



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

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## TRYING HIS PEN ON THE "CHRIST QUESTION SETTLED," And Leaving It In a Much More Unsettled Condition than Ever.

### PLAIN CRITICISM.

#### Pointing Out Some Defects In a Valuable Book.

"The Christ Question Settled; or, Jesus, Man, Medium, Martyr."—A Symposium by Various Writers, and What the Spiritus Sui About It. By J. M. Peebles, M. D.

The above is a kind of an abridgement, with slight changes, of the title page of what is, in some respects, one of the most wonderful books of the century.

Almost everybody in the civilized world knows that old traveler, and veteran in Spiritualism, James M. Peebles, M. D. All know him to be genial, gentlemanly and scholarly. It would be impossible for him to prepare an uninteresting book; you cannot open to a page of any of his numerous books or pamphlets without finding on it scintillations—gems of truth more precious than gold. His helpers in preparing this book are all able men; and some of them men of much more than ordinary ability.

This book is a perfect encyclopedia of all that is known on the subject of which it treats. It consists of 375 octavo pages, printed on good paper, and bound nicely enough to grace the library of a king. It is enough to say the work is done by the Banner of Light Publishing Company, of Boston, and that it was never known to turn out a poor job.

There are some things in the book to criticize. First, the title page is misleading. "The Christ Question Settled." The book says nothing about Christ, or the Christ Question. It talks about Jesus as a man, a medium, and a martyr; but not as a Christ. Indeed, the very last sub-heading in the book is, "Jesus Not Perfect." On the first page of the Introduction Dr. Peebles says: "I have repeatedly said and written that Jesus was not the founder of Christianity—the more appropriate word would be churchianity. Paul, with the Gnostics and the old Church Fathers, was the real author of sectarian Christianity. And this sect (considering Brahminism, Buddhism and Mohammedanism), Christianity with its priest-manufactured creeds, since the third century, has been a stumbling block to the world's progress."

On page 240 again the Doctor says: "The question at issue, remember, is not as to how Jesus was begotten, or as to any blood-atoning mission, but simply as to his existence. Upon this point they have a case; and they feel competent—abundantly competent to maintain it against all negationists and non-scholastic assertionists. No intelligent Spiritualist believes that Jesus died a substitute to atone for the sins of the world. He died a martyr to the truth he daily taught and practically lived."

Read again those last words, "Jesus did not die as a substitute to atone for the sins of the world. He died a martyr." The term "non-scholastic" before "assertionists," is unnecessary. We have many non-scholastic assertionists on one side as on the other. On page 250, in reply to Mr. B. B. Hill, Mr. Peebles ably and beautifully says:

"How can belief in the existence of Jesus—that Jesus who went about doing good, who returned good for evil, who prayed for his Roman murderers, who healed the sick, comforted the mourners, took little children in his arms and blessed them, made the lame to walk and the blind to see—and all without money and without price—harm any one? Would belief in the existence of such a character, would the imitation of such a character, morally injure the sordid thief, the syndicate worshiper, the modest culturer of the flesh, scheming, gambling worldlings of this generation?"

I quote this mainly to show that the venerable Doctor holds Jesus before the world as a good man, medium and martyr rather than as a Christ. I feel that Dr. Peebles must be cleared from the misunderstanding created by his title page, and so at the expense of appearing tedious I must make one more rather lengthy quotation from page 267: "Jesus, my elder brother, and yours, persecuted and martyred, occupies a high position in the Pantheon of the world's saviors, and walks to-day, a radiant angel in the hierarchies of heaven. Sayings and teachings were ascribed to him that he never uttered; hence the Jesus of the Synoptics, of the Fourth Gospel, of the Apocalypse, and of the Gnostics, is a myth. The real person, while the old church fathers transformed the man into the very God who died to appease his own wrath, and opened the way, through blood, whereby sinners might escape the just punishment for their wrong doings. Accordingly Isaac Watts sang in a hymn—

"This Infant Is the Mighty God  
Come to be suckled and adored."  
Think of it, this God 'suckled'—the Mighty God in diapers! This is ecclesiastical Christianity—rather it is the counterfeit coin, current and popular, but false."

Many similar quotations to the above could be made but these must suffice. Second, there is in this able work, in many places a manifest desire to belittle, and sometimes even abuse those who differ from its opinions. This runs all through the writings of W. E. Coleman. Even Dr. Peebles' writings are not as free from that spirit as his numerous friends could desire. Nothing is ever made by belittling an opponent. One had much better give him a meed of praise that he does not deserve. As an illustration, on page 27 the

Doctor says:—"This paltry business of writing Jesus Christ out of existence by the gall-dipped pen-strokes of Spiritualists and a few over-ambitious Spiritists seems to have developed out of the dreamy Dupuis, the fickle Robert Taylor, the fussy visionary, Gerald Massey, and some dozen or more others of similar or less calibre. Shades of scholastic rabbi and Roman philosophers—what next?"

Now I submit that if one will go through the paragraphs and take out the words "paltry," "gall-dipped," "over-ambitious," "dreamy," "fickle," "fussy visionary," "similar or less calibre," the Doctor's argument will lose none of its potency, and it will not be so offensive to those whom the Doctor would reach; besides it will suit real scholars much better than it does now.

Gerald Massey is a gentleman, in all that word implies, and if he is not a scholar it is not because he has not tried hard enough and long enough to make of himself one. He has made two visits to this country and was received by the Spiritualists with open arms. Many who know of his hard work and great sacrifices will feel hurt at this useless and gratuitous thrust at him under the term "fussy visionary." I am really sorry that is in the book.

Again, on page 181 the Doctor says: "It is passing strange to me that blatant, 'offending' and 'uneducated,' it would sound more emphatic, not so harsh, and lose none of its argumentative strength."

Once more, on page 34 the Doctor says: "If Massey and a few other uncultured Spiritualists, uniting with scoffing atheists, persist in denying the real existence of Jesus, of what avail are mediumistic and clairvoyant evidences?" Why could not the Doctor have left the words "uncultured," and "scoffing," out of that sentence? As it stands it indicates not only that those who differ from the Doctor are all either "uncultured," or "scoffers," or both, but the term, "a few other," places Gerald Massey unmistakably in that class. I submit that Mr. Massey is neither "uncultured," nor a "scoffer." In many respects I am proud of this book and I wish it could be so expurgated that I would neither be afraid nor ashamed to put it into the hands of friends and foes.

Of all the writers in this book, W. E. Coleman's lengthy and learned chapters need the most pruning. Space will permit me to quote lengthily. Mr. Coleman in his reply to Hudson Tuttle accuses him of being "shamefully unjust." Page 79. On the same page he speaks of "another grossly unjust slur." He calls Rev. Robert Taylor "an arch crank and falsifier." He speaks of "foolish theories," and "rabid attacks," ad nauseam. The book would have been greatly strengthened by leaving all that rotten timber out of it. Finally the ending up of this otherwise strong paper he says: "Such silly balderdash was left to the nineteenth century cranks and their credulous dupes. I thank God that I am endowed with reason and common sense sufficient to see through their shallow speculations and visionary fabrications."

It would have been well enough for somebody else to have discovered Mr. Coleman's "common sense." Then if the words "shallow" and "fabrications" had been omitted, the readers would have seen more of the argument, and not so much of the animus which pushed it to the front.

The venerable J. S. Loveland writes really an able and interesting paper. His positions are not all of them correct, but they are the honest thoughts of a scholar—one who has made this and kindred subjects a life study. To deny that his paper is both honest and able is indeed insignificant. In the first paragraph Mr. Coleman's reply he says: "This falsehood is repeated ad nauseam by many petty scribblers and anti-Christian cranks who deny the historical existence of Jesus. Mr. Loveland and the rest, unfairly and, in judgment, dishonestly ignore utterly the positive testimony of Paul."

Now I ask, why should such words as "falsehood," "petty scribblers," "anti-Christian cranks," "unfairly," and "dishonestly," occur in the above? The following from page 105 is still worse: "In view of the conclusive testimony of Paul to the principal facts in the life of the historical Jesus, it is seen how silly and unqualifiedly false, and, disgustingly false, is the foolish trash of Loveland and all the rest about the gospels being our only source of information about Jesus, and that as they are worthless in a myth. Why do they one and all suppress Paul's evidence? Is not such suppression grossly dishonest? They dare not name Paul, because he proves their assertions disgustingly false. For such falsehood as this, and for those who voice it I have supreme contempt; and those who indulge in such attempts to deceive merit the scorn of every lover of truth."

Here in twelve lines—each words as false, silly falsehood, disgustingly false, and other similar phrases occur not less than ten times. In the next paragraph he calls Mr. Loveland's assertions "silly," and then "supremely silly." Mr. Coleman forgets that Mr. Loveland is well along in the eighties. A man of his years, I submit, deserves better treatment than that. Especially when he is not a fool, on the contrary, he is one of the most won-

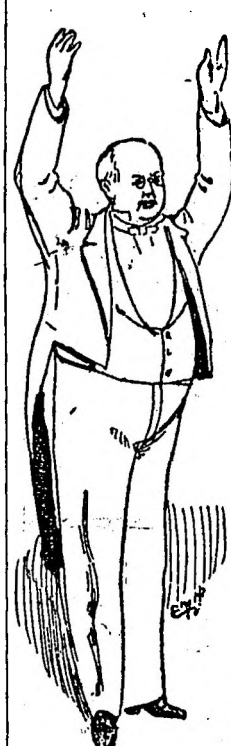
derful men for his age there is in the world.

On page 187 Mr. C. again speaks of "the false and foolish assertions of Loveland." Then he speaks of others, including Gerald Massey and Mr. B. B. Hill, and calls them by the beautiful names of "balderdash" and "ignoramus." Lower down on the same page he says: "No one with common sense could possibly deny it. No one does deny it, except some cranks, knaves and ignoramuses." I submit that this is rather hard on Tuttle, Hill, Loveland, Lockwood, and many others. Such language is better adapted to the bar-room loafer than to the scholarly religious writer. I doubt whether such language will convert these gentlemen.

On page 170 he says of Mr. Loveland, he "either knows nothing of the facts, or has knowingly misstated the case." He then speaks of "dense ignorance," "culpable rashness," and compares Mr. Loveland's knowledge of comparative mythology to that of a Camanche Indian, or a Hottentot. He then speaks of his assertions as "self-evident, falsehoods." He calls Kersey Graves "the prince of forgers and liars." I never endorsed Graves' book, but I personally knew the man; he was neither a forger nor liar. The worst that could be said of him was that he was misled. I am sorry to say all this, but these are samples of dark spots on what would otherwise be one of the best books of the century.

Third, this book introduces spirit messages as testimony on both sides of the question. Mr. Peebles introduces them to prove that Jesus lived here as a man, and that he lives in the spirit world as a spiritual being, and Mr. Hill introduces them to prove the opposite. That which is thoroughly proved by history cannot be made stronger by

## GOL. R. G. INGERSOLL



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.

spirit testimony. The border line between mediumship, hypnotism and sublimity has not yet been clearly enough established to lead the world to accept such testimony. Spirit testimony proves spirit existence—nothing more. It cannot be said that one of the mediums on either side never made a mistake. If all that testimony had been relegated to the waste-basket the book would be much stronger, and would be relieved of a great load which it now has to carry.

The psychometric testimony is, if possible, of less value than that of mediums. Let us hope that in future editions this book will be purged of the faults here mentioned; in which case it will be justly regarded as the crowning work of Dr. Peebles' long and useful life.

MOSES HULL.

#### The Cause at Paw Paw, Mich.

I have been kept quite busy the past four months, having served the societies at Indianapolis, Muncie and Rochester, Ind., going to Paw Paw, Mich., for the last Sunday of March, at which time the Paw Paw Valley Association held their anniversary meeting. The services were held in the Opera House, and considering the inclemency of the weather and the universal reign of mud, we had excellent audiences that fully made up in character all that was lacking in numbers. This association contains many earnest and intelligent workers, and my brief stay among them was exceedingly pleasant. I was generously and beautifully entertained at the pleasant home of B. L. Warner, and would that all workers might find such staunch friends of the cause and such a restful atmosphere as pervaded their home.

One of the pleasant features of the meeting was the very excellent singing of Mrs. Lora Worthington, the well-known vocalist, whose repertoire consisted of spiritual songs adapted to the occasion, and which were in marked contrast to the old church hymns and tunes which ought to have no place in a Spiritualist meeting.

I am again located at 98 Ogden avenue, and am open for engagements.

WILL C. HODGE.

Every man is a volume if you know how to read him.—Channing. There can be no civility without a deep morality.—Emerson.

## THE CHRIST QUESTION IN A BADLY UNSETTLED STATE

A Brilliant Writer and Eminent Scholar Views the Problem in Reverse, and Enters a Stringent Protest.

He Enters an Urgent Plea to Lay the Useless Unsettled Matter On the Table, to Be Called Up No More Forever.

To the Editor:—I have read the book, "The Christ Question Settled; or, Jesus, Man, Medium, Martyr," by J. M. Peebles, M. D. It is a symposium, or opinions of several persons as to Jesus, edited with comments by the author.

I have had and still entertain a high respect and admiration for Dr. Peebles, for William Emmette Coleman, and for Dr. J. R. Buchanan—the principal contributors to the volume—for Prof. Loveland, Hudson Tuttle and others seem only to be quoted to be denounced.

I too have read Antiquity Unveiled, Primitive Christianity, Gerald Massey and Edwin Johnson's published works, and like Brother Coleman has it, "they are in my library." And I have read each one with interest. I have, too, nearly all that Dr. Peebles has printed, and always read him with enjoyment, as he is never dull and ever entertaining. He describes himself as "a born fighter," and I can't disagree with this description.

#### WHAT IS IT ABOUT?

What influences me to notice the book is not to review it as a critic, for that is beyond my powers or learning, or even in the spirit of the "higher criti-

cal opinion of Dr. Peebles. I have never written a word in favor of Mormonism, do not believe in its creed or teaching, but if anybody was to say Brigham Young was a myth, though I have met and talked with him in his own city and house, I would not feel it my work to abuse them by every epithet admissible to respectable writing. As Mr. Coleman tells us that his "scholarship" is endorsed by many societies and Orientalists, that he has Sanscrit and other rare books by some thirty and more writers "in his library," who agree with him, we are forced to the conclusion that his main incentive is to present difference in opinion with him as a literary crime, and an impeachment, prima facie of the defender's intellectual sanity—or a heresy to be denounced by literary excommunication. If any can get at the motif other than this from the reading, then are they more astute or better advised than the writer.

#### ORTHODOX DYE

Brother Peebles is in a somewhat different position. In his "higher critical" days he accepted "Christ and him crucified." This was before he had traveled, and travel is a liberal educator. But the orthodox dye still shows in his mental garments, as the epithetical part of his writings plainly manifests. If we accept the fact that Jesus actually did live, but that he was not the intellectual giant a born-god ought to be, we save to Brother Peebles' consistency, so far at least. Given the Jesus fact, the intellectual person of that fact must necessarily differ between twenty-one and seventy-six. And so Dr. Peebles is consistent both in recognizing Jesus as a man and "loyal to truth," in changing his opinion as to his claims to god-head credentials. So now, having given this rational view of an outsider, of the situation as to Brothers Peebles and Coleman, as it can be gathered from this book, the discussion of their position can not only intelligently be had, but free also from misunderstanding. As a rule we quarrel with each other from not understanding one another.

