



# Col. R. G. Ingersoll's Great Sermon on "The Devil" Will Appear in The Progressive Thinker, April 29.

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## HE TALKS TO SPIRITS. EVOLUTION--CREATION. PROPHECY FULFILLED. RELIGIOUS TIDE OUT. A DIFFICULT QUESTION. A CALL TO PEACE. WINE ROOMS.

### A Chicago Surgeon Gives Strong Reasons for His Belief.

HAS GHOSTLY CALLS--DEPARTED BROTHER COMES BACK ACCORDING TO COMPACT--DECEASED NUPHAW STOPS A FINANCIAL DEAL AND PREVENTS LOSS AND FORETELLS HIS FATHER'S DEATH.

"Spiritualism! Oh, come now! You don't mean to tell me that any sane, intelligent, and educated man or woman believes in that senseless jargon, do you? It's all well enough for ignorant people to be taken in by spirit rappings and other mediumistic tricks, but a man or woman of sense and education! Never!"

The speaker was one of a small party of lawyers and physicians who met at intervals at a Chicago club to dine and sharpen their wits, incidentally, by talking over matters outside of their daily routine of life. The topic of Spiritualism had been brought up by an anecdote of the party had been telling concerning a client who believed in communications from the departed, and this had called forth the remark above from another legal gentleman.

"I don't know whether it's senseless jargon or not," replied the first speaker, "I slightly settled tone, 'most do know that anybody else does, but I am told that there are in Chicago from 75,000 to 100,000 people who firmly believe in Spiritualism--not the Spiritualism of the mediums and clairvoyants, however--and I am willing to believe that in that number of adherents to a faith there must be a large proportion of 'sane, intelligent, and well-educated' people, and I know my client is one."

"I think," interrupted another member of the party, a well-known physician and surgeon, who had taken no part in the discussion, "that our skeptical friend will concede to me the possession of the three qualities he mentioned. You do? Very good. I've been a Spiritualist for years, and am thoroughly convinced of the truth of my belief."

The legal gentleman of the skeptical turn of mind appeared rather nonplussed at this statement, but soon rallied and returned to the defense of his position.

### PUTTING HIM TO THE TEST.

"Then you're the man I want to talk to," said he, "and if you can say anything in refutation of the theory on which I based my remark, I'm sure we'll all be glad to hear it. I've talked with scores of Spiritualists in my time and have always asked them three questions, which they could never answer in a convincing manner to me, although they did so to their own satisfaction. I'll ask you the same questions now. First, did you ever have a direct message from a spirit; and, if so, how do you know there was not some mediumistic trickery about it? Second, did you ever have a spirit message that told you something you did not know, but which you afterwards verified? Third, did you ever have a spirit message telling you of something to happen that was of importance to the welfare of you or yours, and which message prevented either loss or injury to those concerned?"

The doctor listened with a smile to these three questions and then said: "I can say yes to all three. But first let me preface my remarks by saying that I, like the greater portion of Spiritualists, repudiate the mediums who bring discredit on the belief and of whom about one in a thousand is not an impostor. I never go to their seances. My only medium was my wife, whom all your gentlemen know, and my manifestations of spiritual presence that I have received have been in my own house and are therefore removed from the taint of fraud."

"Now, in response to your first question, 'Did I ever have a direct message from a spirit?' I had a brother, three years younger than myself, and twenty years ago or more, when we were together a great deal, we made a compact that if one of us should pass to the other side, that one, if it was possible, should give the other a sign that would be beyond error. My brother went away to California about fifteen years ago, and after the interchange of a few letters I lost track of him. He was a bachelor and shifted about from place to place, and although I frequently tried to trace him it was useless."

### THE DEATH OF THE BROTHER.

"Three years ago I received a message from a physician in St. Louis, saying my brother was very ill there, that he could live but a short time, and that if I wished to see him alive, to come there without delay. I started that same night, but when I got there my brother was dead. I found, however, that he had married about two years before, and from my inquiries of the widow I deduced that my brother had not prospered in life, and had therefore hid himself from all his relatives, not letting any of the family know of his marriage or whereabouts. There were no children and after the burial I urged the widow to come home with me, but she was a German girl, and her family lived in St. Louis, and she preferred to stay there, so there I left her and returned home."

"I had been home a few weeks and often thought about the compact with my brother, as yet unfulfilled, when one evening I was reading in the library, my wife, who was lying on the sofa, began to talk. I looked at her and saw that she was 'under control,' or in a trance. I stepped over to her and took her hand."

"Who is this?" I inquired.  
"It is I, Martin," was the answer.  
"Oh, is that you, brother?" I responded. "You have come back, then, in accordance with our compact?"  
"Yes," was the reply. "Then he gave me a sentence of six words--It is impossible for me to live."

### Another View of the Subject.

To the Editor:--In your issue of March 4, Mr. S. Blodgett in his article on Evolution vs. Creation makes this statement: "We know that what is not design is accident, and to deny design is to accept the chance theory. To accept the idea of design is to admit that there is a designer; it is to accept the belief in cause and effect, the first designer being the first cause, all other causes hanging on this cause as dependents. This view is rational, proper, systematic and orderly; but the other view makes an accident the beginning, and makes continuous accidents necessary all along down through the ages in completing Creation."

"Now, in my judgment Mr. Blodgett's position is not well taken. He further asserts: 'There is no ground between or outside of these two propositions for any one to stand upon, accident and design.' If this be the fact in the matter, then I have been standing for nearly 35 years on imagination; as in all my investigations I could never find a designer nor first cause, and in fact, if I had I would have no use for either of them. To me the idea of a first cause or designer seems unreasonable, from the fact that it seems more reasonable to concede that space has no limits nor bounds, that matter is co-equal with that of space, that natural immutability and uncreated law governs and controls all finite and infinite existences and forever has and forever will continue to do so."

Some one asks, How can you have law without having a law-maker? I answer: How can you have space without a space-maker; matter without a matter-maker; or a designer without a designer-maker? We can not use the mundane philosopher's rule to measure the infinite. Christianity has always been foundering in this materialism of rudimentary, theorizing, with reference to designer and first cause. The question is this: Is it reasonable? To my mind it is relegated to the same absurd plane as that of chance, for such a thing as chance has no existence as a ruling power except in thoughtless minds; our knowledge as to imperfection and inability to perform acts and produce manifestations gives us the word chance. You flip a penny, it touches a certain spot on the ceiling and then takes a definite position on the floor. Now were you able to report the act perfectly, and all conditions precisely the same, the penny would touch the same spot on the ceiling and also take the same position on the floor. Every thinker will admit this fact, for the simple reason that like causes forever have produced and forever will produce like effects, and this one illustration for want of space will serve as a solvent for the whole catalogue of things and acts where the word chance is used. Chance never brought or took away a solitary atom; chance never formed nor deformed anything, the most pitiable of deformed things being physically or mentally as well as certainly such by immutable and uncreated law as are the most desirable specimens of our race, the varied or negative conditions causing the evolution of monstrosities, like unto all other existing evils, but plays its part and functions in evolution of the grand stupendous whole. Hence, to my mind, there is no such thing in existence as chance, as a controlling power of the remotest atom, and a designer or first cause seems to be a very cheap and indefinite stumbling block piled in the path of progress by the priesthood for the purpose of fleecing their flocks."

Mr. B. asserts that the first designer was the first cause, but he fails to inform us as to what accident happened to wake Mr. Designer from the eternal repose which he had evidently been enjoying prior to the possible existence of any cause. Or was he awakened from his stupendous do-nothing condition by chance; or did this designer, this infinite source of infinite existences, pop up like Jonah's gourd and start one cause a whirling and then gourd-like, wither away?

My mother answered my infantile questions by saying that God made this world, but let us suppose that she answers very cheap and indefinite, and signer is only a different expression of the same idea, and to say that it is rational, proper, systematic and orderly, is a preposterous assumption, in my way of seeing the question, for prior to the existence of this Mr. Designer space did not exist, matter did not exist, the law of cause and effect was not yet born. And now, just how and where Mr. Designer endowed and clothed with a full array of infinite attributes, came from, is a question that shows no more prevalent on this low-down notion than does the thoughtless proposition, chance."

I cannot fathom the idea that space is boundless but I believe it is, from the fact that were it bounded the bounds must be a composition or substance of some kind, and then that same material or substance would necessarily be boundless. Even so is my conviction with reference to the law of cause and effect: It never had a beginning and will never have an end. But I must close, with due respect for Mr. B.'s views, realizing that mistaken ideas are prevalent on this low-down outlook of a mundane sphere. Possibly we may soon meet on a more exalted plane and realize that we are renewing former acquaintances, and that we have with hosts of others enjoyed each others' society for cycles and ages of time and those times repeated an infinite number of times. MOSES WHISLER.

"Religion as Revealed by the Material and Spiritual Universe. By E. D. Babitt, 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 \$1.00; paper 50 cents. For sale at this office.

### W. E. Robinson's Exposure of Tricks, Etc.

To the Editor:--I see that you are a prophet as well as editor of, in my opinion, the best Spiritual paper "among them."

I remember that you said some time ago that not many years hence there would not be a distinctively Spiritualistic paper published, for the reason that the secular press is each year encroaching more and more on Spiritualistic grounds, and that it is but a matter of time until the reading public can get all their spiritual food from this source. We know that the great metropolitan dailies are already dishing out to their readers occult news galore."

And now comes the Evening Courier, of our city, publishing in serial form, "Life in the Spirit World as Told by One of Them." Yea, verily, the world moves, and your prediction is being fulfilled. I will mail you the initial number of the Courier that you may see how the editor introduces the subject to his many orthodox readers."

While hurriedly scribbling this down, other thoughts came to my mind. I see that one W. E. Robinson, of New York, has again killed Spiritualism. This is the fourth hundred and tenth time that Spiritualism has been cruelly slaughtered. Hudson killed it with a dose of Subjective Mind. Prof. Shafsbury stabbed it to death with his "Thought Transference." It has been poked in the ribs with Odle Force and strangled by Unconscious Cerebration, and to-day is a very active corpse."

But to Mr. Robinson's bluff that "no slate-writing medium will ever produce a successful test in my presence under test conditions." This declaration might leave some honest investigators to believe that all slate-writing is done by trickery. Dr. Comfort, of Bradford, Pa., made a similar bluff two years ago to J. C. Morris, by offering him fifty dollars for writing produced between slates that he had prepared. The challenge being accepted, Dr. Comfort procured the slates at one of the stores and after cleaning them glued the frames firmly clear around; then eight wood screws were put through the frames, the heads of which were counter sunk and the cavities thus produced were filled with solder and stamped with peculiar shaped keys the Doctor carried in his pocket, before the solder hardened."

The frames were perforated and sewed with wire lengthwise and crosswise, the ends of the wire twisted together, bent down, soldered and stamped as were the screw heads. The four corners of the slates were then made still more secure by huge seals of wax, also stamped. These slates were brought by Mr. Morris to Cassadaga Camp in 1887, and I think no one can doubt that they were well "prepared." Seven messages in three languages, Latin, German and English, were written between those slates through the mediumship of Schultz Brothers. The slates were expressed to Dr. C. at home and in the presence of himself and wife, the city editor, and several more reputable citizens, the slates were opened after Dr. Comfort had carefully examined them and declared they had not been tampered with."

Four of the seven messages were signed by spirit friends of the Doctor, the one from his father closing with these words: "My dear son, I hope that you will no longer defy the invisible." This was all published in Dr. Comfort's home papers, the dailies of Buffalo and Bradford. Here are stern facts. The writer was at the camp at the time the writing was gotten, and knows whereof he speaks."

Mr. Robinson says he gives twelve fraudulent methods of slate-writing in his book; it matters not if he gives twelve thousand methods, for they can not all upset one established fact. I will guarantee that not one of the twelve methods will solve the question as to how the writing got on the Morris slates. Now if this great exposé will be so kind as to tell the readers of The Progressive Thinker just how it was done, and produce writing under the same test conditions as he had obtained it with the Baggs slates, the challenge was refused, but the next morning Kellar called at Judge Richmond's office and explained to him that he desired to expose Spiritualism in order to draw a crowd as people delighted in being humbugged and the greater the humbug the larger the crowd."

I would like to mention a few well-established facts concerning materialization, but not wishing to weary your patience, will close. W. L. GAGE.

"Historical, Logical and Philosophical Objections to the Dogmas of Reincarnation and Re-Embodiment." By Prof. W. M. Lockwood. A keen and masterly treatise. Paper, 25 cents. For sale at this office.

"Cosmic Hymn Book." A collection of original and selected hymns, for liberal and ethical societies, for schools and the home; compiled by L. K. Washburn. This volume meets a public every effort to introduce you valuable paper and this instructive book everywhere. Price, 50 cents. For sale at this office.

"Who Are These Spiritualists and What Is Spiritualism?" A pamphlet of 40 pages by Dr. J. M. Peebles, the well-known author. Price 15 cents. For sale at this office.

### Anxious Ministers Sadly Note the Ebb.

That the Methodist Church in cities had ceased to grow in membership; that the Christian church at large was passing through a revulsion, and was facing a crisis; that religious themes no longer interested men, and that ministers, as such, were no longer revered, were some of the statements made by Rev. H. D. Atchison, of Wilmette, yesterday morning in a paper which he read before the Methodist preachers' meeting. A heated discussion followed, but the correctness of his statements was not questioned."

The meeting was held at the Englewood First Church, as a part of the programme of the board of examination. Mr. Atchison's theme was "Church Life in the Twentieth Century--Not a Prophecy, but an Appeal," and his paper, which was both long and able, was listened to with deep and painful interest."

The Methodist Church, he said, was facing a crisis, and during the twentieth century would undergo startling changes. Of course, he said, the built-up past would be removed, and the presiding eldership would be abandoned, but these were trifles. Other changes were impending which threatened the very life of the church. It might just as well be confessed that the church was not now winning men as it had done in the past, that it was failing to meet the spirit of the age, that the preachers were no longer revered for the sake of their office, and that multitudes of its members were dropping away and identifying themselves with literary societies or with Christian Science."

