A COMPARISON

Of Spiritualism and Unitarianism.

THE CLAIM IS MADE THAT EVERY TRUE SPIRITUALIST MERGES INTO UNITARIANISM. It seems to me that some people's

Spiritualism is too much of the head and not enough of the heart; too much philosophy and not enough religion; too science and not enough humanity; too much iconoclasm and not enough reconstruction; too much howling about frauds and chasing after phenomena instead of having an abiding faith in the correctness of the knowl-edge that has satisfied them of the truth of the ability of spirits to communicate with mortals; too much crankiness, bigotry and fanaticism by those who decry it in their opponents in religious beliefs.

What is the sense or good in throwing away the Bible because it records the history of religious savages who supposed they were talking with God and had all sorts of obscene crudity mixed with their church doctrines? Is there not mine after mine of wisdom and good doctrinal principle in the Bible? What is the sense or good in denying that there was such a man as Jesus? Because priestcraft has cunningly added much fable and fiction to his history, shall the fact be denied that he lived and died a good man teaching good precepts? Really, if Jesus cared to return to earth to-day I believe there is only one church that could or would heartily welcome him, and in which he would feel at home, and that is the Unitarian Church. True, a very few other people, among them a few Spiritualists, would also find his company acceptable. I am not fond of churches and church doctrine or polity, for I believe that there are two classes of re-ligionists: the Churchites and the Christians. The Churchites follow Churchianity, man-made schemes and doctrines for their own aggrandizement. Christians follow the narrow path lighted by the sun of truth, guided by

the admonition to be good and to do good. They are mainly Unitarians, and this is their faith, and mine: The Fatherhood of God.
 The Brotherhood of Man. The Leadership of Jesus.

4. Salvation by Character. The Progress of Mankind, onward upward forever.

I advise all interested in true libera Christianity to carefully read the works of William Ellery Channing, the apostle of Unitarianism, and a nobler work has not yet been written by man. I will enumerate a very few points of Uni-tarian belief in which all Spiritualists ought to concur:

Unitarians believe that he who doeth wrong shall suffer for the wrong that he doeth; and that every one shall receive for the things done in his body, whether they be good or evil.

Unitarians believe that heaven is a or soul, and that hell is also a state or condition of the soul or spirit, made so by the life in the physical body.

Unitarians do not believe that Jesus was God, but a son of God, a good man, our elder brother, who labored during his short life for the betterment of

Unitarians do not believe the Bible to be the word of God, but that it contains the word of God, same as any other good book, and was inspired just as religious books and such like are inspired now-a-days.

Unitarians believe that the Divine Spirit is with and in all souls, man-

ifested in the voice of conscience and in all goodness, and especially in the religious life. Unitarians believe that human nature

is not ruined but incomplete; that man did not fall, when Adam fell, from a supposed primitive state of goodness, and is not tending downward, but is divinely guided from lower to higher forms of moral and spiritual life. That men often inherit both the good and the evil traits and tendencies of their ancestors; but they cannot inherit guilt. That man is an imperfect creature and liable to sin, and that he is not responsible for the sins of his ancestors, and that the essence of sin is the failure of the higher nature of man to rule his

lower nature.
Unitarians believe that the certainty of retribution cannot be evaded or transferred. No sin can escape punishment. "The way of transgressors is hard," not merely the final results of sin. The terrible degradation and suffering that sooner or later follow wilful transgression, either here or hereafter, are the real "hell." While the consequences of the good or evil conduct of one are often shared by many, demerit and penalty, like merit and reward, are strictly personal and un-transferable. Penalty is not arbitrary, but is involved in transgression and follows naturally from it in accordance with divine laws. God is everywhere and constantly acting through natural law. The object of these penalties is not merely to "vindicate law," but also to correct wrong tendencies, to discipline and to save. Retributive suffering becomes remedial when it arouses the conscience to a deeper sense of the guilt of wilful transgression. It thus prepares the soul to be touched and awakened to a higher life, or "regenera-

Unitarians do not believe that Christ suffered vicariously for us, suffered as a substitute for us, to obtain Divine forgiveness. Such substituted explation is morally impossible, because neither merits nor penalties can be transferred. Jesus died a martyr to his principles.

Unitarians believe that salvation means moral and spiritual health. Salvation is not a deliverance from the penalties of wrong-doing, either here or hereafter, except as these penalties may be modified by the new spiritual life. It is deliverance from the power of sin, rather than from its punishment. It is living in a present heaven of love and duty, rather than escaping into a place of safety hereafter. Salvation, in the highest sense, is the development and final perfecting of character. Right

character is not a mere "condition" of future salvation. It is itself salvation here and now. Jesus became Savior, not by having suffered the penalties of our sins in our stead, but by awakening in us a new spiritual life. "The Kingdom of God" or "of Heaven" is the reign of God here and now, as well as hereafter; the divine or heavenly state of things in human society and in the individual life. Unitarians believe in the Christianity

of Christ as a spirit and life rather than a system of speculative doctrine. Christianity is better expressed in character than in creed. That the important question is not so much, What do we think about Christ, as, How much of his spirit have we? The true confession of Christ is made in life, not in profession. The real denial of Christ is faithlessness to his spirit and life. Infidelity, or unbelief as a sin, is not disbelief in doctrine, but faithlessness to the Christly spirit and life. Right be-liefs are important in various degrees; but belief is an involuntary mental act, in which we are not responsible for anything but sincerity and diligence in seeking the truth. Faith is a voluntary moral act and state. Religion is loyalty to God, manifested in reverence for truth and goodness and in righteousness of life. That the religious spirit and life are more important than any forms, is the doctrine of Spiritual Re ligion. The true Church of Christ consists of all who are trying to be Christlike.
Unitarians believe that Inspiration is

universal, a Divine illumination in all souls, and an impulse and guidance toward truth and goodness. Inspiration is needed in every soul to interpret and verify the teachings of those who are inspired in a higher degree. According to its degree inspiration confers authority, but not necessarily infallibility. The Bible is not all equally authorita-tive; some parts are not at all authoritative. "The word of God," in the Scriptural use of the phrase, means never the Bible as a whole, nor the mere letter of a text. But any moral or spiritual truth, whether given in the Bible or elsewhere, is "God's word."

Unitarians believe in Immortality as the future life of discipline and endless progress. There is no reason to suppose that death either causes the remission of penalties, or shuts out opportunities of repentance. But that progression and repentance goes on after death as before. Many acknowledge their personal experience and knowledge of communion with the departed, under favorable conditions.

In conclusion, it appears to me that my brethren, the Unitarians, the only church with which I can ever conscientiously affiliate, have very ably and successfully proved that the Bible nowhere teaches Trinitarianism and its train of kindred evils, that Jesus taught pure Unitarianism, and that there is nothing to warrant the orthodox church in assuming itself to be the true church, and endeavor to have the Unitarians removed from the Ohristian fold. Unitarianism is rational, reasonable, and the only common-sense code of morals and ethics I have yet found. state or condition of the human spirit | For, to my mind, the great trouble with the world of to-day is, that our philosophers too often fail to practice what they preach. What does the Spiritual philosophy amount to if its precepts, except knowledge of communion, are not carried out and lived up to; and when they are so lived and practiced, Unitarianism is the result.

With brotherly love to all, and with the kindly admonition: Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good repute, of there be any virtue, and if there be any praise, think on these things, I remain, fraternally Ney, Ohio. -U. G. FIGLEY.

GOD PITY.

God pity the doctor who cannot com-

pete With a quack for a medical fee; But must have some laws, with teeth and with claws To keep the pretenders away.

God pity the men that make all thelaws That would send a person to jail For taking a fee for curing the sick, Where the licensed doctors all fail.

God pity the sick-the ones who should Who, nearing each day their cold graves,

Are bound to let ills and powders and Do the work for medical knaves. God pity the mind so narrow and blind

As to offer so cruel a bill, -To make man a tool for doctors to rule, Or science (?) to cure or to kill.

God pity the fate of any poor State, Afflicted by laws so impure. That people may lie at death's door or

Unable to choose their own cure. God pity the clan that fixes the plan

To take both lucre and life, Like night-prowling thugs, with poisonous drugs. And with a legalized knife.

The powders and pills may lighten the ills, The knife trim off the decay,

But give us the right our sickness to "In any old manner or way."
DR. T. WILKINS.

G. R. Burroughs writes: "Enclosed please find P. O. order for \$1.20 for The Progressive Thinker one year and Art Maglc. The Progressive Thinker is the greatest paper printed to-day for real knowledge and research in the mysteries of the long ago-just what we want

I. W. Hatch writes: "Your generous gift, Art Magic, was received some days since, and I expect to enjoy reading it

that I have read. I think it is a good Not mother folding up my things. book for anyone to have in their house.

PECULIAR SUIT.

Kansas Medium Sues a Negro.

Fort Scott, Kas., Feb. 3 .- A peculiar lawsuit has just been filed in the State Court here.

The plaintiff, a spirit medium of Paola, Kas., seeks to recover \$100 damages from Benjamin Bruce, a colored man of this city, who she alleges employed her to chase the spooks and "hants" out of two houses and then failed to furnish the houses to operate in.

The bill of particulars, filed by Attorney C. E. Cory for the plaintiff in this suit, is as follows:

"The plaintiff alleges that she is a clairvoyant and is especially skilled in dealing with dissatisfied spirits and removing hants, spooks, ghosts, and goblins from houses. In August, 1898, the defendant employed her to come to Fort Scott to remove the hants from two dwelling houses belonging to him. At the defendant's request she came to Fort Scott ready and willing to remove said hants or any other spooks or spirits at the request of the defendant.

"She prepared by a great deal of study and meditation to perform her part of the contract.

"After coming here she discovered that the houses were not owned by the defendant, and that the owner of them would not permit the plaintiff to use her art on the hants and spirits invest-

"Plaintiff alleges it is more difficult to remove a hant from a dwelling house than from a church or schoolhouse or public building. Plaintiff has been engaged in work for the defendant ever since last August, and has been hindered by the defendant from going to the relief of other persons annoyed by hants.

"Wherefore, plaintiff asks that she may have and recover from said de-fendant the sum of \$100 and costs of

"Plaintiff also asks that defendant be enjoined from employing any one else to deal with or handle said hants." In spite of the apparent absurdness of

the suit a great many of the colored people of this city think the suit is all right, and look upon the clairvoyant as wonder worker, of whom some of them tell the following, as they assert, Last summer the spook huntress was

employed to remove a hant from a dwelling house near La Cygne, Kas. After spending several nights in the hanted house she succeeded in capturing the spirit, which proved to be the ghost of a young woman. To its capturer the spirit stated it had been murdered years ago and was lying in an unmarked grave not far from the house, the location of which it minutely described.

The next morning the wonderful woman led a party to the spot where the spirit said the grave was located, and after digging down a few feet the workmen found a skeleton just as the woman told them they would.

The body had been thrown in the hole in a cramped position, and upon instructions from the clairvoyant the grave was made longer and the bones placed in a more comfortable position and covered up. Not even the oldest settlers knew of the unmarked grave, and all look upon the woman's performance in pointing it out as something remarkable. However, they claim that her work was successful, as the house from that time on was free from the "hant."

An Editor's Premonition.

Isador N. Choynski, the aged and eccentric, although unusually able man whose life ended last Tuesday, died as he had lived-at war with his environ ment. For many years he criticized life and all life means, and when the end came he unsparingly criticized death It was through his newspaper, Public Opinion, that he expressed his thoughts and when he finally realized that death was upon him he determined that his paper should die with him, and that through that paper he would send to the world in which he moved his last

While the old man tossed on his bed of fatal illness he composed his last editorial, his summary of his life and his protest against the end. A few days before the end the aged editor knew that his life was closing. He finished his editorial and on Saturday last it was published in the concluding issue of Public Opinion. This remarkable mes-sage of a dead hand is as follows:

"The last lines, for print, which we wrote upon this earth are these: On Friday morning last, as it was just 6 o'clock as we opened our eyes, there stood before us in the open doorway a tall, gray-bearded man, the very picture of Father Time, and he held a huge black sign in his hand, reaching from top to bottom of the door, upon which was written in bold white type, German script, "Marked for death." It was a fine greeting for a pleasant morning; but we opine that the Germans should not have been so cruel, and not have shown themselves so inhuman. We saw all the doctors the evening before, and why not have given us a chance to put our place in order? It is a cruel, wicked world; we had our struggle: Good-by." — San Francisco Call.

AT BEDTIME ..

When my good nights and prayers are said,

And I am warm tucked up in bed, I know my guardian angel stands And holds my head between his hands

I cannot see his gown of light, Because I keep my eyes shut tight, For if I open them I know My pretty angel has to go:

But while my eyes are shut I hear E. Dow writes: "I received Art Magic His white wings rustling very near; all right, and I think it is the best book I know it is his darling wings,

ALONE WITH MY CONSCIENCE.

A Reverie of the New Year.

Outside the storm is raging; my fire has burned low; it is past the midnight hour; I find I am growing chilly, as though some icy hand were laid upon me; I look, and behold before me stands the skeleton of misdeeds, of unkindness, of neglect.

I arise to confront this awful being,

but courage fails me, yet many questions are asked in the deep silence within. The many excuses I have offered myself come back to this inner monitor there in the shadowy darkness. But what have I done I ask myself, as I quietly sit by the warmth of my own fire and watch the last dying embers as they in silence smoulder away. bers as they in silence smoulder away Then I find courage to address this awful vision as it stood before me in the gathering gloom; this dreaded vision that was to me so real, and as my tongue loosened and I found voice to the property of the course to utter even one word I asked:

"Skeleton of the past, I find I am in the presence of a dreadful Reality, and, I pray, why are you here and what is your mission?"

And the low, slow words that were spoken seemed to benumb and horrify me, and I stirred the few dying coals, The voice said: "Have no fear, for I am your Conscience. You see I am starved, for you have neglected me; I am charred because, as those dying em-

bers, you have burned me ofttimes.
"I am cold for the lack of the warmth of loving thoughts for your fellow men, with which you should have made my life glow; I thirst because you have not been to me the fount of living waters. I am naked because you clothed me not with the raiment of wisdom, but you instead garbed me with idle thoughts of worldly pleasure. You have fed me with frivolties, you have quenched my thirst with that which dances and sparkles; but fear not, I am your friend

and will follow you alway.
"You and your conscience ever will go hand in hand, and I stand beside you to-night before the dying embers of another year which has faded rapidly away. Can it be said of you that the new year will be made bright and that Conscience will be clothed and nurtured into loveliness, or will you make of me, your companion, that which you now behold? You must choose, for I am your ever present Reality as well as Companion!"

But I could only weep, and in agony of soul sit gazing upon this awful image as it presented itself so clearly to my

In humbleness of spirit I called upon the Unseen Forces to give me courage in this great hour of need, and resolved to shake hands with my conscience, and to deal more kindly with it here-

I would clothe it with beautiful thoughts. I would nurture it with knowledge, and give it to drink of the everlasting love for all humanity, and It should walk with me in all the beau-tiful paths of life. I would nurse it and fan the spark of Love Divine. My conscience shall be the altar where I shall confess, and together shall this secret soul of mine and my conscious mind worship and sing the song of praise throughout the eternal ages So it was good to be alone with my

conscience! MRS. MARÍA BITTERS. Rochester, Ind.

THE VIOLET'S MISSION.

Placed in a sunny window. A tiny plant was seen; One sweet, wee, modest blossom, Among the living green.

Cared for, loved and tended, It swiftly throve and grew: A source of constant pleasure To one whose joys were few.

The weary weeks passed slowly, To the lonely watcher there; But the tiny, lovely violet Threw its sweetness on the air.

A solace to its guardian, At twilight and at morn, Announcing by its fragrance A new, sweet blossom born.

The winter days grew brighter, And, watched with tender care, The little English violet

Exhaled its perfume rare. At last from pure exhaustion, It began to fade away; With mournful eyes, its owner Saw it drooping day by day.

Its tendrils slowly withered, And vanished one by one; Its mission now was finished-

Its little life had gone. So sweet had been its presence, 'Twas rendered up with pain; I wonder, if in Summerland, "Twill rise to bloom again?
MRS E. J. BUCHANAN.

End of the World.

Great subjects are the order of the ay in England. Ore of these, which is handled with as much eagerness as i it were quite new, instead of being heary and well worn, is that of the end of the world. It is discussed these last days in trains and omnibuses, at dinner tables and in drawing rooms, and everybody is very sure that it is near at hand. But the only practical suggestion in connection with the impending "clap of doom" which has come to public notice was made by a velvet-eyed infant, who, being present at one of these discus-sions, suggested, gravely and engerly: "Mamma, if we are all to die so soon "Mamma, it. We are all to die so soon, we'd better finish; this new jam at once," This new version of the maxim, "Eat, drink and the merry," though it, may not say much for the imagination of the modern infant, does at all events considerable credit to his brain.—Ex.

Henry Newman writes: "I received tt, hardly expresses my feelings. Many, May you long remain with us. The payet conceived of the happy results many thanks."

per is a welcome visitor each week." which may follow that development. many thanks."1

THE HOME GIRGLE.

promising that you are giving such and magnetic treatments. The private prominence to the importance of holding private and family circles. I believe it will be the best means of eliminary to the private daughter, Miss Celinda, and grand-daughter, Miss Muriel Darrow, have proved very profitable, mental and nating much fraud from our ranks, as physical communications have been it will develop the powers of those who given and the wonderful influence ensit, fortifying them against all that is joyed, along with vocal and instru-false and proving a mental and spirit-mental music, has helped to strengthen ual growth to them. I have seen the the healing power which Mr. Fish has good results of such building-up pro-received, and it is hoped that he will be cesses, and hope you will keep the mat-long spared for usefulness.

Spiritualist of Milan, who has been grand cause of Spiritualism.

To the Editor:-I think it is very spirit influence, operating by mental

I am ready to respond to calls for ser-Since lecturing for the spiritual so-vice as speaker wherever needed. clety of Avery, I have been staying Terms will be made satisfactory wherwith Brother Samuel Fish, an old-time ever I can assist in building up the

GOD'S REVELATION

Correspondence and Her By the Editor of The New Portrait.

MY SPIRIT WIFE.

To the Editor:-I have been asked by a number of the readers of your most valuable paper to publish the last letter I wrote my spirit wife, and the answer she wrote me in a sealed envelope. My letter was as follows:

Battle Creek, Mich., Dec. 23, 1898.
Dearly Loved Wife Cynthia:—I am going to write you again. How nice it is to correspond, so we can know each other's thoughts and wishes. I am going to Chicago to-morrow. I want you to meet me at the Bangs Sisters. I very much want to get your spirit likeness want you to do your best to help me get it. I don't mind how transparent or spiritual it is, only so it is natural, so when our children see it they can and will say: "That is mother." I want the blue eyes and brown hair, the hair dressed wavy as you used to dress it to please me when we were living in the old home. Oh, those happy, happy days. I went to-day and got two pinks, one red, the other white, knowing they are your favorite flower; I will bring them to you. I have a great desire to have them represented in your portrait. I don't know but I am asking too much; we never know what we can do, till we try. It is by trying that I have found out so much of the spirit world. Tell. me in your answer to this if you think and gives a momentary glimpse of the I can get your portrait. I have no business in Chicago, only to gat your

Your loving husband, J. W. DICKINSON.

one finds full reciprocation in the heart with respect, since it has never explored of your companion in the higher the realm of spirit. spheres. It is indeed lovely to be able to correspond in this way, dear. We should feel doubly blessed in the knowledge that is ours, for I see so many individuals in ignorance and doubt, that and is making communications all the are miserable. Now, my dear, in regard time which most of us do not or will to my spirit likeness, I have found all not hear. I believe in a God which perthe conditions so harmonious at this vades each human life and has personal time, that I have impressed you to this move, and I certainly will come to you is unthinkable that this should not be in life-like likeness of my form as I was so. If He is close enough to you to hear when here, yet enough of my spiritual your prayer He must be close enough lines and advancement to show my for you to hear His answer, provided happy, satisfied condition. I appreciate you have ears to hear. God's voice has your sentiments in the presentation of always been in the air, and it is our the pinks, John, the reflection of which own duliness that makes us deaf. The I have transported to my spirit home. John, I want to give you my own likeness now, and after a time your like-ness as a companion-piece to leave to His displeasure also, can be as truly our chilren. I am sure this will serve felt as the sympathy, pity and displeas to bring them new thought in the spiritual thought. It is my great desire to hand. Who do we thrust all this aside, have each one know of the life in wait ing for them in the great beyond, that couraging intimacy with the spirit of mother is waiting and watching for the universe, like a man who puts his their coming, to again receive them into fingers in his ears when some one plays mother's fold. How happy we shall all the harp and declares that he cannot be in this reunion, and until then, John, we will do all we can to spread this light. I thank you for this Christmas meeting; it has brought me so much pleasure, as I know it has you. I extend love to all the dear ones, and to you, my dear companion.

Your affectionate wife in spirit-life, CYNTHIA. John, I want you to sit for my portraft this time. I find conditions perfect for the best results. CYNTHIA.

When my wife passed out, she was sixty. She had her share of wrinkles and woman's faded beauty, that all women have at that age. She comes to me in her portrait as young and fair as she was in her palmiest days, showing to me beyond a doubt that we do not take our infirmities with us into the other life. The pinks I-took her were very tastefully placed in her hair, just as I wished them. My acquaintance with the fashioned doctrine of the Church of Bangs Sisters has been very pleasant Christ. It is not new, but it comes to and satisfactory. I take pleasure in us from past ages, when souls were recommending them to the public as freer from the trammels of materialism honest and fine mediums.

DR. J. W. DICKINSON. Battle Creek, Mich.

J. T. Fletcher writes: "Enclosed find check for \$11, for the accompanying eleven subscribers to The Progressive Thinker and Art Magic. Send the extra copy to me."

F. J. Seder writes: "I got two orders for your paper and books. I am very thankful for mine. I think every man and woman should read and think for themselves. I will say that the Ency-clopedia of Death, and Life in the Spir-it-World, Vol., I. and II., will open the eyes of readers, and they will see what great mistakes they have made in life. The Next World Interviewed is another grand book, by S. G. Horn. It is an interesting study, giving grand views of the invisible life. Then Ghost Land and Art Magic are worth more than all Art Magic, and fo say I was glad to get | the churches and their church Gods. nite development, and the heart has not

York Herald.

HE MAKES THE BROAD STATE-MENT THAT THE CARDINAL PRINCIPLES OF SPIRITUALISM ARE TRUE-ANGELS. FACTORS IN THE LIVES OF SOME PER-

God hath revealed them unto us by nis spirit.—I. Corinthians, ii:10.

Should I be regarded as a very rash or even a very daring thinker if I asserted that it is possible for every man to receive a direct revelation from God? Were I to do this I should not en-

croach on the province of those special revelations which have been collected and handed down from generation to generation as the Bible. On the contrary, I should add another proof of their divine origin; for if I know that God speaks to me now it does not tax me to believe that he has spoken to others and given a message which the ent duty and future hope.

If the Old Testament contains a historic record, then I must regard the prophets as men whose minds were divinely illuminated, and who saw the ness in Chicago, only to get your por-trait, and have you answer this letter. Your loving husband, their own unaided finding. They were gifted men plus inspiration.

I discover the same state of affairs in Following is her answer, written in a the New Testament. The Apostles ealed envelope, written without pen, after the Ascension were half in heaven and half on earth. God lighted the Dearly Loved Husband John:-How lamp in their somewhat obtuse minds, happy I am to come to you once again and they became wiser than mere scholin this grand and beautiful way to-day. ars. They simply told what they saw, I have been with you right along, dear- and when honest ignorance is taken beest, and received all your kindly hind the veil and on its return relates thoughts of me, and I assure you each its experience even science must listen

> What I assert, therefore, is a plain truth-namely, that God did not speak once and forever after remain silent. relations with every human being. . It finite can come into touch with the Infinite. The presence of the Infinite, the ure of a friend who sits at our right

hear its music?
When the Christ said, "Lo, I am with you alway," was it a mere figure of speech, a bit of hollow, meaningless rhetoric, or was it a fact? And if He is with us in our joys and troubles is it not because He is ready to advise and console? Can He be here in your daily life and indifferent to your wants and your cry for help? Do you think He will say nothing to you, or will you more reasonably conclude that He does speak but you do not hear?

