

The Ninth Address of the Debate at Anderson, Indiana, Between Moses Hull and Elder W. R. Covert.

A DEBATE ON SPIRITUALISM.

Held at Anderson, Ind., October 5, 6, 7 and 8.

Between Moses Hull, the Veteran Spiritualist, and Elder W. R. Covert, the Leading Representative of all the Churches Arrayed Against Spiritualism, with the Intent to Suppress All Phases of Mediumship.

RESOLVED: That Modern Spiritualism as a so-called Religion or Science is a Fraud, a Delusion, a Lie, and its Honest Believers are Deluded the same as the Mormons.

ELDER COVERT AFFIRMS.

Gentlemen Moderators, Worthy Opponent, Ladies and Gentlemen:—The proposition that I affirm to-night is, that Modern Spiritualism as a system of so-called science, religion or philosophy is a delusion, a fraud and a lie, and its honest believers are deluded the same as sincere Mormons. According to Hedge's Rules of Logic, which govern in this discussion, the first thing is to have a definite understanding of the proposition and of the terms employed, and everyone who affirms a proposition has the right to give the definition that he intends to be used to express the meaning of the words employed. I therefore proceed to define the terms of this proposition:

By "Modern Spiritualism" I mean a modern system of professed communications and manifestations from the unseen world of departed spirits, or of those who have died.

"Science as called" as used in the proposition I define as false. Science means to know—what is known of a subject systematically arranged. The so-called science of Spiritualism is the pretended knowledge that mediums claim to have of the future, of the spirits of the dead, the laws of nature, life, spirit and the future existence.

"Religion," I define as a form of belief, teaching a worship of a being, or object, or something recognized as superior to the worshiper.

"Philosophy" I define as the general laws, principles and teachings of a system.

"Delusion," a misleading—an appearance that is not real.

"Fraud," false pretense—pretending to be what it is not.

"Lie," as used in the proposition, a wilful, a malicious misstatement of facts with the intention to deceive. Falsehoods.

"Sincere," one who thinks he is right and conscientiously believes that what he believes is true. One honest in belief and practice.

"Mormon," a deluded believer in the Book of Mormon, Joe Smith, Brigham Young, Sidney Rigdon, et al., that originated the system of religion and the Mormon Bible and Book of Covenants.

Thus I define my position, so that my opponent, and you, the jury, may understand now what I mean when I use the terms of the proposition.

MOTHER ANN LEE AND THE SHAKERS.

Every age of the world has produced impostors and delusions, the "Jannes and Jambres" against the truth. There have been more than twenty-four pretended and false Christs since the appearing of the only begotten Son of God, who gathered together and surrounded themselves with a multitude of deceived believers, who have come to naught in the past. Thus we have had the delusion known as the Shakers, originated by Ann Lee, perhaps in 1774. She claimed to speak seventy-two tongues and dialects. What a grand trumpet medium she would have made! Then she introduced what would have suited the Chesterfield camp-meeting, and I guess they copied after it—what was known as the sacred dance, and also the fantastic songs, and also the consecrated shiverings, and also the swoonings, faintings, or, in other words, simply the ordinary phenomena of mesmerism. They also pretended to converse with the dead, the same as modern spiritual mediums claim to converse with them. They were deluded, the followers of that woman were simply deluded as the followers of Kate Fox, and the followers of Ann Lee.

PROF. J. STANLEY GRIMES' BOOK.

Then we have the delusion of the "Barkers," a monomania started and which seemed to run as a disease, and everyone seemed to catch it, and they would bark like dogs. It was known as the "Barking" delusion. Then we had also the muttering delusion, and then we had also the jumpers. Then we have the Mormon delusion, which started in New York at about the same place where Modern Spiritualism began, and the history of the United States seems to be that New York has a patent right on humbugs in general and Mormonism and Spiritualism in particular. This thing of "conversing with the dead," and the "originating of Mormonism" in New York were really the foundation and basis for Modern Spiritualism. Modern Spiritualism as a system of so-called science, religion and philosophy originated in September, 1843, at Poughkeepsie, New York, at the time Prof. J. Stanley Grimes was then delivering a course of lectures upon what was then known, or what he termed animal magnetism, which he afterward discovered or called mesmerism, and which he afterward discovered was simply an abnormal species of sleep produced by the conforming organs of the brain becoming unduly excited and acting down upon the heart, and thus checking the circulation of the blood, producing this abnormal species of sleep called mesmerism, hypnotism, psychology, biology, and many other terms that have been applied to it. In a book published by J. Stanley Grimes, called "Human Na-

ture and the Nerves," published in 1856, on page 346 he states:

"Modern Spiritualism originated at my lectures in Poughkeepsie, N. Y., in 1843, in the following manner:

"I gave a course of lectures on phrenology and the physiology of the nervous organism, illustrating each lecture with experiments in mesmerism."

On page 350 he says:

"Andrew Jackson Davis, one of the persons affected on this occasion, was an apprentice boy. He had never previously made his appearance in public, and although I noticed that he manifested some slight indications of clairvoyance, he was not otherwise as good a subject for experiments as several others whom I selected for that purpose."

"Another individual who attended the lectures and became interested in the subject, was Mr. Wm. Livingstone, a merchant tailor. One day during the time the course of lectures were proceeding, Davis went into Livingstone's shop and proposed to try the experiment which I had described. Livingstone consented and proceeded to the trial. In a few minutes Davis declared he could see through the back of his head, and Mr. Livingstone has assured me that Davis actually read a newspaper which was held up behind him, while his eyes were closed, as readily as if he had been looking at it with his eyes. The rumor that young Davis was an extraordinary clairvoyant soon spread through the town, and naturally created a great sensation. Hundreds flocked to Livingstone's store to test the wonderful powers of the clairvoyant, and Livingstone soon learned to make medical prescriptions and to charge a fee for each."

