



Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.

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AS A MATTER OF HISTORY.

THEOSOPHY.

Madame Blavatsky and V. S. Solovoyoff.

An Exposure and a Confession.

V. S. Solovoyoff, a noted Russian novel writer, met Madame H. P. Blavatsky in Paris, May, 1894. He was hunting up occult literature for use in a contemplated novel. At their first meeting he told her he came to learn if she possessed certain occult powers, and if so, could she answer serious spiritual questions? After a long silence, gazing at him with her bright, magnetic eyes, she solemnly said: "I can."

"But excuse me," she added, "I must see my servant, Babala, about my dinner; I will be back in a second."

She went out and came back in three minutes. Taking her seat again, she said, "Listen," and made a flourish with her hand upwards. Suddenly he heard a sound like a little silver bell or an Eolian harp, apparently near the ceiling.

"What is the meaning of this?" he asked.

"This means," she said, "that my master is here, and he tells me I must trust you and do for you whatever I can."

She then introduced him to her Brahmin servant, Mohini, a disciple of another master, Koot Hoomi. Her own particular master was Mahatma Moria. These living Mahatmas could communicate at will when summoned by their disciples.

Two days later Solovoyoff called again for a second lesson. She discussed Theosophy, a "Société Théosophique d'Occident" had existed in Paris for two years; its president, the Duchesse de Pomar; its secretary, Madame de Morsier. After examining the printed rules and finding nothing objectionable therein, Solovoyoff paid the fee and joined it. It was then upon him that he was to be initiated. He was initiated by Mohini and Keigley. Mohini was receiving letters from Koot Hoomi that did not come by post. The friends and visitors of Blavatsky numbered about thirty-five while Solovoyoff sojourned there.

Soon Col. Olcott came from India. As a proof of the existence of Mahatmas, Olcott exhibited a scarf given to him by a certain one who appeared and vanished.

Blavatsky's sister came from Russia. The sister was a Christian; Blavatsky was not. The sister doubted Blavatsky's psychic powers, but was dumfounded at the reading of a sealed letter with a postmark stamped off. This performance was at Elberfeld with Olcott and Mohini, guests of Mr. and Mrs. Gebhard. Solovoyoff sought relief from overwork by leaving Paris and journeying to Elberfeld. Stopping a night at Brussels, he there met an acquaintance, Miss A., who also was going to Elberfeld. Missing the early train, he lay down on his bed for a rest. There, with closed eyes, he saw a panorama of landscapes. A few hours later as they journeyed on the train through a country he had never before seen, he was astonished to see the landscapes reappear to his open eyes.

Again, in the following night at Elberfeld, he had a vision of a most remarkable kind. At the mansion of Gebhard that he gazed for an hour at the painted portraits of Moria and Koot Hoomi under a strong light and was fascinated. Going to bed at the hotel, he looked the door and went to sleep. Suddenly he woke up, or as he says, "What is more probable, I imagined that I was awake by a warm breath."

Before him stood a tall human figure in white, and he "felt a voice, without knowing how or in what language, bidding him light a candle." He lighted a candle and by his watch it was two o'clock. "The vision did not vanish. There was the apparently living original of the wonderful portrait he had seen at Gebhard's, Mahatma Moria. Seating himself in a chair by Solovoyoff's side, Moria told him in an "unknown but intelligible language," various matters of interest to himself that he had received a lesson that morning when he saw the landscapes with closed eyes—that he possessed great and growing magnetic force, and had already been able to see an astral body.

"How am I to employ this power?" inquired Solovoyoff.

No answer came to this question and the figure vanished.

Solovoyoff sprang to the door, but found it locked. "It is a hallucination," thought he, "or I am going out of my mind." Then, lo! there came Moria back again, smiling and saying in voiceless language: "Be assured I am not a hallucination, and your reason is not deserting you. Madame Blavatsky will show you to-morrow in the presence of all that my visit was real."

Again Moria vanished. Solovoyoff looked at his watch, and it was three o'clock.

He went to sleep and woke at ten. The door was still locked. He went to the coffee room and there found Miss A. at breakfast.

"Have you had a good night?" he inquired.

"Not very," said she; "I have seen the Mahatma Moria."

knew how to observe, and see, and remark what was going on around them."

"Still you must have been caught sometimes," said Solovoyoff.

"Well, what then? I wriggled out and it always ended in those who had found me out being left with empty hands."

"Are you alone the author of Koot Hoomi letters?"

"No, the chelas used sometimes to help me. Damodar, Subba Rao and Mohini."

"And Sinnett?"

"Sinnett won't invent gunpowder, but he has a beautiful style; he is splendid at writing."

"And Olcott?"

"Olcott is not bad at editing when he understands what he is talking about. But one has always to chew everything for him till one is sick. But he knows how to make himself clear to the Hindus. And then he has often helped me in phenomena, both over there and here. Olcott is useful in his place, but he is generally such an ass. Such a blockhead."

"Please let me see the magic bell."

Out from under her shawl she raised her arm and somewhere in the air there sounded the tones of an aolian harp which had astonished everyone. She made another movement beneath her shawl and held out in her hand the little silver bell. Solovoyoff wished to take it in his hand and examine it, but she put it away in her drawer and turned the key.

"You shall know enough, all in good time, but now to the point," said she. "I have helped you to prepare the ground for me to work in Russia. Write more about the Theosophical Society; rouse their interest and 'create' Koot Hoomi Russian letters. I will give you the materials for them."

No longer having strength to maintain his part, Solovoyoff seized his hat and ran away without another word. But he was not long in his room at the hotel before her Hindu servant brought him a letter beginning thus: "I have just seen the Master. He has commanded me to tell you something which will be a surprise to you." The letter ended with "Come as soon as ever you can."

Solovoyoff returned to her at once and protested against her request that he should create Koot Hoomi letters.

"What! I made such a proposal? I never said anything of the sort to you."

"Oh, then it must have been someone else who offered me that honorable charge. But then we were alone."

"What a disaster! That black wizard, the Master's enemy and mine, has taken possession of me. He talked with my tongue, it seems, and I knew nothing of it."

Solovoyoff suggested some more plausible explanation, and immediately she said: "Perhaps, after all, he was not our enemy, but the Master himself who wanted to expose you to me."

Then she sought to make him suppress her confession by various artifices, and succeeded in eliciting a promise from him to wait developments for two months. She wanted him to help her to become a secret agent of Russia in India to get up a gigantic rebellion. He advised her to make down in writing what she could do and he would deliver the paper to Kato, with whom she had been long in correspondence. That did not seem to suit her, and the subject was never mentioned again.

Blavatsky would not quit her hold on Solovoyoff, but continued to write to him. At last her letters ceased and he was glad. But after the report of Hodgson to the London Psychological Society, she wrote a long letter, in which she said that Hodgson had proved nothing. To this he replied, repeating former advice to her to remain quiet and not run into the halter. What was his amazement to get another letter from her, headed "My Confession." From this confession I extract the following:

"I have fallen because I have made up my mind to fail or else to bring about a reaction by telling all God's truth about myself, but without mercy on my enemies. . . I will fly no more. . . I shall not even attempt to defend, to justify myself. . . I will snatch the weapon from my enemies' hands and write a book which will make noise through all Europe and Asia and bring immense sums of money to support my orphan niece, an innocent child, my brother's orphan. Even if all the filth, all the scandal and lies against me had been holy truth, still I should have been worse than hundreds of princesses, countesses, and duchesses, who have been taken to the guillotine, who have given themselves, even sold themselves to the entire male sex, from nobles to coachmen and waiters inclusive. What can they say of me worse than that? . . . All this I myself will say and sign. . . And you did not calculate on the cool determination of despair. . . I am lost! I am lost to every one. I will even take to lies, which for that reason are the most likely of all to be believed. I will say and publish in all the papers that my master and Mahatma Koot Hoomi are only the products of my own imagination; that I invented them, that the phenomena were all more or less Spiritualistic apparitions; and I shall have twenty million Spiritualists in a body at my back. I will say that in certain instances I fooled people. I will expose dozens of fools, deceptions. I will say I was making trial for my own satisfaction for the sake of experiment. And to this I have been brought by you."

"Now you are at liberty to conceal nothing. Repeat to all Paris what you have heard and know about me. I have already written a letter to Sinnett forbidding him to publish my Memoirs at his own discretion. I will publish them with all the truth. So there will be the truth about H. P. Blavatsky, in which psychology and her own and others' immortality and Rome and politics, and all her own and others' fifth once more will be set out to God's worlds. I shall conceal nothing. It will be a saturnalism of the moral depravity of mankind, this confession of mine; a worthy epitome of my stormy life, and it will be a treasure for science as well as for scandal; and it is all mine, me; I will show myself with a reality which will break many, and will resound through all the world. . . I

thirst for one thing only, that the world may know all the reality and all the truth and learn the lesson; and then death, kindest of all."

"You may print this letter if you will, even in Russia. It is all the same now."

"Are you alone the author of Koot Hoomi letters?"

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SPIRITS IN WASHINGTON.

GHOST OF McCULLOUGH.

Dead Tragedian Rehearses "Virginus" at the National.

He Appears to Actor Bond.

WHILE THE COMEDIAN WAS SLEEPING AT THE PROMPTER'S TABLE A NOISE WAKENED HIM AND JOHN McCULLOUGH'S GHOST WAS SEEN PASSING AWAY IN THE WINGS—AN AMBITIOUS PROPERTY BOY WHOSE GHOST KEEPS VIGIL WITH THE REHEARSALS OF McCULLOUGH.

TO THE EDITOR:—I enclose you another choice budget. Don't discard one. McCullough's spirit walks the boards of the theatre once his special favorite in this city, and where he made his first failure from approaching paroxysms. The following is from the Washington Post:

John McCullough's ghost walks! It was seen one night last week at the New National Theatre here, where it has appeared at intervals ever since his death. The spirit of the great actor is evidently very restless, and so it comes back to this theatre, where he played so many times during his life to enthusiastic audiences, and personates his favorite characters.

The famous tragedian made his first appearance at the National Theatre on September 1, 1875, on which occasion he played "Hamlet." He ever afterward used to say that he would rather act in Washington than in any other city in the United States. This was his favorite playhouse. This probably accounts for the fact that he walks here now and nowhere else.

John McCullough's greatest part, and the one he liked best to represent, was "Virginus in Virginus." And it is as "Virginus" that he is generally seen. He is said to be dressed as he was in life for the play, and to appear from one wing, strut across the stage in the long strides that distinguished him, and strike the attitudes which in old days never failed to bring down the house. He is appealing to an invisible audience. He does not tarry long, but soon disappears behind a wing on the opposite side of the stage.

WATCHMAN IN THE BOX OFFICE.

The watchmen of the theatre say they have often seen him. It is certainly a fact that they are afraid to go on the stage at night after the performance is over and the lights are out. They are obliged to touch an electric bell at intervals to show that they are there, but their method is to shut themselves up and lock themselves in the box office, thus proving the genuineness of their terror. At the appointed times when it is necessary they make a hurried expedition to the bell and rush back to the office and fasten the door in again.

Washington is a great city for ghosts, and the managers of the theatre rather boast of the phantom. In fact, they have two pools who honor them with their presence. The second wrath is that of a property boy who died a short time ago, named Eddie Specht. His spirit has been recognized a number of times. Between the two there is not much chance for quietness in the establishment during the night hours.