#### SPIRIT TESTIMONY.

As we cannot accept "the Christ" only as one of a trinity, so it required a trinity to vindicate his historic identity, and the third in this triumvirate is our friend and brother Dr. Buchanan. As Brother Peebles is the first person in this case and Mr. Coleman second, Dr. Buchanan comes in third, and most appropriately, too, as all his testimony is spiritual. Peebles being a "born fighter," attacks the witness, Mr. Coleman, confines his skirmishes and heavy ordnance to the scholar lines, and Buchanan marshals the unseen apostolic forces to overthrow the like antagonists in Antiquity Unveiled. Now, I do not allow any one to surpass me in profound respect and appreciation of Joseph Rodes Buchanan, for I have been his reader and pupil for many years, and like Mr. Coleman, have all his published books "in my library." Including two volumes of Primitive Christianity, and Periodicity. Yet the situation justifies the statement that the only thing urged against Antiquity Unveiled is that it differs with Dr. Buchanan's psychometric experiments, conclusions, and communications, and that Jonathan M. Roberts was a "lunatic" who was himself "obsessed," and who "hypnotized" his "faked" medium to give communications from spirits, ancient and historic, that only existed in the unbalanced brain of Roberts who wrote them down. And to prove this position we have his own books.

Primitive Christianity, which aside from his own comments is but a revised proof-sheet of books of the New Testament, received by him in a state of lucidity from apostolic spirit-sources. That is the case just as it is a question between Roberts and Buchanan and their spirit correspondents.

And more than this, Dr. Peebles and Mr. Coleman, as well as Dr. Buchanan, all professing to discuss a purely historic question, buttress their testimony by spirit authority, or in other words, messages through mediumship. It is submitted in all candor, whether this is allowable in such a discussion. Is it not begging the question?—And it is more than gently insinuated that if the other world witnesses do not agree with them, then the whole thing is to be challenged as a "delusion and a fraud altogether." When it comes to settling a question by spirit testimony, Dr. Peebles' journeys, Mr. Coleman's library, and Dr. Buchanan's psychometry count no more than any other reputable man or woman's received in like manner. All are to be received like all human testimony—by intelligent weighing and discrimination through our own reason. There is no more infallibility in this faith in the spirits than in this faith in the Lord. In a question purely Spiritualistic, with Spiritualists, spirit testimony is so received and so weighed, but in a question over a purely historic matter, to be historically demonstrated, it is rather a

#### A SIGN OF WEAKNESS

than of strength to appeal to another tribunal. It requires only a novice in mediumistic investigation to know, that a "born fighter," an infallible scholar, or an abnormal, self-contained discoverer in new fields of reform, can always find sympathizers through sensitivities to endorse their theories or even hobbies. And when it comes to the denunciation of differers, as lunatics, ignoramuses, liars, cowards, or fakes, it carries no argument in its own right. It is a mere review—the intelligent, reading, critical public. Just imagine a gentle spirit getting a question signed by a born fighter

with the "M. D." attached, put as the lawyers say suggestive of answer, what is the poor spirit to do but save his credit as best he may, or else be a "diakka" or an "ignoramus." The question involved is too serious to laugh at loud as the humor of the situation suggests.

One cannot read this book without a protest arising at its unfairness. It is called a "symposium," the ordinary understanding being that the papers in it were prepared for it and therefore full and exhaustive from the author's view. There is, however, nothing of the kind—at least so far as the differing writers are concerned. Articles by Hudson Tuttle, Prof. Loveland and B. B. Hill are copied from newspapers, and then the writers assailed as quoted. It is respectfully submitted that in no legitimate sense is this a "symposium"—it is rather a hold-up from an ambush. The great work of Gerald Massey, "The Natural Genesis," the result of years of study and investigation is a monument of rare and critical research, such as no employe of a military post for an active life-time could possibly give. It is in a field outside the beaten path of current or even classic library reading, and is not to be answered or set aside by an epithet. He may be in error but his work is of great value aside from his conclusions.

"Antiquity Unveiled" may be unatheistic. I would not quote it at all in an argument on a simple question of personal history, as this book of Dr. Peebles raises, but aside from the messages, the vast labor of reference and research as to the historic verity of the persons from whom the messages are assumed to come, is not the least remarkable feature of this book, and could only be the work of a sincere, able and scholarly man. As a historical compendium on its subject "Antiquity Unveiled" will not suffer with the "Question Settled."

#### ODIUM THEOLOGICUM.

Next as to Edwin Johnson, who gets into this symposium, like others, by not being invited—only his work assailed in the elevated style with the rest. He is an English writer who has published some books, three of which are "in my library." On the title pages is simply, "By Edwin Johnson, M. A." His contention is that literary evidence does not sustain ecclesiastical writings to be older than about the discovery or invention of printing. He says in his preface or introduction: "The business of my life for more than thirty years has been mainly with classical and theological literature." To give an idea of his work he says that in 1886 he occupied himself in finding an answer to a question of the Teyler Theological Society of Haarlem, which required the student to "close the New Testament, and to ascertain the origin of Christianity from the Christian era and from the Graeco-Roman writers of the second century." The result of all this was that the Graeco-Roman writers knew nothing whatever of the church or Christianity, and the Christian writers knew nothing of the New Testament. His books are in elucidation of this fact. Any one who has read his calm, exhaustive discussion and the scholarly temper of his style, and then his cries in the book of Dr. Peebles, will bear out this assertion—that he is not an avowed, and that the personal abuse, of the order of local political warfare, is not in character in such a discussion. I regret, and my regret is sincere and disheartening, at the tone, spirit and temper of this book. The odium theologium is so ever-present in the work, that you are really disappointed that its objects of denunciation are not

#### SENT TO HELL OVERIGHT.

I bought it with the hopeful expectation of seeing this long mooted question discussed from a high historic plane. The advertised "symposium" included the names of eminent gentlemen, and it was fair to expect a calm, dispassionate discussion, and on the part of the author-editor a judicial summing up. I knew that was to be in favor of the historic Jesus, and if I wished any side to be convincing it was that one—for it is the side of intellectual ease—the premise of so much of our literature, and lessens the labor of revising and recasting basic concepts. But it is only another disappointment, and it is not capricious criticism to say that it looks as if the doubters were quoted to be personally and even coarsely berated.

After all, the question that arises in the minds of those of us who have not the scholarship of Brother Coleman, the travel experience of Dr. Peebles, or the open door with the apostolic spheres that blesses Dr. Buchanan, is this: When men of acknowledged scholarship, of unassailed integrity and character, who have given the best and ripest years of their lives to the study of the questions involved, come to such different conclusions, there must be reasonable grounds for such difference—a want of conclusive evidence and testimony.

There is one thing we all know, and of vital significance in this and all other questions going so far back. And that is, that not until after printing was invented and came into use in the 15th century, could scholars or students depend on anything. All before that was chaotic, scattered, unauthentic, and like this very symposium, mostly controversial. But few men lived capable of reading, and fewer still of writing. One of the most valuable things contributed by Edwin Johnson is the recognition given to this fact in all his discussion. The Bible, the Koran, the Talmud, the classics, all depend upon the aftermath of Gutenberg's work in

1450, for their advent into the mind of the world. Nobody who thinks ever dreamed that any of these came down intact from a time from one to four thousand years, ready to be set up by the printers of the 15th century. And any debate, controversy, propaganda that depends on evidence that far back, must meet this fact. And then, again, it was the custom as well to answer objectionable manuscripts by burning them. Judging by the fierce denunciation accorded the differing articles in this symposium, we would hardly be troubled about them were there but one copy in existence, or a few handed round by ignoramus or lunatic authors. A historic period that depends on word-of-mouth tradition, stone or brick hieroglyphs, leaves, chips, shoulder blades of sheep, is something that neither Peebles, Coleman, Buchanan, Massey, Johnson or even communicating spirits can ignore.

#### JOSEPHUS AND THE TALMUD.

No reference so far has been made to the sort of negative evidence in this book—the Talmud, Josephus, etc., for neither side is here contended for. But a notice of its contents would not be complete without some mention was made in that relation. As Mr. Coleman rejects Josephus and Dr. Peebles accepts him, outsiders can't settle an unsettled matter between them. But the Talmud is treated by both as ex cathedra. It is only needed to say that this is by no means in accord with the scholarship of the world—even Jews do not give it such a position. It is a mass of writings by somebody or bodies, of uncertain dates. To an open-minded reader its references to Jesus at once suggest an afterthought to be set on after need. It refers to Jesus as "illegitimate," a "sorcerer," a "necromancer," a "fanatic," "impostor" and of social irregularities." It impeaches the womanly character of his mother. More than this, it disputes his authorship of the golden rule, showing it to have been given by Hillel before Jesus was born. Also that the terms "baptism," "grace," "redemption," "son of God," "kingdom of heaven," and other terms of idiomatic Christianity, were all of Jewish origin and familiar use long before the time of Jesus. As these are in Talmudic claim before the church was known and long before the trinity became a doctrine, is it the part of an ignoramus or a fool to stop and inquire into the historic verity of such statements? As the Christian world felt called upon to kill off the Jews because they had Jesus executed, and because they were for the recovery of the holy sepulchre by massacring the Jews before they left Europe, is it stretching the situation to look upon this part of the Talmud, at least, as an attempt to answer a claim so terrible in its consequences? But to treat the Talmud as even probably historic, let alone authoritative or infallible, is asking too much of this age. A people exacting ecclesiastical writings to be older than about the discovery or invention of printing, He says in his preface or introduction: "The business of my life for more than thirty years has been mainly with classical and theological literature." To give an idea of his work he says that in 1886 he occupied himself in finding an answer to a question of the Teyler Theological Society of Haarlem, which required the student to "close the New Testament, and to ascertain the origin of Christianity from the Christian era and from the Graeco-Roman writers of the second century." The result of all this was that the Graeco-Roman writers knew nothing whatever of the church or Christianity, and the Christian writers knew nothing of the New Testament. His books are in elucidation of this fact. Any one who has read his calm, exhaustive discussion and the scholarly temper of his style, and then his cries in the book of Dr. Peebles, will bear out this assertion—that he is not an avowed, and that the personal abuse, of the order of local political warfare, is not in character in such a discussion. I regret, and my regret is sincere and disheartening, at the tone, spirit and temper of this book. The odium theologium is so ever-present in the work, that you are really disappointed that its objects of denunciation are not

It is a principle of law as old as jurisprudence, that a party is bound by his own witness. He cannot introduce a witness and then impeach such part of the testimony as may not fit his case. If the existence of Jesus is proved by the Talmud, what is to be done with the character given him and his mother by the witness? If the question is to be settled by publishing all this coarse reference to his birth, character and parentage, it does seem to people of ordinary good taste that the question had better be allowed to rest. What good is it to add up all this unpleasantness over the mere fact of the recovery of the holy sepulchre by massacring the Jews before they left Europe? Is it stretching the situation to look upon this part of the Talmud, at least, as an attempt to answer a claim so terrible in its consequences? But to treat the Talmud as even probably historic, let alone authoritative or infallible, is asking too much of this age. A people exacting ecclesiastical writings to be older than about the discovery or invention of printing, He says in his preface or introduction: "The business of my life for more than thirty years has been mainly with classical and theological literature." To give an idea of his work he says that in 1886 he occupied himself in finding an answer to a question of the Teyler Theological Society of Haarlem, which required the student to "close the New Testament, and to ascertain the origin of Christianity from the Christian era and from the Graeco-Roman writers of the second century." The result of all this was that the Graeco-Roman writers knew nothing whatever of the church or Christianity, and the Christian writers knew nothing of the New Testament. His books are in elucidation of this fact. Any one who has read his calm, exhaustive discussion and the scholarly temper of his style, and then his cries in the book of Dr. Peebles, will bear out this assertion—that he is not an avowed, and that the personal abuse, of the order of local political warfare, is not in character in such a discussion. I regret, and my regret is sincere and disheartening, at the tone, spirit and temper of this book. The odium theologium is so ever-present in the work, that you are really disappointed that its objects of denunciation are not

#### SAR'GIS.

#### DR. MINOT J. SAVAGE.

Believes at the Heart of Spiritualism there Is a Great Truth.

BUT IS SO DISGUSTED WITH THE RANK TRICKERY PRACTICED, AND SANCTIONED BY GUILTY SPIRITUALISTS, THAT HE REFUSES TO BEAR THE NAME.

In the Church of the Messiah, Park Avenue and Thirty-fourth Street, New York, the Rev. Dr. Minot J. Savage preached on "The Significance of Spiritualism and Its Relation to the Easter Hope."

The doctor said in part: "The significance of our Christian Easter lies in the belief that a man, whatever else he may have been, after he had passed through the experience called death, had been seen, had communicated with his friends, and so demonstrated that death was not the end of conscious existence."

"I wish to call your attention emphatically to the fact that the significance of the Easter and the claim of Spiritualism are precisely the same, and if they are true they demonstrate the same great truth and fill the human heart with the same great truth."

"I have never called myself a Spiritualist. I have been charged with being a coward and time-server for not doing so. I believe that at the heart of Spiritualism there is a great truth, perhaps not yet clearly outlined, but I have never been able to call myself a Spiritualist, because as that word is used popularly it would utterly misrepresent me."

"There are so many things connected with the movement that I not only do not believe but with which I am disgusted beyond words, that I am unwilling yet to wear the name."—Chicago Tribune.



## DELICATE CONDITIONS

And Subtle Psychic Influences.

There has been, as the readers of The Progressive Thinker know, much discussion in scientific and quasi-scientific journals in regard to telepathy and other kindred psychical subjects.

President Crookes, of the British Scientific Association, who accepts thought transference as a fact of nature, in his annual address, attempted to formulate some of the conditions and possibilities of this phenomenon.

It is very evident that there is a class of phenomena which require something more than merely observing and collecting facts. Added to this must be appreciation of the fact that where there are no discernible differences of natural conditions there may be actual underlying natural differences sufficient to explain difference of results where the superficial mind jumps to the conclusion that there is, as in dreams, previsions, clairvoyance, etc., something supernatural.

The edge of a razor consists of a great number of points or "teeth," which, if the razor is of good material follow one another throughout the whole length with great order and clearness. The excessive keenness of the blade is due to the unbroken regularity of these minute teeth. The edge acts upon the beard not so much by direct application of weight or force as it does by a slight movement of a peculiar character, which causes the successive teeth to act collectively on the beard.

According to the microscopist, the best razors have the teeth of their edges set as regularly as those of a perfectly set saw. The effect of dipping the razor in hot water, as barbers and those experienced in shaving themselves do, is to cleanse the teeth of a greasy and dirty substance with which they have been clogged. It is not uncommon for barbers to say that razors "get tired" of shaving, and that they need to "take a rest."

A microscopic examination shows that this "tired" condition is the result of constant stropping by the same person, which causes all the teeth or fibres of the edge to arrange themselves in one direction. When the razor has been put aside for a month or so, the fine particles rearrange themselves so that they can again process so that they cut evenly. After the razor has been used for some time, the teeth of the fine edge are up and ready to support the one next to it, and it again takes some time to spoil the grain of the blade, or, as the barbers say, to make it "tired" again.

These facts are very suggestive. Without the microscope and trained powers of observation it would be very difficult to explain the "tiredness" of the razors. The word "tired" is only one of the many words which are used to describe a fact, the nature and conditions of which he may not understand. Though his idea is indefinite he has learned from experience of a certain effect which he recognizes practically in his trade. Science teaches that the edge of a razor, invisible to the naked eye, undergoes molecular changes, which entirely change the relations of the different parts, in which no differentiation is apparent to the ordinary observer. The molecular action determines the working efficiency and value of the instrument. One having no knowledge of the matter, and governed entirely by superficial observation, might say that the razor, when put aside, would remain the same until it was used again, and he would be utterly incredulous of the fact that although insistent, possessing no feeling, it would, by a molecular change, become sharper and more fit for use than when laid aside.

This fact illustrates the reality of conditions often invisible and of a most subtle character, which go to determine differences of phenomena where there are no observable differences of conditions present.