"When the clairvoyant business grew dull in Poughkeepsie, Livingstone took Davis with him on a tour through Connecticut, curing diseases wherever he went. At length they arrived in the city of Bridgeport, where they made the acquaintance of a Universalist clergyman, the Rev. S. B. Brittan, who has, from that time to the present, been the principal manager of the spirit medium business, and is now one of the editors of the Spiritual Telegraph. Davis and Livingstone were both Universalists; the Rev. Mr. Smith, of Poughkeepsie was their pastor, and visited Bridgeport with them. It was therefore natural that they should make the acquaintance of the Universalist clergyman of Bridgeport, and that he should become interested in their proceedings. Living in the same house with Mr. Brittan was his brother-in-law, Dr. Lyon, a botanic physician, who took a still deeper interest in the clairvoyant; for when Livingstone and Davis prescribed medicines, Dr. Lyons was employed to put up the prescriptions, for which he, of course, received a small share of the sum paid by the patient. Livingstone was the magnetizer, Davis was the clairvoyant, or instrument of perception, and Lyon enacted the subordinate part of apothecary, and received the smallest share of the profits. Why could not Dr. Lyon unite the functions of magnetizer and apothecary, and thus dispense with the services of Mr. Livingstone, and send him home to attend to his other avocations? Could not the business be better managed in more skillful hands? These were the suggestions which were frequently made to Davis by his Bridgeport friend. To these delicate hints were added promises of large profits—of going to New York, opening an office and doing the clairvoyant business on a large scale; of getting out a wonderful book, becoming famous, and making a fortune for the whole clique."

"Dr. Lyon solicited, and obtained permission occasionally to mesmerize Davis, and used him as a kind of pathoscope, by means of which to ascertain the condition of his patients and the best remedies with which to cure them, and thus he soon succeeded in obtaining a decided ascendancy over his mind."

"Poor Livingstone began to perceive that his magnetic seer was passing from his feeble hands into the more powerful grasp of Lyon, Brittan & Co. At length Livingstone found himself under the necessity of making a formal abdication, and A. J. Davis passed under the dominion and became the special subject of Dr. Lyon. I happened to be on board of the steamboat with Livingstone when he was on his way home, and received from him a particular account of his misfortune, accompanied with bitter complaints against the conduct of Messrs. Lyon and Brittan."

"Davis was notoriously ignorant and illiterate. He could not pronounce his words as correctly as ordinary young men of his age, nor could he converse without grossly violating the rules of grammar. How, then, was he to write a superior book? Would the spirits who were to utter through him such wonderful ideas assist him also to clothe those ideas in good language? It was certainly natural to expect that they would do this; nor can any reason be perceived why they might not inspire his mind with good notions of grammar as easily as of philosophy, chemistry or astronomy. But, alas! the spirits proved capricious, and uttered their great thoughts through Davis in mean language and bad grammar; mispronounced most of the technical terms and unusual words, and manifested the utmost contempt for the rules of English composition. Those who heard Davis utter his Divine Revelations, all agreed that the language and pronunciation were his own, but the ideas evidently proceeded from some higher intellectual fountain."

And thus we have the origin of Spiritualism by J. Stanley Grimes, the secret being that these men mesmerized him and had him commit certain things which he was to repeat before public audiences. Now, it is a rule in court where the witness for the prosecution and the witness for the defense agree then we have made out a good case.

ANDREW JACKSON DAVIS.

I now turn to the Revelations by A. J. Davis, the clairvoyant. In the introduction on p. 10 I read: "In the autumn of 1843 Mr. Grimes delivered in Poughkeepsie a number of lectures on 'Animal Magnetism,' performing during his course a number of illustrative experiments. Among the persons upon whom Mr. Grimes essayed to operate was young Davis, but in this instance his most powerful efforts failed to produce any apparent effect. By his lectures and successful experiments accompanying them, however, considerable excitement was created in the village concerning this important branch of psychological science. Among others who were induced to test their own powers in producing magnetic phenomena was William Livingstone." On p. 11 I read: "The reader is now requested to observe that according to the foregoing statements the first magnetic experiments performed on Mr. Davis by Mr. Livingstone were manifestly suggested by the prevailing excitement growing out of Mr. Grimes' lectures and experiments, and as to the witnesses to the speech of Andrew Jackson Davis, he stood upon the platform and we find there was Isaac and H. C. , and Bell and Wright and Horner and Lipmann and Johnston and Rev. T. L. Harris, and many more that I might mention, as you will find on p. 2 of his book. These listened to Davis repeat what he had committed and repeated in a mesmeric state." And this Davis was the first inspirational medium, trance medium and test medium in this country. They wrote this book called "Nature's Divine Revelations."

ORIGIN OF MODERN SPIRITUALISM.

And here we have, then, the origin of Modern Spiritualism in the United States, and I will show you the picture. Here is Andrew Jackson Davis' picture. (Holding up picture.) There is the man that mesmerized him, and thus you have the two that started this miserable delusion. J. Stanley Grimes performing scientific experiments, and Davis, Livingstone, Brittan and Lyon taking those beautiful scientific experiments and turning them into a delusion. The cessation of the blood in the brain, the change of the circulation, the seeing of visions in the mind, were produced, not by the spirits of the dead but by pure physiological laws, by the mind acting down upon the heart through the involuntary nerve system. That is the real science of mesmerism. Yet Davis and his clique pretended he was mesmerized by spirits, and thus was started the delusion of Modern Spiritualism, which has been imitated from that day down to the present time by the so-called clairvoyants or test speakers and inspirational speakers, as we live at the present time. There are some mediums who can mesmerize themselves and thus put themselves into a trance or mesmeric condition the same as the Shakers; but they are not put into that condition by the spirits of the dead, but are put into that condition by the laws and forces of their own mind and the laws of that mind operate down upon the function of the heart. This was the origin of Modern Spiritualism and all that part known as the mesmeric or the inspirational part. It has deceived a great many honest people, for they really believe that there is something wonderful in mesmerism, and it was not then understood, and there is no man outside of J. Stanley Grimes and those who have studied his system that understands and knows what mesmerism is.

THE FOX GIRLS.

In 1847, at Hydesville, N. Y., the Fox girls began their rappings and they soon excited the community, and these made their rappings with their toe joints, and thus it spread far and wide, the spiritual rappings, and in Grimes' book to which I have referred, he says: "About the same time the rappings commenced in Rochester, they also began in Auburn. One of the Fox girls made a visit to Auburn and astonished the good people of that city with the manifestations; whereupon, several of the women who had been intimate with the visiting medium, became themselves rapping mediums, as if by a species of spiritual imitation." We also read in the same book: "In 1849 the rapping furor was then at its height in that place. Capron and Barron, the authors of the first book published on the subject of the 'Rochester Knockings,' were then residing there. Capron was a kind of clairvoyant doctor, and a female relative was his mesmeric subject and rapping medium. Barron seemed to be a disciple of Capron, young, zealous and inexperienced. By their invitation I had the honor of being admitted into the 'circle'; various questions were asked, but the answers were such as to satisfy me that the medium was merely guessing, and that the rapping was done with the hands and feet of the persons sitting at the table. Once, when I happened to turn my eyes without thinking of detecting deception, I saw one of the gentlemen tap the table leg with his finger." Also, on p. 373: "The Fox girls came to New York about a year after this. The Fox family exhibited themselves in New York City, at Barnum's hotel; admission, one dollar."

