





Colonel Robert C. Ingersoll Views the Matter, from the Standpoint of an Agnostic.

The Governor of New Hampshire, undoubtedly a good and sincere man, issued a Fast Day proclamation to the people of his State in which I find the following paragraph:

"The decline of the Christian religion, particularly in our rural communities, is a marked feature of the times, and steps should be taken to remedy it. No matter what our belief may be in religious matters, every good citizen knows that when the restraining influences of religion are withdrawn from a community its decay, moral, mental and financial, is swift and sure. To me this is one of the strongest evidences of the fundamental truth of Christianity. I suggest to-day as far as possible on Fast Day union meetings be held, made up of all shades of belief, including all who are interested in the welfare of our State, and that in your prayers and other devotions and in the mutual councils you regularly hold, consider the problem of the condition of religion in the rural communities. There are towns where no church bell sends forth its solemn call from January to January. There are villages where children grow to manhood unchristened. There are communities where the dead are laid away without the benison of the name of the Christ, and where marriages are solemnized only by justices of the Peace. This is a matter worthy of your thoughtful consideration, citizens of New Hampshire. It does not augur well for the future. You can afford to devote one day in the year to your fellow men, to work and thought and prayer for your children and your children's children."

These words of the governor have caused surprise, discussion and anger. Many ministers have denied that Christianity is declining, and have attacked the Governor with the malice of meanness and the savagery of humility.

The question is: Is Christianity declining?

In order to answer this question we must state what Christianity is.

Christians tell us that there are fundamental truths that must be believed. We must believe in God, the creator and governor of the universe; in Jesus Christ, his only begotten son; in the Holy Ghost; in the atonement made by Christ; in salvation by faith; in the second birth; in heaven for believers, in hell for deniers and doubters, and in the inspiration of the Old and New Testaments. They must also believe in a prayer-hearing and prayer-answering God, in special Providence, and in the duty to all men to practice the golden rule. This, I believe, is a fair skeleton of Christianity. Of course I cannot give an exact definition. Christians do not and never have agreed among themselves. They have been disputing and fighting for many centuries, and to-day they are as far apart as ever.

A few years ago Christians believed the "fundamental truths." They had no doubts. They believed in God, the creator and governor of the universe; in Jesus Christ, his only begotten son; in the Holy Ghost; in the atonement made by Christ; in salvation by faith; in the second birth; in heaven for believers, in hell for deniers and doubters, and in the inspiration of the Old and New Testaments. They must also believe in a prayer-hearing and prayer-answering God, in special Providence, and in the duty to all men to practice the golden rule. This, I believe, is a fair skeleton of Christianity. Of course I cannot give an exact definition. Christians do not and never have agreed among themselves. They have been disputing and fighting for many centuries, and to-day they are as far apart as ever.

It must be admitted that sensible Christians have outgrown this absurd belief. The old belief in God, the creator and governor of the universe; in Jesus Christ, his only begotten son; in the Holy Ghost; in the atonement made by Christ; in salvation by faith; in the second birth; in heaven for believers, in hell for deniers and doubters, and in the inspiration of the Old and New Testaments. They must also believe in a prayer-hearing and prayer-answering God, in special Providence, and in the duty to all men to practice the golden rule. This, I believe, is a fair skeleton of Christianity. Of course I cannot give an exact definition. Christians do not and never have agreed among themselves. They have been disputing and fighting for many centuries, and to-day they are as far apart as ever.

This belief is slowly fading from the minds of Christians, from the minds of those who have minds.

Many Christians now say that Christ was simply a man—a perfect man. Others say that he was divine, but not actually God—a union of God and man. Some say that while Christ was not God, he was as nearly like God as it is possible for man to be.

The old belief in God, the creator and governor of the universe; in Jesus Christ, his only begotten son; in the Holy Ghost; in the atonement made by Christ; in salvation by faith; in the second birth; in heaven for believers, in hell for deniers and doubters, and in the inspiration of the Old and New Testaments. They must also believe in a prayer-hearing and prayer-answering God, in special Providence, and in the duty to all men to practice the golden rule. This, I believe, is a fair skeleton of Christianity. Of course I cannot give an exact definition. Christians do not and never have agreed among themselves. They have been disputing and fighting for many centuries, and to-day they are as far apart as ever.

The Christ who was God—who was his own son and his own father—who was born of a virgin, cast out devils, rose from the dead and ascended bodily to heaven—is not the Christ of to-day.

The Holy Ghost has never been accurately defined. He has always been a winged influence—a divine aroma; a disembodied essence; a spiritual climate; an enthusiastic flame; a something sensitive and unforgiving; the real father of Jesus Christ.

A few years ago the clergy had a great deal to say about the Holy Ghost, but now the average minister, while he alludes to this holy entity, rarely mentions it. The Christ of our time is not the Christ of the New Testament—not the Christ of the Middle Ages; nor of Luther, Wesley or the Puritan fathers. The Christ who was God—who was his own son and his own father—who was born of a virgin, cast out devils, rose from the dead and ascended bodily to heaven—is not the Christ of to-day.

Formerly it was believed that all men were by nature wicked, and that it would be perfectly just for God to damn the entire human race. In fact, it was thought that God, feeling that he had to damn all his children, invented a scheme by which some could be saved and at the same time justice could be satisfied. God knew that without the shedding of blood there could be no remission of sin. For many centuries he was satisfied with the blood of oxen, lambs, and doves. But the sins continued to increase. A greater sacrifice was necessary. So God concluded to make the greatest possible sacrifice—to shed his own blood, i.e., to have it shed by his chosen people. This was the atonement—the scheme of salvation—a scheme that satisfied justice and partially deflected the devil.

No intelligent Christians believe in this atonement. It is utterly unphilosophic. The idea that man made salvation possible by murdering God is infinitely absurd. This makes salvation the blossom of crime—the blessed fruit of murder. According to this the joys of heaven are born of the agonies of innocence. If the Jews had been freed of conscience and had listened kindly and calmly to the teachings of Christ, the whole world, including Christ's mother, would have gone to hell.

Our fathers had two absurdities. They balanced each other. They said that God could justly damn his children for the sin of Adam, and that he could

justly save his children on account of the sufferings and virtues of Christ; i.e., on account of his own sufferings and virtues.

This view of the atonement has mostly been abandoned. It is now



preached, not that Christ bought souls with his blood, but that he has ennobled souls by his example. The supernatural part of the atonement has, by the more intelligent, been thrown away. So the idea of imputed sin—or vicarious sin—has been by many abandoned.

Salvation by faith is growing weak. People are beginning to see that character is more important than belief; that virtue succeeds all creeds. Civilized people no longer believe in God who will damn an honest, generous man. They see that it is not honest to offer a reward for belief. The promise of reward is not evidence. It is an attempt to bribe.

If God wishes his children to believe, he should furnish evidence. He should not endeavor to make promises and threats take the place of facts. To offer a reward for credulity is dishonest and immoral—infamous.

To say that good people who never hear of Christ ought to be damned for not believing on him is a mixture of idiosyncrasy and savagery.

People are beginning to perceive that happiness is a result, not a reward; that happiness must be earned; that it is not alms. It is also becoming apparent that sins cannot be forgiven; that no power can step between actions and consequences; that men must "reap what they sow"; that a man who has lived a cruel life cannot, by repenting between the last dose of medicine and the last breath, be washed in the blood of the Lamb, and become an angel—an angel entitled to an eternity of joy.

All this is absurd, but you may say that it is not cruel. But to say that a man who has lived a useful life; who has made a happy home; who has lifted the fallen, succored the oppressed and battled to uphold the right; to say that such a man, because he failed to believe without evidence, will suffer eternal pain, is to say that God is an infinite wild beast.

Salvation for credulity means damnation for investigation.

At one time the "second birth" was regarded as a divine mystery—as a miracle—a something done by a supernatural power; probably by the Holy Ghost. Now ministers are explaining this mystery. Change of heart is change of ideals. About this there is nothing miraculous.

This happens to most men and women—happens many times in the life of one man. If this happens without excitement—as the result of thought—it is called reformation. If it occurs in a revival—if it is the result of fright—it is called the "second birth."

A few years ago Christians believed in the inspiration of the Bible. They had no doubts. The Bible was the standard. If some geologist found a fact inconsistent with the Scriptures he was silenced with a text. If some doubter called attention to a contradiction in the Bible he was denounced as an ungodly and blaspheming wretch. Christians then knew that the universe was only about six thousand years old, and they believed that. So the lengthening of the day in order that General Joshua might have more time to kill, the journey of Elijah to heaven, the voyage of Jonah in the fish, and many other wonders of a like kind, have become so transparently false that even a theologian refuses to believe.

The same is true of many of the miracles of the New Testament. No sensible man now believes that Christ cast devils and unclean spirits out of the bodies of men and women. A few years ago all Christians believed all these devil miracles with all the mind they had. A few years ago only infidels denied these miracles, but now the theologians who are studying the "Higher Criticism" are reaching the conclusions of Voltaire and Paine. They have just discovered that the objections made to the Bible by the Deists are supported by the facts.

At the same time these "Higher Critics," while they admit that the Bible is not true, still insist that it is inspired.

The other evening I attended Forepaugh & Sell's Circus at Madison Square Garden and saw a magnificent panorama of performances. While looking at a man riding a couple of horses I thought of the "Higher Critics." They accept Darwin and cling to Genesis. They admit that Genesis is false in fact, and then assert that in a higher sense it is absolutely true.

A lie bursts into blossom and has the perfume of truth. These critics declare that the Bible is the inspired word of God, and then establish the truth of the declaration by showing that it is filled with contradictions, absurdities and false prophecies.

The horses they ride sometimes get

so far apart that it seems to me that walking would be easier on the legs. So, I saw him take the "Snake Man." I saw him take himself into all kinds of knots; saw him make a necktie of his legs; saw him throw back his head and force it between his knees; saw him twist and turn as though his bones were made of rubber; and as I watched him I thought of the mental doublings and contortions of the preachers who have answered me. Let Christians say what they will, the Bible is no longer the actual word of God; it is no longer perfect; it is no longer quite true.

The most that is now claimed for the Bible by the "Higher Critics" is that some passages are inspired; that some passages are true, and that God has left man free to pick these passages out.

The ministers are preaching infidelity. What would John Wesley have thought of a man like Dr. Abbott? He would have consigned him to hell. What would John Wesley have thought of a Methodist like Dr. Cadman? He would have denounced him as a child of the devil. What would Calvin have thought of a Presbyterian like Professor Briggs? He would have burned him at the stake and through his flames would have shouted, "You are a dog of Satan." How would Jeremy Taylor have treated an Episcopalian like Heber Newton?

The Governor of New Hampshire is right when he says that Christianity has declined. The flames of faith are flickering, zeal is cooling and even bigotry is beginning to see the other side. I admit that through the millions of orthodox Christians whose minds are incapable of growth, and who care no more for facts than a monitor does for bullets. Such obstructions on the highway of progress are removed only by death.

The dogma of eternal pain is no longer believed by the reasonably intelligent. People who have a sense of justice know that eternal revenge cannot be enjoyed by infinite beings. They know that hell would make heaven impossible. If Christians believed in hell as they once did the fagots would be lighted again, heretics would be stretched on the rack and all the instruments of torture would again be stained with innocent blood. Christianity has declined because intelligence has increased.

Men and women no longer know something of the history of man, of the horrors of plague, famine and flood, of earthquake, volcano and cyclone, of religious persecution and slavery, have but little confidence in special Providence. They do not believe that a prayer was ever answered.

Thousands of people who accept Christ as a moral guide have thrown away the supernatural.

Christianity does not satisfy the brain and heart of man. It contains too many absurdities. It is unphilosophic, unnatural, impossible. Not to resist evil is moral suicide. To love your enemies is impossible. To desert wife and children for the sake of heaven is cowardly and selfish. To promise rewards for belief is dishonest. To threaten torture for honest belief is infamous. Christianity is declining because men and women are growing better.

Christians are no longer satisfied with saying that Christianity had declined, but he added this: "Every good citizen knows that when the restraining influences of religion are withdrawn from a community its decay, moral, mental and financial, is swift and sure."

The restraining influences of religion have never been withdrawn from Spain or Portugal, from Austria or Italy. The "restraining influences" are still active in Russia, in Germany, and in the same influences are very busy taking care of Ireland. If these influences should be withdrawn from Spain there would be "mental, moral and financial decay." Is not this statement perfectly absurd?