Young Specht had great theatrical ambition. He thought he would some day be a famous actor. Tragedy was what he especially idolized, and John McCullough was his best ideal. When the theatre was empty he would go there and practice different parts, especially anything that he had seen McCullough do. And now his phenomenon follows that of the man he admired so much.

The New National Theatre is one of the oldest in the country; or rather it is built on the same site, the original building having been burned down. It has been reconstructed several times, but has stood just as it is for a number of years. Many actors would rather play here than anywhere else in the United States. In fact, it may be considered the favorite theatre of members of the profession, and its popularity dates very far back.

BOOTH PLAYED THERE BEFORE LINCOLN.

If walls could speak, those of the New National Theatre would have many strange things to tell. Most of the great actors of the last three or four decades have trodden its boards. Here Wilkes Booth played on the night of April 1, 1863, and President Lincoln occupied a box and applauded vigorously, little dreaming that he was afterward to be murdered by the young actor whom he admired so much. In fact, there is hardly an actor's name you can mention who has not played there one time or another.

John McCullough, as has been said above, loved the New National Theatre. He played there many times, and was always a particular favorite with Washington people. He made his last appearance in Washington in 1884. At this time his mental impairment had begun and his Virginia was a pitiable exhibition of his falling powers. He would repeat himself over and over again and he became very moody and preoccupied. Perhaps it is the knowledge that his last performances here were so imperfect that makes his spirit so uneasy. He acts the parts over again, untrusting in his exertions to do himself justice.

His apparition has been observed and recognized over and over again by his personal friends in the theatrical profession. It was seen so recently as one day week before last, by Frederick Bond, the well-known comedy player. He was sitting, after the performance, at the prompter's table, which is always put on the front part of the stage just beyond the footlights, for rehearsals. There is one gas jet so arranged that it will light up the table if desired, all the other lighting being extinguished. Actors often

AN OLD VETERAN.

Voices His Thought on His 82d Anniversary.

Lessons of a Lifetime Are Presented.

BOND THOUGHT IT WAS RATS.

Mr. Bond was sleepy and sort of half dozed, when suddenly he heard a slight noise, and looked up, expecting to see a watchman or somebody connected with the theatre. Nobody appeared, and as all the rest of the theatre was dark he thought he must be mistaken, and that the noise was made by rats. So he put it out of his mind and went on with his work. After he had sat there a while longer he felt convinced that he was not alone on the stage. He seemed to feel the presence of some one. He looked up, but could see nothing. Presently, however, as he was watching, a figure came from the wings. He was wondering who could possibly be in the theatre at that hour of the night, and thought it was probably the watchman. He was about to speak when a feeling of awe came over him and he sat spellbound.

"It appeared. What it was he did not know." It may be human, and yet it looked so weird. It walked with long steps across the stage. When it got in front of Mr. Bond he jumped to his feet and cried: "John McCullough!" Then it went to a wing on the other side and vanished into nothingness. Mr. Bond was so startled that he stood stock still, staring. McCullough's spoken words had gone when that of his admirer, who follows him in death as in life, entered. It came from the same spot and walked in McCullough's footsteps, finally melting away in an exactly similar manner. The comedian recognized it as Eddie Specht in the instant it had remained.

The above is thoroughly authenticated. If you note my selections for your columns, they are principally spontaneous spirit phenomena. I am tired almost every phase requiring doubtful human agency; always tempted by greed to perpetrate imposture—except independent state-writing, in broad day, over the table and on your own slates held in your own hands. "That was the phenomena on Sinai, on 'Tables of stone'—good slates. Hence my taste for spontaneous manifestations, which are no human agency, or professional mediums, who have gone into it merely to make money and are bringing our cause to open shame."

The following appeared in the Washington Post last week:

notice," said Mr. C. A. Poole, of Boston, at the Normandie, "that the believers in Spiritualism are going to meet in Washington in national convention this month, and that reminds me that some years ago I took a great interest in Spiritualism. I had plenty of leisure, and traveled far and wide, investigating the subject, being strongly inclined to accept as true many of the things claimed for it by its disciples."

"But with more extended investigation my belief weakened, and while I have nothing to say against honest Spiritualists, of whom there are many, I am bound to declare that there are also many charlatans and impostors. Those who have gone into it merely as a money-making scheme deserve to be exposed, and I think that sensible people will do well to give a wide berth to all who take money as a fee for alleged spiritualistic manifestations."

The above illustrates the cause of the lukewarmness of many once open and avowed Spiritualists. "That the believers in Spiritualism are going to meet in Washington in national convention this month, and that reminds me that some years ago I took a great interest in Spiritualism. I had plenty of leisure, and traveled far and wide, investigating the subject, being strongly inclined to accept as true many of the things claimed for it by its disciples."

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WASHINGTON, D. C.

OUTWARD VOYAGE.

The white-fleet ships and the tall ships Across the tranquil bay, And I watch, as they glide to and fro, For my fairy ship of the long ago, That so silently sailed away.

O, the ships that sail are bright and fair, White, and gold, and dun, And the white-winged gulls, with graceful air, Swift as the winds, untruffled with care, Follow the wake of the ship's run.

Fine is the freight the ships they bear Pearls and myrrh, and spices rare, And men of pride, and ladies fair, With hopes like the morning stars. But I look for my ship that sailed away, One bright morn in May, Out of my youth's sunlit bay, With sails all set radiantly, And bathed in a fleecy spray.

And I watch, as the shadows dim from sight, Till the gloaming of night seems folded in light, As my vision spans the years in their flight, And my ship returns to me, Summerland, Cal.

BISHOP A. BEALS.

What is fanaticism to-day is the fashionable creed to-morrow, and trite as the multiplication table a week after—Wendell Phillips.

Do what good thou canst unknown, and be not vain of what ought rather to be felt than seen.—William Penn.

We want fewer things to live in poverty with satisfaction than to live magnificently with riches.—St. Evremond.

DEATH.

What is death that we so dread? Where are those we mourn as dead? What then waits us in the end, Out beyond this mortal ken? What is it—the unknown shore—Where are loved ones gone before? All around us spirits stay In a land of endless day; Where the gates are open by one, When the race of life is run. No one knows from whence man came, But our birthright is the same. Thus, in life's receding tide, We shall pass out side by side; And in a changed condition, be With our spirit band through eternity. So to nature praises give, For we only die to live.

JEWEL H. VAUGHT.

Ask the heart to give a reason for any of its beautiful and divine motions, and it can only look upwards and be dumb.—Lowell.

Nothing destroys authority so much as the unequal and untimely interchange of power, pressed too far and relaxed too much.—Bacon.

Youth fades; love droops; the leaves of friendship fall; a mother's secret hope outlives them all.—Holmes.

Never think that God's delays are God's denials. Hold on; hold fast; hold out. Patience is genius.—Buffon.

THE WORLD'S CREED.

It is Epitomized in "We Don't Know."
Contrast with What Spiritualists Know.

Nine-tenths of the world of humanity, when questioned as to what they know about the matter of a future life,

EXCLAIM:
We don't know of a personal God.
We don't know of an eternal hell.
We don't know of a heaven.
We don't know of a spirit-life.
We don't know of angels.
We don't know whether we live here after or not.
We don't know of devils or demons.
We don't know about Jesus.
We don't know what we are on earth for.
We don't know about infant damnation.
We don't know about eternal salvation.
We don't know about an election being sure.
We don't know that Jesus is our Savior.
We don't know about angry Gods.
We don't know about hell hereafter.
We don't know about a purgatory.
We don't know that we are sinners.
We don't know that we are depraved.
We don't know that we are at enmity with God.
We don't know that we are conceived in sin.
We don't know that we are born in sin.
We don't know that we live in sin or are brought up in sin.
We don't know where we came from.
We neither know the whence nor the whither.
We don't know whether the grave and death are eternal silence, or whether it is the opened doorway to another and an eternal life.
We don't know.

WE DON'T BELIEVE.

And nine-tenths of the world of humanity don't believe that we are put on earth or in earth-life to live poor, work hard, and die and go to the Christian's hell last.

Most of us don't believe that a God made us simply to worship and glorify that God or be forever damned.
Most of the world don't believe what they don't know, and what we don't know would make a much larger book than that which we do know.

Man knows but little here below,
Nor knows that little long.

We certainly, most of us, do not know enough to get through this world and avoid care, trouble and toil.

And finally, most people don't believe what is taught them from the pulpit, nor do they heed the awful warnings hurled at them by preachers.

Let a minister begin a tirade against a theater and his church is emptied and the theater is filled.

There are to-day more beer saloons than churches; and the church is continually confining them and making questions: How is it that the Christian's Devil does so much larger business than the Christian's God?

Simply because the people do not believe.

WHAT WE KNOW.

As Spiritualists we know that this life on earth is one grade of spirit-life, and that man on earth is just as much of a spirit now as he ever will be.

We know a "natural life" beyond this one.

We know the whence and the whither.

We know that from spirit we came.

We know that from this life we go to spirit-life—a step higher.

We know of an eternal life beyond this one.

We know that the great spirit is our God of love.

We know nothing outside of natural law. Our God is the God of nature.

We know that the Christ principle within man will be his saving grace over in the land of soul-life, and that we must save ourselves.

We know that if we recognize the God in man, we recognize the true and living God.

We know that the days of mythology, demology, devilology and personal gods are fast becoming things of the past, and we well know that superstitions are fast fading out of the minds of men of to-day, and we also know that as a man finds himself at the end of life's short journey upon this earth-plane, so will he stand upon the farther shore, unsmiled before the world of spirit, unmasked unto himself—his own judge, his own executioner, and his damnation will be of his own making, and his joys of a heaven will be just what he has carried with him over into the great beyond of soul-life. And so mote it be.

J. W. DENNIS.

THE SUBLIMINAL SELF.

Are We Unconscious of the Doings of Another Self?

TO THE EDITOR:—When truth can be truly elicited from known facts, where otherwise it would remain obscured, it is our duty to assist the revelation. Some of our opponents of the materialistic cult are still suffering under the burdens of the imaginary "subliminal self."

It is said that the subliminal self (by which they erroneously intend an under or sub self) comes forth and performs those things which are believed to be work of spirit.

When we inquire why this other self is not detected by the primary self, we are told that it is subjective and the primary self is objective. For brevity's sake I have condensed the idea; but this is unimportant in view of the point which I design making.

Occasionally they refer to Mr. Stead and his (doubtful) automatic writing. If Mr. Stead is honest, then this argument of the other self is annihilated. Some time ago, in his zeal to prove to us the existence of this mythical self, he had his correspondent from the mystic (?) shore say: "I am you," an extended arm and hand, which, under the circumstances, could not have been the medium's.

Some forms appeared in colored robes and some partial ones also. There were not many, but they were very unmistakable. It was evident to everyone that the medium had no hand in it. Some of the forms were recognized. The object was to satisfy those present that they were what they claimed to be, spirit manifestations, which in a large crowd is the principal object.

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Mrs. Willis gave the lecture in the afternoon. She is an old speaker.

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Several forms appeared and remained visible quite a while. One came clothed in white, the remaining out several times, and once held his bare arm extended as if it wanted something, and

A SPIRIT PICTURE.

Shadowy Faces of the Past
Revealed by the Sensi-
tive Plates of Pho-
tography.