Strange Clairvoyante Case in France.

An extraordinary case of a clairvoyant, in which the woman medium, who was vouched for by Dr. Ferroul, deputy of Narbonne, has been commissioned to the Montpellier medical faculty. In the latter city Dr. Ferroul became acquainted with a clairvoyant, whose praises he sang to Professor Grasset. It was arranged to test her power of reading through opaque bodies.

The doctor wrote a couple of verses in French, three words in Russian, Greek and German on a half sheet of paper, which he doubled, with the writing inside, wrapped in a sheet of tinfoil and enclosed in an envelope, which was gummed and sealed. This Professor Grasset inclosed with a note on a visiting card and posted to Dr. Ferroul, making the following statement:

When your envelope reached me I opened it, found your card and inclosed envelope, which I left on my desk. When I went out on my round of visits I called on the subject, and proposed to call later with the sealed envelope. She suggested that the letter, which was on my desk, 800 yards away, be read at once.

Dr. Ferroul went on to state what the clairvoyant told him in regard to the contents of the sealed envelope, which he returned unopened. With a few trifling details the description tallied exactly with the contents.

The Montpellier Academy has appointed a commission to repeat the experiment. Professor Grasset avows himself unable to explain the affair.

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ASTOUNDING!

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MECHANOLY.

She leans above me while my pen,

In idleness awaiting.

Its message for the eyes of men,

Grows dry, is dim, grows dry again.

My heart and she, debating,

In turn control the listless brain,

The heart for joy and she for pain.

"What mortal gain," the heart inquires,

"Shall come of moody drifting?"

Behold how Hope's far star inspires

Through all the years the sweetest lyres,

The souls of men uplifting.

"Behold," the mournful shade replies,

"How man perceives, desires—and dies."

"And dies? Not so! He does not die.

Existence has no ending.

Life's pilgrim hails and passes by

Beyond the view of human eye,

To nobler fortunes tending.

Courage awake! arise; toil on."

I turn and lo! the shade is gone.

—Frank Putnam.

A Just Compliment to Women.

"Women in their nature are much more gay and joyous than men; whether it be that their blood is more refined, their fibres more delicate and their animal spirits more light and volatile; or whether, as some have imagined, there may not be a kind of sex in the very soul. I shall not pretend to determine. As vivacity is the gift of women, gravity is that of men."—Addison.

THE OTHER SIDE.

An Instructive Slate-Writing Incident.

To the Editor:—Your sledge-hammer paper is so noted for its fairness in stating all sides of a question a hearing, that Dr. Bland in your issue of December 11 recalls to my mind an incident connected with the slate medium, Mrs. Kelgwin, whom he names, and which goes to show that slate-writing won't do to bet on, however good the medium. The writer was living in Louisville, Ky., at the time referred to by the Doctor and it was about that time or a little later, that the following incident occurred:

The husband of the medium, Mr. Ephraim Kelgwin, had seen such strong evidence of the power of his gifted wife, that he became over-confident of her powers, and privately wrote upon it a few short words of his selection and closed the slate containing a bit of pencil, she then to take and hold the slate in the usual way, the "control" to duplicate the words on the slate within a specified time, as the test. This looked like a very simple and easy test, so far as the conditions went, but it found it a little so simple as it seemed, and the skeptics pocketed his cash. The fruitless slate, after examination, but before the skeptics were out of sight of the house, gave evidence that writing was going on, and when opened, there were the words re-written correctly, which, if it had been done a few minutes sooner, had been won by Eph's bet. Explanations followed as to why the control could not write sooner; but the story goes that the one who was selected to first write the words on the slate was more of a simpleton than a skeptic; he could "write" the words which no one else present saw, but he could forget them with equal or greater facility; and whether it was that a disembodied spirit, or the mind of the medium, sought by telepathy to learn the words from his mind, then the quest would be fruitless, as one might as well plow a river sandbar for corn as to go to that mind for an idea. In two ways, the skeptics might have lost their money; if a spirit wrote on the slate, it could (clairvoyantly) perceive and copy those words; or, the medium, if an independent clairvoyant, could perceive and copy the words, for while the skeptics denied spirit agency, they admitted clairvoyance and telepathy; they sought to evade the latter, and take chances on the former contingency. But when the skeptics learned how nearly they had lost their money, they, as well as their opponent, saw that to wager money upon given results upon a medium's slate within a given time, was one of the most uncertain operations to be found in the realm of psychic investigation, and that it is always the unexpected that happens. A. M. B.

Dayton, O.

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SATURDAY, DECEMBER 25, 1897.

POOR SHOW FOR COVERT & CO.

Several letters are to hand from widely separated places in Michigan, showing the Antis are being repulsed wherever they go in that state, in attempts at organization. The movement is not of the people. There was no demand for it. It was a device of the agitators to get up an organization, wherein they would be leaders, hoping to gain employment and a large reward for their labors. They knew of the gullibility of the church. Lacking the requisite mental caliber to succeed in the ordinary way of pulpits oratory, and hell getting unpopular, they thought to set up a national organization wherein they would be at the head, to fight an almost wholly unorganized sentiment, which in fifty years has taken root and grown into mammoth proportions, bidding fair to supersede the ancient myths, which during the last thousand years have grown into Christianity.

Persecution never accomplished its end. It never will. It attempted to crush the Mormons. That Christian sect has grown stronger by the opposition employed to crush it. It will be so with Spiritualism. It has been difficult to organize the new faith into a body, because its believers have come out from all the churches, millions still remaining inside for social purposes; but pressure from without forces them into organization, that they may stand shoulder to shoulder to resist the aggressions of the enemy.

