosphere far beyond the usual limits as-

It will be a free exhibition, and uness the clouds draw an opaque curtain, there will be a falling of stars from heaven, not witnessed since the wonderful display in 1842 seemed to confirm the coming end of the world, as predicted by Miller.

A CLOUDED FAITH.

On more than one occasion it has been stated in these editorial columns that men of eminence in the political. social, and even literary world, rarely change their childhood belief. The truths or the errors of the parent survive in the child. That child becomes aged. He has never stopped to question the correctness of his childhood teaching, for he was too absorbed in his professional or political duties. Mention was made of Gladstone, who was as zealous a churchman as the priest at whose altar he bowed.

Liberal thought, rejection of ancient creeds, and expulsion from the church for heresy are evidences of mature investigation into old-time faiths, some thing for which the busy man of brains has little time at his service, to work out and to think out to just conclusions.
The late Prince Bismarck, whose fame is immortal as the real founder of the German empire, is a case in point. He died a believer in the popilar religion. A man of broadened knowledge, and an earnest defender of what he deemed the right, yet in religious matters he was a child, narrow in his conceptions, and superstitious to an astonishing degree- Says Wm. E. Curtis, the very able correspondent of

the Chicago Record, in a late issue: "Prince Bismarck was abnormally superstitious. He would never sit down with thirteen at the table, and was always on the lookout for unlucky omens. He would not receive Gen Boyer, the adjutant-general of Marshal Bazaine, when he came to negotiate for the surrender of Metz, because it was the 13th of March, a day that has always been unlucky for Prussia, the anniversary of Hochkirchen and Jena Nor would Prince Bismarck ever attempt any important work on Friday or on the 13th day of the month. This eculiarity was the source of coniderable amusement to the officers of his staff and his official associates." Taught that Jesus was crucified on Friday, the day was an unlucky one

with Bismarck. Somebody met with a severe accident when thirteen persons were assembled around the festive board, therefore thirteen is an unlucky number. If the "Iron Chancellor" say the new moon over his left shoulder he would keep himself away from danger until he saw that luminary at its next appearance over his right shoulder Had Bismarck learned that signs and omens are the creatures of ignorance lse the tools priests dabble in, sur vivals of a false system of religion very probably his days would have een happier, his nights more restful his dreams less frightful, and the ter mination of a life of turmoil more tranfull than he experienced. The very est who believe in after-death tortures for life's errors are not sure of peaceful

CAYMEN TO BE REPRESENTED. The Methodists have just carried a constitutional amendment to their disapline, by which ministers and laymen, after the year 1900, will be equally represented in their general conferences. The measure originated the Rock Biver Conference.

repose when mortality ends.

"Nature Cure." By Drs. M. E. and ion O. Conger. Excellent for every

A BADGE OF ENSLAVEMENT. Kaiser William, of Germany, while late in Jerusalem, where he seems to have gone with the Queen, to make a

the Church of the Redeemer. At the close of the exercises he read an address, evidently prepared for buncombe, wherein occurs the following: "From Jerusalem came the light in splendor from which the German nation became great and glorious and what the Germanic peoples have be come they became under the banner of the cross, the emblem of self-sacrificing charity. As nearly 2,000 years ago so to-day shall I ring out the cry, voicing my ardent hope to all, "Peace on

Prussia was a part of that "Germanic people" who accepted the "bunner of the cross," so it may be well enough to understand why they accepted it, then we can better appreciate this false and fulsome acclaim of "Peace on Earth."

A fifty-six years' war was waged by the Popes against these Germanic people, to compel them to accept that banner of the cross. The Sacred Sword Bearer after whom the Danites of Mormonism probably copied, were the tools of the church. Says Chambers' Cyclopedia, article Prussia:

"The fear of losing their freedom if they adopted Christianity, made the Prussians obstinately resist every effort for their conversion; and it was not till the middle of the 13th century, when the knights of the Teutonic order the Sacred Sword Bearers] entered apon their 'famous' crusade against hem, that the Christian faith was formally established among them."

These Sacred Sword Bearers, as compensation for their services, were permitted to retain possession of the lands they should conquer. The Cyclopedia just quoted, continues:

"For half a century the belligerent brotherhood were engaged in war with the people-winning lands and souls by hard fighting-till at length, in 1823, they found themselves undisturbed masters of the country, which they had civilized and Christianized after a fashion, namely, by almost exterminating the Pagan population."

Gibbon in describing these wars to establish "Peace on Earth," says:

"The fields of battle might be traced almost in every district, by monuments of bones.'

Alberger, in his Antiquity of Christianity, p. 19, enters into greater detail, from which we make a short extract:

"Prussia, invulnerable to the secret machinations of the Holy See, and undaunted by the ferocity of the military apostles of Christ, had resisted the proffers of salvation and heaven with such resolute heroism, that it threw Pope Honorius into such a paroxysm of rage that he publicly called Christendom to arms, to proselvte by military force the obstinate Pagans. A calamitous war ensued. The Pagans determined to exhaust the resources of defense; the Christians, the means of subjugation. The arts of destruction were mutually applied with consumate skill: towns were swept from existence; communities massacred; blood flowed in reeking torrents; Pagans accepted death rather than baptism; and all the havoc and horrors of which war is pregnant were protracted for fifty-six venrs. The carnage of the fierce conflict was so enormous that at length. it had so nearly depopulated the Prussian territory and extinguished the prospect of victory against the arms and resources of united Christendom, that they concluded to accept the gospel rather than total extinction."

As the cue worn by the Chinese, is an emblem of their defeat in numerous battles and their submission and slavery to the Tartars, who conquered that empire and placed an invader on the throne, requiring the wearing of the worn as a hadge of honor-so the royal bragadocia of Germany boasts of the banner of the cross, whose adoration betokens the enslavement, else destruction of his ancestors a few genera-

THE INFLUENCE OF WAR.

We throw up our caps and applaud the warrior, and with golden pen record the deeds of valor on the field of battle, captivated by the pageantry and recklessness of trained and organized courage. Brute strength and lust for blood against brute strength and lust for blood, and if the right being the stronger, wins, and freedom comes to the oppressed, the result atones for the means.

War may come to the most peaceful people, as barbarous hordes have always pressed on the confines of civilization, and self-defense is the only sal-

Yet always war cultivates the savage in man, while peace makes for civilization. The martial spirit is for tyranny and despotism. An army is organized despotism, and it is a proverb, the less private soldier thinks, the better sollier he is. The commander does the thinking, the army serves; just as the king in an absolute monarchy has no

law but his wish. A large army overshadows the civilians, and the thoughts of the army give color to those of the nation. Hence it is that a state of war, or a constant preparation for it, leads to despotism in

the civil service. This is just as true, as it is that peace, the full and free enjoyment of

the people leads to liberty.

War in all its phases leads to cruelty and savagery. It is a retrograde movement, an anachronism among nations calling themselves civilized. According to the record, the founder of Christianity bade his followers cast away the sword and convert the world by the power of love. After nineteen centuries, those who profess to follow him, stand armed to the teeth in readiness to destroy each other at the least provocation

It is the work of the humanitarian to hold up the race against this constant current running backward to past bar-

NOT COMMENDABLE.

It is announced as a very commendable act that the Emperor of Germany spent fifty-seven days last year in hunting, and that he killed with his own gun 8,354 pieces of game, large and small, birds and animals, and caught 934 fish.

This may be deemed by many a compliment for the Emperor, but the occupation of a butcher ill becomes the ruler of a great nation. Even the duckhunts of President Cleveland always seemed out of place to The Progressive Thinker, yet we are assured those were generally planned to get away from the army of hungry office-seekers who were ever hounding his track when in Washington.

THE GOOD OLD WAY.

A distinctive object lesses emphasis The Illinois State Spiritualist Associ ing The Progressive Thinker's recent ation is composed of prominent workrecommendation that Spiritualists and ers who stand high in the estimation of splurge, assisted in the consecration of investigators form family and private Spiritualists generally. Dr. George B. circles, is afforded by the account given Warne, the president, is well and fain this issue of our paper, exposing the vorably known throughout the state as doings of one who has been posing for an able, conscientious and efficient years as a materializing medium of worker in the chuse of reform. Ervin great power. In this case the victims A. Rice, the secretary, is a brilliant which suspicions were strengthened by of occult subjects, and is universally further and closer observation and respected. Col. James Freeman, vicefinally culminated in what they con-president, and Hiram Eddy and Orin sider a complete and thorough demonstration of literally barefaced fraud. for their many excellent qualities. In The whole account will afford profitable reading to many gullible attend- bel Aber Jackman, the State Associaants on and supporters of such "medi- tion has exhibited a kindly spirit, and ums." Many, though, will still pay endeavored to induce Mr. and Mrs. good money to see fraudulent spirits Jackman to testify in their own behalf.

hands with and kiss them. It is so To those who are not willing to sup-port fraud "mediums" in giving fake charges, and let matters drift. The the good old way of holding select pricannot be' made financially profitable,

ic notoriety. There may not come such "wonderful manifestations" as crown the efforts of pears on the first page. "materializing mediums;" but there will be no disgraceful fakism, no old women dressed up in bicycle attire and posing as "sons" or spirits of other departed loved ones-the manifestations will be genuine, and thus of more value tinctured with fraud and rotten with moral corruption.

The home circle was the builder of Spiritualism, and it will be the builder wherever it is truly and wisely used. The way to eliminate the frauds is to establish in vogue the genuine; the way highest aspirations of the human being stop paying your good money for their that is high, good and grand.

THE STATE ASSOCIATION.

became suspicious of the "medium," scholar, a painstaking, careful student Merritt, Trustees, are highly esteemed investigating the charges against Macome forth from the cabinet and shake It would have been folly for the State Association to ignore the witnesses who testify, or turn a deaf ear to their materializations, etherealizations, etc., whole case rests entirely with those etc., and who yet desire sensible evidence of spirit return, there remains who saw, handly I, and examined the vate and family circles, in which fraud purported spirit. That the witnesses made a very favorable impression on nor can it enter with hope to gain pulk the Association is evident, judging from the report of A. M. Griffen, law reporter, whose communication ap-

CLUBS! CLUBS!

John W. Ring, of Galveston, Tex., and Mrs. M. Keller, of Muncle, Ind., any amount of seances send in clubs of subscribers. Anyone with a little effort can do as well, and thus obtain the premium book, "Art Magic," free.

Religion should be defined as the

THE HOME GIRGLE.

Novices Accomplish Splendid Results--An Interesting Statement of Facts.

built four years later, which proved to cur? be the fact as to the time the house the room; waving a table in mid-air, the proper means of so doing keeping time to music; dancing a jig with table, etc., while our hands rested lightly on top. We get the best demonstrations when none are here but ourselves-wife, self and father-in-law.

To the Editor:-I wrote you some Jones. His brother, my wife's father, time since in regard to spirit rapping was present. He says it is a perfect around the house. We formed a circle fac simile of Thomas' writing in life. and found that both my wife and self He was a very poor scribe. There were are mediums. The spirit gave us his two beautiful long green leaves name, date of death (1885); murdered wrapped up inside the paper, different and buried in the (then) woods; now from any grown here. We think this under this house, which he said was remarkable. Do such things often oc

We are all novices in Spiritualism. was built. He only comes back occa- It has all come to us. We did not even sionally and answers our questions by know we were mediums until some rapping on and raising the table. We three months ago. Now we know our hold seances frequently and get splen- spirit friends can and do return and did demonstrations: Lights flashing in converse with mortals when they have LAWRENCE SHEEHAN.

Batesville, Ark.

The Progressive Thinker gladly welcomes such practical illustrations as The spirit of my wife's uncle told us a the foregoing letter affords, of the use few nights ago that he would untie my fulness and practicability of family cirwife, so we tied her hands behind her cles. The statement will give encour securely and around the waist with agement to others to do likewise very heavy, strong twine and put her Not every circle will be able to secure behind a curtain in the room, seated. equal results, yet the successes at In about two minutes we heard very tained, while not so marked as these, loud rapping, and on examination we will be sufficient to strengthen our found her untied in the same position, cause and extend the knowledge and and on a table we found the twine tied influence of our great truth. We hope around two pieces of paper containing to hear of many circles being formed a message, written by spirit Thomas throughout the land.

ONLY RELEASED.

throne, requiring the wearing of the cue as a token of their servility—now If one had watched a prisoner many a year, Standing behind a barred window-pane, Fettered with heavy handcuff and with chain, And gazing on the blue sky, far and clear; And suddenly some morning he should hear

The man had in the night contrived to gain His freedom and was safe, would this bring

Ah! would it not to dullest heart appear Good tidings?

Yesterday I looked on one Who lay as if asleep in perfect peace. His long imprisonment for life was done,
Eternity's great freedom his release
Had brought, yet they who loved him called him

And wept, refusing to be comforted.

—Selected.

fraud impositions, and, above all, Letter from Harry F. Hill. form genuine old-fashioned home-like family circles in which the element of money and fraud can have no place, but honesty and genuineness shall be prevailing characteristics.

One genuine little spirit rap, in a family circle, is worth more than all the fraudulent "tests" and "wonderful tricksters that ever disgraced themselves and brought odium on a grand and pure cause by their unconscionable moral depravity.

POOR FELLOW. Jacob Lerber, of Philadelphia, a sanity. He had graduated from an Ohio college, one of its brightest students, says the news dispatch, and education for the ministry. In a nude condition, Bible in hand, Lerber ran through the New Haven public green, exhorting all he met to repentance. The poor fellow believed his creed, and he wanted to save a perishing world from the horrors of a bottomiess pit. And it is said there are sane people who believe in such a place. They have our pity.

THE SECRET.

The Scoffer-Why do missionaries make such great efforts to train the heathen to wearing clothes? Are dresses and bonnets a necessary part of religion?

The Missionary-No, but nothing makes a woman come to church regularly so well as knowing that the other women will be there in new bonnets.— Cincinnati Enquirer.

To the Editor:-Since the exposure of the materializing seance given by Mr. Jackman and Mrs. Mabel A. Jackman, 3143 Forrest avenue, on the night of September 20th, 1898, at which the socalled materializations were demonstrated to those present to be the work manifestations" of all the frauds and of confederates, I have received many grateful and appreciative letters from those who were glad to be enlightened as to the character of those manifesta-tions. They are thonest and glad to know the truth. To the cringing hypocritical anonymous writers, who either assist and encourage fraud or silently acquiesce in its diabolical methods, and divinity student at Yale, took on an prefer to do their dirty standerous excess of the popular religion a few work behind my back in the cowards' days ago, which has developed into instand firmly a Spiritualist from a scientific standpoint. I care not how great the shock to Spiritualism or how much the cause may apparently suffer went to the University to complete his from the exposure of miserable fakirs, I have stated the facts, and Truth mus and will triumph at last. I think that mediums who, in the name of angels, spirits, immortals, and the dearest interest of our souls, will cheat and trifle with what is nearest and dearest to all noble natures, are of all mortals the abominable- and? despicable. I stand ready to protect honest mediums. help them when in need, but away with all those that play with the holiest and most sacred feelings of mankind for a few paltry dollars. I consider it the duty of every honest Spiritualist to denounce them in their nefarious work and come what may, I will do so at evevery opportunity, and I sland individ-

> Yours for Truth and Justice, HARRY F. HILL 276 E. Indiana street, Chicago, Ilis.