The Hidden from the Human
Eye.

More startling than any happening in Spiritualism in recent years is an incident that has just occurred. It is the actual reproduction of spirit faces from a painting where no such faces can be seen. It is such a marvelous, mysterious and unforeseen result, and so deeply suggestive of an embodiment of laws of nature which are yet unknown, that the Spiritualists of the world are trying to explain it.

The painting of so-called "spirit pictures" has been common among alleged Spiritualist mediums for years past, but the present marvelous case has not the slightest similarity to any such artistic efforts. The discovery of the spirit faces was made on photographing an oil painting of the late Judge Haywood, the great Tennessee jurist and historian.

The Tennessee Historical Society recently gave a company of Nashville an order for a copper seal, to bear the likeness of the dead historian. The society furnished for the purpose a portrait of Judge Haywood, painted by Mr. Lloyd Bronson, of Knoxville. The manager of the engraving department of the printing company promptly proceeded to photograph it.

To the naked eye the painting presents a simply strong likeness of a strong man, but after a while, which clings so much mystery, to most people, went deeper, and the consternation of the operator was extreme. He snapped his shutter, pushed the slide into position, and disappeared into the dark room.

OTHER FACES APPEARED.

In the usual manner he placed the plate in the acid and watched the picture develop. He saw the features of the subject appear slowly, and then he saw the faces of the dead, and the faces of the living, and then the presentation of a beautiful woman came to light.

Plunging the plate into the fixing bath, he threw the door open and wondered, in the broad light of day, if he were dreaming. No, he could not be, for on the negative appeared the picture of Judge Haywood, dead and strong, and his affluence, a beautiful woman and two lovely children.

In the ordinary run of daily affairs Mr. Gamble, the manager, is known as an eminently practical man, and not what is termed a Spiritualist. But this marvel stunned him. He remembered the words of spirits as promulgated by Spiritualists.

The plate had been especially selected by himself on account of the importance of getting a clear impression for the seal. There was nothing that Mr. Gamble could conceive that offered the slightest clue to a solution of the mystery.

HAYWOOD HAD SEEN VISIONS.

Determined to clear up the matter, if possible, and prove to himself that his eyes had not played him false, he carefully developed the uncanny plate. Making a clear, plain print, he showed it to a number of his friends. Among those to whom he confided his discovery was Mr. A. V. Goodpasture, clerk of the Supreme Court, a sage in Tennessee history, who remembered that Judge Haywood had visions and dreams in his day, and that in this relation the mysteries of life might be barred to those who could but lift the veil.

Robert J. Quarles, superintendent of the State Army, and an enthusiastic member of the Historical Society, is another who has taken up the spirit picture for serious study. The high standing of all those whose names have been mentioned, gives evidence that there is no suggestion of chicanery about the photograph.

The portrait has been returned to its accustomed place, and though no sign of the spirit faces is visible to the eye, the framed photograph which hangs below it serves as a mute but effective proof of the existence of the spirit faces.

Such is the account of this remarkable manifestation as given by the New York Herald. We have come across similar cases. Thus it is that the spirit world is making itself manifest in a great variety of ways and conditions.

Nashville, Tenn. G.

Boston Spiritual Temple.

The Spiritual Temple opened the first Sunday in October and I was there to see the manifestations of Mr. and Mrs. Concanon, their first appearance in this city. The hall was about half full, some six hundred being present—a fair success for the first Sunday of the season, especially as the day was rainy.

Mrs. Concanon spent half an hour in platform tests, which were good and all recognized. I was pleased with the last one, when a spirit said he was glad to see his wife at the seance, for she did not approve of his attention to Spiritualism. The lady addressed made no recognition, even when other relatives' names were given. Then the medium left the platform and went to her in the back of the hall and gave her many tests which were recognized. That seemed to close Mrs. Concanon's part of the seance, and as the medium came from the interview with the lady, Mr. Ayer remarked that he had all the sermons that had been preached for the last hundred years. This remark was vigorously applauded, as if it was an "amen" to the sentiment of Mr. Ayer.

Then Mr. Concanon followed, giving form manifestations. A committee was chosen of one lady and two gentlemen, upon whom the platform, one of whom retired to examine the medium and reported everything was black in the dress of the medium, not even a white handkerchief, only his necktie and collar, and these were exposed. He was seated to the seat by his sleeves, and very quickly there appeared, plainly visible to all, an extended arm and hand, which, under the circumstances, could not have been the medium's.

Some forms appeared in colored robes and some partial ones also. There were not many, but they were very unmistakable. It was evident to everyone that the medium had no hand in it. Some of the forms were recognized. The object was to satisfy those present that they were what they claimed to be, spirit manifestations, which in a large crowd is the principal object.

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Mrs. Concanon called for a handkerchief, which was handed to the extended arm of the spirit who made the handkerchief increase in size by manipulation, enough to cover the whole form. Then it dematerialized and was returned as a simple, small handkerchief.

JOHN WETHERBEE.

A QUESTION ANSWERED.

Why Is Spiritualism Unpopular with the World?

The Reason Why Is Plainly and Truthfully Given.

The philosophy of Spiritualism in its purity and grandeur, if rightly understood, would be accepted and hailed with delight by all earnest, thinking people. It is not spiritualism that the world ridicules, but the fraud, folly and ignorance by which it is so often surrounded and overwhelmed.

All but the most materialistic of minds, when they fairly understand the philosophy, are astonished at its reasonableness and beauty.

Many and the churches now believe the very things Spiritualism teaches, but they are not known as Spiritualists because they do not know what Spiritualism does teach.

I do not believe that fear of public opinion keeps people from embracing Spiritualism, so much as a false idea they themselves have of it. They do not know what it is, and they will not learn because of their false ideas.

Then the phenomena (if rid of trickery and deception), how beautiful! With what force there comes to the candid and persevering investigator the conviction that the crudest, simplest phenomena—the rapping of the table, the fingling of the bells, the attempts on the part of a spirit without a body to attract the attention in any possible way of his brother and sister spirits who have not lost their bodies.

When the difference in spirit and earth states, and the consequent difficulty of communication, is fairly recognized, the slightest effort to show intelligence and power from spirit realms becomes beautiful, not disgusting or frivolous.

It is the fraud, the deception, of which, alas! we find so much, that brings phenomena into disrepute.

What is a better way to rid a person of the notion of belief in a God on a golden throne, judging, condemning or approving and rewarding, according to—not the deeds done in the brief time allowed a poor mortal on earth—but according to his faith in the vicarious atonement of Christ, and in what way can these ideas be more certainly overthrown, than through the repeated declarations of their true state, by those already passed on?

If a dear mother returns, gives an account of spirit-life, as she has experienced it, as a continuation of her earthly life; and declares that she still has remembrance of love, fear and desire and power to aid the dear ones left behind, can the mother's grief be so great, that she can fail to be so impressed that never, never again will she sit calmly, unthinkingly responsive to the orthodox views of the life hereafter? Then, when the fact comes home to him, that as he sows on earth shall he reap in his after life; that he must progress through this mortal coil, and that the worker will not become a saint on his death-bed, the liar will not be more worthy of trust than when on earth; that the ignorant and frivolous will be ignorant and frivolous still, can the investigator not see the reason for and understand the deception and contradiction, of the worthless messages coming at times from spirit sound?

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every character mentioned lives and boasts, to-day.

Mediums resort to frauds, but people urge them on, by accepting any and everything given through them, credulously believing all the insane twaddle so often given, and regulating their lives often, according to spirit dictation. Mediums are much to blame, but let them be strictly called to account by Spiritualists and made to show some reason in their claims, and they will soon cease to deceive, and refuse to entertain guides of questionable character; but would inform themselves upon the laws of spirit communion, and the method of gaining the help of only the true and developed from the spirit world.

Let us all—mediums and those who have not this heaven-best power—be reasonable and reasoning people, remember that it is not the fact of a spirit author, but the power to bless, comfort, and instruct humanity, that gives value to a message, and that there are hosts of spirits on the other side, as well as on this earth, who need education and enlightenment.

We shall then draw to ourselves a class of thinking people who now stand aloof. We shall fill our now often half-filled halls to hear the grand inspiration of our earnest speakers, we shall, as never before, bring light to darkened minds, peace to mourning hearts, and to earnest seekers knowledge of the truth that life is endless—earth-life, only the beginning of a progress toward more and more perfect states, of which the finite mind can form no conception.

EVA LINN CALMERTON.

Milwaukee, Wis.

HOME AGAIN.

From the Tropics to the Grand Old Rockies.

Notes of Societies and Work in Texas.

Home again! and what a change from the tropical heat of the South to the grand old Rockies and the cooler climate of the North.

The Texas camp is a thing of the past, but I know that the memory of the many happy, pleasant days spent with the friends there will remain as something to inspire all to higher lives and broader efforts.

I never met a more earnest and progressive people than gathered at Oak Cliff, and I am glad to be able to say that their investigation turned toward the philosophical lines of thought, and while interested in the many phases of phenomena presented, all sought an understanding of the laws conducive to self-improvement. I never met so many unfolding mediums as were there.

I had the pleasure of making the acquaintance of co-workers J. M. Allen and wife, of Springfield, Mo., and Allen Franklin Brown, of St. Paul, Minn., all workers along the lines of progression.

My work at the camp was characterized by those beyond and inspiring thought, principles the guides are ever able and ready to promulgate, and were eagerly listened to by the congregations. My test work, also, was well accepted and widely appreciated.

From Dallas, at the earnest solicitation of Bro. Newman, of "The Dawning Light," I accompanied Bro. Moore, a fine magnetic physician and medium, to San Antonio, and filed the platform for two Sundays. A strong effort was made to induce me to accept a most flattering call to remain there during the coming year, but the inspiring intelligences advised that for the present I return to my Denver charge.

It was with most pleasant memories of the San Antonio friends that I bade adieu and turned my face homeward.

I stopped at Dallas a few hours and found that Bro. Brown had been secured by the society there for the coming month. From there I journeyed on to New York and while waiting for connection called on my old friend, Mrs. G. W. Rogers. I was sorry to find that where a thriving society had existed, none was to be found to-day, and that the Rogers family had suffered persecution as have many others for their knowledge of Spiritualism.

Truly, my friends are in a sorry way. The unprincipled mediums and lack of organized effort; and yet many so-called Spiritualists cannot see the need of organization in a National Association. Will they ever awaken from their Rip Van Winkle sleep and go to work? Let us hope they may sometime and somewhere.

I reached home to find all glad to greet me and ready for active work. Last evening a most delightful welcome was accorded myself and inspirers. A filled church and well conducted orchestra combined to produce a discourse of power and practical philosophy.

During my absence the platform has been most ably and acceptably filled by Mrs. M. A. Gridley, late of New York, and G. W. Waldron, of Canada.

In closing let me extend the thanks of "Starlight" and myself to the Texas friends for their hospitality and our regret at being unable to accept the many offers of the friends who would have some time in the future to meet with them all. I shall hope to meet my co-workers of the great East at the coming convention at Washington.

G. C. B. EWELL, M. D.
Denver, Col.

"Cosmic Hymn Book." A collection of original and selected hymns, for liberal and ethical societies, for schools and the home, compiled by L. K. Washburn. This volume meets the public want. It comprises 258 choice selections of poetry and music, embodying the highest moral sentiment, and free from all sectarianism. Price, 50c. For sale at this office.