For instance, in discussing the subject of telepathy, hypnosis, clairvoyance and the phenomena of subliminal consciousness, multiple personality, etc., many declare that they have never found such phenomena as are classed under these names. The inference is that the power is an imaginary one, and that the cases which are cited in verification of telepathy or clairvoyance are due to some mistake, if not to intentional deception.

They do not see that the exercise of these powers may depend upon peculiar conditions that may exist only at some particular time possibly only once or twice in the life-time of an individual, and that the reasons are of a character which make them as little known to us as the conditions in regard to the edge of a razor would be known to one who had never observed them microscopically or learned the facts from others. In dealing with psychical matters it is conditions of this character, so complex and delicate that they cannot be produced at will, and cannot even be fully observed or understood, that make investigation extremely difficult, and require the most patient and industrious experimentation before coming to definite conclusions.

A recognition of these facts by those who are favorable to the investigation of psychical phenomena would greatly conduce to a better understanding of the subject, and would prevent the subject from being followed many of the crude attempts to solve mysteries of nature that are so far removed from our ordinary observation that they elude every such effort to bring them to light.

It is only by the exercise of the scientific spirit, combined with the most earnest and patient devotion to truth, that the great facts in connection with the higher provinces of being can be ascertained.

On this subject Prof. Crookes, who is probably the foremost living scientist of the world, Dr. Alfred R. Wallace, the great naturalist, second only to Darwin, Prof. Oliver T. Lodge, the electrician, and Prof. James of Harvard, the American psychologist, are among those who have offered valuable suggestions on the interesting subject which belongs to the higher realm of thought.


B. E. UNDERWOOD.

HER OPINION

Expressed in Terse Language.

Mrs. Mary Elizabeth Lense made her first appearance in New York as a lecturer on Spiritualism at the celebration of the fifty-first anniversary of Modern Spiritualism at the Tuxedo this afternoon. Mrs. Lense said in part:

"Spiritualism teaches that if we do wrong we must suffer wrong; teaches that there is no forgiveness for sin, and that the progression of the soul is a growth."



To DO GOOD & BE GOOD  
THE RELIGION OF HUMANITY.

PROGRESSIVE THINKER  
BULLETIN

Our New Premium Book, Occult Life of Jesus.

The Divine Plan Continued.

Another Unprecedented Offer.

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 by far

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 only 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 win as 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 Scrip-

A NEW TEMPLE.

Notes of Interest to All Spiritualists.

Among the pleasant pictures of the near future, brought about by the staunch and honored Spiritualists of the city of Newport, Ky., will be the erection of a Temple dedicated to the spirit world, to be used for disseminating the spiritualistic philosophy and the learning of the phenomena found therein. Toward bringing about the above laudable design, our esteemed pioneer citizen and Spiritualist, Mr. Edwin Crawley, Sr., has bought and donated a beautiful lot on which, during the year coming, will be built an edifice of which Kentucky Spiritualists shall be proud. Already the plans have been drawn, and tell of a large auditorium, with a seating capacity of from three to four hundred, a library room, reception parlor, dining hall and kitchen. These plans were drawn and donated to the society by Mr. E. B. Bell, of Covington, who has shown excellent taste and good judgment in every detail. Among the points watched will be the acoustics, which it is hoped may be most satisfactory. Interest in the above direction was first brought about by the Ladies' Aid, of which Mrs. Sarah Charles (daughter of Mr. Crawley) is president, and which was organized ostensibly to become an auxiliary to the regular society, which it is proposed to organize hereafter. The Aid is an outgrowth of a social given by Mrs. Charles, for which printed cards were sent out, seventy-five responding. There was a unanimous call for Mrs. Charles as president, Mrs. Emma Mason as vice-president, Mrs. Connors as treasurer, Miss C. R. R. as secretary. The members of the Aid propose to raise five hundred dollars toward building the temple, the corner stone to be laid January next.

The first social and bazaar given by the Aid, for which donations poured in from all sources, and which the church people attended in goodly numbers as well as the liberals, netted the neat sum of one hundred and fifty dollars. Similar socials or bazaar are to be given at intervals during the current year, and liberal donations are expected from all. It is proposed that on the completion of the temple, a grand opening service of three days will be held as a dedication, to which many of our most prominent speakers and mediums will be invited. The writer is pleased to have already received her invitation to same, and at this date has received a call to be present for the fifty-first anniversary exercises, to be held on April 9, at Newport, when the society is to

receive its charter. My engagements in the South prevent my assisting in the annual exercises, but my heart is with these noble friends who must indeed be in touch with royal souls in the higher life, who will smile "glad tidings of great joy" to many of earth's children on that glad day, through the efficient labors of our esteemed friends and co-workers at Newport.

JULIA STEELMAN MITCHELL.

First Spiritual Philanthropic Society of Detroit, Mich.

The Anniversary of Modern Spiritualism was celebrated at Pylithan Castle, No. 55 Grand River avenue, Detroit, Mich., March 26. The hall was beautifully decorated with flags, palms and flowers, and the most exquisite music ravished our senses. The memorial chair attracted much attention; it was a costly arrangement, being covered with a profusion of similar flags and white flowers emblematic of purity, which had been the life of Mrs. Berger, in whose honor it had been so beautifully decorated by loving friends. S. B. McCracken also presented Mrs. Baade, our pastor, with a beautiful Easter lily in commemoration of his son, who passed to spirit-life many years ago.

After the recitations by several of our fine orators, interspersed with the most appropriate music, Mrs. S. Baade, the silver-tongued orator, Michigan, then arose, and while entranced gave one of the most masterly addresses, at the close of which she gave an impromptu poem on the new birth of our arisen sister, Mrs. Berger, and Mr. McCracken's son. There was a deathless silence while the dear guides with their eloquence infused in all our souls the new life, and we expressed or conveyed upon such occasions, and we do not believe there was a dry eye in the audience. Our hall, which seats five hundred people, was filled, every seat being taken.

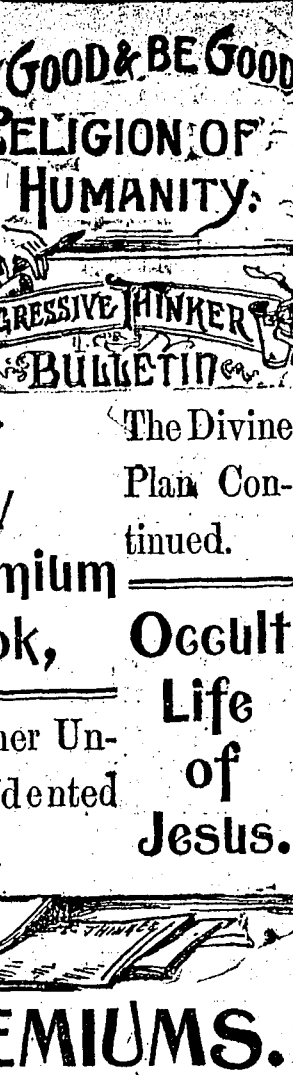
At the close of the afternoon entertainment all adjourned to the dining hall, where many partook of the good things prepared for the banquet.

Nellie S. Baade was the only speaker in attendance, as the society had as yet found no one that can compare with her while entranced by the invisibles, and we have learned to let well enough alone. Her tests are unsurpassed, though not sensational.

M. JOHNSON, Secy.

Detroit, Mich.

"Social Upbuilding, Including Co-operative Systems and the Happiness and Ennoblement of Humanity." By E. D. Babbitt. This work is the last part of Human Culture and Cure. Paper cover, 15 cents. For sale at this office.



PRIMITIVE CHRISTIANITY

An Able Work by An Able Man.

It is the purpose of this article to call attention to two masterly volumes concerning the true religion and profession of Jesus and the Apostles, relieved of all extraneous forgery and interpolation and misrepresentation. I refer to the works in two volumes of 814 and 855 large pages respectively, by that grand writer and thinker, Dr. Joseph Rodes Buchanan, of San Jose, California, who is now about 85 years old, is the discoverer of Psychometry, and author of many valuable and scholarly works, such as "Therapeutic Sarcophagism," "System of Anthropology," "New Education," "Periodicity," editor of the "Journal of Man," etc. The price of each volume of "Primitive Christianity" is \$2.00, and very cheap in price at that.

The first volume, published in 1897, gives correctly, by the apostles themselves, the true history of Jesus, Matthew, John, James of Galilee, Judas, James of Jerusalem, Andrew, Philip, Bartholomew, John the Baptist, Judas Iscariot, and Simon. Their personal communications and others concerning them, relieved of all forgery and misrepresentation. This volume also contains the true history of Christianity at Jerusalem and at Rome, how the gospels were falsified by Roman priests and mixed with Pagan writings; the true origin of the gospel and what they really stated and why, being a complete history of the day of Christianity in Jesus, its destruction by martyrdom and suppression, the Pagan origin of the Roman church, and the falsification of the Bible by forgery. In this volume is published portraits of Jesus, John and John the Baptist, and also the expurgated and corrected gospel of St. John, under his own direct supervision, which makes an entirely different sort of book of it. I myself have the gift of psychometry to a limited extent, and the mood occasionally comes upon me, but I cannot produce it myself. In reading the expurgated books as yet published by Dr. Buchanan, I have yet to find the first instance where my own intuitive has disagreed materially from him, that is in no way contradictory to the psychometric labors on the books of the New Testament. I believe that Dr. Buchanan has struck upon the true solution of the disorder and confusion, contradiction and vagaries as given in the books comprising the New Testament. The very authors themselves have corrected these writings to as near the exact original as may be considering the very great length of time elapsing since they were written.

The second volume of "Primitive Christianity," recently published, is very exhaustive in its treatment of the destruction of Christianity at Rome by Caracalla and his followers, dastardly hypocrites, who falsified every original record they could get hold of, opposed the apostles in every way possible, and made such a hedge-podge of Jewish, Pagan and Christian writings, dogmas, theories and principles, that it is impossible to do justice to "Primitive Christianity." It is so crammed with rare historical matter and news from the spirit world, as well as other invaluable and incomparable epistles and gospel freed from errors and falsehoods. I hope that the thinking world, especially Spiritualists, will buy these books, and realize as I have, their inestimable value.

U. G. FIGLEY.

Ney, Ohio.

Take Notice of the Terms:

"The Occult Life of Jesus of Nazareth" (and the Hull-Covert Debate) and Art Magic will be furnished until June 1st for 50 cents, when ordered with a yearly subscription to The Progressive Thinker. Both books are elegantly bound in the highest style of the art, neatly printed on fine paper, and will be an ornament to any library. The price of the same to the trade is \$3.50.

The Hull-Covert Debate, for which there has been an immense demand. The two combined make a book of nearly 500 pages, and the price to the trade is \$2.00.

In order that those who subscribe now for The Progressive Thinker can get the "Occult Life of Jesus of Nazareth" (including "The Hull-Covert Debate") and Art Magic, we place the former on the premium list now, although it will not be ready for delivery until about June 1.

The Three Books, The Occult Life of Jesus of Nazareth (including The Hull-Covert Debate), Art Magic and Ghost Land, three large volumes (price \$5 when sold to the trade), will be furnished for \$1 in connection with each yearly subscription to The Progressive Thinker, making only \$2 for these three books and the paper—another illustration of the DIVINE PLAN.

This offer will only hold good until June 1st. After that time Art Magic will be withdrawn as a premium, to give place alone to the "Occult Life of Jesus."

Take Due Notice. A year's subscription to The Progressive Thinker must accompany all the orders for the books, and no attention whatever will be paid to requests to modify the rule. The fact that you had just subscribed for the paper (and thousands have) and did not know of this offer, we wish to state that it will be inexpedient for us to change our plan and do business otherwise. Each one, whether on our subscription list or not, when desiring the above books, must send a year's subscription. There will be no deviation from this rule.

My engagements in the South prevent my assisting in the annual exercises, but my heart is with these noble friends who must indeed be in touch with royal souls in the higher life, who will smile "glad tidings of great joy" to many of earth's children on that glad day, through the efficient labors of our esteemed friends and co-workers at Newport.

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## LYCEUM MOVEMENT.

## Are We Doing Our Duty?

Within a few days meetings have been held in hundreds of places in these United States, in honor of the advent of Modern Spiritualism. No pains were spared to make the meetings a success. The best of talent in the way of lecturers, test audiences, and the like, was secured for the entertainment of the throngs who attended those gatherings. Greetings of friends, congratulations for our cause, and social interchange assisted to make the occasion one long to be remembered. Those who attended the meetings returned to their homes filled with enthusiasm, and were rejoiced that Spiritualism was making progress in the world. Probably no one has enjoyed the anniversary occasion more than the writer of these lines, nevertheless, I do not forget the cold facts that confront me every day, my arduous work, and I pause to inquire, are we doing all that has been required of us—all that is asked of us?

Our boast has been from the earliest dawn of Modern Spiritualism, that we are a progressive people; that we have claimed to love our cause so much that we would leave no stone unturned to carry Spiritualism forward, that we would give time and talent on its behalf, and honor the cause in every possible way. Are we doing this while we remain indifferent to a movement which the young people and the leaders of Spiritualism and liberal-minded families should have made acquainted and interested?

When I note the effort, even in the small towns, made by our orthodox friends, to enlist the children in their ranks, to swell the numbers of their Sunday Schools, when I consider the time, strength and means invested to make their work a success, I contrast that attitude of the Spiritualists toward the lyceum movement, with that of the Christians toward their young people's organizations. I grow sorrowful, and wonder in my heart of hearts, if our people realize the mistake they are making in all of this.

With a few exceptions most societies with which I have been associated, seem to regard the Lyceum movement as a sort of a "Kindergarten affair," especially for small children, instead of an institution for the spiritual training of young and old.

The great plea for the absence of adults from lyceum sessions has been "We cannot well attend three sessions on Sunday." Sometimes I have been told enough to ask a society for the time being to dispense with the lyceum service and in its place institute a grand Sunday school or lyceum. The answer has usually been, "Why, Mrs. Hull, we could not call out a corporal's guard to a lyceum, our society engages its lecturers for two services on Sunday; we cannot give away to the lyceum." Consequently, it is not infrequently occurs that the time for the lyceum is set at an hour when the most inconspicuous people are present, and the unexpected great things can be done in a children's meetings if none of the adults take an interest in the work.

Until within a few years, camp-meeting managers have not regarded the lyceum work of enough importance to give it proper recognition. There are numerous camp lyceums, yet I know by experience, that in some instances, the time given to the lyceum is neglected at such hours as few can attend. For some reason, the lyceum work is by many at these great meetings, considered of secondary importance.

It is well known that an effort was made in Washington last October, to bring the lyceum movement into more prominence, to unite the workers in fraternal fellowship and make conditions for more systematic work. A National Organization was effected. Some of the most enthusiastic speakers on the subject, of whose support we were assured, have not reported from that time to this to the secretary. Among the number were a few prominent lyceum workers; they not only promised their sympathy, but assured us that the lyceum they represented would send an application for a charter, also tender a contribution. Of course, no message has come from these persons.

I have written many personal letters, and announced through the papers from time to time that the charters and certificates were ready to be filled out on application. Less than a dozen applications have been sent for charters, and less than five dollars have been received on contributing memberships, while donations of one hundred dollars and by-laws, the little fund that the treasury has been exhausted, and personally, I have been compelled to use more than has been paid in. I find no fault with this, but I would ask the lyceums to consider the situation, and then decide if there is not a duty resting upon the workers who have promised aid to the National Association.

Many have written and ordered copies of the Constitution. In every instance they have been sent promptly, and I regret to say, that has been the end of the correspondence. That the lyceum movement at present is a comparative failure, cannot be the wonder of any one who realizes the lack of unity and co-operation between the lyceum organizations as they are at present. There is no united effort, no system, or method between them, such as there would be, if they were banded together in fellowship as working bodies. Spiritualists.

