





## CLAIRVOYANT FINDS MISSING DOCUMENT.

He Astonishes City Hall Officials With an Exhibition of Strange Ability.

The deputies employed in the office of Clerk of Court Rogers were given an exhibition of clairvoyance yesterday which they are still talking about but unable to explain.

A Minneapolis clairvoyant, secured for the purpose, went into the file room of the clerk's office and located certain papers which had been misplaced and which it would have been almost impossible to find by any ordinary method.

The missing paper had to do with the estate of William R. Edgerly, and one of the attorneys interested in the case is W. S. Cilley, of Minneapolis. Ten days ago Mr. Cilley came to St. Paul to look over the papers, but they could not be found. After a thorough search the task was abandoned, and Mr. Cilley returned to Minneapolis.

Yesterday the attorney came back to St. Paul, accompanied by a clairvoyant, a man about fifty years of age. The clairvoyant was taken into the vault where the files are kept, and was given the file number of the missing document, together with an outline of the matter it contained. The file number was 86,675, but in giving the number to the clairvoyant the attorney made a mistake and gave the number 86,676.

Finda Wrong Number Has Been Given. With this number in his mind the clairvoyant began his work. He appeared to go into a trance and became very nervous. After walking rapidly from one part of the file room to another, he approached Attorney Cilley and told him that he had made a mistake, but did not say what the mistake had been.

The attorney declared that he made no mistake, but the clairvoyant was sure that he had, and then it was discovered that the wrong number had been given the man. When the correction had been made the clairvoyant went to work again.

His eyes took on a gloomy appearance and he rushed up and down the file room, where there are more than 90,000 envelopes similar to the one he was in search of.

"It's not here; it's not here; it's up higher," mumbled the mysterious man, as he ran his hand over the file cases in his mad rush up and down the room.

Suddenly he stopped; he reached his hand high above his head and withdrew an envelope.

"Here is your paper," he said confidently.

Chief Clerk Robinson and several of the deputies who witnessed the strange performance, stepped forward and looked at the envelope. Then their faith in the clairvoyant's ability faded. The number on the envelope was 46,133.

"You have made a mistake," said Deputy Grawford.

"You'll have to try again," suggested Deputy Bazille, and a look of incredulity passed over the faces of all except the clairvoyant.

He Finds the Document.

He opened the envelope, and in the midst of a number of divorce papers he withdrew the lost file, which had nothing whatever to do with the papers in the envelope in which it had been found. The clairvoyant modestly handed the paper to Attorney Cilley and offered no explanation of the apparent superhuman power.

"Mental telepathy," he suggested, but it was argued that it could not be mental telepathy, because no other person knew where the paper was located.

"It was one of the strange things I ever witnessed," said Maj. Robinson, chief clerk of the office.

"I cannot see how there could be any fake about it," said Deputy Bazille. All agreed that the clairvoyant had performed what they considered a remarkable task, and none attempted to explain how it was done.

In the file room, where the missing paper was found, are almost 100,000 files, each in an envelope, and the envelope in which the missing paper had been placed was one which had no more bearing on the case than had 90,000 other envelopes.

The greatest care is taken in the office to prevent the misplacing of files, and the only explanation that can be offered is that the file was placed in the wrong envelope by some attorney who last referred to it.

Had it not been for the success of the clairvoyant it is probable that the missing file would have been given up for lost, as the envelope in which it was found contained papers in a case already settled, and it might have remained untouched for years.

When asked why he secured the clairvoyant, Attorney Cilley explained that the man had once before, some months ago, told him that his child would live, after the doctors had given up all hope for its recovery. He had also demonstrated his power in other ways, which he had not time to detail, some faith in his ability to perform such strange feats—St. Paul (Minn.) Globe.

## SONG OF THE COMET.

"Prof. Kronkoff, of Norway, predicts the appearance of a comet of great brilliancy about November of this year, 1904."—Press dispatch.

I come from the regions of Star dust—  
From the Holmes of Infinite light,  
And I leave a burnished pathway  
Gleaming like Radium bright.

I hold the Keys of Wisdom—  
The Keys of the Infinite Whole,  
And offer complete Redemption  
To every doubting Soul.

I am an Electric Messenger  
From the remotest Circle of Space,  
And I bring a message of Freedom  
To an earth-bound, doubting race.

The message of Law Unchanging—  
Of Wisdom's unchanging ways,  
The process forever proceeding  
In the Mind of the "Ancient Days."

I salute the Sentinel Arcurus  
That stands supreme and alone—  
And reflect my light to the Pleiades  
That wheel around Aloyne.

I rush onward towards Orion,  
The God of the Southern Stars,  
And speak the word of Love and Peace  
To the fiery planet Mars.

To Earth, in its throes and convulsions—  
To Souls struggling up from the Sod—  
I give Brotherhood's Hope plain-worded,  
And the Oneness and Goodness of God.

Forewell! I go on my mission,  
When I call on my circle again,  
May Earth's transmuted and holy  
Be the Peace habitation of Man.

DR. GEO. W. CAREY.

"Continuity of Life a Cosmic Truth."  
By Prof. W. M. Lockwood. The work of a strong, logical thinker, on a deeply important subject. Price, cloth, \$1.

"The Majesty of Calmness, or Individual Problems and Personalities." By George Jordan. Another valuable little work. Price 25 cents. For sale at this office.

