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MATERIALIZATION.

AS VIEWED BY DIFFERENT MINDS.

MATERIALIZATIONS

Under Absolute Test Conditions.

Twenty-three Spirits Present Themselves in Spite of a Scarcity of Earthly Raiment.

"You are cordially invited to attend a materializing séance given under strict test conditions by Mrs. M. E. Williams, 233 W. 48th St., New York, to be held on January 14th. Your presence is desired as one of a certain number of ladies and gentlemen whose analytical judgment and discriminating powers will be of value to the public as having witnessed the same. Should the manifestations occur under the conditions imposed, your signature is respectfully solicited attesting to that fact. If not convenient to be present kindly address Mrs. Williams at once that she may invite some one else to occupy the chair reserved for you."

In response to the foregoing invitation twenty-four guests assembled in the parlors of Mrs. M. E. Williams, the materializing medium, on the evening named therein. Their presence had been solicited as a committee of persons of discriminating intellectual capacity, competent to weigh judiciously the stringent conditions imposed, and to pass intelligently and impartially upon the phenomena presented. Among the number were lawyers, brokers, journalists, representatives from the secular press, and stanch business men whose commercial attainments were such as to suggest no lack of keenness or sagacity. Many of the ladies whose presence graced the occasion, stood high in the field of intellectual thought. Some of the number were disciples of the Spiritualistic cult, some were avowed materialists, others were confessedly ignorant of all that pertained to the kind of demonstrations they had been called upon to witness. Yet every one evinced an earnest appreciation of the responsibility devolving upon them as impartial investigators of a philosophy and science which is at present attracting so much attention from the world at large.

When all had arrived, a committee consisting of Mrs. Henry J. Newton and six other ladies, was chosen from the audience by the Hon. Melville C. Smith, the object of which was to examine the wearing apparel of the medium, and ascertain that no hidden paraphernalia constituted any part of her wardrobe. For this purpose they repaired to the back parlor, in which the séance was afterwards held. This examination completed, Mrs. Newton reported that the committee had most carefully executed its office; that the medium's clothing consisted only of the dress she wore—a dark velvet, under which was a single black skirt, entirely void of lining, and her shoes and stockings; and, that no doubt of the thoroughness of the examination might exist, the medium had been entirely disrobed of these, and her dress and skirt turned wrong side outward and subjected to the most searching scrutiny. While four ladies remained with the medium, a committee of three descended to the kitchen, which is immediately under the seance-room. They stated as the result of their examination that the ceiling was of ordinary white plaster, showing an unobstructed surface above the entire room, with no possibility of any hidden contrivance of any kind. After their return upstairs the folding doors between the two parlors were thrown open and the audience passed into the seance-room.

A minute inspection of the cabinet was now made in the presence of the entire party. This occupies an alcove two feet in depth, over which was a canopy with heavy depending curtains. The back of the cabinet was found to be the solid brick wall of the adjoining house. The floor in this neighboring house is against this portion of the wall, the heat from which was quite apparent by laying one's hand against the brick. The side walls of the alcove were plastered, compact and solid. The carpet on the floor was securely tacked down around the edges. The rear of the room contains two windows overlooking a back-yard. The only method of ingress was by the folding doors and one hall door. The people were seated in two semicircular rows, which shut these doors off entirely from any possible communication with the cabinet. To sum up, the examination was of such a rigid character as to refute any theory of possible collusion or trickery.

Before entering the cabinet Mrs. Williams stated that she submitted to these test conditions at this particular time for the benefit of the friends, and not the enemies of Spiritualism, although there were present those who were not Spiritualists, as well as Spiritualists who had never before attended one of her seances. She had invited them because she had confidence in their intellectual discernment, and a belief that they would render equitable judgment on

what might happen. After a few words bearing on the scientific, as well as the philosophical and religious aspect of Spiritualism, she observed that the number of invisible witnesses in the room far exceeded those in the flesh. She gave the names, with descriptions and messages from the departed friends of many present. Some of the strangers received tests of this character, the absolute accuracy of which they readily acknowledged, while others marveled at the facile statement of facts they were positive no one there could have been cognizant of except themselves.

It was now past nine o'clock, and all preliminary exactions being satisfactorily disposed of, she entered the cabinet, the curtains were drawn, the light lowered, and all joined in singing "Nearer, My God, to Thee." But a few moments elapsed ere there was plainly heard from the cabinet the lips of a childish voice, which the director said belonged to Bright Eyes, a little familiar spirit attendant of the medium.

"Yes, that are me," came in response, this time with as good a vocal intonation as any mortal might use. "I am going to come out at you some later," she added. Scarcely had she ceased speaking when the curtains were parted, and a spirit calling herself Priscilla advanced into the room, clad in luminous white garments. A lady in the circle calling attention to the fact that the spirit appeared in pure white, while it was positively known that the medium had not a light thread amongst her scanty apparel, the spirit in a distinct voice replied: "As was said of old, we have food and raiment ye know not of." Her height was much greater, while her figure was strikingly minus the embowment of the medium. After the spirit retired a deep bass voice greeted the sitters from behind the curtain. This, as was explained, was Mr. Frank Cushman, one of the principal guides at this cabinet. The remarkable strength and oratorical of the vocalization were such as few masculine larynxes are capable of producing, and which no feminine organ of speech could possibly simulate. Later in the evening Mr. Cushman and his spirit sister, Mary, materialized and came far out from the cabinet, addressing those present in kindly words of cheer, the former uttering the assurance, "There is no Death, all which they slowly dematerialized in full view of the audience, each talking as they slowly sank down, the two personalities remaining distinctly manifest until they disappeared on a level with the floor. The full form of Mr. Cushman was tall and slender, and neither in contour nor individuality bore the slightest suggestion whatever of the sex to which the medium belongs.

A most satisfactory illustration of the presence of invisible forces was the levitation of a banjo from the organ to within a few feet of the ceiling, far out of arm's reach of the top of the cabinet, its strings twanging vigorously as it was swung to and fro. At the same moment a spirit stood materialized in the aperture of the curtains, conversing with a stranger who had been called up, and for whom she came; while Mr. Cushman passed a few pertinent remarks from the interior of the cabinet. Here were three distinct, positive, though different expressions of spirit power occurring at one and the same time in an excellent light, the combined manifestation being so extraordinary in character as to elicit undisguised wonderment from all.

Bright Eyes next made her appearance in all her diminutive glory, a little more than three feet in height, laughing and sparkling with repartee. "Here I are, was her salutation. A tiny rocking chair had been placed to one side in front of the company for her to sit in. At her request "Rock-a-bye, Baby" was sung while she rocked composedly in harmony with the measure. Before the song was half finished, however, she said: "Sing 'Down Comes Baby' for I've got to go," and gliding gracefully from the chair she dematerialized on the floor in splendid view. In a few moments a small luminous speck became visible where she had passed out, which gradually grew in dimensions, rising higher and higher until it reassumed the perfect form of the child, when, with a merry laugh at the evident amazement she evoked, she passed into the cabinet. Bright Eyes appeared later in company with Pinkie, a little Aztec girl. The two standing side by side furnished evidence calculated to arouse sober reflection on the part of the skeptical.

A most striking materialization was that of a little boy, a relative, who came for a gentleman by the name of Mr. Cocks. A request that the gentleman hand him his pocket-knife was evidently made for the purpose of attracting attention to the tiny hand of the spirit, which, the gentleman stated, was perfect in form, and as cold as ice.

The Cary sisters appeared together in such wholesome light as to render their features plainly discernible to those sitting farthest from the cabinet. They called up friends present, and conversed audibly with them. Mr. Holland, the chief guide of the cabinet, spoke many words of wisdom while standing in full

form, his white shirt front and dark clothes presenting an effective contrast in the semi-light.

So many impressive features of spirit demonstration took place that it is difficult to give to them all the full importance and significance attached to them. Conclusions of the truth of spirit phenomena. In all, twenty-three spirit forms, of stature ranging from a little child to the tallest of men, presented themselves, and were fully identified by the friends to whom they came as the intelligences they purported to be. The seance lasted two hours and a half, and it was with much reluctance that the company bade good-night to the friends "not lost, but gone before."

We cheerfully affix our signatures in testimony of the genuineness of the manifestations occurring at the above seance, which was given under such test conditions as seemed to preclude the possibility of deception: Mrs. L. Nichols, W. Pilkington, John Franklin Clarke, Mrs. J. Franklin Clark, Mrs. John Anderson, Ella Narakow, J. McLean, John W. Free, M. E. Free, E. E. Bloche, Thomas S. Smith and wife, Henry J. Newton, Mary A. Newton, Chas. P. Cooks, Mrs. Jennie Potter, Mrs. K. Sterns, Olivia P. Shepard, F. W. Regas, Cromwell Gardner Macy, Jr., Melville C. Smith, Lester A. Clifton, dan, John J. Jennings, John Hazelrigg.

HE WANTS HONESTY

On the Part of Mediums.

SUGGESTIONS AS TO THE COURSE TO BE PURSUED—COMMITTEE OF INVESTIGATION.

TO THE EDITOR:—I am glad your paper has taken up the matter of fraudulent mediums. I have read with much interest the various opinions, pro and con.

I firmly believe the time has come when we must use powerful reasoning machines and separate truth from the false. I am satisfied that ninety-nine out of every one hundred of the mediums who are in the public field, today have genuine gifts, of one kind or another; but after awhile, the greed for the mighty dollar becomes so absorbing that if genuine manifestations cannot be produced, fraud will be resorted to by many, with the object of obtaining another dollar from the unsuspecting victim who is anxious to receive some more proofs of immortality, and what is the result? Instead of Spiritualism moving onward and forward, as it is destined to do, and as it ultimately will do, it retrogrades, and it takes hard work and years of time to build up again. What is true of the ism in the Northwest is equally true of other parts of the country.

Only those who have been officers of camp-meetings, etc., can appreciate the difficulties, under present conditions, of separating true mediums from the fraudulent, and presenting to investigators only those who can be depended on giving only genuine manifestations.

During the last season I was secretary of the Northwestern Association, and noticed that those very persons posing as mediums who were refused admission on our grounds as mediums, found it so profitable outside that they remained through the entire camp, whilst others inside the gates could not pay expenses; and who is to blame for it but ourselves, with our lax rules, and fears that we should hurt the feelings of any of the mediums, by doubting their genuineness. But the time has come for us to try hard! We are on the edge of a yawning precipice, and all the powers of the hirelings of the Catholic church are at work desiring our destruction. But as I write, I hear the words "Fear not, little flock," and I doubt not their meaning.

Let me remark that in speaking of mediums outside the gates, I in no way refer to Mrs. Bessie Aspinwall, who occupied a cottage outside the grounds the entire season, because our cottages inside were already occupied.

In order to right the present conditions I would suggest that a committee of five or more of tried and true Spiritualists be appointed or elected a committee in each city, and a list of their names be kept at the National secretary's office, Washington, D. C., and also each State secretary or camp secretary keep a list of his State or territory, to investigate the claims of all mediums as to their genuineness, making such rules as the needs of the occasion may demand; every investigation to be conducted under strict test conditions, and that each member of the several societies in each city pledge themselves to only patronize those whom this committee may recommend or endorse.

I do not believe that any of our genuine materializing mediums would be afraid to undergo strict test conditions before such a committee, using wire cage or screen, made of mosquito-netting or any other device that would insure immunity from fraud. If they are unable to accept the conditions imposed, let

them not pose as mediums for materialization, and make it a part of the duty of the investigating committee to keep the members of the association posted by a short account each Sunday, after or before service, with names of those who have the full endorsement of the committee. We would very soon feel the good results, both in the character and numbers of attendants at our services. Why let these barnacles cling to us any longer, sucking the life-blood out of our societies, as they have done in the past, and will do in the future, unless shackled and fettered.

R. U. D. EVANS.

PROBING FOR TRUTH.

The Progressive Thinker Gives All Sides.

A Letter from Paris That Was Not Published.

The following was sent to us from Paris, with a request to publish it, being a copy of a letter sent to Light of Truth:

SOCIÉTÉ DE LIBÉRAIRIE SPIRITE, 1 RUE DE CHAPAINAIS, PARIS, December 28.

In a late editorial in your paper you seem to forget the decorum due to your fellow-publicists, who, by the way, have never sent you any insults to your address. Respect for opinion should be the rule, and if, at Paris, we were obliged, in the presence of undeniable facts, to refuse to accept Mrs. M. E. Williams as a sincere medium, it was in spite of our tendency and desire to receive her as a transparent subject. Was our object? It was to present to Messrs. Myers and Podmore, of London; to Charles Richel and Darieux, of Paris; to Lombroso, Schiaparelli, Pinz and Eimacora, of Italy, and to Carl du Prel, the celebrated philosopher of Munich, what we had been led to believe was a remarkable subject, and by whose phenomena the field of their investigations would be enlarged in the domain of Spiritualism.

Personally, did we need any new facts about materialization? No, for we had already studied and satisfied ourselves as to its reality, and in consequence, our opinion, frankly spiritualistic, was agreed as to the truth of the phenomena of materializations.

You have taken upon yourself to insinuate that we Spiritualists of Paris are "absintho drinkers," "ruffians," etc., and with Mrs. Williams, you consider us as dishonest people, capable of plotting, before her arrival, a plan to "kill her." Really, my dear brother, you make us almost regret not to have put the "medium" you so warmly defend in the hands of justice; which we did not do, more in consideration of the American spiritualistic press than from any other motive. We regret to see that press, whose honorableness we have never suspected, has been misled by a person, who, if ever in her career she was a real medium, was certainly only an impostor here.

We would beg you in the future to weigh better your expressions, and remember that the honesty of your client was first suspected at the first seance given at the palace of Lady Catheline, and that at the final seance, where she was caught in *flagrante delicto*, the numerous witnesses signed a report to establish without error the plain facts and truth.

These witnesses are all intelligent persons and as honorable as you may be yourself. In refusing to insert their version of this unfortunate affair, you prove your injustice and partiality, and this action of the American spiritual press is certainly not estimable.

Light, in reprinting from the Religious Philosophical Journal—which alone gave an account of the two sides of this matter—says that other papers, in suppressing all but what Mrs. Williams has to say, do nothing to discourage fraud, or to enhance their own reputations. We would prefer to believe, dear sir, that doing the act of a gentleman, you will insert both this letter and our report as it appears in the Revue Spirite for December, 1894.

In Italy, as you will see by the review for January, a number of savants have had a series of interesting experiences with several unprofessional and unpaid mediums of that country, who subjected themselves to every condition imposed on them. These gentlemen have declared the results marvelous.

We affirm that Mrs. Williams was received here with the kindest attentions until it was seen by those who had placed all confidence in her that she was shamelessly betraying them. Be assured that we are well aware of the injury which may befall a medium by seizing the materialized form; but there was no danger for Mrs. Williams of our showing, before all, that she had undressed herself, and was holding a doll in her right hand, and in fact, she did not suffer any more than did her manager by being held a few instants during the seance.

As Mrs. Williams proposes to re-commence her exercises in the "Interest of Spiritualism," we would suggest that she submit herself to the same precautions as taken by Prof. Lodge with Madame Eusapia Paladino, and under these conditions show us "Bright Eyes," etc., without using dolls or wigs, as she did here in Paris. P. G. LEXMARIE.

I am a part of all that I have met.—Tennyson.
Men of cold passions have quick eyes.—Hawthorne.

A CANDID REVIEW

Of the Recent Episode in Paris.

Materialization Can Occur in the Light.

The Opinions of a Veteran.

TO THE EDITOR:—The recent episode in Paris, that culminated in the exposure of what is termed a materializing medium has aroused much discussion among Spiritualists here—more, perhaps, than among those not identified with the movement. As usual in such cases, something akin to party feeling seems to actuate the disputants, if one may be allowed to judge from what is said, especially by those speaking in defense of the accused. Plain statements of facts, corroborated by unimpeachable witnesses, are ignored, and they seem to forget that their imaginary theories could not be accepted as evidence in a court of justice.

There are also other features in connection with this affair that are being more forcibly illustrated than in time of general peace and quietude. That is, some who were previously inclined to accept everything without questioning, now demand that henceforth none but honest, upright, pure and unfeigned specimens of humanity should be tolerated or encouraged in practicing their calling; as mediums, notwithstanding they may be the "finest instruments to which we have access."

In making these demands they publicly declare that they themselves are honest, as if they considered the people incapable of estimating the value at which they should be rated.

Such declarations are not, as a rule, accepted as evidence in establishing an individual's honesty.

Honesty is to my mind a natural endowment. It may be simulated at times, though that may require such an effort that the individual would feel poorly paid if not allowed to call public attention to it.

Persons endowed with harmonious mental aspirations, inclining toward that which is noble, good and true, are pointed to as examples worthy of emulation. No special credit need be given such a person for doing that which affords them constant pleasure.

Evil propensities may likewise be traced to natural endowments. But, while the former are ennobled for endeavoring to gratify inherited desires, the latter are cursed for doing the same thing.

Material masks, when worn for the express purpose of deceiving the unsuspecting, proclaim the character of the wearer; with such unmistakable emphasis that all attempts to justify reflect unfavorably upon those who in any way lend their sanction to the perpetration of fraud and deception. It will not do, however, to close our eyes to the fact that more masks are worn by persons outside of cabinets than by those inside. The detection of outsiders is most difficult to accomplish. And were it not for the assurance that occasionally comes to us from the lips of individuals while voluntarily testifying to their own honesty, one would scarcely know who to trust. A true estimate of character can only be made by a mental analysis of inherited endowments.

Circumstances, environments, social and mental conditions, together with educational advantages, are in many instances effective in giving an outward polish, which serves as a mask behind which lurks the true character waiting for an opportunity to gratify natural propensities.

Public journals are teeming with reports of such cases, and much surprise is manifested when artificial veneering is no longer able to conceal the natural propensities of the individual. A majority of those from whom masks have thus been removed, had secured the confidence of many good men, and women who never doubted their honesty. By avoiding the appearance of evil they were successful in deceiving and often injuring their friends in many ways.