The fact is that religion has reduced Spain to a gutler, Italy to a hand organ and Ireland to exile. What are the restraining influences of religion? I admit that religion prevents people from eating and drinking on Friday, from dancing in Lent, from going to the theatre on holy days and from swearing in public. In other words, religion can restrain people from committing artificial offences. But the real question is: Can religion restrain people from committing natural crimes?

The Church teaches that God can and will forgive sins.

Christianity sells sin on a credit. It says to a woman, "Be good; do right; but no matter how many crimes you commit you can be forgiven." How can such a religion be regarded as a restraining influence? There was a time when religion had power; when the church ruled Christendom; when popes crowned and uncrowned kings. Was there at that time moral, mental and financial growth? Did the nations thus restrained by religion prosper, or were they impoverished? The church was weak, when popes were humbled, when creeds were denied, did morality, intelligence and prosperity begin to decay?

What are the restraining influences of religion? Did anybody ever hear of a policeman being dismissed because a new church had been organized?

Christianity teaches that the man who does right carries a cross. The cross is carried by the man who does wrong. I believe in the restraining influences of intelligence. Intelligence is the only lever capable of raising mankind. If you wish to make men moral and prosperous develop the brain. Men must be taught to rely on themselves. To supplicate the supernatural is a waste of time.

The only evils that have been caused by the decline of Christianity, as pointed out by the Governor, are that in some villages they hear no solemn bells, that the dead are buried without Christian ceremony, that marriages are contracted before Justices of the Peace, and that children go unchristened.

These evils are hardly serious enough to cause moral, mental and financial decay. Average church bells are not very musical—not calculated to develop the mind or quicken the conscience. The absence of the ordinary funeral sermon does not add to the horror of death, and the failure to hear a minister say, as he stands by the grave, "One star differs in glory from another star. There is a difference between the flesh of a fowl and fish. Be not deceived. Every Christian who is corrupt and wicked," does not necessarily increase the grief of the mourners. So far as children are concerned, if they are vaccinated, it does not make much difference whether they are christened or not.

Marriage is a civil contract, and God is not one of the contracting parties. It is a contract with which the church has no business to interfere. Marriages are sacred by law, not by religion. The uniting of hearts, the lighting of the sacred flame in each—is the work of nature, and is the best work that nature does. The ceremony of marriage gives notice to the world that the real marriage has taken place. Ministers have no real interest in marriages outside of the fees. Certainly marriage is not a religious ceremony. It cannot cause the mental, moral and financial decay of a State.

The things pointed out by the Governor are not serious enough to cause moral, mental and financial decay.

error were undoubtedly produced by the decline of Christianity, but they are not evils, and they cannot possibly injure the people mentally, morally or financially. The Governor calls on the people to think, work and pray. With two-thirds of this degree. If the people of New Hampshire will think and work without praying they will grow morally, mentally and financially. If they pray, without working and thinking, they will decay.

Prayer is merely an effort to get something for nothing. Labor is the honest prayer.

I do not think that the good and true in Christianity are declining. The good and true are more clearly perceived and more precious than ever. The supernatural, the miraculous part of Christianity is declining. The New Testament was never intended to be acknowledged by the jurisdiction of religion. If Christianity continues to decline at the same rate and ratio that it has declined in this generation in a few years all that is supernatural in the Christian religion will cease to exist. There is a conflict—a battle between the natural and the supernatural. The natural was baffled and beaten for thousands of years. The flag of the supernatural, carried by the few, by the brave and wise, by the real heroes of our race. They were conquered, captured, imprisoned, tortured and burned. Others took their places. The banner was kept in the air. In spite of countless defeats the army of the natural increased. It began to gain victories. It did not torture and kill the conquered. It enlightened and taught the ignorant. It fought with science, cruelty, superstition, slavery with justice and all vices with virtue. In this great conflict we have passed midnight. When the morning comes its rays will glid but one flag—the flag of the natural.

All over Christendom religions are declining. Only children and the intellectually undeveloped have faith in the old faith. It is being abandoned by the few, by the brave and wise, by the real heroes of our race. They were conquered, captured, imprisoned, tortured and burned. Others took their places. The banner was kept in the air. In spite of countless defeats the army of the natural increased. It began to gain victories. It did not torture and kill the conquered. It enlightened and taught the ignorant. It fought with science, cruelty, superstition, slavery with justice and all vices with virtue. In this great conflict we have passed midnight. When the morning comes its rays will glid but one flag—the flag of the natural.

I once read the diary of a priest—one who long ago went down the Illinois River, the first white man to be borne off his feet. In this diary he wrote that the last day of his journey he had suffered. He had added a gem to the crown of his glory—had saved a soul for Christ. He had baptized a papoose.

That kind of faith has departed from the world.

The zeal that flamed in the hearts of Calvin, Luther and Knox is cold and dead. Where are the Wesleys and Whitfields? Where are the old evangelists? Christendom is a land of the dead. The preachers of our day have lost the Promethean fire. They have lost the tone of certainty, of authority. "Thus saith the Lord" has dwindled to "perhaps." Sermons, messages from God, promises radiant with eternal joy, threats lurid with the flames of hell, have changed to colorless essays; to apologies and literary phrases; to interjections and commonplaces.

The blood-dyed vestures of the Redeemer are not waving in triumph over the ramparts of sin and rebellion, but over the fortresses of faith float the white flags of truce. The trumpets no longer sound for battle, but for parley. The fires of hell have been extinguished and heaven itself is only a dream. The "eternal verities" have changed to doubts. The torch of inspiration, choked with ashes, has lost its flame. There is no longer the "holy spirit," a sound from heaven as of a rushing, mighty wind; no "cloven tongues like as of fire"; no "wonders in the heaven above," and no "signs in the earth beneath." The miracles have faded away and the sceptre is passing from superstition to science—science, the only possible savior of mankind.

—R. G. Ingersoll in New York Journal.

## PHILADELPHIA.

### Good Work for the Cause.

Handel and Haydn Hall, the meeting-place of the First Association of Spiritualists in Philadelphia, has been the scene of many glorious triumphs in the cause of Spiritualism. The hall, under the management of the Rev. J. H. S. S. S., during the past month, there has been an outpouring of spiritualism such as to gladden and refresh the hearts of every individual that has entered its portals. Mrs. Marian L. Carpenter, of Detroit, Mich., was engaged for the month of April, and for five Sundays drew audiences which tested the capacity of the hall at every session. Each Sunday afternoon and evening, as well as Friday and Saturday nights, the hall was filled to overflowing. The refined and eagerly sought admission, in order to hear this lovely woman and gifted medium, Mrs. Carpenter's personality, so spiritual in its nature draws every soul to her; and once seen and heard, no one can resist her wonderful power, and again and again each individual seeks to hear the words that fall from her lips. Her discourses are full of truth and wisdom, couched in words of such beauty and grace, and so refreshing showers upon the waiting soul. In no measure does she resort to ridicule or harshness to establish the glorious truth of Spiritualism, but in that sweet womanly way peculiar to her, in her sentences so as to inspire confidence and love, which is the only true and natural way, and by which conviction is carried. The spirit messages given after each service were beautiful and of such a nature as to gladden many a lonely heart, and lifting the dark cloud which always overshadows the home and remains in the wake of the so-called "death angel." The old and the young, men and women from every profession and walk of life; clergymen, lawyers, doctors, teachers, all thirsting for truth came Sunday after Sunday until the last evening, when they parted for her and her no less noble husband, Elmer S. Carpenter, with the deepest regret. The fact that Mrs. Carpenter was a medium, came as a pleasant surprise the third Sunday of the engagement, when Mrs. Carpenter introduced him as the test medium of the evening. The surprise proved a most pleasant one, and from the first the same good will and love that had been shown to her, was shown to him. Mrs. Carpenter continued in an unceasing flow towards her husband, and the messages given were of a beautiful order, and each and every one recognized. Mr. Carpenter completely captured and held the large audience, and the enthusiasm was unbounded, and needless to say he was in great demand during the remainder of the engagement. Mrs. Carpenter was a woman of great power, and a cold, cruel, overbearing man, and he broke the same man in the flesh he dreamed about—same clothes, same cap—and invited him to step in the elevator. "No, thank you," he said. Slowly the elevator goes up, and he sees there is a lady in beside the man, who had his hand on the rope, dressed like a sailor. All at once there was a cry—a noise—a great rushing sound, and he broke through the bottom with a crash that shook the whole building. The doors burst open, and every one asked:

## THE FOREIGN PRESS.

### An Olla Podrida of Cleanings Therefrom.

#### SIDEREAL PHOTOGRAPHS.

The following is a prose translation of a poem in La Union Espritista, of Barcelona, Spain. It is by Miguel Gimeno Elio, and was inspired by this text from Camille Flammarion's "Lumen—The Story of a Soul, or Narrations of the Infinite."—"By this law every action is made imperishable, and the past is forever present." The poem, prosaically rendered, reads:

"Out of the ether, in distinct vibrations, comes the heat, the light, the electric currents, which fill all bodies and form—a mighty dynamo which bears through sidereal regions, on the waves of light, every world, every being, every voice, gesture and action.

"No such a monstrous crime is laid by the veil that the night, or concealed by the depths of the gloomiest cavern, for every scene upon the cold earth, engraved in luminous characters, remains for aye in the light of heaven's eternal day."

To illustrate what is meant by this law of "sidereal photographs," I will refer to one incident in the book from which the text is quoted, and which is spread the poem. "Lumen" it will be remembered, is the name of Flammarion's spirit revelator, and the book records his experience from the hour of transition through many journeys among the planets, while exploring the laws of nature and the wonders of the Infinite. His first great surprise was, when looking back from the star Capella (which takes the light of our earth seventy-two years to reach) he beheld himself an infant, and other events transpiring at that date of the world's history. Then he beheld, as in a panorama, all the important events of his life, to the hour of death, covering seventy-two years, in an hour or so. Later his ancient guide explained to him that from the star Capella he had unconsciously sped back to earth with the speed of thought, but had stopped at various points in the journey to view himself at each point in the sidereal photographs, or animatiscopic pictures constantly being thrown off from the earth by the transmission of light. For instance, half way to the earth he beheld himself and the events of his life at 36, and half way from that point to the earth, he saw himself at 54 years of age, and so on. In the same manner, by going to distant planets or stars, he saw the history of the earth in all its ages, and describes it in a chapter entitled "Reascending the Ages."

In this manner he thinks he has traced his own life through many incarnations on many worlds and in many forms, the most distant being when his soul inhabited the form of a peculiar plant which has no existence in terrestrial botany.

#### RELIGION AND CRIME IN EUROPE.

Verdade e Luz (Truth and Light), a Spiritualist paper published in the Portuguese language at S. Paulo, Brazil, contains a column on this subject, of which the following is the translation of the most interesting paragraph:

"The statistics of all the French, Italian, German, Russian, and Belgian criminals show these facts: Out of 1,000 assassins, 999 are devoted Christians, nine are indifferent, and one only does not believe in God!"

It further states that Lombroso, a noted authority on criminal statistics, observed that of every 100 malefactors, 70 were frequenters of the churches.

#### GERMAN SPIRITUALIST SOCIETY IN BRAZIL.

Verdade e Luz states that Senor Jorge Zenker, and other members of the German colony in that city (S. Paulo) have organized a spiritual society, whose object is "to study occultism in general, embracing hypnotism, magnetism and Spiritualism."

#### A NEW PERIODICAL IN SWITZERLAND.

Switzerland has now a Spiritualist paper printed in the German language. It is called Internationale Blätter für Spiritismus, and is published at Muri, near Bern, Switzerland, at No. 3.

The translations following were made at my request, for The Progressive Thinker, by my friend, J. H. S. S. S.

#### ANDREE AND THE NORTH POLE.

The Seer of Berlin has now twice seen Andree. She saw three men, emaciated and dejected, in a desert country, after another giving out, in the course of a few days. Of course she does not positively recognize the faces of Andree and his companions, but has seen them at another time, all three tangled up in the rope of a balloon, lying there motionless. It will be several months before we get any news about them. She has seen three balloons cross the north pole under perfect control.—Psychische Studien from (The copy of Psychische Studien from which the above item was translated is already several months old.)

