

ON THE WAY TO POPERY AND THE DARK AGES.

One of the contentions of Roman Popery is for State-supported parochial or religious schools, says the Washington Chronicle. That's the first step. The next consecutive step is union of Church and State, with the church on top. That is a revival of the Dark Ages. The sweet Spanish Inquisition will be restored, then, to the church that never changes.

When alleged or pretended Protestant clergymen actually have the audacity to advocate parochial schools or religious teaching or training in our public schools, the beginning of the end is inaugurated, and secular government, assuring absolute freedom of religion and conscience and belief, is doomed.

General U. S. Grant was not only a great general, but a prophet as well. In his Presidential message of 1875-6, on the eve of our nation's centennial, General Grant gave utterance to a most momentous prediction, and expression of profound wisdom and exalted patriotism, as follows:

"If we are to have another contest in the near future of our national existence, I predict that the dividing line will not be Mason and Dixon's, but between patriotism and intelligence on the one side, and superstition, ambition and ignorance on the other. Now the centennial year of our national existence, I believe, is a good time to begin the work of strengthening the foundations of the structure commenced by our patriotic forefathers one hundred years ago at Lexington. Let us all labor to aid needful guarantees for the security of free thought, free speech, a free press, pure morals, unfettered religious sentiments, and of equal rights and privileges to all men, irrespective of nationality, color, or religion. Encourage free schools, and resolve that not one dollar appropriated for their support shall be appropriated to the support of any sectarian schools. Resolve that neither the State nor Nation, nor both combined, shall support institutions of learning other than those sufficient to afford to every child growing up in the land the opportunity of a good common school education, unmingled with sectarian, pagan, or atheistic dogmas. Leave the matter of religion to the family altar, the church and the private school supported entirely by private contributions. Keep the church and the state forever separate."

The Chicago Sentinel of Liberty is a religious (a Christian) periodical, an organ of a sect of Christians, but it is vehemently for absolute separation of church and state, for keeping all religion—Christianity, Mohammedanism, Judaism, Agnosticism, Atheism—out of the public schools. The Sentinel is appropriately named. It is on guard against the stealthy approaches and encroachments of those abhorrent elements of despotism, in church and state, that fatten upon enslaved ignorance, superstition and degeneracy. We quote from a recent number of this patriotic and genuinely Christian and tolerant paper, viz: "The movement begun in this city by Roman Catholics to introduce religious instruction into the public schools, is, says the New York Christian Advocate, a scheme that 'needs to be watched.' And the Advocate adds: 'There is no place in which to unite church and state in a republic.' The Advocate is right; but it is any worse, or any more a union of church and state, to teach religion in the public schools than to embody religious dogmas in the law of the land—as for example the dogma that Sunday is a sacred day which it is wrong to 'desecrate' by the doing of secular work?"

Potential, unanswerable arguments against the introduction of religion in any form or degree into the public schools are present on every side. France—Catholic France—does not recognize a marriage as legal when "solemnized" by a priest or clergyman; it must be certified by a government official. And the New York Independent says:

"Probably the most densely illiberal country in South America is Ecuador. There the priesthood has had absolute sway, and there has been almost no possibility of securing any independent action of any kind; and yet the light is breaking there. The Congress of the republic has prepared a series of laws on religion and the clergy, in which it lays restrictions upon the church which must be rather novel. The delegates of the Pope are to have no

right of jurisdiction without previous authority from the executive power, given in accordance with the council of state, and no bull or pontifical order is to be promulgated or executed or considered to have any value whatever without the corresponding exequatur from the executive power. Funeral and parish taxes the church is not allowed to collect. There are restrictions on church property, on ordination, on entrance to the novitiate, etc., which are very, very significant. The light is dawning, after all."

Despite the arguments against the touch of religion with government at any point, despite the prohibition of such disastrous union in this republic, here at the nation's capital the Protestant Jesuits have clandestinely trespassed upon law and precedent, and intrigued a system of religious teaching and dogmatic exercises in our public schools. The discovery of it has startled the secular community.

While there is a general drift from the parochial school Dark Ages system in most of the progressive countries, it is indeed startling and humiliating to find a Protestant minister so steeped in intolerant and illiberal dogmatism as to give utterance to such vicious Dark Ages and Roman Popish Jesuitism as that of Dr. Radcliffe at the New York Avenue Presbyterian Church. We quote the Post report of his remarks upon the consternation over the illiberal teaching in our public schools, viz:

"We are impatient of the old and clamoring for the new and revolutionary. This spirit is manifesting itself to-day in a loud clamor against devotional methods in our public schools. We are told that religion has no place there, that in the very nature of the case the hymn and prayer and Bible are out of place. But this is no recent intrusion. The usage is as old as the government. And it carries in it the spirit and stability of republicanism. The public school is for the training of good citizenship. That training is incomplete and inadequate which does not regard the spiritual life. That morality is superficial and transient which is not built upon religious truth. No citizenship endures which is not informed with the ideas of God, sin, responsibility, immortality. It were easy to make an argument for the recognition of the Bible as the first history, the most sublime poetry, the wisest precepts, the best literature."

"But the irrefragable claim is far beyond that. We are bound by the nature of our institutions and national life to demand and insist upon the recognition and culture of the religious idea. The atheist, the agnostic, the Mohammedan have no right to dogmatize. They are not in any way oppressed. They are welcome to the privileges and opportunities of the country. But they should not undertake to dictate to us what or how we shall administer. We believe in the separation of church and state. We do not believe in the separation of Christianity and the state. Here is where their thinking is confused. The one does not involve the other. We resist the authority of the church in the state. We insist upon the authority of Christianity in the state. This is not an atheistic or agnostic nation. It is 'God's country.' We officially recognize the first and not the seventh day of the week. Our oath of office and our institutional life in countless ways make kindred recognition. The Supreme Court of the United States has formally announced its decision that 'this is a Christian country.' Our schools, just so far as they neglect or eliminate from their methods the devotional or religious element, are unfaithful to the spirit of the republic."