RENOVATION BEGINS.

(Continued from page 1.) manthat they sometimes got impersonations, sometimes transfigurations, some-times etherealizations and sometimes Germany for three months and came back about the 11th of August; I didn't care much for it as I made up my mind it was a fraud, but my wife said let us go there, Mrs. Jackman wanted to see us, and so I went there and I am real told me his wife saw some people come out of the house half an hour after the seance, some people that were not in the seance at all, and he said we will go and make a test out of it, and I said I would go along with them, if it is true I am glad myself, I got a great satisfaction in my mind. We went there and the seance started up about ten minutes after eight and there was a little Nellie spoke first, after that Dr. Blackmore, and after that another gentleman came out, and after that a lady, and the lady went back again and a little later Mrs. Jackman said "Mr Gass, there is your son Henry;" he died just eight months old, in 1882; and I wentup to the cabinet and looked at the face once, and I did it often and it was the same voice, the same conversation that it was before. There was a lamn in the rear, kind of a green light enough light so I could see the hair sticking through the cap, like a bicycle cap. I said, "Henry, I have lots of friends here, will you be so kind as to walk out and be introduced to my friends?" He said yes. I said "These men are my friends: there is Mr. Haas there is Mr. Georgi, there is Mr. Hill and there is Mr. Linke; and somebody took hold of this person and took them on the lap, and Mrs. Jackman said, "Oh, look, how nice, your Henry is sitting on Mr. Haas' lap." At the same somebody was trying to make a light by lighting a match, and another man tried to do the same, and Mr. Jack man came up and hit one of them and I said. "... nat is the matter? Keer quiet. What is going on here?" I said Mrs. Jackman, he so kind as to make a light. We do not make any disturb make a light." I lit a match and then she took the chandelier and broke the whole thing in pieces and threw the glass down, and bent the chandelier and some gas was escaping, and I went out in the hall and turned on the gas in the hall, and went in, and I saw the person that was representing my boy; it was a lady, because I took hold of the waist and everything and pulled her this way (indicating). Mrs, Jackman said to Mr. Haas, "Mr. Haas, please let that woman go." The form was dressed in kind of a bicycle suit, dark linen goods. It was a lady, pale and a long nose. Then Mrs. Jackman said "Don't you kill me." I said "What should I kill you for? Mrs. Jackman, I don't do a thing to you; I feel sorry for you in such business." Then she said, 'Don't you give anything away."

says I will not. Mrs. Jackman asked me not to give anything away about this thing. I said I would go home; "I saw enough." And I went into the room again and Mr. Hill was there yet, and in the meantime that lady, the form went into the cabinet: they always go in backwards and they run in face foremost. There was so much gas escaping I guess the chandelier was broken from the ceiling and I said "We will have an explosion here; now boys go home." Then we went out. and Mr. Hill and I waited around the corner on Forest avenue, went up on the west side of the street, and then we went the other street and back and somebody came behind us, and on 31st street there is a saloon there just at Forest avenue and we stood there on the sidewalk, and the same person came again, the same lady, about this tall (indicating about five feet) and from thirty-five to thirty-six years old. a gentleman with a light suit on, the same suit he had when he represented my wife's brother: it was just the same suit exactly. Who it was I don't know, said, "There, the spirit is coming," and of course they got a little bit excited, those two people; I didn't say much about it; I was there. They boarded a car and went in a back seat and we went in the same seat and we faced the other way from what the car was going ;and Mr. Hill talked about Dr. Blackmore on the car, and this lady and gentleman left the car on 31st street, and I saw them standing on the southwest corner of State and 31st street; I went out on Halsted street and paid no attention any more. I saw Mr. Hill standing there at 31st and State Sts. watching them; I went home and told my wife all about it. Those matches were lighted up-stairs in the room where the cabinet was and where the form appeared. There was nobody hurt that I know of. Mr. Jackman hit Mr. Linker in the face, and Mr. Haas. Jackman hit sombeody and afterwards we found it was Mr. Hill. I did not do anything at all. We were trying to make a light and Mrs. Jackman would not give us the chance. I heard Mr. Jackman during this disturbance say something like this: "Don't make a light; you shouldn't make a light; you shouldn't light a match." I recognized the voice. Mrs. Hahn also spoke some-thing about "Don't you light it." Mrs. Jackman said to Mr. Hans, "Mr. Hans, please don't you ruin me." He didn't do a thing; he was sitting there and had a spirit on his lap; she said, "Let that woman go." When Mrs. Jackman said "Don't ruin me," I understood it to mean, "Don't you say anything about what you have seen." She was very sorry that this happened; she said she was sorry this happened. She said we should not kill her or should not ruin her. I saw this form sitting on Mr. Haas's ap and I lit a match and saw the face; I went out in the hall, after I had proof that it was a woman I went out of the room and turned on the gas out in the hall, and after that Mrs. Jackman came out to me and said "Mr. Gass, don't you ruin me, and don't you kill me." I said, "Mrs. Jack-

said, "Mrs. Jackman, I feel sorry for I did not hear Mr. Jackman make any threat towards any gentleman present; I only heard him hollering hat we should not make a light.

man, I beg your pardon; I won't do a

thing to you. What should I kill you for?" and I laughed, of course. I just

I have attended about twenty-five se ances given by Mrs. Jackman; I was there sometimes twice a week, myself and wife; I never attended any trum-pet seance; I paid a dollar every time attended. When I came from Germany I made up my mind that I wouldn' go there any more, and when was home perhaps four or five days they sent a messenger to me with a letter inviting me to a private seance for three dollars and I didn't go there O. Mr. Gass, during all of the time

that you attended these seances was there ever any objection made, to your knowledge, to your presence on accounof your character, your habits or your business; was there to your knowledge ever any objection made by Mrs. or Mr ually responsible for whatever I do and Jackman to your attendance at the seances?

A. No, sir. We always were in-MARTIN GASS.

State of Illinois,

Cook County. Martin Gass, being first duly sworn on oath deposes and says that he has read the above and foregoing state ment and that the statements therein contained purporting to be made by

him are true as therein stated. MARTIN GASS. (Signed) Subscribed and sworn to before me this 12th day of November, 1898.

MARION PICKETT IN. P. Seal.1 Notary Public.

The statement of Otto Georgi in an swer to interrogatories propounded by Dr. Warne and other members of the

committee: 4663 Gross avenue, corner of 47th and Ashland avenue; I have lived in that neighborhood for six years; I am importer and dealer in musical instrunents and keep a music store out there. Q. Have you ever attended seances

given by Mrs. Mabel Jackman at 3143 Forest avenue?

Q. About when did you attend the first seauce? A. The first seance I attended was when she lived on Prairie avenue; that is about a year and a half ago; the last seance I attended was Tuesday, September 20, this year. I have attended altogether about fifty seances given by Mrs. Jackman; there was never any objection made by either Mrs. or Mr. Jackman or other parties in the seances to my personal presence there; I was always welcome to come free. I did not have to pay anything at all, because I am very well acquainted among the German Spiritualists on the South Side, and when they used to live on Prairie avenue they had a bad music box and I gave them a good music box and maybe for these sons they let me in free; the music box I made them a present of was a \$45 music box, and I gave her an extra table to it worth \$15, an inlaid table. Mrs. Jackman made me a couple of pictures free and she made sales of a music box for me to people that were attending the seances. I never called upon Mrs. Jackman to-make collections from my patrons for music boxes sold; a party on the North Side who had bought a music box of me on installments, said they would leave the money every month at Mrs. Jackman's, but they did not leave it, and I asked Mrs. Jackman about the money; never had any angry words with her. Q. Mr. Georgi, were you present at a

seance given by Mrs. Jackman on Tuesday, September 20, 1898? A. Yes sir; I was present.

Q. Did that seance open with the statement by Mrs. Jackman or Mr. Jackman that they sometimes got impersonations, sometimes transfigurations, sometimes etherealization, and sometimes materializations, any or all of these forms? A. No sir. They did not make any

statement like that. Q. Did you ever at any seance that you attended at Mrs. Jackman's hear

that statement made? A. Yes. She made that statement sometimes, but that night we were all well acquainted people there, and even they said, "We have got a nice power to-night, and I guess we will have a good result." They had no suspicion

at all. Q. Will you kindly state for us what happened during this seance of September 20, 1898? A. Well, we just had seated ourselves, the light was down and the spirits stepped in front of the curtain, one of the cabinet guides, I guess; she did not come out of the cabinet, she went back, and Mrs. Jackman pronounced it one of the cabinet guides; at this time Mrs. Jackman was outside, in the circle, in front of the cabinet. Then after that Dr. Blackmore appeared, he came out in person like a man, and she said, "This is Dr. Blackmore"; we invited him to walk up to the circle and he came up about six steps and one of the circle asked something to the circle and went back. Then another doctor came out and she said it was Dr. Johnson-I don't know if that is the right name, but it was a friend to another doctor in the circle. Then the fifth spirit came and Mrs. Jackman said, "Here is little Henry; oh, Mr. Gass, here is Mr. Gass's little Henry. Come up, Mr. Gass, here is your son." We had it arranged that this would be the best time to take a look at it closely, because Mr. and Mrs. Gass were very familiar with the spirits there, and they always had a chance to take the spirit around the shoulders and by the hand and bring him up where the people were sitting. were sitting side by side, my cousin, Mr. Hill, Mr. Haas and I and Mr. Gass and Mr. Grabe. Mr. Gass came with the spirit from the cabinet and brought him to Mr. Haas and he said. "How do you do, little spirit, little Henry. I am glad to meet you. Can't you shake hands? Won't you sit down a little, dear spirit?" and he kept on and pulled the spirit down on his lap. "Oh, yes, he can sit right down on his lap," says Mrs. Jackman, and the spirit made a movement toward Mr. Haas's face and I thought the spirit wanted to do something to Mr. Hass, and I put my arm around it and held him on, and Mrs. Jackman said, "Now you must leave the spirit go." Mr. Haas said, "Oh. no: we will keep him here a little. He can disappear if it is a real spirit; just let him disappear." And she got suspicious and said, "Oh, no; don't do that, Mr. Haas; come on, let him loose, let him go, let him go." Mr. Haas kept on holding the spirit; he had both his arms around and I had my arm around too, and I could feel that it was a real form then, as it felt like a woman without a corset, and then Mrs Jackman started to beg; she said, "Oh, dear Mr. Haas, please don't do it; leave her go, leave her go; you will ruin me; don't you do it," and she took him by the head, because I sat right next to him and she kissed him, and "You would feel your heart ache, you must not be a Spiritualist or you would take pity on a woman like this;" and she begged so hard that we thought she never would do such a thing again, and my cousin struck a light with a match and Mr. Jackman jumped up and throwed it out, and I started to light a match and a fellow on the side throwed the match out, but we held on to the spirit, and it was lighted two times; then Mr. Gass had his little Henry in care of Mr. Haas, and he

Jackman throwed the whole thing down, the gas jet and the glass and everything else and started a smell of gas which was escaping from the pipe and then Mr. Hill lighted a match ngain and then we could see that it was a woman of the age of about 35 to 40 years. She was dressed in black and had a white cap on, dressed in boy's clothes, in thin black clothes; she had a divided skirt or something; it was very thin. She was a

very small, slender woman, an 'old the house at different times. Mr. Haas ple came along and they sat in the let the spirit loose after this and he back of the car and we all sat around; said, "Well, you all can see we got I was in the next seat, but the windows

fooled this time," and the spirit run away and run into Mr. Hill's arm and Mr. Hill held him there. He said, "Now, let me take hold of you," and he lit a match and let it right on, and during this time I guess Mr. Grabe went outside in the hall and lighted those lights, and everybody saw clear that we had a real form there, that we had the form that we had suspicions of.

Q. Are you positive, Mr. Georgi, that when the form that was supposed to be Dr. Blackmore appeared from the cabinet, Mrs. Jackman herself said to the circle, "This is Dr. Blackmore?" A. Yes sir. That is what she always

said. Q. And Mrs. Jackman herself introduced this little form as the spirit son

of Mr. Gass? A. Yes, sir. Mr. Gass is kind of

slow; he did not want to go up right

away and Mrs. Jackman made a mo-

tion pointing out this little Henry when

he appeared, because Mr. Gass was al-

ways kind of willing and accepted it

just the way it was, and so she said, Here is Mr. Gass's little Henry; come up, Mr. Gass, to the cabinet; here is your little son;" and then he slowly walked up and took him out and introduced him just as I say. Mrs. Jackman said to Mr. Haas, "Don't ruin me: let him loose; keep it secret, don't say anything, you will ruin me; oh, my God! what are you doing?" She didn't know, she was half crying then and she kissed Mr. Haus and held him just by his head and tried to keep everything secret. She said these things in a whisper; I was right next to this gen-tleman and I heard everything. I did not hear the form say anything when Mr. Hill held it; I was standing in the door and watching everybody to see if anyone should take a chair and make a disturbance, because we did not want to make any disturbance; we kept everything quiet. While Mr. Haus had the spirit, Mr. Jackman reached over Mr. Hill's arm and caught him in the face. A couple of weeks before we were there at Jackman's and Mr. Jackman said to Mr. Haas, "You are a pretty good-sized man; I guess you can box all right," and he said, "I took lessons on boxing," and he just wanted to find out what kind of people he had in his circle, and when he reached over to his face this night of course he couldn't eatch him very hard, but Mr. Haas got up with one arm around the spirit and he said, "Now, Mr. Jackman, you hit me again and you will lay down and won't get up for a few weeks," but he did not leave the spirit alone then, and the spirit could not disappear. I heard no threats made that evening by Mr.