#### BISMARCK—AN INCIDENT.

At a demonstration in Westfalen, where 3,000 people were assembled, Bismarck said: "Let me go among the people that I may view them more closely. A young lady tried to get a very close look at him, when he said: 'I look better at a distance, as I am getting old.' She replied, 'Oh, your excellency is good for twenty years yet.' 'No,' he said, 'that will be after my death, but I would like to walk among you then. I am curious to know just how that will be.'—Psychische Studien.

#### SAYED BY A DREAM.

Otto Mirrad woke one night with a frightened feeling. He dreamed he was in a strange city and in a lonely house with a dark floor, and there was a table to put a coffin upon, and he was waiting for the dead. In front of the coffin was a man dressed like a sailor, who greets him and invites him to come in. The sailor steps in and is carried up with a loud noise, and the lid of the coffin is shut. Mr. Mirrad awoke and cried out with a beating heart and throbbing pulse, but laughed over his dream and again slept. Again the same dream repeated, and he awoke trembling violently. The bell rings—a telegram for him, which says: "Come on the next train. Must see you. Theodore, Hotel Bristol."

He takes the next train and tries to forget the dream. Four hours later he is at the place, steps in a cab and says: "To the Hotel Bristol." Arriving there he asks for Theodore von R. "Third floor, to the right, No. 126," says the porter. He advances to the steps, and a cold, cruel, overbearing man, and he broke the same man in the flesh he dreamed about—same clothes, same cap—and invited him to step in the elevator. "No, thank you," he said. Slowly the elevator goes up, and he sees there is a lady in beside the man, who had his hand on the rope, dressed like a sailor. All at once there was a cry—a noise—a great rushing sound, and he broke through the bottom with a crash that shook the whole building. The doors burst open, and every one asked:

#### FRANCIS B. WISEGARDNER.

"Nature Cure." By Drs. M. E. and Rosa C. Conger. Excellent for every family. Cloth, \$1.50 and \$2.50.

## CATHOLIC COUNCIL ENDORSES SPIRITUALISM.

In my translation from La Union Espritista, published in The Progressive Thinker of April 15, and headed "The Decline of Christianity," I occurred an omission of a short, but very important paragraph, in that it showed the second paragraph published to be an official resolution presented by the "Sacred Council of the Index" to the "Sacred Council of the Inquisition" for the approval of the latter body. Although this was the resolution of the lower Council of the Hierarchie of Barcelona, it was rejected by the higher Council simply on the grounds that it was "illegal." But as this was all explained in the published portion of the translation, I will ask you, Mr. Editor, to republish the resolution in full, with the omitted paragraph. It is as follows:

"Resolution of the Sacred Council of the Index concerning the use of Spiritualism."

"Folio 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 (?) Particularly do they agree as to the state in which the soul of the departed finds itself, the necessity of receiving suffrages [works appropriated to souls in purgatory], the complaints of the soul concerning the ingratitude of relatives," etc.

The above resolution, together with the action taken upon it, was published in the "Boletín Oficial del Obispaado de Barcelona" (Official Bulletin of the Bishops of Barcelona).

ERNEST S. GREEN.

#### LILIAN WHITING'S POEMS.

From Dreamland Sept. Verses of the Life to Come. By Lilian Whiting. New edition with additional verses. Cloth, \$1.10; in white and gold, \$1.60. pp. 167.

"No such a monstrous crime is laid by the veil that the night, or concealed by the depths of the gloomiest cavern, for every scene upon the cold earth, engraved in luminous characters, remains for aye in the light of heaven's eternal day."

To illustrate what is meant by this law of "sidereal photographs," I will refer to one incident in the book from which the text is quoted, and which is spread the poem. "Lumen" it will be remembered, is the name of Flammarion's spirit revelator, and the book records his experience from the hour of transition through many journeys among the planets, while exploring the laws of nature and the wonders of the Infinite. His first great surprise was, when looking back from the star Capella (which takes the light of our earth seventy-two years to reach) he beheld himself an infant, and other events transpiring at that date of the world's history. Then he beheld, as in a panorama, all the important events of his life, to the hour of death, covering seventy-two years, in an hour or so. Later his ancient guide explained to him that from the star Capella he had unconsciously sped back to earth with the speed of thought, but had stopped at various points in the journey to view himself at each point in the sidereal photographs, or animatiscopic pictures constantly being thrown off from the earth by the transmission of light. For instance, half way to the earth he beheld himself and the events of his life at 36, and half way from that point to the earth, he saw himself at 54 years of age, and so on. In the same manner, by going to distant planets or stars, he saw the history of the earth in all its ages, and describes it in a chapter entitled "Reascending the Ages."

In this manner he thinks he has traced his own life through many incarnations on many worlds and in many forms, the most distant being when his soul inhabited the form of a peculiar plant which has no existence in terrestrial botany.

#### RELIGION AND CRIME IN EUROPE.

Verdade e Luz (Truth and Light), a Spiritualist paper published in the Portuguese language at S. Paulo, Brazil, contains a column on this subject, of which the following is the translation of the most interesting paragraph:

"The statistics of all the French, Italian, German, Russian, and Belgian criminals show these facts: Out of 1,000 assassins, 999 are devoted Christians, nine are indifferent, and one only does not believe in God!"

It further states that Lombroso, a noted authority on criminal statistics, observed that of every 100 malefactors, 70 were frequenters of the churches.

#### GERMAN SPIRITUALIST SOCIETY IN BRAZIL.

Verdade e Luz states that Senor Jorge Zenker, and other members of the German colony in that city (S. Paulo) have organized a spiritual society, whose object is "to study occultism in general, embracing hypnotism, magnetism and Spiritualism."

#### A NEW PERIODICAL IN SWITZERLAND.

Switzerland has now a Spiritualist paper printed in the German language. It is called Internationale Blätter für Spiritismus, and is published at Muri, near Bern, Switzerland, at No. 3.

The translations following were made at my request, for The Progressive Thinker, by my friend, J. H. S. S. S.

#### ANDREE AND THE NORTH POLE.

The Seer of Berlin has now twice seen Andree. She saw three men, emaciated and dejected, in a desert country, after another giving out, in the course of a few days. Of course she does not positively recognize the faces of Andree and his companions, but has seen them at another time, all three tangled up in the rope of a balloon, lying there motionless. It will be several months before we get any news about them. She has seen three balloons cross the north pole under perfect control.—Psychische Studien from (The copy of Psychische Studien from which the above item was translated is already several months old.)

#### BISMARCK—AN INCIDENT.

At a demonstration in Westfalen, where 3,000 people were assembled, Bismarck said: "Let me go among the people that I may view them more closely. A young lady tried to get a very close look at him, when he said:







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SATURDAY, MAY 13, 1899.

## SHAMEFULLY PROFANE.

A telegram from London, of date April 26, says:

"Rev. Dr. Parker, while preaching in the Temple in commemoration of Oliver Cromwell said he longed for more Cromwells to give an example of vigor and courage."

Continuing his eulogy and making insulting remarks about the Prince of Wales, the Doctor gave full play to his pulpit rhetoric when he exclaimed:

"Emperor William may call him his friend, but in the name of God the Father, God the Son, and God the Holy Ghost I say God damn the Sultan of Turkey."

Such gross profanity in any of our American states, would subject the offender, and justly, to a heavy fine, and possibly imprisonment; but in a Christian pulpit, in the name of religion, and pretending to voice Almighty God, probably the vilest wretch is immune.

It is only in Christian countries, where a virgin-born God is worshipped, the people have any language for profanity. When they become indoctrinated into the "true faith" then they involuntarily absorb the choice expletives they learned from their Christian teachers, which the latter gained with slight variation from the reputed curses of the Master, pronounced on those he denominated "whited sepulchres," "hypocrites" and "vipers," and threatened with damnation if they did not believe him the Messiah.

Spiritualists, we pray you, let Christians monopolize the vocabulary of billingsgate. Our opponents evidently "search the Scriptures," claiming to be divinely inspired, to gain choice epithets to hurl at those they class as unbelievers. Let your tongues, as we know you will, be exempt from such vulgarity. Even imitate a worthy Spiritualist lady of our acquaintance, who compelled her boys to wash their mouths with soap and water after their pollution by use of the choice terms they learned from the pulpit. The *Progressive Thinker* cordially commends that treatment for Rev. Dr. Parker.

## UNSAFE MOB RULE.

Down there in Georgia they still have preachers in excess, so they hang them on suspicion of guilt, probably with the idea if not criminal they will be soon. But Rev. Lige Strickland was a colored man. His color was against him. Besides, another colored man who had committed a murder, and who the populace was giving a foretaste of an orthodox hell and the misery of the damned, by burning him at the stake, after the manner of the parent Christian church, charged the Elder with giving him \$12 to perpetrate the murder.

The pious mob was in a hurry to get their victims in the hands of God, probably with the hope that he would begin the torture where they left off, and give the wretches an immortal fry.

That case must be an aggravated one which demands violence at the hands of an excited mob, spurred on by racial hate, and culminating in death by burning, or by hanging, as in the case of the preacher, with evidence against him, and the insane ravings of a gully wretch in the agonies of death.

The *Progressive Thinker* wagers the opinion that no Spiritualist, no Agnostic, participated in those terrible crimes against humanity. If present they were urging that the law be allowed to take its course. Mob rule is not a safe rule to trust. It is the cause of today may be the victim tomorrow, and may be wholly innocent of the offense with which he is charged.

## ORDER NOV.

Col. Ingersoll's discourse on "The Devil," published in these columns two weeks ago, was received with delight by our more than a hundred thousand readers, and is still passing from hand to hand, everywhere read with gratification. The whole paper was full of interest, and for missionary purposes has no equal. Now as our patrons know the worth of that number let the orders flow in by the hundred, the thousand, and better still, the million. They will be mailed everywhere, and to everybody, singly or in bundles, at one cent a copy, about the cost of the paper or, but order now, while all are talking about this magnificent lecture, for which the hearers paid one dollar, and loaned to friends, at the trifling cost of one cent.

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

## THE TERRIBLE PROCLAMATION.

As will be remembered, Gov. Rollins, of New Hampshire, by proclamation, lately announced:

"There are towns where no church bells sound forth its solemn sounds from January to January. There are villages where children grow to manhood unchristened. There are communities where the dead are laid away without benison of the name of Christ, and where marriages are solemnized by Justices of the Peace."

Gov. Rollins is an orthodox church communicant. He is in a position to know whereof he writes. His proclamation was an official act provided for by law. But it has stirred up the "animals in the ring" as seldom before. The donkey's bray, the lion's roar, the yelpings and howlings of Tray, Blanchard, Sweetheart, and every other cur in the kennel, all commingled in a discordant chorus, tells that a sensitive point has been touched. Tears from pulpit and religious press give assurance that the grief is profound.

Regretting as much as they may the discouraging announcement, and wishing the Governor had suppressed the facts, yet the clergy very generally concede he told the truth. One or two pious church organs attempt an apology for the damaging condition, and appeal to the unco' good to contribute of their labor and wealth to bring about a favorable change.

Alas, the church has no longer an Inquisition to fall back upon. Its head no longer directs the armies; laws in their interest not repealed have become obsolete. The people cannot be dragged into submission to priestly authority. The "Godless schools," of which they complain, have taught science in place of superstition, natural law in place of bigotry, historical facts in place of priestly fiction.

The Boston Sunday Post of the 15th ult., discussed this proclamation in a lengthy article. Among other things it said:

"The statements Gov. Rollins makes are unquestionable facts. \* \* \* The liberalizing influence of modern thought has been felt in every sect, and every denomination, even the most strict and uncompromising. And at no period in our history has the means of propagating the broader religious spirit been so great, varied or generously supported."

Seemingly half regretting the new condition, the Post tells of the time when:

"The citizen who did not go to church was fined; for obstinacy in offending was put in the stocks, for persistence in contumacy was banished. \* \* \* but now we are at last on the verge of engulfment in the bog of irreligion."

The pulpit has not been silent. Rev. C. E. Davis, of the First Methodist E. Church of Lynn, Mass., said in a late sermon:

"Gov. Rollins was right to the extent that Christianity is declining. I do not know of a country church in Worcester county where I was born, that has not been going down for the last twenty years. I do not know of any country church in Massachusetts that has not retrograded in the last twenty years. There has been an increase of 700 members in the Methodist churches of this country, when Lynn alone ought to have furnished that number. \* \* \* Look at it as you will, Methodism is dying of dry rot at the heart."

Rev. Wm. L. Himes, of Concord, was interviewed by a Post reporter. "He thought some of the inhabitants were falling into Paganism. He confirmed the Governor's statements by personal observation."