"I am not familiar with the hymn-book causing the present agitation. I would be broad and catholic in all devotional method. The narrow, rigid, sectarian should be excluded. The Christian, whether Protestant or Catholic, has rights inalienable to recognition and influence in our public schools, and true patriotism, faithfulness to American tradition, loyalty to the right, demand that we maintain it in its place. The atheist, the agnostic, the anti-Christian has nothing to say to us on this subject."

Dr. Radcliffe has a splendid reputation established by industrious work and religious life and energy in several cities. But the Doctor is only human, therefore liable to

be in error. Manifestly he is imbued with the intolerance and bigotry that barred the career of his sectarian prototype, John Calvin, whose religious dogma Dr. Radcliffe, as a Presbyterian, no doubt espouses and defends. Since intolerant religionists of the Radcliffe school are, by a species of unlawful brigandage, forcing their religion down the throats of the people's children willy nilly at public expense and crawling backward to the John Calvin era, it is pertinent to quote a bit of Calvinistic biography from a standard English volume, viz:

"Servetus, who was settled at Vienne, in Dauphiny, published a book in favor of his (religious) notions, entitled, 'Christianismi Restitutio,' but he avoided putting his name to it. The authorship was, however, discovered by Calvin, who gave information of it to the magistrate of Vienne, by whom Servetus was banished, and his effigy and book burnt at the gallows. He then formed the design of going to Naples to practice as a physician; but imprudently passing through Geneva in disguise, he was detected by Calvin, by whose means he was apprehended. Through Calvin, also, who acted as informer, prosecutor and judge, Servetus was condemned to be slowly burnt to death, which act of barbarity was carried into effect."

That was less than three and a half centuries ago. It was, practically, the precise infamous intolerance that Dr. Radcliffe espouses and proclaims when he says: "The Atheist, the Agnostic, the Anti-Christian has nothing to say to us on the subject."

We might not be amiss to quietly hint to Dr. Radcliffe and such narrow and intolerant bigots as he, that if the necessity for such heroic treatment of the ulcer of religion intrusion into our public schools arises, the slow burning at the stake will be on the other horn of the dilemma. Dr. Radcliffe indulges in some profoundly startling statements.

He says "the public school is for the training of good citizenship." That is not true in fact. The public school is for the dispelling of ignorance and illiteracy and for the enlightenment of the juvenile minds upon ascertained facts and scientific truths—which can be demonstrated, not to stuff their impenetrable intellects with fantastic dreams and superstitious fables that is beyond all human demonstration. The great scientists and discoverers of the world have long since relegated the unreal and supernatural to the realms of—Calvinism.

Again, Dr. Radcliffe, while indulging in religious "glittering generalities," utterly misconceives the purpose and lawful scope of the public school, when he says: "We are bound by the nature of our institutions and national life to demand and insist upon the recognition and culture of the religious idea."

Certainly, dear, misguided, Calvinized Doctor Radcliffe—but not a recognition and culture by the government at public expense. You may recognize what you please and cultivate it to your heart's content, in your own balliwick, in your home, in your church, in your parochial school, but you must and shall not do so at the expense in part of those who disagree with your religious dogmas, as Servetus disagreed with Calvin.

The Doctor's next sentences bring us a century or two back toward Calvin and his period of religion slow-fire-at-stake administration, viz:

"The Atheist, the Agnostic, the Mohammedan have no right to dogmatize. They are not in any way oppressed. They are welcome to the privileges and opportunities of the country. But they should not undertake to dictate to us what or how we shall administer."

In that, the Doctor is quite as infamous as Calvin in his warm relations to Servetus, considering the comparative enlightenment of then and now.

Atheists, Agnostics, Mohammedans and Judaists have just as much right to dogmatize in this republic as have the descendants and followers of Cruel Calvin. Dr. Radcliffe oppresses the atheists, agnostics and others who disagree with his notions of religion when he collects taxes from these dissenters and expends them in forcing a religious dogma upon their children which they do not acknowledge or believe. That is religious intolerance and oppression. It is some comfort to the agnostics, the atheists, and the others, to learn that Dr. Radcliffe concedes to them the right to live under the stars and stripes and actually to breathe!

And now, that last admonition of the Doctor. Just analyze it. Is it "religious liberty?" No! It is religious despotism. The man who propounds it, in real earnestness, is a religious despot, a religious fanatic, unfit for

real, genuine, altruistic American citizenship. We do not believe that persons holding such atrocious notions of their rights and duties should be permitted to masquerade as citizens of this republic. They do not comprehend its scope or meaning. Does Dr. Radcliffe know what part Thomas Jefferson, Benjamin Franklin and Thomas Paine took in the creation of this republic and the establishment here of religious freedom and the absolute divorce of church and state, the separation of Christianity and government? These men were, virtually, agnostics. They were immense potentialities in the creation of our government and its principles of religious toleration and of the segregation, one from the other, of the government or any function of it, and religion, Christian or any other brand. Dr. Radcliffe says: "We believe in the separation of church and state. We do not believe in the separation of Christianity and state."

This is the old story of tweedledee and tweedledum—a distinction without a difference.

Christianity is a form of church. So is Mohammedism, and Mohammedism and the state are united in Turkey, and in Armenia. Does the Doctor appreciate this union of religion and government in Armenia? Christianity is the church in Spain—moribund Spain. There, the union of Christianity and the state is as lovely and beneficent in training the school children into good Christian citizenship as Dr. Radcliffe could desire. Surely the Doctor can perceive the folly of trying to split this troublesome religious hair.

Again, the Doctor blunders close to the line of untruth—or ignorance, quite as bad, for one in his position of "expounder of the truth." He says:

"The Supreme Court of the United States has formally announced its decision that 'this is a Christian country.'"

Now, that is an erroneous statement. The Supreme Court has never had the question before it and never could have the question before it, and therefore could not render a decision that this is or is not a "Christian country." Some Supreme Court judge or judges in an opinion rendered upon a question of law before it, used the words quoted by Dr. Radcliffe. But surely Dr. Radcliffe is not so dogmatically stupid as to interpret that ipse dixit of a judge as a "decision" of that court, settling the question that this is a Christian country. Suppose that in the course of time a large majority of the citizens of this country should discard and condemn Christianity and avow and support Mohammedism. The "decision" referred to by Dr. Radcliffe would be found in the Supreme Court reports. Wouldn't it be ridiculous—if it had the effect attributed to it by Dr. Radcliffe? Would this still be a "Christian country" by virtue of a Supreme Court decision?