### OTHER SECTS ALSO AFFECTED.

He said the indifference was not confined to the Methodist Church, but extended to all the leading denominations. There was a time when Colonel Ingersoll divided his Christianity into two parts, the masses of the people. But the time had come when the people felt so little interest in religion that he had lost all interest in Ingersoll's attacks on it also. Themes that once used to set the world aflame no longer attracted attention. Revivals were few and spasmodic, and, as Froide said, "their spasmodic character was symptomatic of death."

Of these facts, the speaker said, every pastor before him had the evidence. He knew that his own church, his church contained mighty little vital Christianity, that even after he got men converted it was hard to keep them in it. If they ever moved away it would take a whole detective agency to watch one of them and get him to join a church in the place to which he went. The consequence was that in the Methodist churches in seven cities of over 500,000 inhabitants in this country last year there was a net gain of only one-half of one per cent."

Mr. Atchison said there had been an effort to account for this condition of things by referring it to the universal pruning of the church rolls. But the question then arose: How came the church rolls to contain so much drift-wood? He was willing to admit that the world, the flesh and the devil had been working, but he feared the trouble was in the attitude of the church. Had not the church narrowed the door too much by departing from John Wesley's formula of admission, "a desire to flee the wrath to come?"

### DOCTRINES DO NOT ATTRACT.

In the twentieth century, he said, the church would pay less attention to non-essentials and more to essentials. Doctrinal preaching was no longer useful, for ministers who pounded the Bible and preached the old doctrines could no longer make an impression. The emphasis hereafter will be laid on the ethical and spiritual teachings of Jesus. Certainly some new source of inspiration and enthusiasm must be found. The time had come when it was the mission of every man to rediscover his Christianity. In the twentieth century there will be a tremendous reassertion of the essentials of Christianity."

In the discussion of the paper Rev. T. W. Strobridge admitted that for Christianity "the tide is out," and that the liberals had captured the field by proving that there was no need for any church. He thought the doctrine of hell ought to be preached more. Rev. W. E. Tilroe admitted that a revolution was in progress in the Christian church, and said his movement was toward Christ. Rev. C. H. Zimmerman said it was true "the tide was out," and the reason was the church was shedding no light on the social and economical problems of the day. Rev. John Nats said the mistake was that the doctrine of the Holy Spirit was not preached. Times-Herald.

Titus Merritt writes: "The last subscribers who obtained Art Magic are highly pleased with its perusal, and state that every Spiritualist and Free-thinker should subscribe for your valuable paper and obtain the book."

Mrs. L. S. Nell writes: "I have received my Art Magic, and although I have not had time to read it all through, yet as far as I have gone, I have not only been interested, but found it very instructive. I think if this work could find its way into every home it would not be long before our philosophy would be understood and recognized in its true light, and take its proper place in the world. I shall make every effort to introduce your valuable paper and this instructive book everywhere. Price, 50 cents. For sale at this office."

E. De A. Bickman writes: "The beautiful book Art Magic arrived two days since. I find it intensely interesting, and very enlightening to my mind upon the important subjects treated. I would not part with the book for five times its retail price."

### Something Definite at Last.

Mr. or perhaps he would rather be called Prof. Teed, has corralled the difficult question and he tells us why he was caused to do so. He observed that atheism developed proportionately with education and culture; that, as people became informed they no longer respected the Bible as the most holy inspired word of God. Nor would they long believe in God himself because of the conception of the universe as calculated by scientists and the Copernican system of astronomy. This system, he says, teaches a boundless universe or an infinite realm that covered the mind and God becomes so spread out there it becomes so attenuated that there is nothing left that satisfies our sense of nearness. When we consider God as extending indefinitely remote in every direction his personality vanishes and finally we begin to doubt if he exists at all. Mr. Teed thinks that if it would not be wise in God to create responsible beings and vibrate his own authority over them by being so far away. He does not believe in celestial expansion or governing by the colonial system. But he does believe that God gave the Bible to man as it is, and he thinks he did not in the different languages that men use; and if they make some mistakes in the different editions, or cunningly slip in some matter of their own to support their own authority, that is so much the worse for them. Now the Bible and astronomy are at war, and as the Bible is correct it must be that astronomy as usually taught is erroneous. Such being the case, Mr. Teed went to work over thirty years ago to make the world over and reconstruct the universe so that it would conform to the language of holy writ. In the results of his work he must certainly be accredited with humorous originality. Mr. Teed does not believe himself that God is infinite, although now that he is in existence, he is eternal. But there are indefinite sweeps of the dark chasms of the exterior nothingness that even God himself claims no dominion over and does not inhabit; for, as there is nothing there, his presence and energy are not required to be there. If we go back to the primitive earliness of beginning events, there was nothing anywhere. As we cannot think unless there is something to think about, we cannot even imagine what kind of a state that would be. But for a start, in some way or another God first came into existence all alone and in the dark. We do not know how long he endured this solitary seclusion, but finally his feet got tired and he realized the importance of a footstool. This desire awakened his creative power and he proceeded to make a world, and all its attachments out of nothing. This world was to be for a residence and stopping place for all time, and in connection with what belongs to it, and what is being made over and amended, is all that there is now or will ever be."

The entire portion of space in which there is anything embraces a sphere eight thousand miles in diameter, and the outer limits of this are occupied by the shell of the earth; for, mind you, the Teed earth is hollow and we live on the inside of the crust, just as a microbe might exist on the inside of a pumpkin. Teed tells us that this crust is one hundred miles thick. We don't know how he found this out, but as science has nothing to do with ignorant assumption we must drop science and accept what Teed tells us. It is but fair to believe that he has sources of information that we know not of, and very likely God told him all about it, as God is an intimate friend of his and Director General of all the revelations that Teed gets to the world."

The earth hangs in its place, and never moves, as there is nothing to move it. The inside of the shell, our place of residence, is divided into land and water just as we know it. Outside of the crust there is nothing; no heat, no cold, no light, no darkness, no foals; the disciples of Teed being all on the inside. The sun, planets, and stars are all above us in the hollow globe. The stars are merely incandescent lights that it pleased God to fasten up to add to his glory. The sun, moon and planets are all on the inside of the shell, and God has revealed to Teed, and that strictly complies with the language of the Bible. The earth shell does not move but is established forever. Inside of the seven thousand eight hundred miles diameter of the shell there is everything that God ever created, and in the center of this space God himself has his throne and sits in glorious majesty contemplating the magnitude of his works. His limbs extend down until his feet rest upon the earth, for the Bible says the earth is his footstool, and the Bible never jokes nor tells falsehood. This gives a God, when erect, about five thousand miles high, which is certainly as great as anyone is capable of outliving in his mind; and the great advantage is that deity is located and his extent can be comprehended as an established personality in definite space. In this respect Teed's diagnosis discounts the efforts of some of our Spiritualist writers who have been furnishing expostulations about "The Nature of God." In explicitness Teed's description has only been equaled by Mohammed's measurements of the angel Azrael, whom he describes as of such stature that the distance between his eyes is equal to seventy thousand days' journey."

Teed demands that we cease teaching the atheistic Copernican philosophy in our educational institutions and substitute his cosmogony, and then God's footstool will be illumined by the rays of divine approbation, and humanity will be rescued from the abyssal gulfs into which it has fallen; and the very peans of the angels may then be heard as they chant among the stars; and when this transpires we can enjoy free celestial concerts on any summer evening and no pessimist will need to complain because the world is hollow."

Elkhart, Ind. C. H. MURRAY.

### Says there Is Too Much Bickering.

Brethren and Sisters of the Spiritual Guild--I think we are a queer set. We profess to believe in love and peace, and fraternal good neighborhood. But we are sufficiently divided into factions to keep up a continual bickering among ourselves, some lauding Bob Ingersoll to the skies, some believing in Christ, and some ridiculing him as a myth who never existed. I think we may safely say that in our spiritual category we embrace Atheists, Materialists, Agnostics, Infidels, Christians and members belonging to all the isms in the world. Now this may be all right;--the spirit of a Godly man is able to cover with a mantle of charity every possible difference of opinion in all men and all orders of men, and to abound in love towards all;--he can even make his interest and regard to reach the sinful and unthankful. But I am unable to see how mental and spiritual fighting, bickering, severe tongue-lashing, with each other, and all outsiders who happen to differ with us, as ever going to usher in the millennium of peace and love and good will into our ranks or convince anyone of the truth or truths of Spiritualism. Why, at least, is it necessary to fight Christians or Anti-Christians, or any other orders of men? It never did any good, and never will. O, I am so sick and tired of this everlasting blind stabbing at this, that, or the other order of men because they differ (no odds whether sincerely or not) with our own peculiar views, that sometimes I am ready to shut down on all Spiritual literature, and betake myself to merely personal meditation and practical peace, and let it go at that. I never take up a Spiritual paper in which I do not find some hateful innuendo, against some Bible, or some creed, or some man, or some ism. And all because they happen to not suit our little pinhole microscope, when for all we know, they are far better adjusted to the great microscope than our own tiny machine. Our own dear brethren and sisters are by no means secure from this universal hostility. If a man, book, creed, or whatnot antagonizes our notion, then he or it must be stayed alive without further application of which I may say "Spiritualism needs all this to clear up and purify it." I declare boldly that it doesn't need any such thing. It is all ten times worse than nothing. All the sustaining pabulum Spiritualism needs is the Love and Wisdom, Truth and Goodness, Purity and Peace, Mercy and Forgiveness abounding in the Great Omnipresent Father--always ready to be imparted, and always at hand to be put into practical requisition by each and every one. And without the practical application of these in our every-day life, Spiritualism is a complete failure than the dust which arises in the atmosphere--nay, nor half so much, for the dust makes the cerulean tint of our beautiful sky. Sarcasm and wounding of feelings have no legitimate place in Spiritualism. It is my sincere belief, that in years to come, if we do not find some victory over these unsavory and exhorting words and sentiments, we shall look back at our present experiences as burning cinders of desolation. This will not be an agreeable, but a painful retrospect, and why not now set out to avoid it while we are able to make for ourselves paths of joy or sorrow as we choose? And if we desire it, to practically live now, and act and speak and write so that in days to come we may be able to rejoice in all the good way in which the Divine Intelligence has enabled us to travel in our spiritual pilgrimage to higher and holier realms of perfection and glory. It seems as if these thoughts and suggestions might awake an interest and lead in some least to endeavor to come up to a little higher ground, and to practically make ready to sow and reap a richer harvest of Love and Peace than heretofore we have been able to attain to. SALEM.

Union Village, Ohio.

### HAB DEY QUARANTINED DAT MANSHEUN?

Oh, I wondah ef St. Petah, when I 'bout dat big do, Jes' belant my skin an' cullud, will jes' put me down below. Wid de ordahs for de sarvants, dat dey habn' eny room. Up in hebban for dem nigghas till dere sperits am in bloom. Hab dey quarantined dat mansheun 'gin de souls dat would git in. 'Kase de place am so infected wid de holy salinty skin? Hab dey closed de do' agin us, dat has allus been ajar. Fer de sperits dat am pures, an' no mattah who dey are? Do dey draw de line on cullah, where de faddah reigns above? Do de angels feel mo' partial fer de white man's soul ob love? Has de Gawd ob all dese nashuns made de cullah line a bah? On de road an' in de mansheun; gib de white folks special kyar? Oh, I kain't exactly b'lieb it, wid a con-sequence free an' clair. Dat a ruler wid all knowledge is so partial an' unfair. An' I kain't belleb de angels, while re-cordin' people's sins. Will record a word agin us on account ob cullud skins. Ner I kain't belleb my muddah, dat wuz pure beyant er doubt. 'Kase ob cullah er religion has by Petah been kep' out; But I b'lieb de shulin' sperit ob de black man-an' de white. Will be landed in its stashun by de brightness ob its light. DR. T. WILKINS.

A Pike county woman who wanted to be prepared for death had herself baptised in an ice-covered river. The preparation was ample. She is dead. Kansas City Star.

### The Human Kind That Infects Them.

PATRONIZED BY PROMINENT OFFICIALS, MERCHANTS, LAWYERS, DOCTORS, TRADESMEN, POLITICIANS AND MINISTERS OF THE GOSPEL.

The Herald of Progress, of St. Louis, Mo., contains the following: "Just now the abolishing of wine-rooms seems to be a foregone conclusion. I do not altogether approve of arbitrary measures regarding this wine-room iniquity, as there has long since been laws in our statutes making it a misdemeanor for both keeper and frequenter of such places. The wine-rooms with the police department to close up all such places if they choose to abate wine-rooms as a nuisance. Such a thing, however, is not easily accomplished by the police at any and all times. There are too many rings within rings, now days, to permit police officers, even if they choose to do their bounden duty, so long as there is private orgies carried on and practiced by merchants, lawyers, doctors, tradesmen, politicians and some preachers. There is no power to suppress the wine-room plague. It matters not how strict your laws and statutes may be drawn, there will be none to enforce them and none to convict."

"If all the secret and hidden practices of our law makers were made public there would be a mighty sensational development revealed, our nation would be put to shame. Why do so many hypocritical devils prate and howl about wickedness when they, themselves, are equally guilty of corruption? They sneak around like jackals in the evening time, in the dark, in the twilight, in the black night. No male seeking Hades' opening with female companions ever did so with morality prevalent within his breast. His sensual desires and nature prevail to the exclusion of thoughts just and good. He debases himself, he debases his poor misguided female companions whom he meets in his rambles. I hope the whole world among these unfortunate ones are making a mistake, and those who are going the downward road must stop. Now reflect on what will be the consequence of their indiscretion and madness. Sensual delights are not lasting, they are a delusion and a snare. I want to ask every man who frequents respectable places to do so no more. Many an innocent girl has been lured to the wine-room by the man she thinks she loves and there starts on her downward career. Some hypocritical religious folks go among these unfortunate and tell them how greatly the Lord desires them to come to him. If there be legislation enacted to suppress the wine-room, it will not be effectual and will in time be obsolete. The license for a dram shop recites that he who holds said license can sell intoxicating drinks, to be drunk at the place where sold, or elsewhere; else there may be in a wine-room, and that wine-room may be attached to the saloon or it may be beyond its limits. My sincere and kindly advice is for everyone to study and practice the principles of morality. The world will then be better."