## Demoniac Obsession.

## A Question That Will Remain at the Front.

While Spiritualists, for the last forty years, have in sweet tones sung the praise of Spiritualism, they have kept in the background, as if screened by a curtain, the lamentable fact that spirits, demoniacal, malicious, or densely ignorant, have at times taken possession of mediums, and wrecked their lives; and while thus afflicted they have had hinted to them by Spiritualists the "bitter consolation" that they are impure, that "like attracts like," and that they alone are responsible for their sad condition. Admitting that statement to be true, then their bad condition is intensified, rendered twofold worse by spirits coming in contact with them, thus committing a very great crime, and aggravating their conditions, making them a hundred per cent worse than they would otherwise be. In whatever light one may view the question, the work of reform is rendered difficult by the spirits themselves, who in such acts become criminals of the darkest hue.

TO ADD TO THE MUDDLE A TWENTY-YEAR-OLD SPIRIT DECLARES THERE IS NO SUCH THING AS EVIL OBSESSION—PROJECTING INJURIOUS VIBRATIONS—MALICIOUS NATURE OF THE OBSESSING SPIRIT—THINKING THAT ONLY THE GOOD CAN COMMUNICATE—A

DIRECT MONK CONTROLLING A VIRTUOUS YOUNG MAN—A DESPERATE EARTH-BOUND SPIRIT—SALVARONA PORTRAYS THE LAWS OF OBSESSION—CRUEL DESTRUCTIVE PSYCHOLOGICAL ELEMENTS—SAD PICTURE OF A DEMON—A SPIRIT BRINGING HATRED AND MALICE TO BEAR.

Spirit Hypnotism Seen Clairvoyantly.

To the Editor:—In many of the recent articles of our spiritual writers I note the claim that mediumship and psychology, or hypnotism are either wholly beneficent, or injurious.

The spirit editor James M. Finck, of the Reformer and Humanitarian Magazine, Galveston, Texas, having been in the spirit realms the infinite number of twenty years is declaring through its pages that evil spirits are returned as nuisances to the great ocean of universal life, and there is no obsession.

We think it wise to advise this spirit editor to become acquainted with Spirit Samuel Bowles, Aaron Knight, Prof. von Marx and the author of A Wanderer in Spirit Lands and thousands of others who have proven beyond a doubt the fact of obsession, and have relieved many persons hypnotized by injurious spirits; read The Seers of the Ages, Immortality, by Dr. Peabees, A Wanderer in Spirit Lands, and then in his mission earthward investigate.

I can travel Chicago's 23 miles and not see a demon, nor hear an entity, and yet there are thousands swearing, drinking, drunk. I simply have not investigated existing conditions, but my lack of investigations does not give me the right to declare that no such conditions exist.

I have been clairvoyant but ten years, but have learned that Demon Nature does not snuff out individual existence either good or evil, nor did I have to go to the haunts of sin, or the holy of holies to see them, but in church and hall, on the streets and in homes I have seen both classes.

What a blessing are the true and the good, robed in ethereal white, radiant with love and truth, radiating with higher intelligence, Orientals and Occidentals, bearing peace and harmony, soothing the sorrowing, healing the afflicted, teaching through the various phases of mediumship the truths of a higher, spiritual, happier life, guiding through those of earth life, and a blessing and a truth, some as companions talking and suggesting to their sensitives, others working independently, only requiring the more material magnetism of a mortal person, as an aid, others psychologizing to full control, while others control from within the brain using the vocal organs independently, the sensitive being fully conscious, which, if remaining too long, according to nature's magnetic law, becomes unable to leave the atmosphere of the sensitive and grow sad and burdensome.

Yes, I have seen the true and loving spirit striving with will power and philosophic wisdom against those of evil design in the presence of a sensitive of sincere, spiritual aspirations.

I have assisted the higher forces in breaking the hypnotic power of injurious spirits. In one instance I seemed impelled to go to the home of a friend, who was suffering from a sensitive, suffering from nervous prostration and great depression. I described to the family the spirit of a relative who in life had attempted their financial ruin, there he was hovering near the daughter, and projecting the most injurious vibrations that he could command. I was told to walk back and forth through the rooms and break his vibrations by sweeping the atmosphere with my hands. In a short time the daughter was as well and joyous as ever, and there is not a purer, nobler young lady anywhere than she, lovely, parentage

Letter From an Energetic and Capable Missionary.

After being snowed in for some time, I have again dug out and started on my travels, and as it ever seems to be my lot, I have been guided into fields where other spiritual workers have failed to go. This town, Baroda, Mich., which is only about fourteen years old, has many very liberal minds, and they are now ripe for genuine spiritual mediums; none others need apply. I came here a stranger, and they eagerly accepted my proposition to give them a lecture, although I am the first representative of our philosophy to appear among them publicly. At my first lecture they greeted me with an audience of eighty people, and if the roads had not been so

and rearing. The cause lay not in her mediumship, or her character, but in the malicious nature of the obsessing spirit, and without assistance her case could have been most serious.

The wife of an acquaintance, who knew nothing of control, became clairvoyant, and thinking that only the good could communicate she gave heed to their advice, and within two days it became necessary to call in a physician and a healer.

While in the home of a friend I met a noble, virtuous young man; I saw a demon, and a man of high intelligence, and I gave the name of the demon, and he was cured; having read a description of Poe and some of his writings, there was no comparing the two; then another, claiming to be Tennyson, spoke through him; finally he passed into a trance condition, becoming cold and white as death, and an ordinary Allan Poe, as he was called, was now speaking through the Christ would, but as an impostor, not knowing we were clairvoyant.

I once saw an investigator stretch out his arms so that his form represented a cross, then he remarked, "As this is emblematic of the cross, so was I crucified, I am the Christ."

In looking back this person I saw two very dark spirits psychologizing him to do as they said.

Another party was hypnotized to believe himself greater than the president, and was impelled by unseen forces to go to the station to purchase a ticket to Washington, D. C. The public would have called these persons insane, not seeing the spirit psychologizers.