Under ordinary conditions we are incapable of determining what may be concealed beneath a mental mask. But the case is different when masks made of material substances claim consideration. Bandits, burglars and their associates ply their calling thus equipped. Worse still is the man or woman who, for a paltry fee, will don the livery of brigands for the express purpose of deceiving trusting friends and neighbors. These lamentable exhibitions could not prevail to the extent they now do were it not for the blind credulity of the masses, who in a majority of cases are evidently willing victims.

The claim that spirits require darkness in order to produce form manifestations, is an assumption that has no foundation in fact. But that it does aid in concealing masks and wigs, together with other paraphernalia that would readily be detected in a bright light, is also a self-evident fact.

In view of all the odium that cabinet seances for materialization have justly brought upon the cause of Spiritualism, who will say that the time has not arrived for calling a halt. Turn on the light, and demand conditions under which all the senses can have free play; then, if a spirit appears and refuses to be investigated, as immediate examination of the cabinet and its contents would be justifiable. No fear need be entertained of injuring a spirit by embracing it, for if genuine it would vanish, and in

that way establish its claims. That is what is wanted, and can be obtained whenever persons claiming to be mediums are ready to unite with their patrons in an earnest search for truth.

It may be claimed that I have no practical knowledge of the subject under discussion. Be that as it may, my conclusions are based on actual experiences during a period of over forty years. I know that what is termed spirit materialization is a fact, having repeatedly witnessed it in open daylight when least expected. I have grasped an extended hand that appealed to the senses of crying and feeling, which immediately vanished or dissolved in a manner imperceptible to me. On those occasions our friends from the next life appeared to be as much interested in having everything made plain as I was, and never manifested the slightest fear of being injured. To deny these things would be refusing to credit my senses, together with well-attested reports of cases witnessed by others.

Human nature is the repository of many strange and mysterious characteristics, which are often denominated weaknesses, not necessarily from a willful desire on the part of individuals possessing them, for they may have been inherited, therefore natural endowments. A little philosophy might aid us in discovering causes to which we close our eyes, while unwittingly manifesting a too-common weakness on our part by condemning legitimate effects of underlying causes.

A comprehensive realization of these things has a tendency to broaden charity and create manifestations of sympathy in many instances where it has been withheld. This applies to humanity in general, and not to any special class or calling. Persons who publicly declare that they will not tolerate or encourage mediums who are afflicted with the slightest moral taint, should see to it that they themselves are without spot or blemish before venturing into the presence of a medium whom our unseen friends are pleased to honor.

Mediumship is not dependent upon educational advantages, but rather does it depend upon organic adaptation, which spirits and not mortals, are able to discern. Nor do they require any advice from us when making their selections. Evidence of continued existence may be obtained through any medium whose organism is adapted to the requirements of the communicating individual intelligence.

Persons who tell us they would not have their sainted mothers and sisters pollute their pure souls by coming in contact with mediums who failed to obtain their approval, lead us to infer that they are suspicious of their risen kindred being as easily duped as some confessed themselves to have been. Good men and women possessing healthy moral natures have no fear of losing self-respect by lending a helping hand to those less fortunate than themselves, while those so constituted that they are unable to resist evil are to be pitied.

JEFFREY SIMMONS.

Brooklyn, N. Y.

WHAT IS SPIRITUALISM?

"Thy God's true Word, again revealed
As 'twas in days of old;
Thy Nature's truth for all unsealed
And by the angels told."

"Thy Revelation from the spheres
Laid hid from human sight—
New Light from heav'n that now appears
To banish error's night."

"Thy Inspiration once more given
To show to us the way;
To make on earth the hoped-for heaven
We've sought so far away."

"Thy 'Spirit Gifts' again restored
As seen in days of yore;
Thy Spirit Power again outpoured
To bless the world once more."

"Thy Pentecostal 'tongues of fire,'
A flame with words that burn,
Beseeching all to 'come up higher,'
And from their sins to turn."

"Thy 'Bread of Life' for hungry hearts
That yearn for love divine;
A feast that fills our inward parts
With Heavenly bread and wine."

"Thy Truth and Wisdom, vainly sought
In narrow human needs;
Thy Knowledge by the angels brought
That meets all earthly needs."

"Thy Science and Philosophy
Teaching Evolution's plan;
Thy Religion and Philanthropy—
The love of God and man."

"Thy 'Life Eternal' brought to view
By those who dwell therein—
Who come to teach the Gospel New
To save mankind from sin."

"Thy Joy and Peace to all who mourn
And grieve for loved ones lost;
Thy Healing Balm for bosoms torn,
And souls now tempest-tost."

"Thy 'Tidings Glad' from spirit friends
Now on the Shining Shore—
The message that our Father sends
From loved ones gone before."

"Thy Heaven's last and greatest gift
To bless the human race;
A Power that shall mankind uplift
And give them truth and grace."

"Thy consummation most complete
Of every good now sought;
Thy Love and Wisdom in concrete,
With every blessing fraught."

DR. DEAN CLARK.

"A pale cobbler is better than a sick king."
—Biblestiff.

"Homest error is to be pitied, not ridiculed."
—Chesterfield.

"An ounce of mother is worth a pound of clergy."
—Spanish proverb.

MRS. ABBY JUDSON.

She Throws Light On So-Called Exposures of Fraud.

INTERESTING EXPERIMENT—THE MEDIUMS JOIN THE MATERIALIZED SPIRIT.

Several years ago, while living in Minneapolis, I was told the following facts by a reliable gentleman, S. P. Channell, a resident of that city. Mr. Channell is a man of wealth, relied on for his personal and business integrity, and has been an intelligent and earnest Spiritualist for many years. Owing to the poor health of his wife, they spent much of their time in Oakland, California. The fact stated occurred in California. While there he attended many seances for materialization, carried on by a well-known medium, whose name I do not remember, but which can be easily ascertained by applying to S. P. Channell.

The powers were so well in hand that he and four other gentlemen decided to try a certain experiment, with the consent of the medium. An experiment which would endanger the life or health of the medium, if made unexpectedly, without her consent and that of the controller, was submitted to in order to prove scientifically that if the materialized form is prevented from reaching the medium out of whose organism it has been drawn, then the medium must come to the floor.

Five gentlemen, of whom S. P. Channell was one, engaged in the experiment. One of them went into the cabinet, sat down by the medium, and held her by the shoulders. His part was to see that the medium did not escape from his grasp. When a materialized form emerged from the cabinet the four remaining gentlemen surrounded it, should it to shoulder, in solid phalanx, so that it would be impossible for a mortal form, under ordinary conditions of earth-life, to enter or leave the little circle, that they formed with their bodies. At given moment all four put their hands on the spirit, held it firmly and quietly, and in a moment they found that the medium, instead of the spirit, was in their grasp. As to the man in the cabinet, faithfully attending to the duty laid upon him, that of maintaining his grasp upon the medium, he felt—well, like a fool. There he was, holding the medium's shoulders, and suddenly he was holding nothing at all.

This experiment, quietly and kindly carried out, showed conclusively that in a genuine materialization there is so intimate a connection between the body of the medium and the temporarily materialized form, that the subsequent blending of the two into one body is the inevitable result of the natural laws that govern this fine mode of spirit manifestation.

Skeptics who go to such seances in order to grab the spirit and expose the fraud of the medium, are often honest in their belief. They really believe that these forms are made up by the medium in order to swindle each person present out of a dollar of good United States money. The world needs educating. In fact, we need educating, standing as we do on the verge of the spiritual era of human development. In regard to the fraud or the non-fraud of a medium, it is better to take the testimony of persons who have made this phase of materialization a study by careful and repeated investigation of it, than the testimony of a prejudiced outsider, who is prejudiced because he has judged beforehand that a materializing medium must be a fraud. Had those men and women in Paris attended Mrs. Williams' seances, first as spectators of a phase of spirit manifestation that was new to them; and later, scientifically co-operating with her in careful investigation of the modus operandi, so far as it can be understood by mortals, who are still embedded in a fleshy body, they would have conducted themselves like true scientists, as well as like gentlemen and ladies. Many a so-called "exposure" is due to the ignorance of the natural facts alluded to above. There is no mystery connected with these phenomena, but there is much ignorance on the part of those who witness them. To assume what may and what may not, occur in accordance with natural law, in realms that one has not yet entered, is to act the part of an arrogant fool. He who studies the workings of nature, now should do it in a touchable spirit, and remember that there is, and will be, forever, much beyond all that any finite being can know at any given stage of his advancement.

ABBY A. JUDSON.

On Guard.

Sometimes it requires a good deal of sweeping
Around the doorway of the soul;
And strict watch-keeping
Least vipers come in and get control.
Be they ever so small
They contain poison all.
G. S. GREEN, M. D.

"He wears his faith but as the fashion of his hat; it ever changes with the next block."
—Shakespeare.

"There was a noble way, in former times, of saying things simply, and yet saying them proudly."
—Irving.

"An able man shows his spirit by gentle words, and resolute actions. He neither hot nor timid."
—Chesterville.

"As soon as we have discovered a need for our joy or sorrow we are longer its serfs, but its lords."
—Longfellow.



CHAPTER XV.

Almost Rescued—But Too Late.

The clouds said to the satisfied spring gushing from the mountain side: "Foolish Spring, discontented with your best! You think you are nothing to the river, but of the thousand fountains which make its flood yours is the largest. Through the river, winding its quiet way past the abodes of wealth and happiness, the peaceful farm and busy mart, your crystal stream seeks and mingles with the ocean, where changed by wind and current it traverses the globe. It conveys in the ice-fields, or sends its glittering spires aloft in the bergs which grimly guard the Arctic Sea; of the fur-clad Esquimaux build their winter homes and over its crisp surface drive their dogs, while peak and pinnacle are brilliant with the rainbow tints of the northern fires. There, too, strange monsters of the deep abound; the island whale sports in the icy bays, the seal and walrus bask in the beams of the low sun and the Arctic bear seeks its prey. The icy mountains burst their bonds and float southward, dissolving as they float and liberating again the tiny streams dancing from the spring over the rocks, to flash in the waves and mark the proud navies of the world—the ships of war, the ships of peace—which weave the silken web of commerce around the world. It breaks on the coral isles of the island-world in the long swell of Pacific seas. The palm throws aloft in higher air its proud coronal, and beneath its shade the dark savage gathers the fruit which satisfies hunger, woos the maiden of his choice, or hurls the poison dart at his unwary foe. Then, caught in the hot embrace of tropic winds, it is borne aloft and spreads out in the gorgeous mantle of clouds, to be dashed on the mountains, fowing thence in Amazon, seas in themselves, watering continents where vegetation luxuriates to the exclusion of animal life. There the giant tree is nourished by the food it brings, and from the lofty leaves it is again distilled into the viewless winds. Aloft in subtle regions of the upper air it throws a cloud curtain over the scorching fields, and when the sun sinks to his rest in wondrous splendor, it forms a mantle for the dying day of gold and crimson. Then northward by subtle magnetism, pall-like overspread, the leaden sky with tempest, seized by the freezing winds till crystallized it drifts in snow, piling avalanches over the mountains, to be released by the returning sun, and gush again from their sides in springs, to rush again to the sea on another cycle, ever the same, yet never repeated. It may extend in silvery lakes ministering to the sense of the beautiful, or be teased by factory-wheels to work with a thousand uses. It may be taken for ignoble uses, but sooner or later it will assert its purity and show that amid changes it cannot be corrupted. It may slake the thirst of the leviathan of the deep, or distilled in dew descend the flower which shall kiss the lips of beauty, carmine her cheek and moisten her eyes into tears."

Thus with our lives. Like little streams they flow down and mingle with the great ocean of humanity. If instead of our minds being pure, sending out crystal thoughts as the fountain crystal, if we pour out the slime and ooze of corruption, it will flow on in the same manner, but its cycle will be one of evil. No crystal ice will flash in northern light; no tropic bird gain brighter plumage; no grand leviathan be supported; no grape distill its wine, but through the brutal channels of animality will it pass, stagnating in the heated atmosphere of passions and breeding pestilence and ruin, and returning to us will bring the miasma of its hideous career.

Had all foul and corrupting influences been concentrated at his birth, a more depraved being could not have been produced than Martesq. If there were a doubt of the doctrine of total depravity, he confirmed its truth. Religion was a cloak for his terrible sins, and his brutal passions were only restrained by the cunning of his policy. Yet for all he was as good as the average priest of his time, and a fair representative.

Nearly a year had passed since the disappearance of Heloise. The village flourished under the management of Dencke. It became apparent that an associated brotherhood was possible, if founded on a religious basis, and many times in history this has been demonstrated, while it has been equally clear that without such basis no association can be permanently maintained.

John, under better influences and instruction of those who regarded him as a man with a soul as valuable as that of an emperor, grew from the instinctive to the intellectual state, and while not losing his subtle powers, acquired the manners and address of those around him. His decision to remain, was not a passing whim, but grew out of a fixed idea which had taken possession of his mind from the first, and gathering strength from observation, had settled into certainty. That was that a mistake had been committed. That the Bohemians were drowned he was cer-

tain; that Martesq and Heloise were at first doubted, and then became certain that they were not. Had they been, would the boat have drifted beyond recovery, and why? were not their bodies cast ashore like the others?

"Martesq," he muttered to himself, "is not a man, he is a devil. Anything may be expected of him. I know he is not dead."

Then came the question, what had become of him? Evidently, if he was sent by Rosenbaum, even if his companions were lost, he would return to his employer. How could he learn if the priest had done so? By going there, and should he do so? discovery would subject him to death. While he was undecided, casting about to accomplish his purpose by some strategy, chance favored him and through him saved the society. As he was crossing the park from the village to the castle in the dusk of the evening, he was accosted by a man enveloped in a mantle which prevented recognition.

"John, my good fellow, how do you like your new life?"

"Who may you be? Your voice is familiar."

"Can I trust you?"

"How can I say when I do not know you?"

"Promise and I will tell you who I am."

John had at once penetrated the disguise and knew it was the priest Lorenzo, and his shrewdness gave him advantage.

"It was a bad day when I left the castle," said John, returning to his old manner of jesting; "a bad day, and I am like the fellow you tell us of when you translate the Bible to us: I sigh for the husks of my old master."

"Truly, John, you find that it is not well to give yourself over to the devil, do you not?"

"If I were back, I'd never go away. To be smitten on by ladies and a petted fool is better than this kind of a life where I have to do so much thinking."

"Yes, and go to the devil at last," was the sneering reply; "my good fellow, if you feel in this way, my object is half attained already. You are weary of being a real fool instead of a mock one; you want to return home. I will grant you all and more than you desire. In return you are to help me. The Pope desires to break up this nest of iniquity. I want to introduce a band of soldiers into the castle. You help me and I will you."

"Agreed," said John, "I shall be able to help you to a great deal more than you ask for."

The man threw aside his mantle.

"You come directly from Rosenbaum?" exclaimed John, scarcely able to speak, so excited was he by the thought that now he might hear of Heloise.

"Direct."

"Heloise!" he only could speak her name.

"Heloise! She is not there."

"Martesq?"

"Was he not drowned?"

"No, he was not!" cried John. The priest was taken by surprise, and said: "You know then? Well, as we are friends, I will tell you that Martesq is well."

"And Heloise?"

"Is well for aught I know."

"Where is she?"

"Not so fast, not so fast. That is more than I know. Martesq can tell you that."

"When can I see him?" asked John, forgetting his caution in his anxiety.

"Not so fast; when the time comes I'll take you to him. He is a cunning fox. Seel he duped you all, and Rosenbaum was not anyone. He watched his opportunity, overturned the boat, and being an excellent swimmer, he seized Heloise, and placing her in the boat rowed away to a place he had prepared. It was a deadly deed. He has related it to me many a time, and laughed lustily over it."

Heloise alive, in the hands of this man! That thought was undurable. For an entire year she had been his prisoner. Again forgetting his part, he asked: "Where is she?"

"I told you I do not know; he can tell you. He may trust you and place you over her as guard."

"Oh, that he would," silently prayed John. Addressing himself to Lorenzo: "I'd rather guard and care for her than go to the old home. Does her father know of her capture?"

"Ha, ha! know it? Why, you poor fool, he thinks her dead. Martesq gave him the particulars and said mass for those who are dead, and was royally paid for it. Come with me. He is near by and we will confer with him."

They crossed to a dense mass of shrubbery, and at a signal from Lorenzo, Martesq came out.

"Here," said the former, "is your old jester, and he is heartily sick of the heretics."

"The jester," said Martesq, "that unkempt boor is of no value to us!"

"He is of the utmost value; he is willing and anxious to help us."

"Is that so, John?"

"Aye, Father, and more will be true if I see Heloise."

"If you are true to us, you may see her."

"Was it possible that he might see her again! After a year mourning her as dead, in a brief hour he had found her and arranged to be her guard, and have the care of her."

"Time is precious," said Martesq; "what we do must be done at once. We want Dencke for a bonfire, and there are a few others we want to send after him."

"Well," responded John.

"Most of the leaders dwell in the castle, and a few soldiers let in at the gate would guard them in."

"Aye, they all meet there to-morrow night," said John.

"Good; now are you ready to do this for us?"

"And be sent to Heloise?"

"Yes, if you are true you may go immediately after your work is done."

"Ask anything you please; I am ready."

"Then to-morrow night, at precisely 10 o'clock, be at the gate, open it to us and our soldiers."

"I shall be opened for you, holy Father."

"Now, let's away," said Martesq; "remember, John, you pledge your soul in this matter."

As they walked away, he said to his companion: "Good thing that you are a coward and thus compelled me to come with you. I was needed, to catch that foot with Heloise for a bait. See how well I throw him on the top of the hottest fogot! I charge you not to get weakened again, or it will fare hard with you."

"Give me a bottle of wine and I can face the devil. Pity you had to leave your game."

"Oh, he's the game! What do you know about that?"