No, Sir—this is not a Christian or a Mohammedan or a Judaic country. It is a republic of citizens, and was founded by Agnostics, Atheists, non-Christians and Christians, alike making sacrifices for the common good, alike demanding separation of Christianity and state.

But Dr. Radcliffe surrenders to Roman Popery absolutely when he says:

"We insist upon the authority of Christianity in the state."

That is the union of church and state as completely and comprehensively as this species of infamy and despotism is demonstrated in the darkest corner of the civilized or semi-civilized world. Dr. Radcliffe is an outlaw. He combats the spirit and letter of the paramount law of the land—the Constitution. He never drank in that atrocious interpretation of our laws and institutions from such patriots as Jefferson, Adams, Grant and Lincoln.

And finally, Dr. Radcliffe arouses a general public indignation when he would poison the clear waters of our secular public school, described as follows:

"Our schools, just as far as they neglect or eliminate from their methods the devotional or religious element, are unfaithful to the spirit of the republic."

That atrocious pronouncement discloses the depths of degradation and destruction to which fanatical dogmatism is prepared to go. If put in practice, openly by lawful authorization, or clandestinely and unlawfully as here in this District, it would seal the doom of the bulwark of our civilization—the secular free public school.

Secular citizenship should now arise in its might and potency, despite the followers of Calvin or any other fanatic, and forever eliminate all devotional or religious monkeying from our public schools.

VERY PECULIAR.

Spirit Writing by Col. Ingersoll and Others.

The Progressive Thinker of March 16 contained the following paragraph, under the head of "General Survey": "A special from Middletown, N. Y., to the Chicago Inter-Ocean, says: 'Luther R. Marsh, who despite the radical differences in their religious belief, was a great admirer of the late Robert G. Ingersoll, and his warm personal friend, through the mediumship of Mrs. Clarissa J. Huyler, with whom he has boarded since he took up his residence here some ten years ago, has had several spirit messages from the great Agnostic. The first message was received several months ago, and was to the effect that there is a life beyond the grave and that death does not end all. It contained also an expression of half regret that, although he spoke as he believed, he might, through his addresses and writings, have been the means of leading many away from the paths of light. Later messages have conveyed the assurance that, through some miracle of divine goodness, all of the great unbelievers' scoffings, railings and blasphemies have been forgiven and forgotten, and that he has been received in heaven, where, among God's elect, he is far happier than he ever was while on earth.'"

I clipped the foregoing from the paper, gummed it on a sheet of note paper, and wrote underneath it as follows: "Col. R. G. Ingersoll—What do you think of this? Have your 'scoffings, railings and blasphemies' been forgiven, and are you now in heaven with Jehovah and John Calvin?"

This, together with several other questions on other sheets, addressed to departed friends, I inclosed in a sealed envelope, and this morning, March 25, I obtained through Mr. P. J. O. A. Keeler, answers to most of the same. I put a bit of black pencil within, hoping to get answers in writing. No verbal answers came; all were in pencil, black, red, blue, green and yellow. From Col. Ingersoll the answer was as follows, in his characteristic hand-writing:

"My scoffings and railings were not against fact, but against fancy, and I have not changed my belief thus far. I have not yet seen God, have not heard from the throne. I am not with the elect. I am with the common people, and we are all reaching for the truth in all things. This is a natural world of progress and common sense. I haven't sung a glory hallelujah song yet. R. G. Ingersoll."

Some of the other questions and answers may be worth repeating. "Samuel Johnson, my old friend. You decided spirit manifestations; what do you say now?"

Answer in red pencil: "They are true, true, true. R. J."

"J. W. Paine—Is not materialism exploded when one passes out of this life?"

Answer in blue: "Certainly. Pike." James A. Garfield—Dr. Bliss says the doctors' treatment killed you, though you would have eventually died by the bullet wound. But your friend, Gen. Anderson, says the bullet wound would not have killed you. Do you deem it impudent to give your opinion?"

Answer in red pencil: "I believe I was slaughtered. J. A. Garfield."

Two years ago I put a similar question to Mr. Garfield at a platform test meeting. Mr. Keeler, without having seen my written question, then said: "Mr. Garfield is not present, but Dr. Bliss comes and says: 'Undoubtedly the treatment caused Mr. Garfield's death, but eventually the bullet wound would have killed him.'"

To that I dissented. Presently Mr. Keeler added: "Gen. Thomas C. Anderson comes."

I shook my head as a sign of non-recognition. "No, you do not recognize him," said Mr. Keeler, "but the lady sitting next to you does." That lady was my wife, Gen. Anderson came, Mr. Keeler added, to confirm my opinion that President Garfield's death would never have resulted from the bullet wound. And on inquiry I learned that Gen. A. was an intimate friend of Mr. Garfield. Politically, he was known as "Returning Board Anderson," of New Orleans. Two of his sons were at one time living in the city of Washington.

But to continue the questions and answers: "Thomas Paine—Is any further proof needed that you wrote the letters of Junius and the Declaration of Independence?"

Answer in green: "I wrote them, and I glory in it. Th. Paine."

For curiosity I addressed three living female correspondents "in the mortal state," to see what answers might come, if any. The first was Mrs. E. D. Slenker. In red pencil was written: "Elmina is not here. G. C."

I had written only the initials "E. D." George Christy, the controlling spirit, wrote "Elmina."

To my second request no sign of an answer came, but to the third request for a message from Emma Rood Tuttle came the following in yellow, unsigned: "Mrs. Tuttle is soft in slumber now—Hudson is utilizing her attention just now."

This was written about 11 o'clock in the morning of Monday, March 25, which would be about 10 o'clock at Berlin Heights, Ohio. W. H. BURR.

Washington, D. C.

WHAT TRUTH IS LIKE.

Truth seemeth like a flower blooming in the shower, its breath is fragrant as the rose, and sweetness gives, where'er it goes. Truth seemeth like a gem, a brilliant diadem, the greatest prize we it can give, is using it, while here we live.

Truth's like the Polar Star, it points the way afar, 'To weary drifters' tempest tossed, a beacon light when he is lost. EMMA E. FENIMORE.