I would like to mention one other too truthful a sensitive; spirit claiming to be her loved ones, through deception gained control, and only through the removing and restoring powers of Dr. G. Lester Lane's spirit physicians and healers was she saved from paralysis and insanity, and is now serving the spirit world as a medium for human progress.

While traveling on a railway train I glanced down the aisle and coming from the farther end was a most debauched spirit, he was met by higher forces and ejected from the car; another time on entering a car I was attracted to a person I felt sure was a sensitive, and at the same time a spirit force seemed hurled across my forehead like an electric shock and my brain felt grasped as it were; conscious of the source I sent out all the relative will power I possessed, and the loving voice of my guardians assured me they would take charge of the offending spirit, while a prayer went out from my soul that the stranger sensitive was also protected. It was a spirit earth-bound, desperate, without a sense of justice, or feeling.

Again when traveling I have seen beautiful spirit children in the laps of their parents, with clinging arms about their necks, and spirit loved ones sitting beside the living, and to me it seems as natural to see both as the pleasure of cruelty, anger, fear and lust. These are truths that an eternity of discussion can not change, but may stimulate to deeper thought and investigation.

Mediumship is a glorious blessing, and not the source or cause of injury to the medium.

Individualized spirit possessed of the evil principles of mankind and the knowledge of hypnotism, asserting those principles and hypnotic power to the injury of mortals, is the one great cause of much human suffering and crime.

Responsibility rests upon every individual knowing these truths, then let us place a helmet of true knowledge about the brain of every developing young sensitive, that he, or she, may as far as possible be self-protective—then only can we be blameless.

BARTON STEWART.

Chicago, Ill.

I had told my audience would have been more than doubled. I was invited to remain and give two more lectures on the following Sunday, Jan. 34. Two better audiences greeted me than I have many times seen on a fair day in cities where prominent spiritual speakers were the attraction. I was persuaded to try once more. I am glad I did, for the weather was fine, and the audiences at both the services, afternoon and evening of Jan. 31, taxed the full capacity of the hall.

There are many little hamlets and villages all over our land where no philosophy and science has not been taught the people at such places are ready for it. In such places the churches are already established, and they hold serv-

Something the Whole World Has to Contend With.

To fully test the reliability of the sympathy, and assumed disinterested, lofty spiritual wisdom, of an obsessing religious spirit, I once traveled, back and forth, all the way from Boston to Chicago, and from Massachusetts to Maine, losing time, health, money and sense.

Demoniac obsession—in my own case—implied the actual existence of an intentionally deceptive, malignant, spiritual entity, capable of actually creating auditory hallucinations; and which hallucinations—in my private opinion—were created by a spiritual entity, solely for the purpose of gratifying a fiercely mad love of power and cruelty.

To make the malignity of the deceit still more horrible, the entity only appealed to the loftiest, the most divine, and altruistic passions of my nature.

Consequently all such similar experiences, I have come to the following conclusion:

Demoniac obsession, either of the New England traditional, virulent, witchcraft type, or of the modern demagogic sort, implies the existence in the phenomena and psychology, of a destructive, dissolutive principle in human nature, and also in all animal and vegetable life.

Obsession is a fact. Every fact demands an explanation. Correct explanations are correct theories; because explanations are in the respect which reason pays to facts.

The actual laws relating to demoniac obsession must therefore, first be explained, because the explanation of such a vital law is the only rule or key by which man can rationally unlock the combination of the safe of human nature. To try to open the safe in any other way is either to confess yourself a burglar, blunderer or block-head.

It is my duty, therefore, first of all, to point out that the destructive principle implied in demoniac obsession—when operating in its normal place in vital phenomena—operates according to two laws, considered as subsidiary to the evolution of the medium, and of all animal and vegetable existence.

(a) In the first place the law of destruction or dissolution is the forerunner of the evolution of the medium's own body.

Not only is every white corpuscle of the medium's blood endowed with a vulture-like hunger, actuated by which, it tears to pieces the old decayed cells, but the medium is endowed with disintegrating and poisonous dissolving acids.

Fingers which take the place of claws. Canine, and molar teeth by means of which the medium tears apart, rends asunder, destroys the former forms of life, thereby dissolves the old food forms of mortal anger.

The operation of the destructive law within the medium (in this way) being the only condition whereby the lower forms of inanimate matter, of the medium's nutrition can be prepared to be small labor for turning the blood and nerve cells of the medium into a new life.

In this sense, dissolution is the forerunner of evolution.

The relation of this principle to demoniac obsession, we shall see, when we reach the psychological and spiritual phases of our subject.

(b) In the second place the law of destruction or dissolution is the protector or conservator of acquired forms of evolution.

This law is expressed in all animal and vegetable poisons; horns, fangs, quills, beaks, teeth, thorns, stings, and all the weapons of mortal anger.

As the human body has no set of destructive moral organs related strictly to the moral destructive passions, there has to be a doubling up process, by means of which a moral and nerve cell is turned into a weapon of destruction.

Thus the organs expressing the tearing of flesh by the passion of hunger, are the same organs which express the tearing of flesh by the passion of anger.

But when any form of dissolutive life force acquires and maintains its ascendancy because of its own love of domination and power, instead of remaining helpfully subservient to the universal law of evolution—and thus loves to tear down the old, and build up the new, it is what we call malignant.

It is this form of the desire for destruction which so often expresses itself in the demoniacal obsessions of modern and traditional life.

The psychological principles animating the destructive spirit, whether evil or good, are the love of domination or power for its own sake—anger, fear and lust; and hence the exquisite pleasure of cruelty.

To say that I am not in a world in which there are thousands of incarnate spirits, animated solely by these cruel and destructive psychological elements, is to tell me that I have no nose on my face.

Remember, I have lived forty-seven years.