"Sure, I was in no state to hear last night, but old Gretchen has ears and a tongue, and that cut on your forehead witnesses that she told the truth. I confessed the old woman," continued Lorenzo, bawling; "the girl, beat you at your little game! That is good. She bled you of your bad humors. You needed it; that was good."

"There," replied Martesq, angrily, "hold your tongue. I shall have her locked in her room until she opens the door and begs for mercy. It's only a question of a day or more. Angels don't feed here in prison nowdays. Well-bring Dencke and torture him before her window; he laughed at this horrible scheme."

"You will come with the soldiers?" hesitatingly asked Lorenzo.

"That will depend on circumstances. I may, or I may not. What is it to you? You attend to your business and I will attend to mine."

After they had left him, John exclaimed: "At last, at last, my dear lady! At last shall see you. I fool, will do more for you than all these gentlemen together. If I once get hold of you, Martesq, you shall tell me. We'll see how you bear torture. Well, fool, keep your secret until to-morrow, if you have the conceal yourself to do so. Let them in! So I will, but not as gloriously as they believe."

He talked to himself all day, and for fear of betraying his secrets, secreted himself. The night was sleepless and the next day a rage. In the afternoon he arranged with the gate-keeper to take his place. That worthy, grown indolent in an office seemingly useless, made no nice distinction of duty. The gate would be better guarded if closed and locked than with the sleepy warden. Thus stationed he awaited the coming hour with the impatience of a child and the courage of a hero.

When the bell in the tower struck the hour of ten, he heard footsteps and a soft knock. He asked through an aperture in the wall: "Who comes?"

"Your friends; are you ready for us?"

"Ready. Are you all there?"

"Lorenzo, and the soldiers. Martesq could not come. He said when he had fulfilled your promise, bring you to him."

"My hawk is gone," he soliloquized, "but I'll keep the game I have. Let 'em in! So I will. Let me unbolt the door of the hall and then they may come." Then, addressing Lorenzo, "I must be assured no watchman is near. Wait patiently."

The gate opened into a lofty archway, either side of which was a door. On the right the door gave entrance into a hall with no other opening. The narrow windows were protected by massive bars, and the floor was formed of blocks of stone. He pushed the rusty bolt, which required all his strength, and threw open the door. He then returned to the gate and whispered:

"There are six guards near, and I will let you into the hall to the right. Then I will send them in also and you must secure them. This will leave the castle without watchmen."

Lorenzo being well acquainted with the castle, understood the door, and turned the key, cast off the chains, and cautiously pushed the gate ajar. Lorenzo, followed by his soldiers, moved softly into the hall. John closed the gate and followed. With a sudden spring he seized the handle of the iron-bound door, and shoved it into place with a tremendous slam, and pushed the bolt, exclaiming:

"I'll keep all I have and get all I can. There was a rap on the inside. 'What do you want?' he asked; savagely. 'Want, don't make such a noise, open the door,' said Lorenzo."

"Yes, I'll open it when the guard comes. It will open soon enough for you."

"Do you intend to betray us?"

"No, I am going to keep you in my trap until the gamekeeper comes and then we'll have a roast, just as you intended, only it will not be roast heretic."

"Let me tell you, fellow, that you do not want to dally with Martesq. If harm come to us it will be death to our lady. He has already tortured her; then he would kill her."

John hesitated at the threat, but he quickly rallied and said: "God will care for her while I am duty."

Leaving the prisoners behind the bolted door, John sought Dencke, and told him what had occurred.

The bell in the tower clanged on the night air, summoning the sleeping people, and before it ceased they came running to the gate. When two score or more had assembled, Dencke, thinking himself strong enough to secure the enemy, bade the door be unbolted, and marched into the hall with bearers of flaming torches. The rage of Lorenzo, when he found himself ensnared, knew no bounds. He raved, cursed, and prayed by turns. As for his soldiers,

who were merely instruments, having no interest aside from personal safety, they suddenly forgot the issue.

"Miserable dogs!" snarled the priest, "why does God suffer you to exist?"

"You intended to seize and destroy us!" quietly, yet sternly, asked Dencke. "There is no punishment severe enough for the like of you!"

"As you are spies, entering this gate by treachery, the laws of war prescribe the penalty. For these soldiers whom you have led like sheep to the slaughter, I have no punishment."

Turn to their master, and tell him that no traitor breathes within our walls. As for you, it would be idle to have sympathy." Turning to his followers he commanded: "Chain the wretch!"

Lorenzo stubbornly resisted, but was overcome and bound, and stood glaring like a wild beast and shaking his manacles.

"Open the gate," ordered Dencke. "Soldiers, you can go; you are free. They did not await a second order."

"Pardon me," said John to Dencke; "I was obliged to deceive you. I admitted these men to secure Martesq."

"Martesq! Aye you said! He is dead!"

"Nay, living, and holding Heloise captive and torturing her."

"Speak," cried Dencke, grasping his arm, "what say you? Living? Where is she?"

John was overwhelmed by his vehemence and remained speechless. He ought not to have kept the secret from his superior for a moment. He hesitated, while Dencke grasped him tighter and became more impatient.

"She lives!" he at last gasped, "I know not where. Martesq promised to take me to her. He did not come; now she is lost!"

"Thank God she lives!" fervently exclaimed Dencke. "She lives and living I will find her." Turning to the priest he said sternly: "Know you where she is?"

Lorenzo remained in sullen silence.

"You know. If you conduct us to her grant you your liberty. If not, to-morrow, as sure as the sun rises, you shall die."

The tone of voice showed that there would be no wavering, and the wretch well knew the temper of the speaker. Though silent, he trembled in every limb. A strong guard was stationed, and John did not for a moment close his eyes, nor allow the prisoner out of his sight. With a feeble light the people assembled and Dencke came to the hall. It is a voice from which the usual soft tone had vanished; he demanded of the prisoner if he were ready to conduct them to the rendezvous of Martesq.

"The condition is my liberty?" he replied in trembling accents.

"Your liberty."

"Then I will do it. I am hungry; give me my breakfast, for I'll need it before you finish your long row against the current."

"Well thought of," said Dencke buoyantly. "Let us breakfast, and then to the boats. We will go strong of oar and arms, and peacefully or by force Heloise shall be liberated."

With strong oars and assisting sails they ascended the river; long reaches and graceful bends around sloping hills, vine-clad, or where the lonely shepherd tended his snowy flock. They were compelled by adverse winds to fold their sails and the current held them back, so that the sun was past the zenith when rounding a headland the ruins of La Suze overlooking its craggy cliff appeared.

"There is the place," said Lorenzo; "in that tower she is confined, while Martesq keeps watch below."

They eagerly gazed at the rocky slope but saw no trace of life. They approached the quay and were about to land, John, in eager haste, had sprung forward, and by a sudden movement, with every sense sharpened by his dangerous position, caught sight of a skiff rapidly receding in the distance.

"There he goes," he cried frantically, "he will escape."

"Pull away!" cried Dencke, "how as you value life and happiness, as you worship the martyred Heloise, bend all your strength!"

The wind came freshening up the stream, and with bending sails the boat dashed the foam from the prow as she flew along. The distance rapidly diminished and they identified the rower, who, seeing his skill and energy would win, headed his skiff for the shore, hoping to escape into the dense forest, skirting the banks. They were close upon him, but he would reach the shore. Dencke seized a musket and shouted:

"Hold! another stroke and I fire!"

The oars dropped from the coward's hands and instantly the pursuers were alongside.

"Come on board," commanded Dencke. Martesq obeyed, and as he did so his eye fell on Lorenzo. His face grew black with anger as he cried:

"You here, traitor! Reprobat! It is you who have led these heretics. You could not deprive me my captive, and turned the key, cast off the chains, and good will your coming do you? Seel! he cried with fiendish glee, "I had a skiff which would carry one. I left her. She is there! There, and a fuse is burning to an old magazine. I expected you would go directly there and timed the fuse for you. As it is you cannot row half the distance before the very rocks on which the castle stands will be rent."

"Thou art an incarnate devil!" exclaimed Dencke; "row, row, my brothers, as you never rowed before, for her life and rescue depend on your efforts."

It told but a few strokes of the oars to turn the boat, and though the wind was ahead the current assisted, but precious time was lost which no strain could regain.

"Ha, ha!" laughed Martesq, as he saw the beaded sweat gather on the foreheads of the oarsmen, and the muscles of their arms stand out like whipcords; "row, row, row, it will avail you nothing. You will soon see a volcano and your lady will be in its crater."

As he ceased, there was a puff of smoke and flash of flame, and each separate stone and cross-grooved fragment in the castle was hurled high in the air, descending in lengthened curves.

Then came a crash and roar as the rending of a mountain, and over the ruins hung a thick black cloud like a pall.

[TO BE CONTINUED.]

DEAR HEART.

Let us begin life anew, dear heart, you and I. As the earth has made the journey of the sun. Once more, and the New Year has just begun. Its advent buoyant with a sunlit sky.

Let us forget the graves that lie between. The parting of friends and blighted love. That seemed once brightly mirrored from above. Sweet scented as gardens, dew-lighted and green.

Let us forget the vanished dreams that fell. So hearty-hearted on our tomb-like graves. I know, dear heart, the only love that saves. Is thine, so constant, true and dutiful.

Let us forget the furrows of wrinkled care. That now o'erspread our features and brow. There is the same love that warms me now. As when our days were young and fair.

Let us drink in from heaven's bending sky. The soul-radiance of life's perennial youth. Where faithful memory only mirrors truth.

And where Faith and Love can never die. Let us, dear heart, begin life once more anew. Across the vanished years our pledges given. As gleams the light adown the isles of heaven.

Let us, dear heart, to each be constant and true. BISHOP A. BRALS.

IF I WERE GOD.

Immortal should all of mortality be, If I were God; Infinite all that is finite to thee, If I were God.

The luminous lilies forever should shine; The golden grapes drip with a delicate wine. The red roses flame on the lush-trailing vine, If I were God.

The song birds should sing in an ever-green bower, If I were God; And twitter and trill through a wingless hour, If I were God.

Be torn from its bough, for no dark, wintry day, Nor wild thunder tempests should rise in our way, If I were God.

Never a heart should be broken on earth, If I were God; Never a misery follow my mirth, If I were God.

Sin should shrink far out of sound and of sight, The wrong that is rapturous always be right, Nor fagot and steel be symbols of might, If I were God.

The fires of friendship should faithful burn, If I were God. Heart unto heart should unchangingly turn, If I were God.

Never should longings be vile or vain. Never be pestilence, farewell or chain, Never be death, disappointment or pain, If I were God.

The dreams be fulfilled of the poets and sages, If I were God; And all the grand yearning of infinite ages, If I were God.

The march of humanity, strong and sublime, Should ring with the footfalls of angels in rhyme, And reason, be regret in every clime, If I were God.

WILL HUBBARD KEARNAN.

An Appeal by the National Spiritualists' Association.

Wanted at once, addresses of all Mediums and Lecturers in the United States and Canada; also phase of mediumship, to complete list of same on record at this office. Also name of every Spiritualist Society, with name and address of president and secretary and name of city or town where located; also name and address of every conductor of a spiritual lyceum, and city or town where located. Friends of the lyceum all over the country are urged to organize lyceums, and when such schools are instituted, to have the same recorded at this office. Applications for two lyceum charters have been received this week, one from Boston and one from Baltimore. We hope this is an indication that Spiritualists are waking up to the necessity of pushing forward this important branch of our work. We ask all Spiritualists everywhere to rally to the support of the lyceums of America, so that by the time our next convention convenes we may have a grand gathering of lyceum workers as one of the features of that meeting. Never has there been a time when so much interest was manifested in the cause of Spiritualism as now. Fraternal co-operation will bring about a mighty revolution and help on the work of progressive education. Our thanks are due a large number of friends for their generous response to our call for their donations of books to our library. These books are daily in demand by persons who are interested in the study of Spiritualism. Will you assist us to increase the number of volumes in the National Spiritualists' Association Library? FRANCIS B. WOODBURY, Washington, D. C. Secretary.

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THE FAMOUS CHAPTERS.

Gibbon on the Origin of Christendom.

BY PROF. EDWIN JOHNSON, Of London, England.

II.

In a former paper I pointed out that Gibbon stumbled on the threshold in his attempt to penetrate the obscurity which envelops the rise of the Christian religion. He did not investigate the rise of the Jewish or Hebrew literature, on which the whole literature of the Christian church—with the exception of the legend of Mary, which is adapted from Islam—is based.

The problem of the origin of Hebrew letters resolves itself into the problem of European literature, which again, has never been critically treated. Once more, the solution of this problem lies in the facts of the "Revival of Letters." At that time a very curious and an utterly absurd statement was made, to the effect that the Hebrews were the inventors of letters. The Jews themselves are not responsible for this nonsense; it is solely the monks of the order of St. Benedict, writing under the mask of their "Eusebius," in the book called "Preparation for the Gospel," which was launched upon the world less than 400 years ago. They had the Greek tale about Cadmus in their hands; and they said: "No, Cadmus was not the inventor; Moses was long before Cadmus, and gave letters to the Jews; the Jews gave them to the Phoenicians, and the Phoenicians to the Greeks." They interpolated Ptolemy so as to make him appear to say much the same thing; and in their "Josephus" and their "Philo"—for these are entirely monkish forgeries—they inserted other tales about letters inscribed on columns before the flood, or invented by Abraham, or by the sons of Seth.

The motive for these absurd tales is apparent in every part of the monkish system. It is briefly stated by one of our best informants upon the "Revival of Letters," with almost brutal candor, when he says: "I do not care if the whole race of Jews be exterminated; but without their books, I see not how the church can go on." Prophetic words indeed! The church cannot go on in her present ways, so soon as the world has learned what the facts are, and how utterly false are the notions in which she has bred up with regard to the origin of the Hebrew literature.

The church is responsible for another gross fable relating to the Moslems, who are falsely alleged to have vamped up their Koran out of Jewish and Christian materials. The converse is the truth. All three systems are theocratic and theologic impostures; but, if we are fated to be imposed upon, we should prefer to fall into the hands of the most elegant and cultivated impostors. And, unquestionably, the religious fictions of Islam are the most splendid, fine and self-consistent of the three.

The Jews at the revival stood in the relation of slaves to the Arabs and the Moslems, and their whole culture is dominated on that of their masters. The Hebrew is the somewhat homely and undeveloped daughter of the Arabic; and it was invented in Europe, in all probability in Spain. Turning a deaf ear to the insane falsehoods of the monks, I say that every possible branch of merely Jewish evidence points to Spain as the land where the Jews received the first impetus to literary culture. And there is no solitary particle of evidence to show that that impetus was given earlier than the momentous epoch of about 400 years ago—1480—1520.

One of the strongest positions in the statement that there was a great exodus of Jews from Spain at the time of the expulsion of the Moors, is the fact that Portugal, some to Africa, others to Provence, others to Italy, to Constantinople, many settled in Germany. The year is given as 1492. I have most anxiously investigated all the Jewish and Christian sources for that year, but without being able to make out anything definite as to the state of Hebrew letters at the time. The result is vague and unsatisfactory in the last degree. And what I desire to point out is that unless every statement is carefully weighed, made by the Jewish scholars during what I designate the age of publication, common to the "sixteenth century," we will never understand the origin of the Bible, or of any part of Hebrew literature.

Now, not to confuse my readers with many details, I will point them to one little book, just judgment upon which is just judgment upon the whole question. What is history, in the sense of genuine record, but the story of the families of a nation? Now, the Jews have a book which they briefly designate as "Juchasin," and which may be given in English: "Book of Stocks and Families." It is indispensable for Jewish story; and, I repeat, the whole fateful question of the Jewish and Christian churches turns upon this point: Is the "Book of Families" a genuine record or a work of fiction? I assert that it is a work of fiction; and briefly give my reasons. Who was the alleged author? The Rabbi Abraham Zacuto, or Zacuto, refugee at the court of Portugal, where he is said to have filled the post of astrologer. The date of his writing? It is given as 1502 of the Christian era. The scope of the work? It is a history of the world, from the creation down to the "Revival of Letters," or the year 1502. When was it printed and made public? In the year 1506, at Constantinople; again in 1580, at Cracow.

Again, is this work the effort of a solitary dreamer and poet, or is it an official production? Most certainly an official work, built up by all succeeding Jewish scholars, to our own time. Here all the names of their assumed illustrious literati occur, including Maimonides, in the attempt to fix whose epoch it was led to these discoveries of

the true nature of Hebrew literature. Those sixteenth-century scholars represent themselves unanimously as the bearers of a kabbala or tradition, a deposit of facts handed down. Is it so? Had Zacuto any such tradition? I deny it on every ground, the internal evidences of his book, no less than the external statements about it by the authors of the "Chain of Tradition," and other works of the sixteenth century. Can we make out even a credible list of Jewish scholars supposed to have flourished during the fifteenth century? Once more, I say that it is impossible; and there are significant hints in well-known bibliographical works, which, if followed up, will lead to the conclusion that all the tales about debates between rabbis and monks in earlier ages are sheer mythology. Both the Jewish and the Christian clergy have been so confused and bewildered by the inventions circulated at the "Revival of Letters," it is not to be expected that from either the one or the other class any light can be gleaned upon this great problem of literature. An education in belief is an education of the memory and imagination, at the expense of the understanding and judgment. And it seems that very few have the energy to shake off the torpor thus induced, and to make a fresh examination of the evidence.

"Our literature was in its infancy about 400 years ago," I have said to an enlightened Jewish friend. He was at a loss to understand me. Presently he thought that I was another "Mr. Dick," with his story of the execution of King Charles. At last I extorted the admission: "Our literature had sunk very low at the time you speak of." "Sunk low!" The state of the text of your earliest Hebrew Bibles, and the admissions of your Elias Levita (a sixteenth-century man) about vowel points, prove that the language had never been developed. After repeated debate, my friend has consented to talk of his favorite "Mr. Dick."