ARE WE DOING OUR DUTY? Have we met the full requirements our cause demands, when we have opened our halls, secured and paid lecturers and mediums for their valuable services? Does the thought occur to you that the teachers and helpers of Spiritualism may be valuable to your children as they have been to you? Can you recall any time in your experience when, had it not been for the blessed consolation found in Spiritualism, you would have sunk by the wayside, weary and discouraged?

Do you remember the terrible desolation that filled your soul when a dear hand slipped from yours, and your light went out as you listened for the last time to the dear voice that had always been music in your ears? Do you recall the joy that filled your soul when the truth was made known to you that love survived the grave—that Spiritualism was true? Then in the name of the dear ones who have given you this knowledge, and for the sake of those who are to take up the struggles of life where we lay them down, let us resolve that we will at once make an effort, outgrow all personal, factional, feeling, and work with a united effort to make it possible to bequeath to our children the grandest inheritance that has blessed any age, a knowledge of Modern Spiritualism.

MATTIE E. HULL.

## CATHOLICISM.

## A Picture of It In Porto Rico.

To the Editor:—Inclosed I send you an extract taken from a letter I received a few days ago from a friend now doing service for the United States in Porto Rico. If there is any truth in the maxim that the strength of a chain is measured by its weakest links, then the morality of the Roman Church is measured by the demoralizing and degrading customs portrayed in the following article. The personal part of the letter is omitted.

Yanco, Porto Rico, March 3, '90. Respected Friend:—The only essential point of difference in the manner of worship and practice of the Catholic faith in this, from other countries, is the observance of peculiar customs on fast and feast days, and a barbarous method of disposing of their dead.

The Catholic mass is read in Latin in every country in the world; the religious services are in the same language. The tenets of the faith are identical the world over, though, sometimes a local coloring from national characteristics and racial customs disfigures it almost beyond recognition.

The Americans, however, represent the most liberal element within the Roman Church, and by persistent endeavor have succeeded in getting very liberal concessions from the present Pontiff, Leo XIII.

The Porto Rican Catholics, as a rule, have many superstitious ideas, such as never disturbing or removing a cobweb from anything it might happen to lie on, therefore they are very filthy.

The wealthier class, as a general thing, are represented by the French, who are very different from the Catholics of two things: cleanliness and education.

One of the most horrifying and degrading features of the Catholic worship that I have observed since coming here, is the wake. When a native dies, they all get drunk, play cards and gamble in various forms, besides they take clubs and sticks and pound on the floor, tin pans, buckets or whatever may be handy, and make more noise with their bells and caceracs than I ever heard of the Kiowa and Comanche Indians make when they were having a war dance.

I have often heard much about the degradation and corruption of the Roman Catholics, but I never fully believed it until I had visited their cemetery here. There you will see human skulls and bones by the cart-load, as they do not wait for a body to decay until they dig it up and bury another one in the same place. The church is almost filthy, and great bodies of vultures are continually hovering over, and (typical Catholics as they are) occasionally dropping down and picking the bones of some poor native, who was so unfortunate as to not get all of his earthly body safe into purgatory before the priest exhumed it, in order to make room for another body, for which he had received a paltry fee.

The poorer class of natives seem to be out of luck, as their priest will not bury them in the cemetery, neither will he have anything to do with them, unless they have the money to pay him.

Some few weeks ago the Catholic priests at Ponce and San Juan issued proclamations for the Catholics to have no dealings with the Protestants, and not to receive any presents from them, and that all marriages were illegal that were not officiated over by a priest of the "Holy Catholic Church." General Henry, commanding general of this island, soon afterwards ordered the Mayor around to inform them that should he hear of any more such proclamations being issued he would stop them and stop them by military force.

We were informed by good authority here, that one year ago last Christmas, during the midnight mass, there were over forty people killed and a great many others wounded here in Yanco. Captain Verner, in command of three companies here, sent a guard to the Catholic Church last Christmas, to keep down any disturbance or a general massacre, such as happened one year before. As a general rule all the natives stay drunk for two weeks during holidays and they are very bad with a knife or machete.

HARRISON SMITH.

Yanco, Porto Rico. The above was written in reply to the question as to how Catholicism and Catholic worship in Porto Rico compared with that in the United States, and if it will be of any benefit or assistance in causing the American people to realize the degrading effects of Catholicism, you are at liberty to publish this letter complete. Yours truly, Hildreth, Ill. H. C. HILDRETH.

## Spiritual Experience.

Many years ago a great sorrow befell me. All my spirit light and life seemed blotted out. All was thick darkness around me. I lived in this condition for two days. On the evening of the second day I seated myself at a table on which lay a large Bible. Unconsciously I threw it open, and there in what seemed to be great raised letters, was this tiny grain: "Come unto me, all ye that labor and are heavy laden and I will give you rest." I quickly closed the book, went into an adjoining room, and, oh! what a storm of tears came to my relief. After a few seconds a strong voice beside me said: "Peace, be still." Instantly I arose, and not one clasp of my arms around me, and there in what seemed to be great raised letters, was this tiny grain: "Come unto me, all ye that labor and are heavy laden and I will give you rest." I quickly closed the book, went into an adjoining room, and, oh! what a storm of tears came to my relief. 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THE SECULAR PRESS.

It Beams With Spiritual Truths.

A CONTRIBUTION IN THE ARENA FROM THE PEN OF MRS. CORA L. V. RICHMOND.

The tiny raps at Hydesville fifty years ago were the ushering in of a movement second to none in human history. The heralds of Modern Spiritualism had already announced its coming. Mesmerism had prepared the way for a new system of thought concerning the mental and spiritual powers of mankind. The clairvoyant had peered into the hidden realm of spirits, and had brought forth many wonders; but the manifestation upon and through insensate substances proved emphatically the source from whence came as distinct and separate from embodied human minds.

The ensuing years, up to the present time, have been fraught with rapid and important changes in the consciousness of the human race concerning spiritual themes. A step has been taken which opens up a new realm even to the ordinary student of psychology, and to one really interested in the continued life beyond the change called death, there is absolutely a new atmosphere surrounding the entire subject of a future existence.

Mous with all that relates to the spirit. (1) The universal spirit pervading and governing the universe as Universal Intelligence. (2) The individual spirit, whether expressed in the earthly environment, or in the larger freedom of the higher realm. (3) The spirit of man, as it is related to the religious, philosophical, and phenomenal aspects of this movement.

These manifestations came unsought by those in mortal life; they appeared almost simultaneously in different portions of this country, and very soon after, in many parts of the world. The manifestations and the name Spiritualism; in fact, the movement as a whole and in its several parts, were the result of impelling intelligences outside of, and manifestly beyond, human control in the earthly state. For convenience only, I will divide the subject into three general headings, viz: The religious aspect, the philosophical aspect, and the phenomenal aspect. I am convinced that this method of arrangement will better represent all classes of minds who are interested in this stupendous movement, either as a whole, or any of these special departments.

Those who receive Spiritualism in its religious aspect are, Christian Spiritualists, who accept the Christ life as impersonated in Jesus of Nazareth as the highest expression of religious revelation of truth, and who consider without denominational or sectarian definitions that the life and works of Jesus are the highest guidance; but who also recognize that every age has been blessed with spiritual teachers chosen to bear the message of immortality and the love of God to man. Such as Jesus, Zoroaster (Zarathustra), Moses, Buddha, and Jesus were the interpreters of truth to the people of the ages in which they lived; that the prophets, seers, and others endowed with spiritual gifts, in every age have been the means of presenting spiritual truths to mankind; that spiritual gifts as witnessed to-day among the mediums for spiritual manifestations are similar (meaning the appearance to the reference to the general states of human society) to those that have occurred in past times, especially those accompanying every new dispensation or epoch of religious truth and are particularly similar to those enumerated by Paul in his chapter on "Spiritual Gifts."

There are still others who believe Spiritualism to be a new dispensation of religion; not a new revelation of all past revelations of spiritual truth, but a new and living inspiration from the Infinite as the spiritual light of this age; and they believe that Spiritualism, in its entirety of phenomena, philosophy, and revelation, forms the basis of a new religion.

Spiritualists have no sectarian creed, articles of faith, or statement of belief, excepting the truth as perceived by the individual, which one grants to others as the message of worshiping God according to the dictates of conscience. There is a feeling of fellowship with all, and they meet on the common ground of universal spiritual truth; God as manifest in Infinite Love and Wisdom, and the universal fraternity of souls.

The philosophy of Spiritualism is the inebriating into one perfect whole of all its parts; the unity of the phenomenon and spirit, the meeting and merging of body and soul.

To many, perhaps a greater number of thoughtful minds than most people are aware of, the philosophical aspect of Spiritualism is its most enchanting, and, as it seems to them, its most comprehensive side. To me it is one side of the triangle of which the phenomenal aspect is the base, and religion the other side, which triangle solves the circle of immortality.

The logical perfection of the philosophy of Spiritualism is the primal statement, as I understand it:

(1) That the present and continued existence of the conscious spirit, the ego, inheres in the soul, and is not an especial bestowment of the Infinite, nor the result of contact with the human organism.

change called death (or separation from the body) is not only a natural change (inherent in all organisms), but that it is the next step in the existence of the spirit, releasing or setting free its activities in the next state, or realm, and as perfectly in accordance with the divine plan, as is the birth into human form. In fact, the next step or state is the legitimate sequence of existence here, and that each human spirit takes up its line of active individual life in spirit station, where, as an individual of spirit, the thread seems broken or disturbed at death.

(3) That the spirit realm includes whatever spirits need, in that state of existence, as the earth states include whatever is needed for earthly existence or expression.

(4) That fixed states of happiness or misery are not possible in any state of the spirit expression, but that each spirit, according to growth, continues the individual activities and unfoldments; and all advance from lower to higher conditions, and states of progression through unending cycles.

(5) That no spirit or angel is too exalted or holy to reach and assist those who are beneath, and none too low to be aided by those above.

(6) That the various states in which spirits find themselves after their release from the environment of the sensuous organism, the relative and absolute principles governing those states, the interblending of subtle in more perfect union with those in less perfect conditions of unfoldment, the communion with, and the ministrations to, those in earthly existence; in fact, that the principles governing the spiritual realm and the wisdom by which that realm pervades, encircles, and governs the whole of life, are made known.

The philosophy of Spiritualism is the philosophy of life.

Material science has proved the indestructibility of the primal atom.

Spiritualism proves the immortality of the individual soul by bases, deductions, and proofs as undeniable as the principles of mathematics. In its final definition, it is the philosophy of philosophies, as it is the religion of religions, and, if need be, the science of sciences. It includes the primal and final statements of matter, the primal and final revelation of the primal and final principles of spirit in the eternal (the soul), and all that relates to states and conditions, degrees, and stages of expression, all that relates to being, and includes every portion and factor in its statement of the whole.

The phenomenal phase of the subject is sometimes designated "scientific," although I do not think that the words "science" and "scientific," as usually understood, can be applied to the investigation of even the phenomenal phases of Spiritualism.

Many years ago, scientific men, like Prof. Robert Hare of Philadelphia, James F. Mages of New York, and later, Prof. Alfred Russell Wallace and Sir William Crookes of England, Camille Flammarion of France, Zollner of Germany, and scores of other scientists of note, investigated the phenomena of Spiritualism, and uniformly declared that there is no law of material science with which they are familiar that can explain these phenomena; and that they have recourse only to the solution always claimed by the manifesting intelligence, viz: That the source of the phenomena is disembodied human spirits, manifesting by means and methods entirely unknown to science."

One of the results of the investigations of the phenomena of Spiritualism by scientific men is the reaffirmation that the cause of the phenomena is the immanent in the phenomenon; that both are demonstrated beyond the possibility of cavil or doubt; and that to investigate the physical, mental, or intuitional phases of Spiritualism separately from the whole subject, with a view of ascertaining another cause of the phenomena than that of disembodied human intelligences, is as much a work of supererogation as to investigate the cause of the light of day, with a view of finding another source of light than the action of the sun.

The difficulties to be met in approaching this investigation from a purely scientific standpoint are very manifest, even if the word "scientific" be made to mean everything possible in the line of investigation. In stead of the operation of "natural law" upon and through insensate substance, there is the added intelligence of individual intelligences that may or may not manifest according to the wishes or methods prescribed by the investigator. Very early in his researches, the investigator, if he is wise, will endeavor to discover what are the best conditions for the manifesting intelligence; since, without that primal factor, no satisfactory manifestation is likely to occur.

By as intelligent methods as signals, language and other established systems of communication between mind and mind in human states, these spiritual intelligences have been recognized, and in all cases of careful and impartial inquiry, the cause of the phenomena has been clearly identical with the claim, i. e., that of disembodied human spirits. To ignore the knowledge already gained, is totally illogical and unscientific.

There has been, up to the present writing, no formulation of the method by which spirits are enabled to manifest, either of the process of action on insensate objects, or the method of impressing or inspiring human minds; the latter may be somewhat analogous to the method of the mesmerist or hypnotist, since, admitting the existence of spirits after the change called death, it is easy to conceive a direct action of the spirit, or its power, from the spirit, upon the mortal or human mind.

Doubtless the actual methods or formulated processes of communication between the spirit realm and those who dwell in the mundane sphere, will be revealed from the same realm, and by the same intelligences that have given the manifestations and teachings of Spiritualism to the world. One thing is notable, however, as the result of the compelling presence of the facts and language of Spiritualism; science has been compelled to investigate and deal with an independent intelligence acting upon substances in a manner entirely at variance with—or beyond—those methods known to science, and compelling a restatement of scientific

terms, and a broadening of scientific bases, to meet the facts as proved. The present trend of thought in this country and in Europe is nothing if it is not "psychic," and it is safe to say that both the word and the range of subjects to which it refers, would have had no existence (in modern usage) if it had not been for Spiritualism. The same may be truthfully said of "Christian Science," "Theosophy," and a score of other words or terms whose philosophy and manifestations are akin to Spiritualism. This is particularly true of the "Psychic Research" societies of both England and America; in fact, the latter societies were organized, and have its avowed objects testify, to investigate the phenomena of Spiritualism. That which Wallace, Crookes, Varley, Flammarion, Zollner, Mages, Denton, Hare, and a score of others, have done, was to be done over again, this time on a strictly scientific basis. It was a satisfaction to know that at last the Gordian knot was to be cut, or untied, and the real word and the real forward of the known beyond the possibility of a doubt.

Meanwhile Spiritualism moved on, counting its adherents by the thousands, and permeating every department of human thought. The jubilee (1898) brought together from all parts of the world—both in this country and in London—brilliant minds to tell of the status of the movement in the respective countries to which they belonged. Dr. Waller and Sir William Crookes reaffirmed their testimony of a quarter of a century ago; while Professor James, guardedly, and Dr. Hodgson, more plainly communicated the results of their "Psychic Research" investigations as being conclusive evidence of spirit return.

In conclusion I will say, that in a movement wholly impelled from the realm of spirit and borne forward by the wave of inspiration, although intelligently met and aided from the first by many among the ablest minds of earth, it is utterly impossible to name or number all those whom it has reached.

Societies have been organized in every state of the Union, and in all parts of the world, as centers for those who have had individual experiences, and to receive the manifestations and ministrations of the spirit world; but Spiritualism has spread rather by individual experiences than by organized efforts.

As early as 1860, the late Archbishop Hughes, of New York, estimated that there were ten millions of Spiritualists in the United States alone. Spiritualists claim no definite number—numbers are really unimportant in a statement of truth. If its principles and its manifestations are true, as they are perceived by but one who has experienced them ultimately. The organization of Spiritualists into local societies and now into a national association, is rather for the purpose of fellowship and mutual protection against aggressive legislation than for the purpose of making available, under the best conditions, the manifestations and ministrations, as well as the spiritual teachings given through the media.