I believe there are men and women or earth who are in such spiritual condition that angelic influences are practical factors in their lives; men and women who are just as conscious that strength and wisdom are received from above as you and I are when some one leads us through a dark place while we

lean on him for support.
That is the real Bible doctrine, the old than they are to-day, and I would like to lead you back to their faith and their

We are so submerged in what we call a practical life that these truths assume the shape of legends. We believe in railroads and telegraphs, but we do not believe in souls. We are so absorbed in what the brain can do that we almost ignore the spirit. This is not strange, because cunning hands have achieved greater miracles than the magic of Aladdin's lamp, and we are in a state of constant and delighted astonishment. The soul is veiled by the grandeur which successive inventions have im parted, just as the glorious sun is some times veiled by a small cloud. But the soul is the sun, after all, and nothing can obscure it for long.

It is just as necessary to educate the capabilities of the spirit as those of the body. They are susceptible of indefi-

There ought to be one room in each house set apart for meditation. Sit there in company with your own soul-for a short time each day. 'Your only outlook will be an upward one. will soon find that the world has been shut out, with all its cares and troubles, and the quiet reflections which the place suggests will lead you to wisdom and strength. Nothing is better or more healthful than that kind of self-communion with God and with your larger

When the Christ was wearied He retired to some lonely spot. The world pressed too heavily on His heart, and He found relief in solitude. We may well follow such an example, and in sweet intercourse with heavenly things find strength to bear the ills which have fallen to our lot. To be alone is not to be lonely, for you have the best of company, even that of Christ and his holy angels.

GEORGE H. HEPWORTH.

Stop Paying for It. To the Editor:-While reading No. 481

of The Progressive Thinker, my attention was called to that which Brother Samuel Blodgett has to say relative to fraud in Spiritualism, a part of which please permit me to quote. Brother Blodgett says: "My method of stopping fraud in Spiritualism, is to stop paying for it." In this Brother Blodgett's idea is correct, and specially so when a medium on or off the rostrum is known to have perpetrated a fraud, and to which I say, Amen! Brother Blodgett further says: "Let Spiritualists employ lectur-ers, either inspired or otherwise, and pay them for such service, but let tests be given to select parties without mon-ey and without price." This, it seems to me, would be discriminating against honest and capable test mediums, and besides that, it would, as a rule, be the means of barring many liberal-minded church people from hearing or receiv-ing tests given by a reliable medium. Would it not be better for the cause of Spiritualism, to have a well-developed test medium give tests, notwithstanding it is done to a mixed audience, and the undeveloped and unreliable kept off of the public rostrum until able to give tests that can be fully recognized and appreciated by both the Spiritualist and the non-believer. It is a well-known fact that liberal-minded people, members of some one of the many branches of the Christian church, are seeking every avenue possible for the proof of spirit re-turn and continuity of life, and a simple But effective test given from the rostrum to such people, often strikes the right spot, and as a result that one joins our ranks, becomes a worker, studies both the phenomena and philosophy of Spiritualism and the means of bringing many others into the light and knowledge of this the grandest truth that has ever been given to the world. Canton, O. E. R. KIDD.

The Bible.

To the Editor:—As there is quaite an agitation in the ranks of the Spiritualists of late on the subject of The Bible, I, for one, wish to go on record as to my views of the same.

1. I do not believe in a personal God at all. 2. I do not believe that the writers of the different books constituting the Bible, were dictated by inspiration from a Supreme Being in the least. Imper-

sonality, which is nothing, cannot inspire a personality. 3. I believe the writings of the Bible are records of the views as to their theories of worship and of a God, of the various writers, and the people in the different periods of time in which they

were written. 4. I believe that the immoral writings and teachings as recorded in the Old Testament are not only scandalous and bscene, but filthy and abominable, and that it is not a fit book to have a place on the shelves of any respectable family in the land, especially Spiritualists. 5. I believe that all lessons of moral-

ity and humanity recorded in the New Testament are worthy of note. 6. It is surprisingly strange that so many of our professed Spiritualists, and some advanced thinkers, too, still cling to that obsolete, antiquated, musty old book, called the Bible, and take it for authority, when there is not the least evidence of inspiration from a Supreme Being connected with it from beginning to the end.

C. P. MITCHELL. Moline, Ill.

Ohristian Scientists Speak. Senator Hanna's bill to drive out mealers and others not graduates of repntable colleges has aroused the Chrisfian Science people of Kansas, and they have issued this protest: "Liberty is the largest word in the

language," says Colonel Ingersoll. More and more is freedom the motto of all parties. Nowhere in all the world should there be larger liberty than in selecting the person whom one desires to submit his body and health to for cure in any way. Any so-called law that restricts the freedom of any person to employ just whom he or she wishes for medical attendant is radically wrong. Any so-called law that would consign the Lord Christ to prison for healing, because He did not have a Latin sheepskin, is wholly indefensible Think of sending St. Peter and St. Paul to jail for making the lame walk because neither saint had gone to medical college-and you will laugh. only justification of the "medical bill" of Senator Hanna or any one like it is to prove that physicians are infallible and immaculate. So far is this from being true that the so-called "science" of medicine is merely "nescience"-nonsense largely; experiment from day to

Man the Microcosm—His Infinite and Celestial Relations and Spiritual Pow-ers. Of this pamphlet by a Spiritualist of thought and experience, Lyman C. Howe speaks highly. Mrs. Mary A. Livermore, a most competent judge, tells of the delight and benefit to her husband and herself in reading it. The booklet, by G. B. Stebbins, is for sale at this office. Price, 10 cents, postpaid.

CHRISTIAN PROSELYTISM WILL BE BARRED.

Missionaries of All Christian Sects Will Be Excluded From the Soudan.

BRITAIN'S NEW POLICY-INSTITU- by compulsion. ARE TO BE RESPECTED - EX-

AMPLE FOR OUR RULE. term of office as dictator of the Soudan for exercising a species of control and by closing that vast dependency of supervision of the harems in India and ary enterprises for some time to come. Purposes beyond the jurisdiction of the Both the Roman Catholic and the authorities, and in consequence thereof Protestant missionary societies had the scene of many an unpunished crime. made preparations to resume without It was submitted among others to both delay their operations in that portion of Sir Charles Dilke and to Mr. Chamberthe dervish insurrection.

But Lord Kitchener has now announced that he cannot for the present permit any missionary work in the Sou-dan, and that he is determined to have time to organize the administration of parently at an end, that the English his vast satrapy upon a solid basis be-fore allowing missionaries to re-enter dependencies of Great Britain have ob-

omdurman, at Berber, and at other important cities on the Upper Nile, that their origin the same object as Christianity—namely: the imposition of moral restrictions to there will be no interference by the there will be no interference by the English with their Mohammedan faith human race. Few save those who have and religious customs, which will be strictly respected. Lord Cromer even went so far as to promise the people of the Soudan that these pledges, which he was making to them in the name of Queen Victoria, whom he justly described as ruling over a larger number of Moslem subjects than any other monarch in the world, comprised the application of Mohammedan sacred law, and as a guarantee of England's good faith in the matter, informed them that the money which the British peo-ple, from the Queen downward, had contributed toward the foundation and endowment of the great college which is to constitute the most appropriate and worthy memorial of General Gordon at Khartum had been subscribed on the express understanding that it would be devoted exclusively to the technical education of the natives, and that there should be nothing in the course of its instruction that might be calculated to wean them from the faith of their fathers.

In one word, England, having undertaken the gigantic task of evolving law, order, and prosperity out of the chaos and bloody anarchy that have devastated the Soudan for the last fifteen years, has resolved to set up in that por- minded regard, consideration, and retion of Central Africa which is watered by the Nile, not a Christian form of government, but a Mohammedan one, as being best suited to meet the requirements of the situation and to restore peace and happiness to that great territory which has been so rightly described as "The Sad Soudan."

land in dealing with the Asiatic and Philippine Islands, inhabited for the mutiny, were behind its walls.

ulated by Asiatic or African races. The one is by means of the imposition spect when the holy tooth of Buddha at of the purely Western laws of the imperial power, which have as their basis they would have shown when visiting Occidental civilization and the Chris- the holy places of the Christian faith at tian faith, and that involve the more or Jerusalem. The keynote of Christianity, less compulsory conversion of the natives to Christianity, the alternative is in fact, of almost every other known to endeavor to rule the people by means faith, is, in its origin, charity and conof their own laws, ecclesiastical as well sideration for one's fellow-creatures, as civil, manifesting respect and con- and what greater form of charity can sideration for their religious beliefs and be shown than a regard and kindly conprejudices, carefully avoiding all at- sideration for the conscientious scrutempts to impair their regard either for ples, the traditions, and the prejudices their own laws or for their own faith, of one's neighbors, white, yellow, or and trusting to time and to association somber, providing they do not transwith the white races ultimately to bring gress the broad laws of humanity? about the necessary degree of enlight-enment to enable them to distinguish ments in almost every creed that has between the respective merits of Chris- for its object the amelioration of mantianity and the faith in which they may kind, and as a rule points where they have happened to have been reared to are found to conflict with the laws of be Buddhist, Mohammedan, Shintoist, Brahmin, or Confucian.

that has constituted for the last four of the personal views and prejudices of hundred years the keynote of the the countless generations of clergy. colonial policy of the Latin races. They Reading the other day a work on r colonial policy of the Latin races. They Reading the other day a work on misendeavor to force upon the Asiatic and sionary enterprise in India, I find the African races that populated their following phrase in a report upon the transportine dependencies Christianity, question of Lord Lawrence, one of the as well as laws and customs which most eminent and famous Governor were entirely foreign to the traditions Generals who have ever been intrusted of the people and that showed no con- with the administration of the Indian sideration either for the principles Empire: "The number of actual con-in which they had been reared or even verts to Christianity in India," he defor climatic conditions. The result is clares, "does not by any means give an that to-day Spain has lost every vestige of her once immense colonial empire, while the colories of Portugal, of tered over India, who, through the dis-France, of Germany, and of Italy are a source of expense instead of revenue ciples, have lost all faith in Hindogism to the mother country and are of no and Mohammedanism, and yet who hespossible benefit to the latter's industry litate for one reason or another to adopt or trade. In one word, they are not colonies, but rather military stations, which are held only by means of costly don the faith which had until that time bodies of troops, whose presence is indispensable in order to suppress the as an incentive to good, which was in almost continuous revolts on the part fact the basis of their civilization, and, of the natives. Thus, in the Philippines, there has not been a year in the hundreds that the islands have been in intents and purposes without any moral ossession of the Spaniards where restrictions whatever. Lord Kitchfighting has not been going on against ener, and with him the English governthe latter, and the same may be said of ment, are of opinion that a conscien Portugal's dependencies on the eastern tious Mohammedan or a devout Buddand western coasts of Africa. It may, hist is an infinitely more satisfactory therefore, safely be assumed that the man to deal with and a more estimable Latin methods of dealing with Orientals member of society than an individual are a lamentable failure, and that the who may have been led by missionary only policy for the United States to enterprise to abandon the faith of his adopt in connection with the Philippines is that of Great Britain.

ployed by their countrymen in India, in laws of the faith in which they have the Straits Settlements and in other been reared, instead of permitting this Asiatic and African dependencies. This means of government to be either imis due to the fact that the authorities paired or destroyed through the efforts both at home and abroad have been to of missionaries, Catholic or Protestant. a certain extent terrorized by what was Among the greatest obstacles to the known in English government circles as propagation of Christianity in Asiatic "Exeter Hall," which used to be the and African countries is the question of hendquarters of the extreme evangeli polygamy. The latter has from time cal element, that element which immemorial been a custom of the counpreaches the eternal damnation of all try throughout Asia and Africa those who do not belong to the Christ Irrespective of creed. For the Shinto

twenty years ago an ingenious, and to the Mohammedans perfectly satisfactory, scheme was presented to the General Lord Kitchener has begun his | English Cabinet Ministers of the day Great Britain and of Egypt to mission- Egypt, which are now to all intents and Central Africa which they were forced lain, who were then in office. "An exto abandon some fifteen years ago by cellent scheme," they exclaimed, "and thoroughly practicable. But what would Exeter Hall say thereto? It could never be carried in the face of their opposition."

It is due to this influence, now ap Not only has his action in the matter received the full approval of the English government, but the latter has likewise, through the agency of Lord Cromer, its plenipotentiary in Egypt, assured the native chiefs and shelks at Ondurpuan at Rorber and at other im. served a considerable amount of disbeen in the Orient are aware of the fact that English Christian soldiers take part in religious processions that have for their object the glorification of a Mohammedan saint; that British redcoats are often called upon to do sentry duty at the stable door of the Holy Cows of the Brahmins, and that the most severe penalties are inflicted by the English autrorities in the Oriental dependencies upon any white man, be he civilian or soldier, who fails to show proper regard for native beliefs and prejudices, or who offends the latter by, for instance, entering a Moslem mosque without removing his boots, or by forcing his way into some Buddhist shrine, or by bringing some high-class Brahmin into contact with a dog or any other animal which is regarded as unclean. It was not, however, until Lord Kitch-

ener won his victory at Omdurman and returned to England environed with all the glory and popularity of the con-queror of the Soudan and the avenger of Gordon that the British government has plucked up courage to make the public through him understand what has really been its policy in dealing with Oriental races ever since the great mutiny in India-namely: the broadspect for creeds, customs, and forms of eivilization that are different from those of the Occident, and yet which in their way are far more adapted to the people who have been reared thereto than are Western forms of civilization and religion.

Of course, this policy on the part of This may be said to indicate an entrely new departure in the policy of of cusoms and religious practices that Great Britain. It is the inevitable out- are opposed to the laws of humanity. come and result of nearly three centuries of experience on the part of Engwidow alive on the funeral pile of the African races, and, inasmuch as John dead husband. She has likewise done African races, and, mashed as one dead away with the open slave market, and past-master in the most difficult art of punishes severely those mutilations governing non-Christian countries, which are among the most odious since of all the Oriental and African forms of Oriental slavery. But she colonies of the other European powers | tolerates the plurality of wives as well his alone are prosperous, flourishing, as domestic slavery in her Oriental deand contented, it is a step which must pendencies; she respects the sanctity of commend itself with quite particular the harem, which English authorities interest to the people of the United did not invade even when they had States at the moment when they are reason to believe that English women about to undertake the task of adand children, captured and sold into ministering the government of the bondage at the time of the great

greater part by some of the most In Egypt English soldiers and officers funatical of Moslems.

Broadly speaking, there are two methods of dealing with dependencies, either colonial or vassal, that are popology with the property of Wales and the dignituries of his suite manifested as much veneration and reof Mohammedanism, of Buddhism, and, humanity are the result of dogmatic errors and of corruption of the original It is the first of these two methods faith which are the inevitable outcome

> adequate result of missionary labors. There are thousands of persons scatsemination of Christian truth and prin-Christianity."

That is to say, they are led to abanserved to them as a moral restraint and being disinclined to adopt Christianity with all its obligations, are left to all fathers, and yet who declines to subject himself to all the requirements of England's ways and means are the christianity. It is just because the peooutcome of long experience, though, curiously enough, it is only lately that and extremely fanatic followers of the the British people themselves have had their eyes opened to the methods emfor the present to rule them through the

Among the greatest obstacles to the tinn faith, and who are convinced that Emperor of Japan, the Confucian ruler is an imperative duty to proselytize of China, the Buddhist King of Slam, the heathen, if not by persuasion, then and the Moslem rulers of Persia, Tur-

key, Afghanistan, Egypt, and Morocco each maintains large harems and a plu-rality of wives in the same way that their forefathers before them kept seragilos for hundreds upon hundreds of years. The missionaries may succeed in shaking the faith of the people in these various Asiatic and African empires in their respective forms of faith. But this question of polygamy stands

in the way of their acceptance of the obligations of Christianity. One of the last and most character-istic interviews that General Gordon had before leaving England to meet his death at Khartum was with the present Primate of the Church of England, then Bishop of London, whose opinion he was anxious to have as a singularly broad-minded prelate on the question as to whether polygamy could be tolerated by the Christian Church in Africa and in Asia. Incidentally he pointed out what the clever and sagacious Zulu chiefs had years before pointed out in the same way to Bishop Colenso— namely: that neither the Old Testament nor yet the New contains one word that condemns polygamy, the only reference to the subject being the commands conveyed by the Apostle Paul in one of his epistles that Bishops should be the hus-

bands of one wife. Dr. Temple, now Archbishop of Canterbury, explained to Gordon that, whatever the interpretation which either he, Bishop Colenso, or the Zulu chiefs might give to the scripture, such a thing as a plurality of wives was con-trary to the laws of the Christian Church. Gordon's face fell when he heard this, and he exclaimed with sad-ness: "Well, then, it is hopeless to look for the conversion of the Soudan or of any of the various races of Africa, or even of Asia, to Christianity, since it is impossible to expect a man to mark his entrance to the Christian Church by discarding his superfluous wives, the mothers of many of his children." That is why the missionary efforts of the Mohammedan Church are so much more successful in Africa than those of any Christian denomination. Mohammedan ism, like Buddhism, Confucianism, and Brahmanism, is particularly suited to the customs, the traditions, and, above all, the climatic conditions of Asiatic and African countries, and, this being the case, it is, from a purely administra tive point of view, better to take advantage of what is beneficent and edifying in these non-Christian faiths than to promote in any way their destruction, since the latter seldom involves any bona-fide acceptance of Chris-tianity, and, above all, of the obligations of the latter.

One word in conclusion on the subject of missionaries, which I am all the more anxious to add, as I should be to offer up their lives. I do not question their earnestness; but, like many laymen, Catholic or Protestant, other who have lived in the Orient, I am tempted to question the policy of their work, and whether the results are either satisfactory or commensurate with the cost. It is needless for me here to go into statistics or to weary my readers with figures. I would recommend any one interested in the matter to examine the annual reports that are and show how little has been achieved in the direction of the propagation of

are obstacles, such as, for instance, the question of polygamy, I have just shown. But it may be asked whether it is not due in a certain measure to the class of men who are engaged in missionary enterprise. True, they are earnest, and both their piety and their absolute devotion to their work command respect. Moreover, where they possess medical skill the good from a purely humanitarian point of view which they they possess the intellectual caliber to combat those who in these Oriental and African countries are the leaders of thought and of doctrine, and to whom the people at large look for spiritual guidance. It may be doubted whether one in a thousand of the missionaries who are sent out to China, to India, to Japan, to Siam, or Morocco, is acquainted with the various intricate points of the native faith from which

The only missionary that I have ever known to achieve any success of a phenomenal nature in the Orient was a certain Russian of the name of Nicholas who immured himself for no less than fifteen years in one of the principal Buddhist monasteries in China for the purpose of obtaining a profound knowledge of the creed which he was to combat, and to be thus enabled to meet upon a footing of doctrinal and in-tellectual equality the leading divines of one of the three principal churches of the Orient. Some of the Jesuit mis sionaries, too, in China have qualified themselves for their work before enter ing upon their duties by extensive tudies of the Eastern creeds,

they are expected to recruit their con-

But as a general rule the missionaries who are sent out to the Orient not only are ignorant of the religion of the people whom they are expected to convert but cannot even be considered as masters of the faith which they are sent to propagate. It would be difficult for any one to recall at the present moment the name of any celebrated divine or theo-logian enjoying a national fame who has forsaken his native land in order to carry the doctrines of Christianity to the so-called heathens. And yet it is precisely this kind of a man that is needed in order to meet on a footing of almighty dollar. Frauds and fraud intellectual equality the great Oriental hunting would soon be a thing of the intellectual equality the great Oriental authorities of the Mohammedan and Buddhist Churches of the Shinto and of the Confucian faiths. Faith, plety, and inspiration are not sufficient to convert a neonle the civilization of whom. as well as whose religion, antedates our own by hundreds—nay, thousands—of years. Profound learning and intellects of the loftiest order are required for the

And even these may fail. Those who, like myself, have been much in the Orient, will, I think, agree with me that there is but one way to achieve the conversion of the native-namely, to be led, first to investigate, then perhaps to adopt those fundamental principles of a civilization which we show to them is superior to their own, and those fun damental principles are Christianity. That is the only efficacious method of converting those who worship the divinity under a different name.

EX-ATTACHE "The Prophets of Israel." By Prof. C. H. Cornill, of the University of Keenigsberg. A scholarly and appreci-ative historical review of the prophets of Israel and their works. For sale at this office. Paper covers, 25c.

A Radical Change is Demanded.

To the Editor: A spiritual crisis is on, what does it signify? What the outcome will be depends upon the wisdom of those who are alive to the spirit that

inspires reformatory movements. If Spiritualism in a broad and comprehensive sense is not all-inclusive, it is unworthy of our efforts; if recognized

as an all-inclusive (reform it must lead, or at least be ever ready to assist in all important reforms. If Spiritualism leads, it should aim to eliminate all objectionable methods, by adopting better ones. That there are at this time many objectionable attachments, who will deny? That there are causes for our present divided position and condition is beyond question to

every careful observer. To all outward external appearances we are not as strong and prosperous as we were ten years ago, but from a spiritual point of view we have grown rapidly in the right direction.

We have discovered the tendencies have called a halt and begun to shake off the packs that were being placed upon us. No one point in spiritual growth and reform is as important as liberty, political, mental and spiritual. Old, outgrown, rusty, unreasonable, taxing methods, forms and pretenses, entailed upon us through the influence of incompetent, half hatched leaders and the universal desire of all material leaders, to be prosperous and popular (with the rank and file to pay the bills), has led us into conditions which we now have to face. It is folly to deny that a crisis is upon us, and that a rad ical change must come. Plain, in-expensive common sense methods must supplant the old churchy, outgrown ones. Can this be ignored or denied after the experience of the last decade? The tendency of the past ten years has been towards adopting fashionable churchy methods and hypocritical forms; we know they are soulless and a farce; every step in that direction has weakened and divided our efforts.

pious show, upon our rostrums: some of our camps have turned into fashionable watering place resorts, seemingly, others are struggling for the same notorious position. Sharp commercial competition and a strife to make popularity and dollars, are to be met with on every hand. If the above is a severe arraignment

Spiritualism has been treated as a

of the present tendency, who will con-tend that it is not in a general sense worthless as a guide. Disintegration will surely follow every step pursued by the present methods.

To those who have eyes to see, it is not necessary to more than state the facts, causes and results are before us as they have occurred in the past; a change, a radical change, is the demand of the hour. The Ashermen in olden times were the producers, the story as told says they were chosen by the me-dium Jesus, as his trusted, receptive, published. They speak for themselves, spiritual followers; they were poor, the producers of our day are poor, and they compose the great body of Spiritualists; they are as poor, as just, as spiritual and as well qualified to counsel with a This is due in part to the fact that Western forms of Christianity, with the Occidental civilization which they involve, are not altogether suited to Oriental or African races. That there they are as poor, as just, as spiritual, and as well qualified to counsel with a Jesus of this day, as two thousand years ago. The producers of our day, as formerly, pay the bills, and support those who manage to rob them by the tricks of trade and business; as Spiritualists the producers are not frightened into the support of a vast army of spiritual priests, clergy, or "Reverends," as in the past; this is a good sign, I advise them to continue in well doing, but to shut down on all the proven.

Spiritualists can no more be rich than water can run up hill. The essence of the spiritual is the opposite of the senachieve is beyond all praise. But while the spiritual is the opposite of the senting may appeal to the lowly and to the poorer classes, it is doubtful whether lead, and live true lives, while adopting churchy methods.

is only one place for Spiritualists, and that is at the front in all reforms; political reform is the most important at this time. Beware of the money power, and all unnecessary forms and rules in conducting Spiritual meetings; simplicity is always pleasing cheapest and the easiest understood Spiritualists may co-operate to advantage, in particular at all of the camps. The present socialistic and co-operative movement, as taught by Bellamy and others, touches a life chord that vibrates and gives hope to many earnest lives. I am aware that my suggestions may look like the breaking up of the foundations of the great deep, but listen, do you know we are face to face with a crisis?