"The Fountain of Life, or The Threefold Power of Sex." By Lois Wais Crook. One of the author's most useful books. It should be read by every man and woman. Price 50c.

"Old Testament Stories Comically Illustrated." Church people are cautioned not to open this book, as the comic 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, \$1.00 cloth. For sale at this office.

"Hypnotism Up to Date." By Sydney Flower. In the form of dialogue and story, the author presents very successfully a condensed account of hypnotism, its theory and practice up to date. Price, paper, 25 cents. Sold at this office.

"Atlantis: The Antediluvian World." By Ignatius Donnelly. Sums up all information relative to the lost continent of Atlantis. He regards the description of it given by Plato as veritable history. It is intensely interesting. Price 25c.

"Voltaire's Romances," translated from the French. With numerous illustrations. These lighter works of the brilliant Frenchman, and invincible enemy of the Catholic Church, are worthy of wide reading. The romances and the philosophy taught and advocated by these Spiritualists of long standing? These are no fancy sketches, my friends

LAKE HELEN, FLA.

The Southern Cassadaga Camp-Ground.

I had heard frequently of the healthful and natural beauty of this location, and being an invalid and desirous of a change and beneficial outing, decided to visit the Southern Cassadaga camp-ground, and write to the corresponding secretary, Mrs. Huff, to this effect, and was at once assured of a cordial welcome and a hearty invitation extended at least to try the medicated atmosphere of this spiritual Mecca.

Let me say to your readers that reports concerning this place have not been exaggerated. The air is indeed "medicated" both spiritually and physically, and in less than a week's sojourn I find myself greatly benefited and filled with the belief that this spot is really a consecrated one, fitly chosen for the grand work already inaugurated.

An agreeably surprised with the Hotel Cassadaga, it is most beautifully situated on a high bluff overlooking the lake, surrounded by the tall Florida pines. It is larger and better furnished than I had expected, and although yet unfinished, a cozy little parlor, easy chairs, good beds and an airy piazza bring a general atmosphere of home feeling and comfort. I am glad that C. N. Gregory, of Western New York, well and favorably known at Lily Dale, N. Y., is again to have charge, and will arrive very soon to open the house for all those who wish to come South early. Just at this present time it is exceedingly quiet, but very soon the hammer and saw will make music among the pines and wake the echoes over the beautiful lake. Mr. C. E. Parcell, of Tampa, Fla., secretary of the institution, is expected in about a week to superintend the building of an auditorium and several cottages. This building is planned in shape and style like an immense theatre, with raised seats and one gallery; a large platform and dressing room on either side. It will not be completed this winter for want of sufficient funds, but so far finished that it may be used during the coming camp session.

A large building is to be erected by the Bond Lumber Co. for the purpose of accommodating those who wish to have a room with privy and light housekeeping. This building is to be furnished with several cooking stoves and necessary furniture, but sheets, pillow-cases, towels, blankets, etc., must be brought by the occupants. Detailed information will be given by the management at a later date concerning this building.

A deep rock well is to be dug, pumped by a large windmill, which must furnish the purest water.

O. L. Concanon, the materializing medium, who stands the tests of the skeptical, is to be here during the meeting, together with his estimable wife, who is engaged by the management as platform test medium. They own a neat little cottage which they will doubtless occupy. All the different phases of mediumistic talent will be represented, and best speakers secured.

Mr. George P. Colby, with his guide, Seneca, plays an important part in the plans of the institution. Colby is a medium of rare ability and is well known in both the Northern and Southern States as a fine inspirational speaker. His home adjoins the lands of the association, nearly forty acres of which were donated by him for the purpose of starting this organization.

The corresponding secretary, (spiritual) roundabout she calls herself, Mrs. Emma J. Huff, is indefatigable in her efforts to make this institution a success. Her duties are multiple and burdens heavy, but she bears them with the grace of one fortified and sustained by the angels.

She has remained upon the grounds all winter, and while waiting for the advancement of this place, working under many disadvantages, but with never failing hope and faith in ultimate success.

In conclusion, I would say, if the lofty motives and earnest enthusiasm which seem to inspire the hearts of the present management of the camp, continue to hold sway, I am bound to believe the future of this country and worthy the cooperation of all Spiritualists who are interested in the general well.

MRS. DR. J. A. HALL.

SCHOOLS FOR MEDIUMS

Education—Inspiration—Aspiration.

The Critics Carefully Set Right.

"Full oft have letters caused the writers to curse the day they were inditers."

It is probable that Shakespeare was speaking of the careless way in which many persons peruse a letter and their misinterpretations as consequences. I wonder how many who read my recent article on "Schools for Mediums" could have made it, or any portion thereof, to read as Mr. Nevins did when he says: "She says that 'the spirits which control her have forbidden her to know too much, or as much as themselves, fearing her passivity would be lost.'"

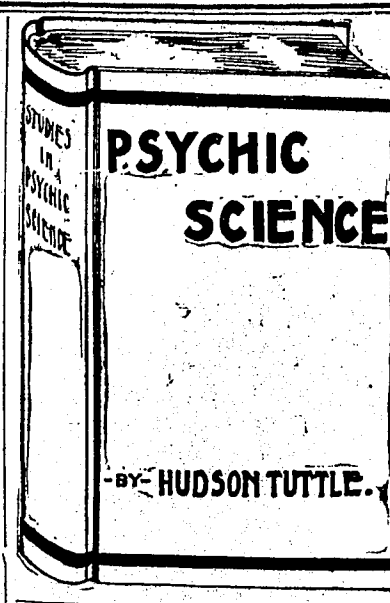
What I said, my guides did not want me to take up a regular course of study, meaning the memorizing of rules, etc. Any medium who takes this positive line of the brain and intellect, and inspiration. I have not said that education is a hindrance; assiduous study was meant. How could I have sneered at education, when I feel that there is no wealth of such value. I affirm that mediumship led me to arouse to this need of knowledge—that all the aspiration I have known, thus, has been a result of Spiritualism, for in my orthodox days I had few aspirations, was content to read novels, do fancy work, attend to my household duties, and chat with some congenial friend—the life that most Christians lead; that is, a life of unthinking.

Spiritualism awoke my soul, I have devoted my spare moments for ten years to the perusal of books by our greatest minds, to the liberal press, and the inspiration of my guides. I have not attended school, nor taken a course of study (only as I mentioned above) where memorizing was a necessity. From the first of my investigation into Spiritualism, its chief charm has been the thought of endless progression—which means for the mind, of course.

Think for a moment: As long as one sets the mind to studiousness, that mind is positive; "tis when one is not of one's self studying that inspiration reaches the brain. One may read a logical lecture, etc., planning information, yet not necessarily be in a positive mind, but at the same time assisting to education. In fact, often the thought I am perusing leads to that passivity so necessary to inspiration, and many of my best gleanings from the great seers of old and new, so that I drop the book or paper and take up the pen, writing pages of visions from the unseen guide.

ALLIE LINDSAY LYNCH.

Religion of the Future. By S. Well. Cloth. \$1.25; paper, 50 cents.



IMPORTANT WORK.

Studies in the Outlying Fields of Psychic Science.

A WORK BY HUDSON TUTTLE.

THE DEATH GERM ENLARGED.

Physician Claims There Are Bacilli Which Feed on Life.

THEY MAY BE SEEN THROUGH A MICROSCOPE, AND THEIR HABITS MAY BE STUDIED—FEED ON THE RED CORPUSCLES OF THE BLOOD WHICH CARRY LIFE TO THE BODY—NUMBER AND APPEARANCE OF THE GERMS—NAMED MORTIS BACILLUS.

The germs of cholera, diphtheria, consumption—of nearly all the diseases, in a word—have been identified and photographed. Measures have been taken to exterminate them or to nullify their pernicious activity in the human system. Now we have the bacillus of death itself, according to the New York World.

A Brooklyn physician, after close microscopic research, has discovered in the corpuscles of human blood the germ whose life is death—the death of mankind. The physician who has made this startling discovery is G. Fish Clark, of No. 515 Decatur street, Brooklyn.

Dr. Clark is now studying the germ's habits with the view to devising means that will destroy it, or at least keep it at bay.

Dr. Clark is confident of success. He believes that he can kill the death germ, or at all events so check its ravages that life may be greatly prolonged. He does not go so far as to

breath millions of these corpuscles renew life, throw off the carbonic acid gas and imbibe the oxygen. Then, fresh from nature's sun, both these minute corpuscles, having entered the heart, carry life to the tissues.

"Stop breathing for a moment, and that moment the tissues begin to die. Here, then, is the vulnerable point in life—the focus of all tissue metamorphoses."

"This is the point at which we find the morbid bacillus."

FINDS THE NEW BACILLUS.

In July, 1893, while examining the blood under a powerful microscope I observed two or three red corpuscles unite and form a white corpuscle. Over the field of the glass with an ameboid movement I saw for the first time a bright reddish cell move away. It was smaller than a single red corpuscle, and with the added characteristic of independent motion. The oxygen and other vital ingredients of the red corpuscles were gone, the corpuscles united and formed themselves into a white corpuscle. (It is a well-known fact among physicians that sickness is accompanied by a diminution of the red corpuscles and an increase of the white corpuscles.)

The tissue lost the precious oxygen upon which it feeds; the morbid bacillus perished the morsel. In a negative way such a change would lessen the carrying powers of the red corpuscles in their function of relieving the system of the deadly carbonic acid gas.

THEIR APPEARANCE AND FORM.

"The morbid bacilli may occur in groups or singly. They are minute globules. They change their shape. Sometimes they appear like minute spiders, extending themselves in every direction; sometimes they shrink up and are almost round; at other times they flatten themselves, and then again they look like canary seeds. They multiply rapidly under the proper circumstances by dividing themselves; they are about 1-5500 of an inch in diameter, though they vary in size. They move by means of protruding a part of their body forward and drawing the other part to it. They are of a fawn to a reddish color. They are numerous in proportion to the condition of the individual. In a case of typhoid fever from which I drew a few drops of blood, I discovered that the red corpuscles did not exceed the white, and that the morbid bacilli were everywhere present. In a healthy child of healthy parents I searched in vain to find them.

"In my observations I have veiled as far as possible the space around the reflector of the microscope, and allowed a strong light to strike it. I have usually dropped a drop of water over the specimens to be examined.

"Let me illustrate in conclusion why I have named this the morbid bacillus.

"Life is a correspondence of environments. All life is dependent upon its surroundings to live. Squalor, filth, ignorance, immorality, have produced conditions which make it possible for the ordinary disease germs to exist. The existence of the disease germs produces a condition which makes it possible for a bacillus morbi to exist.

"While it is a feeder upon oxygen and the other vital forces of the red corpuscles, another influence must exist, and that is the influence of the disease germ. It can be found in abundance in the blood of all diseased individuals. It is more numerous in the old man than in the healthy young. Diseased nature in its effort to repair itself is on the threshold met with this guardian of the grave. The oxygen which will renew life is stolen. The vitality is sucked as by a leech, as the depleted tissues, like a thirsty traveler, stand in need of instant relief. The red corpuscles are diminished; they become white corpuscles. Oxygen is needed, and the carbonic acid gas smother the victim because the carriers of that noxious gas are depleted. The patient longs for air; the tongue is parched and dry; the fever heightens; the microbe's deadly work is done, and a human being succumbs to the morbid bacilli.