evening you have seen this woman who appeared as Mr. Gass's son and who

Jackman against any one. Q. Will you kindly tell us where outside of the cabinet in that room that was with her? A. They generally come two together. There was one day about six weeks before, a very rainy day, when I went into Jackman's to see how Jackman was, and during that time Mrs. Jackman told me they were going to have a materializing seance that after noon; it was around twelve o'clock and the seance was to begin at three o'clock and I stayed there over an hour because it was raining hard, and by this time somebody knocked on the door and Mrs. Jackman went out and two people came in, a man and a woman, and they just looked in the parlor and went right through back in the kitchen, a thing nobody done before, and when they looked into the parlor I had a feeling as if lightning should strike me, because those were just the two faces that represented my twin boys in the spirit life. I have got two little boys in the spirit life, four years old, and every seance they came regumake it out why those boys looked so funny; I put my hands up on one's face and he wasn't shaved right; it was kind of beardy; but I thought may be it was the condition of the circle, and I kept on watching every time I went him some questions, and then they parlor I knew they were the people. dropped down the light and he said Mrs. Jackman went right back in the

there and I went there in cold blood just to see what there was to it, and that day when those people came through the hall and looked into the Mrs. Jackman went right back in the kitchen and then she came in and said those are some of Mr. Hahn's people in the house and they want to attend the seance and they got all wet and I placed them in the kitchen by the gas to warm them up. Well, I didn't say anything; I kept on talking about something else and I don't think she had any suspicions that I took notice of the people, but from that time I kept on more watching. My wife attended the seance and the twins appeared; she didn't know much about Spiritualism, but she came home and said I was a fool, that the person kissed her had a beard. After this I went to another scance and thought I would watch to see if any other people came out of Jackman's house. watched on 31st street and Forest avenue and the very same two people came out; I did not see them come out of the house but I went up on the car the people that I saw that day going through by the parlor and that I had seen every day for my twin boys, and the same woman that had appeared about six times as my sister and a dozen times as one of my twin boys, appeared with a different dress but always with the same face, and the same person appeared as Mr. Gass's Harry, because he showed him to me about five or six times, and also as the nephew of Mr. Louie; and one time one of my twin boys came and said the other was not along, but he kneeled down and I didn't say anything but 1 just kept the spirit there and then the other fellow came out on the other side of the cabinet and tumbled over my foot; he didn't know that I was there of course; he couldn't know that very well. So that gave us all kinds of suspicions. I tried to investigate everything first before I would say anything, and I knew if I was standing alone I could not do anything because they would keep me out as soon as I showed any suspicion, and I happened to meet Mr. Hill once down town and I asked him why he didn't come to the spiritual seances lately and he said he did not receive anything and then he told me that his wife had met a couple of times two people that looked just like the people coming out of the cabinet, and I said that is just the experience that I have had. Well, then, I looked up the different friends and heard what they thought about it, and that is the way we got up that Tuesday night scance in order to make it a little clearer to us. We did not want to make lighted the gas right there, and Mrs. any disturbance. If it was a real spirit we would not do him any harm, just keep him on our lap and if it was a spirit he could dematerialize right on

all in our arms so there could be no doubt at all. We followed the two confederates on the street car after that seance of September 20th; we waited on the corner woman. After this and before this of Forest avenue and 31st street about I met them on the car: I met them at half an hour and those two same peo-

our lap and it would not do any harm;

and we kept the spirit on our lap; he

could not disappear, he had to wait un-til we let him loose, and we lit matches

four times in the face and we had him

you want to see your guides, they are right here;" then I said to that little woman, "You dear little woman, I wouldn't do that any more; it isn't any good to you; if we catch you again-we will keep track of you, and it won't turn out good for you." They did not make a move because I think we were too strong for them and they couldn't do anything, and on State street they got off and she said, "Thank you." That is all she said; they took a car on State street down town; it was when they transferred from 31st street to State street that she said "Thank you." The reason Mrs. Jackman let me in free was a good deal because I sent a lot of German Spiritualists down to

her seances, and because I keep a soclety of Spiritualists in my house; we have about thirty members and the meetings are free for everybody. I am just working for the truth of Spiritualism, and that is why I sent everybody there as long as I thought it was all Q. It was, then, because of the fact

of your furnishing a music box and the fact that you did so much in the way of sending patronage to her that you were admitted without charge?

A. Yes sir. I had no benefit of it only that I could see I might make out of these friends Spiritualists if they saw those things.

Q. Now, Mr. Georgi, knowing that the evidence that you give in this case may to an extent blast a woman's reputation, and that woman a medium and sensitive, do you positively assert that the form of which you have spoken as the son of Mr. Gass was a living human being?

Q. While you were attending the se ances of Mrs. Jackman did you ever communicate with any officer of the National Spiritualists' Association of the State Spiritualists Association about Mrs. Jackman's work?

A. No sir; I don't remember.
Q. Did you ever receive any communication from an officer of the National Spiritualists Association or an officer of the Illinois State Spiritualists Association about Mrs. Jackman?

A. No sir; I did not. Q. Did you ever receive any communication from an officer of any Anti-Spiritualists Association with reference to Mrs. Jackman?

A. No sir; I did not. I did not know any of those societies. Q. Your work in relation to Mrs. Jackman in this so-called exposure is done, then, solely from what you believe to be for the good of Spiritualism? A. Yes. That came out of my doing; that is all my work; I worked them all up, because as long as I sent about a hundred people there, poor workmen, spending their dollar, I had a duty if there was anything wrong to make i good by exposing her; that was my

I do not drink intoxicating liquors; never have become intoxicated, and never appeared at any of Mrs. Jack man's seances in an intoxicated condi tion or anything bordering upon it.

Q. The statement is made by friends of Mrs. Jackman that you gentlemen who are the complainants in this case are of the lowest and vilest element in the city, that you belong to the bum class. Do you know of any facts that warrant the application of that language to yourself or to your associ-

A. No sir. I am known for six years as long as I am in the United States, and out in the settlement there is none can say that I was ever even out of any control of myself. I am known as respectable man. My residence and place of business is at the same place. never saw any of these gentlemen at circle at Mrs. Jackman's under the influence of liquor. The only one I saw intoxicated was Mr. Jackman him-

(Signed) OTTO GEORGI. State of Illinois.

Cook County.

Otto Georgi, being first duly sworn, on oath deposes and says that he has read the above and foregoing state ment and that the statements therein contained purporting to be made by him are true as therein stated.

OTTO GEORGI. (Signed) Subscribed and sworn to before me this 21st day of October, 1898. MARION PICKETT.

IN. P. Seal. Notary Public.

The statement of Philip Haas in an swer to interrogatories propounded by Dr. Warne and other members of the

My name is Philip Haas; I reside at 4803 Ashland avenue; have lived there about fifteen years; am in the butter eggs and cheese business; have at tended scances given by Mrs. Mabel Jackman of 3143 Forest avenue, Chicago; the first one I attended was about last winter a year ago, or a year and a half ago, and the last one I attended was on the 20th of September, 1898; have attended about eight or ten of her seances in all; I paid the regular fee, a dollar; always paid. Neither Mr. or Mrs. Jackman at the opening of the seance given September 20, 1898, made the statement that their manifestations sometimes consisted of impersonations. sometimes transfigurations, sometimes etherealizations and sometimes materializations. I did not hear such a statement; I do not recollect their ever making such statement at any seance

that I attended. Q. Now, will you kindly tell us what took place at this seance of September 20, 1898?

A. Eleven, I guess, attended that se ance, myself and my private friends, an old gentleman and two gentlemen and a lady, Mrs. Hahn. On opening the seance Mrs. Jackman sat outside of the cabinet and Mr. Jackman was sitting by the plano playing the plano. The first spirit that came, if I remember right, was Dr. Blackmore, who walked up to an old gentleman, a doctor, and shook hands with him. When he come, out and showed himself by a pretty bright light he had nothing to say; as soon as the light was turned down he was speaking, but I know it was not Blackmore; it was Mrs. Jackman that was speaking for him, and as soon as he got through speaking the light was turned up again; during the time she was speaking for him it was dark. After that some lady came to a lady that was attending the seance, and after that Mrs. Jackman announced that Mr. Gass's Henry is here; "Your son," I think she said; "Will you come up to the cabinet?" Mr. Gass went up to the cabinet and took him by the arm and walked around and introduced him to us; he came up in front of me and I asked him, "My friend, will you shake hands with me?" when I had the hand I kind of hung on to him: Mrs. Jackman came up and said, "That is right, shake hands with the friends," and while shaking hands with him I put my hands around and set him right on my lap, and she said, "Now, leave the spirit go;" I said, "I will not, because I do not believe it is a spirit;" and Mr. Jackman kind of name on the side of me and struck me in the face. Well, I did not leave go: I

ing to light the gas and Jackman rushed up to him and struck him in the face, and somebody else was trying to light the gas and he went up and made the gas go out, and he throwed down the chimney, broke it to pieces and bent the chandelier, and I reached into my pocket and went to light a match and Mrs. Hahn rushed up and blowed it out on me, and then Mrs. Jackman come up, and during the time I had this spirit, and when I lit the match I looked and I saw that I had a lady in my hand about thirty-five to forty years old, a little, dark lady, weighed about 90 pounds I guess, and Mrs. Jackman came up to me and begged and cried, and she said, "Mr. Haas leave the spirit go; please don't ruin me; don't say anything; please let it go;" and she put her hand around and begged me and started to cry-"For aven's sake, you will ruin me; don't kill my business." Well, I thought it was no use holding the spirit any longer; everybody was convinced it was no spirit, and I let him go and I guess she run right into Mr. Hill's hands and he held her, and all that time Mrs. Jackman was begging me that I should promise not to say any thing about it.

Q. Did Mrs. Jackman put her arms around your neck or about your person, or kiss you? A. Yes, she did; she went right up

to me and hugged me and kissed me, and said "For heaven's sake, don't say anything, because you will ruin me.' Q. Did the pretended spirit, or this form, make any outery or use any language while you were holding the form? A. Yes, sir; she said "Let me go;

A. Yes, sir; sne sam het me go;" the purported spirit said "Let me go;" it did not struggle to get away. had no corset on; she had on short pants and a cap, a light cap and kind of woolen shirt. Q. What made you think it was the

form of a woman?

A. Because I could see; I could feel her breasts, and when I lit the match I could see that it was a lady about thirty-five, between thirty-five and forty years old, with black hair hanging down loose. When the form went to Mr. Hill I walked down-stairs, left the room; they were talking but I could not remember any more because walked down-stairs; Mrs. Hahn hollered after me, while Mr. Hill was hold of it, and said, "Why, that spirit can't dematerialize; that spirit can't dematerialize." She said that three or four times. After Mr. Jackman struck me, he walked down-stairs: I said to him when he struck me, "Now, Mr. Jackman, don't dare to hit me any more; if you do you will feel sorry for it." and he didn't hit me any more. I did not see any more of Dr. Blackmore after he first appeared from the cabinet. After the seance later that evening I saw this same woman that sat on my

lap, on 31st street; I got on the same car and they were sitting on the same seat and I was standing right near to them, and Mr. Georgi made a remark to them not to do that any more, and she told him "Mind your own business;" They left the car and we rode around on 31st street and I think they got off on State or on Wentworth avenue; I saw no more of them after that; have not seen anything of them since: do not know their names nor where they live. I am quite sure I saw those two people before this seauce on the 20th of September, I took a trip across the water last year and when I came back from Germany I went there that first time and there were two spirits came to the cabinet and I walked up to them and when I saw those two people on the car that night I was quite sure that those two spirits were those two people, because the man had kind of a round face, smooth shaved, and when he was standing at the cabinet he said, "How do you do my dear friend?" And I said, "How do you do," and looked him in the eye; I wanted to see who he was; and this little lady was a spirit and I looked at her and she got nervous, turned around, and they had nothing to say any more so Mrs. Jackman stepped up and said, This is Mr. Haas; you you came from Germany." I looked at them close and they went back, got afraid of me, and as I saw those two people on the car I was quite sure that saw those two people before.

Q. Mr. Haas, did you ever appear at any of these seances given by Mrs. Jackman in an intoxicated condition? A. I handle about a thousand pounds of butter a day and I consider I have about 20 or 30 saloon keepers for cus tomers, and that is the only trouble that they have against me, that I do not go around and patronize them, because I am not very found of drinking. I never saw anybody in an intoxicated condition at Mrs. Jackman's seances; there was never any objection to my knowledge made to my attending those seances because of my character, habits, nationality or business. I was always made to feel welcome. I have never had any communications from any officer of the National Spiritualists Association or of the Illinois State Spiritualists Association in relation to Mrs. Jackman; have never sent them any information nor have I ever been asked by any one to furnish them any information in regard to Mrs. Jackman: my friend Georgi told me to come down here to-night. I have never acted in any way for an Anti-Spiritualists Association or furnished them any information about Mrs. Jackman.

Q. Mr. Haas, your testimony will play an important part in the standing and character of a lady, and that lady a sensitive and a medium. Knowing that fact, do you solemnly state that the form that sat upon your lap and was introduced from the cabinet as a spirit was a living human being? Yes; I state that it was a living

human being and nothing else. Q. Are you a believer in Spiritual

A. That depends upon what you call spirits. If you call these spirits, I am not looking for that kind of spirits. I have visited some of the big leaders in Germany, some of the men that have been working there, Mr. Rickel, Mrs. F. Amputch and Mutzen; I visited them all last year.

Q. You recognize as a fact spirit communion?

A. Yes. Q. You have sometimes considered yourself a Spiritualist, what you call a Spiritualist?

PHILIP HAAS. (Signed)

State of Illinois. Cook County. Philip Haas being first duly sworn on oath deposes and says that he has read the above and foregoing state

ment and that the statements therein

contained purporting to be made by him are true as therein stated. PHILIP HAAS. Subscribed and sworn to before me this 21st day of October, 1898.
(Signed) MARION PICKETT,

Notary Public. IN. P. Seal. The statement of Robert Grabe in an swer to interrogatories propounded by

Dr. Warne and other members of the committee:

cabinet maker. I have attended se-ances given by Mrs. Mabel Jackman, at 8143 Forest avenue; the first one I attended was one year ago, and the last one might be four weeks ago; it was when we were all there together the night they had the trouble, Tuesday September, 20, 1898. I will explain that I am a medium myself, missionary and trance medium. I am not a materializing medium, and I sent lots of friends over there: I have attended about fifteen or twenty seances there altogether. I never knew of any objection being made to my attending

those scances on the ground of my character, habits, nationality or business. When I first attended I paid for two pictures ten dollars and paid for the seance the first time one dollar and the last time he did not take any money from me: I told the friends sitman? ting in my place about materializing and I gave them a card to Mrs. Jackman. I got the business card of Mrs. Jackman; so they went over there, and I was admitted free after the first because of the customers I sent to Mrs.