I am not so iconoclastic that I would disturb any well founded good work; such work will take care of itself. It is the barnacles I would remove. The Spiritual press is constantly called upon to publish some fraud expose, some de-ception; I have previously called the attention of the readers of The Progressive Thinker to the fact of deception in high places; I now repeat, that until there is a radical change, commencing with those who are before the public for the cash there is in the business, it is unjust to attack those in the common ranks for the petty deception there practiced.

I have come to the conclusion that the it is this: all spiritual and reformatory work should at once be free, free lec tures, free tests, seances and educa-tional work, in all branches. This would cause a sifting, but I know of no other way only to eliminate, remove the cause, the temptation, which is the past with the dollar left out. Science teachers would find plenty of work spiritual preachers could all become missionaries and gain a fair support We have theories, theosophy, the oc cult, and miscellaneous cults enough, to save and satisfy the limbitious.

It looks as if our fostrum work had produced a weakness rather than strength, division rather than union; a rest in that direction for a decade might he a benefit to clean Spiritualism.

To go to the core of my suggestion, to make the change I call radical, means no more paid spiritual clergy, pastors, preach by example. If, during our life or reverends. No more support for any among them, we give evidence by our schemes that are not clear, common modes of existence of the possession of sense necessities, in other words give a higher degree of civilization than our pockets a rest, give us all the free their own, they will, in course of time, dom to use what money we have to dom to use what money we have to snare for the benefit of humanity, a chance to choose how we may best My suggestions will remove the muz-

zles from the preachers, this will no doubt be a relief, it will eliminate the corner stone of fraud-the dollar. Is there any other method that will remove the masks and muzzles as effectunlly? There will be plenty of good work for the able teachers and they will be free. How nice we shall all feel to have the restraints and limitations all removed, and find ourselves down on the ground struggling for our bread this office.

and butter with our brothers and sisters. This would mean Brotherhood, which

signifies a higher order of spirituality than some are able to comprehend. I do not like to have Spiritualists classed as beggars, but they will be just so long as we continue our present methods. Now if our present course had, or could prove the best, it would be wrong to suggest a change. My point in this paper is to face the facts, and to at least induce some to consider the real necessity for a change, for a broader and more universal work.

Since my last communication in October, Prof. Geo. Herron, from Grenell

College, Iowa, has delivered a course of eight lectures in our city to as attentive and appreciative an audience as I ever saw in Chicago; he is to repeat the course in February and March; also a second course in a larger hall, Willard Hall proving too small. His subjects are "Between Caesar and Jesus," The Ideals of Great Cities and Great Citizens," or "Municipal Ideals." Prof. Herron is able and extremely interest ing. He is fearless, and I hope all the thinkers, especially the reformers, will hear him. Such an opportunity hardly comes once in a lifetime; I am 73 years and past and never had such an oppor-tunity before. His first course will be in book form this month for those who cannot hear the course. The writer has no personal interest in his work, but a deep general interest, and advises all to secure a copy of his book. Price \$1.00. The subjects treated by Prof. Herron and his manner of treating them are unobjectionable; our present Christian civilization is challenged and thoroughly considered; the great issues of the hour are the subjects considered in

Chicago, Ill. DR. M. E. CONGER.

WHO CONVERTED HIM?

Talmage Stealing Spiritual-Istic Thunder.

The Rev. Dr. DeWitt Talmage has appropriated the basic principles of Spiritualism to such an extent that one wonders if there is anything left for the open followers of the harmonial philosophy. So broad is the reverend gentleman's conception of the manifold delights and occupations afforded the denizens of "the land that is fairer than day," that one's head grows dizzy with the multitudinous diversity.

The immutable law of extremes holds good in all things—so far as the pendulum swings one way just as far in the opposite direction it is bound to go— and so the good brother is fairly across grieved if anything that I had written tend that it is not in a general sense were misinterpreted as a depreciation true? Does any well-informed Spirit the bay. He predicts the fate of each and every condition of man. Not a class nor an individual escapes his keen diswhich they have frequently shown continuing in its present course? If an crimination. He parcels them off by their readiness to shed their blood and affirmative answer is given, history is rank and file, and labels both the individual and the occupation.

Dr. Talmage says: "After God has made a nature he never eradicates the chief characteristics of its tempera-ment." Most truly appreciable to ment." Most truly appreciable to his own nature, for he personifies the old woman's statement, "what is born and bred in the bone will come out in the marrer." Conversion plants new principles in the soul, but the temperament of the man remains the same. Paul was the same Paul after his conversion, and so Talmage after his con version is the same Talmage. He has given to the spirit-world the same old tunes that Talmage loves: "Antioch." "Coronation," "Mount Pisgah," and "Old Hundred."

The same old military heroes will be there, Joshua, Caleb, Gideon, David and Samson. One wonders what has become of Grant, Sherman, Sheridan, and all the other brave men. The ex-clusion of these heroes leads one to examine with a critical eye the contents of the Doctor's remarkable sermon, and io! the solution is found—a constantly recurring statement is discovered: "Our departed Christian friends," "departed Christian reformers," "departed Christian musicians," "departed Christian heroes," "departed Christian chemists," and so on.

Let us consult our encyclopedias and lexicons for the meaning of the word Christian. We think the best authorities give the following definition: "Professing or belonging to the religion established by Christ." Upon further re-search we find that "religion is a system of doctrine and worship." who is to tell us which doctrine we should embrace in order to enjoy the privilege reserved for the honored few. Whether it be Catholic or the Protestant religion, whether it be the Baptist Methodist, Presbyterian or Epis doctrine, it is hard for the uninitiated to know. Without doubt the reverend gentleman can differentiate and parcel out the "sheep from the goats."

"Oh, ye of little faith," take courage: the beauties and knowledge of the higher and purer Spiritualism is leavening the loaf. There is hope for even Brother Talmage. The truth shall make him free. ELEANOR GWYNN.

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

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HISTORIGAL TESTIMONY

PROOF ADDUCED BY THE HIGH-lown sword. The white-robed strangers OTHERS UNITE TO EMPHASIZE to-day? THIS GREAT TRUTH WITH From "Baxter's World of Spirits," MANY SIGNIFICANT TESTS.

A gentleman of an inquiring mind. Mr. Thomas M. Wilmerding, of Rankin County, Miss., asks in a courteous letter if there are records of supernatural

The question is natural from one who has omitted all study of these phenomena, which are by no means "supernatural:" and such omission is justly charged upon the great majority of our people, with whom Mr. Wilmerding probably ranks himself, and seeks the mformation wanted through the most information wanted through the most the injury a few weeks after. Mrs. available channel, a well posted news Loftin, being an infirm woman, little paper. Manifestations through the Fox family were only an incident in the proof which establishes the fact that we live after leaving the body. They came in a form quite novel to this age, but to one Thomas Donelson, a witness of described by Rev. John Wesley as octo begin a prosecution against Robert curring in his family in 1716 and fol- Eccleson, the criminal. She appeared he testifies in the strongest terms, as do day evening. Before her last coming-also his sister, children, servants and she appeared three times that day-

pointed, and lought to be conclusive; Brice, a justice of the peace, and contherefore it does not seem necessary to firmed all at the assizes at Down in go back beyond the fourth century for 1785, where the several witnesses were incidents to meet his query. In "The sworn; and their examinations were Book of the Illustrious Henries," entered in the records of the assize, to written in classic Latin by that re-nowned scholar, Rev. John Capgrave, he quotes the following relation from with his life, but was burnt in the hand. an ancient historical document of the ghest authority."
"Early in the fourth century, about Sarah, the wife of Charles Loftln, son highest authority:"

303, when Constantine the Great was of the deceased woman, and one about to fight against the tyrant Max- William Holiday and his wife. entius and was anxiously revolving in sky, the sign of the cross, glowing WITH FIERY SPLENDOR.

And when he was much affrighted at so great a sight, he saw two angels not long since deceased, were intimate standing beside him who said: 'O, Con-acquaintances and loved each other startine! behold what this is; in this sincerely. One of them fell sick of the conquer. Then, indeed, full of joy and smallpox and desired mightly to see already feeling secure of victory, he the other, who would not come through traced upon his own forehead that sign fear of catching the distemper. which he had seen in the sky. And im-mediately in the places where he had had not been long buried before her painted, with an inscription under it to who sent down her woman to ascertain testify that by virtue of this precious the caller's business. The answer was symbol he had restored the city of that she must impart it to none but her Rome to its olden liberty. And he, in-lady, who, after she had received this invited when he was no longer follow- smallpox, said: ing after but had already attained. Immediately afterwards he caused his form of the sign which had been shown so kind as to come and see me, yet I him in the heavens, and under it his could not rest till I had seen you. Be-

and Theodoret, testify to the following forewarn you of your approaching end, facts, and comment upon them largely: which I am sorry to say will be very "In the western Empire lived one miserable if you do not prepare for it. Eugenius, an aspiring man, who from You have led a very unthinking, gildy keeping a grammar school had risen to the office of Lord High Treasurer. This time is just spent. Prepare to die, and was in the year 23 B. C. Eugenius, remember that when you make the tion of his eloquence and merit, entered days to live.' Then the apparition vaninto a plot with one Abrogastes to issled, passing from sight like the possess himself of the imperial aumon's rays in an obstructing cloud. thority, and by his assurances and great! Within a month the surviving friend promises prevailed upon the eunuchs of was at a ball where she made the their master, Valentinian, while he was asked by a brother of the deceased sleeping. Having perpetrated this mur- whether his sister did appear to her as der, he next consulted the diviners and reported. She made no reply, but fell astrologers, who gave him every assurinto a fit of weeping, and died before ance that he should obtain a complete the end of the week. victory, gain the empire and extirpate the Christian religion.

"Thereupon he soon assembled forces Talking of ghosts, Dr. Johnson said he and made himself master of the Julian knew one friend, a thoroughly honest Alps, where he lay securely encamped. The tidings of this movement surprised ghost-old Mr. Edward Cave, the and perplexed Theodosius, who, after printer, at St. John's Gate. He said conferring the imperial title upon his Mr. Cave did not like to talk of it and son, Honorius, mustered a considerable seemed to be in great horror whenever number of troops, and, arriving in Gaul, it was mentioned. Boswell asked, found Er renius ready to oppose him with a very superior army. The Emperor's officers at the same time advised him to avoid the battle till he could bring an army into the field more

numerous than that of the usurper. "At about sunrise the Emperor was reclining upon the ground for rest, but
Tully awake, as he testified, when he
saw two strangers clothed in white
garments and bestriding white horses, who bade him to lay aside all solicitude, draw up his army in order of battle and Pendergast was still alive, his brother attack the enemy at once. The Emofficers, while they were yet in the field, peror devoted himself to returning jestingly asked him where was his thanks to heaven for a few moments prophecy now? Pendergast gravely an-and then obeyed the orders of the messiswered: 'I shall die, notwithstanding sengers. His men marched down with alacrity and courage from the mountains and the two armies came to an engagement at a river called Frigidas. The action was very hot and obstinate and many fell on both sides, and the Emperor, finding himself sorely pressed, again threw himself upon the ground

and recommended his cause to God. "Upon raising his eyes after these devotions he saw a great number of officers of the forces that lined the mountains approaching him, led by the mentioned.) Pendergast had been conwhite-robed strangers under whose nected with Sir John Friend, who was white-robed strangers under whose assurances he had risked the wager of battle. They told him they would Oglethorpe said he was with Colonel espouse his cause and insure its Cecil when Pope came and inquired triumph if he would give them the same into the truth of his story, which made posts they held under Eugenius, and a great noise at the time, and was then this he did. Bacurius also, one of the confirmed by the Colonel."

Emperor's generals, inspired by sudden Boswell—"Was there not a story of resolution, put himself in front of the the ghost of Parson Ford having apretreating troops and broke the enemy's peared?"
ranks and routed them, and on a sudJohnson den there arose a storm of wind so waiter at the Hummums, at which Ford violent that it not only carried the died, had been absent for some time. weapons of the Emperor's army with and returned not knowing Ford was redoubled force upon the foe, and returned those of the rebels upon them- ing to the story, he met him; going selves, but even forced their shields out down again he met him a second time, of their hands and left them at the When he came up he asked some of the mercy of their assailants. This storm people what Ford could be doing there, entirely disarmed the Eugenians and They told him Ford was dead. The put them into dire confusion, so that waiter took a fever in which he lay he greater part were either killed on some time. When he recovered he said the spot or overtaken in the rout and he had a message to deliver to some made prisoners; and the two strangers women from Ford, but he was not to on their white steeds were seen here, tell what or to whom. He walked out, there and everywhere during the action, demolishing or driving the enemy before, them to certain destruction in the raging Frigidas. The usurper lost the and said he had delivered the message, and the women exclaimed; Then we are day and his head, and the traitorous all undone!" Dr. Pellet, who was not a general, Arbogastes, principal agent in credulous man, inquired into the truth all this mischief, after preserving him- of the story and said the evidence was self by flight for three days, found it irresistible. My wife went to the impossible to escape the stroke of just Hummune—it is a place where people

EST AUTHORITIES, THAT, "IF A disappeared as quietly as they came."

MAN DIE, HE SHALL LIVE AGAIN" — LIVY, CONSTANTINE, CAPGRAVE, DR. JOHNSON AND have we for discarding its testimony

published in 1796, the following incldent is condensed:

"There was a long contest between Lemuel Matthews, archdeacon in the County of Down, Ireland, and Claudius Gilbert, minister of Belfast, about their previous to the "alleged manifestations by the Fox family in 1848." the parishioners, who had paid their dues to Mr. Gilbert, the incumbent. The archdeacon claimed them to be paid to him also, for which he procured a war rant, and in its execution by his serv ants at the home of one Charles Loftin they offered some violence to his wife, who refused entrance, and who died of

HER STARTLING APPARITION identical with some of the phenomena the violence done her, he was induced lowing years, for the actuality of which several times, but chiefly upon one Sun-Rev. Mr. Hoole. Full and interesting several neighbors were called in, to details of these manifestations are con- whom Donelson gave notice that she tained in Southey's Life of Wesley, too long for quotation in a newspaper arbim to prosecute Eccleson. Her voice, ticle, but well worth looking up.

It may be taken for granted that our gentlemanly correspondent is thoroughly acquainted with the biblical record in this behalf, which is very full and as to what he knew before Mr. Randal as the whole where and Mr. "In 1796 there were witnesses of this

Aubrey in his celebrated "Miscelhis mind many things, he saw in a lanies" narrates the following awful vision, in the direction of the eastern admonition of one departed to a surviving friend, and says it was long a subject of conversation among the

nobility and gentry of England: "Two ladies of fortune, both being caused images to be erected in honor of apparition came to the other's house in the triumphant senate he commanded the dress of a widow. She asked for the standard of the Lord's Cross to be her friend, who was then at cards, and vited as he was from heaven to come reply, bade her woman to introduce her unto the Faith, appears to me to be in into a room and desire her to stay till no respect inferior to him to whom in like manner a voice came from heaven, when it was said to him: 'Saul, Saul, when it was said to him: 'Saul, Saul, with the manner a voice came from heaven, when it was said to him: 'Saul, Saul, said white went to the apparition to why persecutest thou me? I am Jesus know her business. The caller, turning of Nazareth; except that this man was up her veil and showing her face full of "'Madame, you know very well that

mediately afterwards he caused his you and I loved entirely. Though I military standards to be made in the took it very ill of you that you were not legions were always victorious, even lieve me in all sincerity, my dear, I am against the most fearful odds."

The greatest Roman historians, Livy of regard to your eternal happiness to not come to frighten you, but only out remember that when you make the elated with the extraordinary reputa- thirtieth at a ball you have but a few the Emperor's bedchamber to strangle thirtieth in number, and was there

There is a curious record of apparitions in "Boswell's Life of Johnson." man, who had told him he had seen a "Pray, sir, what did he say was the

appearance? Johnson-"Why, sir, something of shadowy being. Goldsmith told us he was assured by his brother that he also had seen one. General Oglethorpe told us that Pendergast, an officer in the upon that day a battle was fought with the French; that after it was over and what you see.' Soon afterward there came a shot from a French battery to which the order for a cessation of arms had not reached, and he was

KILLED UPON THE SPOT.

Colonel Cecil, who took possession of his effects, found in his pocket-book the following solemn entry: (Here the date.) 'Dreamt or was told by an apparition Sir John Friend meets me—' (here the very day on which he was killed was executed for high treason. General

Johnson-"Sir, it was believed. dead. Going down to the Allar, accord-

went with the intention to hear about this story of Ford. At first they were unwilling to tell her, but after they had talked to her she came away satisfied that it was true."

Those who are well read in this class of history are aware that only a meager sample of its great mass of evidence is here presented, and many will say that there are still stronger proofs than the foregoing incidents supply that, although a man die, he shall live again; but it should be remembered that those who have formed the habit of walking in darkness are dazzled by too strong a light at the outset of a better method. The gentle power of truth is convincing and wholesome; far superior to those vivid phenomena which are more apt to create doubt than to bring conviction; therefore advisedly are the mild rays turned upon the historical record, in behalf of its sincerity. The writer will add an incident which

he regards as significant, the details of which were related to him by a Kentucky lady, intelligent and cultured, only a few weeks ago. She had taken her young son to visit a boarding school and apply for his admission to its advantages, having been attracted by the promise in its circular to supplement intellectual training with all the comforts of home. She questioned the principal as to the rules of the institution and the severity of its discipline, asking if corporeal punishment was administered for delinquencies. A strong negative was the reply. At this moment she described moment she descried some movement behind the pedagogue's chair, and then the outlines of a woman's figure evidently making motions to attract her attention. Looking intently she noted the strong resemblance of the apparition to her deceased mother, with an expression of wrathful disgust upon her countenance as she gazed upon the head of the school. The lady suppressed an exclamation of alarm by a great effort and watched with strange emotions the scene that followed. The appearance wielded a heavy cane, having a peculiar head, as if in the act of pummeling a recreant pupil, and following this ceremony she pointed, as with the finger of scorn, at the principal, and, turning to one side, indicated a corner of the apartment where the real cane, from which the shadowy implement was patterned, stood behind a door. "This man has lied to me," reflected the lady, "and I have timely warning of his brutality. I cannot leave my boy at his mercy." She excused herself by saying she wished to give the matter more thought before de-ciding it, hurried to the railway and took the next train for home, some fifty miles away. "It seemed that mother was with me all the way," concluded the lady, "and her presence, as I thought it, made me resolve to keep my boy near me till he is prepared for the university."

"Did you see the apparition again?" "Never again."

This looks to us like fair evidence that spirits may return from supernal realms when the occasion is exigent, but this good lady regards her experience as exceptional and derides those who cherish the Spiritualist view. Cincinnati, Ohio. MACK.

The National Lyceum Association.

At last the secretary of the National Spiritualist Association is able to report that everything is in readiness for the mailing of the beautiful charters in the name of the N. S. L. A.

The matter of looking after the charters was left with the chairman of the board of trustees, George W. Kates, of Rochester, N. Y., and we are proud of the work he has done on behalf of the Association in that direction.

As Mr. Kates has written a fine description of the Charter, one which I could not improve, I incorporate it here.

The charter is in three colors, the background and border being engraved and the body in elegant script and fancy type. In the center is a flying engle, bearing aloft the national colors, whilst all about is a flood of sun-rays. The ter is given to each lyceum as "A Local Auxiliary in Fraternal Fellowship." It chief," or "medicine man," Then again border is a beautiful scroll. The char-Auxiliary in Fraternal Fellowship." It will bear the official seal and signatures. The mottoes employed are "Proclaim the Tidings to All People," and "Wisdom is Better than Riches.

The official seal is beautiful (Sunflower design), procured of B. B. Hill, of Philadelphia. It will be stamped with gilt upon the charter, thus adding to the many lovely things contained in the charter.

Each Lyceum becomes an auxiliary and obtains one of these beautiful charters on the payment of two dollars. I would state in connection with the

above, that the N. S. L. A. gives two kinds of "Contributing Membership" certificates; price for adults, 50 cents; those under fourteen years, 25 cents. These certificates are attractive, like the charters, they will bear the official seal and signatures. Lyceum workers, wherever you are.

will you not make an effort to organize the lyceum forces? Organize, send for a charter, and give us your full co-operation for the work we have in hand. It is hoped there will be hundreds of

applications for contributing memberships before our next annual meeting. Constitution and By-Laws of the N. S. L. A. will be sent to any who may desire. Address

MATTIE E. HULL. 359 Normal Ave., Buffajo, N. Y.

Form a Rogues' Callery.

Has the exposing and the writing-up of the fake mediums, the money-grab bers and blood-suckers ever stopped any in their nefarious work or driven them from the Spiritualistic ranks? I do not believe that any great benefit has yet been derived from it, and even the reading Spiritualists are not guarded against them, because they are known only to a very few. The masses must get to know them, at least all readers of the spiritual press, and here we must learn something of the police. Every police force knows all the notorious rogues in the land, not only from their deeds but from description and their photos. So we must know our fakes and robbers. Publish with the exposure their description and photos; ther are plenty of kodaks around now. and then individuals and societies will soon cut them out to form a rogues' gallery. Then they will be known all over the land and find doors and purses closed. Of course the non-reading Spiritualists are still left unprotected, but who would risk to be enrolled into the rogues' gallery. EBERTSHAUSER.

Sandusky, O. "Religion as Revealed by the Material and Spiritual Universe. By E. D. Babbitt, M. D., LL.D." A compact and comprehensive view of the subject; philosophic, historic, analytical and critical; facts and data needed by every student and especially by every Spiritualist. One of the very best books on the subject. Price, reduced to \$1, cloth; paper 50 cents. For sale at this office.

"The Relation of the Spiritual to the Material Universe. The Law of Spirit Control." By Michael Faraday. Price sice and put an, end to his life by his get themselves cupped. I believe she 15 cents. For sale at this office.

AMONG THE SHAKERS.

Some Peculiar Spirit Manifestations.

DEALINGS WITH THE SPIRITS-DRIVING THE DEVIL AWAY-INTOLERANCE MANIFESTED. The whirling dervishes (in Art

years agone. In the home where I was brought up I have seen them spin around with arms extended at each side, upwards, till every one had to keep out of their reach or get hurt. Oftentimes those having trance would fall while in this whirling condition, and remain for hours, perhaps, in a trance state. Many of the exercises of those adepts remind me of singular experiences through which I passed when a girl, in regard to unseen influences, both of high and low degree, and at times I think those elementaries must have taken part in

Psychology possibly had much to do with it, for when one began to be wrought upon, it seemed suddenly to set the whole room in motion. One of the leaders, I remember, would lay her tion, after which an almost entire ceshand upon the young sisters and set sation occurred. And I think some of

long time.
One man especially, if the audience filled with power which was seemingly irresistible, singing, speaking, bowing and reeling around. The mediums many times were called upon to fast and to make other preparations for their peculiar mission; were oftentimes, while in the act of writing books, shut up in a room by themselves (separately) for weeks together, most part of the time holding not much intercourse with those around them, save such as were their immediate advisers. They were called anointed instruments, chosen of high heaven to reveal the hidden mysteries of unseen realms. They were reverenced, looked up to as spiritual counselors, and oftentimes prophesied as to future events-many of which have been fulfilléd.

Many of the manifestations of those times were pleasing and beneficial, while some seemed more the work of undeveloped beings lower down in the scale of life than were those influenced or the mass of lookers-on.