"It may be possible in the near future the author will record one or two successful experiments made by him in his efforts to find some means of destroying or keeping at bay this death germ."

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"The Watsaka Wonder." To the student of psychic phenomena, this pamphlet is intensely interesting. It gives detailed accounts of two cases of "double consciousness," namely Mary Lurancy Vennum of Watsaka, Ill., and Mary Reynolds of Venango county, Pa. For sale at this office. Price 15c.

A new edition of "Three Sevens," by the Phenon's, is just issued. "The May Arena says: 'The list of such books as Dr. Phenon's 'Three Sevens,' and other works descriptive of or alluding to the various occult societies, which seem to have existed for ages, has never until recently been so openly and plainly that 'he who runs may read.'"

"The red corpuscles are the oxygen-laden globules. Every time we

PRANKS OF SPIRITS.

They Conceal a Violin for Two Weeks.

Precious Instrument Leaves the House Without Warning and Mysteriously Returns After Two Weeks' Absence.

To THE EDITOR:—Strange things are happening, and if test conditions are worth anything—and they are—this violin was taken away by the spirits and returned. As set forth by the Times-Herald, any detective who has an eye to fame and the ability to unravel tangled problems can make his everlasting fortune by going out to Ravenswood and solving the mystery of the lost violin. For two weeks Ravenswood worried itself silly over the fate of a lost violin, and when, at the end of two weeks, something occurred which only deepened the mystery, Ravenswood called upon Chicago for help. The Central Station sleuths have taken a turn at it, but the mystery is as inscrutable as ever.

Miss Olive Whiting, who lives at 2649 North Winchester avenue, in Ravenswood, is a violinist of some note. She is one of the former pupils of George Du Moulin, a professor of the violin. The professor is the owner of an Amati violin, which has been valued at \$1,500. This violin is the apple of the professor's eye, but he often declared it sounded best when played by Miss Whiting. Because of this the professor allowed Miss Whiting to use the violin, and it was usually kept at her house.

One Sunday night Miss Whiting had been playing, and after returning the instrument to its case, placed it carefully on the top of the piano. The Whiting house is well supplied with big brothers, and there was no fear of burglars. When Miss Whiting came downstairs the next morning the violin was gone. Not a soul in the house could throw any light on its whereabouts, and there was excitement at the Whiting home.

HOUSE IS THOROUGHLY SEARCHED.

After all the boys and the rest of the family had solemnly declared they knew nothing of the missing violin, the house was searched. Singly and together the whole household went over the building. Every bed was looked under. The closets were cleared out and the bureau drawers investigated. At the end of a two days' search, everyone who had participated in it was ready to swear that the violin was not in the house.

This exhaustive search was only made after it had been pretty definitely established that the instrument had not been stolen by burglars. Rosalie Liepert, the maid who unlocked the house the morning the violin was missed, was sure all the doors and windows were as tightly locked as they were when the family went to bed the night before. Mr. Whiting himself took a last thorough look around the house, and then reluctantly went to tell Professor Du Moulin that his pet violin had been stolen.

When a violin virtuoso possesses an Amati he values it a little higher than a wife and children. Consequently Professor Du Moulin was in a state of mind. He said no amount of money would make up for the loss of that instrument, and he declared it must be found if it took the rest of his life. Mr. Whiting then went to see Lieutenant Haas at the Central Police Station, and a description of the missing instrument was sent around to all stations. Detectives searched all the pawnshops in the city, and the various music houses and repair shops were told to look out for the instrument, but nothing was heard of it.

W. T. WHITING IS ASTONISHED.

Two weeks passed without a word of the violin. In the interim the household goods had all been moved, and the entire house had been swept and cleaned. One night W. T. Whiting, a brother of Miss Whiting, who is a clerk in the city hall, went to his room to change his clothes before going out for the evening. It was dusk, but there was light enough in the room for Mr. Whiting to see to dress. Accidentally he let his watch fall to the floor, and the dial was smashed. Not caring to paddle around with broken glass all over the floor, Mr. Whiting struck a match and lighted the gas.

He found the watch easily. It had not rolled far. It had been prevented from going under the bed by a big leather violin case, and most of the glass lay beside it. Mr. Whiting knew that violin case well, and the sight of it at his very feet made him feel uneasy. He had searched under that bed himself, and so had everyone else. Moreover, he felt he could swear he would have stubbed his toe against it if it had been there five minutes before. Mr. Whiting's hair began to sit up while he thought about it. Across the hall one of his sisters was putting a child to bed. He rushed to her with a face so white that it startled her.

"Come here," was all he could say. Frightened at her brother's appearance, his sister followed him into the bedroom, and saw him lift the violin case from the floor. He held it out to her.

"You open it," he said. "I don't feel like touching the thing."

The sister opened the violin case, and there, just as it had been left that Sunday evening two weeks before, lay the Amati. Then there was a shout, and the rest of the family swarmed up to see the miracle.

Of course everybody was glad to see the precious Amati again, and it was tenderly examined for possible

injury. There wasn't a scratch on it, but the "E" string had snapped.

When the first joy had passed there were questions. The family sat there and talked it over, and the more they talked the deeper the mystery got. There was no sign on the case to show where it had been hidden. It plainly had not been out of doors, and there was none of the dust upon it that would have been there had the instrument lain long in the place.

Then Miss Olive remembered that only the day before, while playing tag with one of the children, she had hidden under that very bed, and there was no violin case there then. Of this she was certain.

Now, what the Whittings and Ravenswood ingeneral want to know is where the violin was hidden during the two weeks of its disappearance.

There never was a seance held under better test conditions than the above incident, and we will answer the Whittings by saying that the violin has probably been under the supervision of spirits, and that among them is one who is highly mediumistic. Look out, I say, for the disappearance in due time of other articles.

AN EXPLAINER.

Ravenswood, Ill.

AN OBJECT LESSON.

As It Is Given in the Church.

Presbyterianism and Chemical Physics.

How the Blood of Christ Saves Sinners.

The Christian creeds are full of speculative ideals upon creation, the fall of man, the vicarious atonement, and numberless other concepts, arranged and compiled to suit the requirements of each creedal sect. Among these modern Presbyterianism holds front rank, not only for the character of its special dogmas and miraculous platitudes, but for its general popularity as well. But Presbyterianism as a sect of the Catholic Church has been somewhat modified since the time of Calvin, by the introduction of, in their schools and colleges, the formula of scientific discovery; and there is to-day a growing faction in its pulpits, and a thinking element in its pews, that endorse the general spirit of progression more than the letter of its creeds, in matters relating to its central dogmas. What ever may be the individual erudition in its pulpits, its clergy very rarely attempt to introduce object lessons in chemical physics, to demonstrate "God's love for man," "his hatred of the sinner," or his authorship of evil and the devil as "the creator of all," since these fundamental dogmas depend largely upon that factor of human credulity called "faith," for which there is no analogy in nature.

But in the State of Ohio recently, one of these pulpits representatives, with more courage and forensic zeal than is possessed by the rank and file of the clerical cloth, astonished and mystified his audience with an experiment in "chemical combination" to illustrate how the "blood of Christ" applied to the sinner, washed away his sins, and made him "white and spotless," fitted to occupy a seat at the right hand of the throne in heaven, and qualified him to play a harp of gold.

Now, whether this clergyman had ever been instructed in chemical reactions, and what that term implies, we are not informed; but some of his audience who know something in this department of physical science, entertained grave doubts as to his qualifications, we are told. The chemical compounds selected for this wonderful proof are known as bi-chloride of mercury and iodide of potassium. A weak solution of each compound is made by dissolving in bottles containing three or four ounces of water, a few grains of these crystals, each compound separately. These solutions are colorless when unmixed, and look like water, but when combined form a beautiful pink-red color, and the compound thus evolved is known as the red iodide of mercury.

The clergyman alluded to having prepared his solutions, proceeded to picture to his audience the blackness of sin, and how man, in his fallen state, was unworthy the notice of his heavenly father. But Christ came and gave himself a ransom for all who accepted the Presbyterian faith. Standing with a bottle in each hand, he said: "Now, brethren and sinners at the bar of God, you will see how potentially and effectually the blood of our blessed Redeemer acts upon the heart of the sinner, purifying it from all uncleanness, washing away all sin, and fitting the sinner to sit and sup at the right hand of our heavenly father." And with this affirmation, he turned the two solutions together, when, as above described, the red iodide of mercury was formed. A smile of deep satisfaction played over the faces of the elect, who were "fore-ordained before the beginning of the world," and something like "Bless God" came from the amen centers of the congregation.

The thinkers present who had been instructed in the principles of chemical action and reaction, who had learned that in all physical correlations the element or thing acted upon must be as highly tensioned and receptive, hence as spiritual as the element or thing acting, and having seen demonstrated hundreds of times that the element or thing acting must be reciprocal to the reactions at the element or thing acted upon—in short, that there must exist perfect equality of spiritual or magnetic tension be-

fore co-relation and combination could be demonstrated, failed to see the application or analogy of this experiment which seemed so comforting and restful to those who had the seal of the elect.

And their mental dilemma was increased from the fact that the "learned divine" had omitted to inform his auditors which of these two solutions represented the "blood of Christ," and which the sinner. Whether the blood of Christ was turned upon the sinner, or the sinner was simply spilled into the blood of Christ is unknown. As the sinner (in the bottle) looked to an unbiased observer to be as clear and pure as the blood of Christ (in the other bottle), was it the purity of the blood that was changed by this contact with sin, or was it the combination of sin and purity that took on such a bloody appearance? If the latter, we will say that the experiment contained a feature that many thinkers will recognize.

In natural physics, as before suggested, chemical action and reaction comprise the basis of chemical combination, and this truth is taught in all schools and colleges of civilization, the Presbyterian and ecclesiastic included. But it is a fact to be lamented and sharply criticized that in religious physics (excuse the term) and pulpit formula of thought only action is considered, since matter of whatever character is regarded as "crude," "dead" and "inert," and can only respond as God or his spirit acts upon it and quickens it. This idea of matter seems all the more strange and untenable to the logical thinker, because if you ask one of these pulpit chemists what is it that made and makes the matter comprising the material world we see and sense, they will tell you invariably that it is God's spirit. Hence we are left to infer that God's spirit is dead, crude and inert when it takes on the form of matter, and has to be re-baptized with the Holy Ghost before it can enter into chemical combination. This is a truthful exposition of the chemical and logic that represent civilization in the pulpit, and the candid thinker, who has spent years in a chemical laboratory, and who is unfortunate enough to occupy a seat where such stuff is dealt out, goes away with a feeling that the pulpit chemist is woefully ignorant of chemical science, or is willing to play the role of infidel to "nature's divine revelations," and perjure his intelligence in the interest of his religious dogma.

If the postulate of "action and reaction" comprise the entire order of time and space, the Presbyterian and ecclesiastic will be obliged to search in nature's laboratory in vain for factors to demonstrate their platitudes by chemical physics. If, however, spirit action upon crude matter can be demonstrated to be the real and deeper truth of nature, the basic principles of chemical formation and combination will have to be re-written in all of the schools and colleges of civilization, since all of these instruct the human in the automatic character of action and reaction, of relation and co-relation as the basis of every form and type of affinity, "molecular or spiritual."