Rev. V. Northley Jones, rector of Grace Church, Manchester, said in an interview:

"I thoroughly agree with the Governor when he says religion is dying out in the rural districts."

Rev. B. W. Lockhart of the Franklin Street Congregational church, Manchester, was of the opinion that Gov. Rollins' view of the situation in a general way is probably correct. "The clue of religion is not only very noticeable in the rural districts of New Hampshire, but all over the country."

A Methodist minister of Boston is reported to have said in his sermon on the Sunday following the proclamation, that one of the presiding elders of the church wrote the Governor there were fifty-five towns in New Hampshire that had been twelve months without any general religious service. He said he had seen evidence found among the towns of New England there were boys and girls fifteen and sixteen years of age who had never heard a minister of the gospel preach."

Zion's Herald, Boston, commenting on the proclamation, said:

"There is no reason for selecting New Hampshire as a signal of religious declension. It is equally and painfully true of the other New England states."

We have a large amount of additional matter in the same direction from press and pulpit, being only cumulative. We refrain from its use. Many persons interviewed greatly regretted the Governor gave publicity to the facts he stated, and some were quite bitter that such damaging evidence against the church was not suppressed, as if it was not generally known by the whole country.

Christianity became the great power it is by brutal force, and the tolerance of the spread of knowledge, and the liberation of the mind from state and priestly control.

"Truth is coming up the hills of Time, Wait a little longer."

## DISINTERESTED.

Says the Literary Digest:

"Fifteen clergymen in New Brunswick, N. J., have informed the people of that city, that they discountenance Sunday funerals, not only because of the unnecessary and uncalled-for strain upon them as clergymen, but because of the amount of Sunday labor required of laboring men who need rest."

Of course the good pulpiter has no eye on the main chance of a generous fee for a Saturday or Monday's funeral discourse. They are never afflicted that way; but their great love for the laboring man, and their desire that he shall rest on the Sabbath, doing nothing but listening to a drooping sermon about immaculate conceptions and virgins giving birth to Gods, is as burdensome a task as they think should be imposed upon him. Well, there is something in that.

B. L. Koyse writes: "I have read Art Magic. What a wonderful book it is! It is the John Baptist of the New Dispensation."

## A STUDY FOR SPIRITUALISTS.

The question of ways and means and methods of advancing Spiritualism is one that may well interest every friend of our cause. Those who have come into possession of this great knowledge, whose minds have been illumined with this great light, it is natural and right that they should desire that others should receive the same knowledge and participate in the same illumination.

Many minds are steered by prejudice and buttressed by ignorance, against Spiritualism; to undertake to convince them by recital of facts reinforced by logic is often but to demonstrate anew the truth of the old saying about "casting pearls before swine." In their state of mind they are incapacitated to appreciate the beauty and desirableness of the precious gems offered them even without money and without price.

But there may come a time when, because of bereavement of a loved one, those hearts may long for such sweet and consoling truths and knowledge that Spiritualism brings. There may come a time when the belief of orthodoxy or of cold materialism will fail to meet the heart's demands for something to assuage grief and afford sure ground of hope and assurance of future reunion and progress in a real individual life beyond the veil of mortality.

It is not easy for the mother, however well trained and indoctrinated in orthodox tenets, to hush her motherly longings and anxieties concerning her children who may have passed away "unsaved," "unconverted." O, for a gleam of hope, something to shed even a faint ray of light into the thick, stifling, murky gloom of orthodoxy! What a relief to be assured beyond doubt that the horrible dogmas embodied in the orthodox creeds and sermons are untrue! What a mountain load of spiritual depression and gloom Spiritualism remove from such aching hearts when they open to receive its glad truths.

Bereavement renders hearts more susceptible to the reception of the light and truth and knowledge offered by Spiritualism.

Still it will not be wise to try to force our truths upon anyone. Such is the power of past prejudices that not yet will even the sweetest of truths be received by the one most in need of them. Even the bereaving hand of death may not be sufficient to remove the results of false doctrines, taught in childhood and accepted as truth which, to doubt, imperils one's soul.

Herein will be perceived the great importance of right early education in fixing in the mind correct ideas, and a knowledge of the truth, thus saving one from the enthralling power of false teachings, and leaving the mind ever free to receive new visions of truth and fresh enlargements of spiritual knowledge.

Spiritualists should make special account of the mighty formative influence of early culture and training on lines of Spiritualistic truth and knowledge, including the principles of ethics and philosophy germane to and accordant with Spiritualism.

It is a gross wrong to Spiritualists' children to suffer them to be indoctrinated in the false and horrible notions pertaining to orthodoxy. It is permitting them to be shut up in a prison from which there is no escape except at the expense of toll and anguish, often unspeakable.

Gather the children into lyceums, give them the children's paper full of interesting lessons adapted to their years, have Spiritualistic literature in the family, and your children will not be compelled to break away, with much suffering, from fixed associations and mental enthrallments, in later years, or else go to the end of their mortal career fast held in orthodox chains.

Let your children's early teachings be a help to their progression in onward life, and not a dead weight of priestcraft's falsities to handicap them in time and in eternity.

The Home Circle, the Lyceum, and spiritual reading for young and old—these combined will exercise a mighty influence for the good of Spiritualism and the world.

## SCHOLARSHIP TO THE FRONT.

That distinguished personage, Grotius, born in 1583, whose name and fame are well known to the literary world, "who wrote good Latin verses at nine, was ripe for the university at twelve, and at fifteen edited the encyclopedia work of M. Capella," and of whom Chambers' Encyclopedia says:

"He (Grotius) was a profound and enlightened theologian—perhaps the best exegete [interpreter of literary productions] of his day, a distinguished scholar, an acute philosopher, a judicious historian, and a splendid jurist. He gathered to him what Menage called him 'monster of erudition.'"

This same Grotius, being neither a "lunatic, ignorant, liar, coward or fake," whose literary productions have been quoted with universal approbation by the learned through nearly three centuries, in his 22d Epistle wrote:

"He who reads Ecclesiastical History reads nothing but the roguery and folly of bishops and churchmen."

It may be well enough for those who quote ecclesiastical history to put down opposition to their views, not to be too bitter on those whose critical researches have led them to agree with this eminent scholar. The truth is: The priest, the monk, the friar, who never breathed an honest breath during all the Middle Ages, had the whole field to themselves. They hedged around their falsehoods and interlarded them one with another so skillfully it requires the deepest erudition to disentangle the involved combination.

## REMOVED THE WRONG EYE.

A surgeon's error is causing much talk in Montreal just now. Recently a specialist in diseases of the eye and ear, who has been a successful practitioner, performed an operation upon Thomas Stewart. One eye had been injured seven years ago and was sightless.

It was deemed wise to remove it, but by an inexcusable error the wrong eye was removed, leaving the patient perfectly blind.—Ex.

This is the kind of men who are clamoring for protection by laws that will compel the people to employ them as doctors, or have none! Could a "quack" do worse than cut out a good eye for a bad one? We have in mind a similar case where a patient in a charity hospital was to have a diseased kidney removed before a gaping canal of unfledged doctors. The "great surgeon" in his haste to show the rapidity of his work and his dexterity, did not examine carefully the condition of the organ he was to remove, but slashed away and performed a "splendid operation," but he removed the healthy kidney, and the victim died!

O, yes, they should be protected, else the people out of their fear will prefer a natural death without any kind of a physician.



## Camp-Meeting Directory.

Inquiries are coming to hand regarding the opening dates of the various camp-meetings. The secretaries will please inform us at once, and thus spread far and wide the names of their respective camps.

## KILLED ALL THE DEVILS.

To the Editor:—Find enclosed a list of names and addresses to which please mail copies of April 29th issue of *The Progressive Thinker*. I consider that number of your excellent paper a whole library in itself. A man who is perfectly familiar with the entire contents of that single issue could not properly be called an ignorant person, and it is a pity a copy of the paper could not be mailed to every family in America. The three lectures delivered by R. G. Ingersoll, Cora L. V. Richmond and Rev. M. J. Savage follow man not only from the cradle to the grave, but from the cradle far into the great beyond, and the best of it all is, Col Ingersoll has killed all the devils, little and big, so that when we arrive at the summer-land we will not be compelled to fight the pestiferous things.

Wayne, Mich. DR. H. RUTHERFORD.

We will fill all orders for *The Progressive Thinker* containing the lecture by Col. Ingersoll, Rev. M. J. Savage and Mrs. Cora L. V. Richmond, at one cent per copy, to as many different addresses you may send in. One hundred copies sent to one address, 75 cents. 1,000,000 copies at least, should be circulated.

## SILVER WEDDING OF MR. AND MRS. E. J. CHASE.

Mr. E. J. Chase is the president of the Spiritual Society of Buffalo, and has taken an active part in the work in that city. The following clipping from the Buffalo Courier records a pleasant event, and we hope having reached the silver, Mr. and Mrs. Chase may, before departing for a higher sphere, reach the golden wedding day.

"A ceremony as unique as it was beautiful was the celebration last Wednesday evening of the silver wedding of Mr. and Mrs. E. J. Chase of Buffalo. About forty friends of the family were present. Mr. and Mrs. Chase were married on April 20, 1874, by the Rev. Dr. Ayre, of St. John's Episcopal church. Since that time Mr. and Mrs. Chase have become members of the Buffalo Spiritual Society and they made their silver anniversary doubly interesting by being married after the form prescribed by the Spiritual ritual. Mr. Chase, with his daughter-in-law on his arm, was the first to enter the presence of the assembled guests. He was followed by his wife, on the arm of their son, L. E. Chase. Behind the two couples came the Rev. Augusta Armstrong, the Spiritual minister, who, in a few words, most beautiful in their simplicity and sincerity, rejoined Mr. and Mrs. Chase in the bonds of matrimony. The couple received the congratulations of their friends, supper was served in the parlors, and Mr. and Mrs. Chase were the recipients of many handsome gifts in token of the anniversary."

## WORTHY OBJECT FOR PRAYER.

A general movement among the women of the world is now on foot, to hold meetings every where, on May 17, to pray that the Czar's Peace Conference, assembled on that day, for disarmament of the nations and the settlement of international disputes, shall be a success. The end sought is worth praying for, and laboring for, and united effort in prayer will aid in forming a correct public opinion, though we do not apprehend that Wisdom will change its course, or modulate its action because of such prayers.

"The Priest," the Woman, and the Confessional." This book, by the well known Father Chiniquy, reveals the degrading, impure influences and results of the Romish confessional, as proved by the sad experience of many wretched lives. Price, by mail \$1. For sale at this office.

"Edith Bramley's Vision." Vivid description of a "Real" spirit concourse, together with interesting corroborative testimony. Price 15 cents. For sale at this office.

"Progression, or How a Spirit Advances in Spirit-life." "The Evolution of Man." Two papers, given in the interest of spiritual science, by Michael Faraday. Price 15 cents. For sale at this office.

## AN INQUIRY.

One of our oldest patrons writes inquiringly:

"Does a belief in the personality of Jesus necessarily make persons in the possession of such belief intolerant and abusive of all who entertain an adverse opinion?"

He then goes on to add that from the time the Popes were installed at Rome, down to the present, it has seemed that persons rejecting belief in the reputed Savior have no rights a believer is bound to respect, unless to be insulted and abused.

It is very regrettable there is too much truth in our friend's plaint. Belief or disbelief in Jesus forms no part of the Spiritualistic faith. It is an open issue and must ever remain so, however anxious persons may be to settle it. He who reads Paul's Epistles will discover it was a controverted question when he wrote. Ceilus is reported to have written: "The only possibility of the existence of such a person as Jesus depended upon his being a demon," and so he was ridiculed by Origen. Porphyry and Arius who would not acknowledge him a God were assailed, their writings were destroyed, and Porphyry is said to have been poisoned.

From those early times to this each successive generation of skeptics have experienced the hate of Christians. For centuries they were shut out of courts and civil offices, their property was frequently confiscated, and themselves imprisoned or slaughtered. A true history of the Jews, or the Moors, will give these facts in greatest detail; for cases of individual wrong have been suppressed so far as possible by the church historian.

"Principles of Light and Color." By E. D. Babbitt, M. D., LL. D. A truly great work of a master mind, and one whom Spiritualists should delight to honor. The result of years of deep thought and patient research into Nature's finer forces are here garnered and made amenable to the well-being of humanity. Medical men especially, and scientists, general readers and students of occult forces will find it an interesting and useful work. A large, four-pound book, strongly bound, and containing beautiful illustrative plates. For sale at this office. Price, postpaid, \$5. It is a wonderful work and you will be delighted with it.