Canon Driver has recently published an "Introduction to the Old Testament," which I have seen recommended to Rationalists, wherein he brushes aside the statements of Elias the Levite, as untrustworthy, and invites his readers to open the Bible, and to follow him (the Canon) and his methods of explanation. At this late time of day! Driver does not understand the veriest elements of his subject. It is too late to invent a new Christian theory of a collection of writings which the monks wrested from the hands of the Jews, and converted in their Latin-Greek versions, at the same time they invented a Jewish history of their own, utterly without basis in facts of the Roman or Moslem empire.

I have now indicated where the core of this question lies. I was myself in error when, after much fatiguing labor, I rested upon the conventional statement that the great doctor, Moses Maimonides, lived during about the period 1150—1200 of our era—a statement which is based on this "Book of Families." I now insist that this book is merely a work of art, in common with the other Kabbalistic works of the "Age of Publication," down to that of the Rabbi David Ganz. I insist that art has been imposed upon the reading world in the name of tradition; and that, when this point is thoroughly grasped, there must be an end of all claims to immense antiquity for Jewish letters. Isaac D'Israeli, of common sense, referred slightly to this "Book of Families," as if he was aware of the absurdity of supposing that a Peninsular rabbin could deduce the genesis and development of stocks through a period of several thousand years. His mind revolted from nonsense and superstition; but I can hardly suppose he was aware that if Zacuto be exploded, the whole myth of Jewish antiquity is exploded with him. Benjamin D'Israeli, in one of his amusing bombastic outbursts, alleged that the Jewish aristocracy was incomparably older than our families who "came over with the Conqueror." I am showing elsewhere that the myth of Norman conquest is also one of the inventions of that remarkable "Age of Publication" which followed upon an age of darkness and of secret literary conspiracies, from the effect of which we are still suffering.

There can be no possible objection to the course I propose, and I venture to say it is the only course which will bring the educated mind of Europe to repose upon historical questions. I say, exhaust the statements made about every kind of literature in Europe during the sixteenth century, and that from every quarter. Do not take them credulously for granted, bearing in mind that no ecclesiastic who upholds the theory that the Koran came down from heaven by night, or that the tables of the law were delivered to a man on a mountain, can make literary statements acceptable to science. But in their efforts to defeat the facts they confess and the divide them.

I see that Mr. Turpin says of his record discovery (heaven grant it may prove the beneficent stay to waste of blood): "It is the simplest thing in the world, and everyone will wonder, when it becomes known, why it was not discovered long since."

That is what I have long said about my discoveries in literature (such as they are); and they also, when known, will save a wasteful expenditure of human brain and blood.

[TO BE CONTINUED.]

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WERE BEFUDDLED!

E. C. Getsinger Has Sought the Lion in His Lair.

Professors and Scientists Were Puzzled by His Manner of Interpreting Phenomena.

He Realizes His Position and Work Before Him—A Coming Treat.

TO THE EDITOR:—My critic, whom I still think fails to understand, and my theories and principles, having become inflated by book knowledge and his own greatness, begs to be excused from any further discussion or attention to "my rarefied theories."

You are excused, my friend, for it is not the first time inflated scientists have asked to be excused.

But I take the liberty to set myself right in the erroneous impression he has set about. I was "smothered" when I endeavored to answer Dr. Babbitt, because Brother Francis neglected to insert my answer until I recalled the same. But I will not be smothered again by hinting that the discussion be allowed to die when an inflated scientist has given what he deems to be a death-blow. I have another kick to make.

A BORN NATURALIST.

My research covers a period of twenty-two years, the majority of which have been spent in classifying the result of previous years' research.

I never had the opportunity to become inflated with book-knowledge or other men's ideas (which in time evolve a single original discovery around which many scientists revolve, whom I have met and read off); but my discoveries were caused through my inquisitorial study of nature and some of the ideas, theories and beliefs extant.

SEEKING THE LION.

Over a year ago I went to the University of Michigan and allowed myself to be investigated, as well as my charts and theories, by the various professors. At the end of the first day they were befuddled. At the end of the second day, were more befuddled. At the end of the third day they were so befuddled that they decided, that inasmuch as they could not now refute me, "they did not deem themselves competent to assume the responsibility to judge the important questions which were brought to their notice, but that a number of scientists should pass judgment, since the new theories advanced by Getsinger touch on various branches of science, which scientists have not yet experienced or observed as facts, yet which are not beyond a possibility." (Associated Press report in the Detroit Journal, May, 1893.)

I befuddled these inflated professors so that they referred me to the scientists of the World's Congresses.

These professors had prejudged me as a deluded young man who was running headlong against the telescope, spectroscopy, Copernicus, Darwin, and the mental peers of ages, and chuckled at the coming feast where I would be the fry. This is a remark made by one of these inflated professors before the examination. After the examination I suggested that I would find constant antagonism from men of his cloth and position. To this he replied: "I presume so. I know that the present system of astronomy answers my purpose fully; why should I grapple with an innovation?" This is characteristic of an inflated Ph.D. To be sure, I have his antagonism to contend with. I have a letter which this same professor wrote in regard to me, which will some day be adorned by a gilt frame and hung in my studio as a monument to his kind and fellows.

My theories were handled by them without mercy and without gloves. Their tendency was, not to find my endeavor to sustain my claims, as true scientists ought, but they did their best to convert my views into all shapes, yet they failed. Had they found my theories or solar system unsupported by mathematics and physics, the laughter would have been great, and at my expense; but as it was not so, their assistance has only been to thwart my object. For this reason I handle my antagonists without gloves, and make no exceptions, for they will handle me thus in any case.

ANOTHER TEST.

After my Ann Arbor visit I proceeded to the Congress of Scientists of the World's Fair. This congress was a failure, because the members were attracted to the grounds, after handing their papers to the chairman of the committee for publication in the government report of the congresses. But I managed to get some of them together to pass on my "rarefied theories." Here I was treated with utmost courtesy. They were men who well knew that all truths are subject to modification in their principles. They were true scientists. At the first morning session they became befuddled. The second morning session they were more befuddled, and in the afternoon I received a letter of recognition from the oldest (72) scientist present, an author and ex-professor of a university not far from Chicago. The sum and substance of the letter was that my theories were sound and probable and indicated marvelous ingenuity.

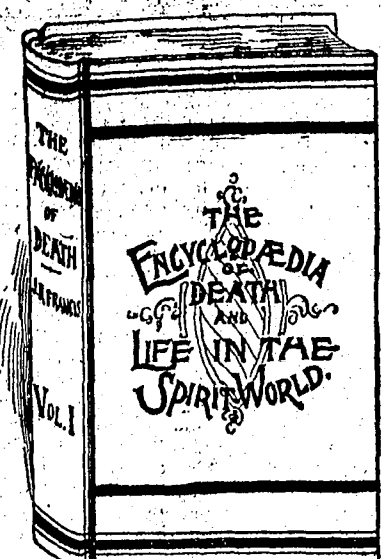
It is no wonder, then, that my friend Mr. Perry should become "befuddled" in reading my "rarefied theories," when these lights whom I have sought and found were "befuddled" after seeing my charts and questioning me for many hours at a time.

I am not going to rebash any of the quotations I have published and still not understood by my critic. I will leave him to dream of his own greatness, since he wants nothing to do with such a "small fry" who is juggling with the universe and its atoms.

A QUESTION.

In this I will bring to notice: In No. 265, Mr. Perry says: "It is possible, then, for the electro-magnetic current of the sun, which is a highly metallic body, to act upon the particles of dust and atmosphere, and by friction of those particles produce both heat and light," etc.

This is his theory of the causation of light and heat on earth. He says an without proof in my "rarefied" theories. Now, will Mr. Perry present proof as to dust particles or molecules of matter constituting our atmosphere being capable of condensation sufficient to cause heat of summer? When his proof is presented,



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G. W. Brown, M. D., prominent as editor, publisher and author, says: "One of the incomprehensible questions with me is: How do you find time in the midst of your multitudinous duties as editor, publisher, business manager and general factotum of THE PROGRESSIVE THINKER, to compile, print and publish your one and only Encyclopedia of Death and Life in the Spirit-World. The book is splendidly gotten up."

will he tell us why it is colder above the surface, where the action of friction begins, caused by outside solar influences, while near the surface of earth, where it is supposed the action has become dissipated by transformation to the stratos of "dust" beneath the higher stratas, why it is so hot? Why is it hotter after the solar-magnetic action has become dissipated, and colder when the friction is beginning? It is true, the densest atmosphere is near earth's surface; but that is just why the dissipation of motion increases as the action reaches the dense stratas, and leaves these stratas almost uninfluenced. I hope I am not "befuddling" our friend. Again in referring to his theory, he says: "These are physical facts, which no amount of pretended knowledge can set aside, and which our defender will not attempt to disprove by any demonstrative facts."

ANOTHER THEORY.

This is just what I am going to do. My next article in THE PROGRESSIVE THINKER will be my illustrated theory on the causes of seasons on earth and other planets, and I know my critic is "at home" on that subject, because he says: "More than twenty-five years ago I formulated a theory of the interstellar spaces, of the cause of light and heat on this earth, and I published the same on several occasions, and I am confident that no scientist, up to that time, had ever published anything on that subject," etc.

HYPOTHETICAL PROOFS.

Mr. Perry was the pioneer of this theory. He had no proof—only the bare theory, but phenomena indicated he was right. Still the whole theory rested upon the hypothesis that friction of the particles composing our atmosphere was caused by the electro-magnetic currents of the sun. Hence, since no one has penetrated deeper and further into this science, Mr. Perry remains supported and unrefuted, and if I should find the hypothesis wrong, then I am sorry, because twenty-five years of distinction is worthy a better fate.

I have withheld my theory from the public because it is not as complete as I will soon make it; but this opportunity of increasing the size of the inflated scientists who deem me unworthy of further consideration, is too good to allow to pass by, hence I will prepare it in a condensed form. It has stood the fire-test with the scientific individuals whom I have thus far met, and is capable of a further test.

GREATER CONQUESTS.

I am preparing now to bring my "rarefied theories" before the faculty of a worldwide and authoritative institution. The result means my victory or my Waterloo.

NARROW CRITICISMS.

The tenor of my critic's articles has been to convey the idea that I was a pretender and a deluded young man. In answer to this I would say that a pretender does not seek reputation, as I have done, and a deluded young man awakens from his delusion, if so deluded, after meeting the minds I have met. Last week I gave a private lecture and an exhibition of my charts before an ex-United States cabinet officer and friends. This gentleman I found to be extremely scientific and interested in the advancement of science. He was so "befuddled" that I met him the next evening, by appointment, when he became more "befuddled," and he is now my friend.

I am eager to know whether I am deluded or not, but it seems that my critics simply become "befuddled," and are unable to remove my delusion. I have had experience with the egotistic professors (Ph.D.'s) and the like, who thought it a great favor to give me a hearing in an unsympathetic manner. These I have blacklisted. Now, when I sense this antagonism, I become very positive or merciful, but this is no manifestation of "heat." Those who know me know that this is foreign to my nature. I expect no mercy from critics and antagonists whose strength is the memory of the result of other men's labor, hence I meet a Greek as a Greek.

SACRIFICES FOR TRUTH.

In conclusion I will say that a pretender never gives up a fat berth in order to play that role. I gave up \$3,000, a year in order to enter this field, because I loved truth better than this income. Although my lines have been hard ones because of this change, I still labor faithfully for truth, although the above offer stands open to me. Pretenders do not act that way.

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THE FIFTH MEETING.

Saginaw Valley Spiritual Convention at Owosso.

SUCCESSFUL, HARMONIOUS, ENJOYABLE AND VALUABLE WAS THE UNANIMOUS OPINION OF ALL PRESENT.

As anticipated, the fifth meeting of the Saginaw Valley Spiritual Association, which convened at Owosso last Saturday and Sunday, was a decided success, and with a very enjoyable and profitable meeting. Delegates were present from Bay City, Saginaw, Flint and Cheesaning societies. Tuscola county was admitted to the circuit upon application of the Vassar society. It was voted to hold the next quarterly meeting of the association at Saginaw, March 30 and 31, the forty-seventh anniversary of modern Spiritualism.

The following officers for the ensuing year were elected: President, D. P. Dewey, Grand Blanc; vice-president, Mrs. M. E. Root, Bay City; recording secretary, Harvey A. Penney, Saginaw; corresponding secretary, Mrs. Eva Payne Hopkins, Owosso; treasurer, Mr. Van Meredith, Saginaw. The following trustees were also elected: W. Rossman, Bay county; W. R. Alger, Genesee county; E. W. Fortness, Shiawassee county; E. M. Williams, Tuscola county; Mrs. C. W. Miller, Saginaw county.

It was also voted that the corresponding secretary correspond with different societies regarding the feasibility of putting a "missionary" in the field, and the establishing of a lecture bureau, so that speakers of note and ability could be secured at a reasonable figure for the circuit.

The Owosso society most royally entertained her guests, and the speakers and officers of the association performed their parts equally as well. Dr. Fred. Schermerhorn, of Grand Rapids, as main speaker, gave two fine discourses, followed by psychometric readings. Mrs. Eva P. Hopkins, Owosso, warmly welcomed the association to the city, and gave a meritorious paper in the Symposium on "Spiritualism as a Religion, Philosophy and Science." Mrs. Dr. Allen gave the response in most gracious words and a brief talk in the Symposium; and assisted in giving tests, some of which were quite remarkable.

Mr. Giles B. Stebbins, of Detroit, gave flashes of knowledge from his wonderful storehouse of wisdom, as called for at different times, and was listened to with marked attention. Mrs. Martha E. Root, in her usual pleasing manner, gave one of the finest and most instructive addresses we have ever heard her deliver, and in her superb way conducted one of the most interesting conferences it has ever been our privilege to experience at these meetings. The subject, "Suggestions for the Promotion of Spiritual Truth," called out a matter of vital importance to the Spiritualistic cause today, and was suggested by a lady in Owosso, namely: The putting down of fraud, and ridding the ranks of its fakes and humbugs, a matter that just at this period seemed very timely. The discussions were warm and enthusiastic, and many splendid ideas were suggested for the uplifting of the work, its workers and humanity.

Another exceedingly enjoyable feature of the programme was the part taken by the children; two from Owosso, Gertrude Wootter and Alvin Farnsworth, gave recitations, and a class of children gave a song. Mrs. Ferris, of Bay City, gave in her admirable manner a select reading, entitled "O'Connor," and Nellie Miller a recitation entitled "Peter McGuire, or Nature and Grace." All of the above elicited the warmest applause and were evidently highly enjoyable to the large audiences present. "A Children's Hour" will be one of the drawing cards at the next meeting.

MRS. CARRIE W. MILLER, Chesaning, Mich. Ex-Ord. Sec'y.

ONE TRAMP'S WATCH-NIGHT.

Closing years and my existence Blend as in a passing dream, Till my heart, with firm persistence, Makes each like the other seem.

Fate has turned the dial backward, While I read the record past. When the life was all too pleasant, All too bright and fair to last.

Childhood was a New Year morning; Youth the blooming days of spring, Manhood's summer, sorrow searing, Taught my joyful lips to sing.

Glowing season! Filled with rapture— Wealth and friends on every hand; Each desire its wish could capture Nor in need of counsel stand.

Soft hands gave a welcome, cordial; Bright eyes glistened when I spoke; Dreaming not this cruel ordeal Would be added to my yoke.

But the autumn, cold and dismal, Shed them all like falling leaves, Down to caverns dark, abyssal, Fell the host of gathered sheaves.

Science lit the lamp of reason, Glowing with celestial fire, But the spectral called it treason; All they knew was low desire.

Wintry blasts and falling pulses Barely hold the fleeting breath, Making glad the swift approaches Of the truest friendship—death.

I have told the briefest story— Sorrowers never bring good cheer— But 'twould be a song of glory Could I finish with the year.

Child of love and child of honor! First to bear my father's name; Bearing thereon his mother's features; Impress of my face the same!

You at rest and out of sorrow, Know to measure out the truth; While the living only borrow— Woe, from waywardness and youth.

All the laws of God are broken; Christian precepts held in vain; Nature, love, and duty, spoken, Insults bring to age and pain!

You were "taken" for a purpose Only boundless wisdom knows, While I lie abroad, to perish, In the biting winter snows!

Ask of Him this only favor— Slow the "flying moments" pass— Take my last few sands remaining Out of Time's deceiving glass!

Spirit messengers who greet you, Earthly semblance will know; They will recognize the "heart beats" Hid beneath this mask of woe.

Hark! A voice is calling, "Father! Father on the mighty throne! Leave not longer my poor father In that under-world alone!"

ISAAC A. POOLE.



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Fourth and fifth pages: They contain "A Ritual—Spiritual Funeral Service," by Hudson and Emma Root Tuttle. The services outlined are beautiful and appropriate, and are intended to be read where no suitable speaker can be found to officiate.

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Original Thoughts on Christ-mas.

Seventh page: It contains an intensely interesting article by that masterly mind, Col. R. T. Van Horn. You should not fail to see it.

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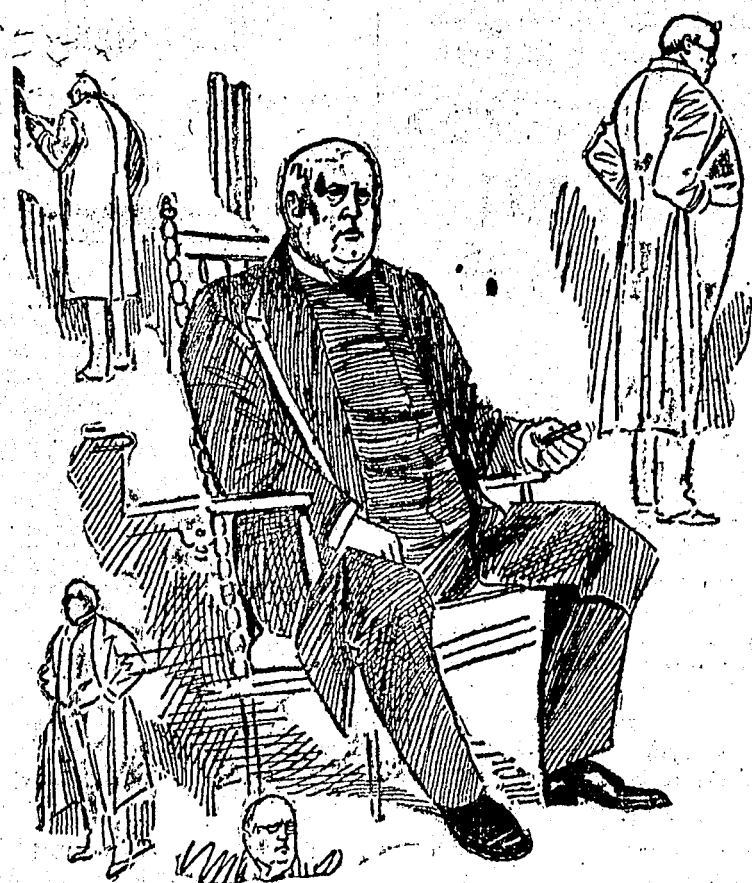
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COLONEL INGERSOLL.