### Big Snake Stories.

The two biggest of all snake stories are recorded in the Moslem Scriptures, to which our Holy Bible seems to have remarkable relations. The Arabian chronicle tells us that Adam entered Paradise (not an earthly, but a heavenly place) on Friday, and dwelt there five hundred years. Eblis, a fallen angel, snuggled into the premises in the mouth of a serpent, and he, a four legs and was the most beautiful creature next to Adam. Eblis tempted Adam and Eve to eat of the forbidden tree and caused them to fall. Then Adam, Eve, Eblis, and the serpent were chased out of Paradise by four branches of the tree, which miraculously detached themselves and became switches. The serpent's legs were taken away by Allah, so that it had to crawl on its belly. Adam, after four hundred years of exile and sorrow, was pardoned by Allah, who sent him down to the earth, where he became an agriculturist in Hindostan."

The other Arabian snake story is that when Musa (Moses) appeared before Pharaoh with his magic-rod he cast it to the ground and it became a serpent of such monstrous size that it placed its lower jaw on the throne of Pharaoh and was going to put its upper jaw on the roof of the palace so as to carry it right away, when the monarch cried out with fear. Then Musa seized the serpent by the neck and it again became a rod."

In the Biblical story Aaron's rod becomes a serpent only big enough to swallow the snakes produced by the Egyptian conjurers. But this part of the story, like the other, is beaten all hollow in the Arabian chronicle, which says that Pharaoh sent and gathered together 15,000 magicians for a trial of skill. Seventy of their number were selected for the performance. They prepared an apparatus of sticks and cords by which they contrived to represent serpents raising themselves to attack the spectators. Then Musa came forth and cast his rod, which became an enormous serpent, and swallowed up all the other snakes. This miracle converted the magicians to a belief in Allah, but the unbelieving Pharaoh condemned them to death, and they died as willing martyrs to the true faith. W. H. BURR.

Great mischiefs happen more often from folly, meanness and vanity than from the greater sins of avarice and ambition. --Burke. The street is full of humiliations to the proud. --Emerson. The largest society in the world, the easiest to get into, and the best one to get out of and avoid, is the Society for Settling Other People Straight. --American Sentinel.







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SATURDAY, APRIL 8, 1890.

**THE SURRENDER OF ORTHODOXY**  
When the preachers are right it is a pleasure to commend them. When wrong it is a duty to correct their folly, and disapprove their teaching.

Two Sundays ago Rev. R. A. White preached a discourse at the Stewart avenue church, on "The Surrender of Orthodoxy." It meets our views to the letter, and will delight all our readers. A hundred thousand pulpits in America will proclaim the same sentiments long before another century age shall go by. Read and rejoice with us:  
"The white flag of surrender is flying from the orthodox forts. So-called modern orthodoxy has so changed front as no longer to be entitled to the name orthodox any more than Protestantism had a right to call itself good Catholicism subsequent to the Reformation. Luther could not consistently call himself a good Catholic after the Diet of Worms. Predestination has been refined away to mean little more than heredity and environment. A literal hell has gone by the board. The hell of modern orthodoxy is little more than a mild winter resort compared with the hell of Edwards. Evolution knocks the special six-day creation theory into smithereens. Jesus is not God, but only one among many reformers."

It is as a God The Progressive Thinker antagonizes Jesus, and as a God denies his being. He was enthroned a God at the Council of Nicea. He was worshipped as a God from that time forth until recent years by all sects at the command of a Roman emperor. The Roman Catholics, the Greek Catholics, the Lutherans, the English Church, the Presbyterians, the Methodists, the Baptists, and nearly all the minor sects, professedly so worship him still. Of Jesus, a mortal, teaching his own conceptions, many of them very objectionable, we have little to say.  
The same error that metamorphosed an ordinary mortal into a God, in furtherance of its purpose, converted the old-time traditions of uneducated people into the "Word of God," and it is idolized as such, and as such we have antagonized it, and have endeavored to show it was false to its claims. Presented as a very rude record of a very barbarous people, nine times in slavery, as the old book shows, then it has about the same worth as would be a record of the late American slaves, written by one of their own number while still in bondage; for Ezra was yet a Persian slave when he wrote "a history of the world, from the beginning."

**WORTH PRESERVING.**  
We can seldom find the breed of a church when it is wanted. They seem to skulk away into some obscure corner and remain secreted when most needed. Here is that of the Methodist Episcopal Church of America, as corrected in 1851, and we suppose still in force:

"1. There is but one living and true God, everlasting, without body or parts, of infinite power, wisdom and goodness; the maker and preserver of all things, visible and invisible. And in the unity of this Godhead, there are three persons, of one substance, power, and eternity: the Father, the Son, and the Holy Ghost.  
"2. The Son, who is the Word of the Father, the very and eternal God, of one substance with the Father, took man's nature in a womb, of a pure virgin; so that two whole and perfect natures, that is to say, the Godhead and manhood, were joined together in one person, never to be divided, whereof is one Christ, very God and very man, who truly suffered, was crucified, dead and buried, to reconcile his Father to us, and to be a sacrifice, not only for our original guilt, but also for actual sins of men.  
"3. Christ did truly rise again from the dead, and took again his body, with all things appertaining to the perfection of man's nature, wherewith he ascended into heaven, and there sitteth until he return to judge all men at the last day.  
"4. The Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty and glory with the Father and the Son, very and Eternal God."

Whilst this is copied from the creed of the Episcopal Methodists it agrees in spirit, and nearly in language, with all the so-called evangelical churches. We apprehend it will not have any charms for Spiritualists. It was fashioned on Pagan mythology, borrowed direct from Rome.

"Atlantis: The Antediluvian World." By Ignatius Donnelly. Sum up all information relative to the lost continent of Atlantis, and the great city of Atlantis, as given by Plato as veritable history. It is intensely interesting. Price, 25 cts.

The great Liberal Divine, Col. Robert G. Ingersoll, preached in Chicago on the evening of March 19, to an audience that paid him thousands of dollars. He took for his text "The Devil." We had his sermon taken down by a rapid stenographer as it fell from his lips, and it will appear in The Progressive Thinker on April 29. It is eloquent, poetical, logical, and scintillates throughout with rare gems of thought. Millions should read it. Send in your orders at once. The paper will be furnished for missionary work at One Cent per copy or Seventy-five Cents per hundred. We want to send out at least One Hundred Thousand Copies containing this remarkable discourse. Send in your orders at once. One and two cent stamps will be accepted in payment.

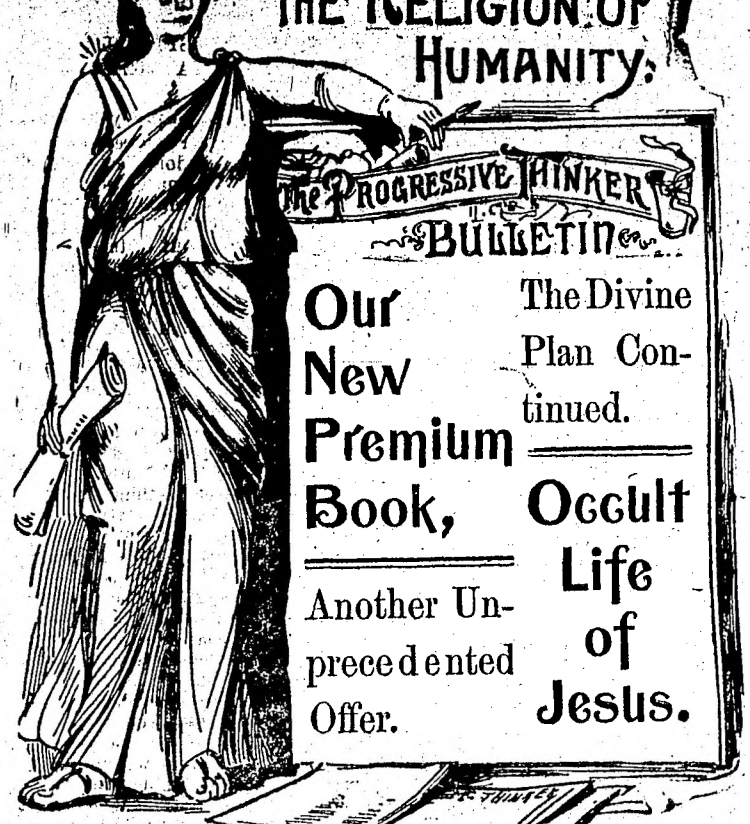
**AN EXPURGATED BIBLE.**  
The Germans have awakened to the necessity of expurgating obscene and naughty expressions from the Bible, to the end that they may safely place it in the hands of youth without the risk of their corruption. "The Sunday at Home" awhile ago, told the story, from which we quote:  
"Among German educational authorities there seems to be a wide-spread belief that the entire Bible is not a book which should be in the hands of children attending school. Parts of the Bible, they maintain, are unsuitable to be read by the young. There are numerous passages in the Bible, they say, which are so filthy, so obscene, so gross, so full of immorality, that they must be expurgated. Accordingly in parts of North Germany, especially in Hamburg and Bremen, the schools are supplied with what is known as the 'Bremen School Bible,' a book about half the compass of the entire scriptures, in which all that is necessary for edification, morality, and salvation is to be found. At least this is the opinion of the German reformers. The movement has now spread to South Germany, and the Württemberg Bible Society has received an order to print an edition of an expurgated Bible for the use of the schools in that kingdom. We wonder what Luther would have said of this?"

For near 400 years the Bible has been in possession of the church as the inspired and infallible Word of God. To deny its divine character was made a felony. Many an offender has been socially ostracized, even excommunicated and imprisoned, because of his unwillingness to believe in the divinity of the book. It has been proposed in America to compile the Gospels, to eliminate redundant, conflicting and incredible statements, and make one harmonious whole, thereby wresting from critics their principal weapons as to the authenticity of the so-called divine record. But in Germany it is proposed to go further and drop out the entire fifth. The translators did their very best to disguise that filth by false renderings and misleading headlines, as may be seen in a marked manner by examining the Songs of Solomon.  
It is by discrepant and contradictory narrations of witnesses brought out on cross-examination that jurors form a correct estimate of the untruthful character of the Bible. The multiplicity of conflicting statements in the Bible, its obscene passages, its impossible adventures, and its criminal influence we judge of the character of the book. Leave these out, destroy the copies now extant, and in a few centuries its objectionable features will be forgotten.  
That there are good things in the Bible worth preserving, The Progressive Thinker readily concedes. That public morals will be conserved by its amendment we will not deny, but the grand objection will still remain so long as it is imposed on the world as a "Word of God."

The boundless universe is the only record God has given to man. It is seen in blazing suns and rolling worlds; in the animal tribes; in tree, and bud, and flower; in the heaving ocean, the raging storm, the earthquake shock, the uplifting of mountains, the emergence of continents, the lightning's flash, the thunder's roar, the carol of a bird, and the grandeur of the crystal sky. These voice by one language, and can be read alike by the learned and the unlearned.  
It is blasphemy to charge Unchanging Energy with the feeble production of such a mass of verbiage as the preachers proclaim the "Word of God," requiring to be translated into every tongue, and subject to endless frauds in each rendering.

**MRS. CORA L. V. RICHMOND.**  
Mrs. Carrie R. Chapman, assisted by members of the Ladies' Aid, gave a farewell reception at her home 110 C Street, S. E., Washington, to Mrs. Cora L. V. Richmond last evening. There were over two hundred invited guests present, each one of whom expressed personally to Mrs. Richmond his or her sorrow at her departure from Washington and his or her hope that she would return to Washington, before very long; so they could feel that she was merely away on an extended vacation. There were no formal speeches, recitations, nor music. The company were not in a mood for such entertainment; they wanted to tell Mrs. Richmond and each other how much they regretted her departure so early from their midst. There was a bounteous spread of refreshments, which served in a measure to detract the attention of the company from the contemplation of losing Mrs. Richmond. However the prevailing feeling was that they would soon have her with them again; so the occasion was a very pleasant one, notwithstanding all felt that they were about to sustain a great loss. By the tact and grace of the hostess and her assistants, what might have been a sad occasion was turned into a feast of pleasure.  
Washington, D. C., Mar. 28, 1890.

**LIBERAL THOUGHT NECESSARILY MODERN.**  
The Christian Register, the Unitarian organ of New England, in accounting for the slow growth of that sect, says: "The generation of our New England fathers whose leaders hung witches and feared the Devil, sold rum to the Indians and traded in slaves, surely could not have made the strenuous demand for our superb combination of humanity, brotherhood, and reason, and trust in the living God. We must be sanguine about our faith to-day if we believe that nations which spend their largest revenues for war, or men who are hard at work exploiting the wealth of the earth for private gain, are going to be loud in their demand for a gospel of justice and universal good will."  
It was the same with Modern Spiritualism. There was no period prior to 1848 the world was fitted to receive the new faith, or would listen with composure to the revelations of the spirit world. Its grandest strides in America were made at the close of the civil war, when the era of chattel slavery ended, and that of universal freedom began. When the body was in chains, the oppressor and the oppressed were in no condition to form a just conception of immortality. The spirits must have been the wretchedness they imposed on the poor unfortunate through whom they attempted to communicate with humanity, so they waited in silence the opportunity when they could have an impartial hearing.  
That time is on us, and even churchmen are eager for the truth. Only the shameful frauds of a parcel of would-be money-grubbers, tools of the church, are now in the way of the general reception of the great truth that the two worlds between the mortal and the immortal are very closely interblended.  
"Mediumship and Its Development, and How to Mesmerize to Assist Development." By W. H. Bach. Especially useful to learners who seek to know and utilize the laws of mediumship and development, and avoid errors. Price, 50 cts; paper, 25 cts.  
"The Commandments Analyzed." By W. H. Bach. The Commandments are not only analyzed, but contrasted with other Bible passages, showing great incongruities. Price 25c.