For you to tell me that countless millions of human and lower destructive spirits have not passed out; and that such spirits were not animated all their lives by the love of power, the pleasure of cruelty, anger, fear and lust, is for you to ask me to disregard the testimony of all the earlier ages of the human race, and the records of the carnivals.

Psychologically considered, however, the destructive or dissolutive forces of incarnate or exarnated human nature—when normal—are expressed first, as the forerunner of the universal passion to produce forms, i. e., as in the creative passions of hunger and sex.

Secondly, the destructive psychological principle is expressed in the universal passion to preserve forms, i. e., as in the passions of anger and fear; the former being the offensive passion of self-preservation; the latter, the defensive.

Any form of education, culture, militarism or religion, that has a tendency to simply develop the destructive principle, i. e., anger, hate or lust, or insane love of power, is simply letting

loose at death a horde of exarnated fiends.

Demoniac obsession will always be possible on earth wherever ignorance is stronger than knowledge, and credulity is mightier than the loftiest altruistic science.

As examples of what I will term cases of malignant demoniac obsession, I offer the following:

"A very intelligent man," says Wiggin, "had the power of putting his double (medium) before himself. He used to laugh loudly at the 'demon' (medium), which would also laugh in return. For a long time this was a subject of amusement to the man; but the final result proved lamentable. By degrees he became convinced that he was being haunted by himself. This (demon) often teased him, worried him and mortified him incessantly. In order to put an end to this sad existence he arranged his private affairs, and being loth to begin a new year, on December 31, at midnight, he shot himself in the mouth."

He then gives an account of a man who wished to know the profession and habits of his (demon) questioner, and where he lived. But the demon would never consent to give any other information than simply his name.

The demon grew more and more tyrannical, ordering the man "to throw his newspaper, watch and chain into the fire. To take care of a young woman and her child whom he had poisoned, and, eventually to throw himself through the window of a third floor, whence he fell, and was killed upon the pavement below."

SALVARONA.

A CASE OF OBSESSION.

Exhibiting the Unpleasant Character of the Same.

To the Editor:—Taking advantage of your issue, I, the Progressive Thinker, to send particulars of obsessions, I can try to give as briefly as I can the case of my sister, which has continued for seven years. She is 39 years old, unmarried and keeping house for myself and father. Eight years ago, September 1st, we lost a brother through a local doctor, and knowing nothing about Spiritualism. The following spring my sister was considerably wrought up over strange rappings in her room at night, which frightened her (not knowing what it was), and which continued for a week, when she asked her mother clairvoyantly, and the room with her, which frightened her more than ever.

Having heard of a lady in our town who was a medium for table-tipping, I made arrangement with her for an sitting, which subsequently gave us an insight into Spiritualism, and she informed that my sister was a medium, only lacking development. We were advised to sit for development, which we did for some time together, without much result, when we ceased sitting together, but during this time my sister would continue sitting at a table, and would hear voices, and do by herself, and in the meantime she was getting so sensitive to any influence that she would come around her, that she became so nervous and irritable that she was unable to rest at night, or be herself in daytime, until finally she asked me to try to help her, and I left the house for any purpose. I always declared that after a certain time she would be able to go out again. At last I became desperate and compelled her to leave. She went to Chicago and stayed three days; then came back and went in the country for two weeks, and then returned, being much brighter and better for some time, but soon the environments at home brought the old conditions back again. During those three years she had become clairvoyant and clairvoyant, and all the trouble she had caused her by her sitting at the table, which she had been doing, and doing their bidding—said influence bringing such A HATRED AND MALICE TO BEAR UPON HER AGAINST me, that she will CURSE ME AND ABUSE ME as well as her father. When we try to reason with her, her reasoning powers are nil, and because I am a Spiritualist, she she disowns and hates, she accuses me of being the cause of all her troubles by bringing other influences home with me to bother her.

Her reason has not flown, for she is rational in everything else, and attends to the household duties, and is certainly unpleasant to be around a person when you can not carry on a conversation, and do not know what minute she will turn on you and curse you for something you do not know anything about. Such have been the conditions in my house for seven years, and the end is not yet, although she is somewhat brighter in the last two weeks, and during this summer she has been going to the grocery store herself, simply because she would not eat any thing I bought.

I have tried different ways to break the influence, but have been unable to accomplish anything, as she resists all help whatever. While I know such cases can be helped, yet as long as the spirits against it, the case seems hopeless to me. Should there be any way or method brought forward through the discussion of The Great Psychological Crime in your paper, I would eagerly avail myself of it to give it a trial, as I would do most anything to break those influences that control my sister.

Hoping to hear of some good accomplished through your invitation, SOME GOOD SOULS HELPING OUT OF A LITERAL HELL, you will be doing a great work and your reward will be in that greater world to which we all are traveling. JACOB CHRISTIAN.

Litchfield, Ill.

M. F. HAMMOND.

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## "KICKING" SOMEWHAT.

SPIRITISM AND SPIRITUALISM, OR PHILOSOPHY AND PHENOMENA.

Spiritualism now having formulated a creed and declared itself a religion, like all its predecessors, proceeds to "throw mud," and its adherents declare themselves holier than their mother Spiritualism.

President Barrett is reported to have said: "This convention should declare to the world the religious side of Spiritualism, and place it squarely and reverently upon the basis of scientific theism."

Webster defines theism thus: "The belief or acknowledgment of the existence of a God."

When some one asks Spiritualists what they mean when they say "God," doubtless they could not tell, but like all other believers in the assumption called God, would tell their interrogator that they were impertinent, and say, "I don't choose to cast pearls before swine" (Spiritualists). But every intelligent person knows what the word means, and place it squarely and reverently upon the basis of scientific theism.