A Defense of Him and His Teachings.

I have refrained thus far from entering this controversy, except as a champion of free speech; but as day after day the columns of the American press have continued to voice the sentiments of the enemies of Mr. Ingersoll, I feel that the time has come when a word should be heard from his friends.

I admire the brave Colonel because his private character is above reproach; because he believes in honesty, liberty, education, truth, happy hearts and happy homes, and lives up to his belief. I admire him for having the courage, like Martin Luther and Thomas Paine, to breast the slanders and sneers of a popular church and to proclaim, as he understands it, the gospel of truth.

I infer that as the Colonel's private character is irreproachable, as he is idolized by his family and friends, that we must seek the source of the attacks upon him in the fact that he is working to emancipate us from the superstitions of ages, and to show to the world that it makes a mistake in pinning its faith to the Bible. I infer that if Mr. Ingersoll were to use his eloquence in favor of the Bible, he would be most highly respected by the church and the clergy. If I am mistaken in this, the Rev. Dr. Williams and Mr. Lewis will please correct me.

Now, the question arises: Has Ingersoll a moral right to give us his reasons for believing the Bible to be of human origin? Has he the right to attempt to destroy one's faith in the Bible, and so strike a death-blow at Christianity? I am going to try to show that he has, and that he does not abuse the liberty of speech. I maintain that whether the Bible is the word of God or not, so long as a man believes it isn't, he has a right to say so. But, suppose he knows that the Bible, like the other so-called sacred books, is of human origin, then it becomes his duty to combat the error into which we have fallen, and to show to the world why we are mistaken.

The basis of Christianity is the Bible, believed sincerely by millions to be the word of God. The basis of Mohammedanism is the Koran—believed also by millions to be the word of God. Now, the fact that millions believe in the Bible makes it the word of God, then the Koran must also be of divine origin, for millions believe in it. Mohammed is said to have proclaimed that he received from God the communications which constitute the Koran. Christians will not believe it. Other men are also said to have reported that they received communications from God. These communications make up another book called the Holy Bible, and Christians believe that these men told the truth. Now, suppose these men called prophets, apostles, etc., did exist, and that they did write the books of the Bible, and that they were inspired by God, would that prove that the writings were of God and not of man? Does a man's statement that something is so make it so? It depends on the character of the man and how much he knows about the subject of which he speaks, whether we are to believe him or not. Who were these men? No one pretends to know. Would statements similar to theirs be believed to-day were they to come from men whom we do know? Never! That is, by intelligent persons.

Still, Christians believe, because the Bible says so, that some one—no matter who—some time—no matter when—spoke the truth when he claimed to have received communications from God; and yet they smile at the credulity of the followers of Joseph Smith and Brigham Young, who heard and believed—the only difference in the conditions being that the converts to Mormonism knew who made the statements, which any court would concede as a point in their favor. But now, granting that these various prophets, from Elijah down to Brigham Young, were all honest men—men known to love the truth as their life—does that prove, and would that fact satisfy us that their teachings came from God?

ponder over these thoughts and see if you haven't been a trifle inconsistent. Don't you claim consistency to be a Christian virtue?

But you may say, if you don't stop to think, that the evidence of their divine origin lies in the Holy Scriptures themselves. Let us see: If its mere claims to be the word of God are proof, then the Koran and the Book of Mormon are also the word of God; so, evidently, a mere claim is no proof. Now, if a book contains certain statements that are known to be true, it would be the height of imbecility to argue that for that reason the book is the word of God; while, if this same book contains statements known to be false, we are certain that it is not the word of God. Such a book is the Bible. How do we know that it contains false statements? We know it because it contains many contradictions, and in such cases one of the statements must necessarily be false. Compare for example: Ex. xxxiii, 11: "And the Lord spake unto Moses face to face as a man speaketh unto his friends," with John 1:18: "No man hath seen God at any time," and with John 3:7: "He (man) hath neither heard his voice at any time nor seen his shape." Now, it does not require the mind of a Spencer to discover that one of these statements is false. If this were the only one in the Bible, it might be considered as a mistranslation, typographical error, or interpolation, perhaps; but the fact is that the Bible contains many such contradictions. If you don't know what they are, consult that little pamphlet entitled "144 Self-Contradictions of the Bible."

Again: If the Bible is the word of God, it ought to tell the truth about the character of God. Can we believe that it always does? Can we respect God if we accept certain passages in the Old Testament? Can we believe, for example, that a "Heavenly Father" would sanction cannibalism? (Jer. xix, 9) that he ever encouraged murder and the pollution of maidens? (Num. xxi, 14, 18); that He ever commanded lying? (I Kings xxii, 22); that He would wink at deception? (Rom. iii, 7); that He should be so angry because a woman stole and ate an apple that He would condemn to everlasting torment all her children who should refuse to believe that He was cruel enough to do it, while preparing a paradise with golden streets for all those who have so little respect for Him as to believe that nothing would appease His wrath over that stolen apple but the blood of His only begotten Son? I for one will not dishonor God by believing that Christians how can you ever expect to be pleasing in the sight of God, while you believe Him to be the petty, cruel, revengeful, unrelenting god of the Jews? Can't you distinguish between a universal God and an Allah, a Zeus, a Jehovah, a Brahma, or Vishnu, which are the local gods of different peoples created by those peoples according to their respective ideas of what God is. Jehovah was the creation of the Jews before they became very much enlightened, and naturally does not embody higher conceptions of the Deity than those we should expect from a barbarous people. How much the Jews advanced in civilization, in morality, in intelligence, after the time of Moses, may be seen from the conceptions of God which they give us in the New Testament—that is, supposing that it was really written by the various apostles. The character of God had almost totally changed to meet the advance in thought. And the God of to-day is as much higher than the God of Paul as the "Heavenly Father" of the New Testament is above the Inhuman Jehovah of the old. There is something lovable about our "Heavenly Father," but nothing of the sort in Jehovah; they are as unlike as the gentle Buddha and the hateful Siva.

It is against this false Jehovah, this idol of the Jews, before whom Zeus and Jove were bowed, that the fearless martyr has hurled his thunderbolts of eloquence. If God is love, then the Bible contains slander upon the character of the Deity, and hence is unworthy the belief and love of noble men and women. I cannot see how any man who even has the least spark of love for his God can help applauding Colonel Ingersoll in his earnest attempt to disprove the libels upon God's character.

"But," those will say who deny the divinity of the Bible while holding to it as a guide for our faith and practice, suppose the Bible is not the word of God; it is the foundation of Christianity, and when you destroy it you undermine this bulwark of our civilization and pave the way for crime, ignorance and misery." To all of this I say with Mr. Ingersoll: "Friends, your fears are groundless; you have not studied your history lesson." Let your reason supplant your prejudices for a little while, and see if you have any real grounds for your assumptions.

Now, if it is true that morality, intelligence and happiness are inseparable from Christianity, and are dependent on it, then we shall expect to find these factors in civilization strongest where Christianity is weakest, and absent where Christianity is absent. What are the facts? Christianity is strongest in

Spain, Italy, Russia, and in those three countries, of all Christendom, is the greatest immorality, ignorance and misery; while the United States, France and Germany—the strongholds of free-thought—are writing the brightest pages in the world's history. If a devout reverence for the Bible and the Christian church develops the highest civilization, I hope our pastors will entertain their flocks some Sunday by telling them of the wonderful civilization during the Middle Ages, when everyone believed that every word in the Bible was direct from the lips of God. I hope they will tell them about the morality of the clergy especially; the great masterpieces of literature and art that were produced; the encouragement given to the natural sciences by the treatment of Galileo and every man that dared to think for himself; the great joy among the clergy when the printing press was brought forth; how the masses in those golden days were all able to read and write, and all were perfectly happy, all law-abiding citizens. What an argument this would be in favor of the civilizing influences of Christianity; if this were all true, instead of the contrary! But facts are facts, and unfortunately their stubbornness is against the assumptions of the church.

Take Japan, and read what Mr. Hearn says, who has lived there four years: "Except where native morals have suffered by foreign contamination, as in the open ports, the words are true of the Japanese which were penned by Kaempfer more than one hundred and sixty years ago: 'In the practice of virtue, in purity of life and outward devotion, they far out-do the Christians. Japan has nothing to gain by conversion to Christianity, either morally or otherwise, but very much to lose.' Does it appear from this that Christianity is a necessary concomitant of morality and progress?"

Virchand R. Gandhi, the representative of the Jains of India, at the Parliament of Religions, says that among the Jain sect crime is so rare that a prisoner was recently acquitted by a jury without waiting for evidence, on ascertaining that he was a Jain. He says that the character of the Christian civilization which is being introduced into India may be judged by the fact that the vessel that brought the first missionaries here in its hold forty tons of opium and one hundred and twenty tons of rum. It is only among the lowest classes that the missionaries can make converts, for every intelligent Hindu knows the spurious origin of Christianity, and that its precepts were borrowed from India. He told me personally that the Juggernaut car, like the report of Hindoo mothers throwing their children to the sacred crocodiles of the Ganges, has no existence except in our Sunday-school papers—to show the children how necessary it is to send missionaries to convert the "heathen." I asked him about the custom of widows throwing themselves on the funeral pyre and being burned alive with the bodies of their husbands. He replied that this had happened in one section of India, but was, of course, not tolerated, and had been seized upon by the Christians and magnified out of all proportions. It might be more becoming in us to think of our Christian hangings and tortures at Salem, and our Christian lynchings of nearly every day, before we throw the stone at India.

These are a few of the reasons we have for believing that the Bible is not the word of God, that its effect is to hinder rather than to promote true civilization; and hence that it has no claim to our support. This being the case, Colonel Ingersoll is a benefactor to the race by his efforts to make us understand that, not being the word of God, it is not an infallible guide.

But you say: If you destroy my faith in the Bible, you take away my sweet hope in immortality. Well, if this is true, it goes to show how little logic there is in the Bible to convince one of immortality. Your mind would never be turned from this by losing faith in a book, if you had a solid foundation for your belief; and destroying faith in the Bible does not destroy immortality. Neither is a belief in the Bible essential to a belief in immortality, for, as a matter of fact, the only good that offers and is able to prove that man need not die is the Spiritualists, who, with a few exceptions, such as the Rev. Dr. Hicks, of N. Y., and the Rev. Mr. Watson, of Memphis, and recent converts from the churches, have found that they cannot harmonize the Bible teachings with the facts received through the media of their own ears and eyes, and so have laid it aside with the exploded theories of the ancient astronomers and scientists. Yes, there is evidence of immortality that cannot be taken from you, but it is not within the covers of any book. Seek it with a little patience and your search will reward you abundantly. Prefer the truth, and the truth shall gain through your own senses to what at most is the shadow of another's dream. J. CHAS. WALKER.

Sunday Meetings in Chicago.

First Society of Spiritualists of Chicago, Holy's Theatre, 11 A. M.
Illinois State Association, Bricklayers Hall, 93 Peoria street, 2:30 and 7:30 P. M.
North Side Society, Schlotthauer's Hall, Sigel and Sedgwick streets, 2:30 and 7:45 P. M.

The Progressive Society, 3120 Forest avenue, Children's Lyceum, 1:30 P. M. Services at 3:00 and 7:30 P. M.

First Society of Spiritual Unity, Custer Post Hall, 85 South Sangamon street. Services at 10:30 A. M., 2:30 and 7:30 P. M. Children's Lyceum at 1:30 P. M.

The First Spiritual Society of the South Side, Auditorium Hall, 77 Thirty-first street, 2:30 and 7:30 P. M.

Spiritual Union, Nathan Hall, 1665 Milwaukee avenue, 7:30 P. M.

National Society of Spiritualists, 681 W. Lake street, Wednesday evenings, 7:45 o'clock.

The Spiritual Research Society, Orpheum Hall, in Schiller Theatre Building, Randolph street, between Clark and Dearborn. Every Sunday at 3 P. M. and 7:30 P. M.

Chicago Fraternal Endeavor Society, Lodge hall, No. 11 North Ada street. Meeting 2:30 and 7:30 P. M.

Society of Students of Nature, Brettman's Hall, 771 Armitage avenue (near California avenue), Sunday at 7:30 P. M.; Lyceum at 2:30 P. M.

It is not until we have passed through the furnace that we are made to know how much dross there is in our composition.—Colton.

CALIFORNIA ITEMS.

The Veteran Worker, Dr. Peebles.

The veteran Spiritualist worker, Dr. J. M. Peebles, has been engaged for several weeks lecturing before the students of the College of Science in San Francisco, which, by the way, is an extension of the Los Angeles college. Dr. Swartz has also been giving this class some lectures, and Prof. J. R. Buchanan commences his course of six lectures before this same class on Monday evening next. The class is a very intelligent one, embracing not only Spiritualists and Theosophists, but several M. D.'s of the older medical schools. The college teaches such higher sciences as psychophysiology, etiology, sarcoscopy, electro-therapeutics, mental healing, magnetism, etc. It is a long step in advance of the old medical systems. This college is legally chartered by the State, and is authorized to grant diplomas.

During Dr. Peebles' stay in San Francisco he lectured several times upon Spiritualism in this city, and also over in Oakland. Walter Howell is drawing very large audiences. Mrs. Hendee's mediumship is equally as good now as thirty years ago. Mrs. Drew is equally as good upon the platform as in giving private tests. Her praises are spoken by all who know her, as her womanly qualities are as excellent as her mediumship. Mrs. Cowell, of Oakland, is giving most astonishing public tests, and we could say the same of a dozen other mediums. Mr. Jones is president of the weekly Thursday evenings mediums' meetings. The Rev. Mr. Neville has just come out from the Campbellite or Christian Church into the sunshine of Spiritualism. He is mediumistic and an eloquent platform speaker. He will be of great service to Spiritualism.

To give our readers an idea of the popularity of Spiritualism in San Francisco, allow me to inform you that last Sunday morning's dailies announced Spiritualist meetings to be held in fifteen public halls. They have one or more flourishing lyceums.

Among the news flying from the vicinity of Boston to California is this: Dr. C. E. Watkins, whose superior talent is everywhere known, is about to locate in San Diego, Cal., and so we hear, has entered into a co-partnership with Dr. Peebles in both a health and home sanitarium, and in the publication of an eight-page monthly. This will make a strong combination of the literary, the medical and the mediumistic. Dr. Watkins' address after March 1st will be San Diego, Cal. His family will accompany him to Southern California—the land of the lemon and the orange, the pineapple and the palm, the fig and the olive.

CORRESPONDENT.

BOBBING UP.

A Bill to Suppress Mediumship.

A dispatch from Springfield, this State, shows that the enemies of Spiritualism are still at work endeavoring to suppress mediumship. It sets forth that Senator Littler, by special request of a constituent, whirled in a bill that will, if passed, suppress all mediumship. It gathers in fortune-tellers, forecasters of future events, discoverers of lost property or lost titles to property, or evidence of facts to be used in lawsuits, or folks who for a consideration agree to inform others of future affairs in life, such as births, deaths, marriages, divorces, etc., or other manner of things by means of the black art, magic, cards, divinations, palmistry, pretended supernatural powers, or mechanical devices. Senator Littler's bill declares that these folks are common swindlers and shall be punished as such.

The bill further declares that any person, without license from some organization or chartered society for the interest of religion or Spiritualism, who shall practice or hold himself to be a spiritualistic medium, magnetic healer, mesmerist, clairvoyant, psychometrist, trance medium, or shall by any means or any alleged supernatural powers, or by any mechanical device, perform any of the things enumerated in this act, or shall proclaim himself a minister of the gospel of Spiritualism or perform any ministerial rites without being legally licensed by some chartered State Spiritualist association, shall be guilty of a misdemeanor and shall be fined not less than \$25 nor more than \$100 for each offense.

The bill gathers in magnetic healers, spiritualistic mediums, unless they are duly licensed, seventh daughters of seventh daughters, and many others. Nearly every time the legislature in this State meets, a bill of this kind has been introduced, and it has found numerous friends, and would have passed at the last session of the legislature, if strenuous opposition to it had not been made. Now, Spiritualists, be on the alert: Write to your member in the legislature at once, protesting against the passage of the bill. A combined effort must be made.

"Health and Power. A Handbook of Cure and Human Uplifting." By E. D. Babbitt, M. D. Full of useful information and wise suggestions. Price 25c.

"A Bankrupt Heart," by Florence Marryat. A fine novel, in the best style of the well-known, talented writer. Price, paper 50 cents, cloth \$1.25. For sale at this office.

"Gleanings From the Rostrom." By A. B. French. Contains twelve of the finest discourses by this eloquent orator and talented thinker; together with a sketch of his life by Hudson Tuttle. For sale at this office.

Give a boy address and accomplishments and you give him the mastery of palaces and fortunes where he goes.—Emerson.

Better a human clod that aches with the load of life than a calm Olympian god who hath never suffered strife.—Henry Austin.

Passed to Spirit-Life.