Neither Mr. nor Mrs. Jackman announced at the opening of the seance of September 20, 1898, that they sometimes had impersonation, sometimes transfiguration, sometimes materializaion and sometimes etherealization, and they never explained that at the opening of the seances that I attended; I never heard them make that statement Q. Will you kindly tell us, Grabe, as briefly as you can, just what occurred at the last seance you at

Mr. Gass and said, "Mr. Gass, please step up, your Henry is in the cabinet here; he like to see you;" and Mr. Gass stepped up and said, "I am glad to see you Henry," and the spirit stepped out of the cabinet and joined hands with Mr. Gass, and he went right through the room to Mr. Haas, and Mr. Gass said, "Here is my son, please shake hands;" and Mr. Haas took the spirit on his lap and I heard the spirit say 'Please let me go," and the spirit couldn't leave, and one man that is not here to-night made a light with a match and Mr. Jackman stepped up and hit this man on the face because he didn't want the light; and Mr. Haas didn't leave the spirit go; he held him tight, and another man stepped up to the gas and he lighted the gas and Mrs. Jackman hit the light and everything fell down. Mr. Gass made a light again and I saw that the spirit was an old woman 35 years old that Mr. Haas had got on his lap, and Mr Hill caught it in his arms, and I said "That is a shame, I see enough now; it is too bad," and I stepped -out of the room; I was kind of weak; Mrs. Jackman come behind and said. "Please, Mr. Gass, keep still; dont kill me; don't say nothing.". She said that to Mr. Gass. Then we went down the steps and went out of the house and we were waiting and we saw coming out of the house a lady and a man and then walked together to the car and we all got on the car, and I know that lady was the old woman that played the spirit, and I heard Mr. Georgi say, "I tell you something; don't do that any more; it is a bad thing what you are doing." That was on the car, to that old woman and that bold man together, and he spoke not one word. They rode from 31st to State streetrode on 31st street to State street and got off the car; we kept on the 31st street car; I did not see them any more after they got off the 31st street

I heard Mrs. Jackman say to Mr. Haas. "Please leave the spirit go," and I heard the spirit say to Mr. Haas, "Leave me alone. Please don't kill me;" I heard the spirit and Mrs. Jackman together. Mrs. Jackman said "Leave him go; don't kill me." Mrs. Jackman said to Mr. Haas, "Don't kill me." Mr. Jackman hit Mr. Haas right In the face, because he was ex-It was Mrs. Jackman that said to Mr. Haas, "Leave the spirit go; don't ruin me." I understood her mean don't ruin her business; Don't ruin me: keep still; say nothing. I did not hear the spirit say any thing to Mr. Hill: I went out.

When the spirit came out of the cabinet as Mr. Gass's son it had a hat on the head, when it opened the cabinet there was a light in the corner and you could see that it looked like a boy, and when Mr. Haas got him in his lan everybody saw the woman and we saw it was not the truth, that it was not o spirit, that it was a living human being. Mrs. Hahn said, "Leave this spirit go" and they begun to beg, and I said, "No; that is not a spirit; it is an old woman." There was a little over the breast, and black everything black; her hair was short because she wore a cap; the cap was thrown down on the floor: I judged it was a woman because I saw the woman plain, the face and the whole form and because the head was too big for the form, and we got a light and we saw plain that

we had got a woman. I am a medium, mission and trance two years now, have got a home circle I get independent slate-writing, and I sit down with my wife one evening. Thursday evening, in my home and I got "Stay away," and I didn't intend to go over there until Mr. Georgi called me up and told me to come over to the place to-night; he said "Maybe it is a humbug over there; if it is not the truth, we find it out," and we went in the place just like gentlemen, just like the time we were there before. There was nobody there that night that was drunk; I never have seen anybody there in a drunken condition.

ROBERT GRABE. (Signed) State of Illinois,

Cook County. Robert Grabe being first duly sworn on oath deposes and says that he has heard read the above and foregoing statement and that the statements therein contained purporting to be made by him are true as therein stated.

(Signed) ROBERT GRABE. Subscribed and sworn to before me

this 11th day of November, 1898.
(Signed) MARION PICKETT, Notary Public. The committee then adjourned to meet at five o'clock p. m., to-morrow, Sunday, October 9th, 1898.

The committee met pursuant to adjournment at five p. m., Sunday, October 9th and proceeded with the further hearing of statements of witnesses in said matter, as follows:

The statement of Mrs. Emma Hill. in answer to interrogatories by Dr. Warne and other members of the committee:

My name is Mrs. Emma Hill; residence 276 Indiana street; am the wife of Harry F. Hill; I have attended seances a great many times given by Mrs. Mabel Jackman at 3143 Forrest avenue; the first one I attended was a year ago this last September, and the last one was Sunday night, September 18, 1898. I suppose my husband and I have attended altogether fifty or more seances given by Mrs. Jackman.

Q. Did you ever while in attendance My name is Robert Grabe; I live at at any of Mrs. Jackman's seances see

A. No.sir. Q. Did you always attend the se-ances in company with Mr. Hill? A. Frequently with my husband, and sometimes alone or with friends. Q. During the time drom September, 1897 to September, 1898, did you at any lime have reason to think that you saw what purported to be spirit forms that came from Mrs. Jackman's cabinet in uman form?

A. Yes sir. Will you state what first led you to think so? A. The first was one night I was

there and I saw a face come to me that was supposed to be a cousin of mine, but he had on a pair of tan shoes, and I didn't think that a spirit very well could wear a pair of tan shoes. Q. Was this cousin a lady or gentle-

A. A gentleman. That evening I was rather, roasted about a picture which I had sealed in an envelope, but the roasting was meant for some one else, and Mrs. Jackman detained me and told me not to feel hurt, as I was that I need not feel hurt about it, that the doctor meant no harm about it, that he meant it for another party in the circle. The doctor that I speak of was Doctor Blackmore, the cabinet control. I was rather late that evening and I was alone, and on going to catch my car as I was standing on the corner of 31st and Forrest avenue I saw this gentleman and lady who was supposed to be my cousin and my mother, and I recognized him as one and the same in the cabinet and on the street, and he A. Yes, sir. Mrs. Jackman called to had on these tan shoes and they were not laced, and his pants were rolled up a little ways, as if in a hurry in being

Q. Was there anything except the similarity of the shoes that led you to think he was the same person that you A. Well, his face, because he work no beard when he came to me representing my cousin, perfectly smooth

face.

Q. When you met him out of the cabinet, at what place did you see him? A. 31st and Forrest avenue, right

there at the drug store, himself and a lady. The best description that I can give of him is that he is medium height, has a smooth face, rather broad shoulders, a very crooked nose, extra large; bald-headed, gray, not an extraordinarily good looking man, very common; commonly dressed.

Q. Did you recognize the lady with him at the corner of 31st and Forest avenue as in any wise a spirit form that had appeared to you from the cabinet or that you had seen come out of

the cabinet? A. Many times. She is a dark complected lady, small, has dark hair, little eyes, eyes black, and I don't suppose the woman would weigh a hundred pounds, very small, small features in every way. The lady personated at other times than the evening I have described, what was supposed to be my mother, and many a time I have recognized the same face coming for other people who were there when I was close enough to get a good look in her The Sunday night previous to this Tuesday night when she was exposed at a seance at her house when Mrs. Johnson and I were together, there was a Mr. Louie who had a guide come to him, and Dr. Chandler, a little hump-back man had a guide come to him, and there was another gentleman whose name I cannot think of right now, got the same guide; they were both the same and one man all in proportion and in every way, and when I went up to the cabinet! I saw the face good and plain, as plain as I see any f you gentlemen here, and he was one and the same man.

Q. Did you ever at any other place see this lady and gentleman together or singly except the cabinet of Mrs. Jackman on the corner of 31st and For est avenue?

A. Yes, sir: I have and seen the lady that was represented to be my mother at Mrs. Jackman's, at hall, 77 31st street, Jubilee last fall one even ing and she took a bouquet of flowers and gave them to Mrs. Jackman and I spotted her as the same lady. The gentleman was not with her at that time she was alone; and on another occasion was down town shopping and I met her accidentally in the Fair store and she watched me and I watched her, we both looked at one another. That is the only time that I have seen her alone without the gentleman.

Q. Did you ever have occasion to think that there were other parties be-sides this gentleman and lady that were being used as spooks or confeder ates by the medium?

A. Well, I know that one night there were two ladies came to my husband and I, one was this same lady and the other another lady with a round face; this one that came so often had a peaked face and was dark, while the other one was not so dark; they both came to us.

Q. You feel quite confident in your own mind that both of these female forms were human beings, do you? A. Yes sir. I do. I am a new inves tigator, as far as that is concerned, but I am thoroughly convinced that Spiriitualism is a fact, and I do not like to see it made a mockery of, done up in this way.

At none of the seances given by Mrs. Jackman which I attended did I hear them open the seance with the state ment that they sometimes gave materialization, personation, transfiguration and sometimes etherealization. There was never to my knowledge any objection made by Mr. and Mrs. Jackman t the presence at the seances at their house of any of the six gentlemen who are complainants in this matter or against myself, and I never heard them criticize any of the six gentlemen as to their character, habits, business, or na tionality. The impression made upon my mind was that we were always welcome.

Q. Are you a Spiritualist? A. Yes sir.

Q. Kindly state what you saw on Sunday evening, September 18th, in re lation to the supposed confederates? A. On that evening Mrs. Johnson

and I went alone; my husband was not with me; the light was extraordinarily bright, and I was called to the cabinet to the lady supposed to be my mother, and I went up to her, but I could not be towards her that eyening as I had been before, and as I took hold of her I felt she was too much human; she went to caress me but I did not let her, but I asked her if she would come out to my friend and let her shake hands in order that she might see her, that I would like her to meet her; and I had told my friend on going in there that we were to look at these people very closely, because I had my suspicions, and she raised up in her chair and looked at her in the face. The supposed spirit went back and presently I was called up again to a gentleman supposed to be my cousin, and it didn't look any more like my cousin than you do. I asked him if he would walk out with me, and he did, but my cousin was crippled, and he happened to for put her arms about Mr. Haas and get to walk crippled that night; I kissed him; then three or four fellows

the function of me and I said, "Friends, if ing to light the gas and Jackman cabinet maker. I have attended seas anyone's hand; I kept right close to close to his face, looking him right in the face, and the light was extraordinarily bright, and I brought him over to my friend and I said to her 'This is my cousin, Mr. Clark," and if I had had any protection I would have given him right away there, for I had nothing but a genuine living man in my hands, and so I could not sit comfortable during the rest of the circle and the circle stopped very suddenly that evening; it was half past ten; we were putting on our wraps and starting out; we paid one dollar apiece, and Mr. Jackman was rather cross for some reason; Mr. Hahn stood near Mr. Jack man at the front door and we walked out the door: it was early and we went across the street to see what we could see; it was light, and we went up by the drug store at the corner and crossed over Forest avenue and came down the west side of the street, right down opposite Mrs, Jackman's house and waited until they came out of the house, and I saw this gentleman and lady who came to me and represented themselves both as my cousin and my mother, come out of the house, and they came right up to Forest avenue and 31st street, and we followed them; we walked right up to them and spoke to them and called him "Father Boyle:" that is a spirit that came to Mr. Hahn representing himself

> Q. What reply was made to that A. They never looked at us. They stood there as if they didn't know us. They took the same car that we did, and we rode as far as Madison street with them. We changed cars at 31st street and took the State street car north, and they got off and waited on the other corner until the car came along and then they came across and took the same car and we sat right opposite them so that we could look them right in the face: that car was on the State street line from 31st down to State and Madison; they got off at State and Madison and we went on around the loop because we live on the North Side; we did not get off; they got off, went across State street, and I don't know which way they went then; I did not see them enter a car: that

Father Boyle, some priest that had

died some years ago,

was the last I saw of them that night. Q. It was the judgment of both yourself and friend that the lady and gentleman that you saw come out of the house were the parties that you had met at the cabinet? A. Yes, sir; very plain, very plainly evident.

Q. How long after the breaking up of the sennce and after you left the house did these people leave the house? A. Just half an hour; eleven o'clock sharp, because my friend had a watch and I asked her what time it was as they came down the steps, and the last little tiny light which you could see went out. I have no knowledge as to how they entered the house (Signed) EMMA HILL.

State of Illinois,

Cook County.

Emma Hill, being first duly sworn, on oath deposes and says that she has read the foregoing statement and that the statements therein contained purporting to be given by her are true as

(Signed) EMMA HILL. Subscribed and sworn to before me this 19th day of October, 1898. (Signed) MARION PICKET,

[N. P. Seal.] Notary Public. The statement of Emil Georgi, in an-

swer to interrogatories propounded by Dr. Warne and other members of the committee: My name is Emil Georgi: I reside at 5553 South Ashland avenue; have lived

there four years; am a cigarmaker; have a factory in partnership with my brothers. I have attended seances given by Mrs. Mabel Jackman at 3143 Forest avenue, Chicago; the first one I attended was about a year and a half ago, and the last one about three weeks ago, on September 20, 1898. I have attended altogether about five seances given by Mrs. Jackman. I paid admission fee every time, one dollar for materialization, and five dollars for one picture and I sat twice for that picture. When I attended these seances nothing was said by Mr. or Mrs. Jackman about the transfiguration: the times that I was there I think she spoke of materializing, in all the materializing seances I attended. I never saw any one there at any of the seances that was intoxicated or that behaved in an ungentlemanly manner. Neither Mrs. nor Mr. Jackman ever objected to my being there on account of my charac ter, habits, business, or nationality; she was always glad to see us. I could not speak much with her because she only speaks English and I cannot speak much English; she was glad and that is all I could say. On Tuesday evening, September 20, 1898, I saw a form come from the cabinet that Mrs. Jackman called Dr. Blackmore and said was one of cabinet controls, and on the same occasion I saw another form come from the cabinet that Mrs. Jackman intro duced as the spirit form of Henry Gass, the son of Mr. Gass, who was present; it was a little spirit with a white cap and a black dress, dressed thin, had on something like bloomers or a bicycle suit, shorter than the or-dinary skirt. Mrs. Jackman said to Mr. Gass "Here is your son Henry," and Mr. Gass took him and brought him into the circle to recognize everybody; he introduced the form to Mr. Haas and to all of us. took him all around; he took him only to us five, because we knew Mr. Gass and liked to see his boy. When the little boy was led up to Mr. Haas he said "Can you stay here a little while?" and took him on his lap and held him three or four Q. Did anybody seem to get nervous

because he was holding the boy? A. Yes; Mrs. Jackman. Mrs. Jackman said "Please leave that little spirit alone; don't hold him so long." Q. What did the spirit itself say? Did you hear the spirit itself say any-

thing?

A. No, sir; I could not hear, she was so close to Mr. Haas. Mrs. Jackman said: "Leave that little spirit alone," and I knew that there was something there that should not be in a materializing seance and I took a match and lighted it on my shoe and I took it up and I was struck once on my head and once on my hand and the match went out, and the light was out. Mr. Jackman put the light out; there was a little light for a moment on the side, but it was dark right away.