Where our counsels headed but one bond of union would be taken into consideration in forming societies, and that a belief in a future life, and in the communion of spirits. All else is secondary, unimportant, and sources of discord. A belief in the Bible, in Jesus as the son of God, an endless hell, are secondary matters on which Spiritualists are divided, each being at full liberty to entertain whatever view he pleases, and each tolerant of conflicting opinions. The Progressive Thinker has no use for these old-time teachings, neither has it an inclination to quarrel with those who entertain faith in them.

Unless we mistake the signs of the times, Messrs. Covert, Deacon, Haggan & Co. will find their own business violently opposed to their guerrilla methods, and will take measures to silence them, at least they will be allowed to die of inanition.

SACRED MUSIC.

Dr. Atchison, of Illinois, in the recent Methodist Congress in session in Pittsburgh, said:

"Sacred song in certain branches of the Methodist Church has degenerated into a caricature."

The Washington Post says, "The Doctor spoke a truth which has unfortunately been self-evident for several years. The trouble is that Sunday-school music is machine-made. It is ground out to meet a demand. There are some exceptions, of course, but these are few, too few. They are cases in a dreary desert of pure baldness and rot."

And is not very much of the church music, and the accompanying hymns, so frequently aped by Spiritualist societies, liable to the same charge of "baldness and rot"? Brigham Young never uttered a better thing than when he said his people could not afford to let the Devil have all the good music. He acted wisely in abandoning the dronish airs of three hundred years ago, and substituting modern secular music. Spiritual societies can borrow this idea with profit from the Mormons, and they will do so when they cease to be led by Mrs. Grundy.

MONKISH DISCLOSURE.

Joseph McCabe, who entered on a monastic life in Ireland when but sixteen years of age, and who spent twelve years in that country, else in London or the English provinces under monastic discipline, has just published a work entitled "Twelve Years in a Monastery." It is said to have fallen like a bomb-shell in Catholic circles. The most enlightening chapter is reported to be that on the "Vocation of Monasticism." Convinced of the falsity, the cruelty, the degradation and the horror of the system, he renounced it, and the Roman church which makes such institutions possible, at the same time. A London reviewer congratulates Mr. McCabe that he is living in the Victorian age, and adds:

"If this were the age of Mary Tudor, or if the Roman Catholic church were as powerful now as then, most of us would be trooping to see McCabe tried at Smithfield."

FIRST SPIRITUAL WORK TO BE TRANSLATED INTO JAPANESE.

"What Is Spiritualism," an 8-page tract by Hudson Tuttle, of which thirty-two thousand have been circulated, is being translated by an interested Japanese scholar, and will be published in that language. We believe this is the first spiritual work issued in that language.

SALVATION BY STARVATION.

One of the Southern penitentiaries is reported in rebellion because the officers in charge have made a rule requiring all inmates to attend Sunday worship, else go hungry. Apparently conscious of the pernicious teaching which makes them criminal, the prisoners spurn a continuance of church stuffing. It would seem the statistics of State prisons ought to teach warden, and those in charge of penal institutions, that the inculcation of creeds does not reform offenders. The trouble is, a person priest-led will not learn by observation. The preacher, in the practice of his calling, is ever boasting of the superiority of his wares, and of the reformatory character of his work. And the thoughtless never stop to reflect that belief contributes no part in making men moral. The thief was none the less a thief even if Jesus did tell him, for simply believing he was the Christ: "To-day thou shalt be with me in paradise."

Every person reared in the church has been taught that repentance and an appeal to Jesus for mercy, however great his sins, even at the last hour of life, will insure the offender forgiveness and a reserved seat in the Father's mansions. "The preacher in his desk panders to this horrible faith by begging the unregenerate to 'Come forward, now; lay aside your sins; accept the mercy of the Savior; atoning blood, and enter into the joys of the Lord. Defer for one hour and it may be everlastingly too late, for one minute, for life is uncertain and moments are precious."

After a sensational discourse of which this is an epitome, the victim who has been plunged in guilt feels his hands, accepts the proffered grace, is baptized, and becomes a devout Christian. All his long catalogue of crimes are condoned, and he joins his fellows in begging his late associates to flee the wrath to come, to discard their unbelieving hearts, accept the faith and be saved.

In this manner the church becomes the receptacle of the most hardened. But rarely if ever is there any attempt at restitution for past offenses. They are the same at heart as before the conversion, save they have become hypocrites, and conceal under their church cloak their former guilt.

INTOLERANT.

This has always been a world of discord and strife. Elemental contentions find their parallels in the social world and in church circles. The Baptist church at Fairview, Indiana, is terribly agitated over the character of its music. One party wanted an organ. If sweet sounds delight the ears of the infinite, why not add the voice of the songster with artificial melody? But Deacon Cobble entertained antique views. He said he would rather see the space an organ would fill in the church occupied by a dealer licensed to sell whisky. The organ was bought and Deacon Cobble, with his crazy notions, withdrew from the church. He would not be responsible for the insult to God which an organ in aid of the human voice implied.

Brother Cobble was actuated by principle, as was proved a few days later, when his sister died. She and her husband, during her last hours, that "Nearer, My God, to Thee," should be sung, accompanied by the organ, at her funeral exercises. Brother Cobble could not endure such desecration, hence he left the house of mourning to weep alone and think damn. At the grave floral offerings brought to decorate the casket had to be removed to prevent a scene of discord.

The Progressive Thinker would be grieved if any Spiritualist should demean himself as did Brother Cobble on these occasions. But how much short of it do they come when they decline to attend public lectures because some one in the society has incurred their displeasure? He who aids in fighting our battles is entitled to our thanks, however greatly we may differ on other issues. Our bond of union is a belief in an immortal life, and the ministrations of spirits. Why incumber the cause with other issues? These are enough while the enemy is gnawing at our vitals.

HANDS OFF.

Governor Deane, of Kentucky, more than a half-century ago, had a son who was convicted of murder in that state. The governor promptly pardoned his son and he disappeared. That son is now the most eloquent preacher in the Hawaiian Islands. He knows the language perfectly and his greatest sermons are preached in it.—News item.

And such are the leaders of the Dole government in the Sandwich Islands, who number about 3,000. They usurped the machinery of government, deposed the native ruler, and are now extremely ambitious to transfer the islands to the United States, to the end that they may be protected in the possession of their stolen plunder.