Passed to Spirit-life, January 5th, 1895, at the residence of Mrs. Emma Fuller, his daughter, W. S. Page, aged 72 years, 7 months and 20 days. Mr. Page was born in Herkimer county, New York, May 16th, 1822. He married Miss Carmelia Kinney, July 13th, 1843, and removed to Olena, Huron county, Ohio, in 1856. He came to Decatur, Neb., in March, 1871, where he since lived. Soon after he came to this State he interested himself in the subject of Spiritualism, and after years of investigation became a staunch and firm believer in its doctrine, and he and his wife, who died last March, lived in the perpetual enjoyment of inter-communication between the two worlds. After the death of his wife he seemed to lose interest in the affairs of this life, but was willing to stay until his mission on earth had been fulfilled, contemplating with joy and gladness the time when he should be permitted to share the blessings of the Summer-land and to be with the loved ones gone before. He died peacefully and prepared to go, leaving four children to mourn his loss as a loving father and dutiful parent, yet rejoicing in the fond thought that he has gone to meet mother. Funeral services were held at the home of Mrs. Fuller, where he died. Mrs. Getty Drury, of Pender, assisted by A. C. Abbott, conducted the funeral ceremony.

Mrs. Elizabeth Lurvey, aged 42, passed to the higher life January 10th, 1895, of consumption, at her residence, Battle Creek, Mich. She leaves three sons to mourn her departure. She was a firm believer in Spiritualism. It stood by her in health and soothed her passage hence. She was a devoted mother, affectionate wife, and congenial neighbor, respected by all. Your humble servant, under control, conducted her departure into the higher life.

DR. P. T. JOHNSON.

Passed to the higher life, on Saturday, January 12th, Rev. B. P. Benner, of Philadelphia, Pa. Mr. Benner was for many years intimately connected with the First Association of Spiritualists of this city, being president of it until within a few months of his transition. The services were conducted by Lyman C. Howe, Mrs. Colby Luther, Mrs. Minnie Brown and Mrs. M. E. Cadwallader. The casket was draped with an American flag, and was borne to its resting-place by members of the G. A. R., who also conducted memorial services. The day following his transition he manifested his presence by loud and distinct raps at the hall of the First Association of Spiritualists, and said he would still do all he could for the society. The raps were distinctly heard in every part of the hall and were convincing to investigators who were present.

M. E. CADWALLADER.

Passed to Spirit-life, January 18, 1895, Col. C. M. Harvey, of Hope, Arkansas. He was an old Spiritualist and magnetic healer, who, during years past, relieved much suffering. He will be missed by a large circle of friends in the State of Arkansas.

The venerable mother of Mrs. Jennie Hagan-Jackson lately passed to Spirit-life at Grand Rapids, Mich. She passed away at the age of 71, the full knowledge of the glorious truths of Spiritualism.

Eliza Ann Martin passed to Spirit-life on Saturday eve, January 5, after an illness of about a month, aged sixty-four years and two months. Spiritual services were conducted by the medium, Mrs. Fontym, at her daughter's home, 76 K St., Salt Lake City, Utah.

MRS. C. M. TRIPP.

The local paper at Texarkana, Ark., gives "Prof. Hume," the following send-off: "Let our friends read and take notice: 'The appearance of Prof. Hume at the opera house Sunday night as a Spiritualist and performer of mechanical feats' was a decided 'fake' of the season. The thing proved to be an extremely gauzy humbug, and failed to come up to the promises made in its advertisements in every particular. 'Hume' ought to have been arrested for obtaining money under false pretenses, and realizing this himself probably explains why he left town Monday morning before breakfast. He is not even a clever amateur juggler."

Hall's Hair Renewer cures dandruff and scalp affections; also all cases of baldness where the glands which feed the roots of the hair are not closed up.

Married.

At Bristol, Vt., January 16th, at 8 o'clock in the evening, at the residence of I. T. Eastman, his niece, Miss Jessie Eastman, of Bristol and Ed. J. Fallon, of Montpelier, were united in marriage by Zira Ellis, an ordained minister of the First Society of Spiritualists of Lincoln, Vt. About forty of their friends from near and far assembled to witness the happy occasion. They were the recipients of many valuable presents.

Bear This in Mind.

You want the "Encyclopedia of Biblical Spiritualism," by Moses Hull. You are notified here to that effect. Now, be true to your promise as progressive thinkers, and send him the dollar to 20 Chicago Terrace, Chicago, Ill., so that you may have the book sent to you as soon as printed.

Hon. L. V. Moulton, president of the Michigan State Spiritual Association, writes: "I am in receipt of a letter from Prof. H. D. Barrett, president of the National Association, stating that he will be at liberty to work in Michigan from the close of the meeting at Paw Paw, February 3d, where he will be present, until the 10th, when he is to be in Toledo, Ohio. He will be in Washington, D. C., 630 Pennsylvania avenue, S. E., on the 29th, and will be in Paw Paw, Mich., February 1st, 2d and 3d."

Hypocrisy is the necessary burden of villainy, affectation, a part of the chosen trappings of folly.—Johnson.

It is only a poor sort of happiness that could ever come by caring much about our own narrow pleasures.—George Eliot.

Noble women do great deeds in humbleness.—German motto.

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GENERAL SURVEY.

The Spiritualistic World—Its Workers, Doings, Etc.

Bear in mind, please, that we cannot publish weekly reports of meetings. Whenever a change is made in speakers, or anything of special interest, send us a brief item, please. A great deal can be expressed in a dozen lines; but long reports will not be used. Meetings are of local interest only. We extend a cordial invitation to all speakers to send in their appointments to lecture, and general movements, which will be read by at least 40,000. We go to press early Monday morning, and items must reach us as early as Friday of Saturday in order to have immediate insertion.

Will C. Dodge has just closed his third engagement of two months with the Society of Progressive Thinkers at Rochester, Ind. He is open for engagements, and would be pleased to hear from any parties needing the services of an inspirational speaker. Address him at 40 Loomis street, Chicago, Ill.

Bishop A. Beals will speak at Sturgis, Mich., the Sundays of February, and can be engaged for week-night meetings in the vicinity of that place, on reasonable terms. He also speaks at Schoolcraft, Mich., on the evenings of January 29 and 30.

Joseph B. Hull (brother of Moses Hull), of Lindell, Missouri, writes: "There is a man by the name of David Green, living in this community, who has a daughter, nine years of age, who has suddenly developed into a wonderful inspirational medium. This little girl can neither read nor write, but under the influence, that the people call 'the Gift of God,' she reads passages after passages of Scripture, and sermons out of an old book. Her parents belong to the M. E. Church, and are very ignorant. These people have been holding meetings twice each day since this power came to her. The meetings are held in private residences, and the excitement is so great, the houses will not accommodate all who desire to hear her. She excels the average clergyman in ability, and is not daunted in the least. I am trying to convince the people that she is under spirit influence, but they scorn the idea. Judging from her preaching, she must be under the influence of some minister who has not yet come into the light of our philosophy."

Dr. Isaac S. Lee is now at Arkansas City, Kansas.

Mrs. H. J. Klouze writes from Council Bluffs, Iowa: "Our society had the exquisite pleasure last Sunday, Jan. 20, of listening to two beautiful lectures and many remarkable, good tests by Prof. A. Amos. He is one of the chosen ones, and has been called to lift the banner of truth up to the American people. We can recommend him to any society in want of a good, honest worker in the cause of Spiritualism. The Professor speaks at Crescent City, Iowa, Jan. 23d; at Living Springs, the 25th; at Atlantic, Iowa, Jan. 27. He has many other engagements ahead, of which you will hear later."

A. B. Coman writes as follows of the Progressive Society, Forest avenue: "The society is doing a noble work. The ladies who open their parlors for the weekly societies, to accommodate those seeking light in our beautiful philosophy, deserve a good deal of credit. The president, Mrs. Waterman, seems to be well adapted to fill the place. The afternoon conferences are very instructive. Dr. Baldwin, Dr. De Wolf, Mr. Blair, and others take an active part therein. The evening meetings are well-attended. The speaking by Mrs. Daniels, Dr. Carr and Mr. Blair are of a high order, very instructive and philosophical. The last three Sundays Mrs. L. M. Dobson, a medium of great powers, was controlled by an Indian named Mowkawk. He took the audience by storm. Mowkawk makes no mistakes in describing those who have passed to Spirit-life. He holds his medium for one-half hour and between thirty and forty people get direct communications from their friends. This lady just came out of the Episcopal Church. It seems that the churches have no use for their members when they begin to see clairvoyantly and get words of love from our departed friends, but they have all got to accept, here or on the other side of life, the truths of Spiritualism. Many on the South Side are holding private circles in their homes and have been thereby convinced of the return of their loved ones."

Miss Clara Marsh writes: "The interest in the cause of Spiritualism in the little village of Rochester, Mich., is on the increase. In proof of this I send you ten new subscribers for THE PROGRESSIVE THINKER. It is true it is for only three months apiece, for the New Departure, but it may lead to other subscriptions in the future, so I take delight in forwarding these names to you."

J. B. Wilcox writes: "It seems strange that some Spiritualists are so engrossed in trying to get a dollar out of some one else's pocket and putting it into their own, that they appear to forget that we have a beautiful philosophy worth working for, and 'gently float down the stream of Time,' as if there was nothing to do after being convinced of the truth of spirit return."

I. T. Graves writes from Comanche county, Kansas: "It may be of interest to the readers of your paper to know that, even in this somewhat obscure corner there is not altogether a total lack of progressive thought and liberality of spirit. We have had in this county during the past summer a number of very interesting meetings, addressed by different persons, most notable among whom was Uncle Jesse Shiner, who speaks by inspiration, and whom some of your readers may know."

J. C. Kiser writes: "I received the Encyclopedia of Death, and I think it is the grandest book I ever read. I am anxious to see Vol. II. I don't see how you can sell them at that price. I would not take five dollars for mine if I could not get another."

The Cheaning (Mich.) Argus speaks as follows of the veteran lecturer, Giles B. Stebbins: "The lectures given by Mr. Giles B. Stebbins, of Detroit, at Spiritual Hall, Monday and Tuesday evenings, were said by many to have been among the best and most instructive ever given here on Spiritualism and reform movements. His life experiences of the past nearly four score years is a history of itself; and his personal reminiscences of the exciting times of fifty and sixty years ago, when he stood side by side with William Lloyd Garrison, Charles Sumner, Lucretia Mott, Abbie Kelley, Harriet Beecher Stowe, and others, adds to the cause of reform, seemed more like coming from the dead; and to the younger class who only know the past through history, his words were thrilling and inspiring, though delivered in his quiet though earnest, and at times eloquent and enthusiastic manner. Monday night he gave a history of the Abolition movement, together with early temperance and other reform works, down to the advent of modern Spiritualism and the woman movement, both of which were born the same year. He called attention to this fact, and also to the fact that Spiritualism had always opened its doors and welcomed women to the best and highest places—in fact, the light came through woman, in the person of the two little Fox girls, of that grand old Methodist family at Hydesville. He paid Frances Willard, Lady Henry Somerset and other workers in temperance work a high tribute, not forgetting to speak of the broad, investigating minds of the above two women, who readily consented to allow their names to be placed among the leaders of the great physical congress held in Chicago during the World's Fair. Frances Willard stating when she bore her name: 'Certainly we have souls, and desire to know all there is to be known about them, therefore cheerfully give our names.'"

W. J. McConnell, secretary, writes: "The names I have appointed as our State lecturers in Kansas are Mrs. L. A. Hinsdale and Mrs. M. A. Wilson, both of Fort Worth. They are refined, intelligent ladies, of fine address on the platform; are deep thinkers, and offer their labors for the next four months free. They are noble, earnest souls, and we look forward for their good work to not only our camp-ground undertaking on solid footing, but also that our ranks may be doubled."

The Republican, of Lansing, Mich., says: "Last evening the residence of Dr. J. A. Marvin, on Michigan avenue east, was the scene of not only a great surprise, but also of most enjoyable gathering, the occasion being the fifty-ninth anniversary of the doctor's birthday and the celebration of the marriage of George Spaulding and Mrs. Lucy Series, both of Michigan. Mrs. L. A. Marvin was the evening of the doctor and Mrs. Marvin were invited out to a neighbor's to spend the evening. Soon after the friends of the doctor and Mrs. Marvin began to gather, until the house was fairly crowded, when they were sent for under the plea that two friends of the family from another part of the city had called to spend the evening. On arrival at the home Mr. and Mrs. Marvin were most genuinely surprised. But a greater surprise awaited those present, for, soon after all had gathered, a bride party, headed by Mrs. Abbie E. Sheets, of Grand Lodge, G. O. P., of the West, marched down the stairs and into the parlors while the wedding march was being played by Mrs. Marvin. The groom was attended by his brother, Walter Spaulding, as best man, and the bride by Mrs. Della Harger as bridesmaid. The ceremony was performed after the manners and forms of the Spiritualists, and was pronounced by all present as the most impressive and finest ceremony they had ever witnessed. The invocation by Mrs. Sheets at the closing of the ceremony was not only able but impressive. There were from seventy to eighty guests in all, and it was in every respect very enjoyable affair. The wedding was spoken of as the first marriage ever performed in this city under the Spiritualist ceremony, and the impression left upon all present, others as well as Spiritualists, was the great importance and sacredness of the marriage relation."

B. S. M., of St. Louis, writes: "Fools are not yet all dead, as shown by a backwoods representative in Missouri, who lately introduced a bill in the legislature to prevent the practice or teaching of hypnotism or mesmerism. Even in this advanced age it is surprising to note the ignorance on some of the leading topics of the day, and it behooves every broad-minded thinker to be on the alert, and help educate the masses to higher attitudes. Let THE PROGRESSIVE THINKER again, in its next issue, sound the alarm against this legislative ignorance that occasionally creeps in. Such men as Bach and others should be engaged to go to the capitals of the different States when this class of bills is being introduced, and by a series of lectures enlighten those representatives who, no doubt from a sense of duty, yet through ignorance, are used to introduce such bills. The people must be educated in all advanced thought. We have nothing to fear from a broad-minded, educated thinker, but it is the narrow-minded who create trouble. Legislatures are now in session in different States, and a warning cannot be sent out too soon."

Allen M. Blanchard writes: "I am very much pleased with the appearance of your Encyclopedia of Death, which came last evening. The photographic of the author is lifelike, and the typographical execution excellent."

J. F. C. Grumbein speaks for the St. Louis Spiritual Association the first two Sundays in February, and will be followed by Fred N. Wiggins until April 1st. Visitors will find free admission to their hall, 3001 Olive street, St. Louis, Missouri."

Elder W. R. Covert, president of the Church of God Educational Board, Andersonville, Ind., has posted \$25 forfeit on a challenge for \$500, addressed to any Spiritualist or medium, that he can duplicate any so-called spiritual phenomena they may undertake, and show that it is a fraud. The challenge is especially directed to the Indiana Association of Spiritualists. He evidently "means business." Poor fellow, he will fail ignominiously.

Mrs. Minnie Carpenter, of Detroit, gave a very pleasing and instructive address in Cheaning recently, followed by tests, a few of which were quite remarkable. Her progress in speaking since here three years ago surprised her audience greatly.

Miss Lulu George, secretary, writes from Lincoln, Neb.: "I wish to make a brief report of our lyceum work in this city, all of the officers of which are young people. Much interest is manifested by old and young. There is a rapid increase in number of attendance of interested people, attracted here to learn of things spiritual. We number now about fifty. It is hoped that within the next three months our lyceum work will attract at least one hundred or more every Sunday. Mrs. M. T. Allen, who is now serving our society, is a regular attendant each Sunday morning, and assists us in our work. She is a very earnest worker, and takes great pride in instructing the youth. Our lyceum officers are as follows: Director, Mr. Fred Kind; musical director, Mr. John Kind; guardian, Miss Gertrude Thompson; secretary, Miss Lulu George; treasurer, Miss Pearl Crampton. Would be glad to correspond with secretaries of other lyceums in regard to their work."

J. W. C., of Crawfordville, Ind., writes: "Never having seen in THE PROGRESSIVE THINKER a report from this part of the moral vineyard, and thinking perhaps a word from here might not be considered out of place, I venture to pen a few lines regarding the condition here of the grandest cause that ever found entertainment in the mind of man. This is a city of churches, as also here is located Washburn College, an extensive Presbyterian institution of learning, that has secured for us the enviable cognomen, the Athens of Indiana. In consequence of the above, with the exception of a few fearless souls who long ago investigated and received the light that shined brighter and brighter unto the perfect day, Spiritualism has made but little impression here among the masses, but withal, there is a liberality of thought permeating society, resulting in a spirit of inquiry, that demands more light on the mysteries of life and death than the ordinary 'gospel-pounder,' seems to be in possession of, and in answer to this demand, Brother Ben F. Hayden and his estimable wife, of 347 Hasbrook street, Indianapolis, Indiana, came among us in the spirit and power of truth, to demonstrate the philosophy of spirit intercourse, and give the people a man's immortality. Last Sunday morning and evening they held meetings in our court house, where good-sized audiences assembled to hear Brother Hayden's guides take questions from the audience as subjects for the lectures. The many subjects presented were treated with a clearness and ability that indicates a high order of spirit and intellectual unfoldment; and to say that all were pleased and delighted is stating it mildly. At the close of the lectures Mrs. Hayden gave quite a number of clairvoyant descriptions, and also psychometric readings that were fully recognized as very correct. They also gave parlor test circles that were very satisfactory and convincing. Both their public work and private readings have given great satisfaction, and they have succeeded in arousing quite an interest in the cause here. We consider them both faithful and efficient workers, and trust such as they may be kept busy at work; we therefore take pleasure in recommending them to societies or communities needing the services of true workers."

Ben M. Barney, the great California medium, accompanied by Dr. S. B. Hendee, the "Oregon orator" and spiritual philosopher, expect to be in Chicago to deliver the first of their lectures here on the 10th inst. The gentlemen are greatly endowed with spirit power, and will, no doubt, create a sensation throughout the East. The Chicago North Side Spiritual Society have been promised the services of the gentlemen first, after which they will visit the South and East. The gentlemen will be pleased to correspond with societies, camps, etc. Address Ben M. Barney, 2694 First street, Portland, Ore.