Q. You could not see the face of the little boy then by the light that was up in the corner of the room, could you?

A. No, not after that. I made a light, but it was soon dark again. Q. Did Mrs. Jackman say anything else to Mr. Hans only to please let the

spirit go, not hold it so long? A. She said "Don't kill me," and "Don't ruin me," and all such. - She did not mean not to take her life, but she meant her business, don't kill her business; she said "Don't ruin me." She

made a light, but we couldn't hold the light; I took a match and tried to light the gas, and I got another hit on my arm from Mrs. Jackman, and I saw Mr. Jackman hit Mr. Haas that night in the face.

Q. How near were you sitting to Mr. Haas when he held the little boy? A. I was the first in the circle, and then came Mr. Hill, then came Mr. Haas; I was two seats from Mr. Haas and Mr. Hill was between me and Mr.

Haas. When Mrs. Jackman spoke to Mr Haas and said "Don't ruin me, don't kill me," I was near enough to hear it, and am positive she said it. After Mr Haas let the little boy go, he stood still about one or two minutes; I did not see what he did after that, because I was after a light. I saw the little boy's face plain; it was a small face with a pointed nose.

Q. Did you have any reason to doubt that it was a boy? Did you think it was a boy?

A. Well, I though that it was a person, because it came so strong.
Q. You thought that instead of being a materialized spirit it was a human being? A. Yes, sir.

I do not know what became of the boy after he went away from Mr. Haas; I saw him again twenty-five minutes on a 31st street car going west; at that time she was dressed like a woman. I heard that somebody watched that woman and that man before and they were the same that I saw at the seance, and I saw that it was the same woman; after I got a good look at her face I thought it was the same person who had been the little boy from the cabinet; I rode with them that night about a quarter of a mile to State street; they rode on the 31st street car to State street and there got off; I did not get off. went on west. I have not s them since, either the man or woman, the night I saw them on the 31st street car.

Q. Do you believe in Spiritualist.

A. Yes, I heard something about Spiritualist and I read a couple of

Q. You believe that people live after what we call death? A. Yes sir.
Q. You believe that they can some

times come back and communicate with people on earth? A. Yes, I got proofs. Q. You feel positive that according

to your best judgment the form that was introduced as Mr. Gass' son Henry was this woman? A. Yes sir. Q. Do you believe that the form

which came out as Dr. Blackmore was this man that you saw upon the car with the woman?

A. Yes sir. I saw materializing be-fore, and that time Mrs. Jackman was in the cabinet and then the spirit came out, but the last time she was up there the bell rang down stairs and she had to go down and let Mrs. Hahn in, and she went over to the cabinet and took hold of the cabinet and said, "Come, my dear spirit," and he was there already; I didn't see how it could be so quick; Mrs. Hahn sat down by the door in the first chair and Mrs. Jackman took the cabinet and opened it and the spirit was there.

On this occasion, Tuesday evening, September 20, 1898, Mr. Gass lit a match and tried to light a candle, but he got a slap. I guess, and his candle was downed; I guess everybody lit matches because every second came another match and light. Q. Did any of you look at the little

form while the matches were burning? A. Yes sir; I saw the same face like in the car; I saw the black eyes and I noticed them the first time Q. Mr. Georgi, when did you first

make up your mind that that supposed boy was a woman? A. Not before that night. Q. Just at what time did you conclude that that was a woman? Did

you think that that was a woman when you struck the match? A. No sir. I didn't see nothing but the face, and I saw after a while that that woman that sat on the car was

ne face Q. But until you saw her on the car you had no idea in your mind that it was a woman? A. No sir.

(Signed) EMIL GEORGL State of Illinois,

Cook County.

Emil Georgi, being first duly sworn on oath deposes and says that he has heard read the above and foregoing statement, and that the statements therein contained purporting to be given by him are true as therein given.
(Signed) EMIL GEORGI.

Subscribed and sworn to before me this 4th day of November, 1898. (Signed) MARION PICKETT. Notary Public.

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There is no healthier location in the world than the "High Pine Orange Belt" of Florida, on which the Spiritualist camp near Lake Helen is located. Seekers of a quiet health resort are al-

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climate.

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The corresponding secretary is already on the ground and will cheerfully and promptly answer all questions concerning this place and the coming Address EMMA J. HUFF.

Lake Helen, Fla.

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In clubs of Ten Subscribers, at One Dollar each, The Progressive Thinker will be sent one year, including that magnificent book, Art Magic, free, and the paper and same book free to the one who gets up the club. The names must all be sent at one time. Now is the time to act. Just think of this offer, to each subscriber-a valuable book which is of itself, as prices go, worth \$1.50, saying nothing of fifty-two weekly visits of The Progressive Thinker. A club can be gotten up at every postoffice in the United States, with a little effort, as every Spiritualist, every Theosophist, and everyone searching into the occult or spiritual should have the book and paper. Ten yearly subscribers, ten Art Magics, \$10.

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can keep in touch with our cause by a subscribing for The Progressive Think er, and also obtain a valuable acquisition to their library at the same time-The meeting commences the first Art Magic. The paper one year and Sunday in February, 1899, and con- Art Magic costs \$1.20. The 20 cents four weeks. Persons coming only a little more than prepays the postage, so that the book is almost an absonue of the office, thus each subscriber scribe at once and get your neighbor to join with you.

THE DIVINE PLAN.

It is carried out in The Progressive Thinker office, a portion of the profits returning to each subscriber in the form of a valuable book. The Progressive Thinker one year and Art Magic costs \$1.20. The 20 cents only a little more than pays for the expense of postage, so the book is practically a gift. A book like Art Magic is invaluable for reference, and it should be in every library. As we are aiding you, we ask you in turn to aid us by extending the circulation of The Progressive Thinker, thus in a measure becoming a part of the Divine Plan yourself.

The Relation of the Spiritual to the Material Universe. The Law of Spire Control." By Michael Faraday. Price 25 cents. For sale at this office,

Everyone has a right to know just what they are getting, even as a premium for a paper that is worth five times the price that is asked for it.

ture of the cover title of book that is premium for and most in Spiritualist published in This cut is third of the of the book printed paperand pages i nal but as a pre

exact picoutside or teresting of papers now the world. about oneregular size cover. It is contains 378 Worth\$2.00 mium it wil

be furnished to each yearly subscriber for 20 cts. when the order is accompanied by \$1.00 for The Progressive Thinker. The 20 cents will but little more than pay the postage on the book.

.. GENERAL SURVEY ..

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

WRITE PLAINLY.

We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written with ink on white paper, or with a typewriter, and on only one side of the paper. If ings of November 9 and 10. Societies deyou are not a fairly good penman, siring her services address Mrs. Sarah please have your communications A. Crossfield, 723 S. Elm street, Muncopled by some one who is, and oblige cie, Ind. The Progressive Thinker.

or statements he may make. The editor we bespeak for her a cordial reception allows this freedom of expression, believing that the cause of truth can be Mrs. C. L. Stewart writes from best subserved thereby. Many of the Stevens Point, Wis.: "Frank T. Ripley sentiments uttered in an article may be came to our city the 3d, to remain until diametrically opposed to his belief, yet the 15th. He lectured yesterday afterthat is no reason why they should be noon and evening to a full house, givsuppressed. No one person has the ing sharp, clear tests. Everyone is whole truth, hence kindly feelings thoroughly pleased. There have been should always be entertained for those two so-called materializing mediums who differ from you.

Every item sent to us for publication, should contain the full name and address of the writer. We desire to know the subject of Spiritualism by the source of every article or item that the appearance of Mrs. Maggie Walte appears. This rule will be strictly adhere last last month, with her marvel-

adjoining township would be there and entering the hall we not only found a larger number present than usual, but all as a special surprise to us. We feel that each one present did all they could to make the evening a pleasant one, and I wish to tender my heartfelt thanks to them all for this, and the knowledge that they appreciate my feeble efforts in the cause of Spiritualism and humanity. I wish to announce that our regular meetings are on the first and third Sundays of each month, at 2 p. m. All other Sundays at seven in the evening. So far, subjects have usually been given by the audience, but on last Sunday the guides gave as the subject for Sunday afternoon, Novem ber 20, "The God of the Twentieth Century."

Dr. Hasenclever, 274 Warren avenue, urday, Nov. 26, he will give at his home, in honor of chief White Feather, the annual Indian entertainment and pow wow. Three of the best mediums will be present to give words of comfort and tests to all. All mediums hav ing Indian controls are invited. Tickets can be had at the residence any day between 2 and 4 p. m.

H. A. Fowler thinks it inconsistent and unreasonable to condemn mediums for receiving money for their me diumistic services. The same rule would condemn the lawyer, the carpenter, the machinist, the doctor, or one of any other profession or calling, for receiving money for his work. If it is a ers to do so.

We believe in the communion of

J. W. Brinton writes: "On Sunday. November 6, Mrs. Sarah Crossfield, of Muncie, Ind., delivered one of her soulstirring lectures at Jonesboro, to a large and appreciative audience. Her lecture was of a high order, understandable, dignified and exalting. We services in one of the largest theatres sincerely regret that she could not remain longer with us, but hope to and five thousand inhabitants. I shall renounce another engagement with her main a month at least. Address mother the earliest date possible."

The Chattanooga News says: "The Spiritualists of Chattanooga have conducted by three ladles, and we are leased the hall formerly occupied by the Congregational church, on Market May 2, 1897, and to-day we are pleased street, between Seventh and Eighth to see the work we have done, and as streets, and will resume their meetings at that place next Sunday evening at 7:30 o'clock. A talented local speaker will occupy the platform on that occa-sion. The hall has been neatly carneted and will present a very cozy appearance when completed. It is the in- give any word of cheer, is the only one tention of the society to utilize native in Portland, Maine, to-day," talent until the beginning of next year. A subscriber writes: "Miss Lillian At that time Mr. Oscar A. Edgerly, of Maud Edith Cravens is at present in Means. Lynn, Mass., will occupy the rostrum. Sheboygan, Wis. She is a wonder as a

He is one of the finest speakers on Spiritualism in the country. He will also give platform tests after each lecture and set apart one night of each week of a beautiful spirit picture was given to his engagement to platform tests entirely. The society is rapidly adding to its membership, and from its latest move it seems to be in a prosperous

condition.' Sarah A. Crossfield lectured for the Jonesboro, Ind., Spiritualists, November 6, and Winchester, Ind., the even-

Mrs. A. M. Reed, of Boston, passed through Chicago last week on her way CONTRIBUTORS:-Each contributor to California. She is an excellent meto alone responsible for any assertions dium and a most estimable lady, and

here for a week, whose work caused much dissatisfaction." W. H. Evans writes from Toronto.

Canada: "The interest aroused in this city on the subject of Spiritualism by ous tests, demonstrating the continuity of life after the change called death. H. L. Chapman writes from Marcellas been unprecendented. The large lus, Mich.: "The Marcellus Progressive hall where the meetings were held was Spiritual Society rented a hall last found altogether too small to accommo-April and now have it very nicely fitted date the crowds that filled it up long up with seats, pictures, etc. For a time before the hour of meeting, so for this we held evening meetings for my devel- month the Toronto Opera House has opment as a speaker, but since the camps we have been holding regular last Sunday even this was filled to Club are to take part in the entertainmeetings, and last Friday evening my overflowing. A lady inspirational wife and I were invited to the hall, as speaker from Michigan has been enthe party said, a few friends from the gaged to take Lyman C. Howe's place, the company of the state of the sound of the who precedes Mrs. Waite's part of the they would like to hear from me. On services with a discourse and interspersed with some very fine singing by Mrs. Seymour Hambly, makes a very opportunity to hear high-class artists, saw three large tables nicely spread, attractive and instructive service, calculated to start people thinking, who have as yet not given the subject of

Spiritualism any attention."

Walter McDougall writes from Toronto, Canada: "Wonders will never cease here in the city of churches, the most orthodox city in Canada. The Spiritualists have had an audience of 3,000 people in the Toronto Opera House, which they have secured for the time Mrs. Maggle Waite is with them. We have been striving for some ime to get the people interested in our beautiful philosophy, but with varying success until the advent of Brother and Sister Wallis, of England, who started us up anew with their elo-quence. At the close of the last meetannounces that on the evening of Sat- ing it was announced that the society had secured the services of Mrs. Maggie Waite for another month in conjunction with Mrs. A. E. Sheets, of Michigan. It is admitted on all sides that no one but a medium of Mrs Waite sability could have accomplished so much. She has made hosts of friends here, and together with Mrs. Sheets, who also has made a most favorable impression with the people, many converts will be made to cause and Toronto take its place as the

Spiritualistic centre of Canada." Mrs. A. E. Sheets writes from 131 Yorkville avenue, Toronto, Canada: "I finished a satisfactory engagement for sin in the medium to receive money for Michigan, where there has been done a his services, it is also a sin for the oth- fine work during the past seven years. After a brief rest at home to assist in J. U. Nanzant writes from Washingthe the preliminary arrangements for ton, D. C.: "A creed for the N. S. A.: Grand Ledge camp session of 1899, I Here in the stronghold of orthodoxy, in the midst of colleges and denominational universities, a phenomenal work has been done by the efforts of Maggie Halls were found too small. To-night Mrs. Waite and the writer will hold the

> S. E. DeLewis writes: "Our society i we have more interest every Sunday, we can sayour efforts are crowned with wonderful success, as we had no reason to think that our work would so soon gain as it has. Our society which commenced without a gentleman to

mental medium and the work she has orthodox thurch, from the East. He rare, and even if they were not, it done in our city has not only been a success to herself, but to the whole medium and was placed next to him on tions as but a shadow of the good success to herself, but to the whole Spiritualistic cause, I am representing a number of Spiritualists who are thankful to her for coming here."

Mrs. L. A. Roberts writes: "I am pleased to announce to all my friends and the public, that I am now located at "The Ogden," 3 Warren avenue, flat 12a, having just returned after an eight months trip through the West. I have secured Washington Hall, No. 490 Washington Boulevard, and every Sunday evening at 7:30 the new society, Sanctuary of the Soul, will meet." Mrs. G. N. Kinkead, 75 Thirty-first outside or street, Chicago, writes: "The Spiritualists and Mediums Home, 3810½ Rhodes avenue, Chicago, is now opened and ready to receive those wishing to come into harmonious and congenial surroundings. Terms are according to condition of applicant. All those having some means are expected to pay what they feel able for board and room according to means. Those who desire to be with us and pay full board and room rent to us in preference to paying it to those not interested in the cause are welcome. We will also assist those who are entirely dependent to the extent of our now limited means. Of course we are dependent upon the public for donations to make this much needed Home a success. There have been seances held in the Home for the good of the cause, and we would be very glad to hear from any medium wishing to assist us by holding seances in the Home. Let us hear from all those interested. We hope the public will become more and more interested in this much needed Home and do all in their power to make it a success The Home is beautifully located, with every comfort, furnace heat, hot and cold water, comfortable beds, excellent housekeeper and cook. Send in your application as early as possible, as room is limited. The Ladies' Ald and Home Society will hold a linen party at the Home next Friday evening at 8 p. m. Come and enjoy yourselves and bring something for the good of the cause, as happiness and charity go hand in hand."