It rests with mortals whether they will limit its meaning to the next day after death or expand it to the unlimited range of immortal life. The wider and higher its range the more perfectly it is adapted to human needs; the sunshine is not diminished by the ray that the photographer captures in his camera; the electric vibrations are not limited by the amount the electrician requires, and the universal ether is not measured by the limited capacity of one mind.

Many Spiritualists have been busy reading the needed messages of love from their loved ones in the next state of existence, forgetting, or not heeding, the more important message of the soul, the Being eternal. Many another, not needing the answer to the first question, may have heard the greater message and declared it.

As a whole movement, the scope of its influence is measureless. Its manifestations extend into every department of human thought; its presence in the world has changed the entire attitude of thoughtful minds concerning the problem of death and the after life, and their relations to human states, at the same time opening up for investigation a vast inner realm, including the latent possibilities of the human spirit while in the mortal state.

It has reached the mind of science in its laboratory, or study, and within its rare alembic has revivified the demonstration of immortality. It has walked into the churches of all denominations, religions and tongues; has stood beside the clergyman, or priest, or ministrant, and has whispered the message of immortal life, saying: "Are they not all ministering spirits?"

It has proved itself a solvent of all religious and philosophical, by correcting erroneous ideas born of imperfect human interpretations concerning a future life, and substituting knowledge. It has restored "spiritual gifts" and made them a portion of the recognized possessions of the human race.

It has made thousands and hundreds of thousands to acknowledge it by name within and without the churches, within and without established schools of philosophy, within and without the walks of science, by knowledge alone, and thousands of others to accept its evidence in the form of belief based upon the testimony of others.

Its sources of inspiration are the invisible hosts. Its teachers and messengers are the great, the wise, and the loved ones who have passed on.

It has in many instances opened a "new" or inner way to knowledge for those who are its chosen instruments, by touching child minds with facts and data, with scientific and philosophical knowledge, with wisdom far beyond their years, and with eloquence unknown to mortal art.

It has not only created a literature of its own, in hundreds of volumes of experience and philosophy, and scores of periodicals publishing its demonstrations and advocating its positions, but it has permeated the best literary of the age, touching and illumining such writers as Lytton, Dickens, Thackeray, Longfellow, Phelps, and scores of others with its living presence.

Its uplifting influence is felt on every life that accepts its truths, and in the whole world, by making the aims of life here consistent with a continued existence, as primary steps in the eternal pathway, and by making the basis of life spiritual, not material.

To a materialistic and unbelieving age, it has demonstrated the existence of the human spirit beyond the change called death.

It has bridged the chasm, spanned the stygian stream, between the two worlds of existence, and has brought the knowledge of their states of existence, and have announced in unmistakable ways the nearness of that so-called "undiscovered country." Invisible hands have reached the fires upon the altars of inspiration that had long been desolate.

Angels and ministering spirits have announced the vision of portals to inner worlds, and have "rolled away the stone from the door of the sepulcher" of thousands of human hearts who thought their dead did not live.

Its authority is truth wherever found; its sacred books the inspirations of every age; its oracles and priests, those whom truth anoints, and inspiration calls; its creed the unwritten law of knowledge, wisdom, truth, and love; its ceremonial, the service of noble lives; its communion is with kindred spirits, and its fellowship with all; its altars, the human spirit; its temples, living souls.

It is the open door, the present light, the demonstration, philosophy, and religion of the immortal soul.

Calm-browed and unafraid, this mild-eyed, open-voiced presence views the world as it is, and hereafter, the present and the future, with equal interest and courage, born of perfect truth. The "well-springs of eternal life" are here, and she bids mortals drink fearlessly at their living fountains. The "bread of life" is here, and she bids all spirits partake freely from the all-bountiful store. From the vantage of the spirit the wine of the everlasting kingdom is distilled in streams of living knowledge.

Sages gather from its open treasure-house the wisdom of the skies. Seers and prophets, inspired anew, reveal again the forever old; forever new, immortal theme. The mourner forgets his grief, and dries his tears while listening to the messages of love. The weary find rest in its all-repositional and eternal ways. The weak find strength in its unshaken helpfulness. Crime, sorrow, and all the shadows of the past, fade gradually, yet surely, before its all potent light.

Peaceable will be the conquest of this truth in the years to come. Its methods are of thought and spiritual force; its greatest victories are within human hearts; it seeks to build for itself no vast earthly temples; few institutions has it founded, or will it found, except within the hearts and lives of those who accept its truths; its schools, its avenues of knowledge; it will mold and govern those who rule in the affairs of nations by its just and fraternal principles; it will pervade religions by the true interpretation of the spirit, and to such have no outward shrine it will be the incense of hallowed truth upon the altar of the heart.—Cora L. V. Richmond in the Arena.

HEARS SPIRIT VOICES,

And Is Taken Into Court.

SHE WAS NOT CONSIGNED TO AN ASYLUM FOR THE INSANE, BUT WAS ALLOWED TO GO FREE.

Mrs. Christina Christman was examined before Judge Allen by a commission in lunacy yesterday. Drs. Orme and Smith being the physicians in attendance. The complaint was sworn out by the matron of the police station, who stated that the woman claimed to be under the control of spirits and would do only what they directed.

The patient proved to be a little Norwegian, 39 years of age, who has been conducting a lodging house at 318 South Hill street. Some time ago Mrs. Jennie Warren, a spiritualistic medium, took up her residence in the house and the ghostly atmosphere created by her there went to the head of the landlady. Naturally very devout and benevolent as well, Mrs. Christman shortly fancied that she was being gifted with clairvoyance, and she assumed to hold a communication with good and bad spirits whose instructions she observed, discriminating, however, the good from the bad, as well as she could, and continuing her philanthropic course of living.

Her husband went to the Klondike a year and a half ago and she has heard nothing from him for a long time. The lodgers having moved away, the house was left untenanted, and Mrs. Christman got three months in arrears on rent. The owner, Mr. Laughlin, of the Laughlin block, offered to cancel the debt if she would move out, but she professed to be held there by spiritual influences she could not disregard.

It was on account of this strange action that she was charged with lunacy. In the examination yesterday all spoke very highly of the woman, and her spiritualistic friends gathered in force to sustain her in her trouble. Many of them expressed the opinion that she was as sane as any of them, and some less spiritually minded, plainly said that Mrs. Warren's influence was the cause of the whole trouble.

The little Norwegian, however, said she had always been able to hear the voices of the spirits, when concentrating her mind on the heavenly powers, and that no special inspiration had been given to her. She appeared that she had deprived herself of proper nourishment in order to give food to tramps and other needy persons, and that this weakening of her physical system, added to the demoralizing influence of Mrs. Warren's teachings on her mind, was thought to have brought her to her present condition.

Being absolutely harmless she was finally permitted to go with a sister, Miss Regina Johnson, who works in the Charter Oak restaurant, and rooms on South Main street at the Cumberland hotel, and who promised to care for her till she could get work. A lady living at the same place, guaranteed that none of the Spiritualists' friends should be allowed to visit the woman while there.—Herald, Los Angeles, Cal.

JOHN SHERMAN.

A Spiritualistic medium, accepting as true the early reports of John Sherman's death, made his spirit the piece de resistance of her next meeting. Enthusiasm is a splendid thing, and the supply of ghosts should be made to conform to the very latest styles, but there is something about furnishing a statesman's spirit when he is known to be using it himself in another locality and can prove a complete alibi that tends to bring the business into discredit.—Chicago Journal.

"The Watsons Wonder." To the student of psychic phenomena, this pamphlet is intensely interesting. It gives detailed accounts of two cases of "double consciousness" named Mary Lumsden and Emma of Watson, Ill., and Mrs. Reynolds of Venango County, Pa. For sale at this office. Price 15 cents.

TRUE RICHES.

Guardian Angels in Charge of a Household.

GEORGE H. HEFORTH, IN THE NEW YORK HERALD, HAS A SPIRITUAL SUNDAY SERMON.

Will he esteem thy riches? No, not gold.—Job, xxxviii.13.

Everybody wishes to be rich, but there are very different things to different people. If you give it its highest and best definition you discover that some whom the world calls poor are really wealthy and some whom the world envies on account of their possessions are really "poor indeed."

There are two pictures in my mind. They are memories of the past, the far-away past, of my earlier manhood. I saw a man sitting by the bedside of his dying boy, the emaciated hand of the child in the heavy hand of the father. It was a laborer's home, and the surroundings suggested something that resembled poverty, or at least a constant struggle to live. But angels are to be found in tenements as well as in palaces, and I am sure they were there. I did not need to console the stricken man, for unseen influences had done it better than any mortal could do.

"God knows best," he cried in choking tones, and I bowed my head for I was in the presence of a noble soul. "It is hard," he added, "but He knows how hard it is and will help me to bear it." There was nothing more to be said. A man like that needed no advice from me. The Lord had held sweet converse with him, and he wanted nothing that I could say or do. I closed the door behind me and went forth with the feeling that I had visited a real Home and looked upon a real man.

I saw another under similar circumstances. An only child was drooping like a faded flower. Guardian angels were in charge of the household. The gates of heaven were swinging on their golden hinges for the entrance of an immortal soul. The environment was such as is appropriate in a stately mansion. The father stood by with a broken heart and with an expression of utter despair. There was no hope there. He had been written with a hundred "I" spoke, but he answered not. I pleaded, but he shook his head. The world would be black for him thereafter, and heaven—"Who knows," he sobbed, "if there be a heaven or no? I believe nothing, and this is a starless midnight." I came away feeling I had been in the midst of utterable poverty.

The palace with its luxuries all faded from my vision, and the only thing I could see was one of the poorest men on earth, a man who thought at one time that he had all and suddenly discovered that he had nothing.

My first visit was to a man who was rich in spite of his poverty, my second to a man who was poor in spite of his wealth. The possession of money does not necessarily imply the possession of riches, neither does the lack of money prove that one is poor. You may tell me as often as you wish, but I still insist that there is something better than gold, and that gold does not constitute riches. The man of millions may have that in his soul which is worth more than his bank account, and the poor man may have poverty of soul as well as purse. The real riches are those which you can take with you when you go. They are yours alone, and neither life nor death can deprive you of them.

The fatal illusion from which we suffer is that riches are what you carry in your purse, not what you have in your heart. The eternal fact is that health is better than a gold mine, and yet we spend the health to get the mine and then, when it is too late, would be glad to give the mine for health. The hallucination is omnipotent until we have reached the "consummation so devoutly to be wished," but hereafter we should be glad to find what cannot be undone. In the life of a true soul money is an insignificant detail. The man who has not learned to live on little and be happy has delivered his shot and missed the target.

We envy the man of money and look with indifference on the man of character. We are like those who dream and in whose dreams the relative value of things is confused. Our mental attitude is a fatal error. We are like the man who has the gold on his planet can cure your sick head or your sick heart. On the contrary, the possession of wealth under such circumstances is a bitter sarcasm, for what you need most it will not buy. To have plenty of money and still be poor—that is a sad lot. To have no money and still be rich—that is something to excite gratitude.

Christ was the richest man that ever lived. He had the key for a covered life, the key to a better world, and he gave it to God for his keeper. He supped at Bethany. He was betrayed by Judas. He was hated by the Pharisees, sneered at by the Sadducees, looked upon with suspicion by all, except the few, but so calm, so true, so trustful was He that Getsemane was only a sigh and the cross only a sob.

To be Christlike is to be rich. Holy thoughts are more than coin and noble purposes than bank notes.

"DR. ROGERS." A "Materializing Medium," formerly of Chicago.

HE IS NOW IN THE PENITENTIARY, WHERE OTHER FAKE MEDIUMS OF CHICAGO OUGHT TO BE.

Henry Richardson Rogers, the Spiritualistic medium, who is at present undergoing a sentence of three months' imprisonment in the penitentiary, for having assaulted a reporter who detected him in a "fake" seance, will be present at the trial of the action brought by Frederick C. Beach and his sister, Jennie Beach Gaspar, for the annulment of their mother's marriage to him, which will come up in the Supreme Court to-morrow.

Justice Scott, in the Supreme Court yesterday granted a writ of habeas corpus directing that Rogers be produced in court while the trial is in progress, as he is the defendant in the action.

Mrs. Harriet E. Beach, whose marriage is said to be annulled, was the widow of Alfred E. Beach, the editor of the Scientific American, who left property estimated at \$1,000,000. She had for years been a Spiritualistic devotee, and had several years ago been incarcerated in an asylum on account of her actions.

Rogers, who was one of her chief Spiritualistic guides, visited her in Europe, and they were married at Alexandria, Egypt, in January, 1897, a year after the death of her husband. Rogers had secured a divorce in the courts here from Rogers—New York Journal.

"Nature Cure." By Drs. M. E. and Rosa O. Conger. Excellent for every family. Cloth, \$1.50 and \$2.

A SHARP TRICKSTER.

Such is Mrs. Elsie Reynolds.

To the Editor:—I enclose you clippings from the Daily Oregonian, the leading and most conservative newspaper published on the coast, concerning the exposure at the materializing seance of the alleged medium.

MRS. ELSIE REYNOLDS.

The fact that the Oregonian has seen fit to extend so much space, both editorial and otherwise, to the occurrence shows that Spiritualism has attained a prominence not to be overlooked in their estimation. While no harm has been done to Spiritualism in general, it has thrown the cause to some extent in disgrace in the city. The fact that

THIS IMPOSTOR could ply her nefarious calling for several months in this place undetected, hobnobbing with the prominent mediums, giving her seances in their houses, acting the part of a "Shoon-pure real thing" medium, carrying with her at all her seances, wigs, masks, hats, coats, bonnets, clothing of all description and other paraphernalia, and making "spirits" for all comers and pulling the dear people's legs at the rate of \$1 a pull, either shows

THAT THE FOOL-KILLER has not been visiting Portland lately or the local mediums were purblind with confidence, or perhaps there was an understanding between all parties, and the public gullibility paid for it. If there is such a thing as a full form

MATERIALIZING MEDIUM, he or she should insist on being placed under test conditions, and thus eliminate every opportunity for fraud.

CLIFFORD A. BALL, Portland, Oregon.

WHAT THE OREGONIAN SAYS. A Spiritualistic medium who has been holding materializing seances at a house on Fifth street was cleverly exposed last night at one of her regular performances. She took the matter calmly, and when asked to do so, returned to her auditors and spectators the sums they had paid for admittance to the show.

A few weeks ago Dr. Edgar P. Hill learned that a certain Mrs. Elsie Reynolds, holding forth at 192 Fifth street, was engaged in giving materializing seances and practicing as a medium. He learned that many well-to-do people of Portland were attending the performances and were being completely deceived. Every evening the "spirits" of the departed were made to appear. Different people in the audience would be called to the cabinet, the room having been darkened, and there they were given the privilege of embracing their departed and holding conversations with them. The thing was cunningly arranged. Spies were placed at convenient places in the room to overhear conversation and to warn of danger. Two or three men were always present to prevent any interference on the part of skeptical visitors.

In order to expose this fraud, which had succeeded in getting hold of a number of well-known church people in the city, Dr. Hill secured the co-operation of E. T. Allen, Miss Ella McBride, B. A. R. Hillmer and George R. Gallant. They have been visiting the place for some days past, getting into the good graces of the medium and planning for the final assault. Last night the opportunity came. A large company had assembled, each man having paid \$1 and the women 50 cents to be admitted. Everything went smoothly for about an hour. Men, women and children appeared and allowed themselves to be embraced by their friends.