"The Indelible." Ecclesiasticism, A Menace to American Civilization. By Prof. W. M. Lockwood, lectures upon physical, physiological and psychological science. Demonstrator of the molecular or spiritual hypothesis of nature. Scholarly, masterly, trenchant. Price 25 cents. For sale at this office.

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# MATERIAL AND SPIRITUAL FRAUDS.

They Are Recognized as the Enemies of Industrial and Spiritual Progress.

THEY HONEYCOMB SOCIETY LIKE THE PESTIFEROUS WORK OF A CANCER—THEY ATTACK OUR FOOD, AND EVEN CORRUPT SPIRITUAL MANIFESTATION—THEY BLACKEN RELIGION AND DEGRADE POLITICS.

To the Editor:—The Fraud is abroad in the land, corrupting material as well as spiritual conditions. As set forth by the Chicago Evening Post, according to Dr. H. W. Wiley, chief chemist of the United States Department of Agriculture, who was called to the stand today to testify before the senatorial pure food investigating committee, now in session in this city, fully 90 per cent of the articles of food and drink manufactured and used in this country are frauds. All kinds of dairy products, he said, as well as nearly every variety of condiments, including even coffee in the berry, are adulterated.

Dr. Wiley was the first witness called before the committee, which opened its first session at 10 o'clock today in the Grand Pacific Hotel. Senator William B. Mason, chairman of the committee, was the only member present. Senator Harris was detained and will not arrive until tomorrow, and Senator Wetmore, who was expected to testify, was called away to his duties. The committee is authorized by one member of the committee to hear testimony in investigating adulterated articles of food and drink, and although two of the body were absent, the preliminary steps of the work in Chicago were taken. In his testimony before the committee Dr. Wiley gave in detail the methods of adulteration in adulterated different articles of food. During the morning session he confined his testimony to those articles which are adulterated, but which are only frauds and not injurious to public health. Those foods and drinks which contained ingredients that are deleterious to health were reviewed by him at this afternoon's session, at which Barney Eckhart, the father of the pure food bill recently made a very able effort to the methods employed in the adulteration of food.

ADULTERATING DAIRY PRODUCTS.

Senator Mason did the examining of the witness, and Dr. Wiley first told the committee of his experience in past years in the employ of the government, in the way of investigating articles of food and drink. During his service as chief chemist of the United States Department of Agriculture, which embraced nearly seventeen years, he said he had examined nearly every article of food and drink that ever had been put on the markets in this country. He first told in detail of the adulteration of dairy products, which, he said, notwithstanding the law provides for its prevention, was carried on to a considerable extent even now. In milk, according to his testimony, the most common practice is the abstraction of the fatty substance in taking away the cream. A common practice among dealers, he said, was the adulteration with water, and in addition to this preservatives are used to no small extent to prevent the liquid from souring.

In butter the common way of defrauding the public, according to the testimony, was the substitution of other fats, both animal and vegetable, for the natural fat of the milk. Both cottonseed oil and high grades of lard were employed in this work. Even now, Dr. Wiley said, this adulterated butter is sold as the pure article and the price of pure butter is asked for it.

So far as he was aware, where the act preventing the adulteration of butter was enforced, the practice was not carried on to so great an extent. Dr. Wiley said, and therefore the law was a great protection to the people as well as to the honest manufacturer. But he suggested, at Mr. Mason's request, an amendment to the present act whereby the adulteration of butter might continue. He said that the ingredients used in adulterating butter were not, as a rule, injurious to the public health, but, on the contrary, were wholesome and would be very beneficial to a number of people who could not afford to pay the price asked for the genuine article.

Practice often indulged in in the manufacture of cheese, according to the testimony, was the abstraction of the natural fats of the milk and the substitution, as in butter, of other fats, and while the substitution was a fraud, the result obtained was not injurious to public health, and should be allowed to continue, according to the witness, providing manufacturers were compelled to mark their goods and sell them only for what they are.

HOW HONEY IS ADULTERATED.

Dr. Wiley stated that there were no national laws to regulate the manufacture of any article of food or drink, with the exception of butter, cheese and flour. Honey, for instance, he said, probably was a more abused article in the line of adulteration than any other. He said it was not only extensively adulterated, but the article sold and represented as pure honey is a complete substitution. Glucose is the most convenient and cheapest article in the adulteration of honey, according to witness, and while the adulterated article never has been found to be deleterious to health the fraud as put before the public is of vast proportions, and not only that, but the thousands of farmers who make a specialty of producing honey are ruined financially.

The principal method of adulterating lard is the mixing of vegetable oils with the natural fat of the hog. The mixed material is extensively sold, according to testimony, as refined lard, and is fraudulent, although the result is not so serious as in the case of butter, but action should be taken to prevent the misrepresentation of it as pure food. Fats and oils, he said, are wholesome to a great degree. All kinds of pure oils, he said, were heating to the system as well as great aids in digestion.

Another fraud which is carried on to a very great extent is the selling of cottonseed oil for olive oil. Hundreds of barrels of ordinary cottonseed oil, he said, are annually sent to France and Italy, to be returned labeled "olive oil." Of late, however, the witness stated, there has been a great improvement in this matter, and dealers now are selling the same article, but are labeling it either salad or table oil. Notwithstanding the improvement, it still remains a fraud of great magnitude and materially affects honest manufacturers and producers.

Probably among all the foods mentioned by Dr. Wiley, none attracted greater attention than the adulteration of coffee, even in the berry. According to the witness, in recent investigations he has found most of the berry adulterated with molasses and flour molasses, and sold as high-grade coffee. The buyer, he said, was not sure of getting the pure article even if bought in the berry and ground. Nearly all condiments, he said, are adulterated with some cheaper article and are sold as high grade. Mustard, he said, nearly always is mixed with flour which is colored with tumeric, and the quantity of the pure seed in the ordinary package of ground mustard is very small. Where the seed is bought, however, the opportunities for fraud are not nearly so great, yet he said that some manufacturers had special means at hand whereby even the article in this form can be successfully adulterated.

A series of "fillers" which are used by the manufacturers was shown to the committee by Dr. Wiley. These "fillers" consisted of ingredients ground and colored to fit any purpose, which are manufactured in large quantities, he said, by a big firm for the sole purpose of supplying other manufacturers who desire to adulterate their products. These "fillers," he said were made principally from peanut shells. Flour also is used to a great extent in making this substance.

MALT BEER IS SCARCER.

According to Dr. Wiley there is very little pure beer made in this country. Of course, he interpolates in his remarks, the pure article is manufactured, but a very small percentage of it is placed on sale. Many are the substitutes for malt, according to witness, the principal of which are honey-grits, rice and grape sugar. Fully 70 per cent of the beer which is sold in this country is made of some other article than malt. In regard to the extensive use of glucose, witness said that it was not objectionable for food purposes if used in moderation.

Very little pure molasses is manufactured, according to witness, not only is the body of it made of molasses, but the color and flavor also are artificial. There also is a great amount of adulteration in the manufacture of vinegar.

At the afternoon's session of the committee Dr. Wiley again took the stand and told of articles of food which are adulterated and are injurious to public health. Before the committee is through with him samples will be submitted to him for chemical analysis. Among the witnesses who will be called to testify before the committee is Grame Stewart of the W. M. Hoyt Company. The committee expects to be engaged in the work in this city for considerably longer than a week.

The above shows a most deplorable condition; but no more than exists in politics, in the religion of the churches, and in the commercial world generally. Even Spiritualism has been afflicted with a horde of tricksters and charlatans.

But every fraud in religion, in politics or in Spiritualism, is an enemy to society and should be resolutely fought all the time, and if possible consigned to the penitentiary.

DIVINE WRIGHT.

## Delight in Torture.

Delight in torture is of the devil. Devil means the evil one, the personification of evil, malice, hate, cruelty, murder.

Never has the evil principle, the evil spirit been more atrociously and frightfully illustrated than it was in the torture and murder of a negro in Georgia the other day.

The crime of the wretch was great—the greatest that man can commit. In the death of such a human monster there is nothing to regret. The summary execution of such a brutal creature, in disregard of the forms of law, considering the horrible character of the crime, is excusable, in a moment of excitement even though it is not legally justified.

The highest morality and religion which look beyond momentary revenge and local excitements, in all such cases say, "Let the law take its course" but it is too much to expect compliance with the requirements of the highest ideals in communities influenced by generations of slavery and by race conflict, intensified by legislation designed to gain party advantages by arraigning the whites and the blacks in political antagonism.

The governor of Georgia expresses the opinion that the appointment of negroes to office by the general government and carpetbag influence in the South, are mainly responsible for such horrible spectacles as those which disgraced that state this week.

No doubt political influences have aggravated the evil, but without them the transit of a slave state to a state of slavery to one of freedom for a large part of the population



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

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MAUD LORD DRAKE.

Her Wonderful Spiritual Experiences.

A DETAILED ACCOUNT OF HER REMARKABLE CAREER AS A MEDIUM.

It is said that when a person is about to die his whole life is photographed upon his mind in the last conscious moments of his existence.

I thought of that as I sat before Mrs. Maud Lord Drake, the Spiritualist medium, who is in the city for a brief sojourn. In a half hour's sitting she had reviewed correctly about thirty years of my life and told me things of the past which she could not have possibly known. I was a stranger to her up to three days ago. She had never heard my name; I had never heard hers. After a pleasant chat of a few minutes' duration, she caught hold of my hands in a natural way and held on to them. Soon I felt little electric thrills run up my arms, while her face and eyes shone brightly and she looked at me with a look of intense interest.

Mrs. Drake was under the control of her favorite spirit, an Indian child, known in the spirit world as "Snow Drop." The Snow Drop, which spoke through her to me, was a soft, loving being, less positive in manner of speech and more hesitating than Mrs. Drake herself when not in the clairvoyant state. I tried not to think of anything or anyone in an insistent way, but left my mind a blank as much as possible, so as to be controlled by the spirit which I had never spoken to a living soul.

"You have a number of spirits in the other world who owe you apologies," she said. "They are here with us now, and they call you by name, but I cannot make it out. Somehow there is a change of name; you have altered your name."

This was a rather peculiar test to me. I have three baptismal names, and as a child was called by the first one, a rather unusual name, peculiar to certain districts of Southern Europe. This name my parents had twisted into just as peculiar a nickname, which, on its face, seemed to have no derivation from the first of the names given to me in baptism. It being a thoroughly un-American name, I exchanged my second baptismal one for the first, and used the latter only in an initial form. I asked Mrs. Drake after she came out of the trance, whether she had reference to this exchange of names, but she could not tell me, as she vowed that she is entirely unconscious of the statements she makes in the clairvoyant state.

On a few days before I went to this sitting with Mrs. Drake I made a remark to some friends, who never saw this lady, which she almost literally repeated to me. I said to my friends that within the last two or three years of my life I had begun to realize that, as one grows older and less attractive physically, one must make up for this loss in mental and spiritual development. It was said in a casual way. Last Monday morning it came back to me like an echo from another world.

"You have gone through life at a swinging gait," said Mrs. Drake, "until recently. In the last two or three years you have held yourself in cultivating moderation and growing better in various ways."

All these things just as I experienced them in my sitting with Mrs. Drake. I have never investigated Spiritualism. What I knew of it before this visit was from hearsay, and I have neither opinions to offer nor comments to make on what I have here stated.

As soon as Mrs. Drake came out of her trance, which was in a few minutes after Snow Drop ceased to talk, I asked her for her explanation of Spiritualism. She gave me an interesting talk on the ethics of the new philosophy and its phenomena.

ETHICS OF SPIRITUALISM.

"First of all," said Mrs. Drake, "Spiritualism is a belief in the continuity of all life.

"Second, a belief in individual responsibility.

"Third, transition simply changes our relations to matter without altering our intellectual, moral and spiritual development.

"Fourth—Progression of all continues under more favorable conditions after transition.

"Fifth—Under proper conditions carnate beings can establish communication with incarnate intelligence.

These, in short, are the fundamental principles, embodied recently in the platform adopted by our National Convention in Chicago, at which these logical and scientific facts, underlying our philosophy, were outlined.

"My life and what I say of myself," continued Mrs. Drake, "may as truthfully be said of nearly all the leaders of this movement, which is at present engaging the attention of nearly every scientific man in the world.