SPIRITUALISM,

As Viewed by the Secular Press.

THE ELEMENTS OF GENUINE TRUTH AND SOUND PHILOSOPHY WHICH ARE IN IT, SET FORTH.

To the Editor of the Sun.—There is much validity to the objections against Spiritualism raised by the Sun on Sunday last. As a thorough believer in the actuality of the modern rediscovery of the interblending of physical and psychical states of existence I freely grant what indeed is all too obvious, namely, the crudeness, puerility and vapidity of much that is connected with the subject. Yes, Spiritualism—or, more accurately, Spiritism—is permeated by much that is unworthy—unworthy, but by no means worthless on that account. Even that which is mean and trivial may not be without value. The resolute truth seeker is not to be driven from his pursuit when confronted by what is distasteful or when he finds his preconceptions in danger of derangement.

Spiritualism, in its largest sense, is an agitation of the depths of human nature, a stirring up of the vast sea of human life that stretches far beyond the mundane lethargy lying between the two eternities of past and future. Much that is uncouth, childish and bizarre has been brought to the surface by this evolutionary activity; and tendencies novel and fantastic have emerged.

Viewed broadly, Christian Science, theosophy and the various schools of mental therapeutics are all aspects of this great psychical awakening. Psychological research, hypnotism and the experimental psychology of the French savants represent the gropings of modern science in this remote occult field. As the Sun says, the recrudescence of Spiritualism and a "ghost religion" is indeed a strange thing for the nineteenth

and twentieth centuries." Yet I do not hesitate to say that among a certain class of Spiritualists a flourishing ghost religion is a conspicuous fact. There are persons who would not think of undertaking a business transaction without consulting some invisible financier—and often they get very valuable tips, too, though the end, I believe, is usually disastrous. Others seek the shades of the departed for advice on the most trivial affairs of the everyday life. Nay, more, many practices buried deep in the dark abyss of time are now revived in their essential features.

The conventional classes, skeptical and grievously ignorant concerning things spiritistic, aptly attribute everything to charlatanism, clever conjuring or fanatical hallucination. It has come to pass with a certain indefinable order of mind that a righteous dread of superstition has become perverted into a mental condition which is itself supremely superstitious. To cry "animism" is to beg the question. The great modern philosopher has remarked that "There is a soul of truth in things erroneous." The soul of truth underlying animism is to be found in the "spiritistic hypothesis," blended, doubtless, with hypnotic suggestion and hysterical ecstasy—the second soul whence has sprung every popular religion.

Like the Spiritualists of to-day, the primitive Christians in Rome "perpetually trod on mystic ground," to quote from Gibbon, "and their minds were exercised by the habit of believing the most extraordinary events. They felt, or they fancied, that on every side they were incessantly assailed by demons, comforted by visions, instructed by prophecy, and surprisingly delivered from danger, sickness, and from death itself by the supplications of the church." In those days the church had not yet crystallized into a sacerdotal organization; it was then merely an assembly ecclesia—or gathering of believers, very similar to the present-day conventions, conferences and camp-meetings of the Spiritualists. And, according to Gibbon, the mediums and inspired speakers took the same prominent part in the church services they now do at Spiritualistic gatherings.

"The want of discipline and human learning was supplied by the occasional assistance of the 'prophets,' who were called to that function without distinction of age, of sex, or of natural abilities, and who, as often as they felt the divine impulse, poured forth the effusions of the spirit in the assembly of the faithful."

A vivid glimpse of an early Christian psychic or medium is afforded by Tertullian: "We had a right after St. John to expect the prophesies, and we do acknowledge the said spiritual gifts, for there is at this day living among us a sister who is a partaker of the gift of revelations which she receives under ecstasy in the spirit in the public congregation, wherein she hears divine mysteries, and discovers the hearts of some persons, and administers medicine to such as desire, and when the Scriptures are read, or psalms are being sung, or they are preaching, or prayers are being offered up, subjects from thence are ministered in her visions."

We had once some discourse touching the soul while this sister was in the spirit. After the public services were over, and most of the people gone, she acquainted us with what she saw, as the custom was; for these things are heartily digested that they may be duly proved. Among other things, she then told us that a corporeal soul had appeared to her, and the spirit was being held by her, being of a quality not void and empty, but rather such as might be handled, delicate, and of the color of light and air, and in a respect bearing the human form." (See "De Anima.")

The great magician Time has surrounded the past in an atmosphere of veneration which obscures plain fact and veils the frailties and deficiencies common to everything human; but, did space permit, it would be possible to show numerous striking and significant analogies between the Spiritualism of to-day and the spiritual renascence that swept over the Roman Empire during

the early centuries of the present era, eventually uplifting the gross, pagan religion of ancient civilization, transforming the customs of society and becoming the dominant influence in the affairs of state. Yet so unostentatiously did this revolutionary or evolutionary work proceed that those whose thoughts and interests were fixed in the old order of things seemed unaware of the presence of a reconde power so efficiently undermining the foundations of the social and religious structure.

Gibbon has well described the attitude of the learned toward the new system of thought: "Their language or their silence equally discovers their contempt for the growing sect, which in their time had diffused itself over the Roman Empire. Those among them who condescended to mention the Christians considered them only as obstinate and perverse enthusiasts, who exacted an implicit submission to their mysterious doctrines, without being able to produce a single argument that could engage the attention of men of sense and of learning."

The Sun remarks that "In the Middle Ages many elect souls visited in dream or through the homes of the blessed and of the reprobate," but it denies that such is the case with the psychics of to-day. "There needs no ghost come from the grave to tell us anything has happened," says the Sun. This, I protest, is hardly just. What of the many remarkable visions of Judge Edmonds, described in his work on Spiritualism? What of the visions of Blanton Moses and his noble and suggestive "Spirit Teachings," given by means of automatic writing? And what of the thousands of clairvoyant descriptions of the abodes of the unfashioned, radiant with spiritual purity and goodness, of dark and gloomy with the falsities and perversions of the soul's life on earth, that fill the extensive literature of the subject? Were the philanthropic Abram Hewitt acquainted with some of Spiritualism's revelations regarding the appalling results of human degradation and darkness in the after life, he would

not falter in his beneficent scheme of amelioration.

