# The Building of the Romish Church

# Vividly Depicting the Way It Was Done, and What It Was When Luther Came.

A Discourse by Rev. Thomas B. Gregory, in the Church of the Redeemer, Warren Avenue and Robey Street, Chicago, Sunday, Nov. 12, 1898.

after Christ was a spiritual democ-racy-spiritual, since it was of the teaching was that the church at Rome mind and heart; a democracy, because footing of equality.

By the close of the first century the Christian societies were in existence all dumnable to deny it. These writings, over the Empire, each being indepen-spread broadcast throughout Christendent of the others, save as all united by the one common tie of faith they should do. But every one to-day in God, devotion to Christ, and love to

one another.

But the societies in the large cities would naturally be larger, and therefore of more influence, than those in the smaller places, and in that way there came about what is known as the Metropolitan System. For example, the church at Alexandria, being the largest and most commanding in the region of to which the Romish authorities paid the Nile, would come to take a sort of no attention. The historian Mosheim paternal care over the other churches in says: "It was held as a maxim that it Egypt. And the church at Carthage do the like for the African churches; and the church at Antioch pedient of a lie, to advance the cause for the Asiatic churches. In a word, the original independence and equality of churches and pastor was lost. Power to the great metropolitan Of such churches there were, by and by, as many as a dozen, each striving to become supreme. lasting for centuries, was practically ended about A. D. 600, with necessity dictated." victory for the church of Rome.

But four centuries more must pass away ere we have Hildebrand, or enough and long enough, they would Gregory VII. Gregory was monarch of accomplish their purpose. And they all he surveyed, whether in the spiritual or the temporal sense. You have but to recall the Canossa episode, to be reminded how Gregory made the German Henry IV., the mightiest sovereign of the time, stand out in the deep snow, bareheaded and barefooted, humiliated.

Another century goes by, and we are

dom of England, and all our Kingdom of Ireland, to be held as a fief of the

Not satisfied with this, John was then made to swear as follows:

"I, John, King of England and Lord of Ireland, from this day forth and forever, will be faithful to God, and to the ever-blessed Peter, and to the church of Rome, and to my lord the Pope Innocent, and to his Catholic successors. So help me God."

Authority could go no further. The church of Rome was indeed supreme and its bishop was lord of the world! This was about the year A. D. 1300two hundred years before Luther.

Now, let me attempt to show how this supremacy of the Romish church was brought about.

To begin with, the Roman bishop had the advantage of a glorious situation. His church was in Rome, the city of the Caesars! the city that commanded world! This advantage was mightily enhanced when the seat of empire was transferred to Constantinople. With the Emperor in Rome bishop would naturally be some what overshadowed; but with the Em peror out of the way, the bishon would easily be the greatest man in the city. Furthermore, when, by and by, Alarle -sacked the city and brushed away. every vestige of imperialism, the was benefited again. What the civil power lost the spiritual power gained, for men transferred to the hishon and the church the awe which previously had centered in the Em-

### peror and the Empire. THE CONSUMMATION.

But the Romish bishop was not disposed to trust too much to such favor. sacrilege of the thought! Nevertheless, ing circumstances. He would avail it turned millions into the papal cashhimself of every tide that might lead box. It was poor sentiment, but good him on to fortune. Hence his cele- business, and it was from the business brated trade with Pepin. Pepin wanted point of view that the churchmen to be king of the Franks, and the Roman bishop wanted to bring about the if they could get the money by selling overthrow of the heretical Lombards, who were threatening his supremacy; the bishop knew that without help he to buy, and did buy, and the churchcould not defeat the Lombards, and men became rich. Pepin believed that the good will of the bishop was essential to the success of his designs on the Merovingian throne: which the bishop was to declare Pepin king of the Franks, and Pepin was to come on to Italy and beat the Lonibards. The trade was carried out to the letter. Pepin was declared King. when, marching to Italy and vanquishing the Lombards, he gave to his partner, the bishop, a large share of their territory. Thus began the "States of the Church," which remained under dispensations. And they did come: the papal control until the year 1870, the year of Victor Immanuel. .

FORGERY AND LYING.

to the celebrated "Isidorean Decretals."

was marked out in the councils of God, the brethren were on one and the same Christ, and St. Peter, as destined to footing of equality.

Christ, and St. Peter, as destined to universal authority. They asserted that it was impious to question this, and dom, did the work that it was designed knows that the decretals were out-andout forgeries. Cardinals Baronius and Bellarmine admitted them to be such. But they did their work-they made the Church of Rome supreme; and that was all that the ecclesiastics, who forged them, cared about, The ninth commandment: "Thou

shalt not bear false witness," was one was not only lawful but praiseworthy to deceive, and even to use the exof the church." Gregory of Nyssa, a bishop of the year 400, writes thus to a brother bishop: "A little jargon is all that is necessary to impose on the people. The less they comprehend, the more they admire. Our forefathers and doctors have often said not what they thought, but what circumstances and churchmen laid right and left, believing that if they only did so loudly

### PURGATORY. The most stupendous instance of

their fraudulency was that involved in the doctrine of Purgatory. The Rev. Allen Butler, one of the saints who was supposed to know all about the matter, three days and nights, and then thus writes: "A soul, for one venial sin, shall suffer more than all the pains of distempers, the most violent colics, Introduced to Innocent III., the man more than all the most cruel torments gout and stone, joined in complication: who made King John, of England, give undergone by malefactors, or invented into his hands, duly signed and sealed, by the most barbarous tyrants, more a document which read as follows:

"Be it known to all men, that we give up to God, to his holy apostles Peter up to Tod, to his holy apostles Peter purgatorial horrors the church brought and Paul, to our lord the Pope Inno- to bear its most vivid imagination. It cent, and his successors, all our King- was described in all the fearfulness of its terrors, and it was kept before the minds of the people continually. But there was one good thing about purgatory, which the priest could not help telling the people: it was not the abode over the entrance of which was written "Let him who enters here leave all hope behind." Bad place it assuredly was, but hope was there—the hope of getting out sometime. "And now," said the priest to the people, "Every mother's son of you are on the way to this purgatory. Not only so, your de-

parted friends and relatives are there already, suffering as no mortal tongue can describe. But you can help them; give us gold enough, and we will speak HOW ROME BECAME SUPREME. to St. Joseph, who will speak to the Blessed Virgin, who will speak to Christ, who will speak to the Father, who will shorten their sorrows." The poor people believed them, and the gold was forthcoming, in quick order. Thus the dogma about purgatory was a double-barreled sort of thing-at one

and the same time it made the people submissive and the church rich. INDULGENCES

We come next to the matter of indulgences. Growing originally out of the doctrine of purgatory, the indulgences, as time went on, were im proved and expanded, as their useful ness became more and more apparent. The unspeakable infamy implied in

the doctrine of indulgences may be seen in the words of Cardinal Gaeta. Says the cardinal: "One drop of the blood of Christ was sufficient to redeen the whole human race; and the remaining part that was slied on the cross was left as a legacy to the pope. and may be distributed by indulgence from the pope." The scoundrelism and looked at it. They wanted money, and Christ's blood, all right-"Who want to buy?" A countless multitude wanted

MARRIAGES AND OATHS. I must not forget in this connection, they entered into a contract by Marriage was prohibited as far as the degree of collateral seventh sanguinity. Not only so, but a fan-tastical connection, called spiritual affinity, was invented, in order to prohibit marriage between sponsor and god-child. Ah, the vicar knew what he was about! He knew, when he made and he made them pay good round they were ready to pay for it!

By this time, A. D. 750, Rome was not as solidly supreme as was desired. effect that an oath, or promise, that There were murmurings of jealousy was extorted by force, was vold. and discontent in many quarters, and Again he knew what he was about! these must be quieted. And so we come Whoever wished to break a promise. had but to say that it was extorted by St. Michael, the advocate of holy souls, Those decretals were documents claim force, and the papal dispensation set curse him! May all the angels, and ing to have been written by the twenty him scot free! Of course the church archangels, Principalities and Powers, earliest bishops of Rome. They were received nothing for the dispensation, and all the Heavenly Armies, curse

The Christianity of the first century | composed with an air of profound piety | It was granted out of pure love for right and justice! If there was any-thing that made the pope feel real bad it was to see one of his children keeping an unjust, or forced, promise. The pope represented God, and he knew that God was just!

CELIBACY OF THE CLERGY.

Another powerful aid toward the building up of the church was the celibacy of the clergy, decreed by Hildebrand, about A. D. 1075. It was a masterly stroke. It freed the priest from all domestic care and responsibility, and enabled him to go about the pope's business with undivided energies and undistracted brain. Morally speaking, it was the worst thing that could have happened both for the church and the world, as we shall see later on; but as a stroke of policy, as a means of aggrandizing the hierarchy, it was perfect and worked like a charm AURICULAR CONFESSION.

We come now to a very powerful helper toward the building up of the church. I refer to the confessional. Auricular confession was established by the Lateran Council, A. D. 1215.

By this time the dawn of the literary

revival was appearing, and it became necessary for the church to find some way of getting at men's thoughts, that it might be determined whether or not were heretics. The confessional was the thing that best served this purpose, and it was established. It was a perfect instrument, giving the priest access to the inmost recesses of the mind. Nothing was hidden from his glance. There was no privacy, no secrets. Clothed with the omnipotence of the Eternal, and seemingly endowed with his omniscience, he was shown the deeds, and speech, and even the hidden thoughts, of his trembling victim! Established, ostensibly, for the spiritnal edification and comfort of the faithful, it was in reality the subtle instru ment, designed by cunning minds, for advancing the power of the hierarchy And splendidly did it serve the ends for

which it was invented. To be sure, it was, and is still, the vilest of all human inventions, being impurity, for more immoral thoughts and deeds, than any other institution, or than all other institutions, on earthstill it served its purpose. It helped to strengthen the papacy. And that was the main thing.

### AS A ROARING LION.

We pass now to consider another sort of means employed by the churchmen. Those so far glanced at were of the sinister stamp. Sly, insinuating—the wisdom of the serpent. But when necessary Rome could assume a bold front and go forth as a roaring lion. Under this head I would remind you

of the terrible instrument known as the "Interdict." The interdict released subjects from their oath of allegiance their sovereign, and forbade for eigners to hold any intercourse with them. The interdicted nation was deprived of all its public exercises of religion: the churches were closed: the altars were stripped of their ornaments; the crosses, relics, images of saints, were laid upon the ground and carefully covered up, as if the very air might pullute them with its contact. The bells were removed from the closed doors, and none but priests were allowed to be present at the ceremony. he clergy were not allowed marry, baptize or to bury, till the superstitious people rose in open rebellion and forced their ruler to submit

And there was the still more terrible "EXCOMMUNICATION."

to the demands of the pope.

I am fortunate enough to be able to give you a vertatim copy of the exat Henry IV. of Germany. It is rather lengthy, but it must be seen in its entirety in order to be appreciated. Here it is:

"By the authority of God Almighty,

the Father, the Son, and the Holy Ghost and of the undefiled Virgin Mary and of all the celestial virtues, angels, archangels, thrones, dominions, ers, cherubim, seraphim, and of all the holy patriarchs, prophets, apostles and evangelists, and the holy innocents, who in the sight of the Holy Lamb, are found worthy to sing the new song of the holy martyrs, and the holy conessors, and the holy virgins, and all the saints, together with the holy and elect of God, we excommunicate and anathematize this malefactor, and from the threshold of the Holy Church of God Almighty, we sequester him, that ne may be tormented, disposed, and delivered over with Dathan and Abiram and with those who say unto the Lord God, 'Depart from us—we desire none of thy ways!' and as fire is quenched with water so let the light of him be

out out evermore! "May the Father who created man. curse him! May the Son who suffered for us, curse him! May the Holy Ghost, who was given us in haptism, curso him! May the Holy Cross, which Christ for our salvation, triumphing over his enemies, ascended, curse him! May the Holy and Eternal Virgin Mary, mother of God, curse him! May

him! May the praiseworthy multitude of Patriarchs and Prophets, curse him! May St. John the Precursor, and St. John the Baptist, and St. Peter, and St. Paul, and St. Andrew, and all other of Christ's Apostles, curse him! May all the Saints who, from the beginning of the world to everlasting ages, are found to be beloved of God, curse him! May the Heavens and Earth and all the holy things therein remaining, curse him! May he be cursed wherever he be-whether in the house or in the stables, the field or in the highway, or in the path, or in the water, or in the church. May he be cursed in living, in dying, in eating, in drinking, in being hungry, in being thirsty, in fasting, in sleeping, in slumbering, in waking, in walking, in standing, in sliting, in lying down, in working, in resting. May he be cursed in all the faculties of his body! May he be cursed inwardly and outwardly; may he be chreed in the hair of his head; may he be cursed in his brain and in his temples, in his forehead, in his ears, in his eye-brows, in his cheeks, in his tawbones, in his nostrils, in his foreteeth and grinders, in his lips, in his throat, in his shoul-ders, in his arms, in his wrists, in his hands, in his fingers, in his breast, in his stomach, in his veins, in his thighs, In his hips, in his knees, in his feet and in his toe-nails. May he be cursed in all the joints and articulations of his members; from the top of his head to the sole of his foot, may there be no

rise up against him and damn him! So mote it be! Amen! and Amen!" Now to us there is nothing that is more harmless than that old tirade. Were it not for the fact that it is so full of cursing and bitterness, its only tendency would be to make us smile. But when that old excommunication was fired at the German Emperor it scared him! A thousand years ago

soundness in him! May the Son of the living God, with all the glory of his

majesty, curse him! And may Heaven,

with all the powers that move therein,

people were as afraid of interdicts and excommunications as the Spaniards are to-day of Schley's 13-inch bombshells. They did a great deal toward building up the church.

### THE INQUISITION.

One other aid must be noticed-the Inquisition. For finally the time came when even the excommunication failed to terrify men. In the dawn of the literary revival men began to think. and with that they began to see the folly of being afraid of the papal thunders. But the church was not ready to give up, and the next thing was the Inquisition. This most infernal chapter in history began with the crusade against the Albigenses, A. D. 1200, and ended with the Edict of Nantes, A. D. 1648. It prolonged the papal supremacy for three hundred years.

Let us take just one glimpse into the olden time. During the French occupation of Spain, one of Napoleon's generals found in the city of Toledo the am about to describe. In recess in a subterranean vault, stood a wooden image of the Virgin Mary. The front of the image was stuck full of sharp nails and keen knife-blades, with the points turned outward. The arms hands were pointed, and machinery behind the partition set the figure in motion. When the figure extended her arms, as if to press someone lovingly to her heart, a knapsack was made to supply the place of a living being. The statue hugged it closer and closer, and when she was made to unclasp he arms, the knapsack was found to be perforated to the depth of three or four inches. In the days of old, person accused of heresy were conducted into this cellar, which was diraly lighted by lamps. At a little altar in front of the image, and hung with black, the pris oner received the sacrament, and two priests admonished him in the presence of the Mother of God, to make a confession. "See," said; they, lovingly the Blessed Virgin opens her arms to receive you." All at once the figure began to raise her extended arms: the prisoner was led to her em brace; she drew him nearer and nearer, pressed him closer and closer, till the spikes and knives pierced his breast. If he still refused to confess, he remained insensible in the figure's arms, while his life-blood slowly ebbed

DEPOSITIONS OF ROMANISTS. And so we have seen me ways and means by which the Romish hierarchy

was builded. Here I might rest my case; but, be fore I close, I propose to answer this question: What was be hierarchy, after it was builded, and what was the fruit of its supremacy?

Upon this important question we will take the depositions of the following witnesses, all Romanists, and all living after the church had become supreme but before the Reformation: St. Bernard:—"If we could look be

youd the partition, that we might see the horrible things in the House of the Lord, the foulest things would appear on the inside of the partition. Many of these offenders cannot be concealed, on account of their multitude; nor, by reason of their impudence, do they court concealment."

Jacob of Vitry, Cardinal:-"The Roman Court has lost every yestige of Christ's spirit, and busies itself solely with politics and litigation, never breathing a word about spiritual con-

St. Hildegard:-"The Topes seize upon us like raving beasts, and through them the whole church is withered. They delire to subjugate the world, but the nations will rise against them, and they will be brough

St. Bonaventura, Cardinal, "Rome is the harlot who makes kings and na tions drunk with the wine of abominations. The princes of the church are fornicators, robbers, and the children of the devil; and by their vices they have corrupted the whole world." John of Parma: The Roman church concerns itself with nothing but wars

and juggleries; for the salvation of souls it takes no care." St. Bridget:-"The popes are murderers of souls. They condemn the inno-

cent, and sell the good for fithy lucre." popes, in 150 years, were degenerates apostates, rather than apostles.'

Baronius, cardinal historian:-"Many shocking monsters were elevated to the papal chair, who were guilty of robbery, assassination, sacrilege, perjury and all kinds of miscreancy. whole heavenly choir praying to the Father to save the church. But God

said, 'No! Should the popes, cardinals and bishops swear in my name that they wished to reform they would be perjured. From head to foot there is no soundness in them.' Honorius, pope:-"In thinking over the lives of my predecessors in Peter's

Petrarch, the father of modern learning:-"The papacy sits as a blight over the peoples, and nations, and tongues, confident in the abundance of earthly riches, and careless of the eternal."

chair, I see not how a pope can be

Savonarola:-"When I think of the life of the priests, I cannot refrain from tears. It is the clergy who are the maintainers of every sort of wickedness. The world is dying, and all flesh is doomed, unless reformation comes, and comes speedily."

Erasmus, the most learned man in Europe:-"Have mercy, Oh God, and save us from the rapacity and in-

decency of the priests."

Machiavelli:—"The scandalous examples and crimes of the Church of Rome are the cause why Italy has lost every principle of plety and religion. We Italians are chiefly indebted to the church and the priests for our having become a set of profune scoundrels." This testimony is all the stronger from the fact that the witnesses are all from the other side of the case. There is one Protestant witness whom would like to put upon the stand. Henry C. Lea, of Boston; but I dare not do it. Mr. Lea is a man of unimpeached and unimpeachable veracity, but his testimony is not to be given before a mixed audience. But if you will go down to McClurg's or Brentano's and buy his book, entitled "Sacerdotal Celibacy"—and every one who loves God and the United States of America, ought to know the bookyou will see for yourselves what I am not permitted to speak in this presence You will see that the holy priesthood was anything but holy; and that the

### have turned-from in loathing and BLACK AND INFAMOUS.

the pure and holy son of God would

If ever an institution had a fair chance in this world, Catholicism had it, from the coronation of Constantine to the discovery of America. All power belonged to it! Kings, princes and potentates were on its side! Belonging to it was a monopoly of the world's wealth and learning! The world over, it did according to its will, and there as none to stay its hand, or say unt it-What doest thou? Twelve hundred years of supremacy! And with what result? Silence! I must not speak it On history's page the result is written and there pure souls may, in secret read it, to weep over it, to loathe scorn and hate it-but they must not speak it! It is too black-too infamous But God is patient—and goodness is immortal; and in my sermon of next Sunday morning I hope to be able to speak to you of better things.

### Greetings from the National Spiritualists' Association.

To the Editor and Readers of The Progressive Thinker:—The National Spiritualists' Association sends greetings of love and good cheer to you, dear friends, from its headquarters in Washington. At this "Thanksglving" time, when the people of the country are supposed to give thanks for and rejoice over the bounties and blessings of the year, the N. S. A. desires to extend its expressions of fellowship and good will unto the Spiritualists of the land.

Here, we are doing all that is possible with the means and opportunity at our command, to prove the usefulness of this Association to the people of the nation, and from all over the States we are daily receiving letters of encouragement and appreciation that prove to us that our work and interests, as an associative body of people laboring in behalf of the Spiritual cause, are held closely in human hearts.

We are glad that this is so, and th N. S. A. desires to keep in touch with Spiritualists everywhere. It encourages and advises the formation of local societies, of lyceums, of home circles, of all assemblies that aim to educate for right living, and to spread the eternal truths of the modern dispensation that came to earth in 1848.

The N. S. A. sends out to you its expressions of love and regard-it is not exclusive hor clanish. It cares for human interests for all, and not for special privileges for the few. We are trying to do our best here at its headquarters and your sympathy and kindly hought will help us on to success. MARY T. LONGLEY. Secretary N. S. A.

# A Man of God.

Muncie, Ind., Nov. 16 .- The grand

jury has indicted the Rev. C. U. Wade. presiding elder of the Muncie district of the M. E. church, and at one time pastor of the Wabash and Bluffton churches, for cruelty to his horse. . September 7, the Rev. Wade's horse kicked in the dashboard. It is alleged that he plaited the horse's tall, tied it to its head, then beat it until it fell exhaust ed, after whirling about in a circle to escape the cruel fash. K. C. Thompson deputy county recorder; W. R. Snyder others, were witnesses. Wade was ar

rested, and James Meeks, a deacon fur-

nal.

"Who Are Inese Spiritualists and What Is Spiritualism?" A pamphlet of 40 pages by Dr. J. M. Peebles, the wellknown author. Price 15 cents. For rale at this office.

# FAITH-CURE MURDERS.

# Times.

When public opinion and the law begin to hold faith curers and Christian science charlatans criminally responsible for the deaths they cause, we shall see a notable diminution in the number of the practitioners of that school. The verdict of the Coroner's jury

against Kate Lyons and Athalie Mills in England is therefore a finding of high importance. These are the women who cut short the life of Harold Frederick; the Lyons woman, it appears, by persuading him to put himself under the ministrations of the Mills woman, and the latter by adopting a form of treatment, or lack of treatment, which the jury was convinced, led to a fatal termination of a disease ordinarily curable under proper medical attention. Mills, as was clearly evinced by her testimony, is a superstitious and per fectly ignorant creature. She knew nothing of the nature of Mr. Frederick's disease; Christian science never knows anything of the nature of the maladies it treats. She practiced the hocus-pocus of her pretended art, but permitted the patient to eat and drink what he pleased, to walk up and down stairs, and to take long drives. This regimen for a man with a history of rheumatism and heart trouble, had suffered a stroke of apoplexy and partial paralysis from which he was slowly recovering under the ministration of a physician who was duly mind ful of the weakened heart and of the need of great watchfulness and cau-tion, could have but one result. Mr. Frederick died of heart failure.

Homicide is the killing of one human being by the act procurement or omission of another. Manslaughter, the crime for which the slayers of Frederick have been held by the Coroner's jury, under our Penal Code, which is a copy of that of England, is, in the second degree, a homicide by any act procurement or culpable negligence not amounting to murder or manslaughter in the first degree. Culpable negligence is, of course, only another name for Christian science. A system of jurisprudence that com

pels recognized physicians to exhibit diplomas or other certificates of education and competence yet freely admits death-dealing ignorance to the bedside of the stricken would be preposterous The largest liberty of opinion in mat-Bers of faith and religion must be ac corded to the people of all free countries. There is and should be absolute freedom of choice among the several schools of medicine. But the liberal theory of law and public policy would never sanction the issue of licenses to "healers" whose system bears no closer relation to recognized therapeutics than the incantations of cannot be liceused it cannot be tol-

erated. Its evil and fatal effects have been demonstrated. The law is not merely a restraint

upon the strong. It is the bulwark of the weak. It is peculiarly the province of the State to see to it that no prevent able harm comes to the ignorant and the mentally incompetent. Were it otherwise, the doctrine of "every man for himself and the devil take the hindmost" would become a universal principle of government and the world would be a paradise for thieves, pick-pockets. Christian science healers, and

Mr. Frederick, ill, disabled, and weak. was in no condition to judge for himself how he should be healed. He was unable to resist the persuasions of the Lyons woman, he could not see that he Mills woman was killing him. English law will doubtless punish hese women for causing or permitting his death, and then we may be sure that English law will take the next logical step and prevent the Christian science healers practicing their murderous witchcraft.

There have been Christian science murders in this country, too-in this State and this city. If Lyons and Mills are punished in England, we may reasonably expect either that our courts will find existing law for the restraint of these homicidal pests or that legislation will prohibit their opera-

To the Editor:-I send you the en-closed editorial, entitled "Faith-Cure Murders," which I have clipped from the New York Times of to-day's date. When the secular press write "faith-cure," they include all kind of healing. "Spiritualism." "Metaphysiand "Christian Science." do not discriminate, and in that they lo not show that they have any knowledge of the matter, but simply exhibit plain ignorance. I am a Spiritualist, not a "Christian Ssientist," but I think the tone and manner of this editorial is entirely uncalled for, when the editor states that "The world would be a paradise for thieves, pickpockets, Christian Science healers, and other swindlers and criminals." Is not this strong language to class these healers (who are a nice and refined class of people among such ruff-scuff. In fact, I could quote much from this editorial, which I hope you will publish, if you have space, for our own class of healers are included under this head, and it is a crying shame to have such bigotry shown at this late day. One would think we were living in the days of the Salem witchcraft, by the tone of this editorial. J. O. LUNT. New York, Nov. 11, 1898.

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

"Religious and Theological Works of Thomas Paine." Contains his celebrated "Age of Reason," and a number of letters and discourses on religious and thepagen, Price \$1. For sale at this office, 15 cents.

# THE BANGS SISTERS.

### As Viewed by The New York Some Explanations in Their Behalf.

To the Editor:-Certain events in connection with a recent published expose of a medium in this city make t necessary in our own defense and that of our patrons, whose good judg. ment as well as our reputation has been the subject of slander, to ask a short space in your paper to counteract, by a brief statement of facts, any wrong impression that may thus have been caused.