"There is a law of spirits, as immutable and eternal as the law of gravitation. To teach and educate not the so-called 'higher faculties,' but all the needs and capacities of the body and soul with which nature has endowed the race of man is the aim of an industrial school for which I am laboring and which it is my aim to establish.

"Now, as to the relation of Spiritualism to the church. The church asks you to accept the doctrine of immortality on faith. We demonstrate the truthfulness of the belief scientifically and logically. We are not iconoclastic.

I advise all to hold fast to their religion. I only ask that each do his own thinking. Our converts are made from among the thinking people.

"Science has demonstrated the fact that thought is a tangible thing and that it is communicated by the electric and magnetic forces. Believing as we do in the personal and individual continuity of life, we know of no reason why the incarnate man does not think, and in thinking we know that he transfers that thought to the incarnate man on magnetic lines and by magnetic forces.

"I explain clairvoyance on a scientific basis by the same principle that the spectrum shows different rays of light, and that the camera detects more rays than the ordinary eye.

"All the phenomena of Spiritualism is produced in accordance with, and by the laws of our physical being. And all this is both natural and reasonable. Clairvoyance is just as easily accounted for. The diaphragm in the telephone communicates sound better than the diaphragm of a board, doesn't it?"

WHO LORD DRAKE IS.

Some twelve years ago the name of Maud Lord Drake was flashed from ocean to ocean as that of a Spiritualist medium. Investigators all over this country were startled by the wonderful phenomena achieved by Mrs. Drake in her seances. England, always in advance in the investigation of occultism, paid tribute to Mrs. Drake, and she was sent for to give a sitting to the Queen of England. Queen Victoria is known to have lived a life of most singular devotion to her dead consort, Prince Albert. Her constant attendant and devoted servant was John Brown. Mrs. Drake brought the interesting information that the late Mr. Brown was a Spiritualist and that through him the Queen communicated with her husband.

Mrs. Drake was the daughter of Judge Philip Barrock, of Barrockville, Marion county, Virginia. Judge Barrock was an ardent Baptist, a deacon of the church, and of his five brothers four were ministers. Her mother was likewise a most religious woman, and the child was subject to Christian influences in early life.

"From the time I was two years old until I was nine," said Mrs. Drake in narrating her interesting career, "the spirit influence and power grew with my bodily growth. I did not know what it was. My parents, in their good, old, orthodox way, said it was the devil. My mother was afraid to kiss me, after she believed that I had become possessed of the devil. When we would all sit down at table and my father began to pray, the spirits would knock on the table, and the tablecloth would be gathered into a heap. I was charged with being the cause of the evil and my father did not spare the rod. For short intervals there would be quiet. Then the doors would fly open, and faces and hands would appear. When I was seven years old a neighbor's boy came running to our house and told me that a barn door had fallen on his grandfather, breaking his neck. I told my parents and they hastened to the neighbor's house. When they told what had been said, the inmates of the house declared it to be a mistake.

"The grandmother said: 'George is out in the backyard this minute; I'll call him in.'

"She called him, but there was no response. They went out to look for him, and found him on the roof of the barn. I told them the spirits were broken by the falling door, which had slipped off its rusty hinges. The boy who had brought me the information had been dead two years, and when these facts became known, my father declared it to be the evil one's work. One day a French woman, who was living not far from us, called to see my mother. I, who had received no education at all, suddenly found myself speaking French fluently. I told them that my husband had died that morning in France. She was greatly shocked, crossed herself before me, and immediately accused me of being possessed of the devil. In her next letter from France she received the news of her husband's death. My father forbade my brothers and sisters to teach me the A, B, C's, and often made me sleep in the barn on haystacks on account of the strange lights that hovered around me.

"At the age of eight I ran away from home and went to school. I couldn't open the door when I reached the schoolhouse, but my spirit friends performed that service for me. I entered and the school teacher asked me who I was. I said that I was Judge Barrock's daughter. She gave me a seat by the desk and I soon felt that peculiar spell come over me.

"Keep your feet still, will you?" scolded the teacher.

"I replied that I had not moved my feet at all, but she insisted that I was swinging them back and forth. Then a book came out of my desk. 'What is it?' asked the teacher, very much perplexed. 'My father says it is the devil,' I answered.

"She put me on a stool on the platform, but the stool wobbled across the platform. The teacher took me home to my father and related the disturbance I had caused in school. My father vowed that he would kill me, and sent me to an attic over the kitchen to sleep. There was an old spinning-wheel up there, and a colored woman who, as dead, would come and keep on spinning all night.

"One day I was overcome with blindness. A physician was called and said that the optic nerve was paralyzed. For eighteen months I could not see, but the spirits came to me and told me not to worry; that they would teach me to read and write. After the war my family moved away from Virginia to Iowa. The spirits told me that there were convalescing on our land and father took me out to locate them. I did, but it was always the devil who was said to be my aid, and finally I was driven from home and forced to work in the cornfield and in the kitchen, wherever I could find a domicile. But the 'devils' always interfered and I was not long in a place. At the age of fourteen my father wanted me to marry one of his farm laborers. I refused and was again driven from home and told this time never to come back. I drifted to Warren, Ill., where I found shelter in a hotel to do a maid's work. I slept with two other women, and the first night the spirits again manifested themselves.

One more I was driven from shelter, but it was the last time. I found another place, and when the spirits again came to me, a Spiritualist, named Hall, heard of me and gave me the first corroboration of what my little band of spirits had always told me. I soon became acquainted with Spiritualists, and was told by them that there were thousands of people who believed in the return of spirits to earth for good and pure purposes. Soon after I embarked on a medium. I visited Hannibal and other places in Missouri, and journeyed through various sections of Illinois.

MARRIAGE OF MISS BARROCK.

On November 5, 1898, Miss Barrock was married to her first husband, Albert A. Lord, of Fond du Lac, Wis. A daughter was born to her, who is now the wife of Mr. L. Parker, a business man in Neb.

Mrs. Lord's marriage was not a happy one and she procured a divorce in 1875. Her little daughter resided with her in Chicago after that, and the child was witness to some wonderful manifestations, which have never become effaced from her mind. She told, during a recent visit, that friends would call upon her mother, and while they were talking they would slip some pieces of paper under her husband's long-trailed gown on the floor. When they pulled them forth they contained pictures of departed relatives and friends, easily recognizable, or messages from the dead to the visitors.

Some years ago Mrs. Lord was married to Mr. J. S. Drake, a contractor and promoter, who built the Fort Worth waterworks and several Western roads. He is a Spiritualist of means and wealth. He induced his wife to withdraw from the public, which she has been doing almost constantly for the last twelve years.

Perhaps one of the most interesting spiritualistic phenomena is remembered by many people at Dallas, Texas, where Mrs. Drake gave a seance in February, 1894. Mr. M. W. Poundstone, of Dallas, was attracted to the seance by curiosity. As he was the medium saw him she looked at him and said:

"You are an old bachelor."

"She took a ring off his finger and told him that he had it made, which was true. She also said that there were four people, all dead, standing around him who wanted to talk to him. Their names were given correctly, and then Mrs. Drake, with great force, declared that she saw Mr. Poundstone's mother and heard her cry out:

"Oh, my sister! My sister! Poor sister, she has been run over by a train."

The medium added that the sister's spirit was then about to leave her body and that Mr. Poundstone would be notified of it in the morning.

Next day early a Western Union telegraph boy handed him a telegram from Rushville, Ind. It read:

"Caroline is dead. L. B. Gregg, 2 p. m." It was signed L. B. Gregg. The death it reported was that of Mr. Poundstone's aunt, Caroline Doggett, his mother's sister. L. B. Gregg, the sender of the telegram, was his brother-in-law. He learned subsequently at the funeral that his aunt had died about the time he had been in seance with Mrs. Drake, from injuries received in a railroad accident.

Mrs. Drake is an intensely interesting woman, with a lovely disposition and genial traits. In her youth she must have been a very beautiful woman, for she still bears ample traces of her good looks. Her hair is strikingly profuse and her teeth are as white and firm as if she were a girl of twenty. Some of the great men of the country have consulted her. She prizes highly a gold pen given her by the late General Grant, whom she visited when he was President of the United States. The Duke Alexis and Dom Pedro were her patrons in the days when she was a public medium, but why and on what subject they consulted her Mrs. Drake will not say. St. Louis (Mo.) Republic.

HIS WOUND.

Seen By His Wife in Vision.

REMARKABLE PRESCIENCE OF MRS. KERR IN REGARD TO THE MISHAP TO HER BRAVE YOUNG HUSBAND IN THE PHILIPPINES.

The dispatches from General Otis at Manila, sent yesterday, contained the name of Sergeant Harry B. Kerr among the wounded in the battle of Monday.

The wife of Sergeant Kerr was warned in a dream of the mishap to her husband, but in the case of Mrs. Kerr it could not be denied there is a strange connection between her visions and circumstances revealed thereby.

For the past eleven months Mrs. Kerr has dreamed frequently of her husband, and each time she has dreamed she has received some news from Manila the day following. This she says has never failed to come true.

Monday night Mrs. Kerr in a vision found herself beside the couch of her wounded husband in the headquarters of Brigadier General Hale. She saw distinctly the general and his wife standing beside the couch, while she dressed his wounds. Blood was running from his thigh, but he was conscious and speaking to her.

Upon waking yesterday morning Mrs. Kerr said her landlady: "I know I shall hear something from Harry today." All the morning she was worried, nor could she cast aside the fear that her husband had been struck by the enemy. She knew something had happened, but she was confident it was not the worst, for the accuracy of her past dreams led her to believe that the wound would not be more dangerous than that which she had seen in her vision. This hope she waited impatiently for news, and it came. About noon the cablegram was delivered. It read: "Behoof. Oozoo. Duca!" which translated from the cipher code means: "Was wounded in action the 27th instant; am recovering slowly."

Mrs. Kerr is the daughter of an army officer, trained to meet news from the field bravely, and though shaken with emotion and anxiety she received the news calmly and with a struggle bravely retained her self-control.—Daily News, Denver, Col.

"From Night to Morn, or An Appeal to the Baptist Church." By Abby A. Judson. Gives account of her experience in passing from the old faith of her parents to the light and knowledge of Spiritualism. It is written in a sweet spirit, and is well adapted to place in the hands of Christian people. Price 15 cents.

USEFUL DREAM.

Husband Who Is Located in a Dream.

WOMAN FROM QUINCY, ILL., ENDS A REMARKABLE QUEST IN CHICAGO—JUSTICE HALL ISSUES A WARRANT ON HER QUINCY NARRATION—MISSING MAN FOUND WHERE SHE INDICATES AND PLACED IN JAIL.

A dream by which a deserted wife claimed to have located her long-missing husband, was given official recognition by Justice W. T. Hall yesterday afternoon, and after he had issued a warrant for the arrest of the woman to the place indicated in her vision, found the husband without any delay or trouble, and took him before Justice Hall. He was committed to the county jail and this afternoon will have a hearing on a charge of abandonment, the evidence of which, his accuser says, will not be the product of a dream.

The woman who learned while asleep what she had been unable to discover in seven months of search, aided by detectives, is Mrs. George Baudier, of Quincy, Ill. The officials who have been searching for her husband and her dream for being a shrewd amateur detective as well as a profitable dreamer. For after her husband left her at her farm on the outskirts of Quincy, in September of last year, she went to his mother in St. Louis, who did not know her, concealed her identity, and by pretending to be a fortune teller, gleaned the information that her missing husband had fled to Chicago. Even with that the dream was needed to make the hunt successful.

APPEALS TO JUSTICE HALL.

When Mrs. Baudier appeared before Justice Hall she surprised him by saying, without any preliminary explanation, to Justice Hall:

"Judge, I have a dream, and I want you to help me find my husband, who has deserted me. I want a warrant for his arrest."

The magistrate at first refused to listen to her, but her earnest air and thorough belief in the efficacy of her second sight impressed him and he finally issued the paper, although he confessed that he did not have much faith in the outcome. Mrs. Baudier, who had been told by her dream that she would find her husband in Chicago, was not at all surprised when she found him in the city.

Three years ago, the woman said, she married George Baudier, a widower, in Chicago, and went to live on the farm at Quincy. Life there did not seem to agree with her husband and after two years he left her, without leaving any word as to his destination. Efforts of detectives aided by her to find him, failed, and for several years she lived alone, hoping that by the time the recent would return. She finally decided to search for Baudier on her own account. She thought her husband's mother, who lived at Fifth and Vine streets, St. Louis, would know where the man was and moved to that city.