**OUR PREMIUMS.**

In compliance with the Divine Plan which we inaugurated two years ago, the profits of this office have to a certain extent

**Flowed Back Into the Pockets** of our subscribers. Many hundreds of dollars have been thus expended, and the result has been most gratifying. Thousands of books of great literary, historical, spiritual and occult value have been sent out at less than cost.

**Than the Actual Cost.**  
To enrich the minds of the various readers, as well as to grace the shelves of their libraries. We have been instrumental in laying the substantial foundation for spiritualistic libraries in thousands of homes; which otherwise would never have heard of Ghost Land or Art Magic, and this has been accomplished by the expenditure of a few cents on the part of those who desired the premiums.  
We now take great pleasure in announcing a

**NEW PREMIUM**  
for the coming year, which commences June 1st, and at that time, or a little before, this extraordinary work will make its appearance. It is entitled

**"THE OCCULT LIFE OF JESUS OF NAZARETH."**

It is interesting, fascinating and astounding in its revelation, and it will attract fully as much interest and high appreciation as Ghost Land and Art Magic. This work, like Ghost Land, and Art Magic, was published many years ago, and after a few copies were sold, the plates were destroyed in the great Chicago fire, and thus the publication has quietly slumbered until resurrected, as it were, by The Progressive Thinker, for the purpose of printing fresh editions to go forth to its thousands of readers to interest and instruct. The medium through whom this remarkable book was written was Alexander Smyth, and the spirits who controlled him were

**Saul and Judas,**  
who returned to earth to give a true version of the "Occult Life of Jesus." They trace his life from infancy until the time of his crucifixion, throwing a most wonderful flood of light upon his remarkable career, which differs very widely from that given in the Scriptures.

**INTERESTING TO STUDENTS OF PSYCHIC SCIENCE.**

J. W. Dennis, of Buffalo, N. Y., writes:—"I have read Ghost Land and Art Magic this winter to my home audiences, and can very truly say that they both are very interesting and instructive, to all students of our philosophy, or to all students of Psychic Science, and both books are a great addition to any one's library, and so cheap, too; just a few cents. Brother Francis charges for books worth \$5 apiece of any man's money."

**GOOD PORTENTS.**  
It is with unfeigned pleasure we state that The Progressive Thinker's crusade for family circles, etc., has awakened responsive notes from all parts of our country, setting the seal of approval on our efforts.

We are glad of this response, for it portends great good to our cause. It prophesies health and renewed strength and vigor, a renewal of vital force and action in the negroes and life centers. It means the bringing into play and normal activity, of the heart and vital powers. Nothing else that we can do will so conduce to the health and vigor of Spiritualism, the progress of our cause, and its establishment on a firm and solid basis.

Our friends are not slow to catch the idea that the family and private circle are the easily obtainable means to pull down the strongholds of organized trickster mediums. Why pay out good money to fill the coffers of notorious, rascally fakirs, who make pretensions to various, remarkable phases of mediumistic power—meanwhile letting true, honest, genuine mediums suffer—when you can have at home—by your own fireside, in your own family, the tokens of spiritual visitation and communion; free from the taints of doubt and the dark shadows of damnable trickery and deception?  
In urging upon our readers the importance of home circles, children's lyceums, spiritual literature, live spiritual newspapers, and especially as an ad-

**"Nature Cure." By Drs. M. B. and Rose C. Conger.** Excellent for every family. Cloth, \$1.50 and \$2.

I have never attended a materializing seance, or witnessed slate-writing. All the proof I have seen of spirit return has been in family circles, and through my own organism. I have heard split voices several times and they come when I am alone and in need of assistance. Three years ago when a member of my family was dangerously ill and physicians and friends had no hopes of her recovery, a spirit voice told me what to do for her, and she was spared to us.

A year ago when it looked for a short time as if an unfavorable change was coming into my life, I heard my husband's voice with the same words and tone he would have used in earth-life, tell me not to fret, it would be all right. At times when I have had occasion to be on the street alone in the evening, and a momentary fear would come to me, I would at once feel my husband's presence as plainly as if he walked visibly by my side, and I knew I was protected. Our spirit friends must know our needs, or they could not so readily respond to us when we send out a desire for their help. I believe if we work diligently to spiritualize ourselves, physically and mentally, in a short time we sense all the guidance we need from the unseen influences, without finding it necessary to go to a medium for instruction; at the same time we find much pleasure in visiting a medium we can trust, and whose controls are of a high order, and have a visit with our loved ones who have passed from mortal sight. If we would spend more time in studying nature's laws, and apply them to ourselves, and discard all unnatural stimulants, we would progress much faster along spiritual lines. We do not take life as earnestly as we should. We should become better acquainted with ourselves, search out our faults and besetting sins, and earnestly try to eradicate them. Each night should not only find us "a day's march nearer home," but also upon a higher plane of thought.

MARY A. INGALLS.  
Watertown, N. Y.

My spirit friends have asked me to send the following to The Progressive Thinker:  
I have been sitting for about two years for development, and have asked for the truth and light. I have been shown so much of the beautiful on the other side, that I find myself wishing to be there. Sunday night, March 18, I was shown a beautiful boulevard; it

G. W. WOODARD.

**THE ASCENSION OF MAN.**

The papers have been detailing processes by which fruit and flower gardens in California are producing new varieties of their specialties, by intelligent culture. It is reported they have successfully crossed the blackberry and the raspberry, producing a larger and more delicious berry than either, and even merged the raspberry and strawberry into a new variety partaking of the qualities of each. The plum, too, in their hands, has been perfected, as have the peach and almond. Flowers galore have been marvelously developed, a poppy flower two feet in circumference being mentioned among the number, with before unheard-of combinations of startlingly beautiful colors.

Nearly or quite all the vegetables and fruits, as well as nuts, which grace our tables, have been developed by intelligent care and labor. And our domestic animals are creatures of culture from very inferior stock by protracted cross breeding. The dog, the horse, the ox, the sheep, in their native wilds, were as rude, comparatively, as savage man. Our very remote ancestry, by special laws, perhaps wisely, seem to have prohibited any attempts at improving the human race; so whatever progress has been made during the historic period is the outgrowth of accident, or "by selection and the survival of the fittest," as Darwin puts it. But what a contrast with civilized man to-day when compared with the wild tribes, as the bushmen of the Polynesian Islands for example. The difference is almost as great between them as between the Orang and the bushman nesting in trees. Environment has made the difference. The one, in a tropical region, where nature bountifully supplies every need, with no incentive to improvement, remains the savage he is. The other in a climate half the year buried in snow, he must plow, and sow, and reap, and thus to improve his lot, he is forced to improve himself. It is this that lifted the inhabitants of the temperate zone into what they are.

The illusions found in Central Africa, suggest that man has gained in stature as well as in mental development, just as the fossils found in such great abundance in Montana and other Western districts, show the horse has come up from little creatures scarcely two feet high.  
With modern civilized man mental and spiritual development have taken the place of the physical, and we are now trying to realize the prediction of Milton, in "Paradise Lost," as voiced by the angel Raphael to Adam and Eve, "Time may come when . . . Your bodies may all turn to spirit, And winged ascend ethereal as we."

Winwood Reade, less spiritual than Milton, had a similar hope. In his "Martyrdom of Man," a work which will pay any intelligent person to read; he said:  
"These bodies we now wear belong to the lower animals. Our minds have already outgrown them. Already we look upon them with contempt. A time will come when science will transform them, by means we cannot now conjecture, and even if explained we could not understand, just as the savage cannot understand electricity, magnetism, steam. Disease will be exterminated. The causes of decay will be removed. Immortality will be invented."

The crowning of the guides, with the poem which followed, inspired as it was by the affection which was everywhere showered upon her, and the beautiful flowers which surrounded her, Ouida's Canoe (a symbol which always finds a place in our receptions) decorated in its colors of gold and white, was laden with precious blossoms, harbingers of an awakening spring, and we feel symbolical also of that renewed joy and shining life, which is again springing up within the Church of the Soul.

Again we say to her through your paper, welcome home, beloved. The seed you have so faithfully sown, must bear its fruit. Sheaves are ready for the harvest. May your return be unto the reaping time, and may you now garner in precious souls into the storehouse of eternal truth. We are grateful to the friends at Washington for their generous response to our appeal, knowing as we do how hard it is to sever the ties which even two years of ministration must have formed.

CAROLINE CATLIN.

**"Right Living." By Susan H. Wilson.** The author shows a wise practicality in her method of teaching the principle of ethics. She illustrates her subject with many brief narratives and anecdotes, which render the book more interesting and more easily understood. It is especially adapted for use in Children's Bibles. In the hands of mothers and teachers it may be made very useful. Young and old will be benefited by it. Cloth \$1. For sale at this office.

**KEEP IN TOUCH.**

Keep in touch with the great spiritual movement. You can do so by reading The Progressive Thinker each week. The paper one year and Art Magic costs only \$1.20. The book is almost wholly a gift, as the 20 cents only a little more than pays for the expense of mailing. Art Magic is splendidly gotten up, is elegantly bound in cloth and nicely printed on fine book paper, and will prove a valuable acquisition to your library.

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Ten Thousand Papers Examined Weekly for the Progressive Thinker, by the Chicago Press Clipping Bureau.

Articles on Spiritualism, Occultism, Psychic Force, Prophetic Dreams and Remarkable Visions, Spontaneous Spiritual Phenomena, Apparitions, Etc., taken therefrom to Enrich Our Columns.

A SPIRIT COMPANION.

A Man and His Wife Possess One.

THE REMARKABLE STORY THAT IS TOLD BY BROKER BABCOCK, WHO HAS REVOLUTIONARY IDEAS ON SPIRITUALISM.

Mr. A. E. Babcock, well known as a broker on the Merchants' Exchange, says that Spiritualism with him is not a belief or a faith so much as a matter of absolute knowledge. A spirit which may be truly called a "familiar," he says, dwells with him and his family, an ever welcome guest, who departs at night, only to return early the next morning. She, for it is the spirit of a woman, is in daily, hourly close personal contact with Mr. Babcock and his wife, visits with them, accompanies them to the theater and other places of amusement, discusses the performance with them, enters into all their plans, even to assisting Mrs. Babcock in selecting her dress patterns, rests with them, has her likes and dislikes regarding visitors, experiences joy and hope, and fear, and is altogether a very real, companionable sort of being. She is intensely feminine, and even indulging at least on one occasion, in the pleasure of match-making, for Mr. and Mrs. Babcock give to her the credit of promoting their marriage, which has been a singularly happy one. In their home for the last seven years the spirit has found a daily refuge in her visits to earth.

Conversation is carried on by means of a mechanical contrivance made by Mr. Babcock. It is on somewhat the same principle as the planchette, but is stationary. It consists of a box-like arrangement open at both sides, so as to admit the left hand of the operator, while the right manipulates an index finger on the upper surface. The upper surface bears the letters of the alphabet, the numerals, from 1 to 9, followed by an alpha, and the words "going," "good-night," "yes," "no," and "don't know," the few words in common use being to facilitate conversation, as they are often required in answering questions. Mr. Babcock has several of these instruments, a large one always kept on the table in his sitting-room, and others small enough to be carried in the coat pocket, including one with handsome leather covers, which resembles a Bible.

The story of Mr. Babcock's experiences as told by himself is a weird one. Yet he is not a Spiritualist in the sense that he believes spirit matter is sufficiently ethereal to pass freely through brick walls, wooden doors and glass windows. He says he can see his fair visitor, not as a corporeal body, but as a sort of mist. He can feel her touch. His wife cannot see her, but she can hold converse with her as freely as her husband, and "Amelia" is addressed as constantly and naturally as if a visible creature of the family. The window is left slightly open to allow of her departure into the upper space at night, and her return in the morning. Mr. Babcock says he has seen her once—the first time he formed her acquaintance—in her visible spiritual body, and this is not the least surprising of his experiences.

"About eight years ago," said Mr. Babcock, "I was rooming with Mr. J. H. Cockrell over the bookstore then at the northeast corner of Sixth and Olive streets. One night I went to bed in perfect health. In the middle of the night my spirit in my body, as it is called, forgot that strange experience. I have no recollection of leaving the tenement of clay, nor of returning to it. All I know is that, seemingly poised in air, I looked down and saw my body lying there. It filled me with a certain feeling of disgust. I said to myself: 'Is it possible I live in such a thing as that?' While floating in air, buoyed up by an unknown power, I met, walked with, and talked to the young woman who has been our constant companion for so many years since. She appeared as a mortal and was clothed apparently in a black robe. She came in from a spiritual world, and was not really black, but appeared so only to me. This was not a dream, as has been abundantly proved since, but when I regained human consciousness I was back in my body and in my own room. I could hardly believe it at first, and had to identify my familiar surroundings before being convinced. I confess I was disappointed to find my self back.

"I was acquainted with my present wife at that time. 'Amelia' knew it because she told me afterwards of my meeting her in Wichita, Kas. But at that time I had no idea of marrying her or anyone else. 'Amelia' brought it all about. She has said that since my wife and I were the only two people of earth she ever met whom she could make understand her fully, she brought us together in order that she might be with us, and learn the things of this world which she would have learned had she lived. She died 2 years ago, when only 6 years old, but has since developed into a mature woman in spirit land.