At last Mr. Gallant's guardian angel appeared and allowed him to clasp her hand. In a flash Mr. Allen was at the cabinet. Three dark lanterns were at once turned on the scene. There were a few moments of struggle and confusion. Then, before the eyes of the bewildered and humiliated Spiritualists there was seen the half-nude form of the medium, herself covered with gauze, while within the cabinet was seen an assortment of articles used in the cunning deception. Mr. Allen made a short address to the company, drawing their attention to the creature whom they had been embracing during the past months. Never in the history of the world in the presence of those who had gone on before.

The medium deliberately dressed herself, scarcely noticing the angry looks and words of the aroused company. A suggestion was made by some one that the gate money be refunded, and the medium replied that she was quite willing to do this. It is probable that there will be no seances at the number mentioned during the remainder of the week, as announced at the beginning of the evening.—Daily Oregonian, March 29, 1899.

AT A SEANCE.

Materialization of Hon. John Sherman.

EVIDENTLY THE TRICKSTER IS ABROAD IN THE LAND.

When Hon. John Sherman returns from his voyage he will have the unusual experience of reading numerous obituaries which were prompted by the supposed seance of his late friend. Probably the most startling development attending the rumor, which was accepted as true by the people, as well as the State Department, occurred at a Spiritualistic seance at a North Side residence the night before last.

A number of devotees of Spiritualism had assembled to gather tidings from departed friends and loved ones. Messages and communications of various sorts were received from those who had gone to the other side, and were heard and read with eagerness by their living friends and relatives.

The seance was again tied up, with the pencil scratched inside. The usual scratching sound bore evidence that a message was forthcoming. When the medium opened the slate the whole company was thrown into a state of hysterical excitement to find there had been received a missive from the ex-Secretary of State. The company had nearly all read of his demise in the evening papers. The hand-writing was indisputably that of the ex-Secretary, even to the smallest flourish. The characteristics of his signature were pointed out as truly remarkable.

But, more startling still, while the company was exulting over this infallible test, the medium announced that Mr. Sherman had materialized before him. The spirit, he explained, had not time to develop sufficient strength to appear to the uninitiated. The believers were satisfied, however, and went home with the consciousness that they now had proof enough to convert all the doubters in the world.

Yesterday morning their hopes received a crushing blow. The cruel morning papers came out with the announcement that the great statesman was alive and on a fair road to recovery.—Washington Post.

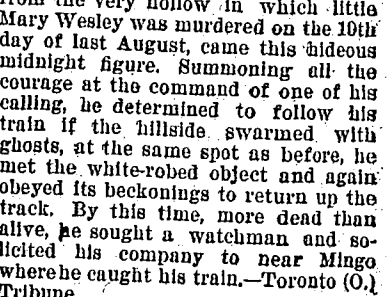
GO BACK!

A Ghost Beckoned Him to Retrace His Steps.

A few nights ago, a brakeman while performing some duty for his train, was left by the crew just above Callahan's crossing. He proceeded to catch the train further south or while it did some work here at the Junction. However, when he came to the famous crossing, he met an apparition dressed in nightgown and presenting the appearance of a woman, with a long, bony arm extended across the track. Her ghostly beckoned him to retrace his steps, and with a thin and melodious voice, says the brakeman, she in peremptory tones said, "Go back, back, back." The affrighted railroad worker, obeyed the voice, trembling in every joint. He recalled all the ghost stories of his childhood days, looked up against that wall of massive earth and rock and shuddered when he recollected that from the haunts of those ghosts of years ago which frightened so many searchers of hidden wealth away and from the very hollow in which little Mary Wesley was murdered on the 10th day of last August, came this hideous midnight figure. Summoning all the courage at the command of one of his calling, he determined to follow his train if the hillside swarmed with ghosts, at the same spot as before, he met the white-robed object and again obeyed its beckoning to return up the track. By this time, more dead than alive, he sought a watchman and solicited his company to near Mingo where he caught his train.—Toronto (O.) Tribune.

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CURED BY INHALATION.

It is the latest voluistic germicide. It penetrates the air passages of the head, throat and lungs, killing the germs of disease.

AIR IS THE ONLY ACENT. Fine enough to carry any medical influence into the small air cells and homes of the living germ, that will effectively destroy the cause of these diseases. Over 100,000 of these inhalers now in use. They are the only ones made that can be successfully sent out on trial free.

SPECIAL OFFER. For a short time I will mail to any reader, naming this paper, one of my new Scientific Catarrh Inhalers with the medicine for one year, absolutely free. If you are satisfied, send me \$1.00 for the inhaler. If in three days, if you are willing to comply with such reasonable terms, address:

DR. E. J. WORST, Dept. 26, Ashland, O.

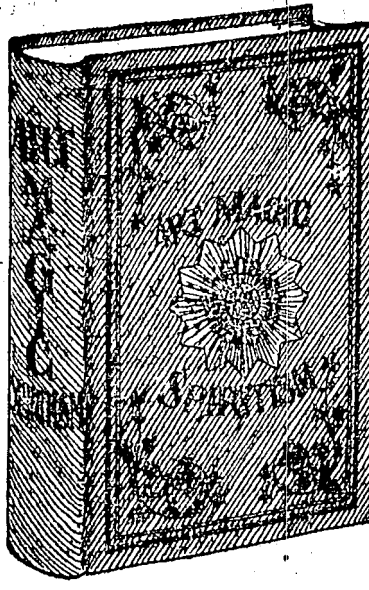
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## ..GENERAL SURVEY..

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

**CONTRIBUTORS.**—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why he 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 ministrations of Mr. Cora L. 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.

J. Madison Allen writes from Springfield, Mo.: "This has been a very busy winter for me. I am, however, obliged to report myself as just now convalescing from a low course of lung fever. The climate hereabouts is very sickle. Our headquarters will be changed ere another winter."

J. A. Britten, of New York, writes to this office \$3.35, and writes: "I have been very much interested in your paper and the fair stand that you take in all matters that are brought to your attention, and I propose to help you in every way that may fall in my power to do so."

Brother Watson writes from Jonesboro, Ark.: "Spiritualism is slowly but surely gaining here. We would like to have some good workers stop with us for a short time. Verily the harvest is ripe, but the laborers are few. Success to The Progressive Thinker. I think it is certainly well named. I do not want to ever lose a copy."

The Spiritualists of Rochester, N. Y., passed resolutions commendatory of Mr. and Mrs. G. W. Kates "for the faithful and efficient manner in which they have fulfilled the duties of their position, for the noble work they have accomplished, and for the unfaltering zeal they have displayed in promulgating the truths of our beautiful philosophy." We hope for their return in the near future to continue the work so nobly and enthusiastically begun. The seeds they have sown here have fallen on fruitful soil and will continue to grow and bring forth an abundant harvest.

George H. Brooks is to remain in Milwaukee for April. His address is 422 Grand avenue. Send all mail and telegrams to the above number.

From the distant State of New Hampshire, Hillsboro Bridge, Bro. Warthen sends us \$2.00 for The Progressive Thinker.

The Report to the Hyde Park Protective Association, by the president, for the sixteen months ending January 31, 1899, affords entertaining reading and shows the good work accomplished and the organization, in suppressing "blind pigs" and other devices that pander to debased appetites. The Association is doing excellent service, and should receive the hearty moral and financial support of all interested in good citizenship.

Thos. J. Haynes writes from Grand Rapids, Mich.: "We had an excellent meeting last eve. F. Corden White did splendid work. He will be here all this month."

pointed at continually, not the bad as is so often the case, and deception. Spiritual fraud I deem the darkest of all, but let us grow wise, holding the standard of truth high above and overshadowing all others."

Geo. W. Walrond, psychic lecturer and test clairvoyant, on Sunday last held a Spiritualistic service in his occult school in the Opera House Block, Denver, Colo. He gave to a large and appreciative audience a philosophical and scientific lecture on "The Fifty-first Anniversary of Modern Spiritualism," concluding with many tests and psychic readings, of which were received. Conversations were made at every service. Mr. Walrond has now ministered spiritualistically in Denver for three years continuously.

Helen M. Blakeman writes: "I shall subscribe for The Progressive Thinker as long as I stay on this plane of existence. I think it is a grand paper."

Mrs. W. H. Calvert writes: "I have taken The Progressive Thinker almost from its beginning and it doesn't seem possible to get along without it. It is truly the best and cheapest Spiritualist paper now published and is worthy of a moral and spiritual support from professed Spiritualists."

Mrs. S. H. Flowers writes: "I just want to say that I have received Art Magic, and would not part with it for anything. I really do not see how you can give so much for so little. I have taken The Progressive Thinker for five years, so have received all five of the Books, and would not sell one of them."

Mrs. Minnie Phillips writes: "The Christian Spiritual church at Kenwood Hall, 4308 Cottage Grove avenue, celebrated the Fifty-first anniversary of Modern Spiritualism, Sunday April 24, afternoon and evening. Quite an amount of interest was manifested by the audience, seats being filled. The rostrum was beautifully decorated with flowers, spirit pictures and bunting. Invocation and address by Dr. S. P. Cady, an address by Mrs. A. L. Gates, and inspirational poem fitting the occasion. A beautiful recitation by Miss Katie Smith. Some well timed remarks and tests by Mrs. Coverdale. Mr. Conates delivered a few remarks and test messages, some with full names which were well received. Music by Master Glen Ashby, and a few remarks by my guide."

Brother Farwell, of Abasco, Mich., sends a club of subscribers from that town, and thus the good work goes on.

G. W. Kates and wife accepted a return call to lecture in Hinsdale, N. Y. Monday and Tuesday, April 8 and 9. They had successful meetings. Address them 1744 Natrona street, Philadelphia, Pa., April 10 to 20; 205 W. Jefferson street, Springfield, Ill., April 23 to 30; 182 Gold street, Grand Rapids, Mich., May 1 to July 12. They desire engagements for next fall and winter.

Mary E. Wilson writes that the association of Spiritualists of Stone Bluff, Ind., celebrated the Fifty-first Anniversary of Modern Spiritualism on Friday, Saturday and Sunday, March 31, April 1 and 2, at its church. Dr. H. O. Andrews was the principal speaker, and gave excellent satisfaction.

J. V. Lenox writes from Texas: "I received some three weeks ago Art Magic, and have read it through and find it wonderful book, worth five times the subscription price of the paper."

Correspondent writes from Buffalo, N. Y.: "I wish to say I attended a meeting held at the chapel of the Buffalo Spiritual Society, 386 Eagle street, Sunday, April 2. Mrs. Arthur Brewer was well-received by a packed chapel afternoon and evening. The tests given by Buffalo's well-known medium, Mrs. C. Lewis Chase, were something marvelous. Mr. E. J. Chase, the new president, is not sparing anything to make every meeting better. They are in good flourishing condition and are taking in new members very rapidly."

R. J. Plunkett writes from New York City: "The Christian Spiritual Union celebrated its Fifty-first anniversary at their regular meeting in Lytle Hall, 723 Sixth ave., near 42d street, on Sunday, April 2. Mrs. J. D. Parslow rendered beautiful piano and vocal solos, and was highly appreciated. Mr. Sorenson pleased the audience immensely with a vocal solo. Dr. Harlow Davis gave some wonderful platform tests. Our audiences grow larger each Sunday."

G. C. M. writes from Rochester, N. Y.: "For the past four days the Spiritualists of Rochester have been celebrating the fifty-first anniversary of the birth of modern Spiritualism, and while, for financial reasons, they are unable to hold an extensive celebration, on or to engage talent from other fields to participate, there have been some very pleasant home meetings—meetings filled with the power of spirit forces. During this time, the truth has reached the hearts of many seeking, sorrow-laden people, within whom has taken place a spiritual birth, and to whom the message has been the greatest comfort of anything this world could afford. A sorrow has been upon the hearts of many, owing to the fact that, with the close of these meetings, would come the close of the work for many months to come of our noble leaders and teachers, Mr. G. W. and Mrs. Zaida Brown Kates. For nearly three years they have labored faithfully and earnestly to uphold and cause to flourish a church of truth, purity and progression, and if they have failed to do this, it is through no fault of theirs; but because the people were not qualified to receive, understand and to live their advanced teachings."

Mrs. Annie Lord Chamberlain writes of the Boston anniversary: "I had the pleasure of meeting Mr. and Mrs. Kayner of New York, and was very glad to take the hand of the daughter of the veteran worker, now in spirit life. Dr. Wilson. The Spiritualists and all who witnessed the fire test through Mrs. Kayner's mediumship, are much pleased."

Mrs. Dr. Hanson Caird, who for a long time was a resident of this city, but who a few years ago removed to Massachusetts, has returned here and will remain for several weeks. She is a most excellent medium, as many here will testify, and she will be glad to see her friends and those who desire spirit messages, at 466 W. Madison street.

C. M. and Josie Peabody will serve the First Spiritual church of Columbus, O., during the month of April.

Wm. S. Gray, state not mentioned, writes that the Spiritualists of West Grove celebrated the anniversary, April 2. President Jennie Gray presided. Mrs. Emma Moore, of Muncie, Ind., spoke for an hour to an appreciative audience, and concluded by giving tests. At the afternoon meeting Mrs. Moore spoke upon the general phases of Spiritualism, portraying its soul-cheering philosophy. Miss Bowman and Miss Latham favored the audience with song and instrumental music, and several children gave songs and recitations, etc., closing with speeches from older persons.

Brother Conklin writes from Lima, O.: "Spiritualism is making headway in our little city, even some very enthusiastic church members are expressing a desire to investigate its phenomena. This place is in just the right shape for

some well-developed mediums to do good work, and are well paid for same. A magnetic healer and materializing medium are wanted. If some man and wife who possess these two phases would correspond with me, I would be pleased to arrange with them to come to Lima."

Mrs. Sarah E. Dodge writes from Wisconsin: "I think it such a pity that people in general do pay a great price many times for something that is of no use to them, when at the same time they hesitate and refuse to pay a very small price for such a thing that would be of benefit to them, as is contained in The Progressive Thinker. For my part there is nothing I know of that contains so much good instruction for so little money as the paper, and I look forward to its coming as I would to a very dear friend, and am just as anxious to introduce it to others whom I think might receive the same helpful knowledge and benefit."

J. C. P. Grumblie leaves Chicago for Syracuse, N. Y. He delivers his last lectures, Sunday, April 16, in Stelway Hall at 11 a. m., and before the South Side Society, 31st street, at 8 p. m. The office of the College of Psychic Sciences and Immortality will be removed to Syracuse after April 25.

Mrs. Mary Douglass writes from Toledo, O.: "Sunday, April 2, the Progressive Thought Society of Toledo celebrated the Fifty-first Anniversary of Modern Spiritualism, in its hall in Pythian Castle. Mrs. Carrie Pirih Curran was the speaker for the evening. She gave a very able address to a good-sized audience. Her address was followed by tests from Mrs. Dr. Caird of Boston."

Brother Miller writes from Bloomington, Ind.: "Miss Hazel Biddee, medium, who has been here a week, returned to her home at Indianapolis, to-day. She is an accomplished young lady, whose candid methods made her many friends to join in 'come again.' The many valuable tests she gave did much to arouse earnest inquiry, and rebuke frivolous criticism. Nothing has been attempted yet in this otherwise progressive city by way of organization, but a large proportion of our estimable orthodoxes are coming to the truth of the claims and teachings of Spiritualism, and can be relied on I think to lend it their aid and influence so soon as it becomes popular."