To be sure, the shades of the illustrious departed have, even at best, failed woefully to display any striking advance of literary talents. But this deplorable fact is open to several explanations. For example, there is the question of identity; experienced Spiritualists have learned to accept messages upon their intrinsic merit, disregarding the signatory. Then, the communications are given off-hand, without any opportunity to revise or recast. Not Louis Stevenson, the great master, has described how only by sedulous toil is won skill in wielding the magic stylus; and how the precise phraseology, the apt and chaste figures and the rounded periods that seem to flow spontaneously as the mountain stream are, in fact the result of a most tedious process. Nevertheless, the literature of Spiritualism by no means void of most noble thoughts, adequately expressed, though I confess that for style, per se, I prefer Ruskin, Stevenson, Thackeray and De Quincey to anything Spiritualism has to offer.

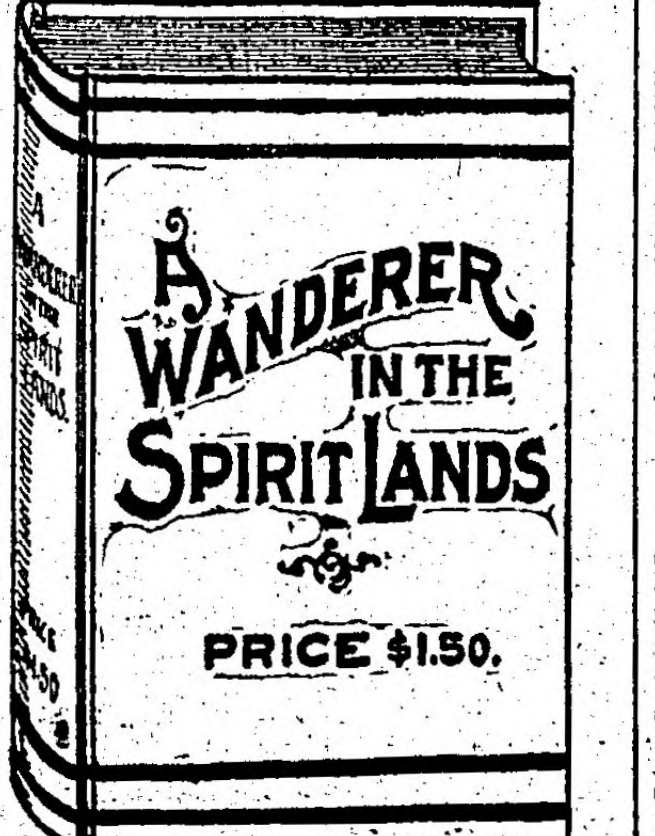
It would be folly to deny the many defects of Spiritualism. At present it has no standard of judgment, is burdened with much chicanery and many false interpretations, and is infested, as Robert Dale Owen remarked, with the "wails and strays" that flock to new movements in search of notoriety or gain. Yet a careful and candid examination—no light task—will disclose a most exalted and consistent philosophy of life, and a revelation of the Beyond more full and more rational than any the world has before known. Back of superficial incongruities there is an extraordinary agreement in the clairvoyant visions, trance utterances and automatic writings emanating from widely separated sources.

Upon this significant point, the late president of the Society for Psychical Research, F. W. H. Myers, a painstaking student, who while pursuing his researches remained for years a re-

lute agnostic, remarked as follows:

"The contents of almost all these automatic utterances—through Statton, Moses, Mrs. Piper, etc., and also of almost all the best romances on such subjects, Mrs. Oliphant's stories, Balzac's 'Seraphita,' etc.—appear to me to be more or less, not necessarily, directly derived from Swedenborg, but analogous to Swedenborg. It is, of course, possible that Swedenborg's utterances convey much of inspired truth, and that spirit communicators and romancers alike give much the same messages simply because the spirits know them to be true, and the romancers guess them to be true. It is also possible that Swedenborg's own mind anticipated ideas, which though in his own time seemed as bizarre or impious, have in our time become a constant element of serious thought."

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He hears but half who hears one party only.—Erethyrus.

LIFE AND EXPERIENCE IN SPIRIT LAND

A Series of Letters from Spirit Franz Petersilea to His Son, Carlyle Petersilea.

LETTER NUMBER THIRTY-SIX.

Men of earth strive to become rich and famous, and the moment they get here fame and riches fall away from them like black shadows. Not a penny of their money can they bring here with them—and fame?

Well, there are many things that render a man famous on earth. Suppose he has made, as he thinks and as other men think, some great discovery, or he has invented something that is exceedingly useful, and his name rings from one part of the world to another; he comes here perhaps filled with vain-glory, he is the great Mr. So-and-So. He is often met by a band of spirits, or as we here call them, angels, and he soon discovers that he, personally, had very little to do with the discovery or invention. It does not take him long to learn that he had simply been an instrument in the hands of this band of angels—that his only merit has been in giving himself up to his impressions, and those impressions had been made or photographed upon his brain by those in the celestial life whom he now meets face to face—and his fame falls away from him like a shadow. It is foolish for men to wrangle over that which they imagine they have discovered; for no man ever yet discovered anything. He merely thinks he has. Everything has always existed and always will. He may have learned something which is new to him but really is as old as eternity itself. Then why seek fame? Let us tell you, men of earth, how to be happy. That is what you all want; happiness or heaven. Riches never yet made any man happy. Fame never yet made any man happy; but, wisdom, love, and truth, will make all men happy.

Well, what is wisdom? Wisdom is knowledge of that which is true. Wisdom is the knowledge of truth, and knowledge is obtained by seeking diligently after that which is true—the correct understanding of natural laws as they really are, and if one is in the slightest degree unhappy something is wrong, there is some natural law that one does not yet fully comprehend. Let one seek for that law that one may understand it rightly.

Nature intended that all men, as well as all animals, should be happy. Errors and ignorance have caused all the unhappiness and misery that mankind have ever known. A wrong conception of a future state of being has caused war, murder, and horrors of all kinds. Those who believe in a hell after death, make a corresponding hell on earth. Those who believe in a tyrannical male personality, whom they call God, become tyrants themselves, crushing other men beneath their tyrannical hand. Those who believe in a murdered God, are filled with war and murder themselves; and all this is the cause of the wretchedness of mankind. Those who believe that natural laws are beneficent, become beneficent. Those who believe that nature is a great loving mother, become loving. Those who believe in eternal progression, walk steadily along a progressive pathway. Those who become loving will injure no one, neither will they injure themselves. When a man loves his brother as himself, he will do him every kindness in his power, and will divide with him even his last loaf.