"Following is the history of Amelia and her family as communicated to me by her. I have never sought to verify her story, but am satisfied of its truth. 'My name is Amelia Bauer; I was born in Boston, January 10, 1871. I have blue eyes, long black hair, and not very tall—5 feet, 4 inches—of medium build. I passed into spirit life when 5 years old. Croup, some say spasms, caused my death. My father's name was Barnes Bauer; he was a carpenter, and was killed by a fall from a ladder. My mother's name was Lucy; a severe cold caused her death. My dog's name was Victor. All of us are now in spirit land. Mother and I once visited the old home, but no one in the house knew we were there. After looking around all we wanted to, we returned to spirit-land, which father and mother have never since left.

"Every morning," continued Mr. Babcock, "Amelia comes about 7.30. If the night has been too cold to leave the window down, I get up early and lower it, then lie down again. When she comes she invariably awakens me by a light tap on the cheek. She then pillows her journey has tired her. That pillow (pointing to a pillow at the foot of the bed) is kept for her use, and she often lies there, resting, until time to get up.

They Are Regarding Paris in 1900.

THE DEATH OF THE LATE PRESIDENT FAURE FORETOLD—OTHER SINGULAR PREDICTIONS.

Paris, March 7.—Paris is to run red with blood in 1900. Ancient prophecies threaten the end of the century. Modern clairvoyants and astrologers agree in predicting a terrible upheaval that is to begin in France.

There is not the slightest doubt that Mme. Thebes, the celebrated astrologer, and Mlle. Couedon, the best known clairvoyant, are the least of the clairvoyants who are predicting the death of Felix Faure during the present year. The prediction of Mme. Thebes was published in the Gaulois on New Year's day. That of Mlle. Couedon, which has been several times repeated, was first given to the world more than a year ago. Both these present day seers agree in insisting on the bloody agitations through which France must pass.

"Yes, it is true that I foretold the death of Felix Faure," said Mme. Thebes yesterday in a short but very sensational interview. "But I do not forget that I also announced deaths by assassinations. The actual fulfillment of the year ago is deplorable. It will not pass without great and terrible events."

More than this the general public will not learn from Mme. Thebes, the high priestess of aristocratic horoscopes, the best paid prophetess of modern times. The warnings of Mlle. Couedon, on the contrary, are given to the public unreservedly, and her character is so remarkable that the greatest skeptics are astonished at them.

The occultists of Paris have what they consider a perfect answer to the objection of vagueness in the ancient prophecies and astrologists. They say, first, because the dates are given. The old seers have not been so particular in broad lines. If you want prophecies with clearer details, dealing more minutely with the present times, you have but to consult the utterances of Mlle. Couedon. Everyone will remember the first excitement over the voyante of the Rue Paradis in 1890, when she was consulted by personages as diverse as Charcot, Zola, Felix Faure and the Archbishop of Paris. Being chosen, according to her firm conviction, to warn her contemporaries of great events prepared for the near future, she has never ceased to prophesy. Her foretelling of the fire of the city of London is admittedly inflexible on rational grounds; while her prediction of the death of Felix Faure and the voting of the retroactive law which is to remove the Dreyfus case from the jurisdiction of the Criminal Chamber are circumstantial enough to satisfy the most exacting.

It was in May, 1890, during a visit of the Comtesse de Maille and several other fashionable ladies, that Mlle. Couedon fell into a trance and repeated the following lines:

"Near to the Champs Elysees, I see a place that is not high, That is not for play, But approached for charity— Which is not the verity.... I see the fire lift itself, I hear the people screaming.... I see flesh grinded And bodies calcined— I see them by shovelfuls."

Interrogated by the ladies, she declared that none of them should perish in the fire. This turned out as true as the sinister prediction itself, for in May, 1897, a year later—on the date of the catastrophe two of these ladies were traveling, while the Comtesse de Maille made a miraculous escape from the burning shed itself.

The prophecies of Mlle. Couedon are given to the world in doggerel verse of such monotonous character that no violence is done to it in a simple prose translation. Her rhymes almost invariably end in "e" or "er," the commonest French termination, which may be compared to "ing" in English. It is as if a poet should write:

As I was walking, I heard some one talking. Her first intimation of the taking off of Felix Faure and the terrible tragedies that are to follow was published in May, 1898, when she said: "France will be chastised. Paris will be the city the most tried. Epidemics and catastrophes of all sorts will desolate the country at the end of the century. The war will break out, I see people massacred and the Seine red with blood. At this moment Felix Faure will have been put down—Nations will be dismembered." All these chastisements are to have no other end than to prepare for the return of royalty. The successor of Felix Faure will not remain long in office. Civil war will intervene. Then a man whom the people will take for the savior of France will impose himself upon the people. But he, too, shall pass. Can it be Antenor? Most believers think that one of the Napoleons is indicated.

In July, 1898, Mlle. Couedon again referred to the successor of Felix Faure and foretold with exactness the voting of the ex-post facto law. It is to be noted that the law—which has not yet passed the Senate—is mentioned after the succession of the Presidency and not before it. "One will succeed to him that you see. But he will only pass. Then a law will be voted, and you shall be terrified." Revolution is in the air: "I see them revolting. People's minds are mixed up. I see knives lifted." It is, however, at the end of this remarkable prophecy that she sees most unmistakably the death of the late president. "The end of the century," she cannot remain. He cannot remain. He cannot remain. His life is to efface itself. God has, as it were, removed him for a utility. All is premeditated by the Divinity."

To the occultists of Paris it is not strange or contradictory that modern and ancient astrologers like Mme. Thebes and Michael Nostradamus should be in agreement and ancient prophets speaking in the name of religion, like Mlle. Couedon and the Orléanais Clairvoyants. These chosen ones may be compared, they say, to bits of stained glass, misshapen and perhaps soiled, through which the light struggles, variously colored and perhaps deflected; but it is still the light. Pere Nostradamus who died in 1772, said: "Paris shall be entirely destroyed." Sister Marianne, of the Ursulines of Blois, who died in 1804, prophesied the same thing. A certain Trappist, of Notre Dame des Gardes, in 1815, saw the capital burning. The Seer of Belley, who died in 1820, said: "Babylon is reduced to cinders. Unhappiness to you, accursed city." The Abbe Souffrant, who died in 1823, also proclaimed: "The great Babylon shall be overthrown. Paris shall be destroyed." The shepherdess-prophetess, Marianne Galtier, said: "The great prostitute shall be destroyed by fire. But God will warn the just of Paris." And in our own day has not Marie Maréchal foretold that "Paris shall be burned, but Montmartre shall be preserved?" Sterling Hellig in San Francisco Call.

"The Watermark Wonder." To the student of psychic phenomena, this pamphlet is of unusual interest. It gives details of the "watermark" or "double consciousness," namely Mary Lurancy Vennett of Watseka, Ill., and Mary Reynolds of Yehango County, Pa. For sale at this office. Price 15 cents.

A Most Wonderful Experience.

SPONTANEOUS SPIRITUAL PHENOMENA OF A REMARKABLE CHARACTER.

Nobody will accuse Mr. Melton Prior, the well-known war correspondent of the Illustrated London News, of being an impractical visionary. He is a practical man, and his experiences are not of the kind which are usually called "visions." He is a man of the world, and his experiences are not of the kind which are usually called "visions." He is a man of the world, and his experiences are not of the kind which are usually called "visions."

"It is a very curious thing," says Mr. Prior, "that out of the sixty or more battles I have been present at and witnessed and sketched, such an idea as 'keeping out of it' never occurred to me." On this occasion, however, the idea seems to have occurred pretty vividly, so much so that personal and maternal warnings won the day and the artist engaged a substitute, an efficient amateur, who was willing to take sketches on the spot and send them down to Melton Prior to be retouched. Whether the substitute was aware that he was taking the place of a man doomed by vision and laughter at the risk we are not told. Anyhow, the war artist made no secret of the contract, but wrote to the proprietors of his paper, to whom he communicated all the details. Mr. (now Sir) William Ingram answered by cable: "Regret your not going into battle at Etcheweh. Perhaps our special artist is preserved for better things to come."

The cablegram sounds sarcastic, but the conclusion to the story is tragically suggestive: "The man who went up for me was one of the first killed in the fighting."

Now the question arises: What had this poor substitute done that he should not be also warned in a dream? A later story comes with all the freshness of novelty as showing that the dead may hold converse with the living in very unusual fashion. We know all about the family ghost who frightens his descendants out of their lives at unseasonably hours with no apparent object. But we are not familiar with the artistic ghost who takes his proteges in hand and regulates their proceedings on the platform. Yet one of these benevolent spirits appeared in public the other day and in that most anomalous quarter, the busy, bustling city of Liverpool, England. Miss Regina de Sales is an American singer who is rapidly acquiring European distinction and who not long since returned to England from a successful tour in Germany. "Apparently while there she had become strongly imbued with the spirit of Handel and the grateful musician was determined to reward her in the most appropriate way."

The "Messiah" was in progress, Miss de Sales was singing the principal part, and the audience was unusually appreciative. The conductor alone was not satisfied. Again and again he gave the American singer the beat, only to find himself absolutely ignored; she grew intensely excited, forcing the time here, retarding it there, following her own sweet fancy, as though she had never heard of conductors and batons.

In the green room the inevitable storm broke. "Why did you not follow my beat?" cried the incensed leader. "Why, indeed?" cried Miss de Sales, "because Handel himself was present in the hall and he gave me the correct tempo. I saw him."

Now Handel's costume, head and historical wig were not likely to be duplicated by anybody sitting in that fin de siècle audience; evidently the American songstress was suffering from some feminine delusion which must not be treated seriously; the conductor laughed good humoredly at the fancy of an hysterical woman and there the incident closed, as he supposed.

But that night Miss Edith Martin, the harpist, sleeping beside Miss de Sales, was awakened by a loud cry of "Bravo!" Sitting up suddenly in alarm she caught her breath and exclaimed, for there, standing gravely at the foot of the bed, was Handel in person, wig, frills and ceteras all complete, vigorously conducting with the roll of music in his hand.

The frightened girl turned round to rouse her companion when lo, shock the second came. Miss de Sales was likewise sitting up, but with no manner of fear upon her. In fact she was still fast asleep. But her hands moved, her throat quivered, her lips moved, her mouth opened and she was evidently rehearsing in soundless fashion the song which she was to sing at the next performance. This uncanny proceeding, singing part, time, till at last the gentleman of the wig took his departure, the singer lay down calmly, as though nothing had happened, and Miss Martin bled the dawn with as much nerve as she could muster.

She said nothing at first; probably she was afraid of being laughed at; the average listener eyes rather superciliously the young woman who owns to extraordinary night visions while wide awake. But at breakfast Miss Martin heard Miss de Sales recounting some experience with a "medium," an animation; she listened, and behold, the singer was telling of the wonderful dream she had had when Handel came to the foot of her bed and carefully put her through her part for that day. Then Miss Martin considered herself free to speak as an independent and greatly scared witness.—A. R. Rose-Soley in San Francisco Call.

THE PILGRIM.

Whence com'st thou, pilgrim, gray and slow, Of men unknown to mortal? From timeless wandering to and fro, From utmost end of earth. What saw'st thou in passing ways, Of grief most bitter-wild? I saw a childless woman gaze Upon another's child. What deed saw'st thou in journeying Did earn thy best disdain? A coward struck the poor dumb thing That cannot strike again. But what of dauntless courage rare, Might man brave-hearted show? I saw an injured friend forbear To smite his prostrate foe. Bides there no token yet in view Of some past passion? I saw the gleam earth's morning knew Within two lovers' eyes. Farewell, O pilgrim, gray and slow, See I no more thy face? From griefs that slay the soul I go To rest in mine own place. —Kathleen Hayden Green.

Author Responds to Adverse Criticism.

To the Editor:—I am sorry to trouble you again, but will you kindly allow me to answer Mr. Lyman O. Howe's criticism of my book. I am surprised to see such an old-time Spiritualist as Mr. Howe, who I know is recognized as one of the leading lights of the belief, and whom I sincerely believe an upright, honorable man show such careless, slipshod methods as his review of my book and his report of several of my investigations, prove. He states he has not read my book, but just gave it a glance over. I am afraid that such is his usual method in investigating such alleged phenomena of Spiritualism, "just gives it a glance over."

I would like to know how much reliance can be placed on any man's description of what he has glanced at casually.

I am afraid my friend Mr. Howe is very much like the youngster who reads the last chapter of a book first to see how it ends, and forms his opinion of the story from the cursory glance at the last chapter. He states also that there is a class of superficial observers that do not discriminate between frauds and facts, also that but few of them will read my book with any profit. I wonder if he includes himself amongst this class. It appears so from the nature of his article where he refers to the fact that he had but one sitting with Foster, and then he was quite certain Foster deceived the rest of the sitters, in at least some of the performance. Mr. Howe then remarks he could have then done the same things, and explains the modus operandi; but it did not disturb his confidence in other manifestations through the same medium.

Now, Mr. Editor, this is the vital point that I have been aiming at. Here is one of our prominent Spiritualists, who acknowledges the fact that he never saw Foster at the time, and still placing his faith in a medium that under his own signature he states was a fraud, thus covering up the truth instead of revealing it. Is it any wonder then that the lesser lights are led astray, when a shining light like Mr. Howe keeps them in the dark? I, an unbeliever, am doing more good for the cause than the one who although a Spiritualist is willing to pin his faith in one he acknowledges was a fraud.

He also states his experience with Foster were of a nature to excite suspicion. Here again you observe he acknowledges fraud. I wonder if Mr. Howe would place as much confidence in the rest of mankind. If a tailor were to give him a bad suit of clothes, and he knew he was being cheated, would he again go to that tailor, or if he was deliberately given a brass bra, instead of a gold one for which he has paid dearly, would he again buy from the party who gave him the fraud instead of the genuine? If so, then he is of a different character than the rest of us mortals.