N. M. P. writes from Williamston, Mich.: "On the evening of November 8, a party of friends numbering fourteen in all, met at the home place of Mr. Piper, to attend a seance given by Wm. Nye Means. The weather was very unfavorable for physical work, as it was raining very hard when the circle was formed. Mr. Means always submits to the strictest test conditions The writer was chosen as one to hold the medium's right hand, and Mrs. Piper the left. Under these conditions one of the sitters. The picture was acknowledged by all who had known the spirit when in earth life to be very accurate. Besides the picture several beautiful and instructive messages were given. Mr. Means is acknowledged by all who know him to be an honest and honorable medium."

Mrs. Maggie Waite writes from Toronto, Canada: "After a month's labor here we were compelled to take the largest theatre in this city, Toronto Opera House, for the month of November. We opened last night there, with Mrs. Abbie Sheets as lecturer. Seating capacity of the house, 2,800. Three thousand were in the house, standing room only, and at fifteen minutes to 8 o'clock the doors had to be locked and admittance refused to hundreds on outside. I have the people here stirred up. The churches give sermons against us, but still our house is iammed. When I arrived here a month | in this world, must educate themselves ago the forces were so scattered that and they will thereby become better there was only about ten avowed Spiritualists. After my first seance the house has been crowded every night, since Mr. Howe assisted me in my through having labors last month. Mrs. Sheets labors with me for November. She is universally beloved here."

Will C. Hodge is lecturing at Harmonial Hall, Los Angeles, Cal., to good audiences. Mr. Hodge is capable of doing a most excellent work.

Lyman C. Howe's address for November, is 206 Dinwiddle street, Pittsburg, Pa. He is open for engagements during December.

The lovers of music and song will be delighted to know that the Arlon Glee first street. The glee club won the prize at the World's Fair, having competed with all nations. This is a grand at the small sum of 25 cents. While none of the club are Spiritualists, they all kindly donate their services, and we should join forces and give them a grand reception. Miss Flossie Lamburne, the well-known favorite, Mrs. Georgia Gladys Cooley and others will

take part. Lyman C. Howe writes: "I am splen didly fixed at 206 Dinwiddle street, Pittsburg, Pa., thanks to the kindness of Brother John Knight, who met me at depot Saturday evening, and conducted me here. It is of great value to a sensitive to have good, clean, quiet quarters, with pleasant surroundings. The Society work here keeps about level on the whole. Anna L. Robinson lighted the way for me with her genius, and the interest keeps up to the level of other years. Brother C. L. Stevens, president, is affable, sociable, and makes one feel at home. Corden White comes next month, and George H. Brooks, in February, and perhaps January also. They begin to realize that \$10 to \$30 paid every month to the railroads to import and export speak ers, is rather expensive. If all the money that has been thus thrown away within the past twenty years, had been saved by keeping a speaker six months or a year at a time, it would make a fund sufficient to build a fine temple in every city, and to-day our societies might have been independent. Mrs. that gem of a society, the Owosso Hughs, at 2012 Forbes street, has at last consented to give her time to the public as a medium, and she is one of the best. Not for platform tests, but private sittings, which are of greatest value. Maggie Gaule has done much responded to a call from Toronto, Can. good work for Pittsburg, and has many friends. I close here the 27th."

Mrs. Stella D. Biddison, vice-president, writes "The Band of Harmony will hold a Christmas sale of useful and fancy articles in its hall, room 608 Handel Hall building, December 1, 1898. We are striving to raise funds so that we may be able to assist those who may need material help during the coming winter. We ask the Spiritualists to come and give us the benefit of their Christmas money, thereby benefitting themselves as well as others. We also ask for donations of salable articles of any description. If notice is sent to me at the Granada Hotel, Rush and Ohio streets, I will send for such articles. There will be no admission at the door, and a cordial welcome will be given to all. Come, friends, and help us on by your presence."

Mattie Woodbury writes from Lansing, Mich.: "My work for the cause goes quietly on. I want to tell your thousands of readers of a seance I at tended. The medium was Wm. Nyo Means. Twelve were assembled Means. Twelve were assembled upon others, and they will soon fall if among them an eminent divine of the they do not watch. Mediums are yet

the left when the circle was formed. Twelve leaves were torn from a tablet, passed between the light and the sitters, and contained no writing. After an invocation by the reverend gentleman and a brief address from the guide, the lights were turned out, and the circle sanga Spirit Friends, and other sweet songs. The guitar played by unseen hands the same air. The forms of loved ones came close to us, patting our heads and giving evidence of pleasure. After a time the lights were brought, and we found every leaf folded and addressed. They contained messages from loved ones. In some in stances the full name was signed; others only initials. I understand that in the near future Mr. Means contemplates a trip to Chicago. May he re-ceive a cordial welcome and the pat-

ronage of its best\people." Virginia Barrett writes from Toronto, Canada: "I opened the first spiritual meeting here the first part of September, in Richmond Hall, three Sundays. At each meeting the audience was large and manifested great interest in lectures and tests. I shall go down the lower part of Canada for missionary work. which work is the most unselfish and I wish a medium to go with me Address Virginia Barrett, 372 King street, Toronto, Ont."

From Light, London, Eng.

THE PROPER USE OF MEDIUMS. The subject on which I have undertaken to express my views, the proper use of mediums. I consider to be one of the most important, and at the same time the most difficult, in connection with modern Spiritualism. I shall not pretend for one moment to cover the ground, but if I can only induce careful thought to be directed to the question by some who are better qualified to deal with it than myself, I shall be satisfied. It is an important subject, because without mediums our grand cause would soon drift away, and come to naught. It is a difficult subject, because of the complexity of the mental and spiritual conditions that are required to obtain satisfactory phenomena. We have not, I think, fully understood these conditions, and during the last few years our mediums seem to a large extent to have drifted away. Me diums have often been used for

ALTOGETHER UNFIT AND IM-PROPER

work. I know, in my experience, of many people who go to mediums solely to consult them about gold mines, or coal mines, and all kinds of busines purposes, and who often get misled and quite right too, I think, if they lave no more sense.

Mediums ought to be used FOR SPIRITUAL PURPOSES,

and before this can be done as it should be, we must classify our mediums and mediumship and put the subject into scientific, order. This, I think, investigators ought to demand. There ought to be a small work in which the different phases of mediumship are explained and the proper use and scope and limit of each phase clearly set forth and defined.

I sincerely hope the day is past when Spiritualists could think that the more ignorant the medium the more marvellous the manifestations. Mediums before they can take their proper stand and more worthy instruments for the spiritual world. How many fortunate mediums have been ruined

TO SIT IN UNSUITABLE CIRCLES. In all our gatherings for social intercourse we are most particular whom we admit. Why not so in those more important gatherings where we assemble to meet and hold intercourse with our spirit friends? For my own part I would do away with all sittings for foretelling the future or for business purposes. I wish, however, to be clearly understood here. I mean that we should not use the spirit world for these purposes. If a medium possesses clairvoyant powers, and he or she can depend on them, that is quite a differ ent thing.

We ought to raise the tone of our mediums, and use them for spiritual pur oses.

OUR CIRCLES ARE TOO WORLDLY They ought to have more of the re ligious element in them. Religion I look upon as the cement that binds us together, and unless we cultivate it and practice it in our circles, they will become like a house made up of loose stones just thrown together,-cold, and draughty, and inartistic.

Our circles are often unsympathetic and without any religious feeling in them. I think that a better under standing of this is required. How many poor mediums, when in the circle, have their life forces drawn out of them, while the manifestations are going on. Their souls are being sacrificed upon the altar of unbelief. No wonder they drop out of the movement, and Sunday, December 4, Monday, Decemallow their powers to decline, and cease altogether. I certainly think that every medium ought to give reasonable proof of the reality of his powers, but he Hall, 13th and Girard avenue. should not be condemned because one sitting was a failure. The great a number of prominent lecturers, musi-Teacher himself could not do many clans and mediums will be present. All helief

Whatever phase of mediumship we which will appear: E. W. Wallis, editor are trying to evolve, we ought never to Two Worlds, Manchester, England. forget the spirit workers. Before any great work can be accomplished, I be- short tour and has received encomiums lieve we shall have to institute

TRAINING SCHOOLS FOR ME-DIUMS.

We must teach them their own powers, and protect them, and not leave them science and kindred topics, and as an at the mercy of undeveloped spirits. I inspirational poet. Harrison D. Barhave witnessed some pitiful cases, all rett, Boston, Mass., editor Banner of through ignorance of spiritual laws. Every medium ought to study his own powers, and the action of mind upon mind, and how to resist and control undeveloped influences. If he does this, his mediumship will become a blessing to himself and to others, bringing life and immortality to light.

I would encourage more private cir cles, and the avoidance of extremes The tendency shown by some unwise Spiritualists to overstate the facts and nhenomena does a medium more injury than all the skeptics in the world. Many Spiritualists have spoiled me-

not go to a medium to have their own SEARCH FOR TRUTH AND LIGHT, and be well content if they get a little

share of these priceless gems as their

The proper use of mediums and mediumship is purely for spiritual work, but unless they look after themselves and keep on the watch tower, they will not be able to resist temptation, be- People. cause evil as well as good influences

things to come. I would say, ENCOURAGE THE "RAP"

and every phase of mediumship. Jesus

recognized the physical and mental conditions when he only took three of his trusted disciples—I mean on the Mount of Transfiguration-and them right away from the city, and right away from its noise and tumul and confusion, away from all its lower and adverse and mixed influences. Use mediums, I would urge, for high moral purposes, for eternal truths and spiritual light; this will help their growth. Do not develop mediums of low organization, but always see that their social life is pure and stainless Then, and then only, will our cause take a fresh hold, and many mediums will arise, and develp their power, and become bright lights, and useful and reliable workers in the field. Further than this, I would say, let test and trance mediums pass through a special training by competent teachers and trainers. Then a certificate should be given them, and no society should encourage a medium unless he could show a certificate of competency. In

HAVE A SMALL COMMITTEE of able, earnest, and level-headed investigators formed for the purpose of investigating the phenomena thoroughly, who should keep a record of everything that occurs, both for and against, and publish their reports of the conditions and the manifestations. But the physical seance should not be allowed to be public. I would have no physical seances for the public, and I would never allow the public into dark seances. Then, I believe, only the genuine medium would come forward. Unsatisfactory physical seances, as we all know too well, have in the past

the case of physical mediums, I would

BROUGHT MANY A BLOT

upon our fair cause. It is vitally necessary that we should have a new order of things. We have now fifty years of experience to look back upon, and we shall do well to consider its lessons and its warnings. How many mediums Paine's Complete during that period have been sacrificed through imperfect and bad methods. Let us do away altogether with won-These do not stitute Spiritualism; they do not help it, but too often quite the reverse. They only ruin mediums and sitters, sooner or later, whereas sitting under proper conditions, if not too often, has no injurious effect, but quite the reverse, as mediums cannot come into contact with high spirits without being benefited, both physically and spirit-

What mediums and sitters want IS MORE LIGHT,

and more of the religious element; then our scances will become a benefit and s blessing to sitters and mediums alike Let us all work to hasten that glorious Mediums, too, must be held strictly

responsible for their own actions. If they do anything that is wrong, they should

TAKE THE CONSEQUENCES.

It is not right or wise that the blame should be put upon the spirit friends; yet how often have we seen this done To mediums, or those who aspire to be such, I would say: If you want to be really useful, find out what your powers are, and how they may best be developed. If they are but of little importance and not likely to yield much to cultivation, I would advise you not to waste your time in seances, but instead of this try to help your suffering brothers in some other way, for which by nature and organization you are better adapted. There has been a good deal of useless effort in the past in sitting for results which never come, and never can come, because the mediumistic spark in the individual, if it exists at all, is too small and insignificant ever to be kindled into much of a flame. It is distressing to see peo ple sitting time after time, under these circumstances, and having nothing but inevitable disappointment as the outcome, when they could have made themselves of real use in other ways; and I would commend this to careful consideration.

PHILADELPHIA.

First Association of Spiritualists.

The officers and trustees of the First Association of Spiritualists take great pleasure in announcing that they have secured the well-appointed and finelyfurnished Casino Hall, 13th and Girard avenue, entrance East side of 13th above Girard avenue, for their meetngs for the coming year.

Services every Sunday, 2 p. m. Lyceum and Young People's meeting, lecures by Mr. W. J. Colville at 3:15 and 7:45 p. m.

SPECIAL ANNOUNCEMENT.

A grand mass convention will be held ber 5, and Tuesday, December 6, under the auspices of the First Association of Spiritualists of Philadelphia, Casino Three sessions daily will be held, and

mighty works, "because of their un are cordially invited to make this a grand success. Some of the talent Mr. Wallis is visiting America for a everywhere he has appeared. He is one of the most eloquent speakers upon the Spiritualist rostrum. W. J. Colville, of England, well known as the author of many works upon spiritual Light, and president of the National Spiritualists Association, one of our leading mediums and authors. L. M. Norris, of Baltimore, Md., one of our most celebrated mediums. M. E. Cadwallader, vice-president First Association of Spiritualists, and honorary vicepresident of the Junior Spiritualist Club of Great Britain, who represented the Rochester Jubilee and the First Association of Spiritualists at the International Congress of Spiritualists held in London, June, 1898. Mrs. Lilian Reid Heasley, B. E., and her pupils. The Music will be under the direction of diums in different ways. They should Profs. Bacon and Scott, assisted by Prof. A. Whitelaw, the celebrated vioparticular fad proved; they should linist of the Brooklyn Conservatory of Music, a second "Ole Bull." Prof. J. H. Gray, whose fame as a violinist is well known. Mrs. E. L. Haslam, Mrs. Bella Dixon, Mrs. Minnie Snyder, Mrs. J. H. Yocum, Miss Brown, Mr. Clarence E. Tobias, Mr. Walter C. Baker, and an excellent choir.