Fearing that she would not learn any thing if she revealed her identity to her mother-in-law, Mrs. Baudier, Jr., took apartments near the old woman, and on the fortune teller's name made her relative's acquaintance. The two soon became friends and within a short time were on intimate terms. One night while on a visit to her mother-in-law's home the younger Mrs. Baudier told her companion's fortune. In it she gave a full history of the gap and husband and made such an impression on her subject that the latter told the supposed fortune teller that Baudier was in Chicago. Further that the amateur detective was unable to learn.

COMES HERE ON QUEST.

Mrs. Baudier decided to leave for Chicago and three weeks ago arrived here, going to live at 3718 Wabash avenue. She asked the police to search for her husband, but they were unable to help her. She had about given up hope of ever seeing her spouse again when, Wednesday night, she had a dream in which she saw her husband working in a big bicycle factory among nearly 100 men. The name of the factory did not appear, but near the building she saw a large structure which she recognized as Tattersall's. She visited the place the next day and a block distant she saw Featherston's bicycle factory, Tattersall and Clark streets. This was the factory of her dream. She was satisfied. She made no inquiry, but hastened away to obtain a warrant.

Baudier when arrested at first denied his identity, but when taken before Justice Hall admitted he was the hunted husband.—Chicago Chronicle.

CAT SUPERSTITION.

Railway Crossing Haunted by an Evil Spirit.

Jeffersonville, Ind.—David Robnett, one of the best-known and oldest farmers in Clark county, is dying at his home in Washington township of injuries received on the railroad crossing at Otisco. This place is known by railroad men as the "Black Cat Walk."

They assert that a black cat with an evil spirit habitually travels the street that crosses the track, and that it frequently causes accidents. Besides the Baltimore & Ohio Southwestern, the Big Four and the Illinois Central use the track. On the night of December 23 George Rolle, in attempting to reach the depot, was struck by an Illinois Central train and killed. On the 6th of March, Mr. Robnett undertook to drive across the track with a wagon-load of hogs, and an Illinois Central collided with him, killing all of his hogs, tearing his wagon to pieces and throwing the driver headlong over the train. On the 27th of March thirteen Big Four cars were derailed, the result of a collision between a passenger train and a freight train on the 13th of February. A mixed train of the Baltimore & Ohio line left the rails, and five freight cars and a passenger coach were destroyed. Mrs. M. C. McCoy, Mrs. Missouri Stewart, of Deputy, and Mrs. Hugh Stegall, of Otisco, were badly injured, and all of Mrs. McCoy's household effects, which were aboard the train, were consumed. The company, compromised with Mrs. McCoy for \$1,300, and claims of the other women were also compromised.

Where the street crosses the track at Otisco, on opposite corners two frame dwellings stand, with no other buildings near. Mrs. Lizzie Robbs, an old German woman, lived for years in one of these houses. She had no family, and she died on the 15th of March. Mrs. Ellen Schaeffer lived in the other house. She was also alone in the world, and she and her husband had been placed in the yard, on which to summon assistance. The bell was heard ringing on the 27th of March, and soon after the woman was found dead in her home. Both of these houses are now empty, and people refuse to lease them, giving as a reason that they are afraid of the black cat. On this railway crossing several times freight trains have been in collision, killing three tramps.—Indianapolis (Ind.) News.

HUGGED BY A GHOST.

A Frightful Personal Experience.

While under the direction of the lycium bureau, during the decade of 1870-1880, writes Elizabeth Cady Stanton, in the Journalist, I traveled eight months in the year, from October to June, mostly in the Western States, speaking nearly every night. It was my custom in the large cities always to stay at the same hotel, that the landlady and clerks might know me, and might be received at any hour of the night. If possible I always secured a room on the second floor with a balcony, for safety in case of fire.

One night I arrived rather late at Indianapolis, having previously telegraphed. The hotel was crowded, and there was some unusual public gathering, just what I do not remember. On meeting me in the parlors my kind but distracted host said: "Mrs. Stanton, I have not a room in the house for you. I am sorry, but you will be obliged to go to some other hotel." "That," I replied, "I cannot do; you must give me a bed in the parlor if you have no other place." "Well," said the host laughing, "I'll see what I can do." So while I was taking supper he surveyed the ground and at last returned to tell me he had a small room on the third floor, but with no balcony. "I will accept that," he would have I prepared for me. "Well," I replied, "since I can do no better I must accept that." In due time he announced that all was ready.

I found a pleasant little room, lighted with gas, a bright fire in the grate, and everything looking fresh, clean and attractive. Being very tired, I lost no time in going to bed. As usual, I left the door open, and looked under the bed and in the closet to see if there were any cats were anywhere concealed. I was soon sound asleep, when suddenly I found myself in the strong grasp of a powerful man. At the same instant a cry of despair rent the air, an agonizing voice shrieked, "Oh, save me, mother! Save me!" Terribly frightened, I sprang from the bed in horror. But all was still. I searched the room in vain. No one was there. I went to the door, but the door looked everything as I left it on going to sleep. So I concluded the terrible experience I had just had must have been a nightmare, and as I was thoroughly tired by my long journey of the previous day, my excitement was soon overcome and I fell asleep again. Only a few moments had elapsed, however, when I again felt the clutches of those desperate arms and my senses were filled with delirium and that piercing shriek: "Oh, save me, mother! Save me!" Again I shook off the horror, and fully awake, convinced myself that I was alone, and that no one had entered my room. Gradually I grew calm, and then, from sheer exhaustion, slept once more. My rest was as brief as before, for in an instant it seemed the grip was around me and the voice cried out with loud exclamations: "Oh, save me, mother! Save me!"

It is useless to rehearse the continued tortures of that night. Suffice it to say that with the dawn only it ceased.

When the maid came to make the fire she said: "How did you sleep, madame?" I replied: "I have had a night of intense suffering." "Oh," cried she, bursting into tears, "I told them, not to put you in this room. A man died here yesterday with delirium tremens. His cries could be heard over the whole house. For days his constant appeal was: 'Oh, save me, mother! Save me!'"

This startling corroboration of my recent impressions quite unnerved me. I begged the maid to remain until I could leave the room whose walls had witnessed and who still repeating the inspiring appeal of that distracted soul. I never think of that night in Indianapolis without a shudder.—Ridley Park (Pa.) Advocate.

THE SPIRITUALIST SIDE.

To the Editor of the Journal:—I would like to make a few statements in your paper concerning mediums. That there are many so-called mediums and fortune tellers who have no right to bear that name and who are a disgrace to Spiritualism, we are forced to admit; but that there are some refined, honest and conscientious mediums cannot be denied. I know from personal experience, being a poor but honest medium, that healing and clairvoyance, as well as inspiration, are gifts from God. And we can read throughout the Bible where Jesus as well as the apostles were endowed with these same gifts, and I scarcely think they were hounded down by secret detectives and bluecoats in disguise, as our mediums are to-day. But we all know that many were persecuted and ridiculed at that time as well as at the present day. We are living in the age of reason, where every man has a right to think and judge for himself instead of being influenced by others. I could relate my experience from childhood up to the present time how I have been compelled to leave my bed in the middle of the night and write beautiful lines of poetry which I could not have done in any other way. I have been educated in a limited, never having had an opportunity to attend school after I was nine years of age. Therefore it is knowledge with me, and I know whereof I speak. The Spiritualists are an organized religious body, and we have the right to carry out our work according to our belief as well as other religious bodies. For know ye not that we all have answered to the Master's call, and are doing good to the best of our ability, helping the poor and giving words of comfort to those in distress, and a spiritual medium as well as a minister of the gospel has to live. When you are in distress and trouble then is when you go to a medium for a few words of comfort and encouragement. So, if there is any truth in this religion, let the good work go on. By their fruits ye shall know them," and true that we shall never be bought or learned. We believe in exposing and punishing all dishonest persons who are carrying on their nefarious practices and defrauding the public under the cloak of mediumship. But when honest mediums are trying to do their best and spread the knowledge of our beautiful belief, let the motto be, "Live and let live."—Jennie Peters in the Milwaukee Journal.

Prediction by a Priest.

Washington, D. C.—The Rev. Father D. J. Stauder, rector of St. Patrick's church in this city, and one of the most prominent Catholics in America, whose name is known to almost every member of the Catholic church in this country, and who recently declined an offer of \$40,000 for forty lectures, made a remarkable statement before the twenty-fourth annual convention of the Catholic Men's National Union, in session here.

His statement was as follows: "There is something lacking in you young men. Your lack of ambition should give place to energy, loyalty and interest in church work. I venture to say that if the young men of our church will work energetically and with the same ambition as their sisters this country will be ours inside of fifty years."—New York World.

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

GREAT GRATITUDE.

Marion Garrison, N. H., Dec. 19, 1898. Gentlemen:—It is with a feeling of great gratitude that I write these few lines. About eight years ago I was afflicted with a very serious illness. I got to be quite large and I had it burnt off, which left an open place on the right side of my nose. It covered up, and for nearly eight years I wore a patch on my nose. It became a known fact that I had a cancer. Doctors advised me to have an operation performed, but I could not make up my mind to have my face cut open. But when I read of your way of treating cancers, I was willing to risk myself in your hands; that was the beginning of my cure. And today I can say that your treatment has made a new man of me. My nose is all healed up, and my general health is much improved. It is always a pleasure for me to give your address and a good word for you. You can use this letter in any way you may see fit. Nothing does me more joy in all your good work. I remain, Sir, your grateful friend, N. H. Garrison.

Persons afflicted, by those desiring full particulars can get a Free Booklet by writing to: Hudson Sanitarium Co., Indianapolis, Indiana, Lock Box No. 1.

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Large and permanent incomes selling our HAIR FOOD. It restores GRAY HAIR TO ORIGINAL COLOR, CURES ITCH, DANDRUFF, and all scalp diseases. Write for testimonials. Note dyes. MEDICINE MEDICINE CO., Chicago.

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AIR IS THE ONLY AGENT. Fine enough to carry any medical influence into the smallest cells and homes of the living germs, that will effectively destroy the cause of these diseases. Over 100,000 cases of Catarrh cured by it. The only ones made that can be successfully sent out on trial free.

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BY E. D. BABBITT, M. D., LL. D.

A truly great work in which the author exhibits the results of years of research, of a mind devoted to science and truth. It is a masterpiece of insight and the psycho faculty of clairvoyance, enabling him to discover and elucidate facts and principles not obtainable by ordinary means. It is of very great interest and importance, bringing to light important points concerning light and color in their mental and physical aspects, and their application in the conservation of health and the cure of disease and sickness. Its medical value is beyond estimation, and its teachings should be known by every one.

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PHILOSOPHY OF SPIRITUAL INTERCOURSE.

This work contains an account of the very wonderful spiritual developments at the house of Rev. Dr. Henry Stoddard, Conn., and North Wales, and is a part of the country. This volume is the first from the pen of a Spiritualist. It is a masterpiece of insight and the psycho faculty of clairvoyance, enabling him to discover and elucidate facts and principles not obtainable by ordinary means. It is of very great interest and importance, bringing to light important points concerning light and color in their mental and physical aspects, and their application in the conservation of health and the cure of disease and sickness. Its medical value is beyond estimation, and its teachings should be known by every one.

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A SEX REVOLUTION.

BY LOIS WAISBROOKER.

Author of "Heavenly Woman," "The Occult Science of Sex," "Perfection Motherhood," and many other works. Price 50 cents. Sent on receipt of the price.

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THE RELATION OF THE MENTAL UNIVERSE; AND THE LAW OF FREEDOM. New edition, enlarged and revised, by M. Faraday. Price 50 cents.

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By Col. B. S. Ingersoll. A pamphlet of 40 pages. Worth its weight in gold. Price 25 cents.

FIFTY YEARS IN THE CHURCH OF ROME.

A Remarkable Book.

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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 is made, the name will be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected.

**HUDSON TUTTLE.**

"Superstition," Atlanta: Q. How did the notion that thirteen at a table is unlucky and one will die, originate, and is there any truth in it?