The subject of annexation to the United States should be submitted to a fair and impartial vote of every resident of the islands, without regard to color or race, who are to suffer or be benefited by such annexation; then, if a majority favor it Congress could justly consider the matter closed. States would be the gainer. But without such fair submission to the people the true policy for a Republic is, "Hands off."

EFFECT OF PERNICIOUS BELIEF.

Rev. B. Breakfield, of Oskaloosa, Kan., convicted of horse-stealing, has been sent to the penitentiary for one year.

Rev. C. L. Berry, Presbyterian pastor at Pawnee, Oklahoma, has just been sent to the penitentiary for three years for wholesale fraud and swindling.

Rev. Charles Green, pastor of a Baptist church at Quincy, Ill., has been found guilty of unseemly conduct on the street and fined \$750.

Let Brother Covert continue to bawl "Thief, thief, stop, thief," for the bogies are on his track.

ANXIOUS TO PLEASE.

"Is there no balm in Gilead?" cried the preacher.

The drugist in the front pew moved uneasily and rubbed his eyes.

"All out of it, at present," he murmured, gently; "but I can give you something just as good."

Afterward he slept more peacefully.—Puck.

CHARLES DAWBARN.

He closes this week an intensely interesting series of articles. They alone are worth more than a year's subscription to The Progressive Thinker, and every reader of the paper will devoutly thank him for them.

PUSH TO THE FRONT.

Make the Battle Sharp; Make the Victory Decisive.

The war is on; the battle is joined; the conflict is raging; and it will yet rage more and more before it is finally settled.

The enemy is unscrupulous, and aggressive. Our foes mean destruction to Spiritualism. Some of them are perhaps animated by sincere though mistaken reason of their own, believing that Spiritualism is a huge fraud and delusion, based upon trickery and fraudulent manifestations. Others, just as sincere, believe there are genuine spiritual manifestations, but of evil spirits only—the works of the Devil; and to them the Devil is as real a personage as God is—and the Devil's power is so great and far reaching that he is approximately—so far, at least, as man on earth is concerned—omnipresent and all-knowing.

Another class is composed of those who aforesaid practiced fraudulent "mediumship," those who deliberately and continuously practiced fraud in the name of Spiritualism—for the sake of the pitiful pelf of which they swindled people, according to their own admissions and confessions, and are now operating as expositors, etc., for the same reason—pelf.

The first two of these classes are entitled to a degree of respect, according to their honesty—and ignorance; yet with more or less abatement of that respect, in degree as their ignorance is willful and self-imposed. The third class is entitled only to our contempt and pity.

In Michigan, in Ohio, in Indiana, in other states the Anti-Spiritualists have their agents and representatives at work, endeavoring to incite organized opposition to Spiritualism and especially to mediums.

It is a notable fact, from the accounts we hear, from the press and other sources, that the strength (and weakness) of these parties consists in persistent misrepresentation of Spiritualists and Spiritualism, and attempts to incite prejudice and animosity by playing upon the correlated religious bias and ignorance of their auditors.

MISERABLE, MORE MISERABLE, MOST MISERABLE.

It cannot have failed to attract the notice of any observant reader that in all the writings and speeches of the Anti-Spiritualists, there is nothing to be discovered but overflows of theological prejudice and hate, set forth in terms of aspersion and vituperative bitterness, in which the views of Spiritualists are misrepresented, caricatured—and theologically damned. With that class, Spiritualism and fraud are synonymous terms—every medium is a dishonest trickster, and every Spiritualist a knave or a fool—on the highway to hell; or, if not tricks, the phenomena are "the works of the Devil."

Not even a mental microscope with clairvoyant properties could copy an "argument" in their utterances. There are "miserable" attempts at sarcasm, "miserable" flings at Spiritualism, "miserable" epithets applied to mediums, etc., "miserable" aspersions and assertions in plenty, and a most "miserable" failure to present anything bearing a semblance to real argument.

Meanwhile Spiritualism, though slain by the prowess of such opposers, continues to be a very lively cadaver, and like Banquo's ghost, it "will not down."

A GREAT, GLAD TRUTH.

Spiritualism has so many good and sweet things to commend it to the judgment and the hearts of mankind, its philosophy so commends itself to the reason as in consonance with justice, righteousness and the reasonableness of things; its doctrine (or knowledge) of the communion between the living and those who have passed beyond the veil is so consonant to the longings of loving human hearts, it is no wonder that it is received by millions as a glad truth; and it would be received by millions more were it not for the strong hold of churchly teachings playing upon the prejudices and fears of "believers."

The sweet things of Spiritualism appeal to the reason, the judgment, and the longing wants of the great heart of humanity.

The bigots of the church realize this, and sense the great danger to their craft, if the overflowing tide of Spiritualism is not checked in its course. Hence their hysterical efforts to "down" this rising and spreading efflux of spirit power threatening the engulfment of the apostatized churches.

LAMBS AND SHEPHERDS.

And indeed it is no wonder that the guileless lambs of the churches' flocks gambol into our green pastures; nay, more, it is no wonder that the shepherds of the flocks are straying over outside the domain of their creeds and dogmas; and tiring of the mephitic odors of orthodox toadstools, they climb over their church walls, and pluck the sweet flowers, cull fragrant nosegays, and gather beautiful cheerful bouquets from the lavish abundance growing in the garden of Spiritualism.

All these things of beauty and sweetness are so different from the things of orthodoxy—the change is like a transition from hell to heaven! The reasonableness and beauty of the Spiritual philosophy makes more apparent the unreasonableness and deformity of the orthodox theories and dogmas. The contrast is as the contrast between the radiant light of the sun at midday and the murky darkness of a slimy underground cavern, the abode of serpents, bats, toads and lizards. Among all the things peculiar to orthodoxy there is nothing lovely, sweet or reasonable, when viewed by a mind normally free and unworried by hideous theological teachings.

We must meet and overcome the darkness and enmity of orthodoxy by spreading the heavenly light, the benign, loving influence of Spiritualism. This is the power by which we will conquer, aided as we will be by the forces of the spirit-world.

A GREAT TRUTH.

And we want to impress upon Spiritualists this great truth: Activity on the part of Spiritualists is ever reinforced and supplemented by activity on the part of our friends and helpers in the spirit-life.