One of our mediums in Tyringham (a lovely young woman and of most amiable temperament, very sensitive and nervous as well), would sometimes under "native influence" catch up a chair or anything else, and "go for" those she seemed to be antagonizing with. The leaders would have to take her in hand and command the control to "let go of her and get out of the house," when she would be released and become quiet again. A young man who came among us in his teens, educated, refined and in

somewhat delicate health, did many strange acts under "native influence." He would skulk around on the sly down into the meat cellar and tuck away lots of raw meat, eating it with all the Indian relish (as those who fol-lowed and watched testified to), when in his normal state not a bit of any animal food would he ever taste, how ever well cooked. He would often be seized with these abnormal conditions, as well outside the house as when in attendance at the meetings. He would go with the other youngsters on the mountains, where they were engaged in felling trees, and when down would measure them off by sight as well as either one of the others could do by accurate measurement with the square He would converse in Indian style, and relate many interesting Items pertaining to local incidents which occurred when he and his tribe" perambulated through those "happy hunting grounds" of the beautiful Berkshire hills. It was interesting, to say the least, to see him, as we often did, scaling around, up and down, with his blanket on (of material ld be taken under higher control and deliver most eloquent addresses, quite beyond, as every one thought, his

natural ability. Many other young-people on both sides were often controlled by "native spirits," as well as those of foreign nationalities, speaking in different tongues, and manifesting by some peculiar trait belonging to each. Those from the frozen lands would start on a run, and then slide back and forth the whole length of the floor, as if on The clairvoyants could see these different peoples, and describe their costumes. The Indians brought blankets, beads, "wampum," and wine.

According to some of the communications given at Mt. Lebanon in book form, the mediums saw on top of their central dwelling what they called an angel with the head of an "eagle, the body of a man, and feet of a lion" giant-like-with trumpet in hand, sounding it to the north, east, south and west, as if in warning to the four quarters of the globe, and an invitation to "come up higher"—to the help of the "Lord God of Israel."

The Shakers at that time (whatever their present views) claimed to be the true, typical Israel, God's only "chosen people," etc. Books were written, and solemn commandments given in his name, "Jehovah Jah," the "Great I the "Lord God of heaven and earth—a personal God, sitting upon his mighty throne surrounded by the "hundred forty and four thousand, in whose foreheads were written his holy name, and who sang his praises for ever and

ever more." His Satanic Majesty, too, was held up to our view in those, days—the fallen angel, who had once stood at the upper-most height of heaven—only second to God in power, but for rebellion had been cast down into the fathomless abyss, where he sat up for himself, with everlasting burnings of fire and brimstone for all souls who rebelled against the supreme laws of their great

maker, God, the Holy One. L It is almost too ridiculous to relate the following traditionary, and super-stitious item, but which I can hardly refrain from in this writing, of the view which one of our mediums had of the "very old devil himself" in one of our assemblages, "lurking about, seeking whom he might devour," and if he succeeded in getting hold of any, manifest-ing his pleasure by an "explant grin," etc. He was in "saintish robes, but his horns, cloven foot, and other appendages peculiar to his Satanic Majesty, were not hidden, and however angelic ne seemed, he could not hide his real identity. He was chased out of doors (by a mighty shake, much warring and creaming), across the yard, all hands following to be sure that he left the premises, no more to return, while one enthusiastic brother caught up a stick from the pile, in-passing the wood shed, and slung it after him with a yell to "be gone and not come back." Then Then the medium said: "He has gone; there

he goes, and has jumped over the fence, and is running for the woods." Another time this same sister said she saw him go through the "keyhole of a door" (where resided one who was not

entirely of the right kind of faith), saying he knew very well "where to go for

his supper."
In the "Kentucky Revival" there is an account of very singular manifestations in that place among the young converts before becoming organized into the Shaker manner of Hfc. Some were furlously wrought upon, with what they called the "jerks," as well as being whirled about and thrown upon the floor, rolled and tumbled to a great rate; some barked like dogs, and did Magic) reminds me of the Shakers in

many other strange things.

This was several years since the majority of the societies formed into com-munistic bodies, these also being the result of the great New England re-ligious revival which took place somewhere about the year 1780. I can speak of only what I know, and

have come to the conclusion that much of the spiritual work in Tyringham Shaker Society was brought about by religious (so-called) ardor, enthuslasm, psychologic influence, of both the seen and unseen, for after much praying, agitation of thought, silent meditation, revival meeting, outdoor gatherings, self-denials, "mortification of spirit," etc., the great outpouring of what was called "spiritual gifts," commenced in our midst, and continued for the space of seven years without any interrupthem whirling, and off they spin for a | the communications brought forward in that time were destroyed-at least one of the first leaders at the Mount told me seemed lethargic, would warm up in they had "seen occasion to burn many his denunciation of "such apathy," of the writings of that early time" and the whole assembly immediately this in response to my telling her filled with enthushism, and many (Eldress Ann Taylor) my doubts as to the genuineness of some of the messages I had received, and the "awful sin" (which she might consider) I had committed by a destruction of the same; and also of my temptation to put the "old Bible" out of sight forever, all of which seemed to me so filled with human rubbish and filth; our communications not being of that kind, yet were they greatly marked by the superstitions and traditionary teachings of the olden times.

As for the Bible, I read it through when young, and supposed it to be the word of the living God, yet wondered why it contained so much of what really seemed of a nasty, low character, even having the tendency (as it did) to stir within my youthful mind the very passions which we were taught were of the "devil," and which we must subdue or take our chance with him in his hot habitation below, Our "natural" passions all must be put down and little thought given to physical inclination, but the "higher life," of "grace," should predominate in every thought, word and action.

We were counselled in those days to confess the very thoughts of a "low animal nature," and which we did do as often as stirred by any of the natural proclivities claiming to be of a "fleshly nature;" but as stated (as much good as the old book contained), I was sorely tempted in the after years to burn it, but our sweet eldress, and one whom I dearly loved, said she "would not do so." But later on, possessed by some sort of influence, either good or bad, I committed the strange old volume to the flames, where I believe yet every one will be piled up and made a bonfire of. Then what a relief it will be, not to see or hear any more discussions in regard to it. I do not expect to live till that event takes place, however I be-lieve it will in time occur. Its main use now is to create argument, or so it seems.

It is a wonder how O. C. Hampton waded sixteen times through the book; that is if he took it all in. One of our aged brethren said he read it twenty times through, and doubtless did, for when I was young we were not allowed to read any other book on Sunday, with the exception of our own publications. Our religion was greatly taken from the Bible, and it was often read and quoted in our meetings, and really there s much of good between its covers, but oh! how much therein which no person living would be willing to come forward and read in public or teach to the young. If a select passage even is sent through the public mails, the person is thrown into prison, or liable to be. One young man among us said (fifty years ago) that if it was "printed in pamphlet form it would not be allowed in our midst;" it was true. He knew the book from start to finish and understood what he was talking about. All kinds of novels and love stories were forbidden us (and even the newspapers on Sunday), and if we read them at that time, it was only on the sly-at night perhaps, when others were sleeping, for we did when young enjoy them, and later on, as the people became more individualized, they made their own choice of literature as far as they could get hold of it, and of which now they

have a plenty.

One of the yound sisters (a comrade of ours) was once rebuked for reading "love stories." and told she would be covered all over with "newspapers after she got through with this life." As this kind of reading seemed to be such a strong passion with her here, she would be represented in the same

style over there, etc. "Well," the young disciple of grace said, "I only hope it will be the Boston True Flag." JULIA H. JOHNSON. Los Angeles, Cal.

Words of Explanation.

To the Editor:-Since my acceptance as president of the Forest Home Spiritual Camp Association of Northern Mich igan. I have received numerous letters of inquiry from old orthodox friends, in many pathetic appeals to know why I had thrown aside my Christian faith, hope and belief, and taken upon myself that "rabble of awful Spiritualism and ever condemnation without any redemp-

Now, Mr. Editor, kindly allow me a reply in your columns, as I wish to make a record of my destination. First I wish to say to those orthodox supersti-tious disciples of Christian wisdom, who grieve themselves so much over my spiritual welfare, that if they will sim ply lay aside their prejudice and super stition, and read the Bible from Genesis to Revelations and train their narrow minds (if they possess such natural blessings) in a belief of a just and true, loving and all-wise God of nature, as I have done, they will undoubtedly change their opinion and believe as I do in a God of love, peace and harmony with all the elements of nature. It is very strange that people allow themselves to be so deceived by such sophis try and false representations and cunning deception in this present age of in-telligence. Allow me to cite them to the late decision of Dr. Temple, the archbishop of Canterbury, who says he has no doubt that there was inaccuracies in the Old Testament narrative. and why can't we claim the same error in the New Testament, as its teachings are not verified by natural laws or authentic authors in many paragraphs, but largely exaggerated? CHARLES BENTON.

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SATURDAY, FEBRUARY 18, 1899.

FAITH VERSUS GOOD WORKS.

The general reader would most likely deny that, in the estimation of the church, faith is more important than good works; but we believe the assertion is strictly true. We recall from personal observation numerous cases of gross wrongs committed by churchmen, who were arraigned before the bar of sectarian justice. In nearly every case, however flagrant the offense, by acknowledging the guilt, expressing repentance, and promising to sin no more they were reinstated in church favor; while those who rejected some favorite portion of the creed, as disbelief in an eternal and sulphurous hell, or rejected the idea of a virgin-born God, or some other equally senseless dogma, were expelled from the society of the faithful and made as heathen "without benefit

Good works, then, do not count with God's elect. Give all to the destitute, pile up charities mountain high, minister to the sick and oppressed, devote a whole life to making others happy, ver he is "as sounding brass, or a tinkling cymbal," and lacks one thing yet-and that, faith in the atoning blood of a cru-God. Belief in that direction cures all other ills.

THE GREAT RELIGIONS.

Max Muller, Professor of Sanscrit in Oxford University, probably the best posted man in the world in regard to Buddhism, its literature, religion and people, in "Chips from a German Workshop," American edition, Vol. 1, p. 211,

"Buddhism is a religion which after more than 2.000 years, is still professed by 455,000,000 of human beings."

In a note, quoting from Berghaus' Physical Atlas, he gives the percentage of the various religions, the Buddhists leading, and almost equalling one-third the entire population of the globe, he treating Confucianism as an allied re-

Taking the entire population of all Christian countries, embracing Roman Catholics, Greek Catholics, Protestants, and classing the many millions of Spiritualists. Agnostics and unbelievers generally with them, and Christians are only a little more than thirty per cent of the world's population.

Writers will do well to take note of these figures when referring to the world's religions.

A POEM OF CREATION.

Amos Waters, in the Literary Guide, London, gives his opinion of the story of creation in a very pleasant way. He

"The first chapter in Genesis was once a field of battle. It is now a museum in which the skeleton of discarded dogmas are decorously preserved. With the 'Origin of Species' [by Darwin] as guide book, it is possible for intelligent artisans to realize the pathos of these Mosaic relics of a poem of Creationsublime, but rude guesses at the origin of life and the universe. We have recreated man from the fallen angel into the ennobled and rising animal; yet skylarks soar and sing, and the social order is maintained. The decorative taper lights of Hebrew tradition are enlarged into an infinitude of worlds. Imagination reels and swoons in effort to conceive a beginning, to realize any limits, to even apprehend endless space We think of a tribal religion, with its tribal god as a creator. Is it not par-donable if we smile in compassionate

VERY JUST.

The Northwestern Christian Advocate of this city, objects to the kissing of the Bible when taking a judicial oath, both on religious grounds and for sanitary reasons. It says the custom grew up during the Middle Ages. It ought to have stated that it was a device of priestcraft to give sacredness to a book which they wished to enshrine in popular favor, and too well did they succeed in their purpose. Microbes of a more deadly character than those seen with the microscope are concealed in its com-monly reported sacred pages.

BLIND, UNREASONING BIGOTRY. The Adventists, late in session at Marion, Indian, determined upon private schools of their own, not being satisfied with public schools. The Catholics, and in some localities the Lutherans, -have declared against public schools where superstition is not a part of the educational course. These denomina tions would gladly patronize the common schools if their respective creeds could be taught therein at the expense

FREEDOM FOR THE PEOPLE.

It is reported a bill is about to be presented to the Illinois Legislature, now in session, entitled "An act to restore medical freedom to the people." One of the declarations is: "All citizens not under conviction for crime are entitled to the right and privilege of selecting their own physicians, and to compensate them for services rendered."

The law now in force is of a like character with those punishing blasphemy and sacrilege in many of the states. It was enacted in the interest of a guild, to protect its franchises, though ostensibly to protect the people against quackery. Following along the same lines laws are being enacted to protect many of the trades and vocations, shutting out the common people from engaging in honest competition with the protected classes.

In a free government where the people are sovereign, can they not be trusted with the selection of their physician, their dentist, their horse-doctor, or their barber-for the latter are asking legislative protection-just as well as to voice their choice in public officers to make and administer the laws? Have the great schools of medicine shown such superior wisdom that no one but a licensed physician shall be allowed to care for the sick, or stand by the bedside of the dying?

From the time whereof the memory of man runneth not to the contrary, until about seventy-five years ago, what is known as the old-school medical practice was in vogue. Bleeding, blistering, vomiting, purging and leeching were about the only known methods of treating disease. The lancet, with scarification and cupping, were in daily use, whilst calomel, emetic tartar and ipecac constituted the principal medicamentum of the average country practitioner. It is simply frightful to look back over the medical record of those times so near our own. They who are curious in such matters will find a very correct account of them in the closing days of our own Washington, who was bled, bled, fed calomel and taremetic, covered over with blisters and cataplasms, and, in his physical anguish, exclaimed, "Doctor, I die hard, but I am not afraid to go.'

In the light of modern knowledge, had a coroner's inquest been held on the case an honest verdict would have been,

'Murdered by the doctors." Reforms in medical practice originated outside of the profession, just as reforms in religion, science, the arts. are very likely to do. The Thomsonians led the way with a patent for treating The Botanists followed close after. Then we had the Eclectics, with their selected remedies; the Homeopathists, with their minute doses; the Hydropathists, curing every thing with water. Each followed the other in quick succession, and each brought valuable knowledge to the aid of medical reform. The result: The lancet is now seldom employed: the blister is used rarely and sparingly, tartrate of antimony is almost wholly a creature of the past, calomel is under the popular ban, whilst nauseating and large of medicine, whether chemical or botanical, have gone the way of those who

These reforms were largely brought about by persons outside of the medical profession, though the better educated came quickly to their aid. They sought a better way than depletives and de pressments to build up a wasted and fagging system.

The Legislature stepped in at a very inopportune time, when there were a large class of diseases still beyond the control of the practitioner. They virtually prohibited investigation unless along established lines. Though a God were to come in fact in the form of man, unless panoplied with the thunderbolt and were to attempt to cure disease by other than established methods, and was not licensed, he would be arrested, our laws, and he would need employ supernatural agency to gain his freedom. Genius is not confined to schools. They who have left their impress on the history of the ages were not tied back to old-time practice. Science does

acle the hands of the investigator. There is not a trade of any character which is not clamoring for legislative protection, or a monopoly not ready to enter a trust, if satisfied by so doing it can the more successfully rob the peo ple. If a preacher cannot gain a hear ng without legislation in his behalf le him grow corn. If a doctor does not cure his patients he does not deserve patronage. If the barber cannot get let us have a well-defined statute giv ing freedom in the selection of physi cians, and do not treat the masses as ignoramuses, with no rights but to pay doctors' bills, and vote for law-makers

ts votaries. Neither is it well to man

GOOD GOODY GEOLOGISTS.

Bouche de Perthes, of France, died 1833, who presented to the French Institute some valuable discoveries he had made in regard to geology, was laughed at because it was said he knew more than God, as revealed in his Holy Word, in regard to the process of creation. Replying to those who insulted his intelligence, he said:

"Those who throw no doubt upon any religion, accuse me of rashness; an unknown archeologist, a geologist with-out a diploma. They said I was aspiring to overthrow a whole system confirmed by long experience and adopted by so many distinguished men. They declared this a strange presumption on my part. Strange indeed; but I had not then, and have never had any such intention. I revealed a fact: consequences were deduced from it, but I had not made them.
"Truth is no man's property. She was

created before us, and is older than the world itself; often sought, more often repulsed. We find but do not invent her. Sometimes, too, we seek her wrongly; for Truth is not to be found only in books; she is everywhere; in the water, in the air, on the earth; we can not make a step without meeting her, and when we do not perceive her it is because we shut our eyes, or turn away our head. It is our prejudices or our ignorance which prevents us from see ing her, from touching her. If we do not see her to-day we shall see her tomorrow; for strive as we may to avoid her, she will appear when the time is

De Perthes' facts antagonized Bible chronology, just as the bolder geolo gists of to-day discredit the compromise and goody goody geologists of a generation ago who talked and wrote of thousands of years where millions were

NO TIME FOR INACTION. The great conquerors of the earth,

they who left their traces on the pages of history, made it their rule to destroy the bridges in their rear-that is, cut off all means of retreat. Unless they did so a constant stream of deserters was in their rear, and their strength was correspondingly weakened and finally destroyed. So in marching into an enemy's country, it has always been deemed necessary to capture the fort resses, man them with trusty guards, and spike the cannon, else turn them

against the foe. Do not they who favor silence and inaction, as regards the open, active, and continuous aggressions of the enemies of Spiritualism, differ very widely from the established policy of either ancient or modern warfare? The Christian religion has not become the great power it is, neither is it maintained to-day, without aggressive action towards opposing forces. It arrays at this time law, superstition, popular prejudice, and church maledictions in its defense, and ostracises, so far as it has ability, all those they cannot subjugate to its will. Clothed with the power it covets, every Spiritualistic medium would be branded as a witch, then tortured, imprisoned or burned. And every liever would be outlawed, and denied the rights of citizenship.

Notwithstanding such facts there are those who think we should not resist the oppressor, but when wounded on the one cheek should turn the other for another blow.

Such has not been the policy of The Progressive Thinker. It believes in giving wound for wound, blow for blow, and teach the aggressor that we have rights in common, and that we intend to maintain them. Victories are not achieved by inaction, nor by submission to outrage and tyranny. The non-re-ristant policy may do for a person wholly without arms; but Spiritualists -thanks to the founders of this govern ment-have the same right to life, lib erty and the pursuit of happiness as have their oppressors, and they would be very foolish to abandon these while victory is in their reach.

When ecclesiasticism shall cease to be

aggressive; when it shall cease to employ the methods of the oppressor, and shall treat conflicting beliefs with respect, then will be time to stay resistance. Until then there must needs be war, with successes and defeats. So long as a fortress is made of the

Bible; so long as an unreasoning superstition entrenches itself behind the book, and extracts missiles from its pages to hurl at us, so long we shall try to weaken its force. We know the book was man-made, in the infancy of civilization, and it was imposed on the multitude to make that multitude serve the interests of its makers. Better thoughts, grander inspirations, nobler teachings, and a better faith pervade the entire commonwealth of the learned. There is not an educated priest, with good moral habits, in Christendom who could not write a better book for the guidance of humanity than the old Jew compilation of fabulous history, incredible narratives, obscene adventures, immoral tales, numerous Munchausens, and horrible blasphemies. He is not well read in "sacred" literature who will call for

"STAND FROM UNDER."

"One hundred and fifty churches in Pittsburg, representing twelve denominations, have associated themselves in a federation for united aggressive work among the foreign population and nonchurch goers."-Ex.

If those one hundred and fifty churches have not yet discarded hella thing they never do when beating up for recruits-the sulphurous odor of the Smoky City will be intensified many times, and the hills around will echo the lamentations of those on the "anxious seats" who wish to escape his Satanic majesty's service.

THE HYPNOTIST NEEDED.

A Chicago clergyman, says the Literary Digest, recently issued one thousand letters, to as many representative men, asking why so many men are absent from the church. Among the replies such reasons were given as these: "I can worship alone." "Can be better entertained elsewhere." "No confidence in the churches." "I do not need the not ask the aid of priestcraft to direct church, and I guess it does not need me." "The church is a hospital and I am not sick." "Indifference." "Lack of religious feeling."

Verily, the services of the hypnotist should be in great request in times like these, else religious fervor will die out entirely.

THE CLOVEN FOOT.

It is announced that a Christian employment without special laws in his statesman is about to introduce into behalf let him starve. But by all means the Indiana legislature a bill entitled "An act requiring a more thorough preparation of citizenship by give ing them a more systematic training in development of their moral and religious faculties." The proposed act provides: "All children between the ages of five and fifteen years shall have each Sunday at least one nour of religious education at some church. Those parents who make oath that they do not believe in God or Christianity are to be

Indiana should receive an early visit from the fool-killer, if such provisions should become a law.

THE NEVER SLEEP.

The God-in-the-Constitution agitators memorialized the Peace Commissioners late in session in Paris, asking that God, Jesus Christ and the Trinity be recognized in the preamble of the treaty hey were about to adopt. They claimed correctly that the treaties with foreign owers had equal force with the Constitution itself, hence their anxiety in he premises. We are glad to chronicle he fact that the obtrusive request was not granted; proof, however, is fur-nished that the enemies of liberty never sleep, and that the tools of the church are still busy forging chains for the people's enslavement.

A GREAT PROJECT.

The Methodists propose to raise \$20,-000,000 during this and the coming year, virtually for propaganda purposes, "as a thank offering for the blessings of twenty centuries of Christianity." How would it do to raise half a million dollars, to perpetuate in enduring form a record of the wars and the countless millions of lives which have been sacrificed on the Christian altar to make it the dominant religion?

AMERICA LEADS.

A recent report from the Vatican, at Rome, represents that the United States leads all other countries in the contribution of "Peter pence" to the Pope, \$142,200 being the amount of the American gratuity for the year 1898.

HUDSON TUTTLE.

His Devotion to the Cause Substantially Recognized.

It is with pleasure we learn that the life-long devotion of Hudson Tuttle to the cause is being substantially recognized. It may not be well known that during the years of his early mediumship, when he gave public sittings which ran up into the thousands, he would never receive pay, and has sent out literature constantly to those unable to pay. The contributions made through his pen to the various spiritual and reform journals, the articles furnished to the secular press whenever a point could be made, would reach many thousand columns. The Question and Answer Department of The Progressive Thinker has become a veritable free information bureau, requiring reply to a score of letters privately, to one appear ing in the paper. Year after year Mr Tuttle has done this work, giving to each and every letter the most careful thought and attention-the best inspira tion that came, and this has been with

He has not done all this without sac rifice. We opine that few, indeed would have persisted in his course with the obstacles to contend with, holding his spiritual gifts entirely outside of his ordinary business life.

Understanding the labors of Mr. Tuttle, and his unselfish devotion, Mrs. Emeline Saxton, of Cleveland, O., said before her departure that she felt it her duty to share it and do something to express ner appreciation and assist in extension of the work. Her will, recently probated, contained an important item showing how much in earnest she felt on the subject.

We don't know as Mr. Tuttle will be able to do better work, but we feel sure he will do it with greater ease.

CONTINUOUS PRAYER.

Some of the dime theaters have adopted a "continuous program," never stopping from the time they open in the morning till 11 at night. There is always a crowd, and always the play is going on. It works well for the sightseers and well for the box-office. Now some of the churches have adopted this plan, changing it to "constant prayer," or "relay prayer."

In the John Wesley Chapel, London Eng., the Rev. Hugh Price Hughes held on the 24th a fifteen-hour continuous prayer service, beginning at daylight. He had arranged relays of ministers. each to pray a minute while he could catch breath. For fifteen hours they besieged the throne of grace. The report, thought worthy to be cabled, does not say what came of it. We infer the Rev. Hughes went home a weary but no wiser man, and the whole dropped into nothingness as a sound in the air.

It will take much longer than fifteen hours to so weary God that he will change his purpose and submit to the prayer of a Methodist preacher, even if relays so pelt the throne with supplication and adulation that there is not a moment for reflection.

THE REVEREND BOOK THIEF.

Stealing books to learn how to preach the Gospel is among the latest achievements of the ministry. The Rev. Jas. Brittain Miller, a Yale divinity student, has been arrested, charged with stealing at various times over 5,000 volumes. On searching his rooms, a gold watch stolen from a fellow student, was found. He is-prosecuted under 174 counts preferred by almost as many booksellers.

The Rev. Miller undoubtedly thought that if God commanded the Israelites to steal all the jewelry of the Egyptians, to help them on their journey, it would be right for him to steal books whereby he could gain that knowledge enabling him to preach the Gospel. Is it any worse to steal books to make sermons with, than to steal sermons?