In listening to the reports of my friends of the wonderful tests they receive from mediums, I do not doubt their word, but I do doubt their observation and memory. To the lapse of memory and lack of observation by the investigator, is due the employment of fraudulent methods by mediums.

Mr. Howe states he will give one hundred dollars to me if I can duplicate a slate-writing test he received from Keeler; also states that to sneer at it because I have not witnessed it, will make weak and self-satisfying. If he can get Mr. Keeler to give me a test under same conditions I will give him a hundred dollars, and if Mr. Keeler fails, let Mr. Howe give one hundred dollars to a Spiritualist charity. I am not in this argument for money matters, but for what good I can accomplish. He remarks he has no idea mediums will hurt me up and try to convince me. I think not either. Very few desire to court honest investigation from a medium or one who knows the ropes. It takes a thief to catch a thief. Likewise a deceiver to catch a trickster. The alcohol trick was not done on the stage. It was the piece de resistance of a Philadelphia medium. He employed cards the size of the envelopes, handing them around to be written on and then sealed in the envelopes. They were placed in a small box and then taken out one at a time, and read while sealed. While in the box the hand that abstracted the envelope also brushed the sponge of alcohol across it. Mr. Howe's article from beginning to end sounds like that of a man who was prejudiced and formed his conclusions beforehand and consequently, as I said before, wrote what little he obtained from "a glance over."

I do not desire to use your valuable time and space for idle arguments. Why do not the Spiritualists form a society and issue credentials to honest mediums who have stood severe test examination by a committee composed of themselves, and one or two prestidigitators included. This would leave no room for any more lame excuses of Spiritualists being deceived of their money by fake mediums.

In the former part of Mr. Howe's letter he states: "Mr. Robinson takes it for granted that Spiritualists are ignorant of these frauds and tricks, and close their eyes against all evidence against them." I will answer by saying that there are some Spiritualists of that turn of mind, and Mr. Howe by his own acknowledgment is one of them; vide his failure to expose Foster when he caught him using trick methods.

I should like to say a few words to Mr. Cocks of Brooklyn. He says what Mr. Robinson says, and I know about Spiritualism or believe concerning manifestations is of no consequence except to himself, and has no weight against thousands that do know. Now, Mr. Editor, I acknowledge there is a lot about Spiritualism I do not know; but there is a lot about fake mediums that I do know, and I cannot be brow-beaten or ridiculed into changing my knowledge. Mr. Cocks will confess there is a lot about Spiritualism he does not know. Other Spiritualists will also confess they know the same, but nevertheless they conceal themselves individually. I will make Mr. Cocks the same offer I did in an answer of mine to Mr. Todd, in the Banner of Light, viz: He lives in Brooklyn and I in New York. I am perfectly willing to have joint sittings with him and any medium he is confident is able to give such wonderful tests as he describes.

Spiritualists claim I do not wish to investigate, and nevertheless, they at all times refuse any assistance or aid in that direction. I have never heard from Mr. Todd if he desired to have my company at any of his investigations. A gentleman, who does not desire his name mentioned at present, also a Spiritualist, called at my home late week, and informed me of a test in slate-writing he had received, and under conditions that gave me no loop-hole for any explanation. I desired to find out just how he had been tricked, and to do so performed a few card tricks. I gave him a card, let us say, the ten of diamonds to hold. Nevertheless in a few

swear that the card was in his hand all the time, and by my simply wishing it, the card had left his hand and another taken its place. This gentleman received his manifestation through two of the main faults, lack of observation and lapse of memory. He never recalled the card in his hand, but another who substituted it, and he thought he saw it, and the only time he did see the card he thought he had, when I held it in my hand facing him, before apparently handing it to him. I convinced him by this simple little experiment, that his senses could not be relied upon. I also made knots appear upon a cord, the ends sealed and held in his hand; it was all wonderful to him, until I explained the trick, and then it was almost past believing that such simple methods could fool the best of us. All the writing I can or may do in regard to fraudulent mediums will not kill Spiritualism, for it is here to stay. But that does not prevent us from having the truth, and at any cost.

W. E. ROBINSON.

ST. PAUL, MINN.

The Spiritual Alliance Celebrates.

The all-day anniversary of the St. Paul Spiritual Alliance, March 23, was really unprecedented, for this church-ridden city, numerically, intellectually, inspirationally and socially. The large Odd Fellows Temple was more than packed, it was an overflow. Prof. Zumbach, a Quaker, furnished the music, and that is all that is necessary to say. The rostrum attractions were all that could be desired. The speakers, Mrs. Lepper, Mrs. Lowell and Mrs. Tryon, were at their best; their utterances scintillated with the fire of divine spiritual truths and these noble ladies will not, I feel sure, consider it invidious in my remarks of another. A meteor, as it were, that has dropped down upon the Spiritualistic rostrum within the past six months unparalleled. Mrs. L. D. Lyness. Her appearance and work, as a public speaker upon the Spiritualistic platform, and her faultless language, and logical handling of the deepest subjects is most phenomenal. This lady was absolutely forced by unseen forces to take up public work in the cause, and the grand work she is enabled to perform is evidence stronger than holy writ that her inspirations emanate from advanced, deep-thinking spirits. She is a rising star, and will make her mark in the cause that will be recognized in the near future.

A pleasing feature of the rostrum work was the inspirational singing by Mrs. White, under control of Spirit Guide. A feature of the singing was a reading for persons in the audience (in song) improvising the words without a break as the reading progressed. Her voice was delightfully sweet, and elicited the closest attention.

Mrs. Shaft is also a reliable medium, and her work at this anniversary meeting of the Alliance is truly appreciated. Of Mrs. Jacobs, it may be truthfully said, her fame as a test medium is widely and well known. Her tests given to a professed skeptic at this meeting brought down the house. Her tests are of the best; very few indeed that are not recognized. Her power upon a platform, her gentle smile and winning ways, carry at once the best thought of the audience in her favor.

Having written somewhat at length of the speakers and mediums in attendance, my excuse must be that, having known them long and well, and knowing them to be of Nature's noblest productions, facts will attest to the truth of what I have written, and more too. The rostrum was decorated with a profusion of flowers, due to the ever-watchful interest of the ladies for the cause. They also served a fine dinner and supper in the dining hall, which was very patronized. The meeting was, from all points of view, a success, and will doubtless result in great good.

M. T. G. FLOWER.

ST. PAUL, MINN.

PASSED TO SPIRIT-LIFE.

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

At the Tuttle House, Geneva, Ohio, Friday, March 24, the memorial dedication of Sylvia Miller was conducted in the light of Spiritualism, and its chief philosophy. She was the wife of F. S. Tuttle, formerly of Andover, and for many years a devotee of the teachings of the new gospel of life. The day she died she called Mrs. Dr. Gibbs, exclaiming, "O, how beautiful! The room is full of angels and I hear them talk and sing. Oh, such rapturous music!" Extending her hand to an unseen person she exclaimed, "O, Maude! Here is Maude." (Maude was her daughter, five years a denizen of spirit-life.) The balance of the day she was joyous and serene, and her last words were: "I lie to rest in the cemetery at Jefferson, where are the ashes of Hon. Joshua R. Gidding and Benj. F. Wade, who were outspoken Spiritualists forty years ago. Mr. Mills and the little daughter Flossie feel their loss, but rejoice in the good fortune of the ardent wife and mother."

LYMAN O. HOWE.

Passed to higher life, at his home in Berlin Heights, O., March 21, in the 71st year of his age, Samuel Patterson. For forty years he has been one of the leading business men of the town, and for thirty years was manager of the Spiritualism or believe concerning manifestations is of no consequence except to himself, and has no weight against thousands that do know. Now, Mr. Editor, I acknowledge there is a lot about Spiritualism I do not know; but there is a lot about fake mediums that I do know, and I cannot be brow-beaten or ridiculed into changing my knowledge. Mr. Cocks will confess there is a lot about Spiritualism he does not know. Other Spiritualists will also confess they know the same, but nevertheless they conceal themselves individually. I will make Mr. Cocks the same offer I did in an answer of mine to Mr. Todd, in the Banner of Light, viz: He lives in Brooklyn and I in New York. I am perfectly willing to have joint sittings with him and any medium he is confident is able to give such wonderful tests as he describes.

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Passed to her beautiful Summerland home, after five months' hard, but patient suffering, Mrs. E. M. Gleason Johnson, on Tuesday morning, March 21, 1899, at half-past one o'clock, aged 49 years, two months and 11 days.

R. T. HENDRICKS.

Douglasville, Ga. "The Great Roman Albion." By Prof. Geo. P. Rudolph, Ph.D., ex-priest of the diocese of Cleveland, O. A sharp and pointed letter to Bishop Horstmann. It is good reading, and should be widely distributed, that people may be enlightened concerning the ways and methods of Rome and its priesthood. Price 15c. For sale at this office.

If you suffer from Epilepsy, Fits, Spasms, Spells, Falling Sickness, St. Vitus's Dance, etc., have children, relatives, friends or neighbors that do so, or know people that are afflicted by New Discoveries, Epileptics, will PERMANENTLY CURE them, and all you are asked to do is to send for a FREE Book and try it. It has CURED thousands, where everything else failed. My 90-page Illustrated Book, "Epilepsy Permanently Cured," FREE. When writing, please give name, AGE and full address. All correspondence professionally confidential.

W. H. MAY, M.D.  
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The above is the number of the present issue of The Progressive Thinker, as printed at the top of the first page, right hand corner. If this number corresponds with the figures on your wrapper, then the time you have paid for has expired, and you are requested to renew your subscription. This number at the right hand corner of the first page is advanced each week, showing the number of Progressive Thinkers issued up to date. Keep watch of the number on the tag of your wrapper.

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Bear in mind that the order for the premium book must always be accompanied by a year's subscription to The Progressive Thinker. You will not be allowed to order the paper, and afterwards send for the premium. The two orders must come together. Each one can get the premium at any time by extending his subscription one year. On no other terms will the premium be sent out.

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A LIBRARY.

The Spiritualist who commences now to form a Spiritualist or Occult Library by subscribing for The Progressive Thinker and obtaining Ghost Land, is wise. If he reject this offer, his neighbor will soon advance ahead of him, and he will sneak over to borrow what he had not the enterprise to pay for. We think, in view of what we are doing, that The Progressive Thinker should visit every Spiritualist, form in the United States, to form a Spiritualist or Occult Library by subscribing for The Progressive Thinker.

THE DIVINE PLAN.

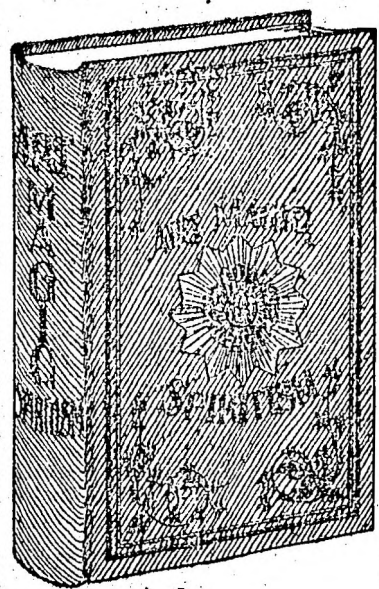
It is carried out in The Progressive Thinker office, a portion of the profits returning to each subscriber in the form of a valuable book. The Progressive Thinker one year and Art Magic costs \$1.20. The 20 cents only a little more than pays for the expense of postage, so the book is practically a gift.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

Geo. C. LaFontaine writes: "Art Magic I find to be a book of great value as an educator, and should be found in all well-kept libraries, and with your liberal offer I think it ought to reach out far and wide." "Origin of Life, or Where Man Comes From." "The Evolution of the Spirit from Matter Through Organic Processes, or How the Spirit Body Grows." By Michael Faraday. Price 15 cents. For sale at this office. "Progression, or How a Spirit Advances in Spirit-life." "The Evolution of Man." Two papers, given in the interest of spiritual science, by Michael Faraday. Price 10 cents. For sale at this office.



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## .. GENERAL SURVEY..

### THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

#### WRITE PLAINLY.

We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine, and must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written with ink on white paper, or with a typewriter, and on only one side of the paper. You are not a fairly good penman, please have your communications copied by some one who is, and oblige The Progressive Thinker.

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

**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 less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require.

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.

The Church of the Soul will hold meetings under the administration of Mrs. Clara E. V. Richmond, pastor, in Kimball Hall, 243 Wabash avenue, every Sunday morning at 11 o'clock. Sunday school in the same place at 9:45 a. m.

Some four years ago, Rev. Dr. Kipp, pastor of the popular Presbyterian church, in San Diego, Cal., delivered a series of six sermons against Spiritualism. Dr. J. M. Peebles reviewed them in a pamphlet of some seventy pages. Report says Dr. Kipp has been growing more liberal ever since. Recently Dr. Kipp delivered a sermon on "The Religious Tendency of the Times," in which he plainly shows that a change has come over himself, as well as the spirit of the times. Dr. Peebles supplements him with more than a column review, in the Vidette, and awards praise as well as suggestive criticism for Dr. Kipp's benefit, from the Spiritualistic standpoint.

G. H. Clark sends the following: "The fifty-first anniversary of Modern Spiritualism was celebrated at Spiritual Temple in Lansing, Mich. Mrs. Carrie Firth Curran, of Toledo, conducted the meetings and made three addresses during the day. She is one of the ablest speakers on Spiritualism who has ever visited Lansing and her addresses were greatly appreciated. The hall was handsomely decorated with flowers, and the occasion was a notable one in the history of the society in Lansing."