Let all of the clergy in the country consider well these varying postulates of science and speculation before attempting to mystify their auditors with illogical and untenable analogies, or libel nature by the introduction of experiments in chemical science to sustain a claim that takes on the coloring of mental perjury, and which had its inception in the feticisms of a primitive intellect.

W. M. LOOKWOOD.

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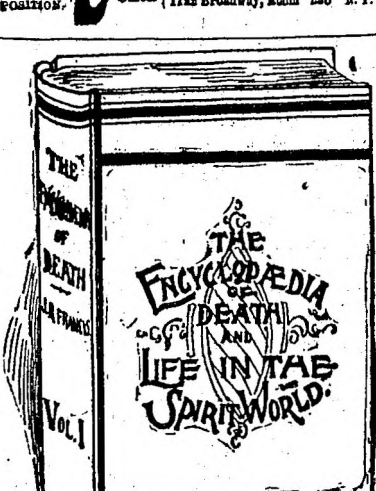
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GENERAL SURVEY.

The Spiritualist Field—Its Workers, Doings, Etc.

Bear in mind, please, that we cannot publish weekly reports of meetings. Whenever a church or society speaks, 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 lectures, 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 or Saturday in order to have immediate insertion.

Communications must always be accompanied by the full name and address of the writer, or no attention will be paid to them.

A. E. Tisdale has open the first two Sundays in December, 1898, the last Sunday in February and the month of May, 1897. Societies wishing his services may address him at 547 Banks street, New London, Conn.

Chas. B. Brockway writes from Boise, Idaho: "The Spiritualists have formed a society here and are going to charter under the N. S. A. The officers are as follows: Chas. E. Kauter, president; Miss Emma Lindsey, secretary; Mrs. George, treasurer. The following is the name the society will go under: The First Spiritual Church of Idaho."

T. D. Kayner writes from Des Moines, Iowa: "Mrs. Kayner wishes me to correct a statement made in THE PROGRESSIVE THINKER a short time ago that Mrs. Stevens, at one of the evening camps, was a sister of Father Wilson. She says that the only sister he ever had was Pauline Stevens, of California, and that she passed away before the N. S. A. met in Chicago, and that this Mrs. Stevens is no relative."

Mrs. Isa Wilson Kayner will answer calls to lecture in the smaller places within fifty miles of Des Moines, Iowa, during the week, giving lessons in evening camps, and at 920 Walnut street, Des Moines, Iowa.

Robert Ward writes from Denver, Col., that the Colorado Spiritual Association opened again on October 11th, with Mr. Ricker in the chair. The exercises were participated in by Mrs. Gilbarth, R. Ward, L. J. Rockwell, and others. Great interest was manifested.

The society, under the leadership of Mr. Ricker and the following officers were elected for the ensuing 16 months: J. M. Bricker, president; Mrs. S. E. Lint, vice-president; Robert Ward, secretary; Mrs. L. J. Bricker, treasurer; trustees, Mrs. L. J. Bricker, Mrs. E. Lint, and Mrs. R. Bricker. We have no regular speaker at present, but we are in the hands of two or three, and hope to secure one of them soon. We will start our societies on Wednesday evening, October 21, and hold them every Wednesday evening, with music and dancing. No paper like THE PROGRESSIVE THINKER. I would not be without it for anything. Yours for truth and Spiritualism."

Mr. and Mrs. B. E. Bailey writes from Iowa: "H. H. Bailey, a medium for trumpet in light or dark, has just held four circles at our home, awakening great interest among investigators. Not only is Prof. Lamb a good trumpet medium, but in his circles we get several other demonstrations, among them independent slate-writing and portraits on our handkerchiefs, and many other things recognized. He is now in Webster, City, Iowa, but as the new investigators are so much interested, he will return soon. We expect great good will result from his efforts here. To anyone wishing a good trumpet medium we will heartily recommend Prof. Lamb as an honest and excellent medium."

F. A. Wiggin is now lecturing very acceptably at the Spiritualist Society. The News of that city says of him: "F. A. Wiggin, the present speaker of the First Spiritualist church, it now in his thirty-ninth year, and has been a speaker for the Spiritualists for eight years. Prior to this time, for three years he was editor and proprietor of a daily paper, the 'Herald' in Gloucester, Mass. He is known among the Spiritualists all over the United States. His work has been in the large cities, where he has always had a popular following. Mr. Wiggin has served the society here in this city twice before, and, as at the present time, has always drawn intelligent audiences. His filled the audience where he has spoken. Mr. Wiggin, in his public utterances, never has any battle with the opinion of those who differ with him, but his plea is that the world may become better."

Owing to the very successful work done by Professor Geo. W. Walrand, the well known clairvoyant and teacher of occult sciences, from England and Ohio, during his stay in Denver, Colo., he has received many pressing demands to postpone his departure for the coast, and has accordingly decided to remain in the Colorado State for the winter. One local paper states that "he gives inimitable personation tests of spirit presence, which were convincing to many skeptics." His address is at the pressive and instructive. Address Geo. W. Walrand, Granite building, Denver, Col.

Wm. S. Gray writes from Pennville, Ind.: "The Spiritual Union, of Eastern Indiana, will hold its next quarterly meeting, at West Grove, Saturday, November 14, commencing at 2 o'clock, p. m. The meeting will be held at the 15th. All liberalists and Spiritualists are cordially invited. A good time is anticipated."

Carrie Fuller Weatherford, trance lecturer and public test medium, has just filled very successful engagements at Augusta, Mich., and other points. Gives inspirational songs from subjects given by the audience. Address 524 Jackson street, Milwaukee, Wis.

Dr. Noves writes under date of October 11, 1898: "I am pleased to announce to you that we have this day organized as the Free and Progressive Thought Society of Cleveland, with the following officers: President, Fred Hays; vice president, H. L. Martin; secretary, Wm. Oehlstrom; treasurer, Geo. Ingam; trustees, W. J. Frink, R. E. Bates, J. Knight, usher, J. B. Meyer. Mrs. M. Oehlstrom, who is at present stopping in Cleveland, has kept our hall crowded by delivering some of her powerful lectures

and tests, to the delight of all, and is still continuing to do so."

Mrs. McCaslin writes from Newcastle, Ontario: "This beautiful little city of twenty-five thousand population has no society or regular circles, yet many are hungering for some knowledge of the truth of spirit return, while others, having had the fact demonstrated to themselves, are anxious to help their neighbors and friends should have the knowledge, but we are not, as yet, getting a footing taken. In the dark ages when there was no learning to speak of, books were few and the education in the hands of priests and preachers. The teachings they gave were perhaps better than none, while the masses were in such a dependent state. Personally I believe the masses would be far better off if Christianity never been born, and the people left to follow the teachings of the old philosophers, who at least were generally unselfish which is more than can be said for the priests. I believe man should be free, stand alone, do his own thinking, adopt nothing on authority, and instead of getting a footing taken, truth stands at the top of the pyramid."

B. F. Underwood lectured before the Unitarian Club of Hinsdale, Ill., last week on "Supernormal Phenomena," which elicited an interesting and instructive discussion. Last Sunday evening he delivered his second lecture at Hobart, Ind., before the liberal society. In that place Mr. Underwood spoke to large audiences and he gives them strong intellectual food and plenty of it. Address him at 384 Washington Boulevard, Chicago, Ill.

Mrs. Maggie Waite is open for engagements as platform test medium for the months of February and March. Address her in care of Banner of Light, Boston, Mass.

The officers of the society known as the "Students of the Study of Chicago," send the following report of a seance: "Trumpet manifestation in the light; no cabinet, no curtain; trumpet suspended on tow string from the ceiling, in the center of the room, and the medium, Mrs. Summers, sitting underneath, all being so arranged that there was not the least possible chance for fraud, but five lamps lighted and turned up full blaze. We the undersigned and many investigators, became deeply interested in this spiritual manifestation."

Mrs. G. Partridge, whose psychometric readings have given so much satisfaction, has located at 67 Thirty-third street, near Cottage Grove avenue.

The Mitchell (S. D.) Daily Republican of October 12, says: "Mrs. S. C. Sovell, the Spiritualist, spoke to a large audience Sunday evening at the courthouse than has attended any of her meetings since she came to the city. She was given a subject upon which to speak by a person in the audience, which referred to the 'Divinity of Christ,' and for perhaps twenty minutes she gave her version of the subject. It was something of a different nature than what one has always heard. Her tests, which came later, seemed to impress the skeptical in the audience stronger than on previous occasions, and in each instance the lady gave correct interpretations from the spirit land. Just how Mrs. Sovell does this and by what force or power, if it is such, she brings into requisition is past understanding. Mrs. Sovell will be here several weeks longer and will give her lectures on Wednesdays and Sundays."

Mrs. Mattie E. Hull writes: "I am filing a pleasant, and joyful from my impressions of a seance held with the Church of the Spirit, of which Dr. Willis Edwards is pastor. I go from here to Allegheny, Pa., where Mr. Hull is at present filling an engagement. I learn from him that he will not take his departure for Philadelphia until after he arrives; that it is the idea we should jointly conduct a week-long engagement before he goes away. I intend to reach Massachusetts about the first of December. My positive engagements are as follows: Manchester, N. H., December 20 and 27; Worcester, Mass., the two last Sundays of February; Haverhill, Mass., two last Sundays of March. I have only one engagement for the remaining Sundays of December, and few dates in January. As soon as the winter programme is fully arranged, I will forward the same to the papers. In consequence of the Watertown, N. Y., society being compelled to cancel the engagements for the season, Mr. Hull and myself have the months of April and May open for engagements. We are jointly engaged to lecture in Watertown those months. Notwithstanding the political excitement, the stringency of the times, and all the talk about the 'fakes in Spiritualism,' the cause moves on; meetings are well attended and the pleasant office of THE PROGRESSIVE THINKER seems to be a business like as ever. A correspondent writes concerning Mr. Hull's camp-meeting engagements for '97. I am under the impression that his Sundays are all engaged. He closed an engagement with a few days with the management of the Mount Pleasant Park Association, (Colum, Ohio), for two Sundays next season. As far as my own work is concerned, I desire to make more and shorter engagements at the camps than formerly. I am solicited from different points to make engagements for the introduction of lyceum work; that will probably be the leading feature of my work next season."

E. C. Gray writes favorably of the Progressive Spiritual Church at Lakeside Hall, southeast corner of Indiana avenue and Thirty-first street, near the auspices of its pastor, G. V. Cordingley. Good work has been done. A free school of Dancing and Ethical Culture has been opened for each Saturday. Harry Miller and Miss Field have taken charge. Mr. Gray says: "Mr. Howard, the inspirations, clairvoyant, furnishes the music for our services. The work is of a high order, and a profound student of occultism and spiritual truth, has kindly offered his services as instructor of a Bible class. The congregation of our church has increased so greatly that there is hardly seating capacity. Last month Mr. Cordingley exchanged rooms with Mr. Perkins of the North Side. Both were well received and appreciated. We must credit our pastor of being most unselfish in every way, for his platform is always open to any medium and he is always willing to distribute any card in his church. The Mysic Society gave their first entertainment and ball, September 27, at the work was attended. This auxiliary will give a dance the last Friday of every month hereafter. We are making great preparations for our Christmas entertainments and we are confident of surprising our friends with a great treat."