A WORTHY OBJECT.

The Spiritualist Ladies of Buffalo, N. Y., will hold a fair, March 1, for the benefit of the Spiritual Temple. Friends of the cause are requested to send articles they may kindly feel disposed to donate for this laudable purpose, to Mrs. Nellie Whitcomb, 248 N. Division street, Buffalo, N. Y. We hope there will be prompt and liberal responses in aid of this most worthy object.

ALL TO SAVE SINNERS.

Sixty-seven lotteries were chartered in New Zealand last year in aid of religious denominations. Twenty-four were for the benefit of the Church of England, thirty for Catholics, two for Presbyterians, one for Jews, and ten for other denominations. Sinners must be saved, so the church must be sustained, however immoral the methods.

SHOULD BECOME A LAW.

A bill is pending in the Connecticut Legislature providing that Sunday shall be observed as the individual sees fit. so it does not interfere with the rights of others. It is designed to allow football and other games to be played, the selling of newspapers, milk, meat and

N. Y. P. S. U.

SECOND ANNUAL CONVENTION OF THE NATIONAL YOUNG PEO-PLE'S SPIRITUALIST UNION-WHERE SHALL IT BE HELD? The constitution of the N. Y. P. S. U

requires that the members of the Board of Trustees of that Union should de-cide, prior to April 1st of each year, when and where the annual convention shall be held. This convention is to convene some time during the month of August. We would like to hear from the management of the different campmeeting associations, or from individ uals, societies or associations in the re spective cities, as to what arrangement could be made for holding this conven tion in their respective cities or camps All information relative to this subject should be promptly forwarded to 506 12th street, N. W. Walhington, D. C. ANNA RESTEINBERG, Sec. y.

In re Mrs. B. B. Hill.

We take this means of tendering ou grateful thanks to the amny friends who have manifested their kindly sympathy by mail and otherwise, in our be-reavement for the loss of the earthly presence of wife and mother. We-would be glad to respond to each friend direct, but time and circumstances prevent. Will our friends kindly accept this brief though heartfelt acknowledgment of their tender sympathy and fra-ternal regard for the departed one, who scattered seeds of kindness all along life's way, even to the end, and whose religion was to do good, and help the needy.

B. B. HILL.

M. E. CADWALLADER.

ATTENTION SPIRITUALISTS

Many Noted Speakers and Mediums Will Be There.

SEGOND ANNUAL MASS-MEETING.

At America Auditorium Hall, 77 31st St., Chicago. Thursday, Friday and Saturday, Feb. 16, 17 and 18.

Admission-Morning Session, Free. Afternoon, IO Cents. Evening, 25 Cents.

PROGRAMME.

THURSDAY, FEB. 16. 10 a. m.-Gathering at hall. Report of committees. Aid to visitors in securing

2 p. m.-Song service. Invocation.

Solo

Address of welcome, Dr. N. F. Ray-

Response, "A Retrospect and Forecast." Harrison D. Barrett. Hymn.

Greetings-Thomas Grimshaw, Moses Hull, Mrs. Cora L. V. Richmond. Hymn.

7:30 p. m .- Song service. Address, "Bible Mediumship." Moses

Solo. Tests by Miss Maggie Gaule. Hymn.

FRIDAY, FEB. 17. 10 a. m.-Conference-"Medical Monopoly"-"Ought My Physician to be Appointed by Law?" Opened by Joseph H. Greer, M. D. 2 p. m.-Song service.

Address, "Intuition and Immortality," J. C. F. Grumbine. Hymn. Address, "Grovelling or Growing?" Emma Nickerson Warne.

Solo. Tests by Mrs. Marian Carpenter. 7:30 p. m.—Song service.

Address, "The Spiritual Outlook," Mrs. Cora L. V. Richmond.

Address by Thomas Grimshaw. Hymn. Tests by Miss Maggle Gaule. Hymn.

SATURDAY, FEB. 18. 10 a. m.-Mediums' meeting-"What is True Spiritualism?"

2 p. m.-Song service. Messages by Mrs. Georgia G. Cooley. Hymn. Address, "But Whom Say Ye that I (Jesus) Am?" Moses Hull.

Psychometric readings by Prof. J. Grupp, Mrs. A. Turbett, Mrs. E. N. Hymn

7:30 p. m.-Song service. Recitation by Mrs. C. E. Lounsbury. Address by Harrison D. Barrett.

Tests by Mrs. Marian Carpenter and Miss Maggie Gaule. Parting words and song.

> TELEGRAM. Owosso, Mich., Feb. 10, 1899.

George B. Warne, Chicago:
Miss Gaule and Mrs. Marian Carpenter will certainly be present.
HARRISON D. BARRETT.

Sweet Delight of Dying.

Come, O Death, so silent flying That unheard thy coming be, Lest the sweet delight of dying Bring life back again to me.

For thy sure approach perceiving In my constancy and pain I new life should win again, Thinking that I am not living.

So to me, unconscious lying, All unknown thy coming be, Lest the sweet delight of dying Bring life back again to me.

Unto him who finds thee hateful, Death, thou art inhuman pain; But to me, who dying gain, Life is but a task ungrateful.

Come, then, with my wish complying, All unheard thy coming be Lest the sweet delight of dying Bring life back again to me. —Longfellow.

ARE WORTH MANY DOLLARS.

Mr. Francis:—I am now reading the last part of Art Magic. It is really wonderful and worth him with a magnificent gold-headed cane. The Professor is now lecturing the full price of the book. What strange things during February, at 630 North Eighth the author has to reveal about the elemental kingdom of beings; and as to the higher worlds also, it seems to carry me right out of myself, up into brighter and better conditions than any belonging to earth.

These books which you give away—Ghost and Art Magic—are worth many dollars convey a special message to Chicago Spiritualists, it is desired that as many as possible be present at this meeting.

ERVIN A. RICE, Pres. Land and Art Magic—are worth many dollars to such as are not already informed as to occult HE WANTS A CHANGE. lore, and they need perusing more than once to become interested and benefited. I have twice read both of them—every line—and the second perusal gives me more satisfaction by far than the first. I am greatly charmed with them, even if they had not been a premium from our editor, which, of course, makes them doubly prized.

JULIA H. JOHNSON.

TRAINING SCHOOL.

First of the Kind, Established by Spiritualists.

Every religious denomination makes some provision for the education of its teachers. It is a recognized fact that the better the intellect is developed, the better it is able to present to the world

any subject. For years a great deal has been said, and written by Spiritualists concerning the education of our mediums, and public speakers. And while every earnest thinker realized the necessity of some kind of an institution of learning, there seemed to be no one who felt able to take the responsibility of establishing such an institution. But in July, 1897, there was organized through the efforts of Moses and Mattie Hull, Rev. A. J. Weaver, and a few friends, the First Spiritualist Training School. This school has been chartered under the aws of the State of Ohio, and holds its unnual session at Maple Dell Camp, Mantua Station, Ohio. The Spiritualists of America now

have one school which they may call their own. Having been a student in this school one term, I feel that too much cannot be said in favor of its teachers and the subject matter which they present. I sometimes wonder if the Spiritualists fully realize what a golden opportunity this is. Do they realize the knowledge to be gained by associating with and receiving instruction from such teachers as Moses Hull, Rev. A. J. Weaver, Prof. D. M. King, Mattie E. Hull, and Mrs. Alfarata Jahnke. These noble men and women have not only given their time and labor, but they have also given their money for the benefit of the school. Their love for the cause and their desire to uplift humanity have caused them to exert all their power toward making this a permanent institution. They should receive in return the support of every true Spiritualist. Through their earnest efforts the school is in a splendid working condition, and it now rests with the Spiritualists whether it is a success or failure.

If we have needed a school in the past, as has been announced by the press and from the platform, there must surely have been some wished to be better educated. Now let them step to the front. Any one who desires to improve his own mental faculties and make himself a better instrument for the spirit world, should endeavor to attend this institution. The expenses have been reduced to

the lowest possible figure. The scholar-ship being five dollars and, by special arrangement with the camp association, the members of the school are able to form a boarding club and share expenses. So the whole expenditure for the term need not be over twenty-five dollars. This will give the student six weeks of hard study in the following subjects: Oratory, Voice and Physical Culture, Psychic Work, Bible Exegesis, Higher Criticism, Parliamentary Law, Philology, Rhetoric and Logic. School opens May 30 and continues

every day except Sundays until July 14. as Spiritualists feel dividually that it is our duty as well as privilege to make this, our First Spiritualist Training School, a grand success. For it depends upon us whether the world can ever say again as they have in the past. "The Spiritualists have no institution of learning." A grand work has been begun, let us put our shoulders to the wheel and push it on up the hill

L. MAUDE BECKWITH.
Thousand Island Park. N. Y.

A NOTABLE CHARACTER PASSED OVER.

Mr. G. L. S. Jenifer passed to spiritlife at his home, No. 358 Congress street, on Feb. 10. Mr Jenifer was widely known and respected among all classes of people, but especially among Spiritualists was he highly esteemed and appreciated. He was an indefatigable worker in the cause of truth, and through his unflagging energy, indomitable will, and a zeal that never exhausted itself, for many years he maintained regular spiritual meetings at Bricklayers' Hall, having the services the most of the time of the ablest speakers and mediums. He was a devoted Spiritualist, an enthusiast in behalf of the cause of Truth, and unswervingly opposed to shams and frauds. To him, more than any other one man in Chicago, are Spiritualists indebted for the defeat of the bill that was engineered by Col. Bundy and introduced into the law-making house at Springfield, and which was in all respects inimical to mediumship, and which, if it had become a law, would have proved of no end of trouble to those in this state who hold seances for various kinds of spirit manifestations.

Mr. Jenifer for several years was president of the Illinois State Spiritualist Association, and he was constant in his efforts to promote the interests of the same.

The funeral services were conducted

at the residence of the deceased. Dr. White and Mrs. DeWolf officiating, speaking sublime words of wisdom, and extolling his many virtues. The Order of Red Men and Odd Fellows were preswho was a respected member, and their services were in accordance with the custom of the respective societies. The remains were taken to Rose Hill to be cremated.

PROF. LOCKWOOD.

Prof. W. M. Lockwood has lately finshed a very successful course of lectures in Boston. In appreciation of his

IMPORTANT NOTICE.

A special meeting of the Church of the Soul will be held in Handel Hall, 40 Randolph street, Sunday evening, Feb. 19. Mrs. Cora L. V. Richmond will deliver the address, and as it will

To Chicago Spiritualists:—If there is a Spiritualist society in the city that does not open its meetings by singing "Nerarer, My God, to Thee," or by praying to that greatest of all myths, the Christians' God, will some friend please drop a card to my address so that I may have the pleasure of attending?

J. W. T. MORRIS, 83 Dearborn avenue, Chicago, Ill. ing? J. W. T. MORRIS 83 Dearborn avenue, Chicago, Ill.

Why I Am a Vegetarian. An address delivered before the Chicago Vegeta-rian Society. By J. Howard Moore, Price 25 cents. For sale at this office.

WOUR FEGLEGTIC MAGAZINE

Valuable Thoughts and Information Selected from the Secular Press.

WAS IT REALITY?

Or Was It Hypnotic Influence?

A CURIOUS CASE, ILLUSTRATING THE MYSTERIES OF NATURE, IT IS TO DECEIVE THE MIND-GHOST OF THE REPTILES-PRO-CESSION LED OUT OF A GLASS JAR BY A SYRIAN MYSTIC.

"When we of the Western Hemisphere undertake to explore the region of the occult we have things to learn of the Orientals at every step of the way," said a New York man who has a fondness for psychological study and in time. If I'd been left to myself I'd the investigation of phenomena in spiritism. This fact was brought impressively to me last summer in a demonstration given by an educated Syrian with whom I was brought into contact for some weeks during my stay in the country. His religion I never learned. He may have been a fire worshiper or Olympian, for any real hint he gave to the contrary. He called himself Christian, which was his way, so I fancied, of saying that he was not a Mohammedan or Buddhist. But talking with him one day on the subject of spiritism I got an off-hand expression of opinion from him that I had not antici-

pated. "'Why do you in England and America who call yourselves Spiritualists restrict your belief and seek manifestations only of departed human souls? he said. "The weakness of your faith is in denying-in ignoring, at any ratethe spirit in other forms of animate life. Thus you would assert for your son what you would probably deny of the living creature he is tormenting.' We were in my garden, and we were

looking, as he spoke, at a striped garter snake that my little boy had found and was playing with.
"'I pretend to know nothing that can

be spoken of the powers and contin-uance of the incorporeal spirit,' the Syr-ian continued. 'Yet if you will provide the simple means for an experiment that will take some little time and trouble I will give you a manifestation of that creeping thing beyond its body-a visible moving representative—as positive as any thing you have affirmed of materialized forms in your spirit circles. will drop this basket over the snake-so and detain him alive. Now for your part. Please fetch me a jar of olive oil large enough to hold him.'
"I went into the house, to the kitchen,

and got from the cook a two-quart glass preserving jar and a bottle of olive oil poured the oil into the jar and the Syrian dropped the snake into the oil. "'We need not stop at this,' he said. Let us find others-snakes, lizards, worms-anything that creeps and crawls. I will show you that they shall all manifest themselves as incorporate

"My boy by this time was highly in terested, and the three of us started in on a round-up of the gardens and adjoining field. A small green snake, two lizards, a centipede, three caterpillars, a butterfly and half a dozen angle-worms was our bag of an hour's hunting. All were captured alive and unhurt, for that they should go into the jar in this condition, the Syrian said, was essential to the success of the demonstration. They were dropped into the oil, which then completely filled the jar, and the cover was screwed on. Then by direction of the Syrian the jar was placed where it could be in the direct rays of the sun all day long. The place selected was the roof of a lean-to, on the south side of the stable, which could be reached only by ladder-and he directed that the jar should remain undisturbed for twenty-one days.

"Then I will come and give the dem onstration that shall astonish you,' he tion that shall astonish you, he You have at your laboratory the And Gets the Worst of It. other things we need-a crucible, alcohol, and shutters that will darken the

"In the afternoon of the twenty-first day from this time the Syrian came over to the house and we went together to examine the jar on the roof. It had been undisturbed, and in the oil, now slightly turbid, the reptiles and insects lay on the bottom or partly affoat. We took the jar to my laboratory, a room where in the summer leisure I carried on some investigations in chemistry and mineralogy. Into a crucible, a cylindri-cal pot of fire clay holding two-thirds of quart, the Syrian turned a small portion of the oil from the jar and upon this poured as much alcohol." By clos-ing the shutters and lowering the heavy green curtains the room was darkened to the blackness of night. The crucible was set on the floor at one end of the room, and, with a friend whom I had invited to witness the experiment, though giving him no hint of its nature, I took my place at the other end. With a match the Syrian set on fire the alcohol. The flame sent a pale light from the crucible to the ceiling and dimly showed the form of the Syr ian standing to one side. For several minutes-five perhaps-this was all I w. Then my friend clutched my arm.
What kind of delirium tremens

show are you giving, anyway?' he demanded. 'It's life-like, but I don't like the cast of your performance.' "Why, what is it you've found? I began to beat me unmercifully. Gain- I could see no more. But the name of asked, for I could see nothing that ling a little courage, I fought back, but the place and of the hotel in which he

called for his remark.

"'Great Scott! Can't you see? Or have I got 'em in the head?' he exclaimed. 'Snakes and bugs and all manner of creepy, squirming things—all going skyward out of your old fire-pot."

Then through some enlargement of vision or perception I saw what before had been invisible to my sight, the forms that floated upward in the shaft of light from the flame in the crucible. orms of snakes, lizards, worms, at first faintly outlined in the pale, bluish light, became more distinct and lifelike as I looked, until every tint and marking and motion was plainly apparent. It was an endless throng of apparitions passing upward in the light, with a smooth motion which turned and varied with the undulations of the alcohol flame beneath. Among the floating forms I marked the figure of the butterfly, with brilliant wings outspread, soaring and circling to the ceiling, where the procession seemed not to stop but to vanish. Just beyond the direct light the Syrian stood, like a flickering shadow, except for the reality of his gleaming eyes, looking at us through the darkness to mark the effect of his ex-

warning exclamation from the Syrian the light. It was my friend, his head

held forward in an attitude of rapt attention, advancing as if drawn by an invisible cord toward the crucible. caught him around the body with both arms; the Syrian, stooping, covered the crucible with the stone slab which served as lid, extinguishing the flame, OR DEMONSTRATING HOW EASY and my friend was struggling and remonstrating in the incoherent words of one roughly aroused from sleep.
"'Let me out of this,' he exclaimed,

coming fully to himself. 'Open the door-the window-any way that's the "'Ah! that's better,' he said, with a sigh of great relief, as I rolled up the

curtains, threw the shutters open and raised a window. 'You grabbed me just have joined the procession up through the ceiling and been I don't know where by this time.' "I had promised my wife and a young

lady, our guest, that the experiment, if successful, should be repeated for their benefit. My wife pleased me by backng out after hearing my account of the performance. "'It's too creepy for me, she said. 'I

can be made uncomfortable enough crystal-gazing is by means of a glass of without going to quite so much trouble. water. "But our visitor, who had been graduated from Vassar the summer before held me to my promise, and the Syrian came over in the evening and started the procession again with a fresh lot of the oil and alcohol. It worked the same as before, but the effect on the observers was different. I had become immune, so to speak, and looked at the idly, carelessly gazing into the glass of strange apparition with a feeling as ree from any occult influence as if the plate. Almost before I knew what was thing had been the panorama of the vitascope. With the young lady it may have been natural temperament, or a case of forewarned, forearmed; at any rate she went through the ordeal with gan to appear." perfect coolness. But she was satisfied with very little of it, and afterward confessed to having kept her eyes shut or turned away for a good part of the time. She described the phenomena, which had greatly amazed her, coolly enough to my wife, but in the night she awoke the household by screaming in her sleep, and it was no better than an even chance for an hour that she could win clear of an attack of hysterics.

'Next day, under domestic pressure, and to gratify my own feelings as well, I took my gun and the jar of reptiles to a woodland back of the house, set the jar on a tree stump and blew jar and its contents to smithereens with a charge of double B shot fired from five paces away. Two nights later my wife gave a party, with card tables placed in the laboratory and a bottle of whisky and a box of cigars set out for the players-'to clear the atmosphere of snake ghosts,' she said. The Syrian was not invited, and ever since the day of the experiment has been regarded with distrust by my wife.

"I afterward talked with my Syrian friend about the demonstration he had given me, but he spoke of it with indifference and shrugged his shoulders when I asked him to account for it. "'I can explain it neither more nor less than I can explain the existence of the air, the reptiles and the fire," he said. 'It is you of Europe and America who try to reason out and account for things. You seek marvels as children and pull them to pieces forthwith, hop-ing to penetrate their secret. Theosophy, spiritism, miraculous healing, socalled are your toys, which you pretend to investigate, and you write and talk of them in a learned manner. I, pretending to fathom nothing, with an experiment openly made with simple

FIGHTS A SPIRIT

STRANGE STORY OF A MIDNIGHT ENCOUNTER AT A LONELY CROSSROADS.

Kingston, N. Y.-Much excitement has been caused in Lefevre Falls, a village about fifteen miles from this city, by the alleged appearance of what many persons firmly believe is a ghost. Their belief in this strange visitor has just been strengthened by the story of John McGrath, who, the other night, had a personal encounter with the spirit and came home covered with bruises.

The man was returning from Bloom ington, a small hamlet in Ulster county, at midnight, through a lonely piece of woodland, when he was stopped in the road by an apparition that stood directy in front of him.
"I could see at once," McGrath said,

in telling his story, "that the face was anxiety which distressed and oppressed that of old Nathan, a peddler, who hung himself to a tree at the cross-roads a year ago, but as I knew that he was dead I tried to laugh at my fears and

"When I tyrned around and saw the uncanny object following me, I will confess my hair stood up straight, and became so paralyzed with terror that could not run. As I stood in the road

trembling with fear the apparition approached and sprung at me.
"It seized me around the neck with its cold, clammy hands, and then, with its white, hideous face near my own, my fists, strike as hard as I would, seemed to hit nothing but air. Every

on my body.
"I suppose I screamed, but I was so errified I cannot remember. Anyhow the ghost, and I firmly believe my assailant was nothing else, kept on beating me until I lost consciousness. When I regained consciousness, about an hour later, I was lying in the middle of the road. I was terribly lame and sore but managed to drag myself home.' McGrath is still in bed and nothing

can make him change his story.

have saved a small fortune. One morning his body was found too weak to whisper, had continually swinging by the neck to the limb of a saked for me and repeated my name. tree at a cross roads just outside the Subsequently I learned, from his own village. Since that time no less than a lips, how minutely truthful and exact dozen persons who have been in lonely places late at night have been startled ghost.-New Britain Daily Herald.

"Mediumship and Its Development, and How to Mesmerize to Assist Development." By W. H. Bach. Especially supper, which may, perhaps, account

warning exclamation from the Syrian, as something passed between me and the light. It was my friend, his head

Crystal Cazing in Chicago.

BLACK ART OF THE ANCIENTS-UNCANNY REPRODUCTION OF SCENES IN FAR DISTANT LANDS-THE DANGERS AND WATER.

Crystal-gazing, supposed to be one of the lost arts of the old-time nec- or lens should be encircled by the hands romancers, dead with the days of the entire time of using, and that the in Chicago, and there is a coterie of young society "buds" who peer into the future by means of mirrors and tumblers of water, besides other people who go at it in a more serious manner. Miss Mave Carrly, a young literateur

and artist of Irish extraction, but just now a resident of Chicago, is one of the few individuals to whom the power of divining the future in this manner came naturally-she knows not precisely how. Miss Carrig's favorite method of

"The first time I realized that I was able to read the future by means of a simple tumbler of water," says Miss Carrig, "I was sitting at the dinner table of a friend, listening to her anxiously expressed wonderings as to what had become of the son of whom she had lost sight for some years, and water which stood at the side of my happening that narrow glass seemed to expand and widen in a wonderful manner; then flashes of vividly colored light played through it, and the pictures be-

"First I saw the son of my friend, whom I had never met, and I assured myself that I was right in believing it to be the young man in question by de-scribing him to his mother, and even giving minute details of his hair, facial appearance, and so on until she was fully convinced of his identity, although he was in a foreign land many thousands of miles from the place to which he was supposed to have gone. Then I told her of his circumstances, financial and otherwise; of the serious illness through which he had just passed, and of a number of remarkable events which would presently happen to him, and which really did happen, in every detail, as was actually proved by his own letters. Previous to this time I had never dreamed of crystal-gazing, but after this experience I took to look ing in my glass of water at mealtimes occasionally, and I have never yet done so without being rewarded in some manner.'

ANOTHER REMARKABLE EX-PERIENCE.

Another of the remarkable ex-periences with crystal-gazing which ave made Miss Carrig at once the wonder and delight of her friends came one day as she leaned, a little tired with painting, against the back of the easelchair in her own studio. A carafe of water stood on a small table near, and as Miss Carrig's eyes fell carelessly upon it she noticed that it expanded and palpitated in the manner of dinner-glass which had framed her initial experiences in this line.

"At the moment of laying down my brush," she declares, "I was thinking, casually, of a friend of whom I am very fond, and of whom I had heard nothing for a long time. A moment later I saw physical means, put you at fault this friend pictured in the water before straightway."—New York Sun. me, leaning back in his chair, as though physically weak and in great despair, and heard him give vent to an im-patient exclamation. Opposite to him, on the other side of the fireplace, which remembered sufficiently to recognize when I saw it with my ordinary eyes for the first time many months later, was a man whom I had never seen. His face seemed fairly photographed on my brain, and with such clearness and precision that I instantly recognized him, upon the occasion of our seemingly accidental meeting at a railway station some months later. Through this vision, or whatever you please to call it, I was subsequently able to save my friend from some serious unpleasantness of too personal and peculiar a character to relate, and I also came to his rescue, at another time, when he was very near to death.