One can hardly go to a Spiritualist meeting without hearing more or less of God and that other mythological elder brother, the grandest man and medium that ever lived, etc., and some praise of the Bible. "Why," they say, "I don't see how anyone can claim to be a Spiritualist and not believe the Bible; it is full of Spiritualism."

Well, yes, it is full of accounts of spirit return and communication; but it is Spiritualism pure and simple—nothing else.

Others will tell Spiritualists that we ought not to people the Bible, it hurts the cause and keeps people away (and their dimes also), besides there are good things in it.







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IMPORTANT NOTICE.

Harrison D. Barrett, president of the  
N. S. A. is prepared to do missionary  
work under the auspices of this association.  
He would like to correspond  
with societies and individuals on this  
subject. Address him at 600 Pennsylv-  
ania ave. S. E., Washington, D. C.

MARY T. LONGLEY,  
Secretary N. S. A.

The Bible a Divine Scrap Book.

To the ordinary careless class of  
Bible readers, the presentation made by  
Prof. Moulton, of Chicago University,  
speaking to a Boston audience, will  
seem quite strange if not positively  
shocking, even verging on blasphemy  
when applied to the "Holy Bible." Yet  
to intelligent Bible scholars he presents  
nothing that has not long been known  
as fact.

In a lecture before the Twentieth  
Century Club, Prof. Moulton, who is pro-  
fessor of the literature of the Bible,  
said:

"The Bible is the worst printed book  
in the world. It presents the appear-  
ance of a divine scrap book, sadly lack-  
ing in literary form."

His subject was "The Bible as Litera-  
ture." He devoted much of his time  
to pointing out the difference between the  
literary study of the Bible and its  
theological or critical study. The literary  
study, he contended, was essential to  
a true understanding of the books,  
yet, owing to special circumstances,  
this literary study is dangerously neg-  
lected.

"Literature," said Prof. Moulton,  
"is made up of various literary forms,  
epic, lyric, dramatic poetry, history, phi-  
losophy, oratory, and there is a variety  
of these. Each has its own peculiar,  
appropriate form of structure, yet the  
old versions of the Bible, on the con-  
trary, present the appearance of a monotonous  
arrangement, numbered in chap-  
ters and verses, not distinguishing liter-  
ary forms and often running counter  
to them."

"The Bible," he said, "effaces all  
forms of literary structure, and it pre-  
sents the appearance not so much of a  
sacred book of revelations as of a di-  
vine scrap book."

After describing Emerson's essays  
and Shakespeare's plays as having well-  
defined literary form, Professor Moulton  
said:

"This brings us to the strange posi-  
tion of the Bible in literature, which is  
correct enough as regards translation,  
but which is lacking in literary form.  
It is the worst printed book in the  
world. It is well printed as regards  
type, paper and binding, but in all its lit-  
erary forms have been destroyed. It  
prints verse as prose."

"Who is responsible for this? Up to  
the second century of the Christian era  
the writings make little or no distinc-  
tion between speakers in the dialogue,  
or between paragraph and paragraph,  
or between sentence and sentence. Oftentimes  
the words themselves are run together."

"The present form has been given to  
the Bible by those in whose custody it  
has been. First it was the scribes,  
then the Hebrew rabbis, then the medi-  
eval doctors, and, lastly, the transla-  
tors, who, altogether, form what may  
be called the age of commentators."

"I would speak of them with intense  
reverence and we owe them eternal  
gratitude for their fidelity, but they  
were not literary men, and all they  
have given us of form is the Bible in a  
form of text for comment. At the time  
of the version under authority of King  
James, the wisest scholars in England  
had no idea of verse in the Bible, and  
the fact was not discovered until a cen-  
tury after the translation."

"The revised version is the first ver-  
sion issued which has presented the  
Bible as literature, and not as isolated  
texts. The work was done with a full  
knowledge of the Bible as literature.  
Yet the revised version is but a step in  
the direction of a true literary form."

To every well-informed person, the  
learned professor's characterization of  
the Bible as a "scrap book" will appear  
exactly applicable. The scraps are  
taken from the records and myths of

## Truths That Scintillate.

WEEPS ABOVE ADAM'S GRAVE—  
THEOLOGY HAS NOT KEPT PACE  
WITH THE RACE, SAYS REV.  
FISHER—STRONGLY URGES A  
BREAKING AWAY FROM THE  
DEAD BELIEFS.

The following is the sermon of Rev.  
Ford Fisher, minister of the Frank-  
lin Avenue Congregational Church,  
preached Sunday February 7, at Cleve-  
land, Ohio, on the theme "Dead Theolo-  
gies."

"Theology is the science of God—at  
ways mystical often mythical. Every  
Christian is necessarily a mystic, though  
they may not be Christians. Because  
of this fact miracle has frequently  
been given precedence to law. The  
ologies have followed each other as rap-  
idly as the ocean waves, each in their  
time having their firm believers laugh-  
ing at the folly of their predecessors as  
they have been laughed at by the world  
which we now firmly believe will  
appear to rising generations monstrous  
absurdities. Our grandchildren will  
look with pity or contempt upon the  
crudeness of our theology on many  
points where ignorance now sets her  
bounds to investigation and where  
speculation has boldly usurped the do-  
main of fact."

"All theology of whatever school, Ar-  
minian, Augustinian, Calvinistic or Ge-  
nevan, not founded on eternal truth  
shall finally be buried in one common  
grave with no one to lament or eulogize  
their efforts, not even Christian. Be-  
cause in the school of thought—art and  
jurisprudence and commerce are hun-  
dreds of years in advance. The preach-  
er is the only man not permitted to eat  
of the tree of knowledge. When young  
men matriculate at certain of our theo-  
logical seminaries they are practically  
sworn, that for the next three years  
they shall help God, they will not intel-  
lectually improve. We are compelled to  
learn the science of theology from the  
ages in which the science of medicine  
consisted in bleeding; chemistry was a  
black art, astronomy was the profession  
of a fakir and electricity the manifesta-  
tion of the devil or the shakshin of God."