A story is being industriously circulated that a certain party prominently connected with the expose above referred to had also detected fraud in us during the progress of our portrait work. This statement we most emphatically deny. We have never had any difficulty or dissatisfaction whatever with our portrait work. The party referred to never attended but one of our seances, and that was not for the purpose of securing a picture; besides we are in receipt of a letter from said party, not only denying the false state; ment about us with which his name was connected, but assuring us that he was highly pleased with the manifesta tions he witnessed. Our portrait work is conducted in such a manner that exchange or deception is impossible; and we are always willing to submit

We believe that the false story origi nated in the jealous spirit of designing persons who desire to injure the reputation of reputable mediums and drag them down to their own level. So far as we have been able to discover invidious remarks of this kind, they originate with those who are in the

same line of profession. On one occasion in 1888 the publisher of a paper in this city, for avaricious purposes subjected us to some annoyance in regard to one phase of our mediumship, that resulted in litigation, but from which we were honorably discharged, as may be seen by examining the following court records: Grand Jury Docket, Criminal Court of Cook County, No 110.

This is the only trouble we have ever had, and we have referred to it, giving date and court records, as It has been circulated by interested parties who desire to injure our reputation.

We concede the right of investigators o make inquiries and ask reasonable tests; but we would suggest that if mediums would attend simply to their own business, depending for its success on their own special merits, and not maliciously meddle with the affairs of others in their avocation, there would be more efficient work among mediums and more harmony in the world.

BANGS SISTERS. Respectfully, Chicago, Ill.

### LETTER FROM H. F. HILL. The Misses Baugs, 654 West Adams

Dear Friends:-Pardon this letter, but n justice to yourselves I deem it my duty to address you these few lines. No doubt you have read in a recent Issue of The Progressive Thinker the full account of the exposure of Mabel Aber Jackman. Not satisfied with practicing their deception upon an indulgent and gullible public, they seek to drag the name of all reputable mediums down to the same scale of moral depravity which they at present occupy. They are responsible for the statement which is being promulgated, that Sunday night, the 13th inst., I should have exposed you in an attempt to switch boxes on me, or something to that

Now, ladies., I have never attended but one of your seances, and that was one night in the early fall and prior to the Jackman exposure, which probably you remember. I was very well sat-isfied with the manifestations I witnessed upon that occasion, and have never referred to that seance in other than terms of praise. While I am oc-cupying rather an unenviable position at present before the Spiritualistic public, yet I have the courage of my convictions, and I feel justified in the premises. These people, having no defense whatever, desire the impression to spread upon the broad sea of public opinion that I am a grabber and medium exterminator, and they are endeavoring to pose as martyrs to my vindictiveness. However, their position is untenable, and it is only a question of time until they will sink into complete oblivion.

While we are practically strangers to each other, having never met except upon the occasion of the one seance referred to. I assure you I have never made any statement that should bring odium upon you or cast reflections upon rour mediumship that would in any wise be detrimental, the statements of enemies of truth and justice to the conrary notwithstanding. Trusting you will acknowledge the

eccipt of this letter, believe me.

Yours very truly. HARRY F. HILI Chicago, Ill.

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# JUNO, OR THE NEW WOMAN.

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 XIII-Continued.

"I wish I could think it nothing more; but, dear mother, an inner voice seemed to command me not to look at him, and I sensibly felt an evil influence passing from him to me, which made me sick and faint, which seemed to take away all my strength; and I really felt-like going to sleep. My eyes would close in spite of all my efforts to the contrary, and that is why I desired you to take me home-and, mamma dear, the influence is still upon me. It is an influence for evil. I dare not go to sleep. If I close my eyes I seem to see Raphael before me, and he is saying: 'I command you to stab Arthur! Kill O'Donnell!' O, mamma! what is it? My brain turning? No sister ever loved a brother more than I love Arthur. What is the matter with me? I dare not go to sleep, for fear that in my sleep I should unconsciously obey the evil, commanding voice," and Juno shrank and shivered before the

Oh! you must be very ill, my child!" exclaimed Mrs. Galeria. "Surely I must send for a physician at once."

"Do not, I beg of you; but let me lie by you side, dear mother, and if I fall asleep, do not allow me to leave the room without your knowledge; and, above all things, be

Mrs. Galeria promised, but her daughter slept quietly until morning; still, it was a number of days before she was her own bright self again. Mrs. Galeria and Juno did not go to the theatre again for more than a week. The mother did not think it advisable to tell O'Donnell about Juno's sick fancies, as she considered them to be, and Juno herself began to think she had been laboring under an attack of hysteria.

During this time Maesto had visited his pupil every day, teaching him all that he himself knew of the art of hypnotism, also of hypnotic suggestion and persuasion; but, of course, Maesto did not take into consideration the higher law of spiritual or heavenly power. He did not even believe that man possessed a soul or spirit; he simply thought that hypnotism was the action of a strong mind over a weaker one; that it was all of the earth, earthy, or that materiality made up the sum and substance of life; consequently, his teachings were gross and did not take in the higher powers. He did not understand that a mind out of the body could make use of the hypnotic power to a much greater extent than he possibly could.

Raphael did not tell Maesto how, or on whom, he intended to exercise the art, after he should become possessed of the knowledge.

Maesto had often said: "This art can be used for vile in your station of life—therefore I do not object to teaching you the art. I do not impart this knowledge to villains, or the lower classes; only to young men of good standing, where I think there can be no incentive to make

Raphael kept his own counsel. He had, by this time thoroughly, as he thought, mastered the art of hypnotizing others and compelling them to do as he desired. But evening after evening passed, and Juno was not in her accustomed place at the theatre; and he wondered much what could be the matter, for O'Donnell acted his parts as usual, seemingly happy, careless as ever, and uncongloated over the idea that he would soon be able to mete out his revenge.

period Raphael had never committed any heinous offense at that theatre. against anyone; but, with the desire which had been fostered by his father, to rob his fellow-men through the cor-Juno for refusing him, he, also, became conscious of an outward self. This inner self was a robber and a murderer-a black, scowling demon writhing within the torhourly creating for himself. My readers may ask:

"Had be no better self?"

Yes, he had; but the brutal demon was strong and powresponsibility?" and I answer, in all reverence: "Great gain the mastery over their owner. God! I hardly know."

else than how he might amass a great fortune; and there her mother were quietly seated in their box when the was no way open to him, unless it were to speculate large- | Scoriss party arrived. Raphael's secret delight was unly in railroad stocks and bonds—in other words, taking bounded. His opportunity was now, or perhaps never; advantage of other people's necessities to rob them, and but Juno did not once look in his direction. He did not still keep within the pale of the law. But outward law care to use the mirrors, if he could succeed without them. is not always inward law. The inward man was a robber so the play went on until near its close, when, just as the in the largest sense of the word, as great a robber and jealous woman of the play was about to stab O'Donnell, thief as ever walked the earth. His son was begotten and everyone was intently absorbed, Raphael managed to when the father's whole being, both inner and outer, was throw the brilliant reflection from his mirrors directly intently studying out intricate ways and means to rob his into Juno's eyes. She started involuntarily, and threw fellows: consequently his first-born son was stamped a a rapid glance toward that which had so blinded her, for natural robber from the time of his inception. The moth-the moment forgetting all about Raphael. er was weak, the father dominant. The mother soon lost her husband. She gradually lost hope and courage beneath his iron hand. Shortly after the birth of her secto do.

Now, when a man's inner self is given up to robbery being is that of a robber and a murderer.

It may be hard for some people to believe all this; nevertheless, it is absolutely true. Now, one may ask whereshow that children should be born right, that birth and Physicians were summoned; but all to no avail. environment have much to do with it; we wish to show

often go astray. the wife a hard-working slave. Like the old-time people, she brought into the world ten or a dezen children; he inherited a farm from his father before him, and shortly be- see her; but she recognized no one. Often, as the mother fore Mr. Scoriss was born, the farm went on a mortgage—sat watching by her bedside, Juno's eyes would open with went to the rum-seller. The wife and mother was then a meaningless stare. She would try to rise, but Mrs. Gaobliged to remove to a large town near-by, in order to leria, seeing that she did not know her, would with gentle keep her children, who were at this time all quite small, words and gentler hands replace her upon her pillow. together. Here she became a washerwoman, supporting O'Donnell often came and stood near Mrs. Galeria, look-by unremitting toil, her drunken, worthless husband and ing down at Juno with sorrowful eyes. Juno would inher large family of children. Previous to the birth of variably, try to rise at these times; and would have done many of these children, her husband, in his fits of intoxi- so, but for her mother's detaining hands; but O'Donnell cation, would beat her most brutally. The poor woman, said:

committed it in spirit. Her mind was in constant agitation how to obtain the means of a livelihood for her

Is it any wonder that her children should be marked with a disposition to rob and murder? Yet her great desire for outward respectability caused her children to desire to keep within the bounds of man-made laws, or outward laws, regardless of what dwelt within the soul. Now, all these things were cropping out in her grandchild, Raphael. But for her drunken, worthless husband, and numerous children, she would have been an excellent woman. But for the rum-seller, her husband would have been an industrious and honest farmer, retaining his land and home, his boys would have grown up good and honest men. Even as it was, they nearly all stood before the world as all right. But we are dealing with the inner man-the spirit or the soul-and, dealing thus, with the inner, we find Mr. Scoriss a robber, and his son a robber and a murderer. We trace it all back to the drunken grandfather and the rumseller. Thus we trace it to the rumseller, from thence to the distillery, and the men or company of men who desired to enrich themselves by the sale of intoxicating drink, regardless of the ruin of their fellow men, the awful misery brought upon their wives, and the stamping of the next generation as robbers and murderers; and when, as we see, it was not actually carried out in deed, it was in the spirit, Nearly all the murderers, highwaymen, and other robbers of the present generation, can trace their predilections to the former generation of drunkards.

### CHAPTER XIV.

Juno Falls Under the Spell.

Raphael was really worse than a murderer. He was doubly dyed; for he desired, through hypnotic persuasion, to cause his supposed rival's death, at the hands of a young and perfectly innocent girl. He desired to murder his rival, and steep the hand of the innocent in the crime; while himself could not be even an object of suspicion. Yea, in one sense he would think himself perfectly innocent of the deed.

Could anything be more horribly fiendish? Could anything be more dreadfully revolting? Could a more cowardly or doubly-dyed villain exist? And yet this man could stand before the world as a revered million-

Raphael had now learned all that Maesto could teach him, and he was extremely impatient to put his power to purposes; but, of course, you could not possibly have any- the test. He wondered why Juno did not come to the thing to do with villainy-or other young men who are theatre as usual; but he had not long to wait. A new and attractive play was to be performed the coming week; and O'Donnell was the leading star. Juno greatly desired to see him in this cast; and strange to say, he was to be stabled by a woman in the play, who was instigated by a dark-browed man, a jealous rival for the hand of a young and beautiful girl; but, in the end all came out well, as is usual in plays of that kind, for the blade missed his heart and only a flesh wound resulted, from which he recovered and afterward triumphantly married the object of his adoration.

O'Donnell was eager that Juno should criticise his acting in the piece, for it was quite a new role to him. So Raphael patiently bided his time, feeling He had received much instruction from Mrs. Galeria in sure that Juno would be in her box as usual, soon; and he the art of acting, and he had rehearsed his parts to her many times, Juno also being present; therefore he would not hear of their remaining at home when he should But, if Juno had an inner, or second self, so, also, had make his first appearance in it. Raphael felt sure that Raphael—so, also, have all men and women. Up to this June would be there the first time the play was presented

Maesto had told Raphael about the invention of a double set of small mirrors, which could be so arranged nering of wheat, coupled with his wish to be revenged on that by looking at them the hypnotic slumber might be induced. Maesto was also agent for them. So Raphael inner or second self; and this self was far worse than his ordered a very diminutive set, to be attached to his watchchain in the form of charms, and without being observed he could put them together in the desired form and thus tures of his own hell—the hell which he was daily and throw their brilliant reflection of light in any direction he wished. Even if he could not thus induce the sleep, if he threw their light upon Juno, her eyes must necessarily be turned in his direction, and he would be able to catch erful, the better self weak and yielding, purposeless and and hold them with his own; for, if once he could catch vacillating. You ask me, "Wherein, then, lay Raphael's her glance, Maesto had taught him how to hold it, and

O'Donnell, Mrs. Galeria and Juno arrived quite early at His father, previous to his birth, had thought of little the theatre, for O'Donnell must not be late; and Juno and

Raphael's secret power had been cast upon her all the all individuality, her will entirely sinking beneath that of evening; and now, as her forgetful eyes met his, the die was cast; his eyes held hers in an unconscious, immovable stare, just as a wily serpent holds captive a poor little ond child, she sunk into invalidism. Two other children bird. Then, slowly, Juno's eyes closed, her face became were born to them, but with these our story has little deathly white; she reeled in her seat, and would have fallen to the floor, had it not been for Mrs. Galeria, who, catching her with one arm, rapidly drew the curtain of the one step more and he becomes a murderer; for, if he fails box with her disengaged hand; then, putting her vignette in his schemes of robbery, he wishes to revenge himself. to her daughter's nostrils, she tried to revive her. She or he is so disappointed that he hates all mankind and bathed her face in eau-de-cologne, slapped her hands, and curses them within his soul, he stamps his unbegotten was anxiously doing all in her power to restore her; when child with such feelings; and naturally that child's inner the act being over, O'Donnell hurriedly came into the box. Although being obliged to feign unconsciousness himself, still, he was not unaware that something was wrong with his cousin. Juno was led from the theatre in was Raphael's father responsible? It is not our pur- by O'Donnell and Mrs. Galeria and placed in their carripose to try to make out that there is no personal respon- age, which was driven rapidly home. Juno was placed sibility, for we well know that each individual is more or upon her couch, where she lay with closed eyes and pallid less responsible for his or her actions; still, we wish to face. Nothing seemed to arouse her from this stupor.

She had lain thus, now for two days. Her mother was parents, and society in general, why their children so grief-stricken. O'Donnell was wild with anguish; for neither the one nor the other could possibly surmise what Raphael's father was a poor boy, his father being one of | could be the matter. One or two of the wise doctors prothe old-time drunkerds, a worthless, irresponsible wretch; nounced it catalepsy. There were others who thought she must be in a trance.

Grace Scoriss, hearing of her supposed illness, called to

We will oth the care that she does herself no harm."
That hay at last consenting, they both sat still and allowed June to do as she would. The girl, on hearing her cousin's voice, arose with staring, apparently unseeing eyes, and going to the mantle-shelf, took therefrom a jeweled dagger, one which her mother had used on the stage in the days when she had been an actress, and stealthily approaching her cousin, made as if to plunge it into his breast; but the dagger was simply a mock one, not capable of doing an injury; it fell harmlessly to the floor, from Juno's nerveless hands, and she also fell; but O'Donnell caught her in his arms and laid her gently upon the and there. The poor little back was frightfully humped, couch.

struck him. He had heard of hypnotism, and also of Maesto; headso had heard that many of the young men of the upper classes were taking lessons in the art; then he thought of Raphael.

"Could it be possible that he had been trying his power upon this young, defenseless girl?" The very thought was maddening. Going to the bedside, he made reversible passes over Juno; and when she opened her unseeing eyes, he held them with his loving, magnetic glance, at the same time powerfully willing her to awake from her lethargic condition. This, at last, had the desired effect, and she awoke and soon recognized her mother and O'Donnell; but they found, on questioning her, that she remembered nothing that had transpired after her swoon at the tiful face would not detect the pain which he had suffered theatre. She told them that she had been perfectly well from his birth. The bowed form told of it, but not the until some blinding, brilliant light had been flashed into her eyes by Raphael at the theatre; that as her glance met his, she found herself powerless to withdraw her eyes; that slowly she lost sight of everything but him; and at last lost consciousness altogether.

"Juno," said O'Donnell, with great earnestness, "I feel sure that you have been under a hypnotic spell. That unprincipled young man has, like many others, been taking lessons of Maesto; he has selected you as his victim, and we have no power to prevent him. He is jealous of me, and hates me accordingly; and I intuitively perceive unusual intelligence. his villainous scheme. He thinks that I am your accepted lover, and he would cause your innocent hands to slay me. Oh! the dreadful, dreadful thought!" and O'Donnell covered his face with his hands.

Juno sat petrified and speechless.

"Still, if I were to meet with such a fate, I would much rather meet it at your hands than another's, providing, none but ourselves could ever know of it; but that would be impossible. Juno, Aunt Galeria, we must fly from here, at once. I see no other course for us. That fiend will never rest until he accomplishes his purpose. Aunt, we must return to Ireland."

"O, no, dear Arthur," said Mrs. Galeria. "We are not obliged to go back to Ireland. Such a course would be most unpleasant for you. We can travel for a number of years. I would like Juno to see more of the world, and we can make our permanent home in Germany.'

"Well," replied the young man, "I think I will try to make it up with my father, if not for my own sake, for yours and Jung's."

CHAPTER XV.

Ford and Lady O'Donnell.

We must now take our readers across the Atlantic, to that isle, which is set like an emerald upon the sea; there to introduce another set of personages, who have much to do with our story; and these people are no less than Lord and Lady O'Donnell, together with two of their children. In the north of Ireland, upon the apex of a rounded

hill, overlooking the sea, stands one of those famous round towers, grey, grim and old, but rendered exceedingly beautiful by climbing vines, many parts of it being literally hidden from view by the heavy growth of the English ivy, with its hardy, polished, glistening leaves. Not far from the tower stands the more modern mansion of Lord and Lady O'Donnell.

Nothing could be more imposing or beautiful than this same mansion. It could not be properly classed under the head of castle, it was too modern and graceful in all its architecture for that; but the ivy-covered ruins of a former castle stood on the other side of the old round tower, about as distant from it on that side as the mansion was on the other.

No one could tell when the old ruin and tower had been built. Its history had long been sunk in oblivion. They had stood there since the memory of the oldest inhabitant of the country round about, presenting the same appearance that they did at the present time; and really their remote origin has nothing to do with our story, excepting that the old round tower was believed to have been built as a refuge for a Catholic lord or archbishop, in the time so long gone by that no record of it was left, to whom the old castle was also supposed to have belonged, as well as the land for miles and miles around. Yet all this was simply surmising, for history did not and could not say when they had been erected, or by whom.

The present owner, Lord O'Donnell, was the son of the famous Duke O'Donnell, of whom history speaks, and the present Lord was as proud of his ancestral tree as it was possible to be. To be sure, the Duke was a Spaniard, but he had married a lovely Irish lady, consequently this beautiful estate in Ireland had been granted him. The Duke never resided here long at a time, for his instincts were exceedingly warlike, and he could not long be spared from active service in his allegiance to Queen Elizabeth. But his lady, together with his young and growing family. made this beautiful and safe retreat her home nearly all the year round; her husband coming there at odd intervals of time.

·Lord O'Donnell being the eldest son, according to English custom, which was already in vogue in the Emerald Isle, was the heir to this vast tract of country, together with the old ruins and round tower. The former Duchess had built a romantic and beautiful villa, and the present Lord had erected a grand and noble mansion, the now old villa being given over to the use of the servants employed about the extensive grounds surrounding the manse and

Lord O'Donnell was a handsome man of fifty years or thereabouts. From his mother he inherited the warm heart and large blue eyes peculiar to the Irish; but from his Spanish father came his hot, warlike blood, imperious commanding manner, and proud pomposity, together with an indomitable will. These attributes inherited from the father overslandowed the warm, impulsive nature which he had received from the beautiful mother. Still, it was but overshadowed and held in abeyance, somewhat as beautiful flowers are often overshadowed and nearly hidden from sight by stronger and coarser foliage.

Arthur O'Donnell was the eldest son of Lord O'Donnell, and, according to the present English rule, the heir to the vast estates which we have described. Careless Arthur O'Donnell had depths to his nature undreamed of by those who were merely acquaintances or friends, as his father had good reason to know. He was at the present a disinherited son, disgraced and wandering from his ances tral halls apparently as careless and happy as though he were nothing more than he appeared to be. He never referred to his father or his family. He never told his associate actors that he was the son of a Lord; he never set himself above them in any way; he simply said that he was an Irishman from the Emerald Isle. That he was a gentleman none could fail to know, who knew him at all. His hand was open and his heart was warm. The cause of his being disinherited and a wanderer, will appear later

on, as the story progresses. Lord O'Donnell had married a beautiful Irish lady of high degree; and three children had been born to them; Arthur, and a lovely daughter some two years later; and ten years after, another son was given them, a poor little unfortunate, as will soon become apparent to the reader. This younger son was now considered the heir, but it was doubtful if poor Clarence outlived his father -it was very at these times, although never committing murder, nearly "Aunt Galeria, why not allow her to do as she pleases? doubtful indeed, if he survived many months. He was

now a lad of ten years, whose limbs hung from his body like useless threads, swinging with his every motion like hanging threads of moss on the decaying limbs of a treea tree that was dead, all except the very top, which still remained bright and living but pale—the paleness which said as plain as could be, my destruction is fast creeping upward.

Clarance could still use his hands a little; the long, pale hands with their claw-like fingers, the arms long, the bones exceedingly small and fleshless, the waxen skin drawn tightly over them with a tracery of blue veins here which caused the head to appear as if starting without The young man was deeply puzzled; but a thought any neck, from the middle of the chest; but, nature, as if to make amends for what she had failed to do, had crowned this poor, warped, and helpless body with the head and face of an angel, or a seraph, or a Raphaelite cherub, or all three in one; for, anything more heavenly or beautiful the eyes never rested upon. His long hair was the color of a sunbeam, and hung to his waist in thick, curling tendrils. His eyes were very large and soft; blue in color, glorious and heavenly in expression. To be sure his complexion was excessively white and waxen, but the cheeks were tinged like the pink lining of a beautiful sea shell, and the long, golden lashes of his eyes swept them as the golden rays of a California sunset sweeps aslant rose bowers and orange flowers. One looking at his beauangelic features. To be sure, the face expressed wisdom far in advance of his years, that was all the story it told of his sufferings.

His sister, a beautiful girl of eighteen or twenty, resembled him in face and feature; also their hair and eyelashes being somewhat alike; but here all resemblance ceased for her form was as beautiful and graceful as a sylph, and she was as fresh as a blush rose. In looking at her, one could think of nothing but roses, lilies and violets; but the broad, high brow, and rougish eyes spoke of wit and

Lady O'Donnell was Mrs. Galeria's sister, and Mariery

and Clarence were the cousins that Juno had never seen. Mrs. Galeria had married Juno's father when a mere slip of a girl, being much younger than Lady O'Donnell. Her family considered themselves disgraced in consequence, and her name was never allowed to be mentioned in the presence of her august parents. Mr. Galeria was a Grecian sculptor. Although quite highly connected, he was thought to be far beneath the daughter of an earl; and as has been before stated, great trouble came to Mrs. Galeria. When Juno was two years of age the husband and wife were separated. Mrs. Galeria, having been disowned by her family, was too proud to again seek a reconciliation. She was too ambitious to remain inactive, besides not wishing her sorrows to prey deeply on her mind; therefore she became the pupil of an eminent retired prima donna, afterward adopting the stage and becoming a leading star in her profession. This she followed until Juno was twelve years of age, when she retired from active life, giving her time and attention solely to her daughter's education and welfare. Previous to this, however, Mr. Galeria, although never looking upon her face, settled a large fortune upon her. The proud and injured wife might not have accepted it for herself, but she felt that her duty to her child required her to do so; and thus we found her a wealthy woman, residing in the city of New York, in America. When Arthur O'Donnell was disinherited by his father

he also went to America, and to the house of his aunt feeling that she, more than any other, could sympathize with him in his distress. Although he cared not a fig for his fortune, he did care for his brother and sister. The poor little, helpless brother was as dear to him as his own life. He loved his mother and sister, and secretly loved his father, although under his ban and alienated from him.

CHAPTER XVI.

An Unwilling Usurper.

It was a lovely day in May. Marjery O'Donnell and her brother Clarance were on the narrow beach just below the somewhat precipitous bluff near the mansion.

Clarence was sitting, propped among dainty cushions, in his wheel chair, that was being propelled by an elderly man servant.

Margery was strolling along by the side of the chair, ecasionally picking up some beautiful sea-shell, or dainty bit of Irish moss; then, stooping, she would wash them carefully in the salt sea, and after drying them, place the shells on a little table or shelf which was fitted to the chair in front of the helpless boy. The gentle breeze toyed with the long, fair curls of the

seraphic child. His eyes were shining with a more heavenly lustre than usual, and his delicate pink cheeks wore a slightly deeper hue. He ate the dainty bits of soft moss and his poor, claw-like fingers toyed lovingly with the shells. His eyes often looked out over the boundless expanse of water, for the estate was on the Atlantic side of the coast. Many sails could be seen here and there, and not far away were a number of little fishing boats, dancing on the water, in the bright sunlight, and occasionally a large ocean steamer would loom in the distance. The boy's fingers toyed with the shells, while his eyes looked wistfully out over the sea. He caught sight of the steamer, with its long black trail of smoke, floating behind it. His features lighted up with sudden joy, and he kissed his nearly useless hand and waved it with a painful motion. toward the distant ship.
"Arthur, Arthur," he murmured. "Dear brother; you

re coming home at last."

"Why, Clarance," said Marjery, "Arthur is not coming home. What has put such a thought into your head?" "Oh, yes, he is," said the boy. "He is on board that steamer.

"Why how can you possibly know that?" asked his sister.

"I don't understand it, myself, Marjery dear; or at least I don't understand why other people do not see things as I see them. Now, sister, close your eyes, just as I do, and then look earnestly at yonder vessel and tell me what you see." Clarance closed his eyes and turned his spiritual face in the direction of the steamer. Marjery, just to please him, did the same, her sweet cheeks glowing like a red, red rose.

"What do you see, sis?" asked the boy, with great earn-

"O, Clarance!" she said, as she stooped and pressed kiss on his cheek, "you know I can't see anything-nothing at all dear brother." "Oh, how perplexing!" exclaimed the child. "Shall I

tell you Marjery, what I see?" "Do, darling."