VISION IS FULLY VERIFIED. "Upon this latter occasion I was in my own room, trying to read, and vainendeavoring to shake off the indefinable impression rather than actual sensation of physical illness and mental me. Raising my eyes from my book they encountered a tumbler of water which stood near me, and the fleeting vision which I saw so interested me that I took the tumbler into my hands and gazed steadlly into it. My friend, very ill of a disease which I correctly divined to be pneumonia, lay upon a bed in a country quite different from the one in which I had supposed him to be then living. I knew that he was very ill, supposed to be dying, in fact, and that he was mentally calling for me, although too ill to utter a single word aloud. Then the vision faded and I could see no more. But the name of was staying remained clearly impressed upon my mind, and I at once sat down, blow of the ghost, however, left a mark on my body. telligences of this order, and not only communicated with my friends, who were as totally unconscious of his whereabouts and condition as I had been previous to my glance into the tumbler, but also wrote to him myself, telling him that I was sorry to be unable to come to him, as I believed that he wished me to do, but sympathizing with him on account of his sufferings.

"By return mail came back a letter Old Nathan, as the peddler was from the physician who was attending called, was a well-known character in him, corroborating my account of the the neighborhood, and was supposed to occurrence in every particular, and telling me that my friend, before growing Subsequently I learned, from his own

my vision was.' CRYSTAL-GAZING BY OTHERS.

The girlish members of the little group of occult students first men-

all but disrupt the long-time friendship existing among the fuir crystal-gazers and to cause a period of excitement designated by the young Brother of one of the fair seers as a "grand old row." The subsequent engagement, marriage and after-wedding removal of one of their number each separate girl claims the honor of seeing in the glass of the honor of seeing in the glass of water, and the unexpected sudden leath of the mother of another comrade is also mentioned as having been disclosed to several of the pretty gazers at

Among some of the students of the crystal-gazers' art in Chicago it is said that the tumbler of water should be only held while the breathing process TROUBLES OF ABSENT FRIENDS | is gone through with, and that the per ARE SEEN IN A GLASS OF son whose past, present, or future is to be disclosed should vitalize or magnetize the innocuous fluid. Others again, insist that the tumbler, mirror mirror should also be swathed in folds of black velvet.-Inter Ocean.

NATURE SPIRITS,

And What Is Claimed for Them.

ORDEAL BY FIRM AT BENARES-HINDUS WALK UNHARMED OVER A BED OF LIVE COALS BEFORE MRS. BESANT AND OTHERS. A controversy having arisen in some

of the city papers about the recent performance of the Fire Ceremony at Benares, an account of what actually took place, by an English on-looker, may be of interest to the readers of the Civil and Military Gazette. It was during the recent convention of the The-osophical Society that a good many of us who are interested in the life of India below the surface being present, some Hindu friends arranged with a certain sect of Shivaite Hindus, who claim the power of rendering fire harmless, to give an exhibition of their powers. Accordingly a trench was dug in the grounds of the Tagore Villa about fifteen feet long by four, and this was filled with logs of wood, which were left to blaze all day. In the evening the trench was filled by a thick layer of glowing coals giving off a tremendous heat. At 7 p. m. we repaired to the scene of action. Our party consisted of Mrs. Besant, Countess Wachtmeister, Dr. Richardson, late professor of chemistry at University College, Bristol; Dr. Pascal, a French doctor of medicine; Mr. Bertram Keightley, barrister-at-law; Miss Lillan Edger, A. M.; Colonel Olcott, and others. Chairs were arranged for us on a kind of dais formed of the earth thrown out of the trench and about eight feet from it. This was the nearest point to the big fire at which one could bear the scorching heat. At our back, and surrounding the trench was a dense, but orderly crowd of hundreds of Hindus. All waited with eager expectation. At last a hubbub approaching from the gates of the villa announced the arrival of the procession. It consisted of a chief priest, who pre-

sided, carrying a sword, two others, who were going to pass through the flames, and an image in a glass canopy borne along by others. The leader intimated that his two colleagues would pass through the flery furnace, and afterward anybody who liked of the male persuasion might follow them through unharmed. but no women were permitted to go through. Then ensued , most extraordinary and, in some respects, painful spectacle. It is a doc-trine of Hinduism that all the functions of nature, fire, rain, etc., are presided over by nature spirits. This particular sect of Hindus claimed to have pre-served the secret of being able to control the fire spirits, so that for the time they are unable to burn. Whatever may be the explanation, these are the facts. Certain mystic ceremonies having been performed, and cocoanuts having been tossed into the flames, the two been tossed into the fiames, the two junior priests apparently became possessed. With frantic shrieks and cries, they passed twice around the blazing trench, preceded by the chief priest with his sword, and followed by the brilliantly illuminated canopy. Then, still in a frenzy painful to behold, they numbed up to their auklos in the plunged up to their ankles in the scorching furnace and passed backward and forward several times, the redhot coals and sparks scattering about their feet. The crowd followed in their wake first one or two individuals, until the others, gaining confidence and caught by enthusiasm, rushed through in hundreds, even little children of four and five years old running up and down the trench over the burning coals exactly as if it had been a soft carpet. All were unhurt. Among those who ventured was a brother of one of our party. This gentleman, whose name I am prepared to give privately, walked through the trench twice slowly, and described the sensation afterward as having been like

walking over hot sand. A skeptic among us having pro-pounded the theory that the feet of na-tives were covered by an integument so dense that it was proof even against live coals, Dr. Pascal carefully examined the feet of this witness immediately after his performance, and found the skin of the soles was of the normal thickness of European feet and that they were untouched by the fire. I. saw one man deliberately pause in the middle of the trench to pick up a hand-ful of the flaming embers, which he then carried through to the side. A linen turban which fell from some one's head lay on the coals without igniting, as did the cocoanuts. The priests re mained on the scene for about twenty minutes, during which time the two apparently possessed men were held by others. After they left the crowd was advised to cease experimenting with the fire, and no more passed over. At this stage Dr. Richardson and myself left our seats and attempted to ap-proach to the brink of the flery gulf, but the heat was so great that we had to turn back.—Lahore Civil and Military

TAKE NOTICE!

The N. S. A. has a coumber of copies of Mrs. Dr. J. H. R., Matteson's valuable medical and hygienic work, "The able medical and hygienic work, "The Occult Physician," on sale, for the benefit of its treasury. The book retails at \$2 per copy, but the gifted author who generously presented these volumes to the N. S. A. has given permission for them to be sold at \$1 each. This book should be in every home as well as in the hands of every physician. Send for a copy to the undersigned.

tumbler. The precise nature of some of the visions encountered all these young women egree in refusing to disclose, but of so personal and surprising a character have some of them been as to character have some of the some and Messages. By Moses Hull.

NUMBER ELEVEN.

FULFILLED PROPHECIES.

I promised before these articles closed that I would refer to a few ancient and modern predictions which met a fulfillment. I now come to a fulfillment of that promise.

It is a strange fact, but no more strange than true, that of all the Biblical predictions, none have been fulfilled except those supposed to have been made in some way by His Satanic Majesty, or some of his subordinates. In the Garden of Eden, God and the snake both, for the time being, turn prophets; God's predictions failed, while the gods acknowledged that the serpent told the truth. In Gen. 2:16-17, God is represented as saying: "Of every tree of the garden thou mayest freely eat; but of the tree of knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof

thou shalt surely die."

Man violated, but not until after the serpent had quoted God's words and serpent had quoted fine in the serpent had the protect in chapter 3. pronounced them untrue. In chapter 3,

verses 4 and 5, the snake says:
"Ye shall not surely die; for God doth
know that in the day ye eat thereof

That the serpent was right in saying that their eyes should be opened, the gods acknowledge when they say: "Behold, the man is become as one of us, to know good and evil; and now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever; therefore the Lord God sent him forth from the garden of Eden, to

him forth from the garden of Adam, till the ground from whence he was taken," Gen. 3:22-23.

Did man die that day? No. The same author says: "And Adam lived has the distinction of perfectly curing even the most dimentirent on the perfectly curing even the most dimentirent on the perfectly curing even the most dimentirent on the perfectly curing even the most dimentirent one bit of rain, absolutea son in his own likeness, after his image, and called his name Seth. And the days of Adam, after he had begotten Seth, were eight hundred years, and he begat sons and daughters, and all the days that Adam lived were nine hundred and thirty years; and he died.' Gen. 5:3-5.

In the light of these scriptures who can deny that the serpent was more correct in his predictions than God was in his?

In the case of the predictions that the spirit of Samuel made to King Saul, through the medium whom the ministers have named "the Witch of Endor," the prediction, whether given by the spirit of dead Samuel, or by the woman, was true. "To-morrow," that is, in the immediate future, "shalt thou and thy sons be with me." "The Lord hath rent the kingdom out of thine hand, and given it to thy neighbor, even to David." See 1 Sam. 28:17. PROPHECIES NOT IN THE BIBLE.

Prophecy is something which belongs alike to every age and nation. In most men and women have prophesied without any clew whatever, the predictions have been like the most of those found in the Bible, not true. Yet enough of them have been fulfilled to show that men are at times gifted with a kind of prehensive power which occasionally correctly reads some things n the future.

Take, for instance, the predictions made in 1788, by M. Cazotte, as preserved and handed to us by that other Frenchman, La Harpe. These prediclons contained more than a dozen definite and improbable points, every one of which was fulfilled. It is too long to quote; let me, in the briefest possible manner, relate some of its principal points. First, let me say that La Harpe, who made and preserved a record of this prophecy, was a great man; an honorable man. At the time the predictions were made he was what the world called an infidel; he after-

gentlemen, you will witness this great

2. "You, Condorcet, will give up the ghost stretched out on the floor of a "Encyclopedia of Biblical Spiritual-subterranean prison—you will die of tam: or a Concordance of the Principal poison which you will swallow to Passages of the Old and New Testaescape the execution.

months afterward.

5. "You, M. Vicq d'Azyr, will not open your veins yourself, but will cause them to be opened six times in one day in an attack of the gout. You will die the corne right.

"Woman, Church and State." By more day in an attack of the gout. You will die the corne right. will die the same night.

of more than common intrinsic value,

of more than common intrinsic value,

the subject is treated with masterly

At this point in these wonderful pre-lictions M. Roucher spoke up and said.

The Dead Man's Message," an occult ictions M. Roucher spoke up and said, "God be thanked, it appears that M. Cazotte has only to deal with Academicians. He has just made sad havoc of ism and her study of occult science them. I, heaven be praised—" At this have prepared her to write this romance, point Cazotte interrupted him with a which will be found laden with gems prediction which I will give as-

"You will die on the scaffold also." Here all parties laughed, and accused at this office.

Cazotte of trifling with them, when in "Who Are These Spiritualists and had not the enterprise to pay for. We serious; you will not then be ruled by the Turks, but by philosophy. Those who treat you thus will talk of reason and philosophy; and these things will occur in the temple of reason."

Here he was asked: "When shall all

25 Cents.

before all that I have told you shall be

11. "With respect to you (La Harpe), a wonder will take place: You will then be a Christian." This caused much comment and merriment. Many of the company said

"If we live until La Harpe becomes a Christian we are immortal," At this point he began to read the fortunes of the ladies present. 12. "Your sex, ladies, will not protect

you. Duchess de Grammont will be drawn on a scaffold-you and many other ladies with you upon a hurdle with your hands bound behind you." Thus Cazotte went on reading the fate of many others, and at last his own. I have tried to condense several pages into a few words. It is enough o say that these predictions were fulfilled to the letter.

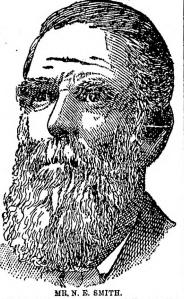
With one more paper, mainly or mediumistic predictions, this series of articles will close.

HOME RUPTURE CURE!

then your eyes shall be opened, and ye Marvelous Blessing to Those shall be as gods, knowing good and Who Are Ruptured.

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without causing the patient one bit of pain, absolute



y without danger, and also without the loss of a ment's time from the daily occupation. He use o knife and sends his method and treatment di rect to the sufferer's home where it can be easily used without assistance and brings immediate com fort and relief. It requires from three to ten weeks for the ruptured

opening to heal, at the end of which time the patient an pitch hay, lift a barrel of flour, plow in the fields r do any kind of hard work without any danger of Dr. Rice has cured hun dreds of old men who had been ruptured 80 and 4

not have been possible since never before has there been a certain cure for rupture. N. E. Smith, o has restored to perfect health. Mr. Smith says:-"Although pretty well along in years and with an old rupture that might have ended my days at any timo I am just as glad to be cured as though I had my life to live over again. I was a little bit doubtful about Dr. Rice's claims. I have seen so many failures of trusses and treatments that while the plan looked wonderful I had my doubts. He cured me all right ward became a Christian. He was a member of the Royal Academy of Sciences—a man whose honor, perhaps, child to write to Dr. Rice for a copy of his book which he sends free to all. And if you know of anyone else to all the property of the was never questioned.

1. Cazotte begins by saying, "Yes, he sends free to all. And it you know of abyone case who is ruptured tell Dr. Rige to also send a book to him. Do this at once. Don't delay in a matter of

ment Scriptures which prove or imply ment Scriptures which prove or imply Spiritualism; together with a brief hisin the name of philosophy and reason. Reason will have her temples. At that period there will be no other temples in France.

4. "You, M. Chamfort, will open your the origin of many of the moses Hull. The well-known talented and scholarly author has here embodied the results of his many years' study with the property of the will be in its relations to Spiritual. veins by twenty-two incisions of the of the Bible in its relations to Spiritual-razor, and you will die only some ism. As its title denotes, it is a veri-

scaffold.
7. "You, M. Bailley, on the scaffold.
8. "You, M. Malesherbes, on the scaffold."
The subject is treated with masterly ability; showing what the church has and has not done for woman. It is full of information on the subject, and should be read by every one Detailed.

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also send free of charge the back chapters of that remarkable story, "Juno, or the New Woman," written by that remarkable spirit, Charles Dickens, through the mediumship of Carlyle Petersilea, of California. The story will interest you. You should read it. It has been running for several weeks in The Progressive Thinker, and made amenable to the well-being of the progressive through the mediumship of Carlyle Pethonor. 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 manity. Medical men especially, and scientists, general caders and students of occult forces will find instruction of occult forces will find instruction of court forces will find instruction of the Divine Plan yourself.

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"Principles of Light and Color." By D. Babbitt, M. D., LL. D. A truly great work of a master mind, and one whom spiritualists should delight to have a manufacture for the principles of Light and Color." By D. Babbitt, M. D., LL. D. A truly great work of a master mind, and one whom spiritualists sho darkness to mark the effect of his experiment.

"Of a sudden the sensation came to me of being part of the procession, goal it was with start and sense of recovery that I came to the realization that I was myself and standing where the object to this holding and to the remarkable and astonishing standing to the well-being of swell as in the hands of every physician, Scal ext this book should be in every home as well as in the hands of every physician, Scal ext this book should be in every home as well as in the hands of every physician, Scal ext this book should read it. It has been running the there there garnered to the well-being

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.. GENERAL SURVEY ...

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

choir. We also have good attendance

at our mediums' conference and fact

meetings. This being the capitol city,

itualists are busily at work sowing seed

At a called meeting of the Second

Church of the Soul, held in the parlors

selecting officers to fill vacancies caused

tary. Dr. Henderson and Mrs. Vaughn were appointed regular speakers. The

meetings will continue as heretofore, at 3 and 7 p. m. every Sunday at Van

Buren Hall, Sacramento avenue and

John B. Churney writes: "Your paper

is a light that will lead all seekers to

forts. I renew this man's paper for he

South Side has been fortunate in secur-

ing the services of Moses Hull for two

lectures on Sunday, Feb. 19, at 2:30 and

7:30 p. m. The auditorium at 77 Thirty

first street (in which the mass-meeting

is to be held) has been secured for the

evening session so that none will be

turned away. The afternoon services

Dr. C. T. H. Benton writes: "Private

instructions in mediumship will be given at the Home, No. 3310½ Rhodes

avenue, every Tuesday. Trumpet se-

ance will be given Wednesday evening.

Feb. 15, by Mrs. Brown, assisted by

Lora Holton. Every Wednesday even

ing Mrs. Holton will be present with

her beautiful spiritual songs and the

public can always look forward for

something out of the ordinary; and

when it becomes known that a musical

treat is in store for them, standing

coom will be appreciated. If Mr. H. S

McNutt, formerly of Greenville, Mich.

will send us his address, he may hear of

Mrs. Bouchard writes from Michigan

City, Ind.: "We have had a visit recent-

ly from Mrs. Lydia Sholdice, of Irving

Park, Chicago, who lectured, gave tests, psychometric readings here, which were

very satisfactory. Her evening service

were especially interesting, and what

seems very pleasing to all true Spirit

A correspondent from South Bend

Indian, writes: "Mr. J. Frank Baxter

of Boston, Mass., the well and favorably

known lecturer and medium, began a

booked engagement for nearly two

the First Spiritualist Society, on Sun-

lay, Feb. 5, most auspiciously. This is

Mr. Baxter's third engagement, a series

of lectures each time, and so his name

on this coming carried with it assur-

ance resulting in much enthusiasm and

promise as indicated by his audiences

at the opening. On Tuesday evening

he 7th, as a reader and vocalist-for

Mr. Baxter is versatile-he rendered ef

ticient aid in an entertainment for the

benefit of the society, given by local tal

ent. The last Tuesday eve of the month

he will take charge of a special enter

tainment in the society's interest. As

he will remain here till March 20,-an

niversary demands obliging him to b

week of March-he is ready to fill weel

evening engagements in northern Indi-

ana and southern Michigan, or any

where easy of access to his Sunda

work. Address him, lock box 8, South

Bend, Indiana. Early and prompt cor

respondence, where intention obtains

The Dubuque (Iowa) Daily Times contains the following in regard to that sterling worker, Geo. F. Perkins: "For

some time the Spiritualists in the city

have been rather quiet. Not because

there were not as many here and their

faith just as strong, but because they

chose to work in that way. Prof. Geo.

F. Perkins and wife are now located in

the city and have drawn the faithful

meetings regularly, says some wonder

tures are instructive and interesting

is desirable."

in New England the last Sunday and

months here, under the management of

something to his advantage."

ualists."

broadcast, knowing it will yield a fruit

ful harvest in season.'

Madison street.

and the legislature in session, the Spin

WRITE PLAINLY.

We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being of Mrs. M. Andrews for the purpose of 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 accommunications tary. Dr. Handerson and Mrs. L. S. Vaughn, secretary, please have your communications tary. Dr. Handerson and Mrs. L. S. Vaughn, secretary, please have your communications. 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, be-Heving that the cause of truth can be find the truth. Persevere in your good best subserved thereby. Many of the work, and success will follow your efsentiments uttered in an article may be diametrically opposed to his belief, yet said he did not have the money, but that is no reason why they should be suppressed. No one person has the whole truth, hence kindly feelings should always a receiving a should always a receiving should be should be should be suppressed to his belief, yet wanted the paper." Thanks, my good brother, for your kindness. It will be suppressed to his should be suppressed to his should be suppressed. should always be entertained for those who differ from you.

ITEMS-Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or or less; otherwise many items would be or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines are creasing may relines to two lines, as occasion may re-

Every item sent to us for publication, should contain the full name and address of the writer. We desire to know the source of every article or item that appears. This rule will be strictly adhered to.

S. M. Price writes: "I am greatly pleased with the independent attitude of The Progressive Thinker. Keep on forever doing good!" J. F. Sanders, M. D., writes: "I re-

ceived Art Magic in due time, which is worth many times what both it and a year's subscription to The Progressive Thinker costs. I have only had time to glance over the book but think I will like it immensely. If it is as interesting and instructive as Ghost Land, which I received with my last year's subscription to your valuable paper, I will feel amply repaid for so small an expenditure of money. I cannot understand how you can afford to give absolutely free such beautiful instructive and interesting books as Ghost Land and Art Magic. Am reading Ghost Land over the second time and find it more interesting than the first."

Moses Hull has issued the twentieth edition of the "Spiritual Songster." It seems to take exceedingly well.

Will C. Hodge reports excellent meetings at Muncie, Ind. Large audiences are the rule and great interest is manifested. He is engaged for the anniversary meeting at Paw Paw, Mich., the last Sunday of March, and is open for further engagements. Address during February, 5141/2 S. Walnut street, Muncie, Ind. Permanent address, 40 Loomis street, Chicago, Ill.

Mrs. Lora Holton is engaged to serve the Englewood Spiritual Society for the month of February. Will answer calls to attend funerals and weddings; also open for camp engagements. Address 3310½ Rhodes avenue, Chicago.

H. M. Wollam writes: "Though not a Spiritualist, I will say that I am very much pleased with your paper, and cannot get along without it. I have now heen a subscriber for several years."

G. W. Kates and wife are having successful meetings in Titusville, Pa., and will remain there during February. Will return to Rochester, N. Y., for March. They had good meetings in Olean, N. Y., February 1, 2, and 3. Their summer dates are nearly taken. They have a few vacant dates that can be filled in Michigan during July and August. For next fall and winter engagements address them 156

Meigs street, Rochester, N. Y. H. C. Van Voorhis, president of the First State Society of Spiritualists, Topeka, Kansas, writes: "Our society has had the services of Lillian L. Snow, wife of ex-State Printer Spore the case of Lillian L. Snow, wife of ex-State Printer Spore the case of Lillian Spore the cas three Sundays, for lectures and tests, their residence, 49 Arlington street. A and we have further engaged her for firm believer in the return of spirits, February and the first Sunday in and one who attends Prof. Perkins' March. Mrs. Snow ranks second to no one in Kansas as a lecturer, and I am ful tests have been made. He inti-told by those who have had the oppor- mated that while the professor's lectunity to hear other workers, that her readings or tests are the best they have the real test is the presence of the spirever heard. We are having good attend-its and the messages they bring. When ance, and steadily growing in member-asked as to who had come back to talk ship. Have good music by a volunteer, with their friends, he said: 'The most

doubt of the good faith of many of its believers, and, as one said: 'You would be surprised to know how many do be-lieve and fail to avow their faith." Hamilton DeGraw writes: "I wait anxiously every week for The Progressive Thinker, and have an intellectual and spiritual feast on its arrival." We regret to learn that Mrs. A. E. the elegant sheets is at the Hannemann prospers, this city, and cannot reply to corre Sheets is at the Hahnemann Hospital, spondence for some time. We hope she will soon recover. O. J. McKenney writes from Grant's

outside or offered as a the largest papers now

regular Size brethren, and we hope to have him with us again in April when we expect to be cover. It is able to form a society here. Brother heavy book Love is a pleasant speaker and his arguments are logical, and he is a gentleman that I am glad to recommend to socontains 378 clettes as speaker and medium." E. J. Bowtell writes: "The First Spiritualist Church of Hornellsville, N. Y., has made a good start. I lectured there on the five Sundays of January, and on

the Monday, Wednesday and Friday evenings. The lectures were usually followed by very successful tests through the mediumship of Mrs. Stewart, of that city. The hall was crowded On the first Sunday in February I spoke at Waverly, N. Y., where I was hospitably entertained at the residence of Brother John Racklyeft, the former president of the society. He is now in his eighty-fifth year and unable longer to take active part in laboring for the cause which he still cherishes and aids

satisfactory presence was that of John Buckley. His message was delivered in his own characteristic manner, which

alone would preclude deception. Oth-

ers have come, in fact it is no trouble

now to communicate with the spirit world. It is done every evening at Prof. Perkins' circles.' Whether the

spirit does appear or not there is no

with his good will." Mrs. A. L. Drum writes from Texarkana, Ark.: "Brother Francis, wherever we go, we do not fall to find the dear old Progressive Thinker, and how it fills my heart with gladness to see and know our grand and glorious cause is slowly but surely progressing and coming to the front, as nothing but truth can. We are located here for the present, and intend to do all the good for the cause we can. How we, poor hungering souls longing for greater progression and spirituality, watch and wait for The Progressive Thinker each week, and would rather go without our dinner any day, than without it. The cause is progressing nicely here in Texarkana. ire holding seances and meetings two and three times a week, or in other words, we are doing missionary work. Myself and husband are open for engagements through Texas, Arkansas and Louisiana during the coming months of March, April and May, 1899. Our phases are inspirational lectures, trance and platform tests and private readings. Address us at No. 324 State

Mrs. Augusta Ruske writes: "If the churches only knew of our beautiful spiritual truths, how quickly they would do away with their creeds. True Spiritualism comes from the fountain head of that which is divine. The creeds of the churches are made by man. How many church members of to-day live up to their creeds? They are constantly looking for higher and better things, something more elevating. How many there are in the churches hungering and thirsting for that knowledge that comes from a divine source; that knowl edge that lifts one up out of despondency and doubt, and brings them nearer their loved ones that have passed to the other side of life."