T. P. Kelley writes from Topeka, Kansas: "The First Society of Spiritualists celebrated the Fifty-first Anniversary of Modern Spiritualism on Sunday, March 26. The president, H. B. Van Voorhis, called the meeting to order at 11 a. m. C. W. Searing made a few remarks about what had been done for Spiritualism in the last fifty-one years, and read some selections from a book written by C. L. V. Richmond. He was followed by Brother Olney, an old Spiritualist. It had been forty-eight years since he became a Spiritualist. We all think he is the father of our society. At 2 p. m. we held a conference and experience meeting. At 7:45 p. m. we had a fine lecture by C. Oerling, on 'What Can Spiritualism Do for Humanity.' He was followed by Sister Searing, who gave fine tests. Sister Searing has been giving tests for our society every Sunday evening for some time. She is improving all the time. We also had with us the only surviving charter member of our society, Brother Samuel Hall. It will be on the 28th of September, 1899, thirty-one years since we were chartered. There never has been a Sunday since that time that we have not had a meeting."

**Buffalo, N. Y., Items.**

Moses and Mattie Hull are the autocrats of Buffalo's spiritual platform.

Mrs. Arthur Brewer, is a trance speaker from Toronto, and is engaged at the hall of the East Side Society.

A new spiritual society has been launched forth at A. O. U. W. hall, corner Court and Main streets, making the third regular society in town.

Mrs. Augusta S. Armstrong read some very fine quotations at the celebration of the Fifty-first Anniversary, at the hall on Eagle street, on the 31st ult.

The anniversary was duly observed by all of our societies, and Mrs. Hull spoke on the platform at the Buffalo Spiritual Society, on the 31st ult.

Miss Gussie Taylor is trance speaker for the new society, Mrs. Jennie Ehle is president.

Mrs. Lewis Chase is the test medium for the East Side Society.

Lily Dale celebrated for three days, Friday, Saturday and Sunday.

The fair held by the First Spiritual Church Society netted \$400. Fair was held on 22d, 23d and 24th ult.

Correspondent writes from Seattle, Wash.: "Anniversary services in this city took place Easter Sunday. Brother Knight, an earnest Spiritualist, kindly donated the use of the Masonic Temple. Mrs. Ada Foy, pastor of the Progressive Society; Mrs. Hodge of the Seattle Spiritual Society, and Mrs. Lillian Nagell, state president and pastor of the Church of the Soul, and C. P. Mills, a veteran worker in the cause, occupied the rostrum. Opening address in the evening by Mrs. Nagell, on 'Ancient Spiritualism,' followed with a Hindu Veda hymn, 1800 years B. C. Mrs. Ada Foy took up the subject of modern Spiritualism, and explained how it came to be recognized as spirit communication through the Fox Sisters. Mrs. Lamont and Mrs. Legrow gave some good psychometric tests, which were all recognized. By special request of the audience, Mrs. Nagell gave some very fine tests which were perfectly recognized. The hall was a seating capacity of five hundred, and was packed to the doors. We feel that our city in the far West is in touch with the great movement of Modern Spiritualism, and ere long we can keep pace with our Eastern friends."

J. C. P. Grumblie, with his logical and earnest lectures and Mrs. Georgia Gladys Cooley, with her convincing tests have more than filled their hearers with enthusiasm at the First Spiritual Church of the South Side, at 77 Thirty-first street, Chicago, full houses greeting them each Sunday evening. On Sunday evening, April 16, Mrs. T. L. Hanson-Caird, of Boston, Mass., will assist Mrs. Cooley. Mrs. Caird is a well-known test medium, having many friends in Chicago.

The third annual election of officers of the Chicago Gaffney Band, was held at No. 1 South Broadway avenue, April 4. Mrs. Sarah B. Brownell was re-elected president and treasurer. It was voted a reception should be given the president at the Great Northern Hotel, on April 20.

W. E. Bonney wishes to say to our readers that he will be in Atlantic, Ind., during the last two weeks of this month and would like to hear from other points in that vicinity where there are friends who would like one or more lectures. Address him, General Delivery, Atlantic, Iowa.

Mrs. Georgia Gladys Cooley holds meetings in Streator, Ill., this week. From the 18th to the 21st she will be at Winslow, Ill.; at Ottawa, Ill., from the 24th to the 28th.

(Continued on page 5.)

# IMPORTANT MATTER FROM OUR FOREIGN EXCHANGES

HARBINGER OF LIGHT, MELBOURNE, AUSTRALIA.

LIGHT OF THE EAST, CALCUTTA, INDIA.

In spite of numerous lucid teachings from recognized authorities who have collated the evidence of clairvoyants and mediums as to the status of a newborn spirit on the next plane of existence, they seem to assume that with the casting off of the physical body the spirit acquires not only a

## KNOWLEDGE OF THE SPIRIT WORLD.

but a grasp of its relationship to this world and all that pertains to it; and forthwith question them on every conceivable subject connected with the heavens above or the earth below. As a matter of fact the average spirit, when it recovers consciousness after its transition, with the exception of having greater facilities to travel, and a somewhat clearer perception of things, is the same in all respects as it was before it left the body. All its knowledge of the spirit world, which it is deficient in its relation to this world, has to be acquired by study and experience. Moreover, only the progressive spirits apply themselves to the acquisition of this knowledge, the majority (as in the body) are satisfied for the time with the condition of things about them; and finding congenial associates do not feel the need of application to progress, until they have used up, as it were, the conditions in which they live. Curiosity and a desire for a change leads some of the more active to explore the new country; they can only do on the plane to which they belong or those below it, unless temporarily aided by superior spirits, until they have qualified themselves by some disinterested work to ascend to a higher plane.

## MINDS TO COME TOGETHER.

tends to the aggregation of those having any strong religious belief; hence there are large centres of Roman Catholic, Wesleyan and other Christian denominations composed of those who held fast to the doctrines when in the body, and look for the fulfillment of them in the spheres. The same with Buddhists and Mohammedans, and with many minor sects. Spirits from these groups respond to all those in the body who have the conception of their position. All through the spheres pertaining to this world spirits respond according to their knowledge or conception of truth; just as embodied spirits do. Do we not find intelligent, truthful men and women here, conscientiously teaching as truth doctrines diametrically opposed to each other? and others presenting their theories as facts? It is only by degrees these dogmatic people get rid of their erroneous belief in the spirit world, and never till they begin to doubt themselves—it is against the principles of the spirit world to force truth on the unwilling mind. Minds and temperaments are as varied there as here. The modest spirit will confess his ignorance, whilst the confident, self-sufficient one who, when in the body, thought he knew much more than he really did, will usually retain that characteristic and be ever ready to enlighten? his earthly questioner. Then we have to reckon with another and lower class—the mischievous and deceptive. Millions of these are constantly crossing the ether, and as they are not embodied, and they miss in it the occupations they delighted in, they hover about the earth's surface, seeking opportunities to gratify their propensities; hence when mediums or circles offer them, as they frequently do, the conditions to control, they are ever ready

## TO RESPOND AND FOOL THEM.

to their heart's content. This idea of the superior knowledge of the ordinary disembodied spirit to that of the embodied spirits needs to be got rid of; the average spirit in the spheres immediately pertaining to the world is on a par with the average intelligence of the embodied spirits in the world, plus some knowledge that he has acquired of his new condition, but not in so good a position as a rule to

## JUDGE OF THINGS MUNDANE.

which, except in rare cases, he can only see through the minds of those still in the body, matter itself being only visible to him through its emanation or spiritual aura. All teaching from disembodied spirits should be taken on its merits and submitted to the same criticism as that emanating from the embodied. No advanced spirit will refuse to answer reasonable interrogations in reference to his teachings, or expect implicit belief without reason. The reason, and such a one, if he speaks from belief, and not knowledge, will tell you so. From the conditions we have described there are necessarily many contradictory communications, but there is one thing on which all the communicating intelligences agree, and that is—that they are disembodied human spirits.

## BORDERLAND, LONDON, ENG.

**TWO HAUNTED GIRLS IN INDIA.** The following evening I was asked to come over, when this young lady and Mrs. F., mother of about seven children, with whom she and her brother are boarding, related to me some startling facts which I refused to believe until I had witnessed the same. Mrs. F. told me how these two girls were possessed with devils, how they had behaved, and what has been stated above. She added that from the 20th of April or so, stones were pitched by force from outside, and these stones were thrown on four sides of the house, and later on I heard several glasses fall and break on the ground, and immediately I heard the inmates of the house cry out. I hastened home and took to the house a Mr. H. G. L., whom I know intimately, and a couple of police constables. The police station was between our two houses, only a distance of a few yards. We went there, and to our utter astonishment we saw two glasses being thrown to atoms by big stones as if thrown with a considerable amount of force. What astonished us most was the breaking of glasses at which stones could never be thrown from any corner outside the house. When stones were being thrown, Miss Florina Burballina told us that a large stone had fallen from the roof, grazing her head, when she was engaged in combing her hair in her dressing-room at about 2 p. m., and further informed us that the stone-throwing and breaking of glasses had commenced at 12 noon.

It was said that the whole development of humanity had been nothing BUT THE REPEATED REBIRTHS of the same human souls; that we, who now live, and breathe the vital airs, are the same men and women who lived through the Middle Ages, the days of chivalry and religious zeal, in France, in Spain, in Italy, in England; that we are the same men and women who peopled heathen Germany, and Scandinavia, and Russia in the days of Thor, and Odin, and Peru; that we ourselves, and no others, saw the fall of the fall of the Roman Republic, the degeneracy of Greece, the last days of the Jewish nation, and had, perhaps, a part in the great transition that passed from Judea to the Greek and Roman worlds; that we ourselves played a part in the growth of Greece, and Rome, in the glad old strenuous days of inspiration and liberty; that we have opened our eyes to the daylight in Assyria and Iran, in more distant India, and Egypt, and Chaldea; and in older days, to us very dim and mysterious, but bright enough, and real enough, while we actually lived them.

## LIGHT, LONDON, ENG

When we now turn to the instrument called "medium" or "sensitive," we find the problem of "spirit return" yet more complicated. Spirit return has really but two factors—a mortal and a spirit—who must share the sensitiveness between them. Each has to receive from his own side and give to his fellow sensitive. Each is in an abnormal condition at the time as compared with his fellows, and also as compared with his own condition when not attempting an interchange of thought. We know, or think we know, something of the way in which spirits try to mitigate this difficulty on their side. This is usually done by confining this attempted interchange of thought to one spirit, or a selected few, who become accustomed to the currents and shoals in a certain mediumistic channel. It is true a hypnotic influence may be thrown on the mortal by a certain spirit, but all the same, that spirit cannot interchange, or even impress his thought on the mortal condition. He is able to do so, but the rate of vibration to that of the mortal when accelerated by hypnotic suggestion. Since these laws must absolutely govern exchange of intelligence between the two worlds, it seems probable, as sometimes claimed, that a dominant spirit mind may use his trained will power as a hypnotic or mesmeristic force upon both sensitives, the one invisible to us, and the other the mortal medium. If that be correct, the Society for Psychical Research has to reckon with an abnormal condition of the organism instead of the normal exchanges thought with the spirit it is endeavoring to reach. And it seems likely, from your recorded experiences, that there is greater sensitiveness to mixed thoughts impinging upon the spirit medium from outsiders of his own kith and kin than is even experienced by the mortal. I know that your chief experiences, as recorded, have been with the hand or arm of Mrs. Piper when her brain has been in an entranced and apparently unconscious condition. But whatever part of the organism he uses, it must be subjected to thought control if used intelligently.

Now, gentlemen of the Society for Psychical Research, having thus taken certain of your experiences with Mrs. Piper, and added thereto the teachings of science as to the laws governing mental communications, we may, I venture to suggest, begin to see our way to such obedience to our Mother Nature as will permit a far greater proportion of intelligence in "spirit return," and thus change the present proportion of one fact to a hundred of error. In this way we have the solution of the problem. That word is harmony. Given harmony on both sides the life-line, and the gate swings wide. Given disharmony, the investigation becomes wearisome and disheartening. On the mortal side we can do something towards this end, if it be but to remove obstacles. Let us recognize that but one thought at a time can travel on the mortal wire. To achieve this, but one slither should be present with the medium. This acknowledged, the modern scientist, accustomed to concentration of thought, should prove the ideal investigator. And such would undoubtedly be the case were it not that, with a few grand exceptions, the trained scientist encourages no thought that will meet a spirit half way. He demands that a spirit shall come to his level, perhaps the level of a Senior Wrangler and professor of mathematics, and discuss the question from that standpoint, or be pronounced a fraud. Yet, as we have seen, since spirit-mind has, perforce, a different personality from that worn in his earthly life, he can only, unless still a dweller on the threshold, recall with difficulty the details of his earthly life which are demanded by the investigator as a proof of identity. When this is conceded, and spirit and mortal meet regularly as friends for the discussion of an agreed subject, the spirit will, we have a right to assume, exchange experiences, at least so far as his own experiences can be imparted to mortal mind. Sometimes the spirit visitor will give less than his mortal friend, or given subject, but it is quite likely that at the next meeting our scientist will find that his invisible friend has been posting himself, and gathering knowledge of real value to the mortal. Such is no uncommon experience to the patient and harmonious investigator. Such friendships become ideal, and there are those in earth life who are rejoicing in just such a brotherhood to-day—a brotherhood too sacred and personal to be made a matter of public conversation and record. Let us further remember that most spirit acquirements can be of no benefit to the mortal, and that most of our own researches, philosophical and scientific, can have little bearing on spirit life, and we shall acquiesce in the limitation that will always encircle the fact of "spirit return."

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# QUESTIONS AND ANSWERS.

This department is under the management of  
**Hudson Tuttle.**  
Address him at Berlin, Heights, Ohio.

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

**HUDSON TUTTLE.**  
Mrs. Callie Kizer: Q. Please give me the address of a good detective or business medium.  
A. As explained in a recent number of *The Progressive Thinker*, to give the address of a "good" medium, is equivalent to endorsement, and this I could not do without personal investigation which would be impracticable. What is a great deal more, I believe most unequivocally that Spiritualism comes to spiritualize mankind and not to materialize spirits. In the very nature of things, an able business man, conversant with the affairs of the world is better able to judge of business relations than a spirit removed therefrom, and granting that a spirit may communicate something valuable, it would do so through the brain of such a business man, (unconscious perhaps to him) for his brain is the most sensitive to this phase of thought.

I have seen a man wise in affairs, ask advice of his spirit mother, about the prospective value of stocks and grain. Yet when that blessed spirit was in mortal garb, she did not know Michigan Southern from Northern Pacific! There are instances, which may be called great occasions, when some spirit friend would right a wrong, or assist in great need, that there is interference. They, who trusting in this, consult "business" mediums, are in a sad disappointment. The spirits who assist— if they do—are on the most selfish and gross plane, and do not care whether they are truthful or not, if the avarice of the medium is satisfied.

I know an "eminent business medium" who was consulted by members of the Board of Trade. Her "controls" had a big block of worthless gold mine stock—left with her by a spirit—which they glowingly recommended to those who consulted her. She readily sold it and received a third. When one broker wanted her to advise him what to buy, she would tell him, and the next one she would advise what to sell—and the most wonderful test—tell him to whom he could sell, and quietly pocketed commissions on both transactions!

In the home circle, where spirit friends, intimate, interested and loving, come, the affairs of home life may be introduced, at times, yet always without dragging the spirits down to the business of this life, unless they voluntarily enter therein.

This reliance on spirit advisers comes from the past superstition that they are infallible. That a dead man knows more than all the living. This is a most mistaken notion. For, to sell things, mental knowledge is superior, and must so remain. When you consult spirits on business or detective work, remember that whoever purports to communicate, you ask them to come down to the lowest plane, if they are not already there. You go to a phase of spirit-life which must be unreliable, and you pervert every principle uttered by those who are worthy of consultation.

It is to be regretted that Spiritualism does not mean more, stand for more, with many professed Spiritualists. To illustrate: One came to me, one who claimed to be an "old pioneer Spiritualist," and desired a seance. I replied that my work was in a different direction, and could not comply with his wishes. He was persistent, and at last said: "Well, I am not here to sell anything, really is so urgent, if you think the occasion so necessitous, I will do what I can, but first, what is your trouble?" "Trouble enough," he exclaimed, "last night some one stole my hog, and I want to know who did it?"