Let the poor man remember that he is far happier than the rich man. Let the loving man remember that he is far happier than the powerful, tyrannical man. Let no one aspire to place or power, for such create hell. Do not be a creator of hell or unhappiness. To be truly great is to be good, loving and wise.

LETTER NUMBER THIRTY-SEVEN.

Dear friends and readers of The Progressive Thinker, Possibly you may all have become somewhat weary of me and my letters. Many of you have, I well know, and some of you do not believe that the spirit of Franz Petersilea has had anything to do with these letters at all. You look upon them as fraudulent concoctions. Others, a little more lenient think the writer of them is deluded or self-deceived. Others there are who think that lying or wicked spirits crowd in that they may carry on the nefarious business of deception. Others, still, do not accept as truth what we have had to tell them.

Those who think that spiritual beings have had nothing to do with these letters, think that the writer of them—the one who writes for us—desires credit, fame, or financial gain, and so foists these letters upon the public as emanations from spirits. Well, we can only say that we are sorry; but truth is ever met thus—ever has been and probably ever will be. In so far as we are concerned, we are not conscious of having given one false statement or untruth in all that we have thus far written. Many things that we have said may appear so at present; but as time goes on, it will verify all that we have said. Many say that even if we think we have told the truth we are greatly mistaken about the formation of worlds and so forth; but when they get here they will find that we are right and they were wrong. Some say they know we are wrong about the moon. But, friends, the very condition and imperfection of the moon, alone prove the truth of what we have said.

Nothing progresses toward perfection but toward perfection, and all must see that a crude, rough, volcanic globe, without atmosphere, water or soil—a world that cannot even sustain life—must be in a most imperfect condition, and must progress ages upon ages before it can become a perfect world. Others there are who say we are mistaken about Jupiter; that Jupiter is a globe of fire; for spectrum analysis proves it to be such. Then spectrum analysis is at fault, for Jupiter is certainly an inhabited world and not a globe of fire. But Jupiter's atmosphere is not like that of Earth, and it is the sun's rays that are really being analyzed instead of the rays from the planet Jupiter. Jupiter's atmosphere is not like that of Earth for the planet is much farther on toward perfection and the sun's rays are reflected and refracted altogether differently by it, and many astronomers already know this. There are, comparatively, but few who think that Jupiter is a mass of fire; but even if all thought it to be, yet would they be mistaken as time and a greater amount of knowledge will eventually prove.

Well, friends, I am about to discontinue these letters for the present. Those who have accepted and believed in me I thank with all my soul. My greatest desire has been to benefit humanity, for certainly, no especial benefit could accrue to myself except the satisfaction of doing that which I should do; but, for the present, I have done enough. It is worse than useless to give to the world more than it can receive and make use of.

A lady, knowing that I am about to retire from this work for a season, earnestly entreats me to allow her to take my place; and, as I find her a grand and noble woman, one whom I can trust entirely, I shall allow her to become the guide or controlling power of my sensitive, for a time, at least.

I cannot now say whether Mr. Ingersoll will continue his letters or not.

Good-bye, my friends, and many thanks to those who have loved and trusted me.

Good-bye! Good-bye! FRANZ PETERSILEA.

I know of no great men but those who have rendered great services to humanity.—Voltaire.

It is a right reflection that if a man is full of the present moment to glorify it, he is with eternity and infinity; for he has all there is.—Blake.

It is well to consider a little whether in our zeal to suppress one form of immortality we may not be forging chains which may in time be fastened upon the neck of some great but unpopular truth.—Loring Moody.

THE DAY WE CELEBRATE.

Anniversary poem read at the convention of the Massachusetts State Association, in Boston, March 30, 1901.

We greet again the joyful day
That brought good news from spheres above,
The day those passed from earth away
Returned to prove undying love;
We hail again the sacred hour
When spirits came to Katie Fox,
And with a strange mysterious power
Produced the first known "spirit knocks."

The third and fiftieth annual round
Of Time's diurnal rolling sphere,
Renews for us the welcome sound
Which startled then the doubting ear;
'Tis therefore meet to celebrate
The date of that eventful time
When spirits rapped in Forty-eight
To demonstrate a life sublime.

Those raps that were heard "humbly" then,
Have since been heard around the earth,
They're now the theme of tongue and pen,
And millions know their priceless worth;
The "still small voice" with which they spoke
To few who then had ears to hear,
At length the world from slumber woke,
And now all earth gives list'ning ear.

That natal day was big with fate
To all the race of human kind,
'Twas ominous to church and state
Of change to come, by heav'n designed;
'Twas day of doom to errors old,
And Superstition's slavish thrall;
No more should man by man be sold,
Nor minds confined by creedal wall.

Destroying Angels went abroad
And smote the Godless shrines of man,
And worship of a man-made God
They doomed to die 'neath Reason's ban;
They overthrew the "Great White Throne,"
And him who erst had sat upon it;
"No God," said they, "to us is known
Except alone the Infinite Spirit."

The gates of heav'n were then unclosed,
And edicts sent o'er all the world
That Popes and Kings shall be deposed,
And Freedom's standard be unfurled;
That all shall "rule by right divine,"
In church, as well as in the state,
Where ballots cast in Freedom's shrine
Give equal power to small and great.

There doomed that day an Era grand,
When Truth shall make the people free,
And though by priests it may be banned,
'Twill light the path of Liberty;
Already millions have been freed
From bonds of body and of soul,
No longer slaves to church or creed,
Their reason is their sole control.

New fire from heav'n descending came
On altars never used before,
The breath of God then fanned the flame
And soon it flashed from shore to shore;
It lit the pile of musty creeds
Progressive minds had long outgrown,
And burned the rubbish and the weeds
That had in Reason's pathway grown.