P. C. Mills writes: "I was one of the lucky five hundred who subscribed for Art Magic. I sent in my subscription the office after I read Mrs. Emma Hardinge Britten's notice that such a work was coming from such a source. I sent my \$5 to her on her second notice that the book was ready. At that time I was three times, where no lectures had ever been given on Spiritualism, and this without money and without price. When my \$5 arrived at New York, the author of Art Magic was in Mrs. Brithand and said to her: 'Send this money back to him and the book as a present. with my compliments; that man is not appreciated.' That drew Mrs. Britten's attention to my letter in particular. They were the first persons on this earth that fully understood me, my motives and character, and the letter she wrote me was of priceless value, and the book could not be bought of me for any price could I not get another. I always considered the price was nothing compared with the value of the book. was proud when you placed it before the readers of your paper at such a price. Mrs. Britten has been my firm look upon the universe as a grand confriend since that day, and when Ghost Land was published she made me a Land was published sne made me a present of that book also, and it is prized by me more than gold. I have bility. To use the whole purpose, the only raison d'etre of the world—with all camplevities of physical structure, and one is the power of the human will. its complexities of physical structure But I want The Progressive Thinker, as | with its grand geological progress, the I have taken it from No. 1, which you slow evolution of the vegetable and sent me as a sample copy; and I had animal kingdoms, and the ultimate apmy dollar in time for No. 2, and I have pearance of man-was the development

not missed a copy since." Rev. Emeline Perkins writes from Dubuque, Iowa: "I want to congratulate The Progressive Thinker in its plain. outspoken way, heeding neither smiles frowns. Its heading is a light to our home. I cannot see how people who claim to be Spiritualists can get along as they do without a Spiritualist paper in their families, yet one can sense the reason when, they are only Spiritists. We have worked faithfully here in Dubuque over four months, and have gathered about us a few kind, loving friends, some new in the work, and considering the fact, it has been four years since any spiritual work has been done here, greater interest is being manhested toward our society, the First Spiritual Church, than has been the experiences of old-time workers. We regret to hear Mr. G. F. Perkins' sister, the poet and author, Sarah I. Darling, is seriously sick at present at their residence, adjoining Joaquin Miller's home, Dimond, Cal. A. W. Darling, at one time a trance medium, is slowly mending from la grippe. We feel it is necessary in these trying times to devote a moments in a day to our health guides, and I am rejoiced to have the return of my health since coming to Dubuque. It is more than I can express. My best wishes go out to all of my friends everywhere."

Dr. Pratt writes from Wichita, Kans. For the last three Sundays we have been having very interesting meetings at Library Hall, 140 North Main street. Some of psychic phenomena given at (Continued on page 7.)

IMPORTANT MATTER FROM OUR FOREIGN EXCHANGES

CHESTER, ENG.

HELL OF FIRE AND BRIMSTONE. The old liell of fire and brimstone has other side who may have used mortal lips to speak or hand to pen a message. However this mode of torture in the future life got to be woven into human thought, it is utterly denied by one and all who speak this message. That there is a hell condition on the other side of life is true, even as we have glimpses of the hell and state here when we walk Pass, Oregon: "Thinking you might like consciously aside from the paths of recto hear from your friends in southern titude; but these sufferings are mental Oregon, I will try to give you a brief account of Brother G. C. Love's meetings here. He gave series of six lectures to crowded houses and his tests were and not physical, which does not be-long to the after-life. No one who has felt the pangs of regret, of remorse, and shame, but knows how actual is the punishment and how penetrating nearly all recognized, and they were very convincing. He has created considerable interest among our church the pain. The spiritual messages are almost uniform in statement that there are myriads of conditions over there; not the two of Protestant theology, or the three of Catholicism, but as numerous as the varied temperaments of humanity. The 'old theology, amid much that is conflicting, has taught that a miracle takes place at the change, provided one can believe a certain dogma, that is, the blackleg and the thief, the depraved sensualist, the murderer, can be transformed through this belief into fit companionship with the morally and spiritually elevated. itates to his own sphere, that the filthy in mind are not changed in character by the change of death, that mentally and morally they are the same as on that time and effort are needful before any change can be

> There are many things which our limited sense-perceptions do not permit us to grasp regarding the future life, but one thing is being continually reiterated, that all

ARE HAPPIER IN THAT STATE than in that of earth. Even those who disbelieve a future state, when they come back with their message, have said, "Had they been told as a wonderful dream of poet or seer, they should each other's need have thought it a phantasm, their new The offspring of mode of existence being almost too sweet, helpful life, where all their aspirations could be satisfied as they That communion is possible, and that the heart-throbbings of our loved ones can reach us and be felt, is a huge step, indeed from the darkness thinking and not, highly moral or intellectual soul, who believed in the orthodox creed, may not comprehend success. As the strains of the wedding the meaning of the new circumstances into which he finds himself. He may the benedictions of the angels upon conyet be waiting for the time which he may dimly have thought about on over the sale of earth's white doves at earth—the judgment day—when he the tables of the money changers; or would receive his reward, but even here these poverty-stricken ones are raised of marriage to the lust of passion, the by sympathy to a plane they comprehend, and recognize that the judg-ment day is here and now, and we carry each within as the judgment.

LIGHT, LONDON, ENG-

As stated by Dr. Alfred Wallace in Chapter XV., pp. 476-478, of his work on "Darwinism, an Exposition of the Theory of Natural Selection," for which the Royal Society awarded him their gold medal, the eminent naturalist and anthropologist thus states his observations and conclusions:

Those who admit my interpretation of the evidence now adduced-strictly scientific evidence in its appeal to facts which are clearly what ought not to be on the materialistic theory—will be able to accept the spiritual nature of man as not in any way inconsistent with the Art Magic. I sent in my subscription theory of evolution, but as dependent just as soon as I could get my name into on those fundamental laws and causes which furnish the very materials for evolutions to work with. They will also be relieved from the crushing mental burden imposed upon those who-maintaining that we, in common with the cutting cord wood in the wilderness of New Hampshire, camping in a shanty through the week, and Sundays I through the week, and Sundays I and believing also that the time must be supported by the best of the support walked from two to fifteen miles and come when the sun will lose his heat lectured on Spiritualism from one to and all life on the earth necessarily cease-have to contemplate a not very distant future, in which all this glorious earth-which for untold millions of years has been slowly developing forms of life and beauty, to culminate at last ten's office, and he took my letter in his in man-shall be as if it had never existed; who are compelled to suppose that all the slow growths of our race struggling towards a higher life, all the agony of martyrs, all the groans of victims, all the evil and misery and undeserved suffering of the ages, all the struggles for freedom, all the efforts towards justice, all the aspirations for virtue and the well-being of humanity, shall absolutely vanish, and, like the baseless fabric of a vision, leave not a wrack behind.'

"As contrasted with this hopeless and soul-deadening belief, we, who accept the existence of a spiritual world, can sistent whole, adapted in all its parts of the human spirit in association with the human body. From the fact that the spirit of man-the man himself-is so developed we may well believe that this is the only, or at least the best, way for its development; and we may even see in what is usually termed 'evil' on the earth one of the most efficient means of its growth. For we know that the noblest faculties of man are strengthened and perfected by struggle and effort. It is by unceasing warfare against physical evils and in the midst of difficulty and danger that energy, courage, self-reliance, and industry have become the common qualities of the northern races; it is by the battle with moral evil, in all its hydra-headed forms, that the still nobler qualities of justice and mercy land humanity and self-sacrificen haven been steadily increasing in the world. Beings thus trained and strengthened by their surroundings, and possessing latent fac-ulties capable of such noble development, are surely destined for a higher

and more permanent existence. We thus find that the Darwinian the ory, even when carried out to its extreme logical conclusion, not only does not oppose, but lends a decided suppor to, a belief in the spiritual nature of man. It shows us how man's body may have been developed from that of a lower animal form under the law of natural selection; but it also teaches us March and April, 1899 (which costs one that we possess intellectual and moral faculties which could not have been so developed, but must have had another the home at Waverly. origin; and for this origin we can only MRS. J. S. SOPER, origin; and for this origin we can only find an adequate cause in the unseen universe of spirit"

THE TWO WORLDS, MAN- | HARBINGER OF LIGHT, M E BOURNE, AUSTRALIA.

> Soul to soul, thought to thought, these two beings stand who have chosen each other out of all the world; and taking each other's hands, they do enter into a holy compact to fulfill the law of love, and help each other on the path of progress in the divine life. Such a marriage, the result of magnetic attraction between these two, of affinity in soul consciousness; cannot be a failure; adversity may come, it will only cause them to cling together with more divinely inspired energy; sorrow may weave its wreath of cypress for their brows; they will bow together before the shrine of immortality, and scatter sprays of myrtle in the graves of earthly hopes. Duty may press, trial may try, tears may flow; but love will be sufficient for these things; and together in the sunset glow as in the flush of dawn, they will worship Godwithin, without, above; the divine soul We know too well that the happiness

> of earth's people is often impaired by mistaken marriages, which are productive of both present and future sorrow. ditions for that divine sacrament of soul, parentage. Involving physical imperfections, mental weakness, and spiritual poverty upon the offspring of the union. These marriages of convenience, born of worldly motives; perhaps merely the result of physical attraction through beauty of face or form; wholly regardless of magnetic, planetary, or soul conditions; will no longer be contracted when spiritual becomes more universally taught and studied. Education has lingered long on the mental plane, now it needs to ascend the spiritual altitudes where the light from gates of gold streams upon the divine self or ego; causing a revelation of thought, feelng, and character, which will protect t from the possibility of an error in choice: for there it will wait until the law of attraction draws unto it its soulmate or counterpart, and they two shall become one by spiritual perception of

The offspring of such holy marriage will be the saviors of the race; since by beautiful for realization, it being a gateways of pure, welcome parentage, bless and help the human brotherhood. Here is woman's loftiest sphere, here her noblest task; God given, angel helped—and as the sexes realize their which prevails. It may be that the un- and sustain souls in human form for humanity's sake; marriage will become more universally a grand and beautiful march fall upon our ears, we shall hear secrated lives; and no longer grieve the prostitution of the divine institution unholy touch of which defiles the temole wherein God desires his little child to dwell. A marriage made in the heaven consciousness, cannot failure,-Amen.

BORDERLAND, LONDON, ENG.

SOCRATES AND FUTURE LIFE But it is principally in his glowing anticipations of future life and judgment that the Platonic Socrates has been the revealer of the unseen to the generations immediately succeeding him. In the "Apology," as became his profession of universal ignorance, he had spoken of not knowing whether death was a sleep without a dream, or, as he had strong reasons to expect, a passage to another place. But in the 'Phaedo" he rises to an assured confidence that those who have left this life are still in being, and if we may | Comments on Genesis, Exodus, Leviticus, Numbers trust Plato, spent his last hours in discussing the immortality of the soul with his sorrowing disciples. It forms the theme of the wonderful myths which conclude alike the Phaedo, the Gorgics, and the Republic. These realistic pictures of the terrors of judgment and the blessedness of the heavenly state, remind us more of the Egyptian eschatology and the vivid descr of the dangerous journey to the Hall of Osiris, and the weighing of the heart in the scales of Truth, than anything to be found in the Old Testament. The message of the Hebrew prophets was from a living Lord to his liege subjects, and concerns the righteousness of his dealings with them upon earth. They lwelt little on the destiny of the soul in Sheol. It was very much to the influences emanating from the school of Socrates that the world owed the widespread helief in a hetter resurrection which prevailed in Palestine and Alexandria during the Apocryphal period, and prepared the way for the coming who brought life and immor tality to light by his gospel.

LIGHT OF THE EAST, CAL-CUITA, INDIA.

Half the trouble with some people is that they can never give themselves up to a given experience or pleasure. The mind is always

TRAVELING HERE AND THERE. thinking, perhaps, that one ought to be elsewhere—at home, at work, doing something else—anywhere or anything but this present experience, which is very likely the wisest occupation for the time being. Yet, if having decided that the task at hand is the wisest one. we could avoid all anticipated planning and fear regarding the future, we might get some enjoyment out of life, and make the atmosphere of calm con-tentment with well-doing a habit of life. Surely there is nothing better worth doing in life than to attain this inner serenity, that one may carry an atmosphere of peace wherever one goes. There is no better preventive of disease than this, namely, to be ever looking for and inviting its opposite. One is then ready to meet whatever experience fate may bring, knowing that in calmness and peace one will see how to meet it. The power of the mind is sufficient to meet its problems, if only it be all here, and not scattered about and wasted upon fears and anxieties. Concentration is what is needed, and he alone who is master of himself can rise superior to the atmosphere about him.

Veteran Spiritualists' Union All members who are in arrears with their annual dues are kindly solicited to forward the same to the clerk. All persons doing so or persons joining the Union during the months of February, dollar a year) will have sent to their address a beautiful half-tone picture of

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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 expected. HUDSON TUTTLE.

"Truth Seeker": Q. How many socalled sacred books are there, and what

A. While the Christians hold that the Bible is the only inspired and sacred book, absolutely distinct from all others, the same claim is made by many other peoples, for books they hold in

equal veneration. There are eight sacred books and these comprise the primitive literature of the world, and the superstitious veneration with which writing was looked upon by the ignorant masses of the primitive times accounts for the sacred character assigned them. The adoration for the writers who from the first were thought to be possessed with supernatural power, raised them to demigods, figuratively at first, and at length as an actual fact, and the writings became the words of the gods or of God.

The Semitic race has three sacred books, The Old Testament and the New and the Koran. The Koran is held in as great venera

tion as the Bible by Christians, and the prophet who claimed to receive it by direct inspiration from Allah, while retaining the affection of his followers, is placed next to God.

The Aryan races, whose cradle was in India, the great historic peoples, the ancient Persians, the Hindus, and Indo-Europeans, have three sacred books, which are certainly to be regarded as the most ancient of preserved literature. These are the Zend Avesta of the Perthe Vedas, of the Brahmins, and the Buddhistic Canon. Of these the Vedas probably ranks as the most ancient, although the translation of the Zend into forms of modern thought is attended with great difficulties. To these must be added the two sucred books of the Chinese, a people who thus far have been outside the great historic stream, and taken small part in the conflict of races. The two great sages, or prophets, who by their wonderful writngs fixed the literary standard of the Celestial Empire with their overshadowing genius, and have ever since opposed originality of thought, lived al most contemporaneously, about 550 B. C. Lao-tse and Confucius gave to the vast Empire of China the Too te king, and the Five Kings and Four Shu. Assisted by the cumberous and unchangeable forms of their language, the very thoughts they expressed became crystalized in the words, and learning, as understood by the Chinese, consists in being able to repeat and exactly copy, the sacred books, and exactly conform in style to the forms they have made unchanging. These books are the classic literature of the Chinese, and are regarded as the Rible is by its believers, or the Koran by the Moslems, as inapproachable in beauty of expression and grandeur of diction.

Five of these books originated in the same manner, and have run courses almost parallel. The Zend comprises all and superstitious awe by the early peo-ples. The alphabet was a gift of the gods, and the scribe set by the throne of the king. The tablet of stone on which the first writings were preserved were held sacred, and a scrap of bark on which some mystic sign or symbol had been drawn was worn as an amulet, shielding the wearer from harm. The lingering remains of this belief is to be seen in monograms, signet rings, and symbolic decorations of religious and

The Old Testament contains all the literature of the Jews to a certain date, and the New Testament is a collection of the writings of the early leaders in the Christian movement.

The Vedas is the most ancient literature of the Hindus, written in a tongue that was dead before the New Testa-

ment was compiled. The Chinese Sages wrote as philosophers, without apparently entertaining the remotest thought of the authority which future generations would give their works. They have been considered as original characters starting up in the dense night of ignorance, and giving these books to the world. There is no evidence to show the relations these sages sustained to the preceding times, but it would be contrary to reason to suppose that they compared their books novo. - There must have been legal codes, moral sayings and axioms, forms, customs and observances, and these were compiled into those books, in such a masterly manner, that they became sacred to future generations even to the present. Not only sacred, but bound their believers with chains they could not break. It is the rule without exception, that among all races having sacred books, progress depends on breaking from the fetters these books

each race a victory to be pointed at as the cause of the result! The severest conflicts which have been waged, have been those by which humanity has attempted to throw off this incubus and gain freedom of thought. In the Christian world, this struggle which began actively at the time of the Reformation, has surpassed in magnitude, intensity. In remorseless cruelty, all others; remains yet unset-

impose, and is measured by freedom from restraint. They have in all cases

been a burden, like the Old Man of the

Sea on the back of Sinbad the Sailor, to

be carried as a dead weight, and after

tled—a menace to the future.
Such conflicts are inevitable for the sacred books were written in remote nges among barbarous peoples, before science and its methods were recognized, and are filled with mistaken views of nature and morality. They sanction polygamy, slavery, obedience to tyrants, the direct rule of the gods; they record the views of children as to the aspects of nature, as the flatness of the earth, the movement of the sun and moon around the world. As man advances in knowledge he receives new views and must break from the book. That book is regarded as infallible and has become wrought into the very fabric of society and the state. To object to its teachings is sacrilege, which can only be atoned for by death. To attack it is to rebel against the state and control of the result of the state and severest pullshment. The Progressive Trainker which is ostracism and severest pullshment. The Progressive Trainker which it flows that you very much and wish you success in your much and wish you success in your It is to rebel against the state and court hate of bigotry and the vengeance of su- grand work."

perstition. If the thinker will look back over the path leading from the Reformation to his present position, he will see it bordered with dungeons racks, of torture piles of blazing facots. and paved with the bodles of fallen he-

roes. The course of the great religious streams of India and Palestine flow in almost parallel courses. As Buddhism was an outgrowth of Brahminism, and Buddha a reformer who brought a new light into the world, so Christianity grew out of Judaism, and Christ was new light to the gentile world.

The similarity is continued in the breaking away from the authority of dogmas in India, and Christian countries, the birth of skepticism, and the diffusion of knowledge, before which all superstitions, creeds and faiths, roll together and disappear like mists before the sun of morning.

Charles H. Pratt: Q. Who discov ered magnetism? What is the value of pads, belts, magnetic soles, etc., for restoring health and strength?

A. The mysterious power of the load-stone was known by the ancient Greeks, and its discoverer is unknown. An opinion has already been published n this column, as to the value of magnetic appliances in restoration of health We are constantly acted on by the tremendous magnetism of the earth, to which anything in the shape of belts and soles would be unperceivable, There is not the least evidence that these appliances are beneficial, or, in fact, that magnetism has any value in the bodily economy.

O. Campbell: Q. Please inform me where I can find a good, reliable mate-rializing medium, one who would be willing to come to my own home and for a stated sum give full form materi-

alizations, or no pay?

A. It is doubtful if you can find a 'materializing medium" on these terms Found a Home Circle, after the plan suggested in The Progressive Thinker, and have your own medium. You may not have manifestations as bizarre-as those you have read of, but they will be genuine and satisfactory. You can also continue your investigations under your own conditions.

Mrs. J. F., Pittsburg: Q. We held a circle of seven friends, four ladies and three gentlemen, meeting once a week and we had remarkable results, until last January. Two trance mediums and three clairvoyants were developed. Then for causes I need not mention only three remained to meet in the circle, two ladies and one gentleman. We have been faithful in holding our seances, and have had no results at all. One of the ladies who was the best medium, cannot see nor feel the spirit friends, and not even when we first be gan, were we farther from receiving any evidence of spirit presence. How are we to explain or understand this apparent backward movement?

A. The result of this disruption of the circle is not surprising, but just what might have been expected. Those who remained were not independent mediums. The conditions of the circle were essential to bring them into sensitiveness to the spirit control. This ele ment which has been taken away the members who have left must be supplied by reorganizing the circle New members must be carefully selected and the seances began anew. It is possible that the three sitting by themselves might have success, but scarcely to be expected.

T. A. Mervin, Meriden: Q. Will you be kind enough through your department in The Progressive Thinker to satisfy the minds of some as to whether the Order of Amoreans is the most ancient in existence or not? I am a memher of this order and it is claimed by the organizers that it flourished long be

fore the building of Solomon's Temple. A. There was an order of Amoreans among the Jewish rabbi, but the modthe literature of the Persians to a given | ern order has no connection therewith era. Writing was held with profound except in having taken the name. The claim of antiquity is without a shadow of foundation.

U. G. Figley: Q. Will you please give your views on the pictured rock of Kelley's Island, and what the mound

builders had to do with it?

A. The famous "sculptured rock of Kelley's Island" is perhaps one of the most interesting specimens of the kind outside of Mexico, in America. It has been carefully studied and various conclusions formed as to the origin of the picture-writing which covers its surface. The rock itself is an immense mass of limestone torn from the mass on which it rests, and smoothed by glacerial action.

On several occasions I have carefully observed its sculptured lines, which have become obscure by the action of the elements. By carefully marking with chalk the obscure grooves, the pic tures are brought out distinctly. It is a battle scene, or the termination. The Indians are readily recognized on one side, while on the other the white mer are distinguished by their hats. drawing is like that of school children on their slates, where lines represent legs and arms. It appears to have been added to at various times. It is clear ly shown that the inscription was made after the visits of the whites, and hence is of comparatively recent date, not to exceed 150 years. It is similar to the characters painted by the Indians on their tents, and is with little doubt of Indian origin.

The Mound Builders had their seat in southern Ohio, and extended northwest to the confines of Lake Superior, but judging from their remains they did no have any permanent settlements along the southern shore of Lake Erie. The Indians occupied the country before them, or there would have been no need of such extensive fortifications as were built. They were invaders and in the warfare which continued without re spite, were exterminated.

Richards: Q. (1) Can a spirit mothe know the thoughts and actions of her children left, when she desires? (2) Can intelligence exist outside of

an organized body? A. (1) A spirit mother may go with an angel escort, and in the new life, the old earth life will be as a dream, but when she comes back to her home and enters the sphere of her loved ones, she knows their every thought and desire (2) Individualized intelligence can exist only in and manifest itself by means of a body formed either of physical matter, or spiritual substance. stance is the distinctive term for the spiritual elements.)

A. M.: Q. What would be the result to the medium, should a spirit form be grabbed maliciously during the seance A. A spirit would be perfectly con scious of any plans to "grab" it, and would never expose itself to the danger. No spirit form was ever seized or held

Mrs. E. Hinkins writes: "I have just received Art Magic. I have read a few pages and like it very much. I look for ward with a great deal of pleasure for The Progressive Thinker which I re-

HEARTBREAK HILL

Off to the westward a hill I see, Clothed in the verdure of grass and tree;

Pale mists hang over it rosily When morn unglobes all the dews there So fair it looks that one longs to go

Where all the flowers have a chastened glow. And minor music the song-birds know, Rilling it out with an unreined will

On Heartbreak Hill.

Oh! who would dream what is truly there! It looks so calm in the melting air-To go with zest one must put by care, Thinking never of pit or spare.

Working only for selfish wants, Following Vice as she laughs Dealing venom and pain and taunts,

Leading her victims up to kill On Heartbreak Hill. When starting many know not the

name Of the hill where Grief holds a prior claim. And wrong leads on with her oriflame Through ignorance, folly, blindness,

shame. Until they stand at the very top, Worn and weary, and forced to stop, Or dead in their crooked footsteps drop! A stream of tears winds dark and still 'Round Heartbreak Hill.