"Well, now I am just here upon the deck, and as I look can discern in the distance the far-away, dim outlines of this coast—our own sweet Irish coast, you know—but I cannot see you, Marjery, for you are too small and far away. We are just passing another steamer, and, O! how loud and sharp the signal whistles blow!" and he essayed to put his poor weak hands to his ears.

"There are a great many people on board this steamer, on whose deck I am standing-for, Marjery, dear, I now seem to stand as firm and erect as anybody—and, they are all, or nearly all, on deck, waving their hands and handkerchiefs at the one which is passing, or rather the one we are passing by. Oh, how fast we are going, Marjery; too fast, I think. Now we are past the other boat, and I have time to look around a little. Ah! Here is my darling brother Arthur!" and the child's face, with its closed eves, expressed happy recognition. "Yes, here is Arthur, sitting by the side of a lady—there are two ladies—one is a girl no older than you, Marjery, and the other is a little like our own mamma, and the young lady calls her mamma; so it must be her daughter, Marjery, mustn't it. dear?"

(To be continued.)

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A Texas Cirl's Strange Affliction and Cure.

To the editor:-It appears from the St. Louis Globe-Democrat that a very remarkable case has been attracting the attention of the people and puzzling country doctors in one of the new set-tlements on the San Joaquin River, in Texas. A popular and very pretty young lady, while seated in church last Sunday, was suddenly seized with an uncontrollable desire to laugh, though she was well aware of the fact that she had not seen or thought of anything calculated to originate such an emotion. Her sense of propriety was shocked and she felt deeply mortified when a broad smile spread over her features in spite of every effort to sup pros it. She partially concealed her far schind a book, but her twinkling eyes and shaking form gave notice to those who were near her that she was certainly in an unusually felicitous state of mind. Alarmed at the curious feeling, and aware of the fact that she was the subject of sidelong glances and whispered remarks, she hurriedly retired from the church. She was no sooner alone than the laugh came fast and furious. Every effort that she made to control herself only seemed to increase her desire to laugh loud and long. After a few moments she became seriously alarmed and started to walk to her home, which was only a short distance away. She laughed at every step she took, laughed in the face of every person she met, laughed at the birds in the trees, and finally ran into her home and hid her laughing face on her mother's bosom. At first her people did not treat the matter with any degree of seriousness. In fact, they all laughed with the girl, supposing that she had witnessed something exceedingly funny.

The young lady, whose name is Sallie Hollins, is fairly well educated, very full of life, and possessed of more than ordinary intelligence. Later in the day, when she had laughed herself sick, her father concluded to send for a doctor. When the physician arrived he was evidently very much puzzled, and frankly admitted that he had never witnessed a similar case. He administered sedatives, only to increase the violence of the young girl's peculiar affliction. Under the influence of an opiate she laughed louder and was unable to control herself for a single moment. She laughed through the night without ever closing her eyes. On the next day a consulting physician was called. This man had read Victor Hugo's "Man Who Laughs," and he at once jumped to the conclusion that the art of impressing an indellible laugh upon the human face had been rediscovered. He thought that his patient was in some way the victim of a hand of wandering gypsies that had recently been camped in the neighborhood, and he concluded that these fiends had possibly drugged her with hasheesh. Miss Sallie was questioned on the subject, but she declared that her knowledge of the gypsies was limited to a short visit, which she made to their camp in company with a few of her friends, and she insisted that she did not eat or drink anything offered to her by these strange people. The doctors became deeply interested in the curious case, and administered many remedies, without, however, benefiting the afflicted

By making a desperate effort and exerting all her strength of mind and body, the girl could keep her features straight, and control herself for a few seconds, and then she would relapse into a paroxysm of uncontrollable laughter again.

It was now remembered that when the young people visited the camp of nomads that trip Sallie had refused to me that said claim was an afterthought—seeing that the ground of complaint (unsoundness of mind) was have her fortune told," and that she had made a remark which offended the old crone who pretended to read the stars. The young girl is very popular in the neighborhood, and her friends came to the conclusion that the old mental capacity, but I know that gypsy woman had done something to the girl-"put a spell on her," the old grandmother said. As the girl grew worse the young men of the neighborhood became more violent in their talk and threats about the gypsies. Finally a dozen of them got together and determined to follow the meandering band and make the old crone release the girl from the "spell" that they were sure the wicked woman had cast upon her. On the same day the young girl's of the insufficiency of complaint. Frafather had concluded to take her to ternally. Galveston, in the hope of finding some specialist who could cure her. The poor girl had now been laughing for three days and nights, and she was so very weak that she could not speak above a whisper. The San Joaquin River was very much swollen and it was necessary for the father and his thousand dollars, in real estate and afflicted daughter to cross it in a small canoe. The girl was placed in the little boat and made as comfortable as possible, and then her father stepped for the purpose of rowing her to the other side, where there was a vehicle her grandchildren, and other little debts in waiting to carry them to the train. Mr. Hollins is rather an old man and her, and Mrs. Marks had used one bunhe staggered and dipped the canoe con- dred dollars of her own money in prosiderably in attempting to reach his scat. This frightened the young girl, her sickness. Money grew scarce again, and between the two, in their efforts to and Mrs. L. suggested herself to Mrs. balance the boat, they turned it over. The girl disappeared in an instant and she should never suffer for want, and came to the surface ten or more steps | that an ad. In the papers might serve a down the stream. It was noticed when down the stream. It was noticed when she came to the top of the water that made; so she (Mrs. Luther) wrote an ad. her face looked natural and she called | and asked Mrs. Marks to copy it, which to the people on the shore in her usual she did, and thus the ill report was tone of voice to save her father. The hatched because the public did not old man was easily rescued, but the girl was further from shore when the boat capsized and she was swept away by the current. Several young men at once plunged into the stream, and when she came to the surface the sec-

and time, fortunately, one of them was

within reach of her and draged her

ashore. The first words that she ut-

tered after getting the water out of her

lungs were: "I am cured: I could not

laugh now if I were to try." Her pa-

rents and friends were greatly rejoiced

when they found after some hours that

she had really recovered from her pe-

culiar affliction, and they were wonder-

ing as to the efficacy of a cold-water

bath as a remedy for laughing when

the crowd of young men who had fol-

lowed the gypsies returned with a story

that added a new feature to the girl's

sudden recovery. They found the old

crone, and upon questioning her they

became convinced that she had "put a

spell" on the girl, and two of their

number stood the men off with Win-

chesters while one of the others brought a rawhide quirt down over the

old crone's shoulders. "Take the spell

off her or I will whip you to death." he

shouted. After a few strokes the old

ing waters!" One of the young men

happened to notice his watch, and he

says it was just 10 o'clock when the

old crone declared that the girl was

well. One of the women at Mr. Hollins'

house says that, being anxious for fear

Mr. Hollins and his daughter

clock and it was striking 10 when she istry. Price \$1. For sale at this office.

And now, more is the mystery. Miss Sallie says that she feels no desire whatever to laugh, and that she would mine, but she does not know whether to attribute her sudden recovery to the cold water of the San Joaquin lash that was applied to the old gypsy woman's shoulders. Taken altogether, it is certainly a very remarkable case. The young lady says that she could not have endured the awful agony of laughing many hours longer, and she insists that when she was struggling in the water and thought that she was drowning that she plainly saw the face of the hideous old gypsy as certainly as she ever saw anything in her life. This, taken in connection with the old crone's strange words with reference to the "flowing waters," which could not have been accidental, makes a strange case. Here is a problem for Spiritualists, psychologists and thoughtful persons to ponder over. INVESTIGATOR.

# IN VINDICATION.

Mrs. Marks and Mrs. Colby Luther.

To the Editor:-A short time ago you, think, did one of our mediums a very wrong by publishing in your great a clipped news item concerning a Mrs. Marks. Thinking it my duty, as president of this society here, to uphold all honorable mediums, I therefore write you this letter. While the Judge saw fit to decide the case against Mrs. Marks, there are hundreds of good citizens and Spiritualists in Muncle who know Mrs. Marks as a medium, and, further, believe that she did not use any influence over Mrs. Colby Luther, and that Mrs. Luther was of sound mind when she passed out, and all the time before she passed out of this life and I think that you ought to correct the statement in your valuable paper, for I know your paper is in the field to right the wrongs of humanity. I am very truly yours, JOHN LOTH, Pres. Muncie Spiritualist Society.

I have read the above letter carefully, and can endorse it all. It is true that an effort was made in court by the plaintiff to show Mrs. Luther to be of unsound mind. This was the ground for complaint in the late trial between Mrs. Luther's heirs and Mrs. Marks While I have not an ill thought toward one of said heirs, I say, in all candor, never was there a greater failure be-fore any court of justice, to prove unsoundness of mind, than in the case under consideration. I am credibly informed-I know the Judge himself was well convinced of this truth ere he left his seat. It is not true that Mrs. Luther was in need of anything she did not get, during the sixteen months she was in the care of Mrs. Marks. The best of nurse service was at hand at all hours for those who attended upon her loved Mrs. Luther as they could love a mother. True, there may have been times that Mrs. Luther could not command the spot cash; but she never underwent a moment's suffering because of this. How the report got out

The claim that Mrs. Marks exercised any undue influence over Mrs. Luther, in order to obtain her possessions, is, in my opinion, wholly false.

is a mystery yet unsolved.

I heard every word of testimony given, both pro and con., during the six days' trial; and can say impartially there was not the shadow of proof for any such claim. I have nothing but the kindest of feeling toward all the witnesses who testified in that direction: but to be candid in the matter, it seemed to me that said claim was an complaint (unsoundness of mind) was totally lost. This may seem harsh, but to me there is no other way of accounting for the illegitimate child. True, the person of Mrs. Luther, with any at the bottom of it. such motive. True it is, the case was decided against Mrs. Marks. Also a motion for a new trial was overruled; and there is a motion now pending for arrest of judgment, that is on account J. H. MENDENHALL.

Since writing the above, I have made special inquiry as to the cause of aid being called for in the case of Mrs. Luther during her stay with Mrs. Marks. Mrs. Luther had some property, probably to the amount of four notes. It was hard to collect on notes or turn real estate into cash. The State Association of Spiritualists had peid Mrs. L. some two hundred and fifty dollars, the most of which went to support were liquidated. Money ran short with curing comfort for Mrs. L. in time of Marks that her friends had always said J. H. MENDENHALL. understand. Muncie, Ind.

### Young People's Spiritual

Institutes. The Young People's Spiritual Institute is not inactive. I have not had much to say of late about its labors, but the work has been going on quietly. We have hoped to hear from more people who are interested in the encouragement of young Spiritualists. The efforts put forth for young men and women, by the Spiritual societies, are not very great. There is a feeling that the young people's societies will inter-fere with the Children's Lyceum, and also with the public society work. In both of these we need young men and women. Our public cause suffers for the want of them. The Y. P. S. I. is organized to obtain help for every possible public work; but it never conas its meetings are held each Tuesday evening, for members only. It is a fraternal organization and has a distinctive purpose, and yet is cooperative with all that will help the cause of Spiritualism. Send to me for a copy of its rules, and if possible orwoman threw up her hands and im-plored him to spare her. "She iz well now," she exclaimed; "praise the flowganize an institute in your community. G. W. KATES.

Rochester, N. Y. "Wedding Chimes. By Delpha Pearl Hughes." A tasty, beautiful and appropriate wedding souvenir. Contain marriage ceremony, marriage certifi-cate, etc., with choice matter in poetry and prose. Specially designed for the would miss the train, she looked at the use of the Spiritualist and Liberal min-

# LAUGHED THREE DAYS. saw the boys plunging into the river to BIBLE PROPHETS AND

not even smile for a deed to a gold Critically Compared With Modern Mediums Messages, by Moses Hull.

In Jer. 29:8, 9, the prophet says: "For thus saith the Lord of hosts, the God of Israel; let not your prophets and your diviners that be in the midst of you, deceive you, neither hearken to your dreams which ye cause to be dreamed. For they prophesy falsely in my name; I have not sent them, saith the Lord." It does not seem possible for language to be stronger than this.

Ezekiel was a good medium in many respects, but I would have no fear in offering a chromo for any of his predictions that ever met a fulfillment. His prophecies were so universally untrue that it became a proverb in Israel, that the days are prolonged and every vision faileth. Ezek, 12:21. The priestprophet Ezekiel acknowledges the truth of that prediction but promises that it shall be different in the future. Communications in the future shall not only be true, but there shall be no predictions in the future that apply to any distant time. All shall be immediately fulfilled. After that, predictions failed as they had done before, and they went to this prophet with more complaints. In Ezek 14:9, he answers: "And if the spoken a thing, I, the Lord, have deceived that prophet, and I will stretch out my hand upon hlm, and will de-

stroy him from the midst of my people Israel." The prophets agree on the point of their being deceitful and deceiving this is really the only point of agreement among them. Hosen says, in chapter 9, verses 7-9, "The days of visitation are come; the days of recom pense are come: Israel shall know it the prophet is a fool, the spiritual man is mad, for the multitude of thine iniquity, and the great hatred. The watchmen of Ephraim was with my Results of the Late Spirit-God; but the prophet is a snare of a fowler in all his ways, and hatred in the house of his God."

Could anything be stronger? The prophet is a fool; The Spiritual man is mad. This word mad, means insane; and all of this because of the multitude of his iniquities. He goes farther, and even calls the prophet a snare of a fowler; that is, as the fowler snares inhis dupes. More than all, this prophet makes no exceptions. He does not say that a few of the prophets are fools and mad; the prophet is a fool; the tation are come, and all will have to suffer

heavily on this point, but as it will come in play later in these articles, I prefer to leave it for the present. THEY WORK FOR MONEY.

Many mediums work for money; but very few of them have succeeded in best results to Spiritualism.

becoming Vanderbilts or Rockefellers, Fortunately there are now but few have known only a few of them who with "God's mediums?"

In Nehemiah 0:10-14, Mehetabeel wants a private seance with Nehemiah; God had not sent him; but that he pronounced the prophecy against me for Tobiah, and Sanballat. Sanballat had sent him. Therefore he was hired, that Left the N. S. A. without any that List had sent him. Therefore he was hired, and that left the N. S. A. without any that List the N. S. A. without any that the N. S. A. without any that List the N. S. A. without the N. S. A. without any that List the N. S. A. without the N. S. A. with

but I know that priest every one dealeth falsely. They ary purposes, indigent, deserving meshe is unskilled in the science of mesmerism, hypnotism, psychology, etc., etc., besides there was no proof given in the testimony to show that she given in the situation? This was especially if coming from their own ever attempted to practice such upon all done for money. Covetousness was people.

and Jerusalem with iniquity. The heads ure, which served to arouse Spiritual upon the Lord and say is not God condition of its treasury? among us? None evil can come upon us. Therefore shall Zion for your sakes be become heaps, and the mountain of the house as the high place of the forest."

any of the prophecies ever met a fulfillment. My work now is to show what the heads, priests and prophets of Israel more covetous set of people than these were moved by the holy ghost." Yet they were as fond of this world's goods as if this world was to followed by no other.

I do not know that Samuel was in the habit of prophesying for money, but I do know that in I. Sam. 8:6-8, a conversation occurs between Saul and his servant which indicates that they expected nothing from this holy man until his palm had been crossed.

In Judges 17, a man by the name of Micah, who had a few wives and nu-merous children, hired a young priest to accompany him and be a prophet for himself and family; but in the next chapter the tribe of Dan gave him a even though the family was large, so he went with them as a medium.

slavery a country parson preached by the failure of the Jubilee. quite contentedly to a small village The attendance of delegates at the quite contentedly to a small village church for a salary of two hundred doi-lars a year. He was quite popular as many who were expected were not among his white and black hearers, present; but the zeal and determination After a while he got a louder call at a of those that were present were equal salary of four hundred a year. Of to the emergency. course it was his duty to go where the unselfish a pastor; at last the slaves marched up to bid "massa parson" good-bye. Finally one of the more sensible of the slaves solved the matter as follows:

"Massa Lord call from two to four, Massa parson go 'cause it's more: But Massa Lord might call until he

For massa parson go from four to two." It was ever thus, Ezekiel 34:2-4, accuses the prophets of feeding them selves and not the flocks, and of clothing themselves with the wool and giving them nothing in return.

MEDIUMS JEALOUS, OF EACH OTHER (1.)

The sixth count in the indictment against mediums is that they are jeal-

ous of each other. Jealousy and ignorance usually go hand in hand. Medium's are not all of them wise. In proportion as: mediums, speakers and others fail to come to the top, they generally find the cause in the success of some one else. It was so among the prophets. In Leremiah 29:31, the prophet denounces another prophet by the name of Shemaiah, and says God never sent him to prophesy. But they said to Jeremiah, "you are another." In chapter 43:3, they de-nounced him, and said God had not sent him, but that he prophesied in the in-

terests of one Baruch.

Isaiah said the prophets prophesied as the result of intoxication; that they erred and went out of the way through strong drink. Is. 28:7, 8. Another charge is, when mediumistic communications are not recognized the

stand them later on. There is some truth in this charge. It was true anciently. Why not now? In Jeremiah 30:24, a prediction was made that could not be comprehended. The prophet tells them that "in the latter days ye shall consider it." That is, comprehend it. Jesus uttered things not understood at the time; but they were plain afterwards. Jno. 12:16. was said that he had many things to say, but the people could not bear them at that time. Jno. 16:12.

## **ORGANIZATION**

ual Convention.

The last few months have been full of anxiety and apprehension on the part of Spiritualists who have been for several years past interesting them-selves in the important work of organization, which culminated at Chicago in 1893, in the formation of the Nationnocent birds, so does the prophet snare al Spiritualists Association, and fixed

its head-quarters at Washington, D. C. From that time forward, there has been a constant effort on the part of those who recognized the importance spiritual man is mad. The days of vis- of a well-ordered, systematic spiritual association, to sustain and advance the interests of the N. S. A., which could whole book of Jonah bears not be done without money, and the in fluence of wise and substantial Spirit ualists. The times have been unpropi tious and a large number of sincere practical Spiritualists had to be educated up to realizing that organization was a necessity for the success and

who doubt the importance of organiza ever succeeded in getting rich as a re- tion. But there are many who cannot sult of their mediumship. How was it understand that it requires money to accomplish results, even in spiritua

work As the necessity for organization be in that seance he tells Nehemiah to flee came more apparent, the attention of into the temple, for certain parties those interested was directed largely to would come in the night and slay him, Nehemiah answered, "I will not go in." building up local societies, in their own Then he says, "and lo, I perceived that but little time or money to devote to that I should be afraid, and sin, that reliable support, only so far as the they might have better matter for an liberality of delegates at the annual evil report, that they might reproach conventions went and the small reve-me." He adds, "The prophetess Noa-nue derived from charters granted by diah and the rest of the prophets put him in fear." the Association and the amounts col-lected from societies as annual dues.

Jer. 6:13, 14, says: "From the least of them even unto the greatesst of agement, was sufficient to keep the

For some wise purpose, perhaps, the The prophet Micah goes farther and Jubilee celebration was inaugurated, says: "They build up Zion with blood, and as all know, it was a financial failthereof judge for reward, and the ists all over America to enquire if the priests teach for hire, and the prophets N. S. A. was justified in embarking in divine for money; yet they will lean such an enterprise in the depressed

The consensus of opinion was that i was not, and immediately a vigorous plowed as a field, and Jerusalem shall persistent warfare was commenced upon the methods and the practice of the N. S. A., in which a large number Jeremiah says this prophecy was of avowed friends of the N. S. A. took never fulfilled. (See Jer. 26:20.) That part. Among them were many able is nothing here nor there; very few, if and devoted Spiritualists, although for reasons best known to themselves they have never given in their adhesion or

support to the N. S. A.

As an evidence of that, there apand Judah were. There never was a peared in The Progressive Thinker of October 15, 1898, a large number of same prophets were. These were valuable articles on the subject of or-"holy men of old," and they "spake as ganization, the N. S. A., and what it ganization, the N. S. A., and what it had done, and what it should have done, and what it had failed to do, etc., showing a more lively interest in this great work than the former interest of many of them would indicate.

These articles were written over the signatures of their authors, generally, and in most cases were practical and worthy of consideration. The most remarkable feature in them was that many of the writers have never attended a Spiritual convention, or taken any trouble to correct the evils they so freely criticised.

It was this general attack from so

many directions, and from those who were known to be honest and sincere Spiritualists, at this critical period in "louder call," and persuaded him that the history of the N. S. A., that many it would be better to be a priest for a of its staunchest friends and support whole tribe than for a single family, ers felt apprehensive of its ability to withstand the pressure, and raise the necessary means to carry it through The story goes that in the days of the embarrassments brought upon it

Weil. This is a work of far more than The liberality of the laity among Lord called the loudest. The good pas- Spiritualists had done so much to retor expressed many regrets and shed duce this unfortunate indebtedness and many tears at being called from his to relieve Brother Walker and his deflock, but duty was duty and he must voted sister, that the convention saw a submit to the will of the Lord. All disposition on the part of Spiritualists bade him good-bye, expressing regret in all parts of the country to wipe out that they must part with so good and this debt in the near future, that it responded without hesitation to the appeal made for assistance; and while there was not enough subscribed to relieve the N. S. A. entirely, it was evident that the means would be raised in the near future, and the N. S. A. stored to its former credit and position of usefulness in the great field of moral reform and liberal thought, for which

it stands. The five years' of experience ought to, and no doubt will, do much together other sources to improve and to make more useful the N. S. A. in its efforts 25 cents. For sale at this office,

PREDICTIONS to purify and elevate the cause of Spiritualism throughout the world. The lack of experience and the limited means within the reach of the N. S. A. has, as a matter of course, greatly limited its usefulness in the five years of its existence.

The opposition that it has met from well-known and advanced Spiritualists few of whom still remain, has been a constant damper upon the efforts of those who have devoted much though and time to its welfare. But this oppo sition has largely subsided, as may be seen in the numerous papers published in The Progressive Thinker, before referred to. While a few of them are hypercritical, their general tone is friendly, and recognize the value of o ganization when judiciously managed

The suggestion that there should be a change of officers every year, may be wise one. It will probably be tried but I think it will be found more practical to retain a part of the board of management at each election. Some experience in the office of secretary will often be found valuable, and s competent one should be retained as

service. I anticipate some difficulty in supplying a satisfactory candidate for this important position.

If the suggestion to hold the annual convention at different cities each promise is made that they shall underyear is permanently adopted some rad cal changes in the board of trustees will be found necessary to do practical work at board meetings; and some other changes will be found necessary but all this can be easily accomplishe I find a general disposition on the par of the present managers, and all other who have at heart the best good of th National Spiritual Association, to adopt any practical suggestions and mak any amendments that may seem wise and calculated to advance the great cause of Spiritualism. I think the darkest day for Spiritual organization and the N. S. A. is past, and with a true spirit of harmony and an earnest desire for co-operation on the part of those heretofore indifferent to its objects o opposing its methods, may soon place the N. S. A. in position to go forward along lines of usefulness originally marked out.

It has evidently done much good under the fostering care and devotion of its former managers, and while some errors have been committed, nothing ess could have been expected, when we realize the inharmony and the in congruous elements sought to brought into working order.

But there remains yet much to be done, which can be done better and more consistently by the National Association than by State or local organizations. But it is not necessary for me to refer to them. All who engage in the work will readily see that the harvest is white but the laborers

There are two important subjects to which the N. S. A. has given only partial attention, viz, that of a system of finance commensurate with its import ance as related to the advance of Spiritualism, and the cultivation of music, which should embrace the selec tion of such music and words as are especially adapted to the use of Spiritnalists and their worship in all parts of America.

These are practical and necessary adjuncts, and will do more to create harmony and advance the great cause of Spiritualism than anything else that can be done by mortals.

E. W. GOULD. Washington, D. C.

Letter from Lyman C. Howe. To the Editor:-The First Spiritual Church of Pittsburg holds meetings every Sunday morning and every Thursday evening at the hall on Sixth street, and has a variety. Lectures, then a month of tests, and then lectures

and tests combined. This they think necessary to "draw," and they must draw to pay the bills. Last month Anna L. Robinson furnished both lectures and tests, and they are both firstholds the fort. He and wife are now at 118 Penn avenue, giving seances, and they are in demand. Report says the Campbells are to be here, but I have not seen them.

Last Sunday one of the old and faithful members, Ezekiel Gordon, was laid away—or his body was—and a double funeral was held. At his request a Reverend, supposed to be liberal and progressive, spoke first. It was disappointing to the friends, for he doled out the old drivel, and by implication denied all that Spiritualism has demonstrated, and gave only the dismal promise of a future resurrection, and the gospel hope of the Bible. He was followed by Mrs. C. L. Stevens, intensely inspired, and she riddled his stale platitudes, and presented the unanswerable facts and philosophy of Spiritualism in a telling way that inspired and comforted the mourners and made the parson look mighty small. O, he doleful desolation that theology deals out to the sad hearts in the hour of greatest need; and still they hug the gloom and spurn the truth because it is not strained through their skimmer eighteen hundred years old.

George H. Brooks is to minister to the hungry souls of Pittsburg during January and February. He is a vigorous worker, and thoroughly honest me dium. He has won a popularity at Cassadaga that no other has, as chairman of the camp-meeting; not that he is more parliamentary, or better qualified to preside than others, but he gets into the lives and goodwill of the people by his lively, good nature and democratic tendencies, making himself at one with all classes and free and easy and social

I expect to go home next week, having no engagement for the winter.
LYMAN C. HOWE.