"The human race has grown from in-  
fancy to mature manhood, the knowl-  
edge of the world has been increased  
every hour of its history and yet theo-  
logians insist that theology is a mum-  
my. Theology has yielded to the world  
a debilitated limited, the sailing vessel to  
floating palaces, but theology takes up  
the ashes of a dead past and weeps  
over the grave of Adam."

"In the past fifty years New York has  
grown from a town of 300,000 to a huge  
metropolis, the center of 5,000,000 peo-  
ple, the second city in the civilized  
world. Human slavery has been abol-  
ished, and the nation baptized in blood  
has arisen to a new life. The German  
empire has been created. The maps of the  
world made over again, steam and  
electricity practically applied to travel  
and the face of the earth transformed.  
There are no more seas. Liverpool has  
been brought nearer to New York than  
San Francisco. The telegraph and tel-  
ephone has made the world a whisper-  
ing gallery, and the cylinder printing  
press universal education a fact, not a

dream, while the dynamo has crowned  
the brow of humanity with a coronet of  
light. Old things have passed away,  
but in all this time what changes have  
occurred in the church? Only one and  
that stupid, irrational, shameful. They  
have moved up town, away from the  
people."

The result is just what might be ex-  
pected, the manhood and brain which  
has made this age the miracle of his-  
tory treat the average church with con-  
tempt. They leave it to the women and  
children. They regard it as the home  
of the aged, the infirm, the feeble-  
minded, the griefs of widowhood, and  
the kindergarten for children, young  
and old. Protestantism is the child of  
reason. She was born from the loins of  
logic, and by a law of her nature must  
either go forward or die."

No aggressive movement has ever  
been planned without hearing the shrill  
cry "Back to the old paths." Every step  
of progress toward freedom, life and  
light has been fought inch by inch with  
this old enemy of knowledge. This  
arch-enemy of the human race. It has  
been my good fortune and mine privi-  
lege to have known and to have seen  
Briggs and certainly he is one of the  
most gentle and Christlike of men, and  
yet it is his head that narrow, bigoted  
ecclesiasticism wants in a charger—  
why? For the crime of thinking—and  
worse still daring to give expression to  
thought."

Rowland Hill called Wesley a lying  
apostle, a designing wolf, a dealer in  
stolen wares and said he was as unprin-  
ciple as a rook and as silly as a jack-  
daw, first pilfering his plumage, and  
then going proudly forth to display it  
in a laughing world. How gladly they  
would have fought the orthodox from Col-  
ar around his neck and choked him to  
death."

"Tradition, with the hot breath of  
hell, led the trembling sons and daugh-  
ters of faith, and free thought, the  
children of the world, to the burning  
plowshares, stretched them upon the wheel  
and rack, tore them limb from limb,  
sparing not for the groan of age, the cry  
of motherhood, or the lip of childhood.  
With hellish glee they kindled the mar-  
tyr's fires and danced with joy in the  
smoke of smoke and flame and roasting  
flesh."

"With unfathomable stupidity these  
men have arraigned reason and turned  
the heart of the race against Jesus  
Christ and his religion. They have as-  
saulted science and set back the prog-  
ress of the world for generations. They  
are blindfolded over burning plow-  
shares. Science is the revealer of God in  
nature, and yet they sought to put out  
the light of science in the name of God.  
They stretched Galileo on the rack be-  
cause he invented the telescope and dis-  
covered the laws of God and the heav-  
ens."

"They have set the bounds beyond  
which the mind of man shall not even  
dare to think, then insist that the  
language of human dogmatism that  
smells of the dust and rubbish of the  
dark ages shall be considered divine  
truth. They have set the bounds be-  
yond which the mind of man shall not  
even dare to think, then insist that the  
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even dare to think, then insist that the  
language of human dogmatism that  
smells of the dust and rubbish of the  
dark ages shall be considered divine  
truth."

## Warren's Mysterious Mirror.

Strange Faces and Pictures Said to Ap-  
pear on Its Surface.

Dowdland, Me.—The mysterious  
mirror owned by Robert Warren, whose  
wife was a Spiritualist, continues to  
furnish new sensations, as additional  
shadow pictures are constantly appear-  
ing on the surface. The massive head,  
severe in its sombre profile, remains un-  
changed in the center of the mirror, the  
slender hands with fingers pointing  
downward and the mournful eyes of the  
woman are still visible, the additional  
shadow pictures are in their company.

"They come and go, come and go all  
the time," said Mr. Warren. "Often  
broad stars appear and the forms of  
little children tolling up the stairs, ever  
following the fleeting figure of a girl."

"Some have recognized a face as that  
of my wife's mother. My dear wife's  
face has been with me only during the  
last week."

"One of our children died when he  
was 8. The child's face that sometimes  
appears near my wife looks as the little  
lad looked."

"Since my mirror has possessed these  
strange powers I have received letters  
from all over the country concerning it."

older peoples, antedating the Hebrew  
people by vast periods of time, and  
without any warrant for peculiar sanc-  
tity in their original status of place or  
form. Why these stolen excerpts should  
possess any special divinity or sanctity  
that did not attach to them in their  
earlier and original status, it would puz-  
zle even a Chicago University professor  
of Bible literature to explain.

Orthodoxy at the Confessional.

