



ORDER OF THE MAGI—A BRIEF SKETCH OF ITS HISTORY AND ITS TENETS—OF PREHISTORIC ORIGIN—BASED UPON RELIGIOUS AND SCIENTIFIC PRINCIPLES.

So much has been said of this order and so little known of it by the general public that I am constrained to publish a true account.

The Order of the Magi was in existence prior to the time of the ancient Egyptian dynasties. Its origin on the earth dates back to a period so remote that the scriptural record of the earth's existence does not include it. The Order of the Magi flourished in Egypt during the reign of the pharaohs. The Magi built the temples at Heliopolis and Karnak, the pyramids of Cheops, and the sphinxes along the Nile, as well as temples and pyramids scattered for ages beneath the sands of time.

The temples of Egypt were the world's scientific schools in prehistoric times, and even in the time of David kings and princes were sent to Egypt to learn its ancient lore. Students went there from Jerusalem, Tyre, Athens, Rome, Carthage, and Alexandria.

Notes of the manuscripts of the Alexandrian library, bearing upon scientific subjects, were the contributions of the Magi.

In the course of time devastating wars robbed Egypt of her glory, the temples were invaded and robbed of their treasures, the mystics dispersed, and the dark ages ensued.

IN THE DARK AGES.

The wisdom of the Magi could not be buried even in the dark ages. Wherever mystics lived they met in caves and secret places to worship to Om of the universe. Why in secret places? Because when church and state were one the legislators granted to a church oligarchy a corner on divine affluence. This church had the absolute right to dictate to the people what to believe and what god to worship. And now into the world came the Magi, who had no priest, as the mystics bear testimony.

The secret mathematical knowledge of the Magi was for a long time maintained by small bands of mystics, who thus met in secret; but when that was no longer possible the word of Oriental mysticism and the secret knowledge pertaining thereto were handed down from man to man, and the truth was never without a witness in the world.

Now the flame has flashed forth anew, and another prophecy is fulfilled. The word has become flesh, and dwells among men.

The god of the mystics is the universal Om, which is a grander conception of the divine being than any heretofore existing in the minds of men, and toward which all human hearts slowly and surely gravitate, for it must be the final acceptance of the race.

The Om of the mystic is as much greater than the personal god of early orthodoxy as that conception of god is more the wooden idol of savages, spiritually speaking.

RELIGIOUS PRINCIPLES OF THE ORDER.

The religion of the order is known as the religion of Om. It is founded on astronomy, geology, mathematics, and chemistry, or, rather, these four sciences are the main support in our superstructure, and so far reaching is the religious philosophy thus founded that it is equally practical on all inhabitable planets of space, and is hence the religion of the spheres.

The initiations are conducted upon the celestial zodiac, twelve degrees constituting the outer temple, beginning with the house of Libra. Each house, as all astrologers know, corresponds to some portion of the human body, and all these departments and houses together make the grand solar man, with Arctus the head and Pleiades the feet, meeting in the lower celestial meridian.

Each house has its own teachings, characteristics, and esoteric significance.

So completely hidden is the real meaning that many who advance in degrees know not for the time being what they are doing, for they have eyes to see with, and not hearts to feel with. True seekers after the light need enter, for those who come into this order out of curiosity, or with selfish motives to get some power or knowledge to use for selfish gain, get it not, but all who come with a pure heart earnestly seeking the truth for its own sake, will get pearls of knowledge of great worth in all the degrees.

At the very threshold the neophyte learns a beautiful object lesson, which teaches the value of charity and tolerance toward all other forms of worship, so that the real attitude of the order itself toward all churches, schools, and religious philosophies is that all are a light to our feet, and that all should be allowed to shine together, as many lights are better than one.

PROMULGATING SCIENTIFIC TRUTH.

The order promulgates scientific truth and ever seeks to impart natural law and natural solutions to all the many world mysteries.

Truth is the very essence of charity and is no more the enemy of the revealed religion than the freshman course in astronomy is an enemy to the primary grades in our public schools, and creeds that cannot tolerate the light of science may as well make war upon our colleges and universities, which promulgate arts and science, as upon us, for the order is the very embodiment of science and philosophy.

Science and nature are research bourses and is here to stay.

Science was feared, ridiculed, and persecuted by our early church, but that was no fault of truth, and here let me add that I look with profound regret upon the fact that there is still lingering in the hearts of many a smoldering fire that burned forth in all its brilliancy during the Inquisition and liberated the souls of martyrs at the stake. If Pluto ever reigned upon earth, then was the time.

It is said to think that here on the free soil of America, and with the flag of the free overhead, floating in majesty over all, and a common protection to all, saying to the people as it unfurls to the breeze, "The genius of our constitution allows that here all men may worship God according to the dictates of their own conscience"—to think that here the slimy serpent occasionally shows himself to arrest human progress and harness the children of light.

Let there be more tolerance, and progress will be commensurate therewith.

If we have a word for struggling Cuba, it is this: If you gain your independence, ingraft into the preamble of your constitution an inheritance most sacred to man, and the absolute religious liberty shall be maintained.

TEACHES THEORY OF EVOLUTION.

The order teaches evolution, the evolution of suns and systems, and the evolution of life on our planet. We know that throughout space there are planets

in all stages of formation, from cosmic to gaseous, and so far from being incapable of sustaining generic life, that all planets must have passed through all stages mentioned above, and that nowhere or at no time was there a necessity for an instantaneous creation.

The mists of the gods grind slowly, but surely, and below we see how a miracle was ever wrought.

The evolution of the race is a very fascinating study. Biology takes us back to a time before sentient life had appeared, and the existing forms of life had no semblance to the present forms.

It takes us through the development of the senses, development of form, development of brain cells and soul force, and, contrary to all other theories, we hold that even the soul of man is a product of evolution, and the present state of man, intellectual and psychic, is due to successive embodiments.

This seems hard to accept, but we would have you who have been taught to look beneath the surface to look upon him, and ask why the rich and the poor, the great and small, the civilized and savage, the strong and weak, the mental giant and the simple-minded, the white and black, the happy and the sad, the industrious and indolent, the philanthropist and miser—why all the thousand shades of phases of human condition that confront us?

Incarnation is the only logical answer, and that all men are what they have made themselves out of their opportunities and destiny. Karma law is as immutable as cause and effect in physical and material things, and the sooner man learns that he must work out his own salvation, the sooner he will begin to improve mentally and spiritually. Be not deceived concerning your individual responsibilities. Your acts, your thoughts, are real things, that cannot be obliterated or washed away in the clearest hour, but are carried over only by pure thoughts and a pure life really lived.

The order of the Magi incidentally teaches astrology as an adjunct to astronomy, and has for ages through observation and experience learned that all planets are as magnets acting upon all other planets, and that the system and upon all vegetable and animal life thereon.

The magnetic influence of planets is so subtle that it searches the innermost recesses of being, astral and psychic, as well as the more external spheres.

THE LAW OF VIBRATION.