Mrs. Clara Fide Conant, of Washington, D. C., gave the citizens of the town an address on Spiritualism and psychic phenomena on Friday evening, which was listened to by an appreciative audience. She demonstrated that every argument used against Spiritualism applies with all its force against the Bible, which is full of psychic phenomena from cover to cover. Mrs. Conant speaks under inspiration, or in other words, at the dictation of a decarnate intelligence. At the close of the lecture Mrs. Conant answered several questions propounded by the audience, some of whom ascended the platform to shake her hand. Mrs. Fannie Allen will speak during the week on the same subject, and we bespeak a large audience, judging by the interest manifested in the subject—Commonwealth, Dayton, Fla.

Mrs. Kate C. Dennis, 416 Walnut street, Grand Forks, N. Dak., desires to hear from Spiritualist families living in small towns, or on farms, or in suburbs of cities, in Kentucky, who would receive for a few weeks a young girl suffering from nervous prostration, and requiring change of climate, and her nurse. Expenses must be moderate.

Thos. A. Black writes from Cleveland, Ohio: "Truth, justice and virtue are eternal principles of infinite law. I was deeply impressed with the truth of the above in reading the article of

Lyman C. Howe in your issue of April 1, on the merits of the Bible and Mrs. Clara Watson's criticism of the same. I feel that Brother Howe has added fresh, imperishable laurels to his character for truth, justice, honesty and purity of thought, and I sincerely wish Spiritualism had more men of his stamp in its ranks. Iconoclasm, selfishness and jealousy are the dead weights that are keeping the cause in the background, and the sooner they are eliminated by our speakers and mediums in their work, the sooner will fraternal love and spiritual harmony be evolved."

Will C. Hodge, after a very successful lecturing tour in Indiana and Michigan, has returned to Chicago, and can be addressed at No. 98 Ogden avenue.

Owen Z. Meredith can be addressed at Canton, Ohio.

H. W. Boozer, Grand Rapids, Mich., writes: "It was the habit in Spiritualism in early days to sound the evidences; but it is now the fashion to 'size up' the instruments through whom these voices are coming. Moving in line I wish to say that G. C. Williams and A. Norman have just left for Elkhart, Ind., after a sojourn here of over four months. These gentlemen in their own persons prove a fine parentage, good moral training and a way of placing themselves and the work of their guides before the world which is an honor to themselves individually as well as the cause they represent. Having them my guests during the above time, I can surely say it is a pleasure and a pride to have such representatives of our cause with us."

Mrs. Mattie E. Hull has a few open dates for camp meeting. Would like to engage wherever practicable in the interest of the Lyceum work. Address 359 Normal avenue, Buffalo, N. Y.

The New York Sun has the following: "Miss Lottie Fowler, of 309 West Forty-second street, who was once well known as a Spiritualistic medium, is in the insane pavilion at Bellevue Hospital, where she was taken last Tuesday at the request of Mrs. Margaret Brayton, of 138 West Fifteenth street, who found her in a semi-conscious state. According to Mrs. Brayton, the woman has been ill for a month. Her only relative here is an invalid brother. Dr. Robertson expressed the opinion yesterday that Miss Fowler had been driven insane by sickness and poverty. She refuses to open her eyes or speak intelligently, and Dr. Robertson says that there is little chance for her complete recovery. Miss Fowler is about forty-five years old. She was born in Boston, her father was a well-known man, and she was married to a man named Connelly, but she changed it when she became a medium. She has spent a great part of her life in Europe, where her lectures and seances received much newspaper attention. Mrs. Brayton says that Miss Fowler is the original in Florence Maryat's novel, 'There Is No Death,' and that among her correspondents were many people well known in England and Germany. She will be held for observation at Bellevue for four days." Miss Fowler at one time resided in Chicago, and was regarded as a most excellent medium. Too bad that she is in such unfortunate circumstances.

Mrs. Star writes from Cleveland, Ohio: "I am working for the cause of Spiritualism and have many friends in this city, but my work is nearly finished. I am about to be taken in the other direction. My guides have convinced many through my musical phase, as they controlled me to sing and play in foreign languages."

Julia Steelman Mitchell closes a three months' engagement at Chattanooga, Tenn., April 9, goes to Kingston for last three Sundays of April. Would be pleased to go North or East for May and June. Letters will reach her at all times addressed to her home, Hartzell avenue, North Evanston, Ill.

Walton's meetings in the Opera House Block, Denver, Col., have been crowded every Wednesday and Sunday all through the past winter, in spite of the very severe and inclement weather. The name of Walton has, in connection with the subject of Spiritualism, and astrology, become well known in every city and town in the Western States. He contemplates a Western Spiritualistic tour in the spring and summer.

T. J. Haynes writes from Grand Rapids, Mich.: "The fifty-first anniversary was celebrated by the Fraternal Endeavor Society under the auspices of Mr. and Mrs. E. E. Carpenter, of Detroit. Our hall was filled to overflowing of the evening service. At the evening service a resolution was adopted tendering to Mrs. and Mr. E. E. Carpenter a rising vote of thanks in an expression of our appreciation of their

laborers in our midst. Every one rose to their feet. It was their last meeting with us (until July 2, when they return for camp work), and the expression of love and good feeling manifested by the audience was a beautiful sight. G. W. White comes to us for the month of April; G. W. Kates and wife for May and June, so you see we intend to give our audiences the pleasure of hearing as good talent as there is in the country. The Progressive Thinker is a welcome visitor. In fact, quite a necessity. I have read so much concerning all of our public workers, in your columns that I almost feel as if I had known them all for years. Our programs for camp are complete. Our cause is progressing."

B. Frank Schmid writes: "The First Spiritualist Church of Indianapolis has closed a very successful month's work. A. W. Connett has occupied the platform during the month, and has given us some masterly discourses. Mrs. Josephine Ropp, of this city, has given the tests, and she has a very remarkable facility of getting names and relationships in full. Her tests are very convincing and most satisfactory. Societies desiring good talent cannot go amiss by engaging these people."

G. W. Kates and wife may be addressed at Springfield, Ill., April 23 to 30; at 182 Gold street, Grand Rapids, Mich., during May and June.

E. J. Bowtell desires engagements with societies and camp meetings. For the future his home address will be 29 Home avenue, Mt. Pleasant, Providence, R. I.

Chas. D. Calkins, M. D., writes: "We are reminded weekly in your valued paper to begin forming a Spiritual Library. With due thanks to you for placing within reach of everybody such books as Ghost Land and Art Magic, also The Progressive Thinker at a price only slightly above the subscription to the paper, allow me to say, that this is a verily an opportunity for one to obtain the nucleus of a library at a reasonable figure. There are thousands who would purchase and read books on Spiritualism if the price were within the bounds of reason and their pocketbooks. As a rule books on Spiritualism are marked at a figure beyond the reach of many people." Dr. Calkins should bear in mind that if the price of Spiritualist books were greatly reduced, the sale would leave too little profit for the author. Art Magic and Ghost Land have been practically given away to our subscribers, the expense of postage, etc., eating up the 20 cents which each one sends in. The author who spends many years in writing a book should receive a fair compensation therefor, and if a very low price is put on the same, the increased sales will not sufficiently compensate him.

Mrs. S. E. Lewis writes from Portland, Me.: "I am one of the society which holds its meetings in Orient Hall. We have been holding these meetings since 1897, with much success."

Bessie W. Woodward writes: "Our home circle is progressing finely; interest on the physical and demonstrations from the spiritual side of life continue unabated, something new along both the phenomenal and inspirational line occurring almost at every sitting. Bro. E. W. Sprague and wife were with us two nights, not long since, bringing with them 'living waters' to satisfy hungry souls. No. 437 of The Progressive Thinker is well worth the entire year's subscription. It is a genuine spiritual feast of itself."

E. R. Kidd writes from Canton, Ohio: "About ten days ago Rev. George C. Day, an excellent gentleman and pleasant speaker, of Philadelphia, and Mr. Frank Barker, of Pittsburg, Pa., came to our city from New Philadelphia, Ohio, bringing with them a letter of introduction and endorsement from the officers of the New Philadelphia society for the excellent work done by them for Spiritualism while in that city. Mr. Day stated that he was in mission in Canton, and with his assistance the assembly room was secured for a series of lectures, two of which have already been delivered to crowded houses with gratifying results. Mr. Day as a speaker and organizer has unusual ability, and through his rare spiritual thought promulgated from the rostrum, together with the clairvoyant readings given by Mr. Barker after each lecture, the Spiritualists of Canton have gained from their lethargic sleep. Saturday we will celebrate the fifty-first anniversary of Modern Spiritualism with services in the afternoon and evening. While Mr. Day is an enthusiastic worker in the cause of truth, and quite an evangelist, he is not generally known in Ohio, or further west, since his work has principally been in a local way confined mostly to Philadelphia and vicinity. It is Mr. Day's desire to organize a new society in Canton, Ohio, before he leaves for other fields of labor and enlightenment. In addition to Mr. Barker's clairvoyant powers, he has proven himself to be a genuine materializing medium, through whose mediumship a number of skeptical investigators have been convinced since he came to Canton that the change called death doesn't end all."

H. F. Coates writes: "I wish to say to those seeking the philosophy that the lectures on Bible Spiritualism given by Dr. S. P. Cady at Kenwood Hall, 1408 Cottage Grove avenue, are interesting and kindly received by the audience. The attendance has been good and the tests given are very satisfactory. All are welcome and seats are free. Mediums are solicited to come and take a part and help spread the grand truth."

Mrs. J. W. Kenyon has just completed a very successful engagement with the Fitchburg society, where she gave a large number of tests. The 22d of March she gave tests at the Brocton society, at their anniversary exercises. She is a very able and interesting leader of leading questions submitted for elucidation, but the reverend gentleman has been 'too busy' to answer. 'Verily, 't is hard to kick against the pricks.'"

B. Summers writes: "A long time has passed since I have read anything in The Progressive Thinker concerning the Church of the Students of Nature, now meeting at Nathan's Hall, 1565 Milwaukee avenue. The society is not only living but is even gaining in vigor, a half-dozen joining it on the 15th inst. I have read in the Fifty-first Anniversary of Modern Spiritualism last Sunday evening, March 26. The occasion was rendered more impressive by addresses from Dr. C. C. Henderson, the regular lecturer at Van Buren Hall, who was the principal speaker of the evening; Dr. I. J. Jacobson, the pastor of the Norwegian society on the North Side; Mrs. Marie Goldman, a well-known seer, and the pastor, Beautiful pieces were read by the following children: Eva and Martha Ible and Hilda and Willie Hassman. The lad recited two pieces, one on 'The Right Man in the Right Place,' and one on the Hydesville revelation of 1848. Miss Eva Ible also sang a charming solo, accompanying it with the piano. Master Charlie Hassman was the principal player of the evening. The audience, which was all the best, seemed to be well pleased and satisfied with the success of the exercises."

S. Gardner writes: "I wish to mention one department of especial interest in

the department. Hudson Tuttle seems headed, and if he cannot get us wholly out of the fog, he does not plunge us in deeper. As some of our savants do."

Anna B. Thomas, writes from Cleveland, Ohio: "I have had great success here—680 people out last Sunday night. I gave the anniversary address and tests to a breathless audience, and received a unanimous vote of thanks. The Progressive Thinker is well named; it certainly is an educator."

Ruth Willbur writes: "What a lecture for progress B. Day Mills in No. 437. It ought to be published in every newspaper in the land, and read in every school over the United States. That is educational from the first line to the last, and ought to have wings. I would like to call attention to the exquisite quality of all matter published from Mrs. M. Klein, of Van Wert, Ohio."

Mrs. Marian Carpenter, who is such a decided favorite in Michigan, serves a society in Philadelphia for April. She has been doing a most excellent work all along the line, and meets with universal approval."

Ind. S. We have been favored with the presence of Dr. H. C. Andrews, of Danville, Ill., who lectured and gave tests for us on the 21st inst. He is employed to lecture at our anniversary meeting, the 1st, also April 1 and 2. He is one of the best inspirational speakers we have ever had, and gives most excellent tests. We are an old society here, and organized our society and built our hall in 1864."

W. W. Taplin writes from Nellville, Ark.: "P. F. Ripley has been here and gave us a course of four lectures which were well received. His tests were very satisfactory. There is a splendid opening for spiritual work here and an effort will be made for other good speakers to follow in the good work. A developing circle was organized, which is progressing finely."

Mrs. A. W. Bloom writes: "The Lake View Spiritualist Union will give a progressive card party at the home of Mr. and Mrs. J. W. Bloom, 324 N. West street, Saturday evening, April 8, commencing at 8:30 o'clock. There will be prizes given and we invite all friends to join us. Refreshments will be served. Admission ten cents."

H. Murray, of Elkhart, Indiana, writes: "I am not accustomed to say what I do not believe, or to indulge in flattery, but I try to express the truth and I do so when I say your paper is the most independent expositor of Spiritualism now published. Your support will be sufficient that you will not be afraid. For many things have been strangled by fear."

Wm. A. Simonds writes from Vermont: "I have been much enlightened by the perusal of your invaluable paper the past year, and could not make up my mind to let it stop, although financial resources are rather short. I wish it could be more widely circulated, for it is certainly an eye-opener, bold and fearless for the cause of truth and progress. With a few such able advocates of Spiritualism, it would seem that the next decade would witness great changes in the old theologies of Christendom."

Mrs. Maria Carpenter, and many others too numerous to mention, have sent us in a goodly list of subscribers during the past few weeks. All have our especial thanks."

Mr. and Mrs. G. F. Perkins are authorized to solicit funds for the N. S. A. and to lecture and conduct meetings wherever they are needed. Cities near Dubuque or Chicago can obtain these services, for April and May. Later on eastern localities will be visited. Address G. F. Perkins, 49 Arlington street, Dubuque, Iowa.

Mrs. A. W. Bloom writes: "Mrs. Irene M. Dobson will speak for the Lake View Society at Wells Hall, 1629 N. Clark street, April 9. We invite everybody to come and hear her. We know you will be well pleased. Mrs. Dobson is pastor of the Englewood society. She also holds services at 801 N. Wells street Sunday morning at 10:30 o'clock. Her spirit messages are beautiful."