Mrs. M. Theresa Allen has been lecturing at Lincoln, Nebraska. S. R. Mann writes that she has delivered six lectures there to crowded houses. She goes to Omaha during February.

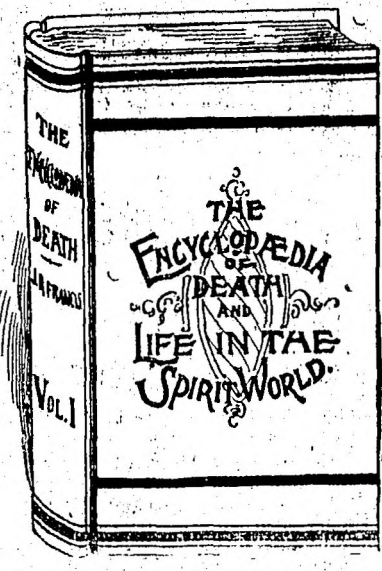
Marguerite St. Omer has an engagement in Norwalk, Ohio, to lecture for the A. P. A. She is open to engagements for Spiritualist societies and camp-meetings as lecturer, psychometrist and test medium.

Mrs. H. H. Hoffman writes from Huntington, W. Va.: "Rev. Moses Hull concluded his course of lectures here Jan. 10. They must be heard to be appreciated. It is seldom our privilege to have the beautiful spiritual philosophy dispensed to our hungry souls. It was to us a feast of reason and a dow of soul, and we bid him Godspeed in his work of love, and we hope to have him and his wife with us in the near future. THE PROGRESSIVE THINKER is doing a glorious work for humanity. Long may it live to unfurl the banner of Spiritualism over this fair land of the free and the home of the brave. We need a good test medium here, to convince the people of this great truth. We trust that the Spirit-world will be instrumental in sending us the right one to aid us."

J. K. writes from Ludington, Mich.: "Things are still booming here—full houses, and the good work is nobly done by our pastor, Madame Parcells Dunn, still goes on. We regret the time is so near when she will go to other fields. May the same good results follow her efforts elsewhere."

Dr. Ellen R. Johnstone, the healing medium and lecturer, is now in Portland, Maine. Parlor at 75 Quebec St.

Dr. A. W. S. Rothwell has held seances in various towns close to Cleveland, such as Akron, Kent, Ravenna, Painesville, and others, with marked success. The daily papers speak highly of his seances, which is rather unusual as mediums get but little sympathy from that direction. He is still at 161 Bolivar street, Cleveland, Ohio, where he can be addressed.



Anyone who sends us four trial subscribers can have the Encyclopedia of Death, and Life in the Spirit-World, sent to him for 50 cents. Every Spiritualist will want the various volumes of this Encyclopedia. Your library will not be complete without it.

That veteran worker, Moses Hull, says: "I am interested in the future volumes of THE Encyclopedia of Death, and Life in the Spirit-World. To-day I picked up your book again; positively I do not know how to lay it down. There is so much in it I have wanted for years, I shall read it and re-read it, and mark it for reference. I am interested in the future volumes of this work."

W. S. Decker, secretary, writes from Muskegon, Mich.: "Mrs. Jennie Hagan-Jackson has been engaged here for this month, and has been doing our cause hereabouts a tremendous amount of good. Her meetings have been well-attended, and all who hear her pronounce her sublime in her good work."

George McConnell writes from Philadelphia, Pa.: "The Conference of the Spiritual Philosophy meets at 1221 Columbia avenue every Sunday afternoon and evening. Mr. Charles Barry is our president. We have large meetings. We also have good mediums present."

Dr. Dean Clark's lectures have excited a good deal of interest in the West. He is now at Seattle, Washington, where he can be addressed for engagements. He writes: "The famous 'Allen boy medium' has stirred up much interest in his phase of phenomena, and though he blows no trumpet, but works in a very quiet way, his honest mediumship is beginning to be appreciated. Bro. Bach's 'Psyche' is also bringing several private families to a knowledge of spirit presence, and has already made several converts to our faith. I have about concluded that the ideal of things, a wooden pygmy, like 'Psyche,' best adapted to that wooden country."

Mrs. N. J. Osborne writes: "I received your Encyclopedia of Death, and am more than pleased with it."

Mrs. S. M. Bumstead of this city writes: "Sunday evening, January 20th, Mrs. Isa Wilson Keyser very generously gave her services to a very attentive audience, in Nathan hall, 1505 Milwaukee avenue, where the Spiritual Union holds service every Sunday evening, and expects to do so as long as there are mediums like Mrs. Keyser, Mrs. Hanson, and a large number of others, who will work for the good of the glorious spiritual cause and not for the aggrandizement of self."

A subscriber writes: "The People's Home Association of Spiritualists held its first meetings Sunday, the 20th inst., at Bricklayer's hall, 93 S. Peoria street. Good audiences were present at each service, afternoon and evening. G. G. W. Van Horn spoke and gave numerous 'spirit' messages; fully recognized. Brother G. L. S. Jenifer, the popular lecturer, spoke to old-time friends. Brother Ray gave his first talk to the public. Mrs. Frankie Cole, the popular vocalist and organist, was encored with appreciation. Many persons were relieved of pain. All were pleased. The meetings will be continued at the above hall every Sunday."

Dr. N. M. Roberts writes: "I wish to say that the notice published in your valuable paper, THE PROGRESSIVE THINKER, of the free seance for materialization, to be given by Mrs. L. A. Roberts, at her home, 107 South Leavitt street, on Wednesday evening, January 30th, has brought us from fifty to seventy-five requests for chairs, and as a result we were forced to refuse a great number, as all chairs were spoken for days ago. The seance will be given regardless of weather, and those having chairs engaged are requested to come early, as we shall begin at 8 o'clock sharp, and wish no delay. Carriages can be ordered for 10:30 o'clock."

Spiritualist writes: "Prof. Chas. Murray has just made his first visit to Aspen, Col. For three weeks he held spiritual circles nearly every night, on Sunday nights, giving lectures and public tests to large audiences. His last night here the house was literally packed, and many came and could not gain admittance. He is a man of no ordinary talent as a medium; both in public and private his powers are marvelous. His lectures were calculated to call forth the noblest feelings of the soul."

J. B. Wilcox writes from Meosota, Mich.: "We have a Spiritual and Liberal Society here, but no place to hold meetings in, as our orthodox friends will not allow us, in their churches; so we have made a start in trying to build a temple of our own. Mr. and Mrs. M. Carman have given the society a beautiful lot on Main street, and we have built a wall, and have all of the rough lumber, but will let it rest until warmer weather. The size of building is 30 x 70. Since we commenced to build I have often thought of what Hon. A. B. French said in one of his lectures: 'Opposition in certain stages is the steam in the boiler of success.' The above remark of Brother French I believe to be true. By being deprived of the use of their churches, and by telling people what we do not believe, we have been stimulated to action; if our orthodox friends will be patient a little while longer, and if they will be kind enough to give us a good hard-finished slander, we will try and plaster. If we cannot accommodate a lecturer, we can a medium. Some good materializer or independent slate-writer would do well to write to us."

Frank T. Ripley is entertaining large audiences at the First Spiritual Church, of Allegheny, Pa., and doing well for the cause of truth.

C. Avril, of Denver, Col., writes: "We have had the good fortune to have with us for January Mr. and Mrs. Geo. W. Kates, of Manitou, Col. It is impossible to estimate the influence for good that these gifted people exert. I have never had the pleasure of meeting mediums who are more spiritual, and who so thoroughly understand the philosophy of Spiritualism. They have organized a psychic class, in which the laws governing spirit and matter are explained to the satisfaction of all. A special feature is the answering of questions pertaining to the philosophy of Spiritualism, which is sadly neglected by so-called Spiritualists in their mad rush for 'tests' and other 'phenomena.' Mrs. Kates gives (in my estimation and many others) better readings than any medium I have ever had a sitting with; she does not pretend to give anything 'wonderful,' but gives her tests in a plain, matter-of-fact manner."

John Loth writes: "The newly-organized society of Spiritualists, of Muncie, Ind., have now a nice, large Temple, and on February 10th it will be dedicated by Mr. Moses Hull, who will also be expected to be here, and also Mrs. J. Ropp—the latter to give tests in the evening. Mr. R. H. Mong, who, by the way, is one of the largest-hearted Spiritualists, and is president of our society, made it possible for us to have this Temple, as it is his building we occupy. We have a very large number of people who believe as we do, and we will strive to get them into the society. We have also a few good mediums in our city, among them Mrs. Hibbetts, who has quite a reputation all over the State. The Temple will be opened to all liberal-thinking people."

W. R. P. writes from Mansfield, Pa.: "There is quite an excitement around here about a Catholic priest ordering a child's body to be taken up and thrown into the road. It laid there from Friday till the next Monday. His father was a very poor man, a Polisher, and could not keep up his dues. The priest was arrested and put under \$300 bond to appear at our next court at Walsboro."

Mrs. Wallace Hibbetts is giving excellent satisfaction with her trumpet seances at Muncie, Ind. In one of her seances a voice, said to be that of Samuel Rodman, who died several years ago, talked to Henry Rodman, the West Main street baker. The voice was strong. George Hinder talked with his mother, and a strange lady and gentleman who sat near the reporter were called. One of their dead relatives called them, and they asked for two other dead persons. The three spirits came, and three voices of different pitch and tone talked at the same time. The mystery of such a phenomenon could not be fathomed by the unbelievers. "Red Leaf," the spirit of an Indian chief, talked a bit in a very loud voice. One of the trumpets sailed about the circle, tapped people on the head, and the voice talked rapidly for a few minutes. "Red Leaf" was in good humor and cracked several jokes.

Samuel Walbert, secretary, writes from Bowles Mills, Mich.: "I feel that a few lines from our society would help swell the camp-fire of the cause. We have been advancing right along all the time. We organized last spring by the aid of Brother Brooks, and in July last effected an engagement with Brother D. Winegarden, of Grand Rapids, to lecture for us every two weeks, and we are happy to say that he has faithfully and credibly labored for us at intervals of every two weeks until January 13th, when he closed his engagement with an illustrated lecture, proving from the Bible and the geological structure of the earth the existence of the seven spheres of heaven, together with the peculiarities of the 'three' as pertaining to the trinity of the Godhead, and the seven as related to human life. The lecture was an instructive one, and all present were well pleased. Brother Winegarden is an earnest worker and a wonderful Biblical scholar. We have now made arrangements with C. C. Howell, of Grand Rapids, to speak for us January 27th."

J. Madison Allen's work is being well appreciated by people and press at Stuttgart, Ark. He has given ten lectures there. He expects to visit other points, Little Rock, Hot Springs, etc.

The Detroit News-Tribune, in a long editorial in relation to Spiritualism, says, "There is little consolation for true believers in the fact of spirit manifestations, in those coming under its immediate observation. Still, there are many mediums who have never been detected in fraud, and whose public and private life would lead one to place confidence in their positive assertions that they are knowingly free from exercising any trickery. Perhaps when the report of this paper on the visit of Farmer Riley at Marcellus, and slept three nights in his cabinet, comes to tell her story, our readers may have something serious and unaccountable to ponder over."

Farmer J. W. Riley writes from Marcellus, Mich.: "Thinking that my many friends would like to know what I am doing, I will say that I am giving seances every night in the week. I was honored with a visit from Mrs. Phyllis J. Sherman, correspondent for the Detroit Sunday News-Tribune. She remained with me three days and nights, sleeping in my cabinet each night, and during her stay here Mrs. Sherman telegraphed to Mr. Grenell, the manager of the Sunday Tribune, to come and sit in one of my seances, which he did. You understand they are writing up their investigations in their paper. So all who wish to see the roasting Farmer Riley will get at their hands can order a copy of the Detroit Sunday News-Tribune. The article will appear about one week from next Sunday, I think."

A. Norman writes from Fort Dodge, Iowa: "Please allow me a little space in your valuable paper for an explanation, as letters of inquiry are coming in to us from all parts of the country in regard to an article published in several of the Dubuque papers, and copied also in the Chicago Record of January 17th, making it appear as though we had trouble of some kind while in Dubuque. I would say to the friends of Mr. Wilsons, that we had no trouble of any kind, but on the contrary we have had a most delightful time while in that city. We gave five seances and they were all well patronized by the best people of Dubuque, and all present expressed themselves most pleased and satisfied. In regard to the Strawberry Point matter, that has been explained in all the papers ten years ago and needs no further comment."

[CONTINUED ON PAGE 4.]

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The author says: "Each individual partakes of both physical and mental or spiritual elements for himself. Each one must choose his own kind of food for himself, and that is all they can possibly do whether they be priest or layman, teacher or pupil. My physical organs are made of matter, and are subject to the laws of nature, and I must obey them, and I must obey them individually, and I must obey them collectively, and I must obey them in the name of the Father, the Son, and the Holy Ghost, Amen."

For sale at this office.

MATERIALIZATION.

CONTINUED FROM FIRST PAGE.

TEST CONDITIONS.

He Doesn't Think They Are of Any Utility

In the Process of Eliminating Frauds.

TO THE EDITOR:—If we can credit as true all that is written by the numerous correspondents of THE PROGRESSIVE THINKER relative to mediums for materializations, we must conclude there is at the present time an epidemic of fraud mediums and fraud-hunters. While I am aware there are persons posing as mediums who are arrant frauds, and whose mediumship consists in having acquired some knowledge of prestidigitation, I do not share the views of the many who write upon this subject, whose expressed opinions are that seven-eighths or nine-tenths practicing materializing are frauds.

I have been something of a critical investigator of spiritual phenomena, and in my investigations I exercise a degree of reason and common sense, and though these astute writers (who smell fraud in everything unless they can prescribe conditions) may charge me as being one of the "old eccentric Spiritualists" who are ever ready to swallow all that purports to come from the Spirit-land, I hesitate not to say, were they (who make these wholesale charges) to study the law of spirit control, and in their investigations have their eyes and senses about them, in nine cases out of ten their mature judgment would testify that the substitution of fraud for genuine manifestation would be impossible. The investigator who cannot satisfy himself whether or not there is opportunity for confederates at the usual seance, must be stupid indeed, and a doubter of the value of his own senses. I have satisfied myself by close reasoning and the most critical observation and scrutiny, that on some occasions the form appearing as a materialized spirit, having been grabbed, has been proven to be the medium, is not sound evidence that the medium was attempting to impose upon the sitters by palming upon them his or her form, or that of a materialized spirit, nor does it in any sense detract from the genuineness of their mediumship.

It is a well-established fact in materialization, that the spirit constructs the form from material gathered from the medium and the environments; and in the event of unfavorable conditions the form is drawn largely from the medium; consequently when conditions are suddenly interrupted by some fraud-hunter grabbing the form, and the sudden springing of a full blaze of light, the chemical action in restoring the material to its normal condition is often attended with serious results to the health, and even danger to the life of the medium, and that it is the sudden violation of the conditions and law of spirit control through ignorance, the result of which is the instantaneous merging of the materialized form into its original condition, when the grabber finds himself drawn (in most cases) into the cabinet and grasping the unconscious medium.

A case in point occurred in this city some two years since. A lady of irreproachable character and of a fine type of mediumship, a resident of St. Paul for several years, came here from Iowa, and at once identified herself with the cause, participating with the friends in our circles and meetings, in which I had opportunities of fully testing her medium powers. She informed the writer that previous to coming to this city, she had sat for development in materialization, and that her development was rapid—full forms appearing and recognized readily by friends, yet when conditions were unfavorable she would be transfigured and in an unconscious state made to come out to personate the spirits. Of this she was informed by friends, although unconscious of it; but as she did not wish to give cause for suspicion of fraud, she abandoned sitting for that phase of manifestations. Notwithstanding this determination she was overpersuaded by a few Spiritualists of this city, to sit again for materializations.

I was not of the number forming the circle, but after some six weeks (the circle meeting two meetings each week) she and her wife were invited to be present at one of the meetings (by the medium) to which we cheerfully responded. Arriving at the residence of the lady a few minutes prior to the opening exercises, she requested Mrs. Flower to go with her to a private room and thoroughly examine her clothing previous to entering the seance-room. Being well acquainted with her and knowing her to be of irreproachable character, she at first refused to comply, but on the medium insisting, saying she desired it for her own gratification, she accompanied her to her private room and gave her costume a searching examination, and found she had not a vestige of white upon her person—not even a pocket-handkerchief. Then, without losing sight of her for a moment, we

proceeded to the seance-room, and into the cabinet (a small clothes closet), in which we found a wood-seat chair and nothing more—not a vestige of anything whatever. The circle was formed; a music-box furnished music. The light was turned down, not, however, so low but friends could be recognized across the room. Forms began to appear. The first was that of a female, very tall, dressed in white, much taller than the medium, and bearing a light. This was a cabinet control; and she had instructed the circle that if at any circle-meeting she should appear without the light, the meeting should be closed at once for that sitting, as trouble was intended by some persons in attendance.

I may say here, the manager had been admitting a promiscuous crowd for pay, and this signal by the control was in consequence. The form first appearing came to within two or three feet of myself and wife, and proceeded to produce some kind of a white fabric, until a bunch of about two feet in height lay upon the floor, which began gradually to disappear until all was gone. Other forms appeared, some giving names, and seemed to be recognized: a form claiming to be Dr. Sawyer who passed over at London, England; a young man (an Englishman) present claimed he officiated at his birth.

I was called up by the manager to get a closer view of this form; it was clothed in what seemed to be a loose, flowing robe of white material. It had short, curly black hair, and black stubby beard. It was about the size of the medium, and I thought then it might be the medium transfigured. There were several forms of some kind or other, but the medium and some, I am very sure, were not, and most certainly all must have been costumed with fabric materialized for the occasion.