The Order of the Magi teaches the laws of vibration; that vibratory forces are the vehicles that bring forth to manifestation all forms of life and being; that all forms of cosmic vibrations are measured, and that things and people of low development are animated by a low rate of vibration, and the more advanced and highly endowed by a higher rate of vibration.

We are convinced that as surely as the different rates of vibration determine the different shades in the visible spectrum of light, so the different rates of vibration determine the advancement of soul and mind.

To the study of vibrations, magnetic and astral, properly belong the various forms of mental suggestions, Christian science, hypnotism, and telepathy. This belongs to the Esoteric branch of the Magi and has yet no exponent who is working in the jurisdiction of the order, and is practiced outside rather than within the temple.

CODS OF ETHICS.

Our code of ethics is the same as that of any church, rendering unto Caesar the things which are of Caesar, and unto God, or Om, the things which are divine.

We believe in the eternal fitness of things, and whenever one is perfectly happy and contented with his surroundings, and his life is a continuous joy, the kingdom of heaven is nearest realized by him. If any one is satisfied with Catholicism, there is his rightful sphere, and if one is pleased with Methodism he will surely stay there unless Methodism is displeased with him. If one finds happiness in the Salvation Army, we say stay there; or, if in Presbyterianism, stay there; or, if in any other church, stay there, for the place for the time being. All forms of worship are stepping stones to a higher life. All are stars in the firmament of heaven, some small, some great, all leading their luster to the universal host.

To those who are happy in their present enjoyment of soul food, under whatever creed or ism, we say, "So mote it be."

But to such as begin to ask why and wherefore, and get no satisfying answer, we say all hail, there is another light, the light of Atlantis, the light of science. When you begin to ask regarding the infinite Creator, of his methods, of the infinite universe and all things therein, of our solar system, and of our own little earth, how can you come to violence and why? What am I? Where am I and how? What of gravitation? What of electricity and magnetic pulsations? What of all the visible manifestations of the infinite? What of the animating principle that throbs and beats in all forms of life? And what of love?

When these questions come, as come they will in time, then seek the bright torch of reason that shines, and one by one the answers come.

WEEKLY LECTURES TO MYSTICS.

In the Order of the Magi, known as the Temple by all its members, lectures are delivered every Sunday on innumerable charts hung around the walls, showing the various stages or epochs that the earth has passed through in its formation, and showing a total of 120,000 years, and a system in six grand nebulae clusters. Crucifixes, showing the cube of the Tarot, Tarotology, showing the formation of the ancient Egyptian Tarot. Sideral, showing changes taking place in the appearance from earth of one constellation during 4,000 years. Atomic and chemical, showing union of atoms and chemical affinities. Comparative, showing comparative sizes of all the planets of our system. Magnetic, illustrating polarities, positive and negative magnetic currents. Spectrum analysis, showing the various precipitations of colors from far space. Geological, showing the strata of earth and fossils of the different geological periods. Planetary, showing distance, destiny, magnitude, and diurnal periods of the different planets of our system. The tressal board in the East with movable planets of our system. The tressal board in the East with movable planets of our system. The tressal board in the East with movable planets of our system.

TEMPLE IN CHICAGO.

Chicago can boast that there is located the Grand Temple of the Jurisdiction of Terra, having subordinate temples already dedicated in Cleveland, Brooklyn, Boston, Rochester, Grand Rapids,

Minneapolis, St. Paul, and other places of less importance. We have among our membership such people of distinction, doctors, lawyers, merchants, manufacturers, members of Congress, journalists, and teachers of many kinds.

The Temple was built at 1910 Washington boulevard, but, owing to the distance out there and the surroundings, it has been abandoned for the time being, and my lecture hall is the temporary quarters for Temple work, until such a time as we shall be able to build an auditorium commensurate with the future requirements of this grand work, at which time, too, we hope we will be given many good instructions that can place this knowledge before the people in the right light, having the necessary qualifications in mystic lore that all should have who are engaged in this work.

At the present time Professor Olney H. Richmond is the only man living who holds the key to this knowledge, now engaged in this work. I am only a student, but have been permitted to see and know much of the truth sacred to the inner circles, and have been honored with a charter of Grand Mage of the Jurisdiction of Chicago, in the absence of the chief of the jurisdiction of the United States. We hope that not more than a few years will elapse before Chicago will be the farthest west of a beautiful edifice centrally located, where our convocations will be held, which will be equipped especially for the convenience and comfort of mystics.

MR. PETERSON'S CAREER.

My own career in this study will give the reader an idea why I am now devoted to its principles.

Born in the classic climate of Norway, I came with my parents to America at the age of 11, reared by pious parents, and confirmed in the Lutheran faith.

Though the youngest in the class, I began to make mental inquiries concerning the probable truth of a literal interpretation of scriptures, and their literal inspiration by a personal God, who was true, yet a unit, and all the other doctrines concerning a physical resurrection, and a future life, were all in my mind. Fortunately for me, I soon came to Chicago, the Mecca of liberal religious beliefs. I lost no time in hearing the rhetorician, Dr. Collier; the poet, Professor Syng; the inspired Cora L. V. Richmond, and the philosopher, Dr. Thomas.

I did not take long to decide that the philosopher was to be my future teacher, and there I became a regular attendant, but even this was not sufficient; nothing but natural solutions of all phenomena could satisfy me. I commenced to take lectures in mental science, Christian science, theosophy, and spiritual philosophy, and demonstrated as far as I was able.

Of recent years we have had public lectures delivered here on nearly all the religious beliefs of the Orient, such as the Vedas, Hinduism, and the Yogi philosophy, Buddhism, the Chaldean and Islamic faiths, by such gentlemen as Professor Gelsinger, Mohammed Webb, Dr. Hensholt, and the gentle Hindu, "Vichand B. Sanku, and everywhere and in all much good has been said. We are stepping stones to a higher life, but I found the order of the Magi, I found the essence of all wisdom, the crystallization of all knowledge touching life here and hereafter.

And it did not seem to me that I had made such extensive search in all the isms and creeds, and yet not have appreciated this order as I do.

Withal a broad character is begotten and a cherished hope that all may see for themselves that all men are brothers, the world is surely advancing toward a realization of a universal brotherhood.

Let all remove the old barriers. We honor the great mystic who has stirred up the rusty armaments of reason. We honor the name of Thomas Paine. We perpetuate the name of Humboldt, who dared to enunciate "The universe is governed by fixed law." We love the memory of Galileo, Copernicus and Lily. We admire the fearless Aristarchus, who dared to advance theories of Heliocentric astronomy, 250 years B. C. We commemorate the eventful life of Jesus of Nazareth, who taught doctrines so far in advance of his time that the people could not understand the man Jesus. We revere his name, as well as that of Bruno and Spinoza, and all who died for a martyr's death for the sake of conviction. We respect the ancient Hindu prophets, and we love our anchor in the prophecy of Daniel and read the truths of Revelation.