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If to know that spirit return is a fact is all that is required in the entire system of Spiritualism. then the phenomena is sufficient, but if there is a beautiful philosophy, a principle to be studied that will speed the progress of souls in and out of the flesh, humanity should know that philosophy, should understand those principles, should keep posted regarding the strides and the needs of the cause. Spiritualists should be students, should be educated regarding Spiritualism, the science of life and all reformatory problems, should be teachers as well as workers. This can be accomplished without neglect to the phenomena, by subscribing for The Progressive Thinker and getting others to do the same. Missionary literature will work untold revolution in the minds of men. Art Magic and The Progressive Thinker lead the way and can be had together for \$1.20. Send in your subscriptions now.

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SATURDAY, DECEMBER 3, 1898.

YES, MOST EXCELLENT.

Thackeray, the well-known English merciless satirist, genial humorist, and philosophical observer, wrote his children-which his daughter, Mrs. Ritchie, who lately edited and republished her father's works, has just given to the world—the following, which a lady friend and an admiring patron of The Progressive Thinker, resident in Florida, has just communicated to us, marked "Good:" We go one better and quote:

"The misfortune of dogmatic belief is that, the first principle granted, that the book called the Bible is written under the direct dictation of God; for instance, that the Catholic church is under the direct dictation of God, and solely communicates with him; that Quashimaboo is the direct appointed priest of God, and so forth-pain, cruelty, persecution, separation of dear relatives follow as a matter of course.

'What person possessing the secret of Divine truth by which she or he is assured of heaven, and which idea she or he worships as if it was God, but must pass nights of tears and days of grief and lamentation if persons naturally dear cannot be got to see this necessary truth? Smith's truth being established in Smith's mind as the Divine one, persecution follows as a matter of course-martyrs have roasted all over Europe, all over God's world, upon this dogma. To my mind, Scripture only means a writing, and Bible

means a book. "It contains Divine truths and the history of a Divine character; but imperfect, but not containing a thousandth part of him; and it would be an untruth before God were I to hide my feelings from my dearest children; as it would be a sin if, having other opinions, and believing literally in the Mosaic writings, in the six days' cosmogony, in the serpent and apple and consequent damnation of the human race. I should hide them, and not to make those I loved best adopt opinions of such immense importance to them. And so God bless my darlings and teach us the truth. Every one of us in every fact, book, circumstance of life sees a different meaning and moral, and so it must be about religion."

### EXPENSIVE CONVERSIONS.

A. H. Nelson, of Detroit, unquestionably a churchman, in an article over his own signature, published by the Baptist Missionary Magazine for November, gives an account of foreign missions, and the cost of converts to the Christian faith. He estimates there are about nine millions of Baptists, Congregationalists, Methodists and Presbyterians in the United States. He gives the figures, and shows that every Northern convert to the Baptists costs \$42.27, and every Southern Baptist costs \$140.32. Congregational converts cost \$176 each. And the Methodists rake them in at a cost of only \$24.04. In the South, however, each Methodist soul saved from endless burnings, costs the magnificent sum of \$886-a great deal more than they are worth. Northern Presbyterians get into heaven through that church route for \$297 each, while in the South they make the riffle for \$280.

When they get God, Jesus Christ and the Bible in the Constitution, and no person can hold an office unless he is a member of some evangelical church, then converts will rush in pell mell, tumbling over each other to fit themselves for official trusts, and probably without cost.

### SUPERNAL CUSSES.

"Gath," the well-known press correspondent for forty years, in a late article in the Kansas City Star, makes this very pointed statement:

"The people will never cease to keep their eye on ecclesiastics of whatever denomination, for the tendency of all such bodies is to be self-perpetuating. and there is no limit to their arrogance since it is based upon a supernal assumption, namely, that God has us, whatever our sect, in his particular

Hit them again, Mr. Townsend, if they don't deserve kicking they are just going to. The steal of the Methodists of \$288,000 from the government last winter, for the alleged destruction of their Southern Publishing House, which had been a regular secession factory, giving their solicitors, otherwise lobbyists, a hundred thousand of the stealings for their services, shows "arrogance" of these supernal

### A PRECOCIOUS YOUTH,

Ma, Satan must be a great trouble to God. isn't he? I don't see why he turned out so bad when he had no pevil to put him up to it!

LET THERE BE LIGHT. For true, honest, genuine mediumship The Progressive Thinker has and ever will have the profoundest respect and esteem, as a strong and most influential factor in bringing demonstrative light and knowledge of conscious and in-

vell of death. The good that mediums have done in bringing conclusive proofs of immortality to the senses of mortals; in an age in which science has been prone to materialism pure and simple, cannot be overestimated. The benefit to mankind, of mediumship, in counteracting the influence of materialistic science, and the materialistic drift of the times,

has been incalculable. For this work of overcoming the assaults and inroads of materialism, and establishing the great truths of spirit continuity, return and communion, all praise is due to the army of genuine mediums. The debt the world owes to these instruments in the hands of the spirit world, for demonstrating the truth of Spiritualism, against the materialistic drift of the scientific world, can never be overpaid by a grateful public. Our appreciation of genuine mediums and their work

According to the depths of our appreciation of genuine mediums and mediumship, so is our detestation and abliorrence of those who under the stolen cloak of mediumship, and for the sake of paltry pelf, practice fraud and deception mon innocent, earnest and honest inquirers after truth and light on these sacred things-the most sacred that concern humanity.

The man who knowingly and wilfully puts forth as genuine a counterfeit coin or bank bill, we account a rascal and villain worthy of condign punishment; the man who wilfully puts forth a counterfeit of spirit power and presence is not less a robber and a thief of most despicable quality. And yet, by some strange, anomalous freak of mentality, there are some Spiritualists who readily condemns the ordinary counterfeiter of money, but whose only voice of condemnation, when a base counterfeiter of spiritual phenomena is exposed, is against those who lay bare the

"It injures Spiritualism," they say. Does it injure the Government, or the money of our country, when a nest of counterfeiters is discovered and

Should we not give the counterfeiting gentry a free field and full swing-because ' the public exposure, arrest and conviction of the gang, will injure the monetary affairs of our country?

The fact is, Spiritualism has no need of fraud; and the worst enemies of Spiritualism to-day are those who practice fraud in the name of mediumship. Their nefarious work serves to bring discredit and financial and social injury upon genuine mediums, and untold loss to the prestige of Spiritualism.

The good angels and helpful spirits who seek to raise men to higher planes of spirituality, do not come using fraud and deception as means to effect their pure and noble purposes. Their high and beneficent mission is not aided by fraudulent counterfeiters posing in the guise of mediums.

Genuine mediums have a high and good mission-earth can have none higher or that should be held more sacred. Mediumship should, in virtue of its high import and relationship to the Seen and the Unseen world be kept pure and unspotted from whatsoever tends to moral turpitude or spiritual defilement. The debasing touch of fraud should not be suffered to come near it, in any form or manner.

Genuine mediumship brings health and strength to the cause of Spiritualbrings disease and plants the seeds of

heaver of light Let there be light.

Let the nefarious work of fraud and deception be exposed to the light of day, that the evil-doers may be shunned by all honest, intelligent people. Genuine mediums will be benefited by crushing fraud.

Let the light shine; let the dark places be illuminated. The spirit of inquiry is abroad, and the true medium will be the honored and appreciated gainer by the purification of the ranks of those who claim the high gifts of the spirit world.

And finally, that best results may be secured, let the family circle be established, for the development of pure mediumship and the exaltation and building up of pure Spiritualism.

### A CRUEL CHARGE.

Mrs. Rebecca A. Rosenbarger was arrested at Princeton, Ind., some days ago charged with murdering her 16 years old son by polson. The mother, three weeks before, took a life insurance policy for \$2,000 on the boy's life, payable to herself. Says the dispatch: "The woman has been quite prominent in church circles."

Now is it not highly criminal to suspicion a zealous worker in church cirown son? If she killed the boy it was doubtless with the hope that he would gain heaven, whilst the \$2,000 insurance would go a great way towards recouning the dear boy's loss, and she would obtain a share of Jesus' pardoning blood by earnest prayer, and so mother and son will walk the golden streets of the New Jerusalem hand in hand, singing "Glory, glory" forever.

Rev. Dr. E. E. Hale, the well-known author, and for forty-two years ministering in the Old South Congregational Church, Boston, late lecturing in this city, when asked how he, a Unitarian, was allowed to preach in a Congregational pulpit, replied with a

"All sensible people are Unitarians All the others are, but they don't like

Unitarians teach that Jesus was born of mortal parents, just as are other people, hence, if not a myth, none of us are inclined to take issue with the Doctor. The idea of a person virginborn, and sired by Almighty God, is blasphemous, and to worship such a character is idolatry.

### DISLIKED THE PREACHER.

Before being mustered out privates of the Seventy-first Regiment of New. York buried their chaplain, George R. Van de Water, in effigy, after derisive ceremonies, including the pelting of the effigy with missiles. The chaplain was unpopular because of his behavior in Cuba. The affair took place in the regimental armory.

telligent spirit existence beyond the "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body yet in my flesh I shall see God."

In reading this passage the Christian is sure he has evidence that Job was a prophet who predicted a Messiah; while the Adventist has a clear statement that he will make his appearance in the last days; and they who believe in the resurrection of the material body after all is destroyed, yet clothed again with flesh he would see God, the Atheist at the same time getting a

severe setback. Turning to the late revised edition we find no material change, but Redeemer is not capitalized as in the authorized version, whilst in the margin "or vindicator" is substituted as a better reading. In the Appendix it is stated the American revisers wanted to

without any flesh I shall see God." Here was Spiritualism, at least to the Theistical wing of the faith, pure and simple. We took courage, so we turned | could scarcely compose his countenance to the Douay translation, printed in sufficiently to carry on the imposture.' 1609, two years in advance of the socalled King James' translation, Here it reads:

and that in the last day I shall rise out of the earth. And I shall be clothed again with my skin, and in my flesh I shall see God."

"I know that my Redeemer liveth

CONFLICTING TRANSLATIONS.

The inerrant Bible, "every word and letter of which was inspired by Gibbon, author of the "Decline and Almighty God," gets us into a painful Fall of the Roman Empire," has been dilemma when we become familiar classed by churchmen with Infidels. with its various renderings. Take Job He was strictly truthful, and inci-19:25, 26, in illustration: dentally he told of the wickedness and infamy of Christians, hence the reason uneducated Christians desire to defame

David Hyme, author of a "History of England," and numerous philosophical and ethical works, told the truth about the controversies and wars among Christians, so he is classed with

unbelievers George Glote, who gave to the world the clearest and best "History of Greece," in some way offended the priesthood, so he is written down by them an Atheist

Lord Macaulay wrote a "History of England," and is the author of number-less essays on a multitude of subjects. The following is a brief extract from his works: Why not class him with others who tell the truth?

"We know that the restraints which exist in Spain and Italy have not prevented Atheism from spreading among the educated classes, and especially among those whose office it is to minchange the rendering so as to read ister at the altars of God. All our after the body was destroyed, "Then readers know how, at the time of the French Revolution, priest after priest came forward to declare that his doctrine, his ministry, his whole life, had been a lie, a mummery during which he And Buckle, in his "History of Civ-ilization in England," says:

"During almost a hundred and fifty years Europe was afflicted by religious wars, religious massacres, and religious persecutions; not one of which would have arisen if the great truth had been recognized, that the state has no concern with the opinions of men, and no Good enough for Job. Here is posi- right to interfere, even in the slightest tive assurance of a Redeemer, of a last degree, with the form of worship and general resurrection, in which which they may choose to adopt."

Job, notwithstanding his many afflicHistorians, like Macaulay and Buckle

# DO IT NOW.

"If you have a kind word—say it: Throbbing hearts soon sink to rest, If you owe a kindness—pay it: Life's sun hurries to the west.

"If some grand thing for to-morrow You are dreaming—do it now. From the future do not borrow, Frost soon gathers on the brow.

"Days for deeds are few, my brother; Then to-day fulfill thy vow, If you mean to help another; Bide not dreaming—do it now."

worms or animals, each atom regaining prominent. its natural place in the elements, perhaps becoming parts of beasts, birds or flowers, all would be reunited and vitalized, with natural vision restored so he could see God, with his own eyes. and not that of another, as Job told us in the 27th verse.

Almost despondent with the idea that this tired body, full of pains, is to be reanimated, we recalled the fact that we had a Jewish translation of the Hebrew Bible into English. We opened the sacred pages with faint hope. Imagine our delight as we read:

synonym of moral and spiritual darkness; the genuine faithful medium is a passed away; and after my skin is cut to pieces will this be: and then freed from my body shall I behold God; whom I shall myself behold to my happiness, and whom my eyes shall see and not a stranger."

Fully confident that this Jewish rendering is correct, that "freed from the the resurrected spirit will see God, hope in Spiritualism was so far revived as to believe it was a prevailing sentiment among the Chaldeans, by whom many scholars are of the opinion the book of Job was written before a Jew was dreamed of.

But how about this "Redeemer?" Did Job really "know," as is alleged, hat a Messiah would reign? Fortunately our eyes fell on a statement by Rev Dr. Wise, editor of the American Israelite, probably better posted than any other American in the Hebrew tongue. He is certainly familiar with the Jewish Scriptures. Lately

discoursing on this text, he wrote:
"I know that my Redeemer liveth, and at last he will rise upon the dust." Such is the literal translation of that verse in Job, upon which Christian expounders put their own construction, because they translate Goali, 'my re deemer.' The term Goal is before us in the Holy Scriptures as avenger of the blood of a slain man; as a kinsman a supporter and protector, never as a redeemer. The verb signifies also to ransom or to release, never to save for which the Hebrew has Yasha. Job grievously offended by his friends, who declared him guilty of crimes which he staunchly denied having committed exclaimed, 'I know that my defender lived, he will rise at last (upon my dust), and make known my innocence This is the sense of Job's exclamation. How strange that every passage in the Old Testament which could be made

meaning by the English translators, and was made to bear evidence in direct conflict with the real meaning but one of many hundreds of false

A telegram from Montreal brings the astonishing information that Mayor Raymond Prefontaine, of that city, a French-Canadian Catholic and a liberal member of the Dominian Parliament,

SENSIBLE CATHOLICS.

has made up his mind that the Catholic churches and religious institutions must pay taxes the same as other private property holders and corporations, and will order that tax against them be IS CHRISTIANITY ON THE WANE? hereafter extended.

As long as churches are protected by the government, they should share, like live Thinker, and credited to the "Literthe cost of that government. Until this ary Digest," should have been credited private individuals and corporations, in is done such property should be exempt from protection. Taxation is the only means we have for preventing the these worse than dead institutions. It is a marvel that a Catholic should lead

tions, was to be a participant, when must be suspicioned to be a little off clothed with his resurrected flesh; for in their religious creeds, else they whether burnt by fire, consumed by would suppress the facts they make

### A FALSE INFERENCE. "It is true that all the nations farthest advanced in literature, art,

science, and government are, without excepion, Christian." So wrote somebody who credits all civilization to Christianity; but the facts are, we are the inheritors of Roman civilization, as they inherited the Greek, and the Greek the Phoe-

nician, Egyptian, Assyrian, Persian, The fraudulent pretender, the trick-ster in the role of mediumship, is a and that he will remain as the last again reinforced from the Orient by the returning crusaders. Every scholar knows that Chris-

tianity was a retarding influence, a dead weight on the wheels of progress an obstruction that produced the Dark Ages-a thousand years of ignorance. superstition and Christianity. That era was overcome by those the church called infidels, of which Bruno, Galileo, Vanini and Servetus are types.

Even to-day Christianity would relegate us to the condition of the Middle Ages, when the church was supreme, had they the power.

Observation teaches that civilization is the outgrowth of human needs, one slight advance paving the way to another. That man must be very iguorant who supposes the race was sunk in barbarism at the time they allege Jesus was born, and that since then it has advanced with a bound Learning and literature received its severest shock when Constantine embraced what is now known as Chris tianity. It was the signal for the de struction of the world's literature power of these Vandals began to wand

### IDENTICAL WITH PAGANISM.

A series of articles in these editorial columns some months ago, maintained that the entire Christian system from the days of Constantine was but a re visal of the Pagan religion at Rome. Now Moshelm was an orthodox Christian authority, which no scholar of that faith has the presumption to controvert. In his Ecclesiastical His tory, century 4, part 2, chap. 4, sec. 1 he says, discoursing on the rites and ceremonies of the church during this

"It happened in these times, the re to serve a purpose in support of a ligion of the Greeks and Romans dif Messiah was wrested from its true fered very little, in its external appear ance, from that of the Christians They had both a most pompous and splendid ritual. Gorgeous robes of the original writer. The above is mitres, tiafas, wax-tapers, crosiers, processions, lustrations, images, gold and silver vases, and many such circumstances of pageantry, were equally to be seen in the heathen temples and the Christian churches."

The English translator, A. Maclaine D. D., in a foot note, adds: "The Littins, which among the ancient Romans, was the chief ensign of the Augurs, and which derived its name from its, resemblance to the military trumpet, became a mark of episcopal dignity. We call it crosier

The article on the above subject which lately appeared in The Progressto "Mind," that excellent monthly mag-

or bishop's staff.

azine. "Origin and Antiquity of Man." By wealth of the world being piled up in Hudson Tuttle. A masterly philosoph-these worse than dead institutions. It ical work. English edition, nicely bound in cloth, \$1. For sale at this

# "MENE, MENE, TEKEL, UPHARSIN."

Crime and Pauperism Appear to Be Rapidly increasing.

CHARITY'S FREE HAND-VAST SUMS GIVEN IN NEW YORK-PAUPERISM HAS GROWN UNTIL AN ENORMOUS SUM IS INVESTED FOR THE BENEFIT OF THE INDIGENT-MILLIONS IN RELIEF WORK LAST YEAR—THE DEMANDS OF SPIRITUALISM.

It is almost incredible, but I have the official reports for my authority, that 2,551,455 persons received assistance or relief from the various charitable associations of New York State last year. This includes only such associations as are organized under the State laws and are required to make reports of their transactions to the Com missioner of Charities. It does not embrace a multitude of religious organizations, mission schools, the King's Daughters, the Epworth League, Christian Endeavor, bands of hope, aid societies, helping hands and the many benevolent branches of the Catholic Church which are always offering succor to the poor and needy; and, of course, the amount of money, food and clothing distributed by private individuals cannot be taken account of. It is probable if accurate returns could be obtained of these forms of charity the amount distributed and the number of recipients would be increased 50 per cent.

The total amount of money expended for charities last year by organized charities in the State of New York was \$23,100,880. Of this \$9,606,136 was disbursed through purely official and \$13,494,754 through private agencies. In New York city the number of persons receiving assistance was 1,523,699, the hospitals, relief societies and other associations took care of 758,609 persons. The remainder received what is known as "outdoor relief"—that is, at heir own homes.

Pauperism has grown to such an extent that the enormous sum of \$103,384,554 is now invested in their behalf in this State, of which \$25,929,490 is in the form of endowments and \$77,455,064 in real estate. The following table will show the distribution of this enormous

State institutions...... \$ 5,450,953.65 County almshouses.... 2,993,930.00 City and town almshouses..... 6,842,000.00 Charity organization societies...... 246,082.01 Day nurseries.... 271,416.46 Dispensaries...... 1,613,983,17 Elemosynary educational institutions.... 850,569.07 Employment societies..... 171,217,76 Fresh air charities..... 479.035.96 General outdoor relief societies ...... 2,274,544.49 Homes for the aged . . . . . . . . . . . . . . . . 17,845,107.17 Homes for the blind ..... 244,400.00 Homes for children...... 25,581,750.33 Homes for discharged prisoners..... 161,997.78 Homes (temporary) for men and boys..... 124,340.01 Homes (tem.) for women and children .... 223,214.45 177,232.00 Homes (tem.) for women, girls...... Homes and hospitals for consumptives... 583,000,00 Homes and hospitals for convalescents... 52,700.00 Homes and hospitals for epileptics ..... 120,000.00 Homes and hospitals for incurables ..... 1,611,855.60 Homes and hospitals for inebriates . . . . . Homes and missions for immigrants .... 2,441,600.00 Hospitals..... 29,068,051.55 Humane societies .... 6.600.00 Legal aid societies..... 19,715.00 Reformatories for children .... 165,578.13 Reformatories for women and girls . . . . 1,618,172.24 Societies for relief of sick poor..... 335,508.00 Schools for deaf..... 1,224,691.65

The number of permanent inmates of charitable institutions, when the latest count was made, was 74,664. The number received and cared for during the year in such institutions was 269,147. It is extraordinary that two-fifths of the permanent charges upon the State and charity are children, the number at present cared for being 31,127. Most of these, however, are better off than they would be with their parents or people of their class, for they are receiving the rudiments of an education, and

The city, county and township almshouses have 13,732 inmates and other State institutions for the indigent have 6,001, making a total of 19,733 paupers in the State, people who cannot or will not sustain themselves. The educational institutions where free instruction is given have 6,020 pupils, who are not only educated but are supported in the meantime. There are ninety-seven inmates in the nomes for discharged prisoners, 1,824 in the reformatories for women and birls, and 198 infants in the day nurseries.

The following statement shows the number of pauper inmates in the various homes and asylums, most of whom

Homes for the blind...... 113 Homes, temporary, for men and boys..... 203 Homes, temporary, for women and children . . . . . . 172 Homes and hospitals for epileptics ..... 177 Homes and hospitals for incurables.... 659

who pay for their instruction.

The total contributions for the benefit of organized charities last year in the State of New York were \$23.100,880. Nine and one-half millions was appropriated by State, county and municipal governments; \$4,349,481 were private contributions, to which should be added \$894,744 received from entertainments and benefits, and \$860,427 received from legacies. The revenue from interest in endowments was \$2,204,365.

Mrs. Phoebe A. Hearst, the widow of the late Senator from California, is emulating Mrs. Leland Stanford's munificence in founding the Leland Stanford University. and has undertaken, with the assistance of several wealthy friends, to provide appropriate and commodious buildings for the University of California, which she intends shall be the finest in the world.

A year or two ago Mrs. Hearst offered prizes for the best plans that might be printed for a new group of buildings, including a chapel, library, refectory, dormitories and recitation halls. A committee of architects, artists. engineers and men of practical university experience were appointed to make the awards, and Mrs. Hearst recently sailed for Europe to receive their reports. All the architects in the world were invited to compete, and a hundred or more took advantage of the opportunity. From these the jury selected eleven plans of unusual merit and directed the designers to proceed at once to California for the purpose of making an examination of the campus and its environment and altering their plans to meet local conditions. Mrs. Hearst pays all the traveling expenses. The alterations must be completed and the amended designs submitted again to the jury at Antwerp on the 1st of April, when a choice will be made from among the eleven competitors. While it is not possible to anticipate the verdict of the jury, it is not considered very likely that it will accept the designs submitted by any one architect for all the buildings, but will choose the best features presented by each. The entire group of buildings will cost several millions of dollars, and Mrs. Hearst's plishes no victories without it.—Bulwer Lytton.

ambition is to make them superior to those of the Leland Stanford University, which are all one story high, with cloisters in imitation of the old Spanish missions,

On reading the above from the Chicago Record one will see at a glance the necessity for humanitarian work among all classes. \$103,384,554 is an immense sum to dispose of in charity work of a single State, yet it was all needed. Other States will eventually require as large a sum unless the pauper immigration from Europe be stopped, and the criminal classes be prevented from propagating their kind. It behooves Spiritualists to step to the front as humanitarians, and endeavor by systematic work to lessen crime and poverty. This nation was never so steeped in crime and pauperism as at present. Spiritualists should commence by purifying their own ranks of the frauds and charlatans who by their nefarious work add to the aggregate crime of humanity. The world is slowly but surely drifting in the direction of crime and pauperism. There are now confined to the jails and penitentiaries one to every 750 inhabitants, whereas fifty years ago there was only one confined therein to every 5,000 inhabitants. The increase in crime is startling, and unless the same is stopped there will be no end of trouble in this country.

The humanitarian work by Mrs. Leland Stanford, and Mrs. Phoebe A. Hearst, of California, shines forth most beautifully, from an educational point, but their munificence does but little towards striking down the gigantic evils now afflicting our country.

Crime and pauperism must be stopped, or "Mene, mene, Tekel Upharsin" will soon be written over the portals of our Republic. DIVINE WRIGHT.

# MAKING THE BEST OF ALL THINGS.

A Sermonette by the Editor of the New York Herald.

"And be content with such things as ye have."-He-I do not suppose that anyone is perfectly satisfied with his surroundings. There is no station in life which can

furnish us with contentment. I have never yet seen a man who could truthfully say he would not in some respects change his environment if he could, under the conviction that if it were changed he would be a better de-

veloped, a stronger and a happier soul. That is a very startling fact and one which has attached itself to every generation since the first created being opened his eyes on this beautiful world or listened to the music of the wind as it used the branches of the trees for harp strings. Moreover, 1 judge that the fact will remain one of the chief characteristics of human nature until the last generation enters the shadow that keeps the

other world from view. I sometimes wonder what kind of a creature he would be who had just what he wanted and all he wanted. Would he be happy or would he be miserable? I confess that I am unable to answer the question. The condition of affairs would be so different from anything we have experienced that it is impossible to say what the result would be. Even when I think of heaven I cannot understand why there should not be longings and even anxieties, provided there is progress. A soul that has nothing more to attain, which has reached the end of its tether, is to me inconceivable. I like to think of the other life as the continuance of this life and of myself as stepping from narrow to large opportunities when I die, and if this be so I must be brave and strong in heaven in order to make use of the gifts of God which the angels will lay at my feet.