The extracts from a sermon of Rev.  
Ford Fisher, an orthodox Congrega-  
tional divine, delivered before the  
church in Cleveland, Ohio, show how far  
the church has drifted toward rational  
thought, and what a wonderful influ-  
ence the doctrines of Spiritualism are  
exerting on all religious organizations.  
The Rev. Fisher is a popular preacher,  
and draws a crowded audience. He has  
something to say and says it well, yet  
carried to their logical conclusions his  
arrangement of orthodox dogmas would  
sweep not only the dogmas but the founda-  
tions on which they rest. It is not often  
that the Progressive Thinker finds an ortho-  
dox sermon of sufficient value to quote,  
except for condemnation. When it does  
find one in contrast with the vapid,  
common-place of the pulpit declaimer, it  
gladly gives it mention.

Ingersoll never said anything about  
theology more scathing than this from  
the lips of an orthodox minister, who  
receives praise therefor and is in no  
fear of being tried for heresy! What  
would have been his fate twenty-five  
years ago! How the dead bones would  
have rattled, and the mummies jumped  
from their dust-strewn graves and chattered!  
The Rev. Fisher would have found  
every Congregational church door  
closed against him, only twenty-  
five years ago! The world has moved  
it moves exceedingly fast. The heretic  
of yesterday is orthodox to-day.

"The Romance of Jude. A Story of  
the Life and Times of the Nazarene and  
His People." Through the mediumship  
of Mrs. M. T. Longley. An intensely in-  
teresting book. Newly bound in cloth  
and leather. One dollar. Very useful.  
Price 10 cents.

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and leather. One dollar. Very useful.  
Price 10 cents.

## Freedom Strangled!

The Roman Catholic Octopus in Canada.

The Truth Seeker Not Allowed to Circulate in That Benighted Region.

OF VITAL INTEREST.

About the middle of January the firm  
which mails the Truth Seeker sent to  
the postoffice for what in the business  
are known as "returns." Among the  
large bundle received were the issues of  
The Truth Seeker for January 2, 9, and  
16. Inquiry as to the cause of the paper  
being held back with notification to either  
mailer or publisher was answered by  
the statement that the paper was pro-  
hibited in Canada. January 19 we re-  
ceived a letter from Postmaster Van  
Cott to which we have replied, and to  
which he has officially rejoined. We  
give the correspondence to date in full:

"Office of the Postmaster, New York,  
N. Y., January 18, 1904.

"Publishers of The Truth Seeker, 28  
Lafayette Place, New York, N. Y.,  
Gentlemen:—The Postoffice Depart-  
ment at Washington is advised by the  
Canadian Postal Administration that  
your publication is forbidden circu-  
lation in the Canadian mails, and I am di-  
rected by the Hon. First Assistant Post-  
master-General to bring to your atten-  
tion the fact that the Canadian author-  
ities have declared the above-named pub-  
lication to be undeliverable in Can-  
ada, and that copies of the same found  
in the mails in Canada are seized.

They are, therefore, prohibited articles  
and cannot be accepted for trans-  
mission to Canada by mail.  
You are hereby notified that any  
copies addressed to Canada found at  
this office will be withheld from dis-  
patch and treated as unmailable, and in  
order to avoid unnecessary expense and  
labor you are requested to see that no  
copies addressed to that country are  
sent by mail."

"Please acknowledge the receipt of  
this letter, inclosing your reply in the  
official envelope herewith, which re-  
quires no postage. Very respectfully,  
C. VAN COTT, Postmaster.

"Per E. M. Morgan, Assistant Post-  
master."

REPLY.

Office of The Truth Seeker, 28 Lafay-  
ette Pl., New York, Jan. 28, 1904.  
Mr. C. Van Cott, Postmaster,  
New York, N. Y.

Dear Sir:—I beg to acknowledge the  
receipt of yours of the 18th inst., and in  
response to your request for a reply,  
would say:

That in 1895 Sir Adolphe Caron, then  
Postmaster-General of Canada, in-  
structed the postmasters of that coun-  
try to confiscate The Truth Seeker on  
account of its "blasphemous" character.  
This was done at the instigation of the  
Minister of Justice. The Minister of  
Justice, as I afterwards learned, was  
explained in the House of Commons that  
Catholic church, to the policy and theo-  
logy of which The Truth Seeker is op-  
posed. Mr. Caron was in the habit of  
using his official position for private  
ends, as was discovered upon his leav-  
ing office. It was charged that in the  
company which he retained in the de-  
fence of his party, he violated the inter-  
national convention between Canada and  
the United States by withholding the  
delivery of public documents. On one  
occasion a quantity of Congressional lit-  
erature was held because, as Mr. Caron  
explained in the House of Commons, it  
contained "bad speeches." On repre-  
sentations being made from Washing-  
ton the literature was released, but only  
after the covering envelopes had been  
torn open.

I refer to this matter to show you  
the kind of an official the Postmaster-  
General was when he issued the order  
excluding the Truth Seeker as alleged to  
be.

At the time I endeavored to ascertain  
which issues of the paper were objected  
to, and received the following reply  
from the Postmaster-General's secre-  
tary:

"Ottawa, Sept. 14, 1895.  
"E. M. Macdonald, Esq.—Sir, I am  
directed to acknowledge your letter of  
the 10th inst., in which you make cer-  
tain inquiries as to the provisions of the  
law under which the Postmaster-Gen-  
eral has lately decided to exclude The  
Truth Seeker from the Canadian mails,  
and am instructed to reply to your  
inquiries as follows:

"1. The postoffice act does not de-  
fine the sense in which the words scur-  
rilous and blasphemous are employed  
therein. The interpretation of these  
terms, for the purposes of the act, is  
left to the Postmaster-General."

"2. The Postmaster-General cannot  
quarantine any issue of The Truth  
Seeker to which his attention  
was called, nor specify the particular  
article, or articles, which, at the time,  
seemed to him more especially open to  
the charge of scurrility or blasphemy.  
He had no hesitation, however, in decid-  
ing, and his opinion was supported by  
that of the Minister of Justice—that, on  
account of the character of its contents,  
the paper was one which, under the  
law, ought to be excluded from the  
mails of this country."