Our sympathies are with the oppressed, our hopes are for peace on earth and good will toward men. Let there be no contention or controversy, but come, let us reason together.

BERNARD C. PETERSON.

VERY SIGNIFICANT.

The Progressive Thinker leads. It publishes more matter than any other daily Spiritualist paper on the earth. It was the only Spiritualist paper that had enterprise enough to publish President Barret's address before the National Convention at Washington. It covered three pages of the paper. It now proposes to send out 1,000 copies of the paper containing his address.

Read the announcement on fifth page headed "Fifteen Cents," for particulars.

RED LETTER DAY AT LYNN, MASS.

Sunday, January 3d, was a red-letter day with the Lynn Spiritual Association. Mr. J. M. Kelly president, it being the third anniversary of its incorporation, which is observed annually in a special manner, and this was the most successful one in its history. The afternoon meeting was addressed by a number of gifted speakers and mediums.

At 5 o'clock the banquet was served by the ladies in the banquet hall. During intermission a social time was enjoyed by the large gathering, which included many from surrounding towns who were entertained and instructed by the many mediums present.

The evening exercises opened promptly with increased attendance, showing the capacity of the large hall.

President Kelly was introduced as the speaker of the evening by the vice-president, Mrs. M. T. Robinson, with appropriate remarks. Though this was Brother Kelly's first appearance as a public speaker, he developed himself in a very creditable manner, and was the subject of his many friends, including some of his former co-workers in the church, who had come in to hear him. He was followed by Mrs. Fannie Burbank, of Plymouth, and those who took part in the afternoon service. At the close a public speaker, and developed himself in a very creditable manner, and was the subject of his many friends, including some of his former co-workers in the church, who had come in to hear him. He was followed by Mrs. Fannie Burbank, of Plymouth, and those who took part in the afternoon service. At the close a public speaker, and developed himself in a very creditable manner, and was the subject of his many friends, including some of his former co-workers in the church, who had come in to hear him. 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COMPILED BY L. K. WASHE

SPIRITUALISM SCIENTIFICALLY DEMONSTRATED.

BY PROF. ROBERT HARE.

His Remarkable Researches Made in the Early Years of Spiritualism.

Directly Edited and Revised by Him, Now in Spirit-Life.

At the house of a Spiritualist who had been holding circles for more than a year, I had contradictory evidence of the intelligence by which spirit rapping is regulated. I was allowed to subject the table employed to a strict scrutiny, removing the drawer to obtain a more thorough inspection. This table was nevertheless repeatedly agitated with an energy which could not be ascribed to the hands placed quietly upon its surface by a circle of persons perfectly unconscious. Often at this circle, and at others during a strict scrutiny, I have seen a table thus situated keeping time by its vibratory movements with a sympathetic tremor.

The spirit friend of a medium present, who called herself Amanda Ford, used on request to make a sound like that of the hammering by blacksmiths, designating the letters of the alphabet, and I saw a table thus situated keeping time by its vibratory movements with a sympathetic tremor.

Taking up the alphabetic card, and holding it near my face, in a feeble light, with the back toward the medium, so as not to be inspected by any one else, I asked Amanda, as I should pass my fingers over the letters, to indicate those necessary for spelling out her name, by the usual manifestation. The name was in this way correctly spelled out.

In the next place, at the same time and under the same circumstances, I asked her then to spell the name of Washington. Pussing my fingers over the letters of the alphabet, she regularly but zigzag, and stopping a short time at the letters adjoining the right ones, that much-revered name was correctly spelled out, with one single error, the omission of the G.

Suspicion that the rapping or tapping could arise from any mechanical cause, created in the table was excluded when they were made under my own tables, fitted with my own hands.

OF MANIFESTATIONS FOUND ON TABLE MOVEMENTS WITHOUT CONTACT, OR SUCH CONTACT AS CANNOT BE SUFFICIENT TO CAUSE THE RESULT.

On a table thus situated, I saw in the above-mentioned manifestations were observed. In the first I saw a table continue in motion when every person had withdrawn to about the distance of a foot, so that no one touched it; and while thus agitated, on our host saying, "Move the table toward Dr. Hare," it moved toward me and back again. At the same pressure, when I saw the hands of the medium, I saw a small table a plate upon a brass ball was interposed, without any other communication with it, the table was violently overcast, so as to have its legs upmost. Yet while thus upside down, it continued to vibrate, a single finger of a medium girl, about twelve years of age, being the only person in contact therewith. This I ascertained, with the greatest care, by kneeling on the floor and causing the finger of the medium, by the tip of which alone her touch was effected, to be situated between me and the light of a lamp.

In the observations above stated, respecting the movement of the table when untouched, I was aided by the presence of my friend Joseph Hazard, Esq., of Narragansett, Rhode Island, who occupied a seat opposite to mine on the other side of the table; so that while he saw all clear on one side, I saw all clear on the other. In my narrative I have adverted to two recent instances in which, severally, in the presence only of the medium and myself, the table moved, as I could judge, about eight inches, being at the same time untouched by either of us.

Next in importance to the movements of tables which take place without any contact, are those in which the table rises under the hands of the medium. I saw a large circular table, supported by three massive claws on castors, overcast several times by the influence of three ladies, who were media. In order to make this experiment performed with as much precision as circumstances would permit, I seated myself on one side of the table, so as to be equidistant from two of the three claws by which it was supported. The intermediate medium was directly opposite the third claw, while the others stood one on each side of her. My relative position was such, that as they were standing upright before me, I could look at their persons partially below as well as above the table. These arrangements having been made, the three media laid their hands on the table a little beyond the margin, so that they could not apply their thumbs below the edge and thus assist the table to rise. Under these circumstances I was enabled to watch the media above as well as below the table, by casting my eyes upward and downward alternately, they being all on their feet, and standing upright. It was under these conditions, that the table, in three successive trials, came over toward me and went back to its normal position.

It did not slam down quickly, when arriving at such a position, as to make it impossible for the ladies to resist its further descent; but descended gently, rising again in recovering its usual upright position.

I called one morning at the dwelling of a medium to whom allusion has been made more than once in my narrative. I sat down at a table with the medium, her father, and a gentleman who accompanied me. I inquired of any of my spirit friends were present the table lifted negatively. "Will the spirit give its initials through the alphabetic card?" In reply the letters M O were indicated. My companion, whose attention had been withdrawn, on hearing the result, said, "They are the initials of my daughter's name," exclaiming, "Maria, are you here?"

The table tilted in the affirmative, vivaciously, as if the daughter's heart were in the movement. Maria proving to be a sprightly spirit, a lively conversation ensued. I inquired if she could not work my apparatus, she replied, "I cannot, it is impossible for a spirit to work your apparatus; I am very sorry." I replied that it was not impossible, since it had been actuated by spirits successfully several times. "You mean to say," I added, "that it is difficult?" To this she tilted in the affirmative by three tilts of the table.