I lay down this principle, therefore, that so far as in us lies we must influence our environment instead of allowing it to influence us, just as a bed of roses throws its perfume on the air. I have known many a man to be erushed because his home was not all it should have been, and many a woman broken-hearted because of inharmony in the household, and I have questioned my religion to discover if it can afford a remedy. Is it possible to endure the ills of life in such a spirit that we shall not be harmed by them, that we shall even grow better and purer through their adverse influence? If this is God's world and not the evil one's, and if there is no lack of wisdom in the structure of the soul, we ought to be able to hold our own against all odds, for otherwise our life is simply a cruelty and our chief sorrow is that we were born into it.

Now, it is not probable that any change can be made in your environment, but it is certainly possible to so alter your attitude toward it that you will learn how to amke the best of it, and that is the most important of all secrets. If you worry over the inevitable and the unavoidable you simply waste your time and your energy and break your heart. The question is not how to get rid of the disagreeable, but how to become independent of it and to live your own life in spite of it. The more you kick against the pricks the more you harm yourself. Sometimes you can climb over a wall when you cannot knock it down. If you can neither climb over it nor knock it down stay on the side where you are and see if you can make it a garden spot. Enjoy what you can, and don't allow the grinding ills of life to disturb you any more than can be helped.

All this means that you are to depend on yourself and Homes, temporary, for women and girls...... 426 not on your, surroundings for your happiness. If you can Homes and hospitals for convalescents.... 25 | you are doing your duty as you understand it and are helping others whenever the chance is offered. You must manufacture your heaven in the workshop of your own Homes and hospitals for incbriates .... 112 heart. Take what comes in the spirit of one who feels Charity patients in other hospitals.... ............6,992 that the dear Lord is with you, that the Lord is person-It will be noticed that this statement does not include ally present and gives you not only a full measure of symthe insane who are under the care of the State, nor the pathy but also the strength to endure calmly, patiently pupils of the several blind and deaf and dumb asylums and bravely. That state of mind will induce spiritual and also physical health, for worry brings rheumatism of body and neuralgia of soul.

It is easy for me to tell you to rise above the jarring inharmonies in your environment and to live in your own thoughts and purposes, but the task is an extremely difficult one, I know. At the same time, it is what the Christ did, and the doing of it is in the line of the religion which He proclaimed. He was in the world, and He did His duty to the world, and without doubt He found some pleasures in the world, but He was serene amid adverse surroundings, and though conscious of discord, lack of sympathy and even suspicion and hatred He was in a degree independent, living His own life in the companionship of the angels.

We may not do all that He did, but we may smooth many a rough corner and pass unhurt through many a thorny experience if we will but take ourselves in hand and look at life from His standpoint. The secret of living well is to live in peace, and to live in peace we must have peace in our own hearts. It is what we give others which makes us happy rather than what we demand from them. In a word, life is not worth living unless we ourselves make it so. GEORGE H. HEPWORTH.

The age is dull and mean. Men creep. Not walk; with blood too pale and tame To pay the debt they owe to shame; Buy cheap, sell dear; eat, drink, and sleen Down-pillowed, deaf to mouning want; Pay tithes for soul-insurance; keep

Six days to Mammon, one to Cant. -Whittier. If you do not have religious liberty to grant to others, you do not have it at all.—American Sentinel.

Poverty has always been called a virtue by the church: the church has never willingly been virtuous; her dictum helped make her rich and her dupes poor .- E. C. Walker.

Enthusiasm is the genius of sincerity; truth accom-

Spiritual Form.

Wending my way down one of the lide streets, near the water front of the east side of New York, the other day, I came upon one of those old book stalls that Dickens has described to us so well, and in looking over the old magazines on one of the counters I came across an old copy of "To-Day," which contained an article entitled "A Dream of Heaven," by Edward

Foster Temple. Thinking that very few readers of The Progressive Thinker have seen or read this article, I take the liberty of quoting from the same, for in it Mr. Temple declares his conviction of a bright and happy spiritual life. He begins by saying:

"In my conception of heaven there is bloom and bird song very much akin to the bloom I see by the wayside, and the bird song I hear under my window. When I open my eyes to the experience of the hereafter I expect to be greeted not by something marvelous, but by familiar sights and sounds. "Why may not even nature have its

spiritual counterpart? "Before the violet existed as a substance it existed as an idea in the thought of God.

"Why, then, may not that mental conception continue to exist after the substance itself has perished, so that when the violet is no longer visible to our natural vision we may still know it as a violet through our sense of spiritual recognition?

"I cannot believe that anything loses its identity by dying. Because the flower withers when the first frost touches it and before long becomes a heap of unsightly decay, it is not evidence that the flower ceases to exist. any more than the pulseless form of a man arrayed in his burial clothes is evidence that his life is forever extinct. Some one will say, perhaps: There is a presupposition to immortality in the case of man, because of his spiritual attributes? Who, indeed, among the wisest who ever lived, has actually demonstrated when the vegetable creation ends and the animal creation begins?"

That heaven is nothing more nor less than a glorified earth is thus beautifully expressed by Mr. Temple: I believe that everything in nature

has a spiritual form which is the exact likeness of its material form.

"The pattern of what has been always must be, and the heaven which I cherish in my holiest dream, and which I expect to realize after my feet have crossed the threshold of this hereafter, is only this beautiful earth transfigured. There will be laughter and sunshine, tinted sky and springing grass blade, running brook and me lodious bird song, just the same as we experience here, only we shall know them then, not as tangible things, but as conditions of soul. According to the ancient conception of heaven, which some believe even to-day, it is a place where the elect spend eternity in the worship of Deity, but I do not see why it is not just as reasonable to suppose that the lover of flowers will flowers, that the lover of birds will have birds, that the lover of sunshine will have sunshine, and that the homage we render Deity will be our willing and faithful care for something we love, rather than any mere vocal and conventional praise.

Beecher always thought that going to heaven was going to claim one's women confined. She spoke to all in a own. He wanted no band of crepe tied cheering way, and spoke of Hope Hall to his door when he died, but in place as the proper place for all to come who of it a wreath of beautiful flowers. He wished it to be understood that the transition from the here to the here after was not something to be re gretted or dreaded, but something to be rejoiced in as a triumphant going

Mr. Temple continues:

"The reunion of friends is another any rational conception of heaven. We are often told that the future is a sealed book. We see our friends die and cannot follow them into the other world and come back and demonstrate the absolute certainty of a continued existence after death. That is true. But standing beside them when their celves hundreds of letters weekly from breath grows fainter and fainter, when they have taken their final leave of us. and are only waiting until the glad spirit can be wholly freed from a worn-out frame, what does it mean when they see faces which we do not see and hear voices which we do not hear?

sometimes happens that before the natural vision has closed the spiritual is opened, and the hand of the dying is not only put into ours for pressure of affectionate parting, but is at the same time put into that of an angel for a pressure of affectionate greeting.

The law of progress is a universal law. It operates as distinctly in the realm of spirit as in the realm of matter, and is concerned both with the evolution of a planet and the growth of a human soul. I believe that the future state is a state of progression. "Growth is essential to happiness. While we are subject to bodily limitations it may be that our growth is obstructed.

"There are sometimes physical infirmities which prevent us from reaching the heights we aspire to, but when these obstructions are removed by death we have no laudable excuse for staying behind. 'To me,' said Goethe. the external existence of my soul is proved from my idea of activity. If I work incessantly until my death, nature is bound to give me another form of existence when the present can no longer sustain my spirit.' Open the door of heaven but a little way and we must surely see movement toward higher ends. This life is but the beginning of the life God has mapped out for the human soul. Infinite development is before us. Our longings and our affections have a meaning which the present cannot fully unfold. There are conditions of glory which the human spirit can attain to only in the hereafter, joys and hopes and attainments which reach out to other conditions of being, and the more we observe, the more we think, the closer we live to the inexorable laws which govern the evolution of a true manhood, the more we are inclined to believe the

"'Man's heart the Almighty to the future bath set

By secret but inviolable springs." J. OSBORNE LUNT. New York City.

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# HUMANITARIANISM

VOLUNTEERS' DOCTRINE ALL WRONG, BUT ITS HUMANI-TARIAN WORK ALL RIGHT-BETTER BELIEVE IN AN ERROR AND BE A HUMANITARIAN, THAN BELIEVE IN A SPIRITUAL TRUTH AND NEVER DO GOOD

Mrs. Ballington Booth delivered an address to 1,200 convicts at the Joliet Penitentiary recently and 'gladdened their hearts with the announcement of the intention of the Volunteers of America to establish a home for exconvicts in the outskirts of Chicago this week, says the Chicagi Tribune,

Mrs. Booth is known among the convicts as the "Little Mother." They are always glad to hear her, as was evidenced by the crowded chapel. Her pathetic stories frequently brought tears to the eyes of the hard-

ened criminals, who gave her their undivided attention from the beginning to the close of her address, and as often as her kind words of encouragement were spoken they brought forth loud applause. She talked for over two hours and spoke of the new proposed Hope Hall and the work of the Booth Prison League.

Mrs. Booth, in opening her address,

said she was glad once more to have a chance to meet them face to face and heart to heart to discuss those great questions of prison life and the ultimate success of her plans. She spoke of her late sickness and said, "The giv ing back of my life is more than ever to give it to those I love."

WILL BE SAFE FROM INTRUSION

In speaking of the new Hope Hall she said the public should not know the location of the proposed home and the boys would not be stared at when once they entered there. No detectives, no policemen, and no citizens would ever be allowed to enter Hope Hall No. 3, which will be established almost solely for the benefit of the Joliet ex-convicts. She asked all when they get out to

come right to Hope Hall.

"Hope Hall will be for all men who want to do better," she said, "You know I believe that those within these walls can make success. The success is right here with you and we can prove that the power of God can save. If you let the matter drift, then you get back to the same old rut and come back here. Now is the time to get ready for the future, make a new man of your-self. There are just three words to leave with you, 'Freedom, fulfillment, and faithfulness.'"

She urged upon all to "fulfill" all promises and be "faithful" during the balance of their lives.

Mrs. Booth was accompanied by her private secretary, Miss J. V. Hughes, Captain F. McCormick, and Lieutenant H. Marden of New York City, who has charge of Hope Hall No. 1, in that city, and who will take charge of the home to be opened in Chicago. Music was furnished by the prison orchestra, and Mrs. C. P. Harlow sang "Consider the

At the close of the meeting over 100 convicts rose for prayers. The Booth Prison League is strong at the prison, as there are over 500 members in the Joliet Penitentiary.

In the afternoon Mrs. Booth spent her time in visiting the cellhouses of the male convicts and the inmates of the female prison, where there are sixty women confined. She spoke to all in a want to lead better lives in the future.

SEEKS FINANCIAL AID.

Mrs. Booth arrived in Chicago on Wednesday, and has scarcely eaten or slept since that time, so completely are her thoughts and energies given up to the project which has occupied her during the last year or more. She has selected a farm about a mile west of the city limits which she regards as an ideal place for Hope Hall No 3, and is desirous of securing financial support that will enable her to close negotia-

tions for a leasehold without delay. Ten thousand convicts are claimed by Mrs. Booth as her friends. She remen who declare they want to lead good lives after the penitentiary gates swing open for them, and she wants to extend a helping hand by offering a temporary asylum, where the priso can become citizens again and look for employment.

Every person with humanitarian in stincts and impulses will commend the humane purpose of Mrs. Booth, however much one may dissent from her orthodox theological notions, which to her are of more vital importance than even a correct moral life

We can well put aside, for the moment, our aversion to the cardinal principle underlying the patent orthodox idea of reformation coming through a atonement-the only saving reformation allowable in the orthodox scheme; we can forget this in our hearty appreciation of her earnest loving efforts to help and do good to those who, having fallen into ways of vice and crime, desire to amend their ways and live reputable, upright lives Society has made it exceedingly difficult for known criminals to reform and become worthy citizens. The weight of social influence tends to crush the bet ter impulses, giving the unfortunate criminal no open door of opportunity to earn an honest livelihood. Many who would become useful members of soclety are virtually crushed down into a veritable hell of hopelessness, ending in determination to do evil, since there

is not opportunity to do well. That there is some better way that may be used for the mutual benefit of criminals and of society, must be be lieved; and that such enterprises as the Hope Halls are at least a step in the right direction, may well be supposed The experiment will be watched with deep interest, and with earnest hope for

# THE DIVINE PLAN.

X-RAY.

most successful results of good.

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.

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of Progress.

PRESBYTERIANS IN CONVENTION. Princeton, the center of Presbyterian authority and great theological manufactory, that turns out clergymen made to order by the hundred, has been awakened by a voice from within! Not from within the deeper conscience of the institution, but by one of its graduates—an Alumnus—who was to have been clothed with the fossil shroud of the Presbyterian Confession of Faith but from some source his reason was awakened and his honesty could not submit to become a life-long hypocrite. He renounced the old faith: and anxlous for the souls of his fellow students, gives them a significant warning. He writes a letter with some pointed ques tions, and in tract form sends one to each divinity student, who is expected to endorse said Confession of Faith. It

stirred a breeze with the faculty as well as the students. He quotes from the "Confession" such delectable sentiments as God for death," and adds, "I don't believe it. Do you?"

In an interview with a reporter he said: "I left the church because some of its teachings are out of date." \* \* \* "I hate hypocrisy in religion. Men ought to tell the truth. For that reason I am interested in working against the church." This is a new idea to old ironclad Presbyterian Princeton. To tell the truth when it is squarely against the creed is cranky perform ance. It indicates mental unbalance. So think the professors; for some of them are reported as saying they "sus pect he is a crank or unbalanced in

Dr. Patton, in a discourse before the class, gave utterance to these significant words (as reported): "Chris tianity does not come under the law of cause and effect." Then Christian faith and Christian life cannot be expected to follow any law by which men may expect any results from what they say or do. Why then attempt anything Love, truth and righteousness may be followed by calamity and despair while crime and debauchery may be rewarded with the highest blessings! No law of relations between cause and

world of modern advancement." \* \* "There are no accidents with God." Then this little breeze that is shaking the dry leaves from the tree of Princeton theology may be God's foreordained arrangement to let in a ray of light upon the mockery of its creedal blasphemy. Evidently this shake means

growth, if it does hurt. A PRIEST PUT TO A GOOD USE.

An Italian priest is reported from New York as seeking American patents on several useful inventions. They are not, as were most of the inventive fruits of the sixteenth century, instruments of torture to convert heretics: but in the spirit of modern progress, they are for the safety and convenience of the public. One is a voting machine which registers every vote automatically, and counts it at the same time, making absolute secrecy, preventing possible fraud, and the result of the election known the moment the last vote is cast. Another a device by which moving trains report at the stations automatically their place, speed and condition, and warn the engineer of approaching dangers on the track, thus preventing accidents by obstructions, etc. Surely this is a sign of progress

among priests, even from Italy. HON. A. GASTON.

The election of A. Gaston to the United States Congress is another significant sign of the times. He was known throughout the campaign as a trict that elected him is nominally from one to two thousand majority for the opposing party. In the same district Hon. Joseph Sibley was defeated two years ago, which shows a special personal popularity for Mr. Gaston, and both parties knew him all through the campaign as an avowed Spiritualist. This will count in favor of Cassadaga Camp, of which he has been president the past ten years.

LYMAN C. HOWE.

### Complimentary to Spiritualists.

J. W. Dennis-Dear Brother: Yours received, and I haste to answer. Brother Gaston was fairly and honestly elected by a small majority, which is certainly a great compliment to him as well as to Spiritualism. The politicians here say that Higgins has no grounds for contesting the election, but they think he wants to do it for the purpose of extorting money from Mr. Gaston.
There is one thing connected with

this election that I want to call your attention to. Here we have a city of fourteen churches, and yet the Mayor of the city is a Spiritualist, the Treasurer of our city is a Spiritualist, and the State Senator who represents us in Harrisburg is also a Spiritualist and has spoken at Lily Dale. Add to this the fact that we have elected a Spiritualist as a Congressman, is a "sad commeutary on the morals of this com-munity." Only think of it, in a Christian community so orthodox that every Sunday the atmosphere smells of fire and brimstone while the churches are in session, and yet that four prominent offices of this county should be filled by Spiritualists elected by the votes of the people. Why, Brother Dennis, what are we coming to? "But the world moves." Very respectfully yours,

A. B. RICHMOND. Meadville, Pa.

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# SIGNS OF THE TIMES. SEVERAL SPIRITS RETURN TO EARTH

As a Factor in Religion. Some Significant Indications Bright Chicago Ladies Who Have Sociable Spirits on Their Visiting Lists.

> HAVE CALLS FROM SPIRITS-IN-in that gown, 'And she never did like SUPERNATURAL GUESTS - MISS KELLOGG, MRS, MEISENBERG, MRS. NASH, AND MRS. FORD ALL HAVE THESE FRIENDS-AS RE-LATED BY THE INTER OCEAN.

Did you ever see a ghost? Several Chicago people, clever, thoughtful, keen-brained people, de-clare they have seen such shades, even if you have not, and some of these people do not hesitate about relating their experiences

Miss Kate Kellogg, principal of the Lewis public school in Englewood, and a woman well and widely known both in this city and elsewhere, tells the following story of the supernatural to her intimate friends: "I was taking a night journey, and

before retiring was so distressed by an her. his own glory did "foreordain some to undefined presentiment or prescience of everlasting life and some to everlasting evil that I was positively afraid to sleep. As I am not at all superstitious. severe accident awaited us on the road. of glass to break my way through if form which had become all blurred by the moving of either figure or camera but it bore the distinct shape of a woman, and it gradually assumed a more tangible form, The figure was matter."
motionless for a long time, The feeling of which I was then conscious was rather that of surprise than fear. I attempted to reason the shape away by declaring that it was the light from the car shining through the opened curtain visitor who not long ago appeared to upon some of my garments which I Mrs. Nash. An acquaintance, and the had hung at the foot of the compart-

APPARITION BRINGS A MESSAGE. "Peddlers in the small world of infldelity do not weigh very heavy in the
moved, the currents and lay down

"Compelling my unwilling body to
obey my will, I deliberately sat up, removed, the currents and lay down

stiff upon her own lounge. moved the garments and lay down again. The figure was still there, and nothing white was left for the outer well used to experiences of this kind light to produce the illusion upon. Again and again I experimented, but to no purpose. The figure remained for a couple of days later, Mrs. R-did several hours. When it finally melted die, and at the moment of her passing away I felt extremely wearled mentally, but my fear had long since left me. I looked at my watch, noted the time of its appearance and departure,

ment.

sleep.
"Arriving at my journey's end quite safely and without annoyance or happenings which had surrounded her trouble of any kind, the first thing mother's death, and malled the letter which I did after greeting my hostess ward the matter passed entirely from my thoughts, taken up with the pleasant experiences of a delightful visit, office before the telegram had been dicand I recollected it no more until some months later, when I was once more at this supernatural appearance turned home and at work. The news came to out to be true in regard to the smallest me of the sudden death of a dear friend as well as the most important detail. upon the night of my uncanny expeillness of but a few hours; her passing had been simultaneous with the appearance of the shade before me, as the time which I and her friends had noted entific explanation. She believes that proved indubitably, and her last words had been 'Tell Kate.' "

Miss Kellogg offers no explanation of the manner or reason of her friend's appearance to her at the time of her passing away and for some hours afterwards. She only knows that the experlence was a very real one, and the fact that she mentioned it with careful Mrs. Nash in a similar manner. notation of the precise time of its coming to the friend she was visiting months before she even heard of the death of the friend who came to her proves the experience unmistakably real.

EXPERIENCE OF MRS. MEISEN-BERG.

To Mrs. Ed Meisenberg, of this city, also came a remarkable experience of this kind some time ago, according to of Mother 8-, she told me, the story reported as told by her to astonished, and mentioning a woman some of her intimates and by them to whom she had always held very dear others. Stopping at the time at her in life. 'She always turned down the summer home in Wisconsin, Mrs. Meisenberg entered the house one day, coming in from a long and pleasant as long as she lived. She loved to do it afternoon walk, to see standing before her in the hall the figure of a man with his back toward the door. She was by this world, delighted in performing tenno means surprised that the unexpected visitor should have entered unannounced, for the place was situated see her occasionally, and she is always far in the country, and local visitors, not finding their rapping answered immediately, or not noticing anyone about the premises, frequently entered in that manner. But she was very much sur prised upon going closer to recognize in the man an old friend whom she had not seen for several years, and of presence in the neighborhood

she had heard nothing.
"Why, B—! How do you do, and when did you come?" she cried, advancing to lay her hand on his shoulder. A moment later she stood aghast, her astonishment changed natural startled terror. The man had vanished Later she received news of his sudden death in a distant city at the very mo ment when she had seen him standing before her in the hall of her Wisconsin summer home.

GHOST VISITS MRS. NASH.

Mrs. Ella Thorington Nash, wellknown in Chicago as a palmist and hind her chair, and thought to myself, writer upon various subjects, says that 'Now, this is possibly a delusion, be to such an extent is the "open vision" cause she has been talking about him.' hers that her experiences in the way But she presently rose, and, without a of seeing people who have crossed her word to me, went upstairs, returning border between worlds are entirely too in a few moments, wearing a brooch numerous to do more than hint at. But, containing her husband's portrait, to within the past six months, two such remarkable instances, of this kind, and exactly like the man whom I had first both particularly well authenticated, have occurred to hert. The first of these instances occurred at the time of the spectral visitors communicate with her, passing away of a well-known woman suffragist. When the body of this always spoken to, although, of course woman was cremated Ars. Nash, I often ask for guidance and direction together with one or two other intimate friends, in accordance with a pre- very clearly spoken to the inward arranged plan, was to have been present at the time of the last services Of this fact, however, as also of any

experience came to her.
"I was sitting in my own room, busy friend suddenly appeared before me,

STANCES OF APPEARANCES OF the one I have on,' she remarked. 'Besides, they buried me in it.' MESSAGE FROM THE DEAD.

> "After quite a little conversation of this character Mrs. B. began to tell me of all that had taken place at the time of the funeral exercises, even men tioning the fact that a mutual friend of hers and mine, who stayed to witness the final disposal of the body after all the rest of the friends had departed, had in some manner taken the wrong exit from the crematory, and become locked in a large yard, with the early darkness coming on. 'She was frightened nearly to death, poor thing!' the disembodied spirit or thought-body of my visitor told me, and I was extremely anxious about her until I knew that she had gotten out. I was very glad when the policeman helped

"No sooner had Mrs. B. left me than evil that I was positively afraid to I sat down and wrote to a friend, who had been very intimate and much with and little troubled by such emotions as her, to know if all these things were a rule, I made up my mind that some true, and found them so, even to the smallest detail. Mrs. B. had, indeed Filled with this idea, which seemed died, at the time she told me, her body the only semi-reasonable explanation of had been cremated, and through some my unwonted condition of nervousness, unfortunate accident I had neither I insisted that the porter raise one been notified nor invited to attend the thickness of the double window of my berth: 'I shall have only a single pane dently decided to tell me of the matter of glass to break my way through if herself, and had come near to me for anything does happen, I reasoned this purpose. The incident about the Suddenly I saw before me, apparently friend who had been locked in the standing at the foot of my berth, a large yard and become nervous for shadowy white figure. It looked much as the photograph of a white-draped was also true in every particular, was also true in every particular although this woman had mentioned the occurrence to no one save only the friend to whom I wrote of it, and who had told no living soul about the

ADVANCE NOTICE OF DEATH. Another supernatural incident which s proven by the testimony of the other individuals concerned, is that of a

mother of a young friend, lay very ill upon an opposite site of the city. Two days before her death Mrs. Nash, entering her own apartments suddenly,

"Mrs. R-- is going to pass out," was

all that the plucky little woman, too to tremble or evidence excitement of any kind, said to herself. Sure enough, appeared to Mrs. Nash, telling her of the circumstances of her demise, and charging her with a message to the daughter left behind. Mrs. Nash, turned over comfortably and went to always interested in proving the reality of such occurrences, immediately wrote to the daughter, telling her of all the at once. Before it could be delivered was to tell her of my experience. After- came a telegram informing her of the death, but the postmark on the letter showed that it had reached the posttated. As in the first case mentioned Almost before her soul had left the rience. She had passed away after an body the spirit of Mrs. R- had appeared to Mrs. Nash. Mrs. Nash, being member of the Chicago Theosophical Society, gives the matter a purely sciit was the thought-body of Mrs. Rwhich came to her.

GHOST MAKES A BED.

It is in this way she accounts for another apparition which haunts the chamber of an intimate friend and which has many times been seen by

"Every time I entered the room of this friend for many years," says Mrs. Nash, "I saw, bending over her bed, straightening the pillows, and turning down the bedclothes, a little, motherly white-haired lady. I did not recognize her as onyone whom I had ever known personally, and her invariable occupation struck me as peculiar, so I de

scribed her to my friend. "'You bave drawn a perfect picture bedclothes, beat up the pillows, and in other ways prepared my bed for me because she loves me.' The dear old lady who, even after her passing out of der services for the child of her love. comes more seldom now. But still I going through with the ceremony of

VISIONS OF MARY H. FORD. In Mrs. Mary H. Ford, the wellknown speaker and writer on artistic subjects, Chicago has yet another feminine resident who claims long and intimate knowledge of the people who are no longer here. In addition to her frequent and long-continued intercourse with the gentle ghost of Mr. John Lane, who finds happiness and enjoyment in lingering about the Kenwood house which he once owned, and

preparing the bed for her friend's rest."

which Mrs. Ford now occupies with her family, Mrs. Ford says: "I have seen and talked with many people who have gone out of the body. On two occasions I saw and talked with people whom I never saw in my life, but whom I described exactly. For instance, I once saw the dead husband of a young widow standing be-

seen standing behind her chair. Mrs. Ford has this to say: and then the answer comes, as a rule

rather than the outward ear." In this regard Mrs. Ford, who is also a Theosophist, and therefore believes intimation that her friend was even that these supernatural appearances, in near the death line, Mrs. Nash was totally ignorant at the time when the nature, are capable of a perfectly simple and reasonable explanation or grounds scientific rather than superstiabout my ordinary household occupatious, differs from Mrs. Nash. tions," Mrs. Nash relates, "when my ghost or shades who come to Mrs. Nash communicate with her by word of dressed in all the ordinary habiliments mouth. Other occupants of the roomof life, and told me of her passing and for these visitors by no means insist the disposal of her body. She also re-upon her being alone when she receives gretted that her friends had burned up them-may not hear the words, as the a certain gown which she had much may not see the shadowy form which loved, and in which her daughter had stands near them. But Mrs. Nash hears, ences. By Mrs. Maria M. King. Price loved to see her, saying that now she as well as sees, and she both hears and could not appear before her daughter sees through the ordinary organs of the

physical senses. All of the instances of ghost-seeing given here were observed without the aid of the clairvoyant

### To the Spiritualists of Wisconsin:

Some time ago I wrote a letter—yes, two of them, and they were published in The Progressive Thinker, and other Spiritual papers, stating I was desirous while in Milwaukee of hearing from different parts of the State, and going to different sections holding week-night meetings, and in time organizing a State Society.