"3. As the postoffice act empowers  
the Postmaster-General to decide on the  
admission to the mails, there is no ap-  
peal from his decision."

"I am, Sir, your obedient servant,  
"W. D. LE SUEUR."

The Truth Seeker has never been  
open to the charge of scurrility, and the  
charge of blasphemy cannot properly  
be applied to it. The Truth Seeker is a  
journal of purest Catholicism, which was  
and is the philosophy of some of the great  
minds of the past century and of  
present century."

I do not understand the rule covering  
prohibited matter to foreign countries  
to be a law; and there is no Federal  
statute against blasphemy, and I submit  
that the officials of this country are ex-  
ceeding their rightful power in exclud-  
ing from the mails a journal of Agnos-  
ticism, for no other reason than that a  
public official of another country chose  
to use his high office to suppress opin-  
ions he did not relish."

I then called the attention of one of  
the most eminent of opinion. Beliefs  
which cannot maintain themselves by  
arguments in fair lists against all com-  
ers, ought not to be maintained at all."

"In the number of The Truth Seeker  
which you have sent me there is much  
to which believers in Christianity will  
object, as they would to many of the  
articles of the Truth Seeker. Prof.  
Huxley and Tyndall. But there is noth-  
ing, so far as I can see, to justify or ex-

clude the exclusion of your journal from  
circulation. Yours faithfully,  
"GOLDWIN SMITH,  
Editor of The Truth Seeker."

At the same time the New York Sun  
expressed its opinion of the matter in  
these words:

"Mr. E. M. Macdonald, editor of The  
Truth Seeker, a journal of Free Thought  
and Reform, invites us to express our  
opinion of the exclusion of his paper from  
the mails of Canada in order that the  
exclusion of his paper from the mails of  
the Dominion, on the ground that it is  
a scurrilous and blasphemous publica-  
tion."

"We understand that, under the laws  
of Canada, Mr. Caron possesses the  
power of determining the question ab-  
solutely. If he holds a publication to be  
blasphemous, that settles it, and the  
mails are closed to that publication.  
The only remedy is a change in the gov-  
ernment, or a change in the law."

"The Truth Seeker is undoubtedly an  
excellent candid paper, but it is not  
adapted to suit a pious Catholic like Mr.  
Caron, or a pious Protestant either. It  
is what is ordinarily described as an  
infidel publication. Christianity and the  
Bible it rejects, criticizes, and assails,  
and we believe with scurrility and  
blasphemy. The charges against it are  
often calculated to shock and startle  
reverent and simple Christians. Its  
discussions are otherwise like those  
of Thomas Paine in the days of Wash-  
ington, or of Abner Kneeland in Boston  
forty years ago."

"We hold to liberty, and we revolt at  
the arbitrary act of the Canadian Post-  
master-General. But if the Canadian  
people support him, what remedy is  
there short of a long agitation, with a  
doubtful conclusion?"

"A similar arbitrary act was per-  
formed by the Postmaster-General of  
the United States when he ordered the  
exclusion of lottery advertisements  
from the mails. An act of Congress,  
subsequently enacted, justified the or-  
der, though it was held by eminent law-  
yers to be clearly unconstitutional. But  
no attempt has been made to repeal  
the act or to procure the reversal of the  
order, because the public sentiment is  
now very strongly against lotteries. In  
the same way the majority of the Cana-  
dian people are likely to support Mr. Car-  
on in his crusade against infidel peri-  
odicals, because they are or pretend to  
be Christians, and are willing to sit  
under all criticism by any means the  
law may put into their hands. Yet if  
any political passion should become  
mixed with the controversy, they may  
adopt a different policy in a hurry; and  
engage with zeal in promoting and es-  
tablishing the very liberty which they  
now condemn and suppress."

The St. Catharines (Ont.) News put  
the matter in a nutshell:

"One of the boasts of Canada is that  
it is a land in which civil and religious  
liberty is enjoyed to the fullest extent.  
It is an empty boast, however."

"If religious liberty is to be enjoyed,  
let it be to the full. A man is the  
guardian of his own conscience, and no  
one has the right to dictate to him  
what he shall believe. There are some  
subscribers in St. Catharines to a paper  
published in New York called The  
Truth Seeker. It is devoted to certain  
lines of thought which may not be or-  
thodox, in the common sense, and par-  
ticularly so as regards the Roman Catho-  
lic church. The subscribers have been  
informed by the postmaster here  
that he has received instructions from  
Postmaster-General Caron at Ottawa,  
not to deliver their papers. It would be  
interesting to know on what grounds  
this action is taken. At the same  
time there are four or five hundred  
of most of the bookstores of Canada  
any of the works of noted infidel writ-  
ers or religious controversialists, and  
they are freely sold. Some of them are  
even to be found in the public libraries.  
Why is a distinction made?"

You will see from these quotations  
that the Canadian authorities are re-  
ligious prejudices, and I respectfully sub-  
mit that the United States government  
should not be drawn into the contro-  
versy between The Truth Seeker and  
the Canadian government. Very few of  
the postmasters of the towns in Canada  
to which The Truth Seeker is sent have  
been informed by the postmaster here  
that he has received instructions from  
Postmaster-General Caron at Ottawa,  
not to deliver their papers. It would be  
interesting to know on what grounds  
this action is taken. At the same  
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any of the works of noted infidel writ-  
ers or religious controversialists, and  
they are freely sold. Some of them are  
even to be found in the public libraries.  
Why is a distinction made?"

Several attempts have been made to  
obtain a rescinding of the excluding or-  
der, but the church influence against it  
has proved too strong.



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