As through the influence of the medium, who sat at the table with us, communications had been received through my apparatus several times, the alphabet arranged from a state of disarrangement, and names spelled out by

the revolution of the disk, it cannot be imagined that the medium could have influenced the alphabetical communications in this instance, since the medium, even if prone to deception, would have been possible to work an apparatus which had on several occasions under her influence, proved the opposite to be true, in the presence of her father as well as myself.

My spirit father, and spirit friend W. W., had alleged that they worked my apparatus with great difficulty under test conditions. From their great desire to make me a convert to Spiritualism, it was, therefore, quite consistent that a spirit, who had no such powerful motive, should have preferred to find an apology for not actuating my apparatus, rather than to have studied, or sought for the means of surmounting the obstacles.

As all the manifestations, observed on this occasion, were by the tilting or partial lifting of the table, I urged the spirit to do me in obtaining a test that these manifestations came not from the medium, but from herself, a spirit. I immediately presented from a basket which I had previously brought, a basket containing a brass ball, turned truly spherical, like a billiard ball, and a plate of zinc which had been ground quite true. I placed the ball on the table, the plate on the ball, and the hands of the medium on the plate. She had no other communication with the table than that which was thus established. Pressing on the ball when falling inside of all the legs of the table, would of course only press it downward more firmly on its feet.

Things being thus arranged, I solicited Maria to repeat the upward jerks which she had employed in the communication which she had been making. Her father joined his solicitation to mine, pointing out that my object was to obtain evidence, which would satisfy the scientific world that such manifestations were due to the agency of spirits.

After a little delay the table rose under the ball, the plate, and the hands of the medium, with greater force than had been displayed in any of the foregoing movements.

Subsequently, being in company with Maria's father, at the dwelling of a Spiritualist, and sitting with a medium at the table supporting an apparatus for alphabetical communications, the spirit of Maria, who seems to follow her worthy father with much filial affection, reported herself. I inquired whether she remembered our previous meeting, and what means she resorted to as a test. She replied, "You used a plate and a ball to support the hands of the medium, which I knocked away."

While receiving communications from my spirit sister, the table tilting toward the medium, so as to cause the cord actuating the index, by being through a string tied to a weight on the floor, alternately to be withdrawn and returned, consequently, winding off and on the pulley which turned the index. I suggested that the relative position of the medium should be reversed, so that she should be on the same side with the apparatus. By this change the table would have to rise under the hands of the medium. The proposed modification was successfully carried out.

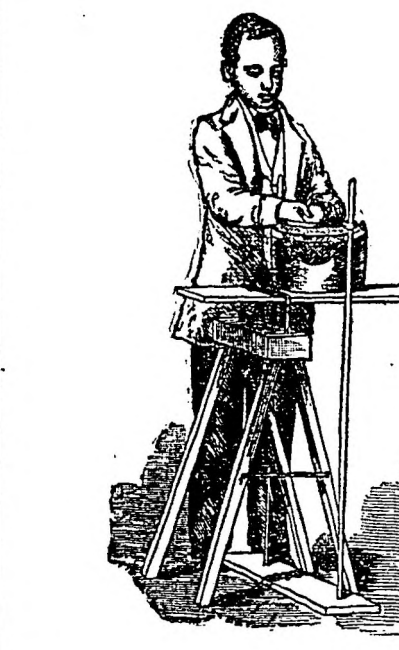
I asked my sister how a spirit could work an apparatus with the medium's hands on the upper surface of the table; the reply was, that the presence of the hands of the medium enabled the spirit to act in opposition to them.

Under this head comes the experiment in which a board was supported so as to turn on a fulcrum, one foot of the board being on one side of the fulcrum, and three feet on the other, the longer end suspended on a spring balance. When a medium, eleven years of age, placed his hands on the board, and that end rose while the other, of course, went down; in some instances, showing an increase of downward pressure on the balance, equivalent to seven pounds.

This experiment was subsequently repeated at my home, in the presence of John M. Kennedy, Esq., having a basin of water on the board, the boy's hands being merely immersed in the water, and not touching the parities of the containing vessel; the balance was affected as in the experiment above described, although not to so great an extent.

In one case Mr. Kennedy satisfied himself that the medium did not touch the vessel, by placing his own hands below those of the medium.

My much-esteemed friend, Prof. Henry, having treated this result as incredible, I was induced to repeat it with the greatest precision and precaution, as represented in Fig. 3.



The board, being about four feet in length, is supported by a rod as a fulcrum at about one foot from one end, and of course, three feet from the other; a glass vase, about nine inches in diameter and five inches in height, having a knob to hold it by when inverted, had this knob inserted in a hole made in the board, six inches nearly from the fulcrum. Thus, the vase rested on the board, the mouth upward. A wire-gauge cage, such as used to keep flies from sugar, was so arranged by well-known means, as to slide up or down on two iron rods, one on each side of the trestle supporting the fulcrum. By these arrangements it was so adjusted as to descend into the vase until within an inch and a half of the bottom, while

the inferiority of its dimensions prevented it from coming elsewhere within an inch of the parities of the vase. Water was poured into the vase so as to rise into the cage till within about an inch and a half of the brim.

A well-known medium (Gordon) was induced to plunge his hands, clasped together, to the bottom of the cage, holding them perfectly still. As soon as these conditions were attained, the apparatus being untouched by any one excepting the medium as described, I invoked the aid of my spirit friends. A downward force was repeatedly exerted upon the end of the board appended to the balance equal to three pounds' weight nearly.

It will be perceived that in this manifestation, the medium had no means of communication with the board, beside the water. It was not until he became quite still, that the invocation was made. Nevertheless, he did not appear to be subjected to any reaching force. Yet, the distance of the hook of the balance from the fulcrum on which the board turned, was six times as great as the cage in which the hands were situated. Consequently, a force of 3 times 6 equals 18 pounds must have been exerted. The board would probably have been depressed much more, but that the water had been spilled by any far-reaching influence of the vase since been repeated again and again, but on a smaller scale, when, not only the downward force was exercised, but the spelling of words was accomplished.

On one occasion, when no result ensued, it appeared to arise from the violation of the conditions, as the medium, because, on warning it up to a comfortable temperature, the desired manifestations were obtained.

At the same time and place, after the manifestation by means of the spring balance above described had been accomplished, I requested my spirit friends to repeat that which has been above mentioned, as performed by putting the hands of a medium upon a plate and ball supported by a tea-table.

Accordingly, the tea-table medium being placed under exactly the same circumstances and conditions, a similar violent tilting ensued.

Dr. Child, together with the same medium, and myself, placed our finger ends all reciprocally in contact, and about a quarter of an inch above a tea-table. After an interval of about two minutes, the table rose, and was tossed from the legs of one side to those on the other for half.

During a visit to New York, I entered the apartment where one of the Misses Fox was sitting. There were more than half a dozen persons present. On my entrance, I inquired, "Does any one here recognize me, so as to know my name?" No person answered that I was known. As soon, however, as I inquired, my spirit sister announced herself, and indicated my name.