Thus far there has been but little re-

sponse. Is it possible in so great a State as Wisconsin, where there are so

many Spiritualists, that there is not enough interest among the people to be come enthused so they may become or ganized and the State come into a State Society, so we can wield an influence for good over the minds of the people Once more I ask the friends to write me and see what arrangements can be made for meetings during the week. should like to hear from societies and individuals all over the State who are in favor of holding a State meeting, and where the meeting should be held When writing, if the letter needs a reply, please enclose a stamp, as I am taking the burden of working up a State meeting on my own shoulders Address all letters to 422 Grand avenue, Milwaukee, Wis. I hope I shall be encouraged in the work I have taken

# Saved from Rupture.

upon myself. Yours for a Spiritualism

G. H. BROOKS.

that unites.

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talked-of Rice method, the discovery of Dr. W. S Rice 371 G. Main st., Adams, N. Y. His cure was perfect the opening through which the rupture protrude having grown together. Surgeons claim that the only radical cure for hernia or breach or rupture, al open the outer skin and then sew the muscles togeth er, It is a dangerous operation, kills as often as it cures and is not a certainty. Dr. Rice obtains all the benefit of an operation but uses no knife. The fact is his system is a home cure, without pain, danger, operation or an hour detention from work. It is mar velous. He cured a man out in Riceville, Ia., Win Blandin by name, whose case was apparently hopeless He also restored Geo, F Mulford, 484 E. 5th st., Boston, Mass., who had been ruptured eighteen years. Cco. There are probably a thousand others who have all been permanently cured by Dr. Rice,

Mr. Carr was cured two years ago and his muscles have grown beyond the possibility of a return of rupture. Write to Dr. Rice for his free book on rupture. Write to-day. Do not delay since to do so may

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# .. GENERAL SURVEY ..

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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 house. Mrs. Cooley, the regular pasthe paper, all other requirements being tor, will follow Mr. Jamison with spirit favorable, should be written with ink on white paper, or with a typewriter, and on only one side of the paper. If you are not a fairly good penman, please have your communications copied by some one who is, and oblige The Progressive Thinker.

CONTRIBUTORS:-Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet should always be entertained for those 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 appears. This rule will be strictly adhered to.

K. Wright writes from Cripple Creek, Col.: "Are Magic makes the fifth premium book 1 have had. I have been a or eastern societies. Address 3960 subscriber to The Thinker since the Langley avenue, Flat 3, Chicago. first number, so I cannot do without it. It is my only spirituals comfort away lis, Ind .: "Having just read the 'answer lieve we could start with sixty or seventy members."

J. M. White writes from Springfield. Mo.: "My address here is 1115 North names of their horses and cows. Why Campbell street. All mediums and don't Spiritualists let the investigators, speakers desiring to visit Eureka if they are the ones referred to, answer Springs will do well to write me here, for themselves?" as I have explored the field thoroughly

W. H. Aber writes from Topeka. Spiritualists through the State, Topeka during the winter."

J. C. F. Grumbine writes: "I thank you for publishing so fearless a document as that of the State Association against Mabel Aber Jackman. It is a move in the right direction. This same woman and her husband, for my public lectures against fraud at Clinton Camp. this past summer, wished to see my head and that of Mr. George B. Warne ple spare no guilty one."

Ben F. Hayden writes: "I want to congratulate The Progressive Thinker for the hold stand it has taken regardcrowded at this time. Read them out. than one thousand and the great ma-The I. S. S. A. has shown true courage | mayor. in reading out one of the chief tricksters, and it is hoped that all of them. of which there are scores, may be sent

"Those who did not hear W. E. Bonney on last Sunday missed a rich treat. The subject of his discourse was "The Brotherhood of Man." The writer has been giving wonderful spirit messages and full names of departed spiratonded religious marked as lightly marked as lightly marked to the control of the control hood and must say he never heard a better discourse. Mr. Bonney is like towards spiritual unfoldment. ly, he keeps in his own house and receives all that comes unto him. He will one on Wednesday, at Mrs. Addie R. street next Sunday at 3 o'clock p. m. never makes a failure. You may disa-gree with him on theological points as worthy worker." the writer does to some extent, but if you have a taste for nice literary pro- Mrs. John Dowd, of Hartford, Ct., are

judge for yourselves." has been a public speaker and debater, vincing proofs of spirit return." has kindly consented to give one of his Mr. and Mrs. Ben F. Hayden are excellent lectures at the First Spirit- ready to answer calls for work any and Church of the South Side, 77 31st where their services may be needed street, Chicago, Sunday, Dec. 4, 1893. Terms made known by correspondence, Subject: "Men and Women—The Bad Address them at 1627 N. Arsenal Ave., Spell' that Binds Them." The lecture Indianapolis, Ind.

\$\\documer{\partial} \quad \qu will be wholly literary. Mr. Jamison is widely known, and it is due to his influence that we have our Moses to-day, he having been the gentleman who was instrumental in the conversion of Moses Hull, causing him to leave the church. Let us show our appreciation of this act by greeting him with a packed messages.

Mrs. M. E. Kratz has returned to Evansville Ind. John H. Wroughton, attorney-at-law

of Muncie, Ind., was in the city last He is prominent as a Spiritualweek. ist, and will make Pierre, Dakota, his future home.

C. II. Figuers has been called from Allegheny, Pa., to the bedside of his mother, who is dangerously ill at her home in Nashville, Tenn.

D. C. Ashmun, of Alhambra, Ill., would like to secure a few engagements to lecture in Illinois or Missouri during the winter. He will accept suppressed. No one person has the either Sunday or week day appointwhole truth, hence kindly feelings ments. Would prefer a week's engagement, even at low compensation.

Joseph M. McDonald writes: "Mrs. McDonald having almost recovered recovered from a protracted illness which necessitated our temporary withdrawal from public work, I am now prepared to re-enter the lecture field, and will anme at 410 Congress street, Detroit,

J. C. F. Grumbine has January, Feb-

Alice Gehring writes from Indianapoout here where we have no speakers, and correction to my article in the is-There are a great many Spiritualists sue of Nov. 12, 1 wish to correct their here in the churches and outside them. mistake. If they will read carefully What we need is a leader to organize a they will see I did not say an old Spirsociety and hold us together. I be- itualist asked the questions, etc., because no Spiritualist would have done so. I said some who claim to be Spiritualists asked those questions; also the

T. D. Kayner writes: "Owing to the sickness of my mother, Mrs. Kayner and I were called home from St. Louis, Kan.: "My wife and I are located at 515 Mo., where we were trying to establish Van Buren street for the winter and ourselves for a winter's work. We were would be pleased to correspond with able to do some good while there, and the friends hoped for our speedy reespecially those who expect to visit turn. But at present we cannot go more than a few hours' ride from Chi cago, and Mrs. Kayner will be willing and glad to do some work at our home 8736 S. Wood street, Chicago, on the suburhan line of Rock Island road to Beverly Hills. Would be pleased to hear from surrounding towns in need of a lecturer and platform test me-

dium.' Dr. C. W. Hidden, of Newburyport, on a spike. Let the tribunal of the peo- Mass., has just closed a successful temperance revival in his native city speaking and singing for fourteen consecutive nights. He was assisted in his work by the leading pastors in the ing pretended wonder-workers, with city. Crowds attended the meetings which the ranks of Spiritualism are so and the movement has resulted in Dr. Hidden's nomination as mayor on a Better have one dozen honest and true, than one thousand and the great man tion will be held Dec. 13. Meanwhile jority frauds. Truth never suffered by a hot campaign is on, and Dr. Hidden is exposing error. Honest mediumship putting up a lively fight for the mayorwill only be the brighter when all dis- alty. We hope the Doctor will be honesty is eliminated from the ranks, elected; he will make a most excellent

W. Kline writes from Portland, Ore. "The First Spiritual Society of this city is still holding meetings at Abbotto the rear, even as this one has been." ing Hall, local speakers and mediums The Blair (Neb.) Republican says: officiating. A fine audience of intelliattended religious meetings since boyfrom her guides, inspiring the listeners the Apostle Paul in one respect, name- spiritual meeting held Monday evening at the home of Mrs. R. Mallory, and again speak at his residence on Grant Smith's parlors, are well attended by those drawn there by the spirit of pro The writer has heard Mr. Bonney for gression. Mr. Gray, of Denver, is holdseveral months and must say that he ing meetings at the Alisky Hall, with

Mrs. Lida B. Browne writes: "Mr and ductions and faultless oratory you can- located in Utica, N. Y., for a few weeks not fall to admire him. Hear him and and are meeting with good success. Mrs. Dowd is getting many interested Mr. W. F. Jamison, who for 37 years in Spiritualism and is giving many con-

Elisha De Alembert Blakeman writes an open letter to all of the good Spirit-ualists who read The Progressive Thinker: "Dear friends, in the name of your brother, Elisha D. Blakeman, I hereby salute you in the bonds of Spiritualistic love and fellowship. Like many others I am so constituted that I cannot sit down and feel writing which had been received through the mediumship of A. B. Campbell, of Lily Dale." happy spending my time in idleness Old age and infirmity forbid my doing much manual labor; but I find it real pleasure to employ myself at shaping good and useful thoughts. Thoughts are things, you know, and to portray them by speaking or writing, is to make them intelligent to others. I take great pleasure in reading the many spiritual

and scientific thoughts that are weekly given in the richly-laden columns of The Progressive Thinker. I was especially pleased in reading the careful, brotherly and we ll-timed thoughts, as seen on page 4, of the issue dated Nov. 12, 1898, headed 'The Convention Over.' Every word is well said, and merits our highest esteem and gratitude. Furthermore, let me call the particular attention to a short communication found on the same fourth page of The Progressive Thinker, given by our beloved brother, Lyman C. Howe, entitled 'Spiritual Things are Spiritually Discerned.' His words therein expressed are to me the very acme of truth, and are very comforting. Now to close this letter, I will say, Oh! what a great and lovely family of Spiritualistic brothers and sisters and children we have here in this mundane sphere, to love and to bless. Please, may one and all accept my unldying love in exchange for your same feelings of pure spiritual love." Sunday evening, December 11, Dr. Andrew B. Spinney, M. D., and pro-prietor of the Reed City Sanitarium, of continue the work here." Reed City, Mich., will address the peo-C. M. King, of Milwaukee, Wis., writes: "The inclosed clipping is from

only lecture before a Chicago audience, at this time. Mrs. Georgia Gladys Cooley follows the Doctor with tests. H. B. Raleigh writes: "I was at work n the woods cutting down trees and throwing up brush into piles for burning. I had eaten my dinner and laid my vest, with my watch, as I supposed, in it, on a stump while I proceeded to finish' cutting up some fallen trees. After I had finished my work I said to myself: Now I will go home. Something told me that I had lost my watch. I sprang to my feet; my watch was gone. I hunted, but did not find it. This was on the seventh day of the week, and I gave up the thought of ever finding it again. That night, while I lay thinking and planning my business, I was carried bodily down to the land where I lost the watch. I was up in the air as it seemed twenty or thirty feet; I was looking onto a pile of brush I saw my watch, with face up, near the top of the pile. The next morning everything looked just as it did the night before. I talked a little with my men, then went over to the pile of brush and found my watch as saw it the night before. Since then I have lost my spectacles and found them in the same way. Now what is it?"

none should miss the opportunity of

Mrs. F. A. Logan writes: "The Circle of Harmony, under the leadership of Mrs. F. A. Logan, at 1 p. m., in Occidental Hall, 305 Larkin street, San Francisco, Cal., every Sunday, is just the place where the Spiritually minded to meet and exchange ideas, as well as to harmonize the elements which are so essential for the development of the latent powers of the soul. The feeling of "great I and little you" finds no soil to work upon in this meeting, as the humblest is considered as much a part of divinity as the highest, and more susceptible to angelic influences. The word fraud is excluded the source of every article or item that swer all communications addressed to from the meeting as irrelevant and unnecessary in promulgating the truths of who scandalize their neighbor in order to build themselves up, will find in the long run that they have besmirched themselves as well. Let all beware in pulling up the trees that they do not root up the wheat also. In stamping out the error they may step on some tender plants that with careful tending might soon bud and blossom into beautiful flowers."

Mrs. Z. Maxim writes: "I feel impressed to write you of a reading I had through the mediumship of Mrs. Barton, of Minneapolis, Minn., she being a stranger to me. She told me of a home stead my husband had taken up, and described it accurately; also a stone in a small stream of water; said I had sat on that stone and dipped up some water to drink, but it tasted so strong of mineral I could not swallow it. Correct. Under that stone she said there, was a very rich copper mine. Everything she me being so true, my thought he would test what she said about the mine. After sinking a shaft about twenty-five feet he found gold instead of copper. He is now about forty feet down, and it is a rich gold mine, with sulphate of copper. He intends to go still deeper in hopes to find copper. Whether she mistook the rich gold for copper remains to be seen. The mine is called the Engle mine. It is at Rouse, Wis."

Thos. J. Haynes writes from Grand Rapids, Wis.: "Mrs. Marlan Carpenter and husband have been with our soclety this month and our meetings have been a grand success. Mrs. Carpenter's ectures are elevating and replete with information and morality, while their descriptions are as plain as possible and are always recognized. On last Thursday evening Mrs. Carpenter lectured in the auditorium of the Soldiers' Home to a large audience, and it was so well received that she is requested to talk to them again in December. This was the first Spiritualist lecture ever delivered there, so you can see the truth is spreading. The only difficulty now seems to be our hall (which accommodates 400) is too small to accommodate the crowd. I noticed among the audience last evening the faces of Mr. Winans and Mr. Norman, who will be in our city for a time. Mrs. Coffman one of our resident mediums and an efficient worker) occupied a seat on the rostrum and assisted in the services. The familiar face of Sister Payne was there also, and I presume other me-diums as well. It does me good to see them present, as it is an impression of good will and harmony."

Mrs. Annie Sherman Stanton writes Please permit me through the columns of your paper to say a few words for the Spiritualists of Friendship, N. Y. Through the earnest efforts of Mrs. Estelle Howes Baillet, of Lily Dale and the generous hospitality of Mr. and Mrs. S Latta, we were, on the 13th of November, awakened from our Rip Van Winkle sleep and gathered to their home to partake of the grandest spirit nal feast I have ever been permitted to enjoy. Mr. Urlah Nash. of Belmont N. Y., was our principal speaker. He is a hard-working farmer whom fortune has never smiled upon in a financial way, but is rich beyond price in spirit ual gifts. His discourse was grand and uplifting. Judge Baillet gave us his first experience in Spiritualism, which

was very interesting, followed by J. H. Titus, of Hinsiale, N. Y.; also Mr. S. Latta. Then our meeting was brought to a close by an inspirational poem by Mrs. Howes-Baillet, and an interesting illustration of independent slate-

Oscar A. Edgerly writes from Atlanta, Ga.: "On next Sunday I shall conclude the third month of my engagement with the Spiritual Seance Society of this city. I must say that I am much pleased with this metropolis of the South; particularly am I pleased with the ladies and gentlemen making the membership of the society. I find them all most genial and pleasant co-workers with me in my efforts to further the interests of the cause in this city. The society is not so large as regards numbers, but what it lacks in quantity it surely makes up in quality. am sure I never had more intelligent audiences anywhere than I have here. I would mention Mr. H. P. Bryans, an officer of the society, a gentleman whom I believe to be doing more for Spiritualism, here in the South, than any other ten persons, at least in this vicinity. He never seems to be discouraged, and whenever there are difficulties to be overcome he is always on hand, even when it becomes necessary to lubricate the wheels of progress with the oil of legal tenders. I have one more month to serve here before going to my next place of engagement, which will be Chattanooga, Tenn., for two Sundays in January, after which I shall return to Massachusetts, Mrs. Loe F. Pryor established the society here in Atlanta, and at the conclusion of my engagement she will return and

the Milwaukee Daily News of Novem-

subject for the evening is, "What Has Spiritualism Done for the World in ber 15. The 'fortune-teller' mentioned is Mrs. Blakely, of this city, a good me-Fifty Years?" The Doctor is an earndium and an honorable woman, who is est worker for the cause of truth, and well-known here. I think the article, on the whole, is a pretty good send-off hearing this eloquent speaker in his for Spiritualism, appearing as it did in a secular paper of this Catholic-Lutheran city." The clipping is as fol-lows: "In the police court the other day Attorney J. H. Stover took a novel method to save a fortune-teller from punishment under the city ordinance. He went into court and boldly declared that the fortune-teller in question was a Spiritualistic medium, and that as Spiritualism was a kind of religion she had a legal right to give advice, after having consulted with the spirits. Before going into the court, Mr. Stover had requested from the medium a list of some of her leading clients and got from her the names of many prominent citizens who had consulted with her. For some of them he had subpoenas ssued, and among the number who were thus obliged into court was Ald. Charles Elkert.- Mr. Stover had him called to the stand, and the member of the Common Council from the Twentieth ward readily admitted that he had consulted with the medium and that he considered Spiritualism a kind of religion. While Mr. Elkert was the most prominent of the citizens who were vitnesses, in this one instance people conversant with the case say that he is by no means the only well-known Milwaukeean who could have been called to the stand if necessary, and that a list of clients of every wellknown Spiritualistic medium would reyeal hundreds of persons who are in the habit of consulting them. It is said that not only city officials are included in the list, but Board of Trade men. merchants, and in fact, people from

> take no important step without first consulting a medium.' Dr. J. M. Peebles delivered two intensely interesting lectures last Sunday before the Second Church of the Soul. He left last Monday for San Francisco, Cal.

every walk of life. There are a great

many personages in Milwaukee who

J. T. Fletcher, of Olneyville, R. I., sends us a large club of subscribers from that town. You can do likewise if you will try.

Mrs. Carrie Fuller Weatherford. Columbus, Ohlo, has been engaged to serve the First Spiritualist church at Rochester, Ind., for December and Jan uary. She is an accomplished lady and successful work is expected.

Secretary writes from St. Paul, Minn.: "The Lincoln Band have been holding successful meetings since October 2, in Rebecca Hall, Odd Fellows Block, corner of Fifth and Wabasha with Rev. Emily Lepper and O. W. Smith as lecturers. Meetings at 8 clock in the evening, and seats free."

Mr. Winans, the materializing medium. is now located at 409 E. Lyon street, Graud Rapids, Mich., for the winter, and will fill engagements in all parts of the state and vicinity. Address him with enclosed stamp.

Max Hoffman writes from 988 N. Western avenue, Chicago: "I will open my church in the near future. I have had a very successful western trip this year, although things have been very quiet at the camps." Orrin Merritt writes: "Mrs. Amelia

Challen writes from Haskins, Ohio. that she has not got the means to pay for a paper, and wants some old papers. I think everybody on earth ought to have The Progressive Thinker. Please find enclosed fifty cents to pay for the paper for six months to be sent to her.' Thanks, Brother Merritt, for your kindness.

Dr. B. Vaughn writes from Winona, Minn.: "Mrs. L. J. Oviatt Vaughn is working for the Spiritual Psychic Society. She finds this city ripe for spiritual work. She spoke Nov. 13 to a large audience. After the lecture followed the christening of the president's infant daughter, Myrtle Owena Fretel. It was a very impressive ceremony. The guardians chosen were Mrs. F. C. Rouse and Mr. W. Dougherty."

E. W. Sprague writes from Cleveland, Ohio: "We are very busy these days, and are happy to say our cause is growing rapidly. We have held eleven meetings during the last eleven dayswo at Alliance, three at Chardon, two it Willoughby, and four here at Cleveland. All were well attended, and much interest manifested, both in our lectures and the spirit communications given. At Chardon, O., there was a great outpouring of the spirit. The court house was filled with the best people of the town. We left them with a promise to return. We are serving the Cleveland West Side Society here, with good success, and find many noble and true men and women here who for eleven years have kept up continuous Sunday meetings, employing much of he best talent in our ranks. Who can tell how much good this one society has lone? We return to Alliance, Ohio, for the mouth of December; then we go to Philadelphia. Pa., for January. would like to make engagements for line following January, and for the camp meetings next season. Address for December. 745 High street, Alliance, Ohio. Home address, 600 East Second

street, Jamestown, N. Y." Spiritualism is young, and sometimes crude, but her thoughts and purposes are pure and noise

# TRUTH TRIUMPHS.

Philadelphia Mediums Go Free.

To the Editor:-I am happy to inform you and the readers of your valuable Journal who are interested in the cause we love so much, that the long postponed trial of the Philadelphia mediums, arrested in September, 1895, for fortune-telling, is over, and they were all acquitted yesterday. The case was called on Friday, the 18th ult., before Judge Gordon, sitting in Quarter Sessions No. 2. Mrs. Carrie B. Kilgore appeared for the mediums and made a very novel and ingenious argument to quash the indictment. In the brief she presented to the court she contended that the indictments were illegal, because clairvoyance is a natural power. governed by natural law, and is an established fact in science. Hence there can be be pretense of foretelling future events by clairvoyance, and the indictment presented a case of reductio ad absurdum. Also the defendants being possessed of God-given power, or the faculty of clairvoyance, it is their conscientious duty as accredited ministers of the religious associations of which they are ordained ministers that they shall be permitted to use their clairvoy ance and that it was their right to make use of the same for their own support and for the acquirement of property and reputation. Judge Gordon ruled that in view of

the question being a new and novel one he would not like to decide it, and suggested that it ought to be taken to the Supreme Court, as much depended on which way it was decided; and for another very good reason that the Supreme Court only had a right to set aside an act of the Legislature. Mrs. Kilgore, after mature deliberation and consultation with Mr. B. B. Hill and myself, concluded that she would place the mediums on trial, and on Wednesday, the 23d, the cases were called with President Judge Finletter on the bench. The Commonwealth produced but one witness, a man by the name of Weaver, and agreed to submit one case as a test which Mrs. Kilgore consented to, a this man Weaver had brought all the charges. On cross-examination, Mrs Kilgore brought out the fact that the witness was under indictment for larceny, to be tried at the present term of court. The learned Judge asked the District Attorney if that was all the testimony the Commonwealth had to produce to convict the defendants, and was told it was. He then instructed the jury to bring in a verdict of not

guilty.

This case created a great deal of interest on account of the ingenious plea made Mrs. Kilgore. This makes a finality of these cases so far as the lower courts are concerned. The committee on law, consisting of Mr. B. B. Hill, Mrs. M. E. Cadwallader and myself, have given these cases a great deal of time and attention, and feel very much relieved now that justice has been done them and the cause we represent. As much has been said and written on this subject, and a great deal not at all complimentary to the committee having the matter in charge, but they knew with the help of the angel world, that the right would triumph in the end and justice would be done.

There is much more I would like to say in reference to this interesting and difficult case, but time and space in your valuable paper forbids me trespassing on your kindness, and would not have written at such length, but I wanted to inform the Spiritualists of the United States that we have lef nothing undone that could be done in the interest of the cause, for we recognized that a sacred duty was imposed upon us, to defend and protect all hon est and true mediums that are doing so much for the cause of humanity. And while this is the case, we di wish it understood that we have no sympathy with fakes and frauds who disgrace and dishonor themselves and our beautiful philosophy.

THOMAS M. LOCKE. Pres. Philadelphia Spiritual Society.

## MEDIUMS' DEFENSE. The M. E. Cadwallader Me-

diums Defense Fund. To the Editor:-As per telegram sent

you, you know that our mediums are acquitted, and as the long suspense is over, I ask your permission at this time to make a brief statement regarding the work of the Defense Committee. These cases have been hanging fire since September, 1895. That month the writer was appalled to learn that many of our mediums had been arrested as fortune-tellers, and called a mass-meeting to take steps to defend them. The result was the formation of the Mediums' Defense Committee of Philadelphia, with representatives from five so cieties. Some money was subscribed in Philadelphia by the different socie ties, but not enough. A motion was made to create a fund to be known as

chairman of the finance committee to raise funds for the same. The readers of your paper are familiar with the writer's efforts to raise the money from the Spiritualists of the country. The statement of the auditing committee says: "We find that Mrs. Cadwallader has delivered one hundred and fourteen addresses, written four hundred and thirty letters, be sides fifty-eight newspaper articles in the interest of the mediums, without

the M. E. Cadwallader Mediums' De

fense Fund, and the writer was elected

drawing upon the fund for expenses of any kind." The auditors were the President of the First Association of Spiritualists. Capt. F. J. Keffer, and Mr. T. M. Locke, president of the Philadelphia Spiritualist Society. The date of auditing account was May, 1896.