Therefore, let there be earnest effort; let Spiritualists everywhere awake and work, hold meetings and stir up a spirit of inquiry in people's minds and engage public attention. Now, as never before—thanks to our friends, the Anti-Spiritualists—may an interest be excited in the public mind that will draw crowds eager to see, hear, and know for themselves.

Now is a time for the putting forth of special effort, to excite new interest in the public mind, to incite desire to learn, investigate, and know the real truth and facts about the phenomena and philosophy of Spiritualism.

And never forget that the chief auxiliary in all effort to educate the people, to spread the light, to strengthen and uphold the cause, is an enlightened and vigorous spiritual press. Silent but effective is its work, carrying the truth to many minds unreached by the public speaker and the medium.

The quality and standing of The Progressive Thinker are well known, therefore we feel free to ask friends of our cause to do all they can to secure subscribers for the same—the more the better for the cause. Remember that each yearly subscriber, on the terms elsewhere indicated in this paper, will receive more than double the value of his money, besides helping the cause of Spiritualism, and the victory of truth.

A MERRY CHRISTMAS!

Though the Day Originated with Pagan Mythology.

ORIGIN OF CHRISTMAS—IT WAS THE FAVORITE SEASON FOR HEATHEN FEASTING—EARLY TRAGEDY OF THE DAY—HOW DIOCLETIAN BURNED CHRISTIANS IN THEIR TEMPLE—REJECTED BY SOME RELIGIONS.

It is too bad to destroy a popular belief that has long existed in the minds of the people, but the cold historical facts remain that Dec. 25 was not the birthday of Christ. It need make no difference to the merry-making of the day, but it is of interest to know that the world is making a great festival out of an idea that is altogether erroneous so far as the date of the matter is concerned.

According to the chronicles of Bible times, it was while the shepherds were watching their flocks in the night that the good news was brought to them that in a manger at Bethlehem there had been born the babe who was to be the Savior of the world. If this was on Dec. 25, the shepherds were in an unenviable position, for at that time the custom of giving presents to casual friends and employees, an evil that the impetuous ones would gladly see consigned to the region of antiquity from which it sprung. So much of a nuisance has become the demand in London of the domestic servants, public servants, letter-carriers, street sweepers, and others for presents at the Christmas time, that it has been seriously considered whether or not it would be advisable to invoke the aid of Parliament to make the giving of such presents an illegal act. The nuisance is not so deep-rooted in this country, but it is growing and is likely to continue to grow so long as human nature remains unchanged.

The singing of carols on Christmas is another of the antique features of the festival that has its queer side. It began with a legitimate purpose of singing songs in commemoration of the nativity of Christ, but must have got into bad company in its career, for the Christmas carol sank lower and lower the scale of respectability, until at last it became so bad that the clergy found it necessary to forbid the singing of carols altogether. The merry monarchs of England combined merriment and piety in such an injudicious manner as to make the carol-singing savor too much of profanity to please the prelates, and many of the old-time carols show a lamentable ignorance of the subject that they are supposed to have been written to commemorate.

The most dangerous period in the history of Christmas as a festival was during the time of the Puritans. The festival had lost altogether its religious aspect, and was little more than a big national jollification. The Puritans squelched the whole thing by abolishing Christmas. Had the clergy retained a power in England, the Christmas festival might have succumbed and been buried forever, but with the restoration came another succession of the jovial monarchs, and it is not to be supposed that such a thoroughly wholesome festival as Christmas would be allowed to remain in oblivion. It was resurrected from the obscurity into which the Puritans had cast it, and has come down to the present day with its heathen jollity and its Christian piety so closely allied that it is difficult to separate them. But Christmas has become too deep-rooted a festival of feasting and song for any damage to be done to it by remnant light from the dark ages regarding the origin of the celebration.

The above from the Chicago Tribune contains important facts about Christmas which should be known to all. It will not, however, prevent the readers of The Progressive Thinker from having a good time.

THE HULL-COVERT DEBATE is sent to each subscriber.

All the addresses, with the exception of the one in this issue, that have been published up to date, are contained in one paper, bearing the date on first page of October 30, and are numbered in the order in which they occur. We cannot furnish to any extent back numbers of the paper, but can supply the debate in full to each subscriber, as set forth above. The debate, when completed, sometime in February, 1898, will be contained in two numbers of The Progressive Thinker, which will be sold for five cents, enabling everyone, at a nominal cost, to read the discussion. The debate comprises sixteen speeches.

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GUARDIAN SPIRITS.

Do They Suffer the Tortures of the Damned?

Some questions from Brother Geo. F. Kittredge, in The Progressive Thinker of December 11, deserve attention. He asks, "What is the use of a guardian or watcher, unless the subject guarded and watched is within the pale of the influence of such guardian?" etc.

I think it is evidenced in many ways, that all, or nearly all, are "within the pale" of guardian influences. It is not always necessary that the subject should be conscious of the presence and influence, to be within the pale of influence from heavenly watchers. There are many ways that mortals may be aided, protected, guided and directly or indirectly led to the light, and inspired with high incentives, by guardian angels, while they plod along unconscious of the gentle guidance of the unseen. I think there are very few, if any, who are not at times susceptible to the influence of their guardians, by direct impression, and when they cannot be so reached there are many ways by which danger may be averted and wise direction secured through associate efforts applied indirectly. It is not necessary here to detail the modus operandi of such circumstantial help, for a little observation and reason will make it apparent. There are thousands of incidents on record, and millions—no doubt—that are not recorded, illustrating this fact. The case recited of the troubled spirit, whose influence caused the medium to sob and weep, does not affect the general law as accepted in spiritual philosophy, and sustained by a "cloud of witnesses."

We should always allow something for the mental influence of the medium, prepossessions, suggestions, and for the aura of the circle, or sitter, and for the imperfection of the language by which the chasm is partly bridged.

The assertion that, "I am still at home as I always was; I sit in the same old arm chair and watch them go about the house and try to have them notice me," etc., is probably incomplete. That she may do this at times and feel a struggle when realizing the distance between the two states of being, is likely; but this does not imply that she stays there continually, a silent observer, unobserved, having no companionship, and no employment for years, wasting the weary hours in helpless, hopeless efforts to make her presence known. This, if true, would make a sorry picture of the next life. But it is not true, unless it be in some rare and extreme case, involving psychic problems growing out of conditions developed on earth, by which the spirit is held a prisoner for needed discipline.