During a visit made to Boston last autumn, on sitting with a medium, my sister addressed me in the following way, by spelling the words out upon the disk apparatus just described: "Brother beloved, of ardent soul, striving to reach a heavenly goal; wouldst thou attain the blissful height where wisdom purifies the sight; where God reveals to humblest gaze His bliss and beauty of His ways, in line thy own to angels bright. Who radiate from the realms of light, for ever ever near, to offer thee sweet words of cheer."

Only the first couplet in these verses differs at all from those which were given in the impromptu, the words having been too flattering for me to have mentioned. Soon after, being at the residence of a highly-esteemed friend, who is a medium, my spirit sister, who manifests much love for this lady, reporting herself, I told her of the change which I thus desired to have made. The reply was, "I give you full liberty to alter my verses; you know I never wrote two lines of poetry while in the flesh." Miss Ellis is no poetess, still less is Mrs. P., the medium.

After my lecture at the Melodeon, being at the residence of Mrs. Hayden, an accomplished medium, I requested a repetition of the experiment, of which I had given an account on that occasion, in which the view of the disk was cut off from the medium, by the interposition of a screen; and Mrs. Hayden consenting, an arrangement was made so as to satisfy the bystanders, as well as myself, that the letters on the disk could not be seen by her. Under these conditions the name of Washington was spelled out.

I have had this test repeated under Gordon's mediumship, as well as that of others, several times. Afterward, Mrs. Hayden sitting on making the index move successively to each letter, those required for the name of Jefferson were selected in due order, by rapping at the one in demand, as it came under the index.

Through the influence of Mrs. Hayden, an arrangement was afforded by my faithful spirit sister.

My charming intelligent friend, Mrs. Enstis, daughter of the late Rev. Dr. W. E. Channing, though not a believer in Spiritualism, became desirous of seeing the manifestations so much relied upon by me. Having accompanied me to the residence of Mrs. Hayden, Mrs. Enstis was sitting beside her, while

A LIBERAL PULPIT.

Liberal Christians Hear a Spiritualist Preach, And the Inspired Utterances Please the Hearers.

To the Editor:—It is not often that I trespass upon your time and space, but a circumstance transpired in this city last week, that I think your many readers may be interested in, for, from the occurrence three important facts may be emphasized.

We have in Jamestown about twenty-five down-right red-hot, orthodox churches, and to offset the teachings from these old foggy strongholds, and to clear the mental and spiritual atmospheres from the sulphurous fumes thrown off therefrom, from week to week, which otherwise would stifle us, we have one liberal church, independent in nature, yet claiming to be a Christian. This church is doing, and noble work here. Its pulpit has, thus far, about ten years been filled with live progressive men, all of them more or less friendly to Spiritualists in a quiet way.

This church has always been open to the Spiritualists for lectures or meetings, at half rates, and for funerals free it being the only convenient, available place here for such work.

And here, as elsewhere, where there are liberal churches, the most of our leading and more advanced Spiritualists attend the church services, however much it may be regretted by some other Spiritualists, they go.

The present pastor, Rev. S. W. Sample, is a brilliant and powerful man, in style, inspirational speaker. But to the occurrence.

Last Sunday the writer, by urgent invitation of his church, filled his pulpit the morning and evening, and addressed two large and strictly attentive audiences (taking for themes "Life" and "Death"). And now, please don't, any one who reads this, think that I am a "Christian" Spiritualist. I want no preface to my Spiritualism. I went through the Christian church, but thanks to good mortal and immortal friends, I got out of Christianity to stay—but then what a bigoted, detestable old Spiritualist I would have been to refuse Mr. Sample's kind invitation to "preach" in his stead, that he might go to his former home and hold services in mourning and despair.

Although in a pulpit I did not have to mumble the "Lord's" prayer, and I didn't; I did not have to read from the Bible, and I didn't; I did not have to do out an "amen" and I didn't; but I did have to feel the descent of the spirit, I did have to feel the fires of inspiration closing over and around me, for its power was there; and maybe the people may have thought it was the power of the "Holy Ghost," but it wasn't; it was just the power of spirit, and the influence of the spiritual forces. And if I wasn't doing my own "puffing" I might tell of some of the expressions of the church people, complimentary to the addresses, but in subject matter and delivery, but that would seem egotistical, and I should be accused of boasting, which is not in my line very much, but to speak of just a few, perhaps will not injure me.

One person was heard to say: "Well, I didn't know that Spiritualists talked like that. I thought they were all like the 'Lord's' prayer. That 'Lord's' prayer, the world needs it? Another, an old blue-bearded, hard-shell Baptist neighbor of mine, who strayed into the meeting out of curiosity, said: 'Well, I never, I didn't suppose neighbor Watson could talk like that. I did suppose he was a little better; but I didn't believe all she said.' Of course he didn't, poor old ignoramus; it was probably the first 'sniff' of liberal up-to-date thought he ever got, and it nearly choked him."

One of the liberal Christians said: "I have never seen a church like this. And now, good reader, do not think that I gave them a diluted, wishy-washy, milk-and-water sermon; no. And while I did not say Spiritualism with every other breath, I did weave its principles into every utterance."

But the three points emphasized in the addresses were: the growing liberality on the part of Liberalism, or of that branch known as Christian Liberalism. Second, a recognition of the ability of Spiritualist speakers to instruct and edify; for had not Rev. Sample thought that my humble self could interest his audience he would have sought for a more dignified supply for his pulpit. For he ministers to intelligent people. The third fact noted is that many church people are ready to accept the truth of Spiritualism when it is courteously, and gentlemanly or womanly presented to them.

Verily, the world moves, and Spiritualism is the mighty growing liberality that is lifting humanity out of mental and spiritual bondage, and The Progressive Thinker is one of the heavy weights lending its strength to the movement. CLARA WATSON. Jamestown, N. Y.

MISSIONARIES IN CHINA. Says the Chicago Chronicle, when Li Hung Chang informed the representatives of the American missionary societies that some of the missionaries sent to China were good and some bad, and that it would be a wise plan to keep the bad ones at home, he stated a truth which should appeal to every Christian church in the country. Some of the reports that have been received as to the work of the American missionaries abroad during the past few years have been far from complimentary. Not that charges of immorality have been made against any of these persons, but some of them have proved to be without tact, without discretion, and their influence has been more than mischievous. This is due, largely to the custom on the part of certain church societies to send men and women abroad as missionaries who lacked essential equipment for the duties they were to perform. The men who are sent are known land to preach an unknown gospel to an unknown people must be more than a mere preacher. He must be a wise counselor and a diplomat as well. It is to the arts of diplomacy that the success of the Jesuit missionaries must be ascribed. These men, American churches recognize the fact that a missionary must of something besides an expounder of dogmatic theology the sooner will the cables cease to be burdened with stories of ghastly assaults perpetrated by bloodthirsty pagans on defenseless Christians, who are very often themselves largely responsible for the outrages.