Like all other numbers as three or seven, there is nothing but superstition to make it more than any other. Sacred numbers, or unlucky numbers are myths. The origin of thirteen at table being unlucky, came from the "Lord's Supper" when thirteen sat down, including Judas who went and hanged himself. For this cause Christians have regarded thirteen at table as an omen of evil to at least one of the assembly, and from this unlucky thirteen, the number itself has been taken as bringing misfortune. It is time the "sacred threes" and "holy sevens," and mystical numbers with meanings revealed only to the student of the occult; the numbers with ominous portents, be swept away into the dust heap of the false and fabulous, which once seemed to mislead the ignorant. The sacred circle, the triangle and "all seeing eye," all said to be perspiring with occult knowledge may well go to the same rubbish pile.

The greatest task of the present is to prove the worthlessness of the greater portion of the so-called knowledge which has descended from the past.

If every book and manuscript, and idea and thought and belief, and dogma which was in existence fifty years ago could be swept into oblivion, leaving the minds of men free from the fetters of superstitious devotion to the past, what a mighty advance in mental and moral development would follow. It would be like exterminating the rank and poisonous weeds and sowing the life-giving grain.

North Dakota: Q. Our Legislature has before it a bill regulating marriage. It provides an Examining Board of three doctors, in each county, and all persons wishing to be married must go before them, and license is to be refused if this board find the applicants afflicted with insanity, consumption, dipsomania, syphilis. The cost is to be \$2.50 and the members of the board are to have \$100 each per year. Is this a good measure?

A. The old belief in the power of law to suppress evil, lingers in the minds of uninformed men by accident because legislators, and wherever it is acted on is disastrous in its results. Only by their educational influence have such laws value. To marry is a natural act; the choice of companions must necessarily be left to the individual. To choose wrongly is not a crime. To be cursed with hereditary taint is not a crime. A thorough knowledge of the laws controlling the inheritance of diseased conditions of parents by offspring, might prevent unions which would be disastrous, but laws which forbid such unions, would either fail to be enforced, or they would be evaded, and the moral condition of the prescribed class more deplorable than the present results of unrestricted marriage.

It has been tried for thousands of years to legislate people out of their evil ways and has never been successful. All the laws in the world will not make a saint out of a sinner. The doctors of Dakota ought to be satisfied with the hold they have in sending people out of the world and not strive to get a \$100 salary out of the way they must marry.

N. J. Sutherland: Q. Sir William Crookes, a noted scientist, states that the world will be on the verge of starvation in 1935, as the population will be 2,000,000,000, and the food supply exhausted, unless food can be provided for the people artificially, or for the soil from the air by some chemical apparatus. Other scientists accept his conclusions. This is in harmony with the Word, which declares that the earth is waxing old as doth a garment.

The above is from the Advent Signs of the Times. Did Prof. Crookes make this statement, and if so how much credence does it deserve?

A. Sir William Crookes made the statement, but it has not been widely received, as the advent organ would gladly believe. It has been shown by careful computation that, admitting the past rapid increase in population to go on the food supply will last for a long time yet. Vast areas in North, South and Central America and the vast continent of Africa, are as yet virgin soil, and the old, cultivated lands rightly managed produce larger yields than ever before. A series of disastrous harvests might produce a famine, but with the usual process of the seasons the yield of wheat is measured only by the demand.

The authority of Sir William Crookes in a speculation of this sort is of no more value than would be his guess at the character of the inhabitants in the moon. In the constantly increasing knowledge of the laws of life, the better sanitary conditions brought about thereby, the nursing of the sick, the weak and incompetent, the average of human life is greatly augmented, and population increased in larger ratio. If these factors were allowed unopposed action, the gloomy prophecy of Mr. Crookes would come true, not as soon as the time he has fixed, but it would inevitably come, and the time would be antagonistic forces, that will bring population, as in France, to that equilibrium where the rates of births and deaths balance.

Had Mr. Crookes said the time was rapidly approaching when the flesh supply would fail, he would have been better supported by facts.

The word waste of flesh diet is not appreciated by those who have not given the subject thought. The flesh the ordinary working man thinks absolutely essential to his well-being, aside from all the other articles of food he partakes, requires three acres of land to produce. Three acres in wheat at the average twenty bushels, will produce three 60 bushels, which would give six persons ten bushels each; more than they could possibly use, for it would be equivalent to two large loaves each day of the year.

It is charming for men like Edison or Crookes to start the pens of reporters

over the wonderful things that can be done by the chemical concocting foods. It gives them world-wide notoriety, and the reading but unthinking masses gape in wonder.

The plain fact remains, however, that of all the compounds that have been put together by synthetic chemistry, there is not one which can enter into the living organism as the natural product does; that is, can be digested and assimilated.

All the "fruit flavors" which now largely take the place of the natural products, are poisonous, and saccharine, the intense sweet, and the artificial guinea, and their alkaloids are not harmless. Products like albumen, starch, sugar have never been put together by the hand of the chemist, because only through the process of life itself can they be, and were it possible, they would bear the analysis of living forces, and would be useless as food.

However learned and scientific such talk may sound, it really shows more desire for notoriety than knowledge of living forces.

In line with this method thought, the chemists say to the crowd that glucose that is made by the action of acids on starch, woodbore or old rags is identical with that in fruit, and the crowd eats the "golden drip," the other brands of corn syrup, which are sure to bring organic complications and incurable diseases. This honey, which is not such these beautiful "amber syrups," unless driven by the extremity of hunger, and yet honey is in part glucose—the glucose however, that is made in the laboratory of nature.

Edmund B. Sargent: Q. Is not that phase of mental healing which ignores physiological laws, as of diet and digestion of the appetite, a burlesque, on common sense, and disgrace to spiritual healing?

A. This question implies its own answer. The relations of the body to the mind and spirit in this life, are mutual and any theory which leaves one of these out, which makes all of the spirit, or all of the body, of necessity is erroneous. Purity of the physical being, repression of the appetites and desires, living in accord with the laws of physical well-being are as imperatively demanded as the manifestations of divinest morality.

**THE MOTHER ANGEL.**

(Continued from page 1.)

mothers were to work, aside from what they are already doing through many hundred mediums, was on the afternoon of April 6, 1897. I was sitting with two women mediums, when great power descended on us, we were seated in a soft golden light, and the voice of a well-known spirit worker said: "This is

THE MOTHER CIRCLE, and it will yet fill the whole earth." In my next paper I will write of its work as it has been outlined to me, of terms of membership, and of its high noble thought, only saying of it now, that it will in no sense antagonize any existing circle or organization, but will be in fullest harmony with every spiritual effort for spreading light, and will greatly assist and strengthen every present worker, and will help develop many who are not yet in the field.

OLIVIA F. SHEPARD,  
Los Angeles, Cal.

**WISE COUNSELS.**

(Continued from page 1.)

honesty of purpose and their love for the cause and the people. Nobody ever gets from these parties other than good advice. All seem glad when either of them rises to speak, and generally the most of the people are sorry when they sit down.

Mrs. Brewer, of this city, is, I think, pastor of the second society here. She is only one year old in Spiritualism, but her heart has been thoroughly in the work as she has seen years of experience.

I must not close this letter without saying that Buffalo is to be afflicted with the presence of the Halls another year. We have been invited to remain, and the bits are a little tighter in my mouth than last year. Last year I had the privilege of going out six Sundays; this year there is to be no release on Sundays between October and June except by special permission.

I have already been asked to hold myself in readiness to go to another place as soon as my Buffalo engagement runs out.

On Monday, May 20, Mrs. Hull and I gather up our "traps," and go to Mantua, Ohio, to meet the other teachers and pupils who are to make the Dele. Our school opens on Tuesday, May 30, and closes on Friday, July 14. Several will go with us from Buffalo, and we have letters from several states warning us to look out for the writers, who have determined to be fellow-students with us. Be it remembered, all who go there are students; teachers and all. Not only are all students, but all are teachers as well. Each puts his per cent of knowledge before all. All partake of what is known and understood by each. Our school is the only genuine democracy I know anything about.

Thus far the school has lacked many hundred dollars of paying its expenses, but if it increases every year as it promises to do, it will pay for itself in a money-making institution. Then the money-grabbers in our ranks will be ready to take hold of it, and those who have all the way been checking the wheels on the wrong side, will exclaim, "I told you so," and Spiritualists all over the world, who have heard of their dimes and allowed Rev. A. J. Weaver and myself to do the work, will say, "Look what we Spiritualists have done." So far twenty-five dollars will perhaps cover the donations the Spiritualists outside of members of the National Spiritualist and Religious Association have made toward assisting the best institution ever founded for their benefit. This does not cover unfulfilled pledges. It is easy to make pledges. We have depended on some of them and been injured by them.

I hear that there is a probability that my camp-meeting appointment for July 27 and including August 3, will fail because of financial difficulties; if so, I will have one Sunday and two or three week-days before and after, for an engagement.

**MOSES HULL.**

**Transfiguration.**

During the last week a lady passed to spirit life and in a few hours a gentleman medium was influenced to form a circle, which consisted of three ladies and two gentlemen beside the medium, and two little girls. The medium not only acted as the spirit of the lately arisen one, but in his own body, but his face and his perfect likeness to it. Occasional all present recognized it. Other spirits then controlled and explained the assistance the manifestation was to the liberated soul. What comment is necessary on these facts other than a statement of what comfort such demonstrations are to bereaved children of earth.

**BRIEFS**

**Which Come to a Point.**

To the Editor:—Recently you copied an article from "Two Worlds" entitled, "Where Do Spirits Originate?" in which the author states that no new spirits are generated in the other world, that all have originated in our sphere.

Surely time space, matter and spirit are self-existent, without beginning or ending. Spirits first manifest their existence in this sphere, but they do not originate here.

Again, the author says that "in-organized life" is the basis of "organic life." To my mind there is no in-organized life. Life includes all intelligent attributes, but can only manifest its organic unity when favorably correlated with matter.

Some weeks ago you deplored the non-aggressiveness of Spiritualists. Right you are. During forty years of my Spiritualism I meekly and dutifully stood whilst vile epithets were heaped upon me by the elect. But now I strike back, and often lead out.

I find no weapon so powerful as ridicule; it gets them every time.—e. g. I tell them that every day I expect to learn that God has commanded the President to instruct his generals in battle to kill all the men and old women, but save the pretty young girls for the boys in blue; and whilst their eyes bulge, I add: God, you know, is unchangeable, and beg to inform them that embalmed beef don't half discount God's way of making bread.

If spiritual communications have taught us one fact relative to the future sphere of life, that fact is, the indivisible unity and continuity of self.

Clokey, Pa. GHO. M. RAMSEY.

**ANNUAL CONVENTION.**

**New York State Association of Spiritualists.**

The second annual convention of the New York State Association of Spiritualists has been called to meet at Saratoga Springs, Friday, Saturday and Sunday, May 20, 27 and 28.

Election of officers for ensuing year, general business and mass meetings.

Spiritualists of New York, if not members of the State association, or its local chapters, are urged to join and attend the convention. All societies that have not chartered with the State should unite with it, thereby helping to build up a strong organization. Individual membership fee, \$1.00, which send to Herbert L. Whitney, secretary, 953 Madison street, Brooklyn, N. Y., and for all other information write him.

A more extended notice will appear later. FRANK WALKER, President.

**A Catholic Becomes a Spiritualist.**

To the Editor:—I cannot refrain from giving the many readers of your valuable paper an account of my experience in the grand truth of Spiritualism. Some eight years ago I left the folds of the Catholic Church, of which I was a member, as I could not view with favor some of the absurdities of the belief. Then, as I was out on the broad ocean alone, the grand noble craft of Spiritualism gave me light, and I was taken on board.

Well, I began investigating and reading, also attending camp-meetings of this belief, and the more I investigated the grander it became. I finally joined the developing circle at large conducted by J. M. and Mrs. Allen, of Springfield, Mo., and sat for development.

To my great satisfaction the first time I sat, while holding a pencil in my hand, I was controlled and wrote automatically, and before the close of the circle, which was one hour, I filled eight large sheets of paper with automatic writing. This was my introduction by the spirit world as an automatic writer. But the best was yet to come. A few evenings afterward, while sitting in my room in company with my wife (who is a Catholic), I was controlled by the spirit world, and wrote automatically, and before the close of the circle, which was one hour, I filled eight large sheets of paper with automatic writing. This was my introduction by the spirit world as an automatic writer. But the best was yet to come. A few evenings afterward, while sitting in my room in company with my wife (who is a Catholic), I was controlled by the spirit world, and wrote automatically, and before the close of the circle, which was one hour, I filled eight large sheets of paper with automatic writing. 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