The Christian Bible, long believed
To be the only "Word of God,"
Was shown to many thus deceived,
To hold full many a "pious fraud,"
But all the truth the Scriptures hold,
No matter when or how 'twas given,
Is held as sacred as of old
When all was thought to come from heav'n.

The "spirit gifts" of Bible days
Are duplicated in this age,
And now they come in many ways
Not mentioned on the ancient page;
The burning bush, and lighted cell,
And light that blinded Paul of old,
Again have come like magic spell
And multiplied an hundred fold.

By hands laid on the sick are healed,
New Gospels taught by tongues inspired,
And glorious truths are now revealed
"Through babes" by master spirits fired;
The Seer and Prophet, as of yore,
Their magic art and power display,
Revealing facts of occult lore,
Or, seeing spirits grave and gay.

By magic art and wondrous skill
Our loved ones come before our eyes,
And using force and power of will,
From out the air "materialize;"
This greatest gift now conquers Death,
And wins the vict'ry o'er the grave,
It proves that man outlives his breath,
And all his doubts and fears doth save.

Thank heaven, we live to see this day,
The best and grandest ever known,
When clouds of error pass away
And Truth's great light is o'er us thrown.
When spirit power from spheres on high
Fills all our souls with quick'ning leaven
And hungry hearts no more need sigh
For "bread of life"—it comes from heav'n!

DEAN CLARKE.

Hits Them Hard—"Down With the Jesuits."

That was the cry of the people in all the large cities of Spain last month. The people rightly hold the Jesuits, who are in control of all the affairs of the Roman Catholic church, responsible for the sad condition of their country. A Jesuit had recently inveigled into a convent the only daughter of a wealthy family, who could obtain her release only by the aid of the courts. The most popular author in Spain had written a play in which a wicked Jesuit, who was accounted a "holy priest," was represented as torturing his own daughter in expiation of his sins by immuring her in a convent. The houses of the Jesuits and other religious orders in Madrid, Barcelona and other cities, were stoned and wrecked by the infuriated people, and the inmates had to fly for their lives. For several days the cry, "Down with the Jesuits," rang through those cities. It is only in Protestant countries like the United States and England that the Jesuits are safe. The people of Catholic countries know them well and treat them according to their deserts. Jesuitism is a hateful system which everyone who loves liberty should oppose. Our statesmen should be on their guard against it. They have an object lesson in the opposition to it in Catholic countries like France and Spain. There is hope for Catholics who rebel against it, and there is danger to our country from it while men in high places in our government are supine and even asleep on the subject. Surely they cannot but know that there must be good reason for the expulsion of this infamous society from every Catholic country in the world, and that it is a menace to freedom everywhere.—The Converted Catholic.

The order and energy of the universe I hold to be inherent, and not imposed from without; the expression of fixed laws, and not of arbitrary will exercised by what Carlyle would call an almighty clock-maker.—John Tyndall.

IMPORTANT MATTER FROM OUR FOREIGN EXCHANGES

LIGHT LONDON, ENGLAND.

THE FUNERAL OF QUEEN VICTORIA.

The following is a remarkable utterance, considering the source from which it comes. It appeared in the British Medical Journal, of February 9: "Perhaps the most striking feature of Her Majesty's funeral was the absence of most of the conventional trappings of woe. For forty years we had not once seen the Queen out of mourning. Black, all the time, had been her only wear. In every photograph of her, and on every occasion of her presence, always the same. But on Saturday she put off her mourning and came among us robed, as it were, from head to foot in a lay in a blue of color, purple and scarlet and crimson and white and gold—far off her coming shone; and her pall, in the universal blackness of the crowd, glittered like a diamond catching and giving back in a very riot of colors the faint sunshine. At last after forty years of widowhood the Queen was out of mourning! It was just like her to be careful, even on her way to the grave to set us a good example that, in our dealings with death, we should drop once and forever the use of the hideous catafalque, the shut hearse, the black pall, the idiotic black feathers and horses, all the ugly and cowardly side of our thoughts. Let the living be in black, but the dead, for love of her, let them henceforth go out of mourning. They cannot carry anything out of the world; let them at least carry with them some share of the world's divine beauty."

SPIRITUALISM HAS DONE MORE TO

DISSIPATE MATERIALISM

than all the preaching of the past half century. It is everywhere. Men in pulpits who do not care to spend out are strengthened in their preaching because they know of these spiritual facts. It cannot be expected that you can devote your pages to a subject so large as this, but we it possible, I should gladly contribute a series of articles on trance, automatic writing, inspiration, clairvoyance, etc., but already the literature is large, and those interested can have no difficulty in getting at its claims. It has satisfied many who long walked in darkness. Victor Hugo, whom a friend of mine once met coming out of a seance where he had been holding communication with a loved son gone on, said he found death was not a blind alley; it was a thoroughfare. Tennyson well knew of the facts; you can see so readily in "In Memoriam," if the seeing eye is directed all the family were Spiritualists. His brother Frederick, also a poet of high order, contributed to the old spiritual magazines. 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A SPIRIT SEEN IN BROAD DAYLIGHT.

To look up from the teatable and see a relative who has been dead for years, walking placidly about in an adjoining room is an experience which does not fall to the lot of many people.

This is especially true when the observer has no belief in ghosts, and no first-hand knowledge of the dead relative. Mrs. Gerrit Smith, the well-known New York seer, has had such an experience.

Mrs. Smith has never been interested in the subject of Spiritualism in one way or another. She has no theories to advance. The incident took place at the old Gerrit Smith mansion in Peterborough, N. Y., the home of the Gerrit Smith family for many generations. In some respects it is the most remarkable and certainly one of the best authenticated instances of the supernatural on record. For this reason Mrs. Smith was induced to give the facts to the Harvard branch of the Society for Psychical Research.

Although somewhat averse to talking of the matter, Mrs. Smith corroborated the story in the Sunday World, the circumstances being as they appear here.

Mrs. Smith is the wife of Dr. Gerrit Smith, the composer, organist of the South Church, at the corner of Thirty-eighth street and Madison avenue, New York, and for a long time president of the Manuscript Club. She is a well-poised woman, known among her friends as a charming hostess and delightful talker. The South studio is the centre of a musical coterie. Ghosts are touched upon only in the most frivolous way in this circle, or they were until Mrs. Smith came face to face with one at her summer home in Western New York.