"Encyclopedia of Biblical Spiritualism," or a Concordance of the Principal Scriptures of the Old and New Testament, which provides a complete summary of the origin of many of the important books of the Bible." By Moses Hall. The well-known talented and scholarly author has here embodied the results of his many years of research in the relation of Spiritualism to the Bible. It is a veritable encyclopedia of information on the subject. Price \$1. For sale at this office.

GRIME INCREASING.

AN APPALLING NINETEENTH CENTURY PICTURE.

SPIRITUALISTS, HERE IS A PROBLEM—YOUTH AND CRIMINOLOGY—INTERESTING FACTS BROUGHT OUT BY AN EXPERT INVESTIGATION—HOW BEST TO CHECK A GROWING TENDENCY TO EVIL THE SUBJECT OF A BOOK JUST WRITTEN BY MR. MORRISON—CRIME AMONG MERE CHILDREN ON THE INCREASE INSTEAD OF DECREASING.

There is no more painful subject than juvenile depravity, nor one of greater importance, says the Chicago Tribune. Once find a means to prevent crime in the young and a great problem is solved.

The third volume in the Criminology Series, published by the Messrs. Appleton, is devoted to juvenile offenders, and is written by Mr. Douglas Morrison, the editor of the series and a gentleman of long practical experience in the care and management of criminals in England. In his preface to his volume Mr. Morrison has much to say on the general subject of crime. It is perfectly well known to every student of criminal questions, both at home and abroad, he writes, that the proportion of habitual criminals in the criminal population is steadily on the increase and was never so high as it is now. This does not speak very highly of the purifying influences of civilization and progress. We can invent machines better and more wonderful than were ever dreamed of in the philosophy of our ancestors, but we do not know how to manage our fellow-men any better than they did. We make the punishment fit the crime, but not the criminal. The enormous percentage of old offenders among the criminal population means, according to Mr. Morrison, that "as far as the criminal bulk of the criminal population is concerned, penal law and penal administration have completely broken down."

The supreme if not the only object of a properly constituted penal system is to prevent the offender who has been once convicted from repeating the offense. If a penal system fails in this primary and fundamental object in three cases out of four—and this is what the returns which are happening at the present moment clearly show—then we are reconsidering the principles on which existing penal methods are based. As long as these methods remain in their present condition of inefficiency the community will have to endure the loss, disquietude and danger arising from the existence in its midst of a compact and formidable body of habitual criminals; it will have to go on spending millions per annum in protecting itself against them.

PREVENTION BETTER THAN CURE "When a penal system fails to prevent the offender from repeating the offense the inevitable result is that a vast and expensive body of police is required to protect society against him when he is at liberty. What the habitual criminal costs the community when in prison is more than twice what he costs when he is free to roam the streets. It can be kept in prisons for four or five hundred thousand pounds a year; when at liberty he costs in police protection alone between four and five millions."

The object of this book is therefore to show how habitual crime may be diminished by better methods of dealing with juvenile offenders. From his wide experience with the criminal population Mr. Morrison is led to believe that the man who "takes to crime as to a trade" as a rule begins young. Therefore it is essential for the prevention of crime that the youthful criminal should be effectually deterred. The question is how this may best be done. Mr. Morrison begins at once by pointing out the worthlessness of the present primitive methods, which, worthless, he thinks, arises from the fact that their tendency is "to aggravate and intensify the adverse individual and social conditions which turn the juvenile into a criminal."

And the causes which produce juvenile delinquency and then remove them is the only way to accomplish any real practical good. It is, he believes, to ameliorate methods of treatment that we must look for the best results in dealing with juvenile delinquents.

While these things may do much, they cannot do all, for "it must be borne in mind that these efforts do not touch the general conditions out of which juvenile crime arises. These general conditions are the unhappy individual and social circumstances in which a considerable of the juvenile population are born and have to live. It is to an amelioration of the adverse conditions of life among large sections of the juvenile population that we must look for a mitigation of the problem of juvenile crime. So long as great numbers of the general juvenile population are the offspring of degenerate and degraded parents and to grow up in an atmosphere of moral and material wretchedness, we shall always have a high percentage of juvenile crime. It is in these wretched and degenerate conditions of existence that juvenile delinquency has its origin, and it will always continue to flourish till these conditions are ameliorated."

ALARMING INCREASE. The increase in the number of juvenile offenders is alarming. In France the number of juvenile offenders under 16 is unquestionably increasing. In Holland the increase has been double in the last twenty years. In Russia the number of juveniles between 14 and 21 years of age convicted before Courts of Assizes and Judges of the Peace is increasing faster than the growth of population. There was never so high as it is at present.

The statistics as to juvenile offenders in the United States are not very satisfactory. We have so many ways of dealing with young criminals. "Whether, then, we look at the Old World or at the New," says Mr. Morrison, "we find that juvenile crime is a problem which is not decreasing in magnitude with the march of civilization. Every civilized community is confronted with it in a more or less menacing form."

There is a great objection in the United States to putting youthful criminals in prisons with old offenders. We prefer to send them to reformatories or even to send them to the streets. While these conciliatory methods are adopted in England they have others less humane. "Thel still believe in the efficacy of flogging and boys are given a taste of the birch rod or of the strap."

In the year 1893, says Mr. Morrison, "the number of children sentenced to be whipped in England by Courts of Summary Jurisdiction amounted to 2,883, and it is probable that a few more were sentenced at Assizes and Courts of Quarter Sessions. In Scotland in the same year 335 boys were sentenced to be whipped; in Ireland whipping was very rarely resorted to, and in the colonies it is a mode of punishment which is very rarely inflicted on the young. In the Colony of Victoria, for instance, only forty-four juveniles were corporally

punished in the seventeen years prior to 1890, and in New South Wales no case occurred in 1890 in which juveniles were ordered to be whipped by Courts of Summary Jurisdiction.

METHODS OF PUNISHMENT.

It must be admitted that the corporal punishment of juveniles as it exists in Great Britain is surrounded by a considerable number of safeguards. Where a child is supposed to be in delicate health a medical man must be consulted before the sentence can take effect. When a child is under 10 years of age the birch rod used for executing the sentence must be lighter than the instrument employed for older offenders. The number of strokes is also regulated by acts of Parliament. Where a child is under 12 the number of strokes must not exceed six, and where he is under 14 the number must not exceed twelve. The whipping takes place privately. It is administered by a constable, but another constable, whose rank must be present to witness it, and the parents or guardians of the child may also be present if they wish.

Denmark is the only civilized country where the whipping of girls is a punishment admitted by the criminal law. This is a distinction of which Denmark need hardly be proud. Scottish magistrates are, however, prepared to follow the example of Denmark, believing that even whipping is more humane than sending girls to prison.