W. M. Lockwood. A keen and master ly treatise. Paper, 25 cents. For sale Special features are being planned at this office. for the occasion, among them a meet-"Ancient India: Its Language and Religious." By Prof. H. Oldenberg. The subject is of unusual interest at ing under the direction of the Young

Remember, December 4, 5 and 6. The impinge upon them more forcibly than above is only a partial list of the talent, upon others, and they will soon fall if

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tire plan, with full directions, is in the books and may be easily managed. Nothing kindles enthulsand more quickly than an Angell Prize Contest! Nothing is needed more. Any individual may organize one in his own town and resp a financial reward.

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thing to say of elementals, and man's power over the unseen. The Helpers

and Hostiles of the Invisible World are

Astral conditions, with the process of

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Lessons and Leadings in the Fields of Spiritual Culture:

"There is such a thing as a constant dwelling with the innseen; a citizenship in another realm—an everyday com-panionship with wise ones, who inhabit the world of spirhality. This is not to be attained by the one who sees no higher use for spirituality than to send its denizens to hunting material wealth, or for any other kind of merely worldly gratification. We must rise out of merely worldly or earthly gratification before we are tall enough to pluck and enjoy this fruit. Tennyson expresses the result of keeping all worldly and fleshly appetites under, as follows:

"'And since he kept his mind on one sole aim, Nor ever touched fierce wine, nor tasted flesh,

Nor cwned a sensual wish—to him the wall That sunders ghosts and shadow-casting men Became a crystal, and he saw them through it And heard their voices talk behind the wall. And learned their elemental secrets, powers

And forces." .- Moses Hull, in "The Spiritual Alps." Moses Hull has written much and well, and his published works cover many wide fields bearing upon the phenomena and philosophy of Spiritualism. His treatment of the question from the Bible standpoint-or, as some might prefer to state the matter, his treatment of the Bible from the standpoint of Spiritualism—lias been masterly, skillful, evincing much patient study and deep thought and investigation. His books are indeed a most valuable addition to the literature of Spiritualism.

Of course, minds will differ in their estimate of the comparative value of his works, but I once had the pleasure of saying to him that, in my way of thinking his little book, "The Spiritual Alps, and How We Ascend Them," was the best book he had ever written. To which he was kind enough to reply to the effect that he was not quite sure that he was not of the same opinion himself.

After a re-glance through the book, I discover no reason to change my opinion—his other books are good very good-after their kind; but this book is best, after its kind—and its kind is the spiritual in its higher qualities and finer unfoldment. It is to be commended as a helpful, sympathetic study of the subject. Helpful to one who is ardently desirous of higher attainment in spiritual life and thought, on a plane above the ordinary lines traced by one whose ruling thoughts day by day are of the affairs and cares of earthly existence.

Not that the affairs and cares of earth are to be ignored as of no consequence, that would be a sad mistake, an error in judgment that would lead to trouble and misfortune.

The things of this world have their place and uses. The secret of the spiritual life is to transmute these earthly things into a Klondike of wealth glowing with the bright reflections of spirituality. The spiritual mind is possessor of the philosopher's stone, by using which everything may be fransmuted into pure spiritual gold.

The busy housewife, careful for many things, was on her knees—scrubbing the floor. As a matter of a little pleasantry, I said: "Well, you get on your knees sometimes." "Yes," she answered, "if I don't get on my knees to pray, I do to scrub."

With just a bit of mingled fun and seriousness in my heart, I felt like giving her a little lesson in spiritual eco-nomics—thus: "Now, I will tell you what to do, to turn your scrubbing into prayer. As your elbows move back and forth, you must say something like this; Make my thoughts pure and clean; wash my heart with the soap of salvation, that there be no impurity within me. May I be washed clean of all defilement in heart and thought, etc., etc. In this way you may turn your scrubbing into prayer, and your work into religion."

There is much genuine good sense in what Moses Hull says, in his "Contrast": "Spiritualists cannot see why a formal blessing should be asked any more over each meal, than over every drink of water or every apple or nut eaten between meals; or why people should not, upon the same principle, go through the same ceremony at their bedside, their chopping, blacksmithing, or dishwashing."

"The proper time to eat is when one is hungry, the proper time to rest or sabbatize is when one is tired; so the proper time to pray is when the spirit of prayer comes, and at no other time. Withdraw from the crowd if convenient; if not, retire into your soul's secret closet, and there commune with the higher spiritual life."

"When the spirit of prayer comes, be sure it is the precursor of something good. Go to your secret closet in the dark if possible, shut everything external away from you, then open your heart, your aspirations, your soul. Under these circumstances the angel within you and angels without can come nearer together, and soul will commune with souls, more perfectly than under other conditions.'

Another writes: "It is the natural in the spiritual world. The law is that, as with the bodily senses we appreciate and enjoy the material world and all the relations of our physical life, so, by the exercise of our spiritual faculties, in a natural way, we have and may have access to God and the things of God-to all spiritual truth and to all spiritual fellowships.

"The soul must grow, must be transfigured—perpetually rising—rising under the inspiration of God's presence, into the perfect and the best and the permanent of all goodness and beauty and truth.

"The method is simple. It is simple inspiration."— Angel Visits to My Home in Florida.

To those whose minds have become attuned to the finer vibrations of spiritual life, there are seasons when they seem to stand alone on the mount of inspiration, communing with God and the angels. In such degree as they are able to bear and receive, they find their spiritual nature in intelligent conjunction with the Divine Life and Spirit of Good, which breathes into their consciousness such revelations as they joy to receive, with a joy unspeakable—nor can they yet tell the revelation to others. It is something that can only be known by experience. They may speak of the beautiful vision, but none can understand the significance of their words save those who have themselves stood on the mount of transfiguration, heard the words of the heavenly visitors, and seen the vision of beauty.

To have gained through demonstrative evidence the knowledge of continued life hereafter is a good thing and of much value; also to have learned that we are spirits here and now, in this earthly stage of existence. But to rest in this knowledge, satisfied with that alone, is to settle down in a condition of non-progression.

It is desirable that man should so exercise his mentality and so make use of his knowledge as to bring his mind more and more in spiritual rapport with the higher and purer spheres. It is desirable that we should align ourselves in mental, moral and spiritual attitude with spiritnal beings of the higher spheres.

We need to learn that it is not merely communion with spirits that is desirable; it is communion with wise and good spirits, those who can and will be helpful to us by means of pure and uplifting counsel and spiritual though given to us. The inane seeking after signs and tests is not an evidence of spirituality; it may rather evidence the entire lack of that most desirable quality. The mind may be so taken up with tests, and engrossed with signs, that the inner life of spirituality may be entirely missed.

Such a state of mind is not conducive to spiritual Thought or growth in spiritual life. In living the life of nigns and tests, one falls short of the higher life of spiritual thought; one find things of value if rightly used, but

misses the pearl of great price. Not in signs, not in wonderful tests, not in the "miracles" that set the eager crowd agape with amazement, will the spiritual man find the true riches that cannot be taken away; but in the inspiration of the holy spirit, giving to whose will receive them, the pure and sweet thoughts that Hammond, Ind. enter into the moral texture and clothe and adorn the

As They Are Utilized for Secret Service.

To the Editor:—It seems very strange to me that occult powers were not brought into requisition during our war with Spain. The Daily Call of this city gives some remarkable cases where it has been utilized. In discussing the signal and secret service of our army in the war with Spain, Colonel Graham, a retired officer who served his country in the Civil War, has just expressed some unique views which will be of interest to others than those engaged in military affairs.

"In the first place, you know that one of the most important things in connection with modern warfare is gaining accurate information of the position and strength of the enemy's forces. To accomplish this, many ingenious means have been employed. The spy system has serious that makes it the peer of any limitations, not to speak of the risk of life involved—for its size in any locality. Rapid electric in all countries a spy is executed when caught. Captive transit connects with outlying towns, balloons, cameras, sent-up kites, carrier pigeons, have all been employed in the service of securing and transmitting to headquarters some information concerning the enemy. But all these methods fail in certain conditions. For instance, our Government was for a long time unable to learn the whereabouts of Cervera's fleet; and lack of more definite information as to the Spanish defenses of Santiago, no doubt, caused us unnecessary loss of life in the first engagements. Now, I believe it possible to institute secret service whose operations would be absolutely unknown to the enemy, involve no risk of life or limb, and yet result in securing accurate information under all circumstances. As I said at first, these views will seem extreme to some, but I have the Holy Writ, secular history and modern science on my side to support the possibility

"In looking up some matters connected with the methods of warfare among the ancient Hebrews, I-happened to consult, among other books, the Bible; a book, which I dare say, is seldom consulted by military officials general-

ly. I ran across an instance of secret service which certainly, in its results, surpasses anything we have yet accomplished by our scientific methods. Israel was at war with Syria. The Syrian king soon learned that the king of Israel was familiar with all his plans, and that whatever he might undertake Israel forestalled him. He naturally concluded that there were Hebrew spies among his forces. He called his servants together and demanded to know who was for the king of Israel. One of the number answered: 'None, my lord, O king; but Elisha, the prophet that is in Israel, telleth the king of Israel the words that thou speakest in thy bed chamber.'

"You will find this in Second Kings, sixth chapter, twelfth verse. Now you may say that this is an instance of special providence; that the prophet, Elisha, was given this miraculous power from on high for this especial purpose. But I find that similar powers have been exercised by pagans, in matters where we should not think of asserting any special divine dispensation. Among the oracles of the Greeks we find many instances of it. On one occasion Croesus, king of Lydia, desired to test the powers of the oracle at Delphi. He sent messengers who should ask on a certain day what the king was at that time doing. At the time appointed, says Herodotus, the king hit upon the following to be done, as something which he supposed might be difficult to detect and describe: Cutting up a tortoise and a lamb, he boiled them together in a brazen vessel, which also had a cover of brass.

"Note the answer of the oracle," and the Colonel took up a volume of Herodotus from the table, and read as follows: "I know the number of the sands and the measure of the sea; I know what the dumb would say; I hear him who speaks not. There comes to me the odor of tortoise and lamb's flesh, seething together in a brass vessel; beneath the flesh is brass; there is also brass above."

Laying the book down, the colonel continued: "Now, what kind of a power is it that enables one thus to learn what a certain individual is saying in his private chamber, or doing in his own court? Is this power at all common?"

"Here is another instance of it. The great philosopher, Pythagoras, possessed this mysterious power, if the records of his life are true. On one occasion, when a certain ship was seen coming into port, some persons near him expressed the wish that they might possess the great treasure which they believed to be on board the vessel. Pythagoras quietly told them that the only thing on board was a corpse. Upon subsequent investigation they learned, much to their surprise, that this was actually the

"Now, I maintain," said the Colonel, "that the power which could ascertain that there was a corpse on board that ship, while the ship was yet afar off, could just as easily ascertain how many guns and men there were, for instance, on one of Cervera's ships while the latter were yet in Santiago harbor. It is only a question as to whether people in these days possess the powers attributed to these ancients; and, of course, I believe that some do to a certain extent; and that it can be cultivated indefinitely. My wife often tells me that some particular individual is on the way to see me long before he rings my bell. How does she get this information? I don't know, and she doesn't. But I believe it is a hint of this same power which we read of in connection with the prophets of the Bibles and the oracles of the Greeks. I believe that with persistent training and steady application to a particular purpose this power would be made available in military

"England discovered long ago that in India the natives have means of sending information without telegraphs, or wires, and with a speed that precludes the idea of couriers. I have read of instances of this sort which put all our scientific methods to the blush. I believe this power is used by natives who have developed it by years of special training.

cial training.

"I am not a Swedenborgian," said the Colonel, "but in reading some memoirs of Swedenborg I ran across some justed and blended, as science will make it, then life will be an unending from some shelves an old book which the Colonel said has been long out of print, he read an account which is fairly summarized as follows:

Swedenborg was in Gottenburg, three hundred miles from Stockholm. On a Saturday night a great fire occurred in his native city, Swedenborg described this fire, giving the facts of its origin, the time and place, and its progress and termination, showing that he possessed some strange power of seeing or apprehending events at a great distance. Subsequent dispatches conclusively proved the accuracy of his statements.

"The authenticity of this wonderful account is vouched for by the great German philosopher Kant," said the Colonel.

"No, I don't pretend to understand how it is done," reolied the Colonel in answer to a question. "I do not attribute it to spirits, so-called, but to some hidden faculty of the human mind, which, for some reason, is not generally developed among us moderns. OCCULT. San Francisco, Cal.

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Notes from the Land of Sunshine and Flowers.

To the Editor:—This is lindeed the land of sunshine and flowers, and one residing here can hardly ocomprehend that winter storms drawe already made their appearance inhuncreseastern and northern localities. o I have now been here eighteen days and with the excep tion of one day it has been constant sunshine. UL . 3110

This is a beautiful and aprogressive city, having fine obtreets; smoothly paved, with many elegant residences cilities that are unsurpassed, and an all-around, up-to-date completeness including Passadena, Santa Monica and the beaches, and for a small amount of the coin of the realm the tourist and the citizen can explore to his heart's content. The drawback at the present time lies mainly in the fact that Jupiter Pluvius has sealed all his water fountains and there is a dearth of moisture over the entire country. In the valleys, all fruit trees are suffering while in some localities they are dying

I have taken several trips to near-by closes new beauties. Have met many old-time acquaintander and altogether there is a home-like feeling in the surroundings. Have taken a trip to Mt. Lowe, which

is regarded as the omost wonderful mountain trip in the world, and the entire distance is accomplished with electric cars, leaving the tourist five thousand feet above the level of the sea. It was an experience of a life-time and no traveler to this part of the country should fail to take it in.;

Spiritualism seems to be flourishing in this part of the vineyard, and there are three regular meetings in the city Mr. Green, who is somewhat new in the business holds forth at 1191/2 Spring street, and has a fair audience who are attracted by the phenomena, as they have no speaker. The Truth-Seekers is another society, presided over by Mrs. Browning, who seems to be a very earnest worker. They meet at 107½ North Main street. The morning session is devoted to conference and they depend on local talent for the evening The evening sessions are well attended and all meetings are free as they depend entirely upon collections. The Harmonial society meet in

neat and commodious hall on Fifth street, and have the largest attendance of any meeting in the city. Mrs. Maude Freitag is serving this society as pas tor and test medium, and whatever may be the opinion of people on the outside, her society stands squarely by her and regard her as a very wonderful medium. This society makes good muis under the direction of Carlyle Petersilen, which is sufficient evidence of its quality. They have lately organized a Children's Lyceum with an efficient corps of officers and teachers, and judging from the sessions already held, will make it a success. Mrs. Nettle Howell, an old-time worker and a business woman of Los Angeles, is a leading spirit in this organization, and much of its success is due to her faithful and unselfish effort. I am personally indebted to her for many courte sies extended.