The statement of the auditing com mittee was published at the time, but no detailed statement of receipts and disbursements was made, on account of the uncertainty which rested upon the Case. Now, however, the mediums have

been tried and acquitted, with the ex-ception of Mr. T. Price, who was conricted at his trial, but has never been sentenced, the case baving been appealed. It is my earnest desire to present at

itemized account of all the receipts of the "M. E. Cadwallader Mediums' De fense Fund." There are no disburse ments as my work was given freely because I felt the injustice of the person cution of our mediums, and was only too glad to do what I could to raise the funds to defend them. It was the suspense which was so hard to hear, the criticisms which always come to those who attempt to raise money for any purpose, did not affect me, because was always prepared to present my itemized account as soon as the conmittee of the whole would authorize it Now that the mediums are acquitted, I Law of Control. New edition, enlarged and revised, by M. Faraday. Price 15 cents.

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Rhoumatism, Sciatica and Gatarri "5 Drops" Three Years Ago.

DROPS DOCTORS PRONOUNCED HIM INCURABLE. He is still well and writes, on Oct. 10, 1898: "I feel it a duty that I owe to God and suffering humanity to announce to you and all the world what "5 Drops" has done for me.12 ETRADE MARK.

SIBERIA-PERRY CO., IND., JAN. 29, 1896. SWANSON RHEUMATIC CURE COMPANY:-I would like to thank you for your great remedy, "5 ROPS," and tell you what it has done for me. I had Rheumatism in every joint and in the heart, and I had Catarrh of the Head for 30 years. I was so poorly that I lost the use of my legs and arms, and could not moved without pain. I was so crippled that I had done but little work for seven long years, and our family physic clan, a good doctor, told me that my Rheumatism and Catarrit were incurable, and I believed him. Bu after using "5 Drops" only two months, I can truly say I have not felt so well for 7 years. This medicine does more than is claimed for it. At this time my Catarrh is much better and I have scarcely any Rheumatism at all, and the heart weakness and pain are gone. My hearing is now good and my eyesight is much better. I have gained more than to pounds of fiesh and can do a full day's work. It is the best medicine I ever saw to give a mother who has a young child, for it has the same effect on the child as on the mother. It wards off Croup and cures the Hives of the child and causes sweet and refreshing sleep to both

SIX TESTIFY TO ITS TRUTH.

In a letter of Oct, 1898, from Mr. Kellems, he says: I feel it a duty that I owe to God and suffering humanity to announce to you and all the world that I am yet in the ring with untold thousands of others, to testify to the great merits of your valuable remedy called "5 DROPS." I believe I was the first sufferer in this part of the earth to learn of the existence of "5 DROPS," some three years ago. I was then badly afflicted with Rheumatism, Catarrh, etc., which my letter of Jan. 29, 1896, fully speaks of. All I can say is "5 DROPS" cured me. To make a long story short. "5 DROPS" needs no recommendation in this part of the country, as everybody knows the "5 DROPS" remedies around here. It has cured more cases of Rheumatism, Sciatica, Neuralgia, and many other pains than any other medicine that has ever been sold or heard of. For the last three years I have noticed the effect "5 DROPS" has on the sick, through my own observations as well as my brother, who is a practicing physician and uses the "5 Drops" in his practice. All ye that wish for further information, write and you are sure to get a reply without any delay. I will (as I have done in this letter) cheerfully recommend it to anyone that I may come in contact with. I myself can never forget what this remedy has done for me and many others. Yours very truly, WM. M. KELLEMS, Siberia, Ind.

Witness the above: Jas. Brady, J. R. Cox, E. R. Huff, S. Taylor, Dr. S. W. Kellems. Jno. Hays, all of Siberia, Ind.

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if the statement is desired it is ready at a moment's notice.

I wish to thank every contributor to that fund, if the amounts are small, and some are generous. In closing the writer wishes to state that a receipt was sent for every donation, and a duplicate receipt signed by the treasurer of committee kept of same when the money was transferred.

shall forget all the days of toil and hardship spent to raise this fund, only thanking the spirit friends who gave me strength in time of need. M. E. CADWALLADER.

Now that the outcome is acquittal.

Philadelphia, Pa.

### NOTICE.

Contributing membership to the N. S. 1. can be secured by individual Spirit unlists by sending one dollar to the secretary, which will entitle the sender to a certificate of contributing member-ship, and to one copy each of the annual reports of the conventions of the N. S. A. for 1897 and '98. Address MARY T. LONGLEY, See'y. 600 Penna Ave., S. E., Washington, D.C.

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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 described, and their abilities specified. Astral conditions, with the process of going out on the astral currents are explained by one who knows. The subject of Fear occupies one whole chapter.

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at Alexandria, in Egypt, soon after the commencement of the Christian era.

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

HUDSON TUTTLE.

James Coupland: Q. I attended a spiritual meeting last Sunday and the medium told me many things. I could not hear all, on account of my dullness of hearing, and she could not repeat after she was herself again. What I did hear was that she saw a beautiful green path ahead of me, and that she saw a death in my family, of a woman. Now If this is true prophecy, can we not by care avert the death as the woman referred to is in good health? I ask this as it is not every man, especially when out of work, has a dollar or more to ray a medium.

A. The "prophecy" has the ear-mark of the old "fortune-teller's" trick of presupposing domestic infelicity, and pleasing the fancy by making the ven-ture of death, and then "bright days," "green paths," thereafter. Those who place the least credence in such chaff are greener than any paths they will find in the future. And yet even if such "tests" or fortune-telling are scorned they will have an influence on thought and life. To give such communications whereby a great deal of unhappiness must be caused, is little less than criminal. Surely no good and wise spirit would utter such prophecies nnless there was some surpassing need, and gain to the recipient. If this correspondent can forget this "communication," and its victim can forget, it will be the best for them to do so. They should place no more credence in it than on the whim of seeing the moon over the left shoulder. When such talk passes for spirit communication, we ought not to be surprised that the law suppressing the fortune-telling fakir is made to extend to mediums. It is the duty of all to obey as far as

they are able, the laws of health, and avoid everything tending to disease. Having done this, they can do no more. To constantly plan how to avoid danger will produce a mental state which will bring on the disaster which it is sought to avoid.

J. R. Rockwell: Q. Can you give me more light on the subject of life, which I find thus treated in "Applied Physiology," by Frank Overton, M. D., page 38. Source of Life. "In the oxydation and reconstruction of animals and plants no new life is created. Lifeless material is endowed with life already living, and in its time the new material imparts bilife. Life continues the same through all the changes of the body, although not a single particle of the original Shody remains. The body is but the house in which life resides. The original source of life itself has never been The Bible gives the only known origin of life. See Gen. 1:11, 12.

A. The problem of life has been one of the most mysterious and perplexing to the student of nature. To accept God as the Final Cause, as suggested, is the easiest, and at once silences all other explanations. To this problem, however, such a solution is the prattle of a child. It is always understood, that all that cannot be explained by the known forces, is to ferred to God.

The term life as used by Dr. Overton is so vague that it has no meaning, and hence his attempted explanation leads to darkness. Confessedly he knows nothing about the subject, but courage ously sets himself at defining and explaining as though he were a master.

We speak of life in a broad and universal sense, and with a meaning quite distinct from life as manifested in an individual being. Of the universal life, the spirit authors of "Origin of Man," thus speak: "What is it? It is the turmoil of elemental forces, the rush of storms, the crash of ocean, the sparkle of sunlight, the whirl of worlds; for what is called inorganic matter is really organic, and suns and worlds are globules floating in the great arteries of the universal system ... . We call these manifestations life, for they correspond to the life of a living being. It is a gi-gantic exhibition of identical forces, concentrated and individualized, but dwarfed in ourselves "

As gravitation expresses itself by the moulding of cosmic vapor into worlds and suns, and balanced systems, re-lated unchangeably in size, density, rotation and revolution, the next great principle of matter, through plasmic matter expresses itself in living beings, and by evolution reaches upward from the protozoa to man.

There are worlds and suns because matter under the law of gravitation can become in equilibrium only as aggregated into solar systems. There are living beings because they equally are expressions of the life forces or princi-

Looking at the tree of life as it stands at present," the author quoted sees no beginning, or source. If he would think along evolutionary lines, he would find that life as expressed in man came in a long past age from lower form, and this again from lower, until at last the lowest organic being was reached, and be--youd this he would find protoplasm matter not organized into a living being, but capable of being thus organized. Here he would find the "source"

The talk about "new life created," "lifeless material," etc., shows a mind dominated by the old and obsolete methods of thought. The body is not only "the house in which life resides;" It is the complicated machine by which it is evolved, sustained and individual-

J. G. Leathers: Q. As your answer to my question on telepathy is so very satisfactory, I am induced to trouble you further by asking another. My pet study is astronomy and I could never understand why the satellites of Uranus and Neptune revolve in an opposite direction from all the other satellites in the solar system. Do these planets revolve in the same direction as their satellites? If the nebular theory be true, ought not all the members of a solar

system revolve in the same direction? A. It is essential to the maintenance of the nebular theory of the creation, that all its members from central sun to remotest attendant move as impound book, strongly bound, and containing beautiful illustrative plates, the four moons of Uranus and the one discovered of the several moons of Nepthat all its members from central sun

tune revolve in opposite directions from all the others, has been often brought forward as insurmountable objections

Those who advocated the theory explained the apparent objection in a manner acceptable to those who have given it unprejudiced thought. This question is treated at length in "Arcana of Nature," Vol. 1, pp. 44-5, as fol-. But the phenomena resulting

from differently formed rings are obvious." (i. e., the rings thrown from a rotating nebulous mass have different forms according to size of that mass. "Zones thrown from a large and nearly spherical mass would be shaped like a harp, having very much the greater diameter at right angle with the plane of rotation, while a zone thrown from smaller rapidly rotating spheroidal mass, would have its greater diameter corresponding with its plane of rotation. In the former case the resulting planet would have a slow rotation; and from the small difference between its interior and exterior portions, a retrograde rotation might be established... Uranus is of small size compared with the next interior planets, Jupiter and Saturn. From the vastness of its orbit, 1,762,000,000 miles, the zone from which it was produced must have been extremely slender; in consequence there would be little difference between the velocities of its internal and external portions. Hence the direction of rotation of the planet would be but slightly influenced by that cause, and we find it is nearly perpendicular to the plane of its orbit, (exactly the inclination of its axis is less than half a degree.) While Saturn's orbit is only one-half the diameter of Uranus' its size is eight times greater. Hence its genetic zone must have had a considerable breadth, and in consequence the planet has a direct rotation differing from its plane of translation by thirty degrees."

This explanation applies with equal force to Neptune, in which the conditions were nearly identical with those

Mrs. R.: Q. Do the spirits independently take up the trumpet with their spiritual force and speak through it, or ls it taken up by the medium?

A. If the latter explanation be taken,

the manifestation is at its best only automatic control of the medium, and not what it claims to be. The conditions should be such as to render it impossible for the medium to assist. He should not be sequred with ropes which may be easily slipped, but with the finest thread that will break if there is any movement.

Unless the spirits directly use the trumpet, as it is claimed they do, the manifestation is an imposition. All test conditions should be made in reference to the establishment of this direct

"Research": Q. I have recently read of a case of what is called "spontaneous combustion" of the human body. Can this be true?

A. There is not a single instance of the "spontaneous combustion of the body" on record that was observed with that care which is essential for its credence. The human body, which is almost three-fourths water, is among the most difficult bodies to burn, and even when saturated with alcohol is imperfeetly consumed. While there may be instances where the clothes caught fire and thus burned the body, that there was self-ignition, and the whole body burned to a crisp, is inconsistent with every law of science.

THE BLINDLY TRUE AND TRUSTY.

In these days when frauds can flourish O'er the truth throughout the land and the honest man will nourish. With his cash and helping hand, Every fakir that will face him In a dimly lighted room. And will kiss and then embrace him As a loved one from the tomb, It is useless for a spirit

With the truth its only phase To come back; they will not hear it, In these misty, duping days.

Men are blindly true and trusty Who will swallow every pill That is white and sweet and crusty, Whether well or whether ill, For some pills are very bitter When the coating melts away; So the fakir to the sitter. In the night and in the day, Would impress him with the notion That his friends in spirit-land Can come back across the ocean

With a warm-like human hand, Men there are so unsuspicious That a blanket and a post At a seance are delicious, As a kindred holy ghost;

Men who hold the cause so dearly That the false is just as good, As the true when seen as clearly, And as true is understood. These are marked as "fakir peaches," With a blush of golden red And the gang of human leeches

From their substance is well-fed.

There's no doubt about the power Of a spirit to return. Or their presence any hour. But the power to discern Twixt a spirit and a dummy Lies with man, his mortal eyes.

And the fakir who is chummy Easy dupes the chummy wise, All the friends with kindly feeling On this green and fertile soil, Cannot stop the fakir stealing From these honest men of toil.

It were better if some people Had remained with church and creed Neath a heav'nward pointing steeple, Where the Lord fills every need; Where the thoughts are ever planted In the verdant human mind,

Always taken as 'tis granted From the blind unto the blind; Where within life's mighty battle There is nothing else to do But be driven like dumb cattle,

Ever faithful, ever true. A reforming institution That pretends to rid the race Of its bondage and pollution. Superstition and disgrace, That does not begin interna To so renovate the world

Of a crime so foul, infernal, It should never have unfurled Such a banner o'er the nation Or have flashed its beacon light O'er the capyas of creation;
"We have found the truth—the right." DR. T. WILKINS.

"Principles of Light and Color." By E. D. Babbitt, M. D., LL. D. A truly great work of a master mind, and one whom Spiritualists should delight to honor. The result of years of deep thought and patient research into Nature's finer forces are here garnered and made amenable to the well-being of humanity. Medical men especially, and scientists, general Aders and students of occult forces will find instruction of great value and interest. A large, four-

# HAND OF THE "DEAD."

A Well Known Doctor Recognizes the Handil services closed with the benediction. of His Wife,

THE SPIRIT OF HIS WIFE HAS COMMUNICATED IT WAS CONDUCTED UNDER THE RITUAL OF THE BHA- GAVAT-GITA, AS RELATED BY THE DETROIT (MICH.) JOURNAL.

Since the death of Mrs. Mary A. Burrows at 2 o'clock Friday morning, her husband, Dr. C. W. Burrows, says he has had three manifestations from her in the spirit warld, and that his daughter, though not herself a Spiritualist, has also received continual manifestations from her

"On the night of her passing away," said the doctor, there was too much confusion, naturally, for the spirit- that they are invulnerable to the assaults of modern inual forces to make themselves felt. But Saturday noon, whilst I was half slumbering, she distinctly came to me. I heard her voice in that prolonged but soft 'Ah-h-h,' by which she was accustomed to call me. I answered, 'Yes, ma-ma.' The voice was not audible, but the manifestation to my consciousness was unmistakable.

"Saturday night I had another manifestation, the same prolonged, softly calling, 'Ah-h-h!' which used to take me o her bedside during her long illness. The consciousness his time was much more definite.

"Last night, Sunday night, after again calling me, she spoke to me in that musical voice of hers, sweetly and an insult to persons of even ordinary moral endowment owly: 'Good-bye.' I answered, 'Good-bye, ma-ma.'

"This time the manifestation was much stronger. I distinctly saw her hand, which I know as well as do you yours, and I felt her presence. I have prayed that she. might be made manifest to me in the spiritual world (not to an external Deity), but I never expected that so soon I should receive manifestations.

"The spiritual world, like the physical, is a borning into life, which takes time and effort to learn and affiliate with. Usually manifestations from those who have passed the border are not secured for some three months.

"It is the end we sought; that we strove to attain. have hopes that in the future she may be materialized to The iniquities of the father on the children unto the third me in the astral body. Prior to her death for six months and fourth generation." I had spiritual manifestations that she was going to pass away. Her last words to me were:

'Lift me up; I am going now.' sition into spirit life. Never did mother's infant, nestling to her mother's bosom, pass away more peacefully and gently. It was a mere soft breath, like that of a babe's, and she had gone.

"My daughter, too, who is peculiarly susceptible to spiritual influence, and who, I am convinced, will make at and insensate idols, and proposing to appease his deific wonderful medium, though she, herself, is not a Spiritual-9 wrath by wreaking his fiery vengeance, not on the guilty ist, has received numerous manifestations of her mother fidolator, but on the innocent children of future generasince her transition."

Every word, every action of Dr. Burrows is that of a happy man. He has not the bearing of one who has sustained a great loss.

At the funeral of his wife his countenance was radiant; his bearing and presence optimistic and his words too friends who tendered their sympathy more like one who is giving comfort than receiving it.

A large number of Spiritualistic friends of the deceased; vere present at the funeral, which took place from the house, 1057 Warren avenue west. People crowded the lawns and walks, and fully a hundred were unable to hear the service. The service was conducted by the husband himself, as

gavat-Geti, or the order of 80. The order was founded by 79 people. The eightieth is said to be an invisible presence from the spiritual world. Dr. Burrows is this Kalpa of Detroit Court No 1 of the order. The Spiritualistic services opened with the song,

'Jerusalem, the Golden," sung by Mrs. Turner at the request of the deceased herself. Dr. Burrows then prayed as follows: "O! Noblest, Purest Soul, that is within us! Lift up

thy voice in contemplation and sincere aspiration to lofty ideals! May the inspiration which is ineffable fill our hearts while we dwell together as brothers of the great human family! We do not pray to an external Deity! While we are conscious of the God within, we do not ask forgiveness or supplicate mercy from external agencies: rather do we seek to express in our lives and conduct the Deity that compasses us! We do not look for help and sustenance from imaginary powers that are the creations of our own minds, but rather to the unfoldment and beautifying of pure and truthful lives, that men may say that we have God within us! We do not attempt to define the infinite, or set bounds to the omnipotent, but we rejoice to say with the Psalmist, of old, the heavens declare the glory of God and the firmament showeth forth his handiwork.

"O, thou creating Father! The work of thy magnificence and the grandeur of thy powerful will overwhelms and astounds our perceptions! Everywhere do we feel, thy presence and thy mighty power, but we can neither comprehend nor understand! O! beautiful and solemn hour of heavenly peace! We now feel the 'touch of a vanished hand!"

Turning toward the casket containing the mortal remains of his wife and stretching forth his hand, the doctor said:

"Let thy soul walk softly in thee, like a saint in heaven unshod, alone in silence. For to be alone is to be alone with God!"

Then, turning, he said: "I, C. W. Burrows, Kelpa of Court Detroit, No 1, Order of Bhagavat-Gita, declare the same closed. Together,

Bhagavats! Attend the vibrations!" Then came the vibrations. The Bhagavats clapped their hands thrice, saying:

"We send these vibrations forth throughout the length and breadth of the world, to the blessing of humanity and all true Bhagavats, wherever found. Amen."

During this Bhagavat ceremonial the Bhagavats wore an apron bearing the mystic letters E. K. K., the meaning of which none but members of the order are aware. The apron comprises three colored stripes of silk, one of red, one of blue and one of yellow.

that amongst the most pleasing memories of his life were that God cursed Mother Eve and said: "Thy desire shall those when he went amongst his youthful days to the be unto thy husband and sunny slopes of a romantic lake 38 or forty years ago, when he was occupied in ministerial life.

"I there see a humble home where I was called upon to perform the marriage ceremony. I am pleased to say the religion that makes such an unnatural outrage posthat he who stood as bridegroom upon that occasion now sible. stands here as the husband of that beautiful presence that has passed into a happier life. I am an old man, but I believe the blessing I then pronounced upon that occasion has been fulfilled in every degree.".

Rev. Reed Stuart asked who there was blessed in married life who had not seen the eternal in the light of his E. D. Babbitt, LL. D., M. D. This comprises the last wife's eyes.

"When I visited this home yesterday," he said, "I at For sale at this office. "When I visited this home yesterday." he said, "I at the said once recognized that there was no need of consolation "Karezza. Ethics of Martine D. Stockfrom a minister in a home of this kind, where there is so ham, M. D. Price, \$1. For said at this office, the said at the said of the

perfect a conception of spiritual life and our relations to the The work of the minister is not needed here. Nevertheless I was asked to come, and, of caurse, I came."
"Alhe hymn, "Lead, Kindly Light," followed, and the

# THE TEN COMMANDMENTS,

And the Sermon on the Mount, Subjected to Free Criticism.

When the devotees of the Christian Church find themselves powerless to defend the sickening and offensive contradictions, errors and immoralities of the Bible in general, they take a last stand behind the Ten Commandments and the Sermon on the Mount, and persuade themselves that these "inspired and God-given" treatises constitute perfect lessons in moral and spiritual ethics; and fidelity. Many of them no doubt are honest in this opinion, but are so blinded and warped in their moral perceptions by the false education received in the Christian home and Sunday-School, that they are utterly incapacitated to discriminate between truth and error, or what is right and wrong.

### TEN COMMANDMENTS.

The Ten Commandments consist of a series of negalions that could only be consistently applied to ignorant idol worshipers and criminals of the lowest type; but are and an average sense of decency. They claim to have emanated directly from the god of the Jews and Christians, who seems to have been in an envious mood and insanely jealous when, as it is said, he inscribed them on the tables of stone. After reminding his chosen people that he was the identical god who brought them out of HUDSON TUTTLE Egypt, he gave to them the following commands: "Thou shalt have no other gods before me." "Thou shalt not make thee any graven images or any likeness of anything that is in the heavens above, or that is in the earth beneath. Thou shalt not bow down thyself to them or serve them; for I the Lord God am a jealous God, visiting STUDIES IN THE OUTLYING FIELDS OF

Here the Christian's God interdicts the manufacture and worship of domestic or home-made gods, and declares that if his people do make artificial deities and prefer "She always spoke of her passing away as but a trant them to his august and majestic self, that he will raise particular 'ell with their great, great grand-children. What a revolting travesty on theology! Reader, stop for a moment and think on the true import of this offensive blasphemy! The so-called supreme author and ruler of the universe growing insanely jealous of graven images tions. What an insult to deism and outrage on Reason and Justice!

"Honor thy father and thy mother!" Not because they watched over, protected and provided for you during the periods of helpless childhood and youth; but that the days of the chosen people might be prolonged after they reached the Promised Land. No duty enjoined on the basis of filial love, but respect to parents recommended only to secure mercenary reward. Neither the ancient Jews nor the remorseless God they worshiped, possessed the vaguest conception of conjugal or filial love.

The command to observe the Sabbath was given for the reason that "in six days God created the heavens and the earth, and rested on the seventh." Every schoolboy leader in the Spiritualistic circle known as the Bhas knows that the earth was not created in six days, but was formulated by the slow process of evolution covering a period of many millions of years. Wherein is the consistency or justice of teaching our children these glaring falsehoods so contradictory to the established truths of science?

### "THOU SHALT NOT KILL."

The word kill is ambiguous and has a wide range of meaning and application. Christian commentators contend that isolated passages of the Holy Bible are not to be taken in an absolute sense, but their meaning is to be ascertained by comparing them with other passages relevant to the subject being considered. As the command not to kill is vague and indefinite in its application; we may be better able to arrive at its true meaning by comparing it with other commands emanating from the same specific, divine source. Directly after writing in thunders on Mount Sinai, "Thou shalt not kill," the God of Abraham, Isaac and Jacob-the Christian's "Heavenly Father," became frantically jealous and angry because his chosen people indulged in a little terpsichorean calf worship, and he promulgated the following command. which can properly be called the Eleventh Commandment, only it was given at the base of Sinai instead of on its summit: "Put every man his sword by his side and go in and out from gate to gate throughout the camp and slay every man his brother, and every man his companion and every man his neighbor." This gracious command of the Christian's "Heavenly Father," was promptly exccuted by the Hebrew preachers, and three thousand brothers, companions and neighbors, were murdered in cold blood. A third command promulgated by the Christian's "merciful God," in regard to killing, is still more emphatic: "Go ye after him through the city and smite. Let not your eye spare, neither have ye pity. Slay utterly both old and young, both maids and little children and woman." What a command from a God whose "Tender mercies are over all his works."

Both Joshua and Saul were commanded by Israel's God to "slay both man and woman, infant and suckling." In the light of these specific and bloody mandates, we are led to believe that the translators have made a grave mistake in rendering the Fifth Commandment "Thou shalt not kill," when it should read: Thou shalt kill, slay and destroy wherever and whenever opportunity offers. This latter version would be in strict keeping with other commands above quoted, and also with the examples of the ancient Jews and modern Christians.

The Tenth Command schedules the wife with the goods and chattels of the husband and gives a positive recognition to human slavery. Parson Brownlow, during his discussion with the Rev. Pryne before the war, reapron comprises three colored stripes of sink, one of red, one of blue and one of yellow.

A tall wax taper was lighted at the bier after a hymn, called "Not Lost, but Gone Before," was sung by Mrs. Turner, and a similar apron was placed on the casket. One of the members of the order handed him a red flower, symbolic of physical life. This he placed at the foot of the deceased. A blue flower, symbolic of mental life, her placed upon her brow. A yellow flower, symbolic of shares the broast. With a pair of spiritual life, he placed at the breast. With a pair of seisors he then cut the apron on the casket, the red from the blue, the blue from the yellow, the act symbolizing of the present century, thirty-nine wives were sold at the solemn protests of these unfortunate victims of the solemn protests of these unfortunate victims of the solemn protests of these unfortunate victims of the solemn protests of the will and convenience of the solemn protests of the will and convenience of the solemn protests of the will and convenience of the solemn protests of the will and convenience of the solemn protests of the will and convenience of the solemn protests of the will and convenience of the solemn protests of the will and convenience of the solemn protests of the will and convenience of the solemn protests of the will and convenience of the solemn protests of the will and convenience of the solemn protests of the will and convenience of the solemn protests of the will and convenience of the solemn protests of the will and convenience of the solemn protests of the will and convenience of the solemn protests of the will and convenience of the solemn protests of the solemn protests of the will and convenience of the solemn protests of the solemn protests of the solemn protests of the solemn protests of the will and convenience of the solemn protests of the solemn p

HE SHALL RULE OVER THEE." I have always held the Christian's God and the Christian husband in utter detestation for cursing woman, and also WARREN SMITH.