"Whipping with a birch," they say, "is not a suitable punishment for girls, but so lamentable does your committee consider the results of sending young girls to prison that they venture to recommend, in cases similar to those in which whipping can be inflicted on boys, girls might be subjected to a punishment which is meted out to them in public schools, and which has been sanctioned in the case of female criminals in schools—namely, strokes on the hand with a leather strap or tawse. Such a punishment would meet the case of boisterous conduct in the streets or a petty theft of coals much more fitly and with infinitely less disastrous results to the girls' future than a sentence of imprisonment."

Mr. Morrison thinks it perfectly safe to remark "that neither imprisonment nor corporal punishment possesses much value in preventing a repetition of the offense unless other conditions of an entirely different character are brought into operation."

The wisdom of Mr. Morrison's observations is that individual care is what is needed to reform the juvenile offender and to prevent crime. Reformatory, he admits, are well enough in their way, but the offender after he leaves them should be looked after and kept away from old associates and bad influences generally. What we really want is more university settlements, more educating and humanizing influences. The juvenile should be dealt with before he becomes an offender.

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FIFTEEN CENTS!

PROF. BARRETT'S ADDRESS.

Other Subjects Treated of Especially Interesting.

The Progressive Thinker is to be sent three months for 15 cents to all New subscribers.

Spiritualists, keep posted in current Spiritual events.

Why remain in ignorance? Why don't you keep posted in regard to the great Spiritualist movement? Prof. Barrett delivered an address before the National Association of Spiritualists. It was an important one, and should be read by every Spiritualist in this broad land. We have had his address (which covers three pages of The Progressive Thinker) and five other important lectures and articles embodied in one paper, which we propose to send forth to illuminate the minds of those who have not had an opportunity to read them.

The first page of this paper contains his lecture by Col. Ingessoll, given in a Chicago pulpit. It scintillates throughout.

The second page contains a highly interesting lecture by Mrs. Cora L. V. Richmond, on the "Dwellings of the Dead."

The third page has a splendid article on "Science versus Theology," in review of Andrew D. White's two superb volumes.

The fourth page has another excellent lecture by Mrs. Cora L. V. Richmond

.. GENERAL SURVEY.

THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

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

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

J. C. F. Grumble finds it impossible to fill all of his engagements in the East for the season of 1897-8. Societies will please be patient. His work at the Spiritual Temple, Boston, has been very successful, speaking to very large audiences each Sunday. He continues at the temple through this month and then enters upon a return and two months' engagement in Brooklyn, N. Y. His developing classes in the mental phases of mediumship have been a great success, and he will start a good test at the Spiritual Temple on Friday, June 19, 1897. His advertisement of classes on the last page of this paper, June, 1897, is still open to any Western societies. May, 1897, he goes to Princeton, Mo., Geneseo, Ill., and Chicago.

Dr. H. C. Andrews writes from Colombia, Mich.: "Our labors are crowned with fair success, and we are ready to fill engagements during week evenings and during the next few months the Sundays of each or to officiate at weddings or funerals. Permanent address, Riverside, Mich. Box 45."

Mrs. and Dr. C. C. Burland write from Ludington, Mich.: "Our meetings every Sunday at 2:30 and 7:30 p. m. are fairly well attended—a continually changing congregation of about fifty, but not believing, but knowing the truth, and one out of twenty young men here Christmas day, telling them to come, it was true, and both of them were fully satisfied, for numbers of their friends from spirit-life came to them, several words being spoken in their own language by their friends, and understood by them. Both were foreigners."

George S. Stephens writes: "We wish to correspond with any medium who may be traveling by the Pennsylvania railroad between Pittsburg and Philadelphia, who can give séances for materialization. Write to Geo. S. Stephens, Wilton, Clearfield county, Pa."

G. W. Kates and wife have served the Spiritualists of Honesdale, Pa., January 3, 4, and 10. A society has been organized there, with Mr. Charles Baphe as president, and Mr. J. Dixon, treasurer. Large audiences are being attracted and much interest manifested. Mrs. Kates was called to Philadelphia to attend the funeral of her grandfather, and on Sunday, January 10, six nights of meetings are to be held in Massillon, Ohio, by Mr. and Mrs. Kates, then to Burton and Portage, Ohio. Late of the month they resume work in Rochester, N. Y., until after the anniversary. Address them there at 55 Comfort street.

At a meeting of Spiritualists held in the Home on last Sunday evening, a society was formed with the most favorable prospects, under the management of the following officers: President, H. A. Pugh; secretary, Henry Kline; treasurer, John Sanders; pastor, John Baphe; leader of the instrumental music, Peter Lawrence; pianist, Mrs. John Sanders. Will have also an addition of quartette singers. At the first regular meeting, next Sunday afternoon, Judge Thompson, of Dayton, O., will deliver the opening address. In the evening we will have a trumpet solo by William, also of Dayton, O., the mediumship and talent of the old soldiers are remarkable. With such an array of influences it is already looked upon that the Veterans' Spiritual Society, National Military Home, O., will be the means of shedding an influence of light and spirituality in long-forgotten places. Surprising among the 5,000 veterans there, suffice it to say that the best results are already guaranteed.

The Rochester, N. Y., Spiritualists desire to hold a State Convention in their city during the next anniversary exercises, and then take active steps in preparation for the great jubilee in 1898. Address G. W. Kates, 55 Comfort street, Rochester, N. Y., for further information.

Alice R. Andrews-Kilbe writes from Stratford, New York: "It seems so strange, with all the cities and large towns on the New York Central, east of Rochester, there are no spiritual societies. I wish Brothers C. C. Hodge, William H. Hall, and C. H. Hodge, would come this way and speak for a collection until societies could be formed. It is a rich farming country, the people are intelligent, and I know no reason, if the right persons come, why meetings could not be held in all these places."

On Sunday evening, January 10, the First Society of Spiritualists elected the following persons officers for the ensuing year: Joseph Challand, president; A. H. Shylen, vice-president; T. P. Kelly, recording and corresponding secretary; C. W. Pensyl, treasurer; Levi W. Hammon, musical director; Daniel Bates, H. A. Wolf, Leo Galt, and Mrs. C. W. Hammon, directors. The society meets at Lincoln Post Hall, in Topeka, Kansas. Mr. C. W. Searing is lecturer at present. Mr. and Mrs. Noyes, of California, have been there, and did good work for the cause.

J. W. Dennis writes that arrangements are under way for a camp at Onondaga Lake, N. Y., in August, 1898. This camp will be located about one hundred miles north of the Freeville camp, in Tompkins county.

Pilgrims writes from Little Rock, Ark.: "After some years of sleep, with the help of the spirit-world we have reorganized and awakened again into life the State Spiritualists' Association of this grand State, meeting in the elegant parlors of dear Brother and Sister Campbell, with Brother Moore, Campbell, New and old names were pledged to active work in our loved cause. In my work all over the southwest I have met with many dearly beloved brothers and sisters, but nowhere else have I ever met with nobler, better, more heavenly ministering spirits in the body."

dresses on the golden wedding and reform subjects, which were interspersed with delightful vocal and instrumental music. Many of the selections were old songs, familiar to all in their early life. A number of valuable presents were received by the aged couple. Mr. Vickers fell is 77 years of age. His wife, Elvira A. Fielding, fell, is 70 years of age. They were married December 31, 1846. Dr. Fell is well known in newspaper circles. He was formerly connected with the leading newspaper at Minneapolis, Minn., and of recent years a writer on reform questions. He is still actively engaged in this work. He has long been a zealous Spiritualist; is a member of the First Spiritual Church of Nashville, and has lived in that city for years."