T. C. Jefferts writes from St. Joseph, Mo.: "Spiritualists have reason to be proud of the advance the cause is making in this city. Two societies have been organized. The Progressive Society did not have a vacant chair last Sunday evening. Frank T. Ripley lectured and gave marvelous tests, with full names, every one being recognized."

A Springfield (Mass.) correspondent writes: "Miss Lizzie Harlow, of Haverhill, Mass., lectured here Sunday, September 27. Mrs. L. Harlow, of the Haverhill Spiritualist Society, at 11, Dr. Geo. A. Fuller, of Worcester, president of the Massachusetts State Association, gave lectures at Graves' Hall. One of his lectures was upon the urgent needs of organization. A quar-

terly convention of the State Association of Spiritualists is to be held at Odd Fellows Hall in this city, Thursday, November 12—beginning at 10 o'clock in the evening. The following speakers are engaged: Dr. G. A. Fuller, Carrie F. Loring, Mrs. Holcomb, Miss Lizzie Harlow and Mrs. Juliette Yeaw."

Mrs. Virginia Barrett writes: "Seeing the need, everywhere I go, for a phenomenal medium, I would like to convey to you a good word, and realizing, trumpet, sign, or other physical medium, lady of gentlemen. Please let me hear from you at the time. Address me at 30 Grove avenue, Cortland, N. Y."

Lucius Columbia writes: "I commenced my fall and winter's work as follows: The first two Sundays of September I spoke at Bartonville, Ill., and the last two Sundays at Lincoln; October 6, at Huntington, where the people were hungering for spiritual truth and although the weather was rainy a good audience greeted me. October 11, I commenced a three months' engagement with the Barre society. This society is in a growing condition and is the busy hustling Granite City of America, and many are seeking the truth."

Etta R. Colson writes from Bangor, Me.: "It gives me pleasure to announce through the columns of your most excellent journal the fact that we have had during the month of October the pleasure of having with us the practical and earnest work of our companion, O. A. Edgerly. This is his first visit to Bangor in four years, although formerly a great favorite in this vicinity. In returning among us he reawakens the friendship he honestly earned in times past. Our people feel that in listening to the utterances of Mr. Edgerly's guides they have an exemplification of the true tale of trance mediumship."

Mr. Edgerly goes from here to New York City where he will speak for the Spiritual Temple Society during November.

A new society is about to be organized at Peoria, Ill., by Dr. Isaac Lee, with a membership of twenty-six. The Doctor does most enthusiastic that he has come back to Peoria, and is now devoted to it than ever before. He has an excellent reputation in Chicago, where he has lived, and where he has many friends. We hope his efforts in Peoria will be attended with success.

Mr. and Mrs. Little, the well known workers in the cause of Spiritualism, started early in November to spend the winter in Peoria, Ill., at a crowded house. Mrs. Little will be in Peoria for the winter.

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J. W. Dennis, a general hustler to establish camp-meetings, has something suggestive to say to those who don't know and those who do know.

Dr. Cleveland brings the Hydesville house to the front again. Give it an airing.

S. C. Adams has something of special interest and importance to say on our fourth page. He is one of the leading thinkers of the West.

B. R. A. has something to say of "The Subliminal Self"—of which the world knows so little.

"A Spirit Picture," as given by "G" is very striking. Verily they are to work "over there," trying in various ways to make an impress upon the world.

Eva Linn Calmerton has an important lesson to communicate in answer to the question, "Why is Spiritualism Unpopular with the World?" Her statement should be carefully considered. Read her article with care.

C. B. Ewell, M. D., is home again, at Denver. The Doctor is an active worker in the cause of truth. On his arrival home, he was greeted with a full house.

Allie Lindsay Lynch is in favor of establishing a school for mediums. The chief charm to her of Spiritualism has been the thought of "endless progression"—the final goal never reached, but ever aspirated to.

Lake Helen (Fla.) camp-meeting will undoubtedly boom this year. Mr. Dr. J. A. Hall has a good word to say for it. Spiritualists seem to like camp-meetings.

On our fourth page we commence a series of scintillations from the type-written, by Mrs. C. E. Stevens, of San Francisco, Cal. The spirits use it skillfully in conveying their thoughts. They will have something to say on various subjects. Verily, THE PROGRESSIVE THINKER leads in all things.

See the death germs on our fifth page. Why not have an existence, as well as the germ of typhoid fever? But we cannot understand the necessity of prolonging life when in many places the people are crowding each other, and the struggle for existence is very hard. "All life is dependent upon its surroundings to live," and therefrom under certain conditions, the death germ originates.

"An Explainer" has something interesting to say of a violin that was "spelled" away and then returned. The test conditions seem to have been excellent. Some spirits desiring a little fun, wanted music to go with it, hence appropriated the violin.

Prof. Lockwood, always interesting, whether with voice or pen, has something to say in reference to "An Object Lesson." Every society in the United States should hear him speak, and will in the course of time.

It was amusing, that "chemical combination" to illustrate how the blood of Christ applied to the sinner "washed away his sin." Prof. Lockwood should be thanked for his article.

On our seventh page can be found the usual answers to questions by Endson Tuttle. No one on the green earth could give better satisfaction than he has done in that department.

Some always have and always will fail to receive the truth. R. F. Langford has had to contend with heaps of "rubbish, fraud and puerility" in his investigations. He has not yet reached a point where he can believe in Spiritualism. He undoubtedly will sometime.

Paul Avenel has something to say of the "Shadowland of Myth"—a "Vision of the Ultimate"—very good indeed.

Corwin Phelps asserts in his poem that "Good deeds and kind actions all find a reward over there"—if he should have added—they are done unselfishly.

On our eighth page is an article illustrating the great mediumistic powers of a fourteen-year-old Michigan girl. Before it appeared in THE PROGRESSIVE THINKER, it was published in the New York Herald, and read probably by a million. Anyone who will glance over the page will see that it leads in everything pertaining to free thought or Spiritualism, and the one who doesn't take it is far behind the times.

A Wonderful Young Medium.

TO THE EDITOR:—At the close of the meetings held in this city during the month of September, the members of the State Spiritualists' Association, the following resolutions were read and adopted by a rising vote of the large audience assembled on that occasion. I hope you will find space for the same in your valuable paper, as a just and worthy tribute to one of the most promising and wonderful of the young mediums who are coming to the front in spiritual work at the present time. Mrs. Freitag's work needs no endorsement from any individual or society as it speaks for itself, and is done under conditions precluding the possibility of fraud.

MRS. MAUDE L. FREITAG INDORSED.

To the President and Board of Directors of the California State Spiritualists' Association:—Having been a constant attendant of the meetings held in Golden Gate Hall during the present month, under the auspices of your association, I desire to submit the following resolutions for presentation at the close of these services.

Resolved, That we, the people who have witnessed the demonstrations of spirit presence and power through the agency of the medium, Mrs. Maude L. Freitag during her engagement with the State association, do hereby declare our firm conviction and belief that she is a good and worthy woman, an honest and genuine medium; and that the tests given by her are of a most satisfactory and convincing nature.

Resolved, That we regret the brief stay of Mrs. Freitag in our midst and hope that arrangements may be made for her early return and the continuation of her ministrations.

Resolved, That we tender our sincere thanks to the officers of the State Spiritualists' Association for having secured the services of this gifted medium and thereby afforded us the many pleasant and profitable opportunities of communion with our spirit friends through the channel of pure and unadulterated mediumship. — JULIA SCHLESINGER.

The National Spiritualists' Association.

TO THE EDITOR:—By a singular coincidence the identical points suggested in my last private note as a subject demanding the immediate attention and energetic action of organized Spiritualism are to be made the subjects of special discussion and consideration by the National Spiritualists' Association, to convene in Washington, D. C., October 20, 21, 22. Among the subjects specially announced in the published programme in our city journals, to be discussed, are: "The Spiritualist's Responsibility," "The Spiritualist's Position," "The Spiritualist's Duties," "The Spiritualist's Rights," "The Spiritualist's Obligations," "The Spiritualist's Influence," "The Spiritualist's Power," "The Spiritualist's Love," "The Spiritualist's Faith," "The Spiritualist's Hope," "The Spiritualist's Charity," "The Spiritualist's Wisdom," "The Spiritualist's Strength," "The Spiritualist's Beauty," "The Spiritualist's Health," "The Spiritualist's Wealth," "The Spiritualist's Honor," "The Spiritualist's Respect," "The Spiritualist's Fear," "The Spiritualist's Anger," "The Spiritualist's Joy," "The Spiritualist's Sorrow," "The Spiritualist's Grief," "The Spiritualist's Hope," "The Spiritualist's Faith," "The Spiritualist's Love," "The Spiritualist's Charity," "The Spiritualist's Wisdom," "The Spiritualist's Strength," "The Spiritualist's Beauty," "The 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WHAT A BOSTON PAPER Has to Say of Dr. C. E. Watkins' Great Work.

The thousands of sufferers who have contracted a disease or disorder which has become chronic and are receiving little or no benefit from the physicians under whose treatment they are, will be pleased to learn that among the leading physicians of this city is one who makes a specialty of cases of this description and absolutely cures ninety per cent of all cases which come under his treatment, which is radically different from the ordinary practitioner.

A graduate of several different schools, he has attained all of the knowledge which they can impart, and being a person of a highly sensitive organization, possessed of a wonderful psychic or soul power, he is enabled to correctly diagnose a case which he has never seen, and give the necessary medicine to cure, it being only necessary for the patients to write, giving their age, sex and leading symptoms, when an accurate description of the case will be sent the patient, with diagnosis. The secret of the doctor's great success lies in his soul power, or ability to see patients exactly as they are. This has been practically demonstrated over and over again in this manner. The doctor in broad daylight places a small piece of slate pencil between two slates held in the hand closely together, with the patient's letter upon the top. The questions are asked in a few moments, the diagnosis is written upon one slate, with a drawing of the part affected upon the other. Now, strange as it may appear, these facts, and our readers will do well to visit him when in Boston, as his charges are in no way exorbitant. We refer to Dr. C. E. Watkins, of 357 Columbus avenue, who is a famous chronic, or curer of chronic diseases. Connected with him is also Dr. B. W. Banks, who is known far and wide as "Banks, the Healer," and in all cases of rheumatism, sciatica and nervous disorders, the magnetic and nervous force which he exerts is felt almost at once, so much so that many who are bent over and doubled under crutches, throw them away and walk upright, free and easy, and then by following the doctor's directions for a few months the cure is completed. The attractions of the city this fall are many and numerous, the Food Fair especially so, lasting into November, so that many unfortunate can combine business with pleasure, see the sights, have a good time and get some medical advice, which if followed, will prove of everlasting service to them.—Boston Financial and Commercial News, October 10, 1909.

"Talleyrand's Letter to the Pope" will be found especially interesting to all who would desire to make a study of Romanism and the Bible. The historic facts he states, and his keen, scathing review of Romish ideas and practices should be read by all. Sold at this office. Price 25 cents.

"The Bridge Between Two Worlds," by Abby A. Judson. This book is dedicated to all earnest souls who desire, by harmonizing their physical bodies and their psychical bodies with universal nature, and their souls with the higher intelligences, to come into closer connection with the purer realms of the spirit-world. It is written in the sweet spiritual tone that characterizes all of Miss Judson's literary works. Price, cloth, \$1; paper, 75 cents.