Some go there with a pure intent, Only by others' misdoing sent; Some go following those who went Recklessly, all life's days misspent, Trying to win them back to truth, Back from the ways which wrought them ruth,

On to the lands of immortal youth, Out of the marshes dank and chill, 'Round Heartbreak Hill

The tourists going are not aware That skeletons ghastly are buried there Nor know they, writhing in wan despair

Are starving prisoners hid somewhere Longing, praying to be relieved— The dark deceiver, the white deceived But those are dead who have been reprieved, And veiled Death is the sentry still

On Heartbreak Hill: The tourney up may be wild and gay With drink songs, dances, and throw away, And mouths which never can say you

nay, For even rose-leaves are common clay But the journey down on the other side The road is strewn with the rags of Pride,

And travelers who by the wayside died Oh! of ghastly sights you may take your fill Down Heartbreak Hill.

How strange it is that the guidenosts

On the road of life are not heeded yet Our feet may bleed till the clay is wet. But who that journeys will not forget? We tell the tales of our peril o'er. And think to frighten from rim to core Turning the travelers evermore Away from the road which leads to ill

Up Heartbreak Hill. But on they go in an endless throng, With dance or dirge for a marching song.

The good and the bad, the weak and the strong— All dizzy-headed and going wrong! Winding onward to meet their fate, The known and the unknown, small

The woe-begone and desolate, Pushing forward, with blinded will, Up Heartbreak Hill.

O'er Heartbreak Hill all the atmos phere white with angels who hover near. And hope to woo from its horrors dream The ones who are ever and ever dear! Up and out of grief's brooding night

They show a path to the gates of light And those who sorrow may find delight By trusting the angels, pure and still, O'er Heartbreak Hill. EMMA ROOD TUTTLE.

The Finished Life.

The following poem was read by Mr. . Frank Baxter, of Boston, Mass., a the close of his address upon the occision of the obsequies of Mrs. Susan C. Semple, of Laconia, N. H., at her late residence, on Sunday afternoon, December 4, 1898

The suggestive basis was a short poem by Rev. Minot J. Savage,/which ie adapted, and most materially added to, as he inspirationally penned the

THE FINISHED LIFE.

There is beauty in the spring-time With its fresh grass and its flowers, With the song-birds in the branches, And the children's happy hours. But there's no less of beauty

When the leaves curl up and brown In the shortening days of autumn. When far south the birds have flown If the rough hand of the tempest

Tears away the fresh young leaves, Over youthful vigor wasted, Who can wonder if one grieves! But when from autumn branches

Drop the brown leaves one by one. It seems as fair and fitting As the setting of the sun.

This mother in reflection, No doubt, looked back through tears And said, With my dear children I've passed long, happy years," Or, maybe by the window

Looked o'er the city ways, And said, "Success and honor Were mine those long gone days. "I've seen the world's fair beauty;

I've tasted much its sweet; And now near five and ninety My earth-life is complete. "Your father, children, waits me: He beckons me away; I've wrought the work intended, taining So, wherefore should I stay? "And there are son and daughter. Who long years back went on-Your brother and your sister— They bid me welcome come.

'Tis true, endeared is earth life, 'Tis true. I love you all. Tis true, you all love me, too. But now I hear the call 'Of these our loved in spirit; Why should I strive to stay?

So many years were mine here.

Resigned, I'll pass away. 'Good-bye!' is lonesome-sounding, For you'll meet me soon or late, So I'll close mine eyes in silence-In faith and trust I'll wait." And so this mother rested Till nature's course was through;

Her soul then sped on heaven-ward. Reunion full in view. And who, oh, friends, had kept her? Sound no funereal knell! Say of her life, "'Twas blessed!" And of her death, "'Tis well!",

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SOME ADVICE.

How to Drive Fakirism from Our Ranks.

There is but one way to settle the fraud question, viz.+ Spiritualists who are investigating the phenomena should inform themselves upon the methods of impostors in orer to be able to recognize fraud when they see it, and to thus be enabled to explain to dupes how it is done, as well as its the police who should be assisted by Spiritualists in arresting and prosecuting these miscreants for obtaining money under false

pretenses. Although I have read many books in this line, I know of hone so completely howing up the methods of the army of fakirs now imposing upon Spiritualists as the one entitled, "Instructions in the So-called Physical Phenomena of Modern Spiritualism," published at 50 cents a copy by Mrs. Julia Schlesinger, 534 Page street, San Francisco, Cal. In her introduction to this book Mrs. Schlesinger says:
"It is not the purpose of the authors

of this book to deny any well-estab-lished, scientifically demonstrated fact. It is our purpose solely to expose the fraudulent nature of much that passes current among Spiritualists as genuine mediumship, and believed to be the work of the spirits of the dead. When everybody is informed no one can be deceived. For more than twenty years we have been earnest believers in a rational philosophy of the future life, and for more than ten years advocated that philosophy in our publication called the Carrier Dove. During the past two years we have become familiar with the work of "fake" mediums, and now give publicity to their methods with the same candid, earnest desire to do good, and advance the cause of truth. right and justice, that inspired our efforts when we wielded our pen in the same cause, through the columns of the Carrier Dove and Pacific Coast Spiritualist. If this little book will serve to remove the scales from any eyes now blinded by the horrible iniquities of fraudulent pretenders who play upon the most sacred feelings of the human heart in the name of the beloved dead, the efforts of myself and co-worker Mr. Garrison—will be fully rewarded."

Dr. Becker, president of the Anti-Spiritualists' Association, has reviewed this book, and in so doing has described it better than the same number of words of mine could express, therefore I quote his review, which is, in part, as follows: "I have an experience of twenty-five years among mediums, not as a medium for I never saw it in that light, but have made so many discoveries of fraud that

do the marvels of mediums as per their announcement. "The book under review is a faithful expose of the things there given. It is very pointed, but so simple in language that a child can understand it. There are given seventeen methods of slatewriting, any one of which cost more to learn by the experts who teach orally and by letter than the price of the whole expose. It gives two splendid ballot tests, and as many spirit typewriting methods. It tells how spirit photos are produced. Spirit pictures. over which there is such a craze, are revealed as to the process of making Materialization and ethereblizations are shown to be easy to produce. Dark

amateur. Rope tying and rappings are made easy. "The book consists of only seventeen pages, and is therefore convenient to carry in the coat pocket without being seen. It can be readily referred to and soon committed. With the knowledge persons of ordinary intelligence can clearly see through other tricks not therein named. If the authors had offered their tricks at 25 cents each their income would be above \$8 per student, but now they offer seventeen pages of matter exposing many tricks now prac-

ticed, for 50 cents.' Some of the most deceptive tricks in confessions of the ex-fakirs, Coonley and Garrison. These tricks would deceive "the very elect."

THE FRAUD RING.

The existence of a fraud ring has often been both asserted and denied. About fifteen months ago I was shown a printed form of certificate of member ship in this association, with the oath "obligation" on the back, filled out and signed by the officers of said association and the member to whom it was issued, but had no opportunity to copy it. However, in a recent number of 'Liberator," of San Francisco (edited by Mrs. Schlesinger) this same document has been reproduced, and a copy is hereby appended. It is as follows: Order of United American Mediums

of the United States. This is to Certify: That Mr. Blank has been duly admitted as a member of the Order of United American Mediums, and he is qualified to work as a Spiritualistic medium in any State of this country. Having given the obligation upon the back of this certificate and country. having passed a proper examination en satisfactory tests of his pow-

er and that of his control. Given by the authority of, and witness the signatures of the proper offi-cers. MR. DOE, President.

MR. ROE, Secretary. The "obligation" above referred to is printed on the back of the certificate, and signed by applicant. It reads as follows:

Obligation. I, Mr. Blank, most solemnly promise on the honor of a man, that I will never reveal, tell, expose, demonstrate, illustrate, or by any other method, convey in any manner to any person in the world, the conditions by which I arrive at a knowledge of mediumship in Spirtualism, or any of the phenomena pertaining thereto, under any circumstances, (except that of dire poverty and personal distress) and then only for a proper consideration, which in no ase will be less than twenty-five dollars. And to this Hsubscribe my true name cheerfully and of my own free

will and accord. oc 1 5. Signed, ... MR. BLANK. If, after reading the above, anyone doubts still farther! that the Order of United American Mediums is a ring" extending from Maine to Califor-nia, they had better read our book of instructions, practics up on a few cheap tricks, and hang out their shingle with the magic word "Slate-writer" or "Materializing Medium," and we guarantee ss than a week they would be "on" to the whole business.

question. Let Spiritualists read the book of "Instructions" and then proceed to the "weeding out." ERNEST S. GREEN. San Francisco, Cal.

The above document will settle the

H. J. writes: "Dr. Alice Tobias, the well known lecturer and platform test medium, is holding barlor incetings at her residence in Vallejo, Cal., Sunday evenings. She has been resting from her missionary labors for four months."

CENERAL SURVEY.

(Continued from page 6.)

the meetings has been of an astonishing character. The meeting generally opened with a song or short address by either Judge S. M. Tucker or the writer after which Mr. Hubert Child, of this place, would take charge. After a few introductory remarks he would hand around some cards he had prepared. In handing these cards out he was partic ular to ask those who had never clarry oyantly before to take one. Sun-day evening, January 29, thirteen cards were given out and eleven out of that number wre surprised to find that they were clairvoyant. The interest taken in this new departure is something phe

nomenal." A. B. Jamison, of New York, writes: "I want to see the cause your paper represents prosper, as it is the true enlightenment of the human race. The cause of delay, if any, has been due to too much phenomena and not enough philosophy of religion. We can never get rid of phenomena in nature, but we want to see it on ascending planes of mind manifestation or spirit existence. When the Spiritualists acquire more knowledge, they will make their philosophy a religion and then we will realize more effectiveness in the cause."

Asa B. Roff writes: "Mrs. Kayner is doing a grand work in Watseka, Ill. Her audiences are on the increase and much interest is manifested in her meetings. She does not claim to be a lecturer, as she said to the writer, but only a talker. Be that as it may, her talking is right to the point every time. She is always listened to with rapt attention. She teaches true and unadulterated Spiritualism, and many who have never known what Spiritualism is are surprised, and say, 'Well, if that is Spiritualism, I want to hear more of it. Church members also attend her meetings and seem much surprised when learn what Spiritualism is. and find it proved from the same Bible used by all the churches. Her readings, as she calls them (she does not like the word tests), give great satisfaction. Many converts to the cause have been made. Mrs. Kayner has persuaded our little society to unite with the N. S. A. and forwarded the necessaries to obtain a charter."

T. S. Russell writes: "The Englewood (III.) Spiritual Society is being inspired with new life, having added many new members. It has employed a new pastor and engaged new test mediums. Next Sunday it will elect some new officers, and altogether with the beginning of the new year turn over a new leaf. The services at Hopkins' Hall last Sunday, both afternoon and night were well attended and ably conducted by Mrs. Lora Holton. Her subject was am free to denounce every attempt to "Spiritualism." and we think her congregation will be well pleased if this good sister will select the same subject continuously."

Harriet Heyne, of Galveston, Texas, writes: "I can not restrain myself from offering a few words of thanks to The Progressive Thinker and the Spiritualist Society of this city for kind words in memoriam of my dear old mother. Mrs. Mary Smith (Grandma Smith). She was a great worker in the cause of Spiritualism, and was never so happy as when spreading the glad tidings of nal life. I am a subscriber to The Progressive Thinker, and think it a grand paper, and shall never be without if again. Others may read and do like wise. There are many here in my house seances are made possible to even an and the good seed may take root and bear fruit. I thank you for the premlum, 'Art Magic,' a beautiful book."

Julia H. Johnson writes from Los Angeles, Cal.: "I find in perusing Art Magic carefully a second time much to interest and instruct and which I hope may prove a stepping stone for me into a new and broader field of spiritual life and action, and furthermore, am resolved that it shall be so." Dr. J. A. Bailey writes from Clinton,

Iowa: "We are endeavoring to maintain a society here, and thereby keep up an interest in Spiritualism. We have Spiritualists enough here to maintain a flourishing society, as evidenced by the attendance every year at our campmeeting. At that time they apparently boil with spiritual fervor. Camp over then they settle into that quiet trancelike condition that knows no awakening until another annual camp-meeting rolls around with its Keely-Jackman-Milton combination, to again awaken them from their Rip Van Winkle slumber. However, there are a few who have the cause at heart, and we shall continue the meetings, trusting to future develments. Brother Alonzo Rathbun addressed us last Sunday evening. He will also address us next Sunday evening. He is a scientific and logical reasoner, and never falls to give us food for thought."

Eliza Payne writes: "I write you in regard to W. E. Hart, of Richmond, Ind., a trumpet medium who is at Connersville, Ind. Mr. Hart is a young man who has been in the work for over two years, and in that time we have found him to be upright and honest His seances are always attended with the best of results. His guides are of the intellectual departed spirits, and the lectures and advice which they give are soul-inspiring, especially those of Dr. A. B. Rush, who claims to have resided in Darke county, Ohio, when in the body. A spirit by the name of Irvin Smith, who claims to hail from Wayne county, Ind., is a most convincing one to talk to, his voice being so peculiar. and so unlike that of Mr. Hart's that he immediately explodes the theory that it is the medium who does the talking. Mr. Hart is persistent in starting those who investigate to reading spiritualist ic literature.'

Observer writes: "The society of Spir itualists in Jackson, Mich., is in a flour ishing condition and much interest is manifested in the cause. On Sunday evening, January 22, the president of the society gave some very pleasing re marks, showing that it is progressing finely and that it is now in good finan-cial standing as well. The speaker of the evening, Mrs. Virginia Rowe, is an enthusiastic worker in the cause, and was listened to by a full ouse. She also gave a number of tests after the lecture. Mrs. F. V. Jackson, of Grand Rapids, being present at the meeting, was invited to the platform when she gave some very fine readings. She is a psychometrist of no small ability, reading from names given her from the aulience and from articles handed in; also locates persons and things. Is clairvoy ant and clairaudient, seeing and describ ing spirits with accuracy, giving names messages, etc. There are many fine me diums in the city and the work is rapid ly advancing."

W. C. Mann, Secretary, writes from Louisville, Ky.: "The Rev. O. L. Claman served the People's Spiritual Church of this city for the month of January and did a good work while here. Her readings were of the highest character. also did a good work for the Ladles' Aid. She is a fine medium, good organizer and above all, a perfect lady, and we would recommend her to any society in need of a first-class medium

Mrs. Lucile Deloux is at Columbus City, Ind., where she has been holding

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On Saturday morning, January 28 1899, Dr. Cyrus Westerfield, of Chicago, passed to spirit-life.

He had long wished that the time might come when he could free himself from a worn-out body racked with pain. "He said he was not going among strangers, and a short time before he passed out he talked to his daughters saying, "Girls I am glad you act so sen-sible; this is the happiest hour of my life; this change taking place with me is as natural as birth, it is birth, and should be looked upon in the same cheerful manner. There is no death."

He saw and spoke the names of many relatives who had gone on before, among them his father and mother who passed out nearly sixty years ago. His intellect was clear and strong to the last; the end was peaceful and quiet, He was born in Preble county, Ohio,

June 24, 1818. His entire life was one of industry, he was never idle. He took up medicine and for over forty years was a practicing physician.

When the call to defend his country

was made, he faltered not, but immediately enlisted and became a member of Co. G, 83d Ill. Vol. Inf. How glorious it is to be born at a time when love, liberty and a desire for

knowledge permeates the very soul of The life of this man symbolizes the

great principle of life; he worked with his creator in creating good and destroying evil, and the only weapon he ever used was reason. He was a student in many of the sci-

ences of nature, he rejoiced that a Voltaire, a Paine, a Tyndall, a Humboldt, a Lyell, an Edison and an Ingersoll had lived and dared to speak their thoughts. He believed in the tender and loving inspiration of the poet, he had no fear of a just God, his Bible was not made by man, he accepted the expressions of life manifest in man as God's highest and noblest work.

In the rocks and rills, on the mountain tops and in the fertile valley of life he found manifest God's work which he called the Bible of Nature. Freed from this tenement of clay, the

spirit may now explore the wonders of this great universe; as he lead the way for many neighbors and friends in earth-life, so will he now blaze his own trail that others may follow, but so full is his measure of love for mankind that every step onward he will turn to those following and beckon to them, "Come up higher," and when he has reached the apex he will quietly survey his surroundings. From these great heights he may learn that the lines dividing nations are only imaginary lines, that this earth is for God's children, that we are all from one common source and belong to the great brotherhood of man, that love is the Infinite expressing himself through man, and as we allow it to dominate our lives we grow more spir-

Selfishness and hatred he knew not, in their stead his heart was generous, tender and kind toward all mankind. Fear had no place in his breast, courage having long ago taken its place. Truth and Justice ever abided with

him, aye, they were his guiding star. Early in life he lighted his torch of reason and from that day ignorance, superstition and prejudice were transformed into knowledge, tempered with charity, permented with love, and to the last day of his earthly life his torch was

still burning.
But, hark! a voice says: "Death claims this man." Not so, he is not dead. Death, what have you that you may call your own? You cannot even claim the tiny leaf that falls from the tree, time disintegrates even this, it becomes soil and again brings forth other expressions of life, so with this material oody of man, through a natural law it returns to earth, it served its purpose

as a tenement for the spirit that has gone on to higher realms where it still lives and has its being.

We would not by our sorrow retard office.

the progress of this honored soul from earth.

May he go at will from sphere to

200 T

sphere And return to us when the way is clear; So come, dear father, we have no fear. NEWTON C. WESTERFIELD.

Mass Meeting In Minneap-

that the highly intellectual and gifted medium, Maggie Gaule, of Baltimore,

(who is considered one of the best phe-

present. An interesting and highly en-

tertaining programme will be rendered each day. Meals will be served in the

basement of the church. Come one

come all! and let us have a real spirit-

ualistic gathering, and go away strengthened and refreshed, knowing

that the white banner of Spiritualism

is proclaiming to the world truth, purity, peace, good will and brotherly love

to all humanity. C. M. E. RIDGE, Sec'y.

Mrs. Waisbrooker.

Lois Walsbrooker, the veteran worker in the cause of social reform, will

reach the 73d mile-post in the journey

of life, on the 21st of this month (February). This should be accepted as a

favorable time for her friends and the

friends of the unpopular cause she has so long and fearlessly represented, to

give to her a practical recognition of

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SARAH J. GILL.

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(Obituaries to the extent of ten lines

Passed to spirit life, Feb. 3, 1899, Be

riah O. Barber, aged 80 years. Deceased was a pioneer Spiritualist and

an active member of the Mahoning Val-

ley Spiritualist Association. He leaves

a beloved wife, who for fifty-four years

has walked faithfully beside him. Also

son and a daughter, several grand

children and three brothers. His pass-

ing out was beautiful; no pain, no fear, perfectly conscious until the last. We

were called to officiate at the funeral

which was held at his home near Newton Falls, Ohio. Many neighbors and

friends were present.
Alliance, O. E. W. SPRAGUE.

Mrs. Stella Pollard passed to spirit-

life, at Houston, Texas, January 25.
John W. Ring conducted services. The

body was taken to Paris, Tex., her for-

mer home, and Rev. Chas Manton of the Cumberland Presbyterian church,

and Col. E. L. Dohoney, Spiritualist, conducted service. Mrs. Pollard was

for many years a devoted Spiritualist

At her home, John W. Ring, speaker, at

Galveston, Tex., was developed for an

Passed to the higher life, at Fort

Wayne, Ind., in the 58th year of her age, Mrs. Catherine Toler, wife of J. T.

Toler. Services conducted by F. Cor-

Edward Sawyer Stebbins, M. D.

passed to spirit life from the home of his daughter, Mrs. H. S. McMaster, in

the city of Dowagiac, Mich., January 28,

17, 1819, being 80 years of age at his

Dr. Stebbins was an ardent student of

the spiritual philosophy for nearly half

a century. His religious sentiments

were clear-cut and definite. After five

days illness from la grippe, he passed

quietly into the realm of spirit. He was

grand old man. The services were

under the auspices of the Knight Temp-

lars, of whom the doctor was an honored member. The funeral took place

at the home of his daughter, Mrs. Mc

Master. An address was presented by an old and intimate friend, C. F. Cole

The remains were sent to Chicago for

"History of the Inquisition." Every

citizen of our country should read this concise history of that Romish churchly

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the purpose of being cremated.

He was born in Norwich Vt., Jan.

CORR.

inspirational speaker.

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holds services every Sunday in Hop-kins' Hall, 528 W: 63d street, at 2:30 olis, Minn. and 7:30 p. m. Lecture and spirit mes-There will be a grand union three-days mass meeting of all Spiritualists, held in this city, at the Unitarian church, corner of 8th street S, and Mary sages at both services. Mrs. Lora Holton, pastor. Seats free to all services. Meetings every Sunday at 3 and 7:30 p. m., at Van Buren Hall, Sacramento avenue and Madison street. Dr. Hen-derson and Mrs. Vaughn, the regular Place, Feb. 21, 22, 23, under the auspi ces of the State Spiritualists' Associa-tion of Minnesota. H. D. Barrett, presispeakers. dent of the National Spiritualists' Asso-ciation, Washington, D. C., will address the meeting each day. It is expected

The Progressive Spiritual Church, G. V. Cordingley, pastor, room 409 Handel Hall, 40 Randolph street. Services at 7:30 p. m.

Sunday Spiritualist Meetings in

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Park hall, No. 501 West North avenue.

Services at 7:45 p. m., conducted by Mr. and Mrs. William Lindsey.

The Englewood Spiritual Society

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 Depot.

The Church of the Soul will hold union services of Sunday school and church, each Sunday morning, in Room 608 Handel Hall Building, No. 40 Kandolph street, Church services at 11:30.

The Lake V.ew Spiritualist Union meets every Sunday evening at 7:45 in Wells' Hall, 1629 Clark street, corner Fletcher street. Meetings conducted by Carl A. Wickland and wife, assisted other mediums and speakers. All friends and members are invited.

Sanctuary of the Soul meets Sunday evenings in Washington Hall, 490 Washington boulevard, at 7:30. Discourse, tests and phenomena. Mrs. L. A. Roberts, pastor, assisted by other good mediums.

Dr. J. M. Temple will hold meetings every Sunday at 4308 Cottage Grove avenue. 2:20, confe lecture and tests. conference. 7:30 p. m.,

Spiritual Endeavor Society, meets at No. 1 South Hoyne avenue, near Lake, at 8 p. m. Sarah E. Bromwell, pastor. Band of Harmony, auxiliary to the Church of the Soul, meets at Room 608 Handel Hall Building, 40 Randolph St., every first and third Thursday of the month, beginning afternoons at two Ladies will bring old clothes to be made over as per instructions of committee; also bring lunches. Supper at 6 o'clock. Tea and coffee served Evening session called to order at 7:45

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Spiritualist Church of Unity meets every Sunday at 7:45 p. m., at Flynn's Hall, Northeast corner of Robey street and North avenue. Max Hoffman, pastor. Reached by the Milwaukee avenue cable, Robey and North avenue electric cars, Logan Square and Humboldt Park trains on Metropolitan elevated to Robey street.

Church Students of Nature meets ev ery Sunday afternoon, and evening at 7:30, Nathan's Hall, 1565 Milwaukee avenue, corner Western avenue. Mrs. M. Summers, pastor.

The First Spiritual Church of the South Side holds services every Sunday at 2:30 and 7:30 p. m., at 77 Thirty-first street. Lecture and spirit messages at both services. Mrs. Georgia Gladys Cooley, pastor.

Spiritual Church of All Souls. Services at 7:30 p. m. in Garfield Hall, Garfield avenue near Lincoln and Cleaveland avenue. Mrs. Squire, pastor. The West Side Spiritual Society

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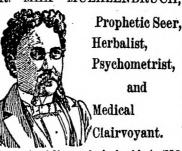
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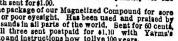
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