(To be Continued.)

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Many Spiritualists living in isolation, have formed incommentary rules, etc.

Many Spiritualists living in itemporary to the formed incommentary rules, etc.

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

James Coupland: Q. I attended a spiritual meeting last Sunday and the medium told me many things. I could not hear all, on account of my dullness of hearing, and she could not repeat after she was herself again. What I did hear was that she sawa beautiful green path ahead of me, and that she saw a death in my family, of a woman. Now If this is true prophecy, can we not by care avert the death as the woman referred to is in good health? I ask this as it is not every man, especially when out of work, has a dollar or more to ray a medium.

A. The "prophecy" has the ear-mark of the old "fortune-teller's" trick of pre-supposing domestic infelicity, and pleasing the fancy by making the venture of death, and then "bright days,"
"green paths," thereafter. Those who
place the least credence in such chaft are greener than any paths they will find in the future. And yet even if such "tests" or fortune-telling are scorned they will have an influence on thought and life. To give such communications whereby a great deal of unhappiness must be caused, is little less than criminal. Surely no good and wise spirit would utter such prophecies, there was some surpassing need, and gain to the recipient. If this correspondent can forget this "communication," and its victim can forget, it will be the best for them to do so. should place no more credence in it than on the whim of seeing the moon over the left shoulder. When such talk passes for spirit communication, we ought not to be surprised that the law suppressing the fortune-telling fakir is made to extend to mediums.

It is the duty of all to obey as far as they are able, the laws of health, and avoid everything tending to disease. Having done this, they can do no more. To constantly plan how to avoid danger will produce a mental state which will bring on the disaster which it is sought

J. R. Rockwell; Q. Can you give me niore light on the subject of life, which I find thus treated in "Applied Physiology," by Frank Overton, M. D., page 38.
Source of Life. "In the oxydation and reconstruction of animals and plants no new life is created. Lifeless material is endowed with life already living, and in its time the new material imparts delife. Life continues the same through all the changes of the body, although not a single particle of the original body remains. The body is but the bouse in which life resides. The original source of life itself has never been The Bible gives the only known origin of life. See Gen. 1:11, 12.

A. The problem of life has been one of the most mysterious and perplexing to the student of nature. To accept God as the Final Cause, as suggested is the easiest, and at once silences all other explanations. To this problem, however, such a solution is the prattle of a child. It is always understood, that all that cannot be explained by the operation of known forces, is to be re ferred to God.

The term life as used by Dr. Overton is so vague that it has no meaning, and hence his attempted explanation leads to darkness. Confessedly he knows nothing about the subject, but courageously sets himself at defining and explaining as though he were a master. We speak of life in a broad and uni-

versal sense, and with a meaning quite distinct from life as manifested in an individual being. Of the universal life, the spirit authors of "Origin of Man," thus speak: "What is it? It is the turmoil of elemental forces, the rush of storms, the crash of ocean, the sparkle of sunlight, the whirl of worlds; for what is called inorganic matter is really organic, and suns and worlds are globules floating in the great arteries of the universal system . . . . We call these manifestations life, for they correspond to the life of a living being. It is a gigantle exhibition of identical forces concentrated and individualized, but dwarfed in ourselves."

As gravitation expresses itself by the moulding of cosmic vapor into worlds and suns, and balanced systems, related unchangeably in size, density, rotation and revolution, the next great principle of matter, through plasmic matter expresses itself in living beings, and by evolution reaches upward from the protozoa to man.

There are worlds and suns because matter under the law of gravitation can become in equilibrium only as aggregated into solar systems. There are living beings because they equally are expressions of the life forces or princi

Looking at the tree of life as it stands at present," the author quoted sees no beginning, or source. If he would think along evolutionary lines, he would find that life as expressed in man came in long past age from lower form, and this again from lower, until at last the low est organic being was reached, and be -youd this he would find protoplasm matter not organized into a living being, but capable of being thus organ ized. Here he would find the "source"

of life.
The talk about "new life created," "lifeless material," etc., shows a mind dominated by the old and obsolete methods of thought. The body is not only "the house in which life resides;" It is the complicated machine by which it is evolved, sustained and individual

J. G. Leathers: Q. As your answer to my question on telepathy is so very satisfactory. I am induced to trouble you further by asking another. My pet study is astronomy and I could never understand why the satellites of Uranus and Neptune revolve in an opposite direction from all the other satellites in the solar system. Do these planets revolve in the same direction as their satellites? If the nebular theory be true, ought not all the members of a solar system revolve in the same direction? A. It is essential to the maintenance

of the nebular theory of the creation, that all its members from central sun to remotest attendant move as impelled by the primary impulse. That the four moons of Uranus and the one

une revolve in opposite directions from all the others, has been often brought forward as insurmountable objections

Those who advocated the theory explained the apparent objection in a manner acceptable to those who have given it unprejudiced thought. This question is treated at length in "Arcana of Nature," Vol. 1, pp. 44-5, as follows:

"... But the phenomena resulting from differently formed rings are obvious." (i. e., the rings thrown from a rotating nebulous mass have different forms according to size of that mass.) "Zones thrown from a large and nearly spherical mass would be shaped like a harp, having very much the greater diameter at right angle with the plane of rotation, while a zone thrown from a smaller rapidly rotating spheroidal mass, would have its greater diameter corresponding with its plane of rota-tion. In the former case the resulting planet would have a slow rotation; and from the small difference between its interior and exterior portions, a retrograde rotation might be established... Uranus is of small size compared with the next interior planets, Jupiter and Saturn. From the vastness of its orbit, 1,762,000,000 miles, the zone from which it was produced must have been extremely slender; in consequence there would be little difference between the velocities of its internal and external portions. Hence the direction of rotation of the planet would be but slightly influenced by that cause, and we find it is nearly perpendicular to the plane of its orbit, (exactly the inclination of its axis is less than half a degree.) While Saturn's orbit is only one-half the diameter of Uranus' its size is eight times greater. Hence its genetic zone must have had a considerable breadth, and in consequence the planet has a direct rotation differing from its plane of translation by thirty degrees."

This explanation applies with equal tions were nearly identical with those of Uranus.

Mrs. R.: Q. Do the spirits independently take up the trumpet with their spiritual force and speak through it, or is it taken up by the medium?

A. If the latter explanation be taken, the manifestation is at its best only automatic control of the medium, and not what it claims to be. The conditions should be such as to render it impossible for the medium to assist. He should not be secured with ropes which may be easily slipped, but with the finest thread that will break if there is any

Unless the spirits directly use the trumpet, as it is claimed they do, the manifestation is an imposition. All test conditions should be made in reference to the establishment of this direct

"Research": Q. I have recently read of a case of what is called "spontane ous combustion" of the human body. Can this be true?

A. There is not a single instance of the "spontaneous combustion of the body" on record that was observed with that care which is essential for its cre-dence. The human body, which is almost three-fourths water, is among the most difficult bodies to burn, and even when saturated with alcohol is imperfectly consumed. While there may be instances where the clothes caught fire and thus burned the body, that there was self-ignition, and the whole body burned to a crisp, is inconsistent with every law of science.

THE BLINDLY TRUE AND TRUSTY

In these days when frauds can flourish O'er the truth throughout, the land And the honest man will nourish, With his cash and helping hand, Every fakir that will face him In a dimly lighted room, And will kiss and then embrace him As a loved one from the tomb, It is useless for a spirit With the truth its only phase, To come back; they will not hear it, In these misty, duping days.

Men are blindly true and trusty Who will swallow every pill That is white and sweet and crusty, Whether well or whether ill, For some pills are very bitter When the coating melts away; So the fakir to the sitter, In the night and in the day, Would impress him with the notion That his friends in spirit-land Can come back across the ocean With a warm-like human hand.

Men there are so unsuspicious That a blanket and a post At a seance are delicious, As a kindred holy ghost; Men who hold the cause so dearly That the false is just as good, As the true when seen as clearly,

And as true is understood. These are marked as "fakir peaches," With a blush of golden red And the gang of human leeches From their substance is well-fed.

There's no doubt about the power Of a spirit to return, Or their presence any bour. But the power to discern Twixt a spirit and a dummy Lies with man, his mortal eyes. And the fakir who is chummy Easy dupes the chummy wise, All the friends with kindly feeling On this green and fertile soil,

Cannot stop the fakir stealing From these honest men of toil. It were better if some people. Had remained with church and cree

Neath a heav nward pointing steeple, Where the Lord fills every need; Where the thoughts are ever planted In the verdant human mind, Always taken as 'tis granted From the blind unto the blind: Where within life's mighty battle

There is nothing else to do But be driven like dumb cattle. Ever faithful, ever true. A reforming institution

That pretends to rid the race Of its bondage and pollution. Superstition and disgrace, That does not begin internal To so renovate the world Of a crime so foul, infernal, It should never have unfurled Such a banner o'er the nation Or have flashed its beacon light

O'er the canvas of creation; "We have found the truth-the right." DR. T. WILKINS.

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# HAND OF THE "DEAD."

A Well Known Doctor Recognizes the Hand of His Wife,

THE SPIRIT OF HIS WIFE HAS COMMUNICATED WITH HIM-STRIKING FUNERAL SERVICES IT WAS CONDUCTED UNDER THE RITUAL OF THE BHA- GAVAT-GITA, AS RELATED BY THE

Since the death of Mrs. Mary A. Burrows at 2 o'clock Friday morning, her husband, Dr. C. W. Burrows, says life has also received continual manifestations from here mother.

DETROIT (MICH.) JOURNAL.

"On the night of her passing away," said the doctor, there was too much confusion, naturally, for the spiritual forces to make themselves felt. But Saturday noon, whilst I was half slumbering, she distinctly came to me heard her voice in that prolonged but soft 'Ah-h-h,' by which she was accustomed to call me. I answered, 'Yes, ma-ma.' The voice was not audible, but the manifestation to my consciousness was unmistakable.

"Saturday night I had another manifestation, the same prolonged, softly calling, 'Ah-h-h' which used to take me her bedside during her long illness. The consciousness this time was much more definite.

"Last night, Sunday night, after again calling me, she spoke to me in that musical voice of hers, sweetly and lowly: 'Good-bye.' I answered, 'Good-bye, ma-ma.'

"This time the manifestation was much stronger. distinctly saw her hand, which I know as well as do you might be made manifest to me in the spiritual world (not to an external Deity), but I never expected that so soon I should receive manifestations.

"The spiritual world, like the physical, is a borning force to Neptune, in which the condi- into life, which takes time and effort to learn and affiliate with. Usually manifestations from those who have passed the border are not secured for some three months.

"It is the end we sought; that we strove to attain, have hopes that in the future she may be materialized to the iniquities of the father on the children unto the third me in the astral body. Prior to her death for six months and fourth generation." I had spiritual manifestations that she was going to pass 1 Here the Christian's C away. Her last words to me were: "Tift me up; I am going now."

"She always spoke of her passing away as but a transition into spirit life. Never did mother's infant, nestling to her mother's bosom, pass away more peacefully and gently. It was a mere soft breath, like that of a babe's, and she had gone.

"My daughter, too, who is peculiarly susceptible to spiritual influence, and who, I am convinced, will make a wonderful medium, though she, herself, is not a Spiritual-9 wrath by wreaking his fiery vengeance, not on the guilty ist, has received numerous manifestations of her mother, idolator, but on the innocent children of future generasince her transition."

Every word, every action of Dr. Burrows is that of a happy man. He has not the bearing of one who has sustained a great loss. At the funeral of his wife his countenance was radiant;

his bearing and presence optimistic and his words too is giving comfort than receiving it.

A large number of Spiritualistic friends of the deceased, vere present at the funeral, which took place from the house, 1057 Warren avenue west. People crowded the lawns and walks, and fully a hundred were unable to hear the service. The service was conducted by the husband himself, asi

leader in the Spiritualistic circle known as the Bhas gavat-Geti, or the order of 80. The order was founded by 79 people. The eightieth is said to be an invisible presence from the spiritual world. Dr. Burrows is the Kalpa of Detroit Court No 1 of the order. The Spiritualistic services opened with the song,

"Jerusalem, the Golden," sung by Mrs. Turner at the request of the deceased herself. Dr. Burrows then prayed. "O! Noblest, Purest Soul, that is within us! Lift up

thy voice in contemplation and sincere aspiration to lefty ideals! May the inspiration which is ineffable fill our hearts while we dwell together as brothers of the great human family! We do not pray to an external Deity! While we are conscious of the God within, we do not ask may be better able to arrive at its true meaning by comforgiveness or supplicate mercy from external agencies: rather do we seek to express in our lives and conduct the Deity that compasses us! We do not look for help and sustenance from imaginary powers that are the creations of our own minds, but rather to the unfoldment and beautifying of pure and truthful lives, that men may say that we have God within us! We do not attempt to define the infinite, or set bounds to the omnipotent, but we rejoice to say with the Psalmist, of old; the heavens declare the glory of God and the firmament showeth forth his handiwork.

"O, thou creating Father! The work of thy magnificence and the grandeur of thy powerful will overwhelms and astounds our perceptions! Everywhere do we feel. thy presence and thy mighty power, but we can neither comprehend nor understand! O! beautiful and solemn hour of heavenly peace! We now feel the 'touch of a vanished hand!"

Turning toward the casket containing the mortal remains of his wife and stretching forth his hand, the doctor said:

"Let thy soul walk softly in thee, like a saint in heaven unshod, alone in silence. For to be alone is to be alone with God!" Then, turning, he said:

"I, C. W. Burrows, Kelpa of Court Detroit, No 1, Order of Bhagavat-Gita, declare the same closed. Together, led to believe that the translators have made a grave mis-Bhagavats! Attend the vibrations!"

Then came the vibrations. The Bhagavats clapped their hands thrice, saying:

"We send these vibrations forth throughout the length and breadth of the world, to the blessing of humanity and all true Bhagavats, wherever found. Amen."

During this Bhagavat ceremonial the Bhagavats wore an apron bearing the mystic letters E. K. K., the meaning of which none but members of the order are aware. The apron comprises three colored stripes of silk, one of red, one of blue and one of yellow. A tall wax taper was lighted at the bier after a hymn

called "Not Lost, but Gone Before," was sung by Mrs Turner, and a similar apron was placed on the casket. One of the members of the order handed him a red flower. symbolic of physical life. This he placed at the foot of the deceased. A blue flower, symbolic of mental life, her placed upon her brow. A yellow flower, symbolic of spiritual life, he placed at the breast. With a pair of scissors he then cut the apron on the casket, the red from the blue, the blue from the yellow, the act symbolizingd and the solemn protests of these unfortunate victims of life's work, interrupted and uncompleted.

Rev. Robert Bird, formerly presiding elder of the Metho odist Episcopal Church, eighty years of age, who married Dr. and Mrs. Burrows, delivered a brief address, saying of her divinely constituted master; for is it not written that amongst the most pleasing memories of his life were that God cursed Mother Eve and said: "Thy desire shall those when he went amongst his youthful days to the sunny slopes of a romantic lake 38 or forty years ago, when he was occupied in ministerial life.

"I there see a humble home where I was called upon to perform the marriage ceremony. I am pleased to say that he who stood as bridegroom upon that occasion now stands here as the husband of that beautiful presence that has passed into a happier life. I am an old man, but I believe the blessing I then pronounced upon that occasion has been fulfilled in every degree.". Rev. Reed Stuart asked who there was blessed in mar-

ried life who had not seen the eternal in the light of his wife's eves. "When I visited this home yesterday." he said, "I at For sale at this office.

perfect a conception of spiritual life and our relations to the The work, of the minister is not needed here. The work, or the implication of course, I came."

The work of the implication of course, I came."

The work of the implication of course, I came."

The work of the implication of course, I came."

The work of the implication of course, I came." services closed with the benediction.

# THE TEN COMMANDMENTS,

And the Sermon on the Mount, Subjected to Free Criticism.

When the devotees of the Christian Church find themselves powerless to defend the sickening and offensive has had three manifestations from her in the spirit warld, contradictions, errors and immoralities of the Bible in and that his daughter, though not herself a Spiritualistal general, they take a last stand behind the Ten Commandments and the Sermon on the Mount, and persuade themselves that these "inspired and God-given" treatises constitute perfect lessons in moral and spiritual ethics; and that they are invulnerable to the assaults of modern infidelity. Many of them no doubt are honest in this opinion, but are so blinded and warped in their moral perceptions by the false education received in the Christian home and Sunday-School, that they are utterly incapacitated to discriminate between truth and error, or what is right and wrong.

### TEN COMMANDMENTS.

The Ten Commandments consist of a series of negations that could only be consistently applied to ignorant idol worshipers and criminals of the lowest type; but are an insult to persons of even ordinary moral endowment and an average sense of decency. They claim to have emanated directly from the god of the Jews and Christians, who seems to have been in an envious mood and yours, and I felt her presence. I have prayed that she linearely jealous when, as it is said, he inscribed them on the tables of stone. After reminding his chosen people that he was the identical god who brought them out of Egypt, he gave to them the following commands: "Thou shalt have no other gods before me." "Thou shalt not make thee any graven images or any likeness of anything that is in the heavens above, or that is in the earth beneath. Thou shalt not bow down thyself to them or serve them; for I the Lord God am a jealous God, visiting STUDIES IN THE OUTLYING FIELDS OF

1 Here the Christian's God interdicts the manufacture and worship of domestic or home-made gods, and declares that if his people do make artificial deities and prefer thein to his august and majestic self, that he will raise particular 'ell with their great, great grand-children. What a revolting travesty on theology! Reader, stop for a moment and think on the true import of this offensive blasphemy! The so-called supreme author and ruler of the universe growing insanely jealous of graven images and insensate idols, and proposing to appease his deific tions. What an insult to deism and outrage on Reason and Justice!

"Honor thy father and thy mother!" Not because they watched over, protected and provided for you during the periods of helpless childhood and youth; but that the days of the chosen people might be prolonged after they friends who tendered their sympathy more like one who reached the Promised Land. No duty enjoined on the basis of filial love, but respect to parents recommended only to secure mercenary reward. Neither the ancient Jews nor the remorseless God they worshiped, possessed the vaguest conception of conjugal or filial love.

The command to observe the Sabbath was given for the reason that "in six days God created the heavens and the earth, and rested on the seventh." Every schoolboy knows that the earth was not created in six days, but was formulated by the slow process of evolution covering a period of many millions of years. Wherein is the consistency or justice of teaching our children these glaring fulsehoods so contradictory to the established truths of science?

"THOU SHALT NOT KILL."

The word kill is ambiguous and has a wide range of meaning and application. Christian commentators contend that isolated passages of the Holy Bible are not to be taken in an absolute sense, but their meaning is to be ascertained by comparing them with other passages relevant to the subject being considered. As the command not to kill is vague and indefinite in its application; we paring it with other commands emanating from the same specific, divine source. Directly after writing in thunders on Mount Sinai, "Thou shalt not kill," the God of Abraham, Isaac and Jacob-the Christian's "Heavenly Father," became frantically jealous and angry because his chosen people indulged in a little terpsichorean calf worship, and he promulgated the following command. which can properly be called the Eleventh Commandment, only it was given at the base of Sinai instead of on its summit: "Put every man his sword by his side and go in and out from gate to gate throughout the camp and slay every man his brother, and every man his companion and every man his neighbor." This gracious command of the Christian's "Heavenly Father," was promptly exccuted by the Hebrew preachers, and three thousand brothers, companions and neighbors, were murdered in cold blood. A third command promulgated by the Christian's "merciful God," in regard to killing, is still more emphatic: "Go ye after him through the city and smite. Let not your eye spare, neither have ye pity. Slay utterly both old and young, both maids and little children and woman." What a command from a God whose "Tender mercies are over all his works." Both Joshua and Saul were commanded by Israel's God

o "slay both man and woman, infant and suckling." In the light of these specific and bloody mandates, we are take in rendering the Fifth Commandment "Thou shalt not kill," when it should read: Thou shalt kill, slay and destroy wherever and whenever opportunity offers. This latter version would be in strict keeping with other commands above quoted, and also with the examples of the ancient Jews and modern Christians.

The Tenth Command schedules the wife with the goods and chattels of the husband and gives a positive recognition to human slavery. Parson Brownlow, during his discussion with the Rev. Pryne before the war, referred to the Ten Commandments to prove the rightfulness and divinity of slavery, and did so to the utter disconfliture of his religious antagonist. Christian husbands desirous of disposing of their wives to the highest bidder, have ever referred to the Bible in general, and to the Ten Commandments in special, to prove that wives were simply merchantable commodities. The Rev. Josiah Strong in the "Nation" (5th page), states that in the fifteenth year of the present century, thirty-nine wives were sold at auction in Smithfield, Eng., by Christian husbands, Christian theology were silenced by authority of Levitical law and Sinaitic command, proving the wife to be a chattel owned by and subject to the will and convenience be unto thy husband and.

HE SHALL RULE OVER THEE." I have always held the Christian's God and the Christian husband in utter detestation for cursing woman, and also the religion that makes such an unnatural outrage pos-WARREN SMITH.

(To be Continued.)

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Many years ago my name sometimes appeared in the Spiritualist papers in connection with the spiritual, liberal and reform work. But as my efforts did not seem to bear fruitage, I withdrew nearly a score of years ago from all participation in the work, leaving it to worthier hands. But for some reason those who were associated with me in the past seem of late to be equally silent with myself. Whether they have passed to the beyond or have dropped out of the work for reasons

The Spiritual Theosophical Society of

Detroit, under the ministrations of Mrs. Nellie S. Baade, has continued its

meetings regularly for the past seven

or eight years. The small hall at No.

55 Grand River avenue, is well filled on

Sunday evenings by an audience which

testifies its interest by the closest atten-

tion. Mrs. Baade speaks inspirationally

and unconsciously from subjects sub

mitted by persons in the audience, and

supplements her lectures by clairvoyan

delineations that are fully recognized

in almost every case by those in the audience to whom they are addressed.

Last Sunday evening was a "field day," so to speak, in Mrs. Baade's meet-

ing. The Sunday before, one of the Methodist ministers of the city

preached a sermon abounding in the stock abuse of Spiritualism—that Spir-

itualism itself was a delusion, its me-

diums fakes, and its adherents free-

lovers. The subject was handed up by

someone at Mrs. Baade's meeting, for

the theme of the evening, and the

upon the Methodist brother. He was

anchor of his faith, was himself a me-

dium, as was John Wesley, the founder

of his sect. He was reminded of the

command of his Lord to speak no evil

of anyone, while as to the right to be

called Christians, it was shown that

the Spiritualists come much nearer to

exemplifying the precepts of the re-

puted Christ than do the Methodists

themselves, who have drifted far away

from the simplicity of the early sect

worshiping, as they do, in gorgeous temples, being richly clad, and wearing

Mrs. Baade sometimes makes ex-

changes with other speakers in the

State, and is open to any engagements

that she can consistently meet with

other societies, and for funerals. Her

home is at No. 411 Thirteenth street,

which is open for a test social one or

two evenings of each week, and where

she has many callers for private slt-

PASSED TO SPIRIT-LIFE.

[Obituaries to the extent of ten lines

The friends of worthy sister Ellen F.

Burt will be sorry to learn that she departed this life on the 7th of November,

1898, at 6 a. m., aged 59 years. The

Thirty-first street, Chicago, Dr. J. M.

Temple officiated. Mrs. Babcock and

Henry Pettingill passed to the higher

we counld not mourn for him; he had

mediumship was largely developed by a

long course of sittings with the es-

Mrs. Betsey Bassett, wife of G. A. Bassett, passed to the higher life at the

age of 72 years, on Saturday, Nov. 19,

at her home in Pittsford, Vt., of consumption. She was a true believer in

Spiritualism and has for many years

been a subscriber to The Progressive

Thinker, which proved a comfort to her

in her last days. She leaves a husband,

one daughter and three sons. She was

a true wife and devoted mother, and

was loved by all who knew her. The

funeral services took place at her home

ley of Lester, Vt., officiated.

the cause until her death.

Nov. 21, at 10 o'clock. Mr. Albert Stan-

Mrs. Sarah C. Cornell, of Lansing,

Mich., passed to higher life, Nov. 17,

1898, aged 83 years and 9 months, after

vout Spiritualist for forty-five years

and an ardent student and worker in

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passed over like going to sleen.

45 years has joined the majority.

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ostly jewelry.

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hands.

As with swords and rifles new, and in uniforms of blue, The regiment went marching to the

When the regiment came back all the guns and swords were black, And the uniforms had faded into analogous to my own, I do not know. The work at least is taken up by new

WHEN THE REGIMENT CAME

BACK.

All the uniforms were blue, all the

All the men were hale and strong as

Through the cheers that drowned the

Oh, the glitter and the splendor of the

music of their feet. Oh, the music of their feet keeping

they proudly moved along

time to drums that beat,

down the street

swords and rifles new When the regiment went marching

And the faces of the men who marched through that street again Seemed like faces of the dead who lose their way.

For the dead who lose their way cannot look more gaunt or gray-Oh, the sorrow and the anguish of the sight. Oh, the weary lagging feet out of step

with tirums that beat, When the regiment came marching from the fight. -Ella Wheeler Wilcox.

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The Gross Park Spiritualist Society holds meetings every Sunday afternoon at 2 o'clock at Gross Park Hall, Wood and Melrose streets, opposite Gross Park Denot.

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