"Stole your hog, and do you come to the spirits to send them out as detectives?" "Why not? They can tell me in a minute, and do a great favor. Strikes me my father would be glad to do this." "My dear sir," I said, "I know not what your father might do, but my Spiritualism is too sacred to degrade to detective service and the police court. I intended giving you the hour for friendship; but for this purpose nothing could induce me to give you a single minute."

He went away angrily muttering: "What is the use of Spiritualism, if it won't help when I've lost that hog?" He was so disgusted that he went over to the other side like a pendulum, attended church, which he had not done for years, and when he some two years after died, two orthodox preachers assisted.

If Spiritualism does not elevate the mind and out of the material plane, it leaves us leaning on the counsel of spirits, and satisfied only as we drag them down to our lower level, it is a failure. The religion it claims to supersede has a lofty ideal which scorns contact with selfishness and passions.

Edwin A. Nash: Q. (1) Give rules for sitting alone for acquirement of mental phases of mediumship. (2) Am. Moses Hull and Dr. Peablies inspirational speakers? (3) Have Theosophists any proof of existence in any form previous to birth, or of change of identity after death? (4) Were Lincoln and Longfellow Spiritualists? (5) Are soul and spirit the same? (6) (1) The seance should be held at stated times, punctually kept, and the mind placed before a new direction. The attention should be concentrated on the subject, with earnest desire for some spirit friend especially dear, to come and communicate. (2) It is to be presumed that both these eminent speakers are conscious of help from higher sources. (3) The only evidence I have met is their claim, that although most forgetful of what they said in preceding existences, now and then they remember and can testify to having been tiger or sheep, beggar and king. These no doubt are honest in their convictions, but the peculiar double organization of the brain fully explains this memory. How often we have ideas come to us, and we say we have had them long ago; or a place first seen seems familiar. We have heard such ideas nor mean the places before. How often we explain the impression? The brain is a double organ, of two hemispheres, each capable of independent thought,

and when normal thinking simultaneously and as one. But as the eyes may be crossed so as to see double, the two hemispheres of the brain may be put out of time with regard to each other, and their ideas are impressed on one before the other. It may be only by a fractional part of a second, yet when such ideas, thoughts or fancies, from one hemisphere come to the other, there is no measure of time and it is like a memory from an infinite past.

The whole structure of Theosophy rests on assertion. It does not recognize Spiritualism with its manifestations, and outside of that there is no evidence of a spirit state.

(4) Yes. (5) Soul is an indefinite term. It often is used synonymously with body, and again as equivalent with spirit, or with both collectively. If it is retained in the vocabulary of Spiritualism, it must be as signifying the spiritual body. Man is composed of a physical body, a spiritual, and intelligence or mind. The two latter are inseparable, and there is less confusion to so regard them than to adhere to the old-tradition division of body, soul and spirit.

Benj. Smith: Q. How is it possible that I receive communications from my departed wife in writing, when she did not know how to write? A. Mediums almost invariably have some spirit friend who understands the process of writing, and is anxious for those who desire to communicate but are prevented, from not being acquainted with the process, or other inability.

A spirit not knowing how to write, may influence by impressions, an impressionable medium, and the latter writes the thoughts received. For, as has already been shown in this department, it is thoughts not words which are impressed, and the clothing of such thoughts with words is the work of the medium, consciously or unconsciously, and the correctness and beauty of this clothing depends on his culture.

"Play," Jacksonville, Florida. Q. Is there any legal national holidays? A. American holidays are made such by custom and state legislation. None are strictly national. Mississippi and Nevada have no legal holidays.

**LUCE OF PARADISE.**  
A bunch of roses, pink and white,  
Below her glowing throat,  
Fastened the loose folds of her robe,  
Which all ways seemed to float.  
A silvery harp was in her hand,  
Which gave no music note.

But traced upon the slender frame,  
In lucid flowery dyes,  
I saw the fair young angel's name,  
"Luce of Paradise!"  
A luscious tender mystery  
Seemed sleeping in her eyes.

Dim shadows of strange days since death,  
Trembling with sweet surprise,  
How strange at first Heaven's mysteries  
Sweet past her timid eyes,  
And when Saints paused to speak to her  
She could not make replies.

It cost her something just to tell  
The holy ones her name,  
And how some woe, or weal, befell,  
Which was the why she came.  
She hoped she tried to love Christ well,  
And should meet God's blame.

She ventured in a mournful way,  
It was too soon for her  
To leave the fair earth and her home,  
Where all who loved her were,  
She was unchosen and who would be  
Wisdom's interpreter?

Her music was but just begun,  
She could not sing well yet,  
All things which she had tried to learn  
Were thick with error's net.  
She hung in wedding charity  
The saints would not forget.

And then the angels' round about,  
Came near like loving friends,  
Explaining how, in heaven's bright lands,  
Our study never ends.  
But nearer unto perfection,  
Each year the spirit tends.

And she should learn all God's great truths,  
And be a saint, and saintly,  
All beautiful things, and sweet,  
Until her life was rich and strong,  
And splendidly complete.  
She should walk heart to heart with gods,  
Nor kneel about their feet.

So it was after many years  
Of holy life on high,  
That, meting, as in fair dreams,  
I saw her in the sky.  
Oh! waits there such a blessed fate  
For all who early die?

EMMA ROOD TUTTLE.

**IMPORTANT.**  
A Circular Letter to Personal Friends.

The author of Dutton's Illustrated Anatomy and several other works, has in manuscript, to be published May next, a large and beautiful book, entitled, "The Science of the Human Body," to which he desires to call your attention. This work is the fruit of forty years' earnest and diligent search by the author for truth in medicine, and will introduce to the world an entirely new system of medical practice, having a new name, a new law of cure, and a new philosophy. It will be a fitting companion to the author's work on anatomy, which is considered the best in the English language, and will tend to harmonize medical science with what may be properly called a scientific religion, and, at the same time, harmonize all the various conflicting schools of medicine. It explains physics (natural science) and metaphysics (mental and spiritual science) by a universal philosophy, called Ontology, which furnishes the key to all science and places a universal remedy for all forms of disease in the hands of every reader. It will contain the new physiology as lately written by Dr. Dutton, and many new and startling truths that none can deny. This invaluable work both to the profession and to the people, will be bound in cloth and gold, and sold at the price of five dollars (\$5.00) net, after it is published; but to all subscribers who send postal or Express money order with name and address prior to May 1, the book will be sent for three dollars and twenty-five cents (\$3.25) by mail, postpaid, soon as published.

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GEO. DUTTON, M.D.,  
52 Dearborn Street, Chicago, Ill.  
April 10, 1899.

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## THE CAUSE IN SPAIN.

Catholic Journals Endorse Spiritualism.  
TRANSLATED FROM "LA UNION ESPIRITISTA," OF BARCELONA, BY ERNEST S. GREEN.

Of the many facts daily presented in confirmation of our assertions, we take pleasure in presenting the following to our readers, the first of which we find in the "Boletín Oficial del Obispaño de Barcelona" (Official Bulletin of the Bishops of Barcelona); and the second in the Catholic daily "El Noticiero Universal" (The Universal News):

"Ticlo, outside of any association with the spirit of evil, is accustomed to invoke the souls of the dead. He does so in the following manner: Entering into solitude, he directs a prayer to the General of the Celestial Militia, to obtain from the same the faculty of communicating with the spirit of any person designated. He waits a few moments, and then, placing his hand in a position to write, he feels it move, by which he is certain of the presence of a spirit. Asking for the desired information, the hand writes, answering the questions. The answers all agree with the Catholic faith and doctrine of the church relating to the future life (7) Particularly do they agree as to the state in which the soul of the departed finds itself, the necessity of receiving suffrages [work appropriated to souls in purgatory], the complaints of the soul concerning the ingratitude of relatives," etc.

This practice of Ticlo, being presented for the examination and sentence of the Sacred Council, all agree with the Catholic faith and doctrine of the church relating to the future life (7) Particularly do they agree as to the state in which the soul of the departed finds itself, the necessity of receiving suffrages [work appropriated to souls in purgatory], the complaints of the soul concerning the ingratitude of relatives," etc.

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"But all will come in time. The truth and the facts are overpowering, and whoever has investigated far will conclude by becoming convinced. "El Noticiero Universal," (notwithstanding its Catholicism) in the publication of the following article, without imposing any "but," enters into full sympathy with those who accept the communication of spirits:

The clairvoyant, diviner, thaumaturgist, or whatever you please to call her, who is now the fashion of New York, is an American—Mrs. Piper—of whom Paul Bourget has told us in his book, "Outre Mer."

"Does there exist," asks Paul Bourget, "a communion between my spirit and yours? Or, better, we are agreed to reserve a philosophical question, and ask, was there an incomparable actor who divided my thoughts solely by the tone, or by the form, in which I asked her my questions? No, undoubtedly not. She was sincere. The physiologists who have observed her in her trances have recognized the magnetic character of her dreams by means of mechanical devices which do not deceive or leave room for doubt."

Mrs. Piper has opened the door. There is no doubt that she is a diviner. Now, it is affirmed that she is in communication with the souls of the departed. But that which affords the most interest in the case of Mrs. Piper is the confirmation of this communication by the London and American Societies for Psychical Research, which, after seven years' experimentation to which the diviner has submitted, has concluded that she is a genuine medium.

Respecting Mrs. Piper, Dr. Hodgson finds the none of her methods put in practice to counterfeit seership will apply. She is a young woman, 38 years old, is married and has several children. Her profession fatigues her somewhat, and in her voice and in her eyes are impressed the track of the series of experiments to which she daily consecrates herself.

She enters the trance state holding between her hands those of the person who consults her, and after a few light movements and a few sighs, it is said that Mrs. Piper ceases to be herself, and is converted into the entity with whom the sitter desires to be in communication. One of the most curious experiments related by Prof. Hodgson is the following: George Pelham was a young lawyer, a corresponding member in America of the Society for Psychical Research, of London, and died at 82 years of age in consequence of a fall from a horse.

Five weeks after his death, Dr. Hodgson called on Mrs. Piper. Upon being entranced she said: "Your friend, George Pelham, has something to say to you." "Let him speak," replied the Professor, pleased at hearing the name pronounced by a woman who could not possibly have known him. And George Pelham commenced to speak through the mouth of the medium. He mentioned that he had left his business unsettled on account of his sudden death. Above all he had left in an unsettled condition letters which he had left in a drawer of his writing desk, which he desired his family should not see. To prevent this, George Pelham begged his friend Hodgson that he would go to the train and go to his house and recover the letters before they fell into the hands of his parents.

The Professor did not mention the words of the medium, fearing that he would be ridiculed, and a few days after, Dr. Hodgson received a letter from Pelham's family containing the information that they had found these papers in the place indicated by the diviner. (El Noticiero Universal, evening edition of Dec. 15, 1898).

**COMMENTS BY THE TRANSLATOR.**  
The above from La Union Espritista of Barcelona, Spain, for January, 1899, is one of the most important chapters in the history of Spiritualism since Dr. Hodgson's report on Mrs. Piper, as it

shows the first attempt of any church to adopt Spiritualism and who would have guessed it—the Catholic!

The missionary magazine adopted by the Spiritualists of Barcelona should be followed by Spiritualists in America. One of their most effective plans is to have a committee place a propaganda pamphlet under the door of every home where a death has occurred, upon reading the report of the same. This pamphlet is entitled, "The Dead Live; Weep Not for Them." Also on "All Saints' Day," when the church holds a seance and its members are in possession of the graves, the Spiritualists precede them and distribute copies of this little work.

## AT THE HUB.

Anniversary Celebration at Boston, Mass.

A brief sketch of the recent anniversary celebration of New England Spiritualists may perhaps be interesting to your readers as a sort of addenda to the more elaborate reports which you will no doubt receive from the "Hub." The morning session in Horticultural Hall, was opened to a large assemblage, but the gathering afternoon and evening presented a spectacle that would have done credit to soul and eyes good, could you have been present. The mediums, Mrs. Isa Wilson Kayner, of Chicago; Mr. E. A. Wiggin, of Brooklyn, N. Y., and Mr. Edgar W. Emerson, of Manchester, N. H., acquitted themselves in a manner which must have produced an immense amount of genuine happiness to the vast assemblage, giving as they did many convincing proofs of impartiality, "beyond the range of the senses."

The evening session, which was opened by the reading of a collection of the most of the expense of running the hall is subscribed for, in monthly payments. Outside talent, either speakers or mediums, that may be in this vicinity, or passing through the state, if they can make it convenient to stop off for a few days or weeks, if they will address the president of the association, Mr. John D. Vail, he will try and accommodate them if possible.

The society has passed a resolution requiring all mediums not known, that give any kind of physical demonstration, to give a test seance which shall be agreed upon by the committee appointed for that purpose and the medium. If the committee is satisfied the medium is honest, and gives genuine phenomena, the society will give them a letter to that effect, and will recommend them to the public and their friends. If they will not be allowed to do business in this or surrounding towns.

**BOOK REVIEWS.**  
A Conspiracy Against the Republic. By Charles B. Waite. A. M., author of "History of the Christian Religion to the Year 200," "Herbert Spencer and His Critics," "Jesus the Essene," etc. This "conspiracy" consists in the combined efforts of church leaders in this country to get control of the Government, and to administer it in the interests of an effete religion.

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"Success, the Key that Unlocks It." By Nancy McKay Gordon. 45 pages. Paper, 25 cents. Hermetic Publishing Co., Chicago. The easy, graceful diction and forcefulness of expression of this author has already won for her a reputation. Now she has written a book which is not only a success, but a success in the most literal sense of the word. It is not merely a collection of platitudes, fashioned after the money-grubbing maxims of "Poor Richard." Hitherto, it has been assumed, if you never spend a cent you will have all you can get. In the light of to-day, and "Success," this is proved untrue.

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## CENTRAL IOWA.

The Society at Marshalltown.

The Central Iowa Spiritual Society of floors, that were elevated at the close of the last summer's camp-meeting, met soon after the close of the camp and voted to meet on the last Sunday in each month at 10 o'clock, in order to keep up interest in the cause. They also organized with the same officers, a local spiritual society and have been holding regular Sunday meetings ever since. They have a nicely fitted hall that will seat 100 people, which is well filled at their conference meetings at 8 o'clock every Sunday afternoon, and to overflowing in the evening. If we have no outside talent, one of our local inspirational mediums (of which we have two) does the speaking, after which tests are given by Mrs. Eva McCoy, and let us say right here we have seen and heard, their nearly all, and can truly say she need not be ashamed to follow any of them. She has developed right here, and we have lived here for years previous to development.

Sunday, April 2, we celebrated the Fifty-first anniversary of Spiritualism. In the afternoon there was song service, recitations and an inspirational paper read by Mrs. E. T. Reynolds, and remarks made by other members. But the leading paper read in the afternoon was by a new expert to Spiritualism, Dr. W. S. McBride, on the "Convergence of Ancient Religions and Civilization on the Twentieth Century," which was an able article and well-received. In the evening nearly the same kind of a programme was carried out, except the leading paper was on "Modern Spiritualism." The hall was tastefully decorated with flowers, flags and mottoes, and taken altogether was a gala day for the Spiritualists of Marshalltown, Iowa. We make no changes either afternoon or evening for seats, and only make up a collection in the evening, most of the expense of running the hall is subscribed for, in monthly payments.

Outside talent, either speakers or mediums, that may be in this vicinity, or passing through the state, if they can make it convenient to stop off for a few days or weeks, if they will address the president of the association, Mr. John D. Vail, he will try and accommodate them if possible.

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