Here as elsewhere, the phenomena is in the ascendant, and there is the usual amount of tealousies among the work ers. Can any mortal or immortal tell why it is that mediums can not go about their own work and let other workers alone? This feature is no worse in Los Angeles than in other places, but there is too much of it here nevertheless. I have had the pleasure of meeting many of the older workers, among them Mrs. Weeks-Wright, Mrs. Kate Hoskins, Olivia F. Shepard, Mr. and Mrs. Lunt, of The Medium; Mr. Gee, and the whose names I fail to recall. It is estimated that there are from five to seven thousand Spiritualists in this city, but you cannot muster more than one-tenth of that number at the public meetings, and I doubt if there are one hundred subscribers to all the Spirit ualist papers, in the whole city. Many justly plead poverty, for there seems to be as much want and privation in this heaven-favored land as in less favored latitudes. Beautiful flowers and unlim ited sunshine will not satisfy hungry stomachs, and one must have some thing on which to live beside climate, ever so glorious.

I have secured a fine hall on Broad way and will open an independent meeting next Sunday, November 6, assisted by the Barnetts, who are singers and mediums. WILL C. HODGE.

Los Angeles, Cal.

ATHEISM.

It is Exalted Above Christian Spiritualism.

No Christian is free from trouble. In

If the charge of Atheism is made take it as a compliment, for atheism rises above all the gods, seen and unseen. Atheism builds honest character Atheism and nature are one. Nature is intelligent and admits no master. She always was, and always will be. She will work with the scientist, but ignores the false, in Christianity of elsewhere Nature has the wonderful above us to excite awe, and everything about us to

awaken tenderness. o by

As there is no up nor down in astronomy, so there are no higher nor lower laws in nature, the laws governing the physical are as high, as those control ing the spiritual.

Animals are guided by instinct. -Man gropes through ignomance. i Progress of life, in its earlier stages, it is born of struggle.

Many think the story of William Tell s real. The people of Switzerland still think so. It is now known that the legend had existence among eight differ ent primitive peoples, and is purely a myth. Progress has been made, not to wards, but away from the gods. Our United States Constitution, indorsing no religion and no God, furnishes the highest form of government. more the gods disappear the brighter man shines.

The present National Association of Christian Spiritualists is handicapped by carrying in its bosom too big a lump of ancient fetichism, and possessing in its brain too little of modern sound sagacity. As long as it is dominated by bombastic prayer, and illusive godism, it will accomplish nothing beyond begging money for its own vain glory. More progressive radicalism and less of Man." Two papers, given in the in-Christian Spiritualism at its helm, terest of spiritual science, by Michael would be a vast improvement, but the Faraday. Price 15 cents.

present management will have none of this in theirs.

Man cannot serve two masters. He

cannot serve God and Nature. Christians understood this, thus they have served God, and ignored Nature, 1800 years, with a result of 1800 years of fallure. The scientists serve Nature. All the substantial progress of the world has come from free-thought and science. As long as the National Spiritualists' Association is controlled its effort to serve God, it will continue to be a failure, so far as its real usefulness to the cause is concerned. E. W. BALDWIN.

Verona, Wis.

THAT VISION

As Experienced by Wash-

SOME LIGHT THROWN UPON THIS IMPORTANT AFFAIR. To the Editor:-In a recent issue of

The Progressive Thinker there ap-

Henry T. Utley under the caption of "A Base Fraud." The article was a eriticism on "Washington's Vision," which was published in a preceding number (September 10) of your valuable paper, and with your permission would like to correct a mistake made by Mr. Utley. He seems to be laboring under the impression that Mr. Sherman, who claims to have received the statement of the vision direct from Washington himself, is now living, at the age of ninety years, and as Washington died ninety-nine years ago, nine years before Mr. Sherman was born, he could not have received it as stated, and consequently fraud seems apparent, and, as the "vision" was published in The Progressive Thinker anyone would naturally so understand it. But the facts in the case are these: The publication of the vision is nothing new: on the contrary it is quite old. If newspaper reports can be credited, a description of Washington's vision or dream was published in a European journal, the Mew Church Bote, Sept. 1, 1861, and its publication in America claims to have been a translation from the German, and was told by Anton (not Anthony) Sherman, a nonegenarian, who had received the facts from Washington's own lips. I have in my possession a copy of the Coming Nation bearing the date March 9, 1895, in which the vision is published, and giving the above explanation of the matter. At what time the vision was told by Mr. Sherman is not given. It could not have been at the time of its publication in 1861, for if he was ninety then, fraud is just as apparent as if he was living now. It is evident from the reading of the

paragraph preceding the recital of the vision, that Mr. Sherman was a soldier under General Washington, as he speaks of him as "my beloved com-mander." If Mr. Sherman was ninety years old in 1861, a little calculation will show that in 1777 the time the vision was had, he would have been but six years old, and could hardly have been in the army at that tender age. But of course Anton Sherman could have related the vision years before it found its way into newspaper notoriety. How it came to be published in a German paper just at the time of our civil war is something of a puzzling question. While it is, perhaps, not a matter of importance, yet I think I will speak of the "vision" as it appears in the two papers before me. I have carefully compared the two and in sentiment they are one, but in wording different. All through the vision the ideas are clothed in different language, and with but one discrepancy, and that regarding the three dangers that threaten us. The coming Nation gives it that the third will be the greatest. The Progressive Thinker reads the second will be the greatest; and thus people can take which they choose. In the latter paper there are a few omissions and a few insertions, both unimportant. As showing the difference in ex-

pression I quote a few sentences: The Coming Nation-"I could do nothing but look with a steady gaze at The Progressive Thinker-"I was nn-

able to do anything more than stare at the apparition." C. N.-"I could not meditate nor move, although I remember that I took

my eyes from the shining figure." P. T.—"I could not think, reflect or nove. I am only conscious of the fact that I looked sternly on the vision." C. N.—"Light clouds arose and moved

toward the zenith, and a wonderful picture opened before my eyes." "Transparent clouds arose and lifting themselves there was formed a most astonishing figure."

C. N.—"The figure of an angel hov ered over the sea between Europe and

America."
P. T.—"A darksome image poised be tween Europe and America. C. N.-"Out of Africa I saw a gloomy apparition arise and make toward our

country.' P. T.—"I saw a horrid, grizzly spectre approaching from Africa to our lands.' C. N.-"And all the people fell upon their knees and cried 'Amen!' P. T.—"And the vast multitude unit-

edly cried out 'Amen!' "

This will suffice, but scarce a sen tence in the two records of this vision read alike. One possible explanation may be, if it is a translation from the German, the two renderings are by dif forant translators, each having caught the ideas but clothed them in their own language. Whether Washington bad a vision or not is probably unknown to any one now living on earth, and is Anton Sherman ever lived, he is doubt less now in spirit life, and not here to defend himself against the charge of fraud, and as it is not always conven

ient to speak from the realm of spirit,

I felt to make this defense of the case. CLARA WATSON. Jamestown, N. Y.

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PASSED TO SPIRIT-LIFE.

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

Gone, not to that bourne from whence no traveler e'er returns, but to a well-earned, beautiful home in the world immortal, which a life of the purest morality, integrity, and the noble and exalted womanhood fitted her to enjoy, Mrs: Cybele B., the consort of the writer, in a close and confidential companionship of sixtytwo years (less twenty-two days). She passed from the wornout casket on Sunday, October 30, at 5 a.m., aged 79 years, it being no longer suited for oc

cupancy by her progressive spirit. Mrs. Flower early in the movement of modern Spiritualism investigated its claims, and accepted as true its philosophy and phenomena, and with the writer has ever labored for the upbuilding of its grand truths. Her sufferings for two years past have been most intense, though borne with heroic fortitude, while during the last month of her illness language fails to portray the terrible affliction through which she passed, and while the end was expected at any moment for the past months, yet when it came it was indeed with shock, and though we sadly miss the familiar form that has for so many years been the tenement of the dearly loved spirit, we would not call her back to the badly-worn, decaying body to suffer again the torments incident to a life in the physical. It is with heartfelt thanks and sincere appreciation by myself and family (a son and three daughters) for the many expressions of deepest sympathy in our bereavement by Spiritualists and non-Spiritualists

The funeral obsequies were largely attended by the friends from Minneapolis and St. Paul. Our noble and intimate friend of many years, Sister S. M. Lowell, officiated, and at the close of her address many expressions were whispered in my ear: "Beautiful, beautiful." The floral offerings were most abundant and beautiful. The burial case was a veritable sea of lovely flowers.

To the many kind friends I wish to express my heartfelt thanks and appreciation for those beautiful offerings and I would especially mention the St. Paul Spiritual Alliance and Mrs. Lep-per for and in behalf of the Lincolu Band, with whom my wife and I have been long associated. So, friends all in this my deep affliction, I can but say, I thank you. The pall-bearers were prominent

Spiritualists, with but two exceptions, a business man of St. Paul, and ex-Gov. Austin, of Minneapolis,
M. T. C. FLOWER.

Passed to spirit life at Atlanta, Ga., Martha Pauline Gebauer, seven years of age, daughter of Dr. G. and Mary A. Gebauer, on November 2. Funeral services were held on Saturday, and were conducted by Mr. Starr C. Williams, speaker of the Church of Spiritual Unfoldment, and Rev. Wm. McGlaustin, pastor of the Universalist Church, assisted by Prof. O. A. Edgerly, speaker for the Society of Spiritual Science. Mrs. Gebauer has been the pastor and medium for the Church of Spiritual Unfoldment in this city for the past two years, but failing health has compelled her to tem-porarily discontinue public work, although she is still a member of our organization and stands ready to help us when her health permits. The members of the Church of Spiritual Unfoldment, as well as the friends of Dr. and Mrs. Gebauer, both inside and outside of the ranks, extend to them their sympathy in this their sad affliction.

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engender suspicion in the minds of
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"I know there is such a thing as true mediumship, and because there is, I feel it to be our duty to protect and defend it. The phenomena of Spiritualism are all founded in fact, and the

counterfeiting of the same is to me positive proof that the genuine lies behind them. The fact is that the majority of Spiritualists have put a pre-mium upon fraud through their desire to witness extraordinarily marvelous manifestations. They have bought the counterfeit phenomena at a high price, and paid for them with their heart's best blood."—Harrison D. Barrett.

To stop short in my research that bids fair to widen the gates of knowledge, to recoil from fear of difficulty or adverse criticism, is to bring reproach on science. There is nothing for the investigator to do but to go straight on, to explore up and down inch by inch, with the taper of his reason; to follow the light wherever it may lead, even should it at times resemble a will-o'the wisp. I have nothing to retract."—Sir William Crookes.

The above quotations emphasize what

is, to my thinking, the lesson of the

hour. The great evidential value of the records of his investigations published by Mr. Crookes consists in the fact that he employed every device he could conceive to eliminate the medium as a possible factor in the active production of the results observed. Cool, careful, painstaking and thorough, he followed scientific methods, and his experiments stand for all time. He "has nothing to retract," because he is satisfied of the accuracy of his observations. The precision of his language in describing the results is such as to command the respect of all true scientists. One fact, scientifically demonstrated, is of more value than a thousand so-called 'marvels" where no critical scrutiny was permitted or test conditions ap-What is needed is that Spiritualists, instead of deriding and decrying the skeptical investigator (who honestly desires the truth but is unwilling to take shadow for substance), should regard it as their duty to assist him explore up and down inch by inch with the taper of his reason." Scientific exactitude is absolutely indispensible if

First. The Philosophy of Cure. cluding Methods and Instruments)." we would not be misled in the observation of the phenomena called spiritual. E. D. Babbitt, M. D., LL. D. A very in-As Sir William Crookes said recently: "A formidable range of phenomena must be scientifically sifted before we structive and valuable work. It should have a wide circulation, as it well fuleffectually grasp a faculty so strange, fills the promise of its title. For sale at this office. Price 75 cents. so bewildering, and for ages so in-scrutable, as the direct action of mind By Ignatius Donnelly. Sums up all information relative to the lost continent on mind. This delicate task needs a rigorous employment of the method of exclusion-a constant setting aside of of it given by Plato as veritable history, irrelevant phenomena that could be explained by known causes, including It is intensely interesting. Price, \$2. those far too familiar causes, conscious fessional." This book, by the well known Father Chiniquy, reveals the deand unconscious fraud. The inquiry unites the difficulties inherent in all experimentation connected with mind, with tangled human temperaments and with observations dependent less on au-

and to the sides so that it cannot be

lifted up. The hands of the medium

are not secured, nor are they visible,

and it is the easiest thing in the world

to mislead the senses of those who are

supposed to be held by him (if they are

not confederates), and to get out of the

cabinet everything that has been put in

beforehand! Even if the phenomena

are genuine spirit manifestations.

which they probably are in some in-

stances, they are of no scientific value, and cannot be cited as proofs of spirit

presence and action by any trained

We are all rejoicing because Dr.

ly and critically; that he sought to elim-

inate all possibility of his being mis-

His testimony carries increased

weight, and is made all the more con-

clusive and valuable just because he

observed what occurred with dispas-

sionate exactitude and recorded every-

thing faithfully and fully-even when it

told against his prepossessions. Spirit-

ualists it seems to me cannot afford to let the facts which form the basis of

our philosophy be smirched with the

mire of folly, fraud and fanaticism. Already, trained men and women, who

are intelligent and impartial, look on

with pity or shrug their shoulders with

deprecating contempt because so many

people regard the inconclusive and un-

satisfactory phenomena of the ordinary

public seance as evidence! We have no

right, as reasonable and truth-seeking

people, to attribute to spirit action any

phenomenon that is susceptible of sat

isfactory explanation by ordinary and

mundane agencies. We ought to rig-

orously employ the method of exclusion and not resort to spirits as the cause

and explanation until we are compelled

by the weight of the facts. Here again

Sir William Crookes points the moral,

"The science of our century has

forged weapons of observation and an-

alysis by which the veriest tyro may

ioned the average mind into habits of

exactitude and disciplined perception,

and in so doing has fortified itself for tasks higher, wider, and incomparably

more wonderful than even the wisest

If we are to have "tests" let them be

thorough and conclusive. I say this as

much in the interests of the mediums

themselves as anybody else, because

when phenomena occur under fraud

proof-conditions the mediums are ab-

solved from all responsibility and sus-

picion. If a medium is to be blind folded, let it be thoroughly done by fill-

ing up the cavity under the eyes and

alongside the nose with a pad of wad-

ding, or with sticking-plaster, so that

there is no possibility of seeing down-wards. Then doubts will be set at rest,

and the mediums will get the credit of

the success achieved, but half-hearted

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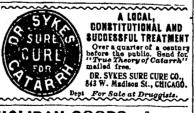
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