"Religious and Theological Works of Thomas Paine." Contains his celebrated "Age of Reason," and a number of letters and discourses on religious and theological subjects. Cloth binding, 430 pages. Price \$1. For sale at this office.

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The Secular Press Spreading Truths of Spiritualism.

A Fourteen-Year-Old Michigan Girl Astonishes Her Town.

by Her Visions.

BEGAN WITH A FLAHOETTE—HER PARENTS BELIEVED HER SINCERE AND HAVE DEBATED METHODISM FOR SPIRITUALISM—SOME OF HER PERFORMANCES—HER PARENTS TELL OF REMARKABLE PRODUCTIONS BY THEIR CHILD WITH A PENCIL.

To THE EDITOR:—The following from the New York Sunday Herald reaches one thousand times more readers than it possibly could if published in all the Spiritualist papers of the world, illustrating the great good the secular press is doing:

The people of Galesburg, a little Michigan town, are excited over the wonderful revelations of Alma Gault, the fourteen-year-old daughter of Julius Gault, a well-to-do farmer residing near there. There are four well-attended churches in the village, and up to a year or two ago there were very few families in the place that believed at all in Spiritualism, or who would credit communications from the spirit land, as the believers in this strange phenomena call it. But the manifestations of this little girl have started the whole community to thinking, and as a result of her spirit writings dozens of families have broken the ties that bound them to the orthodox creeds taught in the churches in which they have held membership for years, and many more are investigating Spiritualism as the result of an hour passed at the Gault farm.

I recently paid this little girl a visit, and was astonished at the messages she apparently received from the spirit world.

Alma, the medium, is an only child. She is a shy, pretty girl, with large blue eyes, a high forehead and handsome features. For many years Mr. Gault's parents, who were devoted Methodists, lived with him at his home, but the mother died a short time ago, and the father was laid at rest soon afterward. Julius Gault, the son, had always been taught that mediums and persons who received spiritual communications were in league with the devil, but when he received a message from his mother through the mediumship of the idol of his heart, it is little wonder that he was set to thinking and investigating the wonders of Spiritualism.

It is also little wonder that, after he had made tests that might convince a wise man, he was forced to believe in it in spite of his early training. When I made the object of my visit known to the father and daughter were loath to talk, Mr. Gault stating that they were yet investigating his daughter's powers, and did not want people to come there and see her, as would be the case if the fact became generally known that she was receiving messages from the departed.

HOW SHE BEGAN. To a number of questions Mr. Gault replied that a short time ago he bought his daughter a planchette to play with. They had a great deal of sport with it winter evenings, receiving a great many messages, but he always around the board controlled the person who was operating the board and directed the hand to spell out the words. One evening after his mother died, he and his daughter were seated at the table with the planchette, when he was surprised to see it spell out his mother's name. He asked:

"Is that you, mother?" The reply came:

"Yes."

Then he asked for some more proof that it was his mother. The board told Alma to take a pencil and write. He secured a lead-pencil and paper, and in a moment her hand wrote out these words:

"Go to the pantry shelves and you will find an article on Spiritualism."

Mr. Gault was surprised at the message, and replied aloud in a joking way:

"Well, I'll go to-morrow."

In an instant the girl's hand twitched, and she wrote:

"No; go now."

The man was half dazed, but went to the pantry and found several papers there, but could find no article on Spiritualism. He returned, and giving the daughter the pencil again, said:

"I cannot find it."

In a moment the girl wrote:

"On the pantry shelf."

On the shelf was an old paper that had been used for a cover, and the astonished man, securing it, returned to the parlor where his daughter was, and, seating himself opposite her, asked if it was the right one. He received the reply "Yes," and then asked if it was on page one. The reply came in the negative, and also when he asked if it was on page two, but the pencil in the hand of the girl

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Having carefully studied all the therapeutic agencies in connection with their long medical experience, they use these best adapted to each case, with varying success. Hundreds are joyfully writing the doctor: "I am better," or "I am cured." "God bless you."

THEY TREAT THE FOLLOWING: Dyspepsia, diarrhea, dropsy, epilepsy, leucorrhea, rheumatism, sciatica, neuralgia, headache, heart disease, kidney complaint, female weakness, liver difficulty, neuritis, paralysis, bleeding piles, bronchitis, asthma, bladder complaint, cancer, catarrh, pleurisy, pneumonia, skin diseases, venereal diseases, syphilis, insanity, drunkenness, consumption, all chronic diseases. And further, they furnish

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Hygienic and Physiological Literature, enabling them when cured, to remain healthy.

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REMEMBER TO ADDRESS

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wrote "Yes" when he asked if on page three.

After scanning the paper carefully he found in an obscure corner a short piece of poetry on Spiritualism. Mr. Gault says that if his mother's hand had traced the words with the pencil the writing could have been resembled hers more.

She and her father will sit down in broad daylight with a board on their laps, on which is a sheet of ordinary wrapping paper. She takes the pencil in an unnatural position and writes. Her writing is upside down to her, which makes it all the more remarkable. Many times while she is penning a message she will be playing with the cat at her side, or watching the antics of the dog. She says she has not the least idea of what her hand is tracing.

While under this apparent control her hand and arm become as cold as ice, while the rest of her body is in a normal condition. Many times she talks with those around her, but her father says she does not receive as good results as when the room is quiet. She sometimes uses her right hand, and sometimes her left, and many times when there are a great many neighbors in the room all anxious for messages, she takes a pencil in each hand and readily writes off a message with each for two persons in the room on entirely different subjects. Such, at least, is the story her father tells.

In many instances the writing of one hand will be the hand of a lady, and the other that of a man.

The neighbors claim that they have received many messages from friends, and in every case the writing was a duplicate of the writing of the alleged sender.

While I was in the room three persons received written messages from friends. One of the recipients was a stranger, so the child's father said. Miss Gault's powers really seem to be supernatural. The frank, honest manner of the family draws persons to them that under ordinary circumstances would not pay any attention to the experiences related by those who have been fortunate enough to be included in her sittings.

Thus it is that the secular press is spreading the grand truths of Spiritualism, and setting people to thinking.

DIVINE WAIVER.

Samuel Weil.

Mr. Samuel Weil has been doing a most excellent work at Bradford, Pa. A paper published there says: "The Free Religious Association, after an existence of about a year, gave up its lease of life yesterday as an organization, and at a meeting held at the Women's Club rooms on Chautauqua Place, a new society, to be known as the First Spiritual Church of Bradford, was formed. An organization was effected by the election of the following officers: President, Albert DeGorier; vice-president, P. B. Page; secretary, A. Gaston; treasurer, M. L. Pomeroy. Samuel Weil will be retained as lecturer or pastor of the new church."

"The First Spiritual Church is practically a continuation of the Free Religious Association, with views on Spiritualism a trifle more pronounced. The tenets of the church will be largely on the line of thought presented in Mr. Weil's book, 'The Religion of the Future.' The people who met yesterday and formed the society are believers more or less in Spiritualism, and the principal object of the church will be the study of spiritualistic phenomena and philosophy. The church will have no creed, but will endeavor to promote freedom of religious thought."

"Mr. Samuel Weil, who will act as pastor of the new church, has attracted considerable attention among independent thinkers, and his book and sermons have been widely read. He is a man of scholarly attainments, and will give his best efforts to the new church."

"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 printed and bound. Price \$1.

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Healing powers are being revealed over and over again through the mediumship of MRS. DR. DOBSON-BARKER who, for the past year and a half has

SUCCESSFULLY TREATED OVER ONE THOUSAND PATIENTS

of all diseases that flesh is heir to, and will give you proof of her power, by sending requirements as per small advertisement for diagnosis of your case. Here is one of her many cures:

MY DEAR MRS. DOBSON:—I herewith enclose \$1.00 for another month's treatment for my sister Emma. I can't tell you how much good these medicines do her and how thankful and grateful we are for having applied for them. With the exception of this last medicine, she had considerable distress in the bowels and stomach, but after a week she was relieved and we were convinced if she had not the medicine she would have had a serious sick spell as she is, stomach and bowels were in a bad condition. Now everything seems in good order; still we feel as if more medicine will eventually cure all her ailments. We thank you sincerely for prompt reply, and wish you all the success you so well merit.

With affectionate regards, very truly,

REBECCA LEVY.

831 Leclaire ave., St. Louis Mo.

PSYCHIC FACTS.

Rev. Dr. S. P. Sprecher Will Prove the Existence of a Future with Them.

A preliminary discourse to a series of lectures to be delivered by Rev. Dr. S. P. Sprecher, of the Euclid Avenue Presbyterian Church, Cleveland, Ohio, was preached by Dr. Sprecher last night. The lectures will be upon psychic facts and their relation to religious truth. Dr. Sprecher's talk last night was limited to a statement of what he would show in the course of his lectures. He accepts psychic phenomena as beyond contradiction, and maintains that their manifestation denotes power within man to think and communicate without the use of the body, which means that he is destined for a future state. He said last night that in his lectures he would cite cases, well known and proved, where men in abnormal conditions had exercised unusual mental power, proving that such power was in them for use under conditions not ordinarily existing in this life.

He would also instance cases, he said, where men in great bodily danger, or just before death, had been enabled to either impress upon distant friends the absolute knowledge of their danger or else to present to those friends mind pictures of the events going on at a distance. This, Dr. Sprecher maintained, showed plainly that the medium of the body was not essential to the transmission of thought. He also expected to demonstrate in his lectures that in abnormal conditions where the brain was actually destroyed by disease, thought and feeling was not dependent upon the brain, as had always been supposed. These psychic facts had been learned to be positively true, and now their significance was to be learned. Dr. Sprecher said it was clearly capable of demonstration that they proved the existence of a future state.

I had the pleasure of hearing the gentleman Sunday evening, and intend to attend his full course. Dr. Sprecher is a second H. W. Beecher—perhaps a more classical scholar than was Mr. Beecher—and is not afraid of the Presbyterian Synod.

THOS. A. BLACK.

Cleveland, Ohio.

Testimonial.

B. F. POOLE, Clinton, Iowa.—Dear Sir:—Your Malted Pebble Spectacles are all right. They fit me well. Are just what I wanted. I am 91 years old. Many thanks. Respectfully,

GEORGE W. GOODWIN.

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

"The Molecular Hypothesis of Nature." By Prof. W. M. Lockwood. Prof. Lockwood is recognized as one of the ablest lecturers on the spiritual realm, and in this little volume he presents an excellent summary of his philosophy of Nature, and presents his views as demonstrated by a scientific basis of Spiritualism. The book is commended to all who love to study and think. For sale at this office. Price 25 cents.

"Mahomet, His Birth, Character and Doctrine." By Edward Gibbons. This is No. 6 of the Library of Liberal Classics. It is conceded to be historically correct, and so exact and perfect in every detail as to be practically beyond the reach of adverse criticism. Price, 25 cents. For sale at this office.

SOCIAL UPBUILDING. Including Co-operation Systems and the Happiness of the Human Race. By E. D. Babbitt, M. D., LL.D. This comprises the last part of Human Culture and Cure. Paper cover, 15c. For sale at this office.

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Roller Plate Badge. \$2.00

Roller Plate Badge, Heart Pin or Lapel Button. \$1.25

Roller Plate Badge, Heart Pin or Lapel Button. \$1.25

Roller Plate Maltese Watch Chain. \$1.75

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