C. T. H. Benton writes: "Henry Allen, the independent musical medium of California, is now located in Chicago and has again consented to give a light phenomenal seance for the benefit of the Spiritualists' Home, 3310 1/2 Rhodes avenue, Wednesday evening, April 5. This is a rare chance to witness extraordinary manifestations and at the same time assist a worthy cause. Admission only 25 cents. Our regular business meeting will be the same date, but at 2:30 p. m. All members are urgently requested to be present."

Louisa Tuttle writes from New York: "The Spiritual and Ethical Society of New York, 74 Lexington avenue, one door west of 59th street, will hold its celebration of the Fifty-first Anniversary of Modern Spiritualism on Sunday, April 9, at 2:30 p. m. A very fine programme has been prepared—music, songs, recitations and addresses. We hope to have our hall crowded as it deserves to, with such a program as we shall present."

C. H. Matthews writes: "Rabbi Machol and other church people of the 'goody-goody' class, in Cleveland, O., among which are several ministers of the gospel, have been keeping up a continuous fusillade against Spiritualism, declaring this spirit matter nonsense and of any nature are frauds and only believed by ignorant people. E. S. Menodius, one of the best known Spiritualists, says the world, and several other Spiritualists say they will challenge the rabbi to disprove the truth of their religion; that their enemies know nothing about it, and if they took the trouble to investigate they would sing a different song. The questions of Rev. Banks, of the Second Baptist church, and of leading questions submitted for elucidation, but the reverend gentleman has been 'too busy' to answer. 'Verily, 't is hard to kick against the pricks.'"

B. Summers writes: "A long time has passed since I have read anything in The Progressive Thinker concerning the Church of the Students of Nature, now meeting at Nathan's Hall, 1565 Milwaukee avenue. The society is not only living but is even gaining in vigor, a half-dozen joining it on the 15th inst. I have read in the Fifty-first Anniversary of Modern Spiritualism last Sunday evening, March 26. The occasion was rendered more impressive by addresses from Dr. C. C. Henderson, the regular lecturer at Van Buren Hall, who was the principal speaker of the evening; Dr. I. J. Jacobson, the pastor of the Norwegian society on the North Side; Mrs. Marie Goldman, a well-known seer, and the pastor, Beautiful pieces were read by the following children: Eva and Martha Ible and Hilda and Willie Hassman. The lad recited two pieces, one on 'The Right Man in the Right Place,' and one on the Hydesville revelation of 1848. Miss Eva Ible also sang a charming solo, accompanying it with the piano. Master Charlie Hassman was the principal player of the evening. The audience, which was all the best, seemed to be well pleased and satisfied with the success of the exercises."

S. Gardner writes: "I wish to mention one department of especial interest in

(Continued on page 8.)

## IMPORTANT MATTER FROM OUR FOREIGN EXCHANGES

### HARBINGER OF LIGHT, MELBOURNE, AUSTRALIA.

#### THE UNCERTAINTY OF PHYSICAL PHENOMENA.

In Italy, as in so many other countries at the present time, the phenomena of Spiritualism are occupying the serious attention of the most highly cultivated classes of society; and they are being discussed in the press with an earnestness betokening an adequate appreciation of the profound importance of the subject, on the part of men of letters and men of science. Signore Cesare Vesme, himself a distinguished journalist and one of the conductors of La Stampa, an influential daily paper, published in the capital of Piedmont, calls attention, in a number of La Rivista di Studi Psichici, of which he is the editorial, to an article by Signor Parmenio Bettoli, conductor of the Gazzetta Provinciale di Bergamo, and one of the most highly esteemed members of his profession, entitled "Magnetism and Spiritualism." In this he relates some of his experiences with a medium named Beatrice Zerlin, a young domestic in his own household. The experiments took place in the presence of Signor Bettoli's wife, and of a very old friend named Usgilio, who noted down what took place. On the third evening, when the medium had been thrown into a deep magnetic trance, she began to speak in pure and perfectly correct Italian, wholly unlike the rough country dialect habitually employed by an illiterate peasant girl; such as she is. Wishing to test her powers of clairvoyance, her master asked her if she could tell him what his elder brother, who was in an adjoining room with the door shut, was doing at the time? "He is taking down a book from the shelves and is opening it," she replied. Upon being called in, he verified the accuracy of her statement.

At that moment there was a ring at the bell of the front door. "Who is that?" asked Signor Bettoli of the girl in trance. "Signor So-and-so" was the answer; and on such occasions she was perfectly correct. Nevertheless, the writer proceeds to remark that there were evenings in which, notwithstanding the medium was put into trance, no results whatever were obtained."

But this is a very common experience, and whenever it happens, the medium should be brought back to her normal condition, as promptly as possible, and allowed to rest. All mediums are sensitive; some of them are hyper-sensitive, liable to be affected by all sorts of subtle influences, as by loss of magnetism of their own part, or lowered vitality; mental trouble; ill-health; excessive heat or excessive cold; an unsympathetic, hostile, or inharmorous circle; self-distrust, and a multitude of other disturbing circumstances. The more delicate the organization, the more susceptible the medium to suffer from these adverse conditions; and the greater and the more considerate should be the care and watchfulness exercised over her, by the friends of the sensitive.

And again the non-production of the results desired by the sitters, does not depend primarily upon her or herself. He or she is simply a plastic instrument in the hands of the controls; who may see many good reasons for not using her, or her brain or voice. For they can perceive what the sitters cannot; and while the latter would go on working the powers of the medium to excess, the higher intelligence, with their finer appreciation of the delicacy of their instrument, and of the duty of carefully preserving it, will often put an abrupt and decisive stop to manifestations which are always liable to become exhaustive.

The simple truth is that even those who have had the greatest experience in Spiritualism possess but a limited knowledge of the laws and phenomena of mediumship; but what they do know suffices to convince them that the ancient Egyptians, Greeks and Romans, acted very wisely in surrounding their mediums—priestesses, keepers of the oracles and vestals, as they were variously called—with the best possible safeguards for the preservation and protection of their beautiful gifts.

### BORDERLAND, LONDON, ENG.

#### THE HIDDEN WILL.

A few years back I was travelling with my husband through the Western States of America, and having heard so much about Kansas City and its lovely surroundings, we decided to remain there for a time.

The room my husband and I were to occupy was a large one, with two French windows opening onto a balcony which ran the whole length of the room.

I had been asleep about an hour when I suddenly awoke with the strange sensation that somebody was in our room, and sitting up I beheld standing at the foot of our bed an elderly lady, tall, much about an elderly lady, tall, slight, and dressed in pale lavender. She had such a sad expression, and her mournful eyes held me spell-bound as she was gazing steadily at me. I was naturally alarmed, thinking one of the boarders had entered the room, so I roused my husband. He told me to keep quiet and see what she wanted, when she walked slowly through the window onto the balcony, and after a few seconds returned, and when in the middle of the room, vapors mist enveloped her and she disappeared.

We then knew that it was no earthly visitor we had been entertaining. The next day I told our landlady what we had seen, and she informed me we were sleeping in the haunted room, and begged us not to tell any of her boarders about our nocturnal experience.

I naturally did not wish to pass another night in the room, but my husband laughed me out of my fears.

A few nights after my little boy, who had his cot in our room, woke me to tell me there was a lady walking about; and he could not sleep. While we were watching her an elderly man joined her. He was handsome, but with a cold and sinister expression, and after a few seconds they disappeared the same way as before. These visits became quite frequent, and as they did not annoy us in any way, we took no further notice of them. But when my husband had to go further West on business, and my little boy and I were left alone, my courage failed me and I became nervous and ill. Some of the leading Spiritualists in the city, at my request, came to our room, but the only satisfactory elucidation of the mystery we got was, that they were earth-bound spirits, and would remain so until some one helped them undo the wrong they had done before leaving this earth plane. My scientific friends tried to impress on me that it was my duty to remain calm and unravel the mystery. I declared I would do nothing of the kind, but would pack my boxes that night

and leave the next day, so that some stronger-minded person might perform the task, as my nerves were thoroughly unstrung; nor was it to be wondered at. That night, after having finished my packing and feeling thoroughly exhausted, I lay down hoping to get a little rest, but had scarcely done so when a hand was placed on my shoulder. Springing up I beheld the form of a man pointing wildly towards a large cupboard in the center of the room, evidently wishing to show me something there. My readers may imagine my terror. I tried to scream, but could not utter a sound. At last I lost all consciousness, and knew no more until awakened by the friendly tones of the breakfast bell. That morning I bade adieu to the haunted house and its inhabitants, sincerely hoping never to see the place again, but my wish was not to be granted, for in less than twelve months we were again in Kansas City. The first evening I had a strange desire to visit the haunted house again and inquire after our spirit friends, being well and strong and not having to pass the night with the deadly cold and my brave. On arriving at the house Mrs. S., the landlady, was delighted to see me, and asked me up into my old room to have a quiet talk. The lamp was burning low, and we both had our easy chairs by the open window. Whilst sitting there I became entranced, and some unseen hand led me into the closet which was used as a wardrobe. I removed the things from one space, then moved a piece of board and drew out a long blue envelope, when the strange influence left me. The packet was addressed to a lawyer in the city, to whom Mrs. S. took it the following day. On opening it the lawyer was surprised to find some little deeds and the will of a gentleman, formerly a client of his, that had been lost over twenty years before at the old gentleman's death.

He had left part of his property to his wife and the remaining portion to a nephew and niece of his; but his wife not wishing them to have their share of the property had hidden the will, and dying suddenly was unable to reveal its hiding place, and the house was let to strangers who turned it into a boarding house. That was the reason she haunted the room where she had concealed it, and her husband came to help her fulfill her mission. S. P. R.

### LIGHT, LONDON, ENG.

#### TURN OUT MEDIUMSHIP.

Another object of the proposal is, I presume, to train and

by this central institution. If such a college is going to be founded on the plan of any of the present-day academies, I, for one, have no hope of its success. For a thousand years or so learned universities have instilled the idea into the human race that a college for training must necessarily be conducted with lectures and sermons and examinations, and that the more people about who fancy we shall get an increase of mediumship if we start professors lecturing on the art. Mrs. Stannard may not be one of these, but one might as well try to train roses as mediums by such means. Lectures may be all very well for the gardeners, but the roses themselves, for the development of their blooms, require a rose-bed of good soil and a warm, sunny, vitalizing atmosphere. Psychic qualities

ARE VEGETATIVE AND SHY, and will not unfold themselves in a chill, formal atmosphere. Psychics and mediumship require, in their daily surroundings, a feeling of fellowship, of brother and sisterhood, of communion, of affection, of devotion, and a devotion. In other words, we want a college in the old-world sense of the word—a home of God's sons and daughters, a fellowship, a brotherhood, a community.

Another reason why the development of mediumship especially wants the privacy of home life rather than the publicity of the lecture room, is that it depends chiefly on the establishment of automatic movement and cerebellar, stage dances and gymnastics have to train themselves by set of exercises, ridiculous in themselves but useful in the effect of suppleness they impart. So, too, with mediums. They have often to go through all the antics of Quakers and Shakers, or jabber gibberish, or say things with no reason for them, and act and speak nonsensically whenever they feel a prompting to do so. Now no one likes to play the fanatic in public, and would about refuse to submit to such promptings, but in the seclusion of a home or a gymnasium, where no one else is present except fellow gymnasts and a trainer, they would not mind what ridiculous exercises they went through in order to attain to automatic ease.

The ideal institution which I have long hoped some of us will some day be able to carry out for the training of mediumship would be more on the lines of a village home to begin with, and a village community as a scheme expands. A quiet spot might be chosen with the conditions of good air and scenery, as near as possible to the great centres of population. Here cottages might be built and placed under the management of some ladies and gentlemen of leisure, who might be found to devote themselves to the useful work. To these homes mediums should be invited to come and reside for a few days, and the instructors might be self-supporting by providing board and lodging to visitors from the towns, who might come down on week-ends and holidays and make more intimate acquaintance with the mediums before they asked the privilege of sitting with them. Mediums, as long as they remained in these homes, might be certificated, but not the public, unprotected prostitutes of psychic gifts.

### LIGHT OF THE EAST, CALCUTTA, INDIA.

#### AND IMMORTAL TRUTH.

The spirit in us, standing close to divinity, has a power, an eternal vigor, that is the very heart of joy and a wide and refreshing knowledge that almost reaches omniscience. As the soul puts away its garment of desires it rises up to union with the spirit in Devachan, the Blissful, and is thrilled through and through with the spirit's exultant and immortal youth. All that the soul had in it, of beauty, and truth, and goodness, is kindled into rich and vigorous life; all aspirations are satisfied; all hopes of heaven are realized. The dreams of joy are more than realized.

Then the soul bathes in the waters of life, and is strengthened and refreshed. As the measure of its aspiration, so is the measure of its reward; every hope in it, every seed of hope, blossoms out into a perfect flower, under the sunlight of the spirit and its vivifying rays. And as the souls of men are of every different measure of aspiration, so is the

soul forms its own Devachan, through its own powers and energies, reinforced and strengthened by the energies of the spirit. And that life in Devachan is the soul's great opportunity to rise to new aspirations, to receive new seeds of beauty and joy, which shall in their turn blossom in the time to come. Drawn thus close to the spirit, the soul shares the spirit's greater life and receives the seeds of hope, the ideals of future growth, which are to guide and stimulate it when it returns again to this earthly life.

But the soul does not only receive from the spirit, it also gives to the spirit; brings to it the harvest of its best hours in life; the knowledge it has won; the sense of the beauty of the world; its sense of human life, with its loves and its efforts; the sense of well done, of difficulties overcome. For if the spirit soars angelic above our life it is thereby cut off from many a secret that every mortal knows, and these are the messages it learns from the soul in return for the power and peace it breathes over the soul in paradise.

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**A Critical and**