Again Brother Kittredge's estimate of the relative proportion of mediums or sensitives, (only one in one hundred thousand) is not sustained by facts, or any teachings in spiritual philosophy that have come to my knowledge. On the contrary, the evidence is abundant that at least every fourth person is in some degree a medium; and I think it may be proven that ninety-nine per cent of the human race are in some degree susceptible to these influences that modify and mould the course of human life, by the silent power of thought, will, love, suggestion, and the potential aura with which our guardian angels surround us. Of course they are not omnipotent. They cannot set at defiance the laws that govern the relations of mind and matter; nor is it claimed by the best authorities in spiritual philosophy that they are always perfectly happy. There is much evidence that they are anxious to make the way more easy and plain for correct interchange of thought and sentiment between the spiritual and mortal states of being. That they suffer much sympathetic struggle when closely allied to the old habitation, may be allowed; and even when far removed from earth it is not probable that only perpetual streams of joy flow through the Eden aisles, and baptisms of unalloyed bliss pour ceaseless music of heavenly rapture into the ecstatic consciousness forever. Some effort, some struggles must lead the way to conquests and attainments in the spiritual as in the physical life; and this is not an evil, but a blessing. No more repulsive conception of heaven can be suggested than that of eternal repose, inglorious ease, lazy "loafing around the throne," every desire satisfied; every incentive to progress paralyzed; and the sanctified spirit without a tender emotion of painful pity, or a thrill of that sweet inspiring love that moves to active effort to reach the long-imprisoned outcast, benumbed by the evil psychology of a selfish and cruel social order, and open to the shivering victim the door to the eternal dawn. There is positive happiness in struggle and the sure reward it yields. The criminal classes are victims of our social systems, barbarous governments, revengeful dogmatism, religious ignorance and intolerance, and diseased selfishness in all civil codes. They are susceptible to psychic influences from both worlds. It requires no "expert or adept in the laws governing spirit control" to enable the unflashed to impress their presence and moral or immoral sympathies upon the denizens of earth. To produce intelligent manifestations, and messages to be understood, is another question; but the influence acts without any expert knowledge, or direct effort if the sympathy of spheres be established.

Crime is related to its own and is contagious. So is morality. Health is as contagious as disease. Two tuning forks having the same pitch, reciprocate motions and echo each other. It requires no expert skill to influence the second by simply striking the first. As the one vibrates so will the other. A child two years of age can produce the phenomenon as well as a skilled musician. The whole life of a criminal must vibrate in accordance with its moral pitch; and that vibration communicates by simple contact, with all who are keyed to it. If "like attracts like," the criminal freed from the body by a pious rope, or electric chair, would naturally gravitate to the same order of life, and seek the sphere of persons easily acted upon by his mental status; and even without effort, or intent, his bare presence might stimulate weak persons morally negative, to carry out the dominant tendencies of his own nature. I do not, however, share the common notion that murderers are so often the victims of obsession, except by the evil influences that inhere with our diseased social system, and the criminal aura that pervades so many haunts of perverted human nature.

But the silent help of guardian angels is, I believe, one of the most important provisions in the economy of nature, and the laws of God for the protection and uplifting helpfulness of all who grope in the valley of sense, and famish for the sweet bread of life and love, so abundant in the secret reserves of the human heart, and the kingdom of heaven that awaits us all in "the sweet bye and bye."

LYMAN C. HOWE.

Jesuits and Germany.

Confirmatory news has been obtained of the report that the Reichstag, when it reconvenes, will receive the naval bill and the military reform bill. In regard to the naval bill, however, the government will encounter strong opposition from the Center party. Through its leader, Herr Lieber, it was sought to effect an understanding with the Chancellor, Prince Hohenlohe; but the effort failed. The Center wished for a promise that the Jesuit expulsion law would be repealed, in exchange for which the Center engaged to support the naval bill. But Prince Hohenlohe flatly refused, and the naval bill cannot pass without the vote of the Center party.

The refusal of Prince Hohenlohe to agree to the demands of the Centerists was solely due to the instructions of the Emperor, who feels highly indignant at the Pope's encyclical, in which the Reformation is represented as having been an "unholy rebellion," and in which the Prussian kings are roughly handled. Severe comment on these passages have been made by many Protestant clergymen and leaders in Prussia.

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100

Our Fall and Winter Campaign has commenced in earnest. Every Spiritualist should have something to do in the struggle now pending. The members of the Anti-Spiritualist Convention are strong in number, resolute in purpose, and they are determined to suppress all phases of mediumship. The Progressive Thinker will lead in this great fight against the forces of the church. Every Spiritualist who stands back now must be regarded as a traitor to the cause. The Progressive Thinker has already been to great expense, and the end is not yet. Send in your subscriptions. Get every Spiritualist in your neighborhood to subscribe.

GENERAL SURVEY.

(Continued from page 6.)

of peculiar form and color floated through the air, and the trumpets burred against the ceiling of the room, although the medium could not have reached to that height with the trumpet. It was a clear, clear, clear. All this time two persons were holding the medium's hands, the Courier representative being the one who held his right hand most of the evening, a lady holding the medium's right hand part of the time. Two or three different gentlemen held his left hand.

With this month Mrs. M. J. Crilly closes a very successful two months' engagement with the Spiritual Society of Allegheny, Pa. Her address is 29 Balkan street.

J. M. White writes that he is now working with Dr. R. A. Davis, and they will demonstrate the truths of Spiritualism and hypnosis together. Address them at Matland, Mo.

Ormsby's Geo-Hello Ephemeris, Almanac, Business and Weather Guide for 1898, illustrating the future one year in advance. Contains practical information for the farmer, the teacher, the preacher, the trader, the traveler, the physician, the surgeon, the sailor, the student, the astronomer, the astrologer. Lessons for young and old relating to life, health, business and education. Simple, neat, compact. For sale at this office. Price 50 cents.

GRAND MASS-MEETING.

Grand mass-meetings under auspices of the N. S. A., Army and Navy Hall, Cleveland, Ohio, December 28, 29 and 30, afternoon and evening. The following named talent have been invited to be present: Helen Stuart Richings, Moses Hull, Mattie E. Hull, Mrs. Cora L. V. Richmond, Willard Hall, Marjorie Carpenter, Mrs. H. S. Lake, Thos. Lees, Hudson Tuttle, Emma Rood Tuttle, Anna E. Thomas, D. M. King, E. W. Bond, Dr. Schermerhorn.