At the close of the seance I cautioned some of the circle about admitting a promiscuous crowd until the medium had further development, as I feared they would meet with trouble, as I felt that some of the forms were the unconscious medium.

This was the only materializing seance of this lady that I attended, and was not surprised when taking up a morning paper a few days thereafter to see in conspicuous headlines, "Another Spiritualist Humbled Exposed," and proceeded to give a most infamous account of what occurred. It was true the form was grabbed, and that the grabber was drawn into the cabinet. His confederate striking a full light, it was found he was grasping the arm of the entranced medium, who was so prostrated by the shock that it required some hours by a magnetic healer to arouse her to consciousness, and her health was so impaired that she has not yet fully recovered from its effects now after two years. Had the manager observed the instructions of the control (as she appeared at this seance without the light) the trouble would not have occurred. Since the affair above narrated, she has refused utterly to sit for that phase of manifestations, as she is unwilling to be the cause of bringing suspicion of fraud upon the grand gift of mediumship. In view of facts witnessed in my investigations of spiritual phenomena, I am thoroughly satisfied that the great majority who are charged with practicing fraud are innocent, and that this wholesale charge of fraud is, in my judgment, productive of greater evil to the cause than any injury a few tricksters can bring upon it. For myself, I will not ask a sensitive woman to submit to the process of disrobing among strangers. I will trust to my better judgment as to whether conditions favor fraud.

M. T. C. FLOWER.

St. Paul, Minn.

TEST CONDITIONS.

A Friend of True Mediums.

TO THE EDITOR:—How my heart went out to Brother J. G. Sutton, in congratulation, on the fearless manner in which he handled the subject of test conditions, or no materialization, in THE PROGRESSIVE THINKER. Yes, Brother Sutton, you are not alone in your ideas of what should have been right and proper when Mrs. Williams to have demanded before she returned to her home; and it seems a very shallow plea.

"Let your European cities find mediums at home to outrage and insult, since that is your idea of investigation." A host of angels would have come to her rescue had she carried out to the letter the desire of her American friends, and that would have been to prove herself.

Is it not a rather one-sided evidence, after all, as it now stands? Why have not the parties who were instrumental in sending her, asked for more particulars from those composing that test circle; then give it to the anxious readers of our spiritual papers?

What if we did not send out an earnest prayer, and a God grant that the truth may be brought, through her instrumentality, to our friends across the waters. Anxiously did we await the report, only to have these words: "Mrs. M. E. Williams Exposed," our anticipations falling to the dust, and our orthodox friends saying: "I told you so," as a reward for our over-confidence.

Surely our spirit friends in a time like this would aid us. Are they not endeavoring to bring light, instead of doubt, into the world? Are we forever to be kept in ignorance of the truthfulness of spiritual manifestations? Are we to wait until some one will give us dollars to so-called mediums, never going to be able to revise the rule of conditions? Have we not awakened to the truth that we, as Spiritualists, are responsible for all this fraud in our ranks to-day? By listening to this one-sided evidence? If we are our brothers' keepers, I say, let us awaken to the truth that we are being imposed upon, by our over-confidence, and make the guilt of fraudulent mediumship punishable by imprisonment. Have we not persons far less criminal in our prisons to-day than one who would tread on so sacred a ground, by personating our loved ones for materialization?

Let us signalize this year 1895 by a complete wiping-out of all fraud—make an example of a few—and if spirit

friends cannot materialize without the aid of wigs, robes, etc., being concealed about the manager, then I say, let us do away with materialization as it is given to us to-day—in these borrowed robes. It is a detriment to the cause of Spiritualism.

A FRIEND TO TRUE MEDIUMSHIP.

MATERIALIZATIONS.

Spiritualists to Blame for the 'Frauds Perpetrated.'

TO THE EDITOR:—I heartily endorse the position taken by Brother E. Bach in THE PROGRESSIVE THINKER under date of January 13. I think that we, as Spiritualists, are ourselves to blame for the various frauds that are perpetrated from time to time, notably in "form manifestations," so called, and which exposures do an incalculable injury to the cause, and which are so eagerly picked up and heralded to the general public by the antagonistic press as exposures of Spiritualism.

It seems to me that Spiritualists who frequent seances for "materialization" lose sight of the fact that even if they are convinced of the genuineness of certain mediums and know that they have had such corroborative evidence outside of sight, of communication with friends, as to feel certain, there are many who have attended like seances who utterly fail to get any such evidence, and to them second-hand evidence is no evidence at all; none coming to them personally.

There is a sad and public seance of this kind held there are some parties in the audience to whom this thing is new, and who have not had the opportunity of the "old stagers" above referred to, and seeing no tests insisted on, reason out opportunities for fraud on the part of the medium. Instance the case of Mrs. M. E. Williams, who is presumed to be one of the best mediums for this phase. What avail, to the world at large, is it as to how many times she has been under test conditions? Her supposed exposure has been heralded broadcast over the world, and the papers embellished with wood-cuts showing "how it was done."

It will not do for mediums to stand any longer on their dignity and say, "We have submitted to tests time and again." They owe it to the cause as well as to themselves (if genuine) to invite, at each seance, such harmless and conclusive tests as to be satisfactory (as eliminating fraud) to any reasoning person.

Let Spiritualists come right down and say: We will not patronize any medium who objects, at each and every seance, to gentle, reasonable and kindly test conditions. Genuine mediums will not object and the Spirit-world will co-operate. Frauds find their occupation gone. Surely some efficient tests might be devised of the above character and yet prove all sufficient.

That was a good suggestion made a short time ago to have a large sack provided and a committee envelope the medium therein, fastening around the throat with a light string, firmly tied and the ends sealed together; the sack to be put on, examined both before and when taken off by the committee, so as to be sure it is intact; or the committee might tie the medium with strong rope (not string) round the neck, wrists and ankles to a chair, and seal the ends of the threads in like manner, which would certainly show if tampered with. Fraternally,

G. W. F. CHURCH.

A WONDER INDEED.

Three Spirits Mounted on Horses.

They Ride into Mr. Greenwood's Seance-Room.

STRANGE DOINGS AT KALAMAZOO, MICH.

TO THE EDITOR:—We are to learn of the interest you have taken in publishing these wonderful facts, for facts they are. Mr. Greenwood says he will be glad to come to Chicago or anywhere else, and go under all test conditions that can be piled on, when his controls say, Go. His controls have not allowed him to hold public seances yet. Ten have been a large number admitted. His controls are watching everything very closely; they say he is the strongest magnet they have ever found.

Three of his controls, ride right into the room, dressed in beautiful armor, dismount, and bow to all. Mr. Greenwood shakes hands with them and introduces them to his audience. Last night they commenced to write their names on their gloves, and wrote very plainly. They all had pencils of their own, and the letters they made were of golden color, and very nicely written.

Mr. Greenwood's seance-room is more like a manufacturing shop than anything else. The spirits stay all the evening, make baskets and purses, and are very beautiful. They make pretty toys and take them to the medium, hang them on his arms and fingers, make umbrellas, hoist them, hold them over the medium's head, and walk up and down the floor. The medium must take them all in his hands and examine them.

I could not write these seances up or report them—I could not do them justice. The medium himself does not know how this all comes. He has been one of our soundest business men—his word has always been as good as his bond—so say the banks of this city, one and all.

The publishers have every confidence in him. I could not find a man in this city that could or would say a word against this wonderful man's claims; but all praise his honor and frankness. He has been here thirty years was formerly from Beloit, Wis. We looked him up at that city, and found he stood there just as he does here. He is without a blemish that we can find. He has always been opposed to the teachings of the Bible, and has fought it all his life, and never was known to give a church a dollar. A few years ago he gave, on New Year's day, to the widows and orphans of this city and county, \$353 in boots and shoes, and kept "shoeing" them until there was no one to call. When he sees a man in need, he takes a picture to the mind's eye, which shows the wonderful relation and goodness of a high degree.

The co-ordinating qualities are touched upon in reading, affinity existing between some magnets, illustrated.

10. The definition of the Zoroaster of a recently named occultist, a letter marked "M" and "D" with purity and gentleness of a high degree.

11. This study contains the basic principles upon which rest all of the Occult Wisdom, of both the Orient and the Occident, and explains and teaches in language comprehensible by all the eternal truths of life.

12. The closing pages reveal some of the wonders of time and space, of distance and motion, of power and force, of greatness and grandeur, and presents a picture to the mind's eye, which shows the wonderful relation and goodness of a high degree.

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MATERIALIZATIONS.

As Given Through C. E. Winans.

TO THE EDITOR:—I will give briefly the result of the materializing seances of C. E. Winans in this place, Frederickburg, Iowa, the past week, Thursday and Saturday evenings. The first one was the finest I ever attended, twenty-two full forms coming out of the cabinet, several coming two and three times. Many of them were readily recognized. Saturday evening the manifestations were fully as marked as the former evening, but the conditions not being so harmonious, only fifteen forms materialized. Friday evening he held a seance in the light, and many of those who attended both considered the light seance the most wonderful. But to say the Christians of this city were awfully stirred up is putting it mildly. Some of them said Winans and his helpers ought to be tarred and feathered, but none of them had the audacity to undertake the job. The seed is sown that will make people think, in spite of the edicts of the church. May C. E. Winans live long and be sustained, as I know he will, to sow broadcast the seeds of phenomenal Spiritualism.

He has gone to Fort Dodge, to fill a four weeks' engagement.

DR. J. C. PHILLIPS.

BOOK REVIEW.

HOW SHALL THE RICH ESCAPE? By Dr. Frank S. Billings, founder and late director of the Patho-Biological Laboratory, of Nebraska.

The name of this work does not give a wholly adequate idea of its scope. It is a review of social economics, and philosophical systems of thought, metaphysical, religious and utilitarian. It is a work that will probably provoke a great deal of curiosity and discussion on the account of the daring reasoning of the author. He is a man of scientific training, and of very pronounced materialistic views. His special field in natural science is apparently biology, and it is upon deductions made from the phenomena of this science that his review of the different factors entering into religion and sociology is based.

It is a novel and suggestive work, of considerable social importance for its honest thinking and philosophic emphasis of the anti-social character of the extreme evolutionary school of individualistic politico-economic thought. The author is an ultra individualist and materialist, and he accepts the logical conclusions of the individualistic philosophy of life without any logical hypothesis or cant. His work is, therefore, of importance to thinkers of every other shade of opinion—Christians, Agnostics, moderate individualists, economists, Socialists, Christian Socialists, Spencerians, etc., for the work of an honest thinker is always of value, whether he is right or wrong.

"How Shall the Rich Escape?" is one of those books that appear at long intervals, which by their absolute denial of any principle of altruism make even individualists (particularly those professing Christianity) rub their eyes, and set about examining and reviewing the facts of life for themselves. Dr. Billings is a sincere thinker, and like Mill, Hobbes, and other Agnostic and Utilitarian writers, has a high purpose, and his criticism is a good thing.

Published only in fine cloth; price, \$2. For sale by all booksellers, or sent postpaid, on receipt of price, by the publishers, The Arena Publishing Company, Copley Square, Boston, Mass.

A Primitive Psychograph.

TO THE EDITOR:—Strada, who died in 1649, says: "Two friends, being each of them possessed of a needle, rubbed with loose sand a kind of dial-plate, inscribing it with twenty-four letters, in the same manner as the hours of the day are marked upon the ordinary dial-plate. They then fixed one of the needles on each of these plates, in such a manner that it could move around without impediment so as to touch any of the twenty-four letters. Upon their separating from one another into distant countries, they agreed to withdraw themselves punctually into their closets at a certain hour of the day, and to converse with one another by means of this their invention."

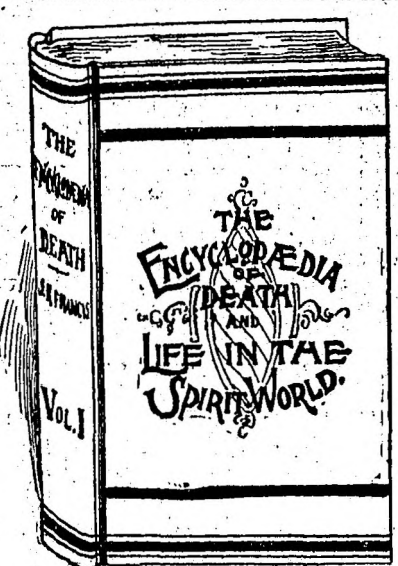
"Accordingly, when they were some hundred miles asunder, each of them shut himself up in his closet at the time appointed, and immediately cast his eyes upon his dial-plate. If he had a mind to write anything to his friend he directed his needle to every letter that formed the words that he had occasion for—making a little pause at the end of every word and sentence, to avoid confusion. The friend, in the meanwhile, saw his own sympathetic needle moving of itself to every letter which that of his correspondent pointed at. By this means, they talked together across a whole continent, and conveyed their thoughts to one another, in an instant, over cities or mountains, seas or deserts." A. M. B. Dayton, O.

"Man in the Past, Present and Future," by Dr. Ludwig Buchner. In this work the celebrated German scientist gives a popular account of the results of recent scientific research regarding the origin, position and prospects of mankind. He accepts, and bases his line of thought upon, the doctrine of evolution as ordinarily understood. While writing as a materialist, not a Spiritualist, intelligent believers in Spiritualism will find the work very instructive; and students in sociology, political economy, moral science and religion will find the author's views of more than common interest, and worthy of close study. Cloth \$1. For sale at this office.

"Old Testament Stories Comically Illustrated." Church people are cautioned not to open this book, as its comical pictures, based on Bible texts, tend to induce uncontrollable levity. It is a book for the freethinker, who wishes to rest from busy cares, and drive away ennui. Price in strong board covers, \$1; cloth \$1.50. For sale at this office.

"Poems of Progress," by Lizzie Doten. In this volume, this peerless poet of Spiritualism may be read in her varied moods; "from grave to gay, from lively to severe." It is a book to be treasured and richly enjoyed by all who love genuine poetry, and especially by Spiritualists. The volume is tastefully illustrated and bound. Price \$1. For sale at this office.

The presence of those we love is as a double life.—Mrs. Jameson.



Bear in mind, please, that the Encyclopedia of Death, and Life in the Spirit-World, (although well worth \$1.50 as prices go), is furnished to any subscriber for 50 cents when he remits one dollar for a yearly subscription. Any one who sends us a new yearly subscriber can have the book for 50 cents. The subscriber can also have it at the same price.

J. O. Barrett, one of the literary lights of Minnesota, says: "I bespeak for The Encyclopedia of Death, and Life in the Spirit-World, a worldwide demand."

A Note From Dr. Greer.

Dr. R. Greer writes: "In regard to Prof. Payne, the alleged materializing medium, it is impossible for me to answer, by letter, all the inquiries made of me by your readers, asking if he had ever given a test seance as suggested by THE PROGRESSIVE THINKER. You will, therefore, please allow me to state, for the information of your readers, that Prof. Payne, up to date, has stubbornly refused to be tested in the way suggested, and, therefore, if now an intelligent public should doubt the genuineness of the manifestations purporting to come through him, he will have only himself to blame."

Joseph King in Trouble Again.

Nellie Overton writes: "The materializing medium, Joseph King, and his manager, a Benton Harbor gentleman, have been jailed again on the charge of obtaining money under false pretenses—so says the Detroit Journal."

"This time it happened at Vassar, near Saginaw, Michigan, and an officer and three deputies were the instruments of his arrest, seizing a form when returning to the cabinet, which they claim to have been the medium, King, himself. When shall we know the truth, that all are craving?"

The earlier symptoms of dyspepsia, such as distress after eating, heartburn, and occasional headaches, should not be neglected. Take Hood's Sarsaparilla if you want to be cured of dyspepsia.

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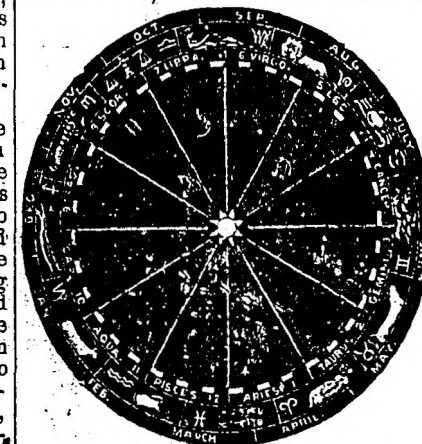
"PABULUM OF LIFE."

A multitude of unsolicited testimonials in favor of Dr. Greer's "Pabulum of Life," are now on file at his office, and any one desiring references as to its marvelous merits, etc., can obtain same either by personal application or by letter. See his advertisement in another column.

Wanted.

A live Spiritualist in every county to manage office and control territory for the famous Australian Electro-Pill remedies. Send stamp for forms and sample, naming THE PROGRESSIVE THINKER. Address Dr. B. J. Worst, Ashland, Ohio.

Mothers will find "Mrs. Winslow's Soothing Syrup" the best to use for children while teething. An old and well tried remedy.



PLAY OF THE PLANETS.

This New Star Study in Occult Astronomy Contains:

1. A system for finding the positions of the planets in our solar system any day during every five years of this century. This knowledge has for some time been held in secrecy.

2. This system also contains a chart which will give the positions and orderly movements of the planets for all past, present and future centuries, with one annual correction, which makes it the most accurate and complete device ever invented by man.

3. The chart also gives the moon's relation to the earth and sun, and the regularity of the phases, for all time, in like manner.

4. The study contains a book on the occult meaning of the positions and relations of the stars that may be found, as they operate upon the earth, and influence the lives of those who do, and those who do not do their duty while here.

5. The work contains the Zodiac, and explains its signs in a manner that calls for the soul for all mankind.

6. The signs of the planets, the harmony and disharmony of the positions of the stars that may be found, as they operate upon the earth, and influence the lives of those who do, and those who do not do their duty while here.

7. The effect of the planets upon human life, and the tendency to yield to their vibrations, is clearly explained.

8. The comparative force and energy of the aspects of the planets to the earth, fully illustrated and explained.

9. The co-ordinating qualities are touched upon in reading, affinity existing between some magnets, illustrated.

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