Mabel Kline writes from New Orleans, La.: "A Spiritual ball, last Thursday evening, January 7, Mrs. Dr. Hillgoss, of Anderson, Ind., our spiritual adviser for the month of January, answered questions from a large and interested audience. The questions were answered promptly and to the point, and the answers were most helpful. She is trying to organize a Ladies' Aid Society. I consider we were fortunate in falling into the loving arms of our motherly sister, Mrs. Hillgoss, holding developing circles every Tuesday and Friday evening at 7:30, at the residence of Bro. Patterson, 1015 St. Charles street. These developing circles so far are said to have proven very beneficial to those inclined to be mediumistic."

Mary R. Beauvais writes from Phoenix, Arizona: "I have been a medium all my life, but I have always kept still. I have six children, and they all have good gifts. I have been a healer since I was a child. I have cured many people wherever I have lived. I am proud of my many gifts. I have been at school only six months in my life. I am a musician; I have no use for written music; I play the violin, piano, organ, banjo, guitar. When I play I close my eyes or go into a dark room. Most I play best I want to be alone. I have only been playing the last seven years. My children can call for raps and get them. My step-child, ten years old, Sadie Beauvais, is a natural artist, and when she gets sick her mamma rocks her to sleep. Her mamma died when she was only. We never go to any more. I try to be charitable, and help all who are in need. I never charge for anything I do for the poor or sick."

L. E. Hugheson, secretary, writes: "The First Progressive Spiritualists' Association of Fresno, Cal., elected the following officers for the ensuing six months: President, Geo. W. H. Palmer; secretary, L. E. Hugheson; treasurer, Mrs. M. A. Holden; trustees, G. F. Cooper, Mrs. G. F. Coombs, and Mrs. Wm. Degen. This society is now in its second year and has sixty-five members, and is making advances every week. There is a standing committee whose duty it is to visit all mediums who come to Fresno, and ascertain their moral standing and their mediumistic ability, and if they are not what they should be, the public is informed that we do not consider them true representatives of the cause. The Spiritualists of Fresno swear by The Progressive Thinker."

Clara M. Wilson, writes from Algoma, Iowa: "I want a good test medium to come, here—one who would not repel the orthodox element. My brother and I think it is a great reproach for Spiritualists to fight orthodoxy all their lives, and as soon as they leave their bodies a minister must be called upon to help put it out of sight. Most of the Spiritualists are greatly lacking in the right kind of courage when it comes to laying away the bodies of their friends or themselves."

Grace E. Grinnell writes from New York City: "I would not do without The Progressive Thinker—it is most valuable to me. All I know of Spiritism I owe to this paper. I am interested in science, too, and take books out of a free library. I don't suppose the Spiritualists have a library in this city."

Mrs. S. M. Steel writes from North Amherst, Ohio: "Last night about thirty of the friends of Mrs. C. C. Bacon gathered in the parlors of Mr. and Mrs. Smith Steel, being a successful surprise to Mrs. Bacon. The evening was spent with a beautiful ring which was given as a token of their love, respect and appreciation of the good work she has done among us this winter in the form of inspirational lectures given every Sunday evening, and which will continue for some weeks yet. Refreshments were served, and we closed with an inspirational poem through Mrs. Bacon, which was very appropriate for the occasion. All pronounced it a very enjoyable occasion."

Frank T. Ripley is engaged to lecture at Marcellus, Mich., for February, instead of Toledo, Ohio.

Mrs. M. L. C. writes from Kansas City, Mo.: "Dr. and Mrs. Noyes have been here for the last two Sundays and the people have been pleased with the forcible strength of the Doctor's lectures and the powerful, convincing tests given from the platform by Mrs. Noyes. There is also an attractiveness added to the work by the music and inspirational words given by their organist, Mrs. L. Dille."

Mrs. Virginia Barrett has been temporarily stopping in this city. She will answer calls to lecture. She gives tests and psychometric readings. She can be addressed for engagements at 490 E. 11th street, E. Indianapolis, Ind.

Mrs. A. L. Pettengill writes: "I visited Lily Dale last week in company with Mr. and Mrs. A. E. Reed, one of the best known test mediums in this country, and the pioneer of the three-cent fare. I made the last payment on the magnificent property adjoining the Lily Dale camp, and am much relieved, and happy to be the owner of the place."

A lady will assist in work for a home in a Spiritualist family. She desires to develop her mediumship. Address Mrs. E. H. W. 40 Loomis street.

Lyman C. Howe is lecturing at Toronto, Canada. He will remain there during January, and probably longer. His permanent address is Fredonia, N. Y.

Carlos Wright, inspirational speaker and developing medium, would like to see poor people, to contribute to help to get justice in this case. A camp in his vicinity with a view to forming developing circles or parlor meetings for the advancement of our cause. Call on him or write to him at 242 E. 55th street, Chicago, Ill.

Ardelt Milliss writes from Magnet, Mo.: "The beautiful phenomena of Spiritism is blooming here. It seems to be catching. Whenever we can get a person to investigate, we have got him. We now have a trance medium here, Mrs. Baker, formerly of Boston. We would like to correspond with a medium who thinks of coming in this direction. Here is a good opening for the right kind of a medium. When I say here, I mean the country town generally. I was well pleased to see G. H. Walser come out with his denial of the white-livered life, as he called it, for I knew him here in this country, and couldn't believe that he had backslided."

The following is going the rounds of the press: "It has been discovered during the past week that four pupils of the schools of Colorado Springs, Colo., are victims of a sort of malady which causes them to write backward and upside down. The school officials are baffled, and say they cannot explain this strange phenomenon, and physicians who have been consulted can give no satisfactory explanation." Of course they are mediums. The spirits are aggressive everywhere.

From Two Worlds, London, England.

COMPLIMENTS TO J. J. MORSE.

Morse's record is so well-known that we need not attempt to give details of his long and successful career as a medium. He has established a record in these record-breaking days that will be hard to beat, for he is now rapidly approaching his thirtieth year of service—continuous public advocacy of the Spiritualist cause, and his long and successful career as a medium. He has established a record in these record-breaking days that will be hard to beat, for he is now rapidly approaching his thirtieth year of service—continuous public advocacy of the Spiritualist cause, and his long and successful career as a medium. He has established a record in these record-breaking days that will be hard to beat, for he is now rapidly approaching his thirtieth year of service—continuous public advocacy of the Spiritualist cause, and his long and successful career as a medium. 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