N. S. A.

Are You a Contributing Member?
The National Association is now free from debt. The board of management want to put a missionary in the field, January 1. The time has come for action. Send in your dollars to the N. S. A. before January 1, that it may go with its work.

FRANCIS B. WOODBURY.

PASSED TO SPIRIT-LIFE.

[Obituaries to the extent of ten lines only will be inserted free.]

Mrs. Camp, "Auntie," as she was familiarly called, passed over to the Summerland, at the home of her son, H. B. Camp, in Akron, Ohio, November 8, 1897, at the ripe age of 84 years. Her husband preceded her about twenty-five years ago. They were pioneer Spiritualists, and resided in Warwick township, Tuscarawas county, O., in early days. Two years ago she had a stroke of paralysis from which she never recovered. She will be missed by the campers at Lake Brady, by whom she was highly esteemed. C. H. M.

Passed to higher life, from his life-long residence at Williamstown, Vt., Friday, November 12, 1897, 11 Clement Little, aged 73 years, 5 months and 7 days. Mr. Little, by his life and integrity and honesty, held our esteem and love of all who knew him. He was a member of the G. A. R., also of the Preenasons, and a large delegation from each order attended the funeral and escorted the body to the grave. He has been a firm believer in Spiritualism for over forty years, which has been a great consolation to him in his last illness. Unity Temple was crowded to its utmost capacity with neighbors and friends to pay their last tribute of respect to this good man, and to listen to the true philosophy filled with comfort and consolation to dry the mourner's tears. "There is no death, but life forevermore," given by the local speaker, Lucius Colburn, assisted by the Rev. Mr. Smith. MYRA M. WOODBURY.

Mr. A. T. Herrick, of Urichsville, O., passed to the higher life, November 23, 1897, aged 80 years and 2 months. Though not avowedly a Spiritualist, Mr. Herrick had investigated Spiritualism and many years ago believed he had found the truth. At his request, no religious services or singing was had. As to flowers, he said: "I care nothing for costly display at my death. A rose-bud given me by a friend, while living, is worth a thousand times more to me than a world of flowers after I am gone." The pall-bearers, selected by himself, were outside the pale of the church. Mr. Herrick was a great admirer of Robert G. Ingersoll.

C. H. MATTHEWS.

Passed to a higher life, from her home in Butler, Mich., October 27, 1897, Ella Fox Lammiman, in the 32d year of her age. She leaves a husband and five children, father and mother to mourn her loss.

The funeral services were conducted by Mrs. Emily D. King, of Butler.

M. D. K.

Departed to spirit-life, from his home, in Bethel, Mich., Luman W. Harris, in the 68th year of his age. The funeral was held at his home in Bethel township, where a large gathering of friends and neighbors listened to the discourse given by Mrs. Emily D. King, of Butler, Mich. A wife, two children and a brother survive him.

MYRIE D. KING.

NOBLE WORDS.

I love the man who can smile in trouble, who can gather strength from distress, and grow braver by reflection. It is the business of life to shrink; but he whose heart is firm, whose conscience approves his conduct, will pursue his principles unto death.—Thomas Paine.

There is no such thing as cheapness.

DR. G. E. WATKINS'

NEW

Health Home.

The old one was too small. He now has a larger one, and it is being all re-furnished with new furniture, new baths, new system of heating and new ventilating system. Those intending to come to this new and perfect Health Home would do well to write at once.

The terms for Board, Room and Treatment will be from \$8 to \$15 a week only, depending on the size of room and the disease that the patient is suffering with.

Spirit Home Temple of Truth. Conference at 10:30 a. m.; short talks and tests at 7:30 p. m. No. 618 Thirty-second street. C. E. de Ricard, pastor.

The Beacon Light Spiritual Church, 617 N. Clark street. Meetings Sunday evenings at 7:30 and Thursdays at 2:30 p. m. Conducted by Geo. F. Perkins.

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Spiritualists should bear

in mind that they are confronted by a vast army of church members and ministers of the gospel who are determined to abridge their rights. They have organized. They are strong. They are determined men and women, and they met at Anderson, Ind., and commenced proceedings by calling themselves "The Anti-Spiritualist Convention." Spiritualists must meet in battle array that vast army in order to maintain their rights. The Progressive Thinker will lead in this conflict. Send in your subscriptions at once. See to it that every Spiritualist in your vicinity subscribes for the paper. They should read the Hull and Covert debate. Roll in your dollars at once to assist in the struggle.

Sunday Spiritual Meetings in Chicago.

The Lake View Spiritual Union has resumed its regular 8 o'clock Sunday afternoon meetings at Hillinger's Hall, corner Sheffield and Belmont avenues. Meetings will be conducted by Mr. and Mrs. Carl A. Wickland, assisted by Mr. Walter Finch, from England, and a true worker in the cause of Spiritualism.

Spiritual Investigators, at Lakeside Hall, southeast corner 31st street and Indiana avenue. Services at 2:30 and 7:30 p. m. Will C. Hodge, speaker. Ben F. Foster, the noted medium, will give physical demonstrations in the light, every Sunday. Tests by Mrs. W. L. Brown and others.

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Dr. Peebles & Burroughs

Successful Specialists in All

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DR. J. M. PEEBLES.

To successfully treat and cure a patient, it is essential that the physician understand fully the disease and its action upon the patient. Dr. Peebles & Burroughs have diagnosed in the past year without a single failure, demonstrating that they do understand the disease and its action upon the patient. We submit the following from the many who have recovered after many years of suffering, testifying to the absolute accuracy of their diagnosis.

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Dear Sirs:—I wish to thank you for the X-rays upon each one of my body, the condition revealed to you by your action would not have been more accurate than that contained in your psychic diagnosis of my case. Very respectfully, Miss Rose Howard, Dec. 6, 1897.

Dr. Peebles & Burroughs, Indianapolis, Ind.

My Dear Sirs:—I am delighted with your diagnosis of my case. I think it is correct in every particular. Very respectfully, Miss Eva Kravitz, Dec. 6, 1897.

Dr. Peebles & Burroughs, Indianapolis, Ind.

Kind Sirs:—The diagnosis, I know myself, was literally true. I am ever your friend and fellow-worker. Very truly yours, Crown Point, N. Y., Nov. 8, 1897.

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