The Smith homestead at Peterboro, near Cazenovia, is one of the oldest family estates in the country. Peterboro is a little town of 600 inhabitants, and the Smith house is the show place of the neighborhood. Those of the wide family connection who do not live at Peterboro live in the exclusive little resort of Cazenovia, the location of the latter place being made up largely of kiosk.

Previous to the civil war, and along the forties and fifties, the resident of the Smith mansion was Gerrit Smith, a wealthy man and an abolitionist of national reputation. Around the house there were large, well-kept gardens, and these were tunneled extensively to serve the purposes of the famous "underground railway" for the escape of fugitive slaves.

The Mrs. Gerrit Smith of that day was in full accord with her husband. She was, moreover, greatly interested in Spiritualism, which, at that time, was creating a furore in the land, mainly through the work of the Fox sisters.

Mrs. Smith had the Fox sisters often at the house, where they gave spirit manifestations of all sorts. There were spirit rappings and many callings forth of the sheeted dead.

Stories of the abolition days and the doings of the Fox sisters are remembered now by the very old people of Peterboro and Cazenovia, but Mrs. Gerrit Smith, of New York, knew of them only by hearsay.

She and her husband, Dr. Smith, went up to the old homestead for a visit. The place is now owned by Mrs. Gerrit Smith, aunt of Dr. Gerrit Smith, and by Mrs. Green Smith, her daughter.

One afternoon in August the family were about the tea table. It was 6 o'clock in the afternoon, the fashion at Peterboro being to dine at noon and to have supper in the evening.

The house is one of the quaint, restful and roomy mansions known to the past and now often imitated in the dwellings of the newly rich. There is a wide hall running through the middle. On one side of this are the library and dining-room, on the other is an immense drawing-room as large as a Fifth avenue hall-room. Off the drawing room is a conservatory facing the west.

On the afternoon in question the sun streamed through the conservatory window and lighted up every nook and corner of the drawing-room. From the hall and the dining-room across it objects under the sunshine were thrown into relief like a medallion upon a dark wall. Besides, 6 o'clock in the summer time comes early, and the whole house was as light as a midday.

Mrs. Gerrit Smith sat at the dining-table exactly opposite the doors opening into the drawing-room, and facing them. Dr. Smith sat at the end of the board, his side to the doors. The two other ladies sat with their backs to the doors and facing the younger Mrs. Smith. Suddenly the younger Mrs. Smith began pacing up and down the drawing-room. There were no other guests in the house, and she looked the second time with natural curiosity.

The whole family was plain. It was that of a slight, white-haired woman dressed in the fashion of bygone times. She wore a gray dress with a full skirt and trim-fitting waist. About her neck was a white kerchief. She walked lightly and aimlessly, and seemed perfectly at home, as the mistress of a house might in walking in her own room. The most striking fact, however, was a certain peculiar forward bend of the neck, graceful and characteristic. The figure walked with hands folded in front and did not look about curiously at anything.

Mrs. Smith noted these things casually, as her eye fell on the visitor. Something about it startled her slightly, and just what this something was Mrs. Smith has never been able to say.

"Who is in the next room?" she asked.

"It must be one of the maids," said Mrs. Green Smith, naturally.

"No," said Mrs. Dr. Smith. "I do not think it is one of the maids."

She arose from the table and stepped across into the drawing-room. No one was there.

Mrs. Smith had seen the vision as clearly as she saw the furniture or as she saw the family at the dining-table, and she was certain of it. So she surmised that the white-haired old lady in the gray dress had stepped out into the hall, and from the other door of the drawing-room. There was no one in the hall, and no trace of such a figure on the big pillared veranda in front.

By this time the rest of the family had become interested, and they, too, looked about.

The most minute search, however, failed to reveal any one around the place except the family and the servants.

Finally the elder Mrs. Gerrit Smith, the mistress of the house, asked: "What did the woman look like?" The younger woman described her, mentioning her dress, and the fact that she walked up and down slowly with her hands clasped.

"Why, that's mother!" exclaimed Mrs. Smith.

The New York woman added that she

HYPNOTISM, AN ABSURDITY.
Its Uses and Abuses Illustrated.

There is a bill before the present legislature to restrict the use of hypnotic suggestions to physicians, disbarbing traveling hypnotists, who give exhibitions for amusement. There is to be no more "foolishness" in the name of so-called "science."

Among the Detroit physicians who have investigated hypnotism is Dr. J. M. Griffith, of 106 Miami avenue. He, have no desire, said he, "to pose as an authority, but I am emphatic in saying that there should be no public exhibitions of hypnotism, and that the only ones to administer hypnotic suggestion should be physicians."

"The force of suggestion is something terrible. I have even been surprised myself at unexpected results. For instance, I once hypnotized a man and told him that he was standing down on the Woodward avenue dock and that a ship was going to pieces, off in the water. I had supplied the conditions, mind you, but could not say how he would take them."

"Without a moment's warning he pulled off his coat and plunged into the river, as he thought, but as a matter of fact fell on the floor with a suddenness that startled me half out of my senses."

"This man had generous impulses and wished to help those in distress. He acted on his natural instinct, and stood ready to lose his life for the good of others. He was a manly man, who responded readily to impulses of a warm heart. And this shows some of the dangers."

SOME OF THE DANGERS.

"As to the dangers, they are innumerable. Hypnotism should be restrained, the same as is the right to administer chloroform. You might as well say that every Tom, Dick and Harry should be allowed to run around giving chloroform."

"I will give you an instance in point. 'I once saw a person hypnotized who, as it afterwards proved, had a weak heart. During the experiment, some sudden noise being made, the subject dropped to the floor as though dead; and for a long time it was almost impossible to revive him.'

"In the hands of some itinerant show-giving hypnotist, the person in all probability would have died."

"There are other dangers of a moral nature. The human being is a creature of impulse and quickly takes suggestions of evil. He acts on them, if the conditions are right."

"I am convinced, though, that you cannot make an immoral person good through hypnotic influence, nor a good person bad; the idea is that hypnotism is a very adaptable thing and intensifies one's natural inclinations."

"Can hypnotic influence be sent over a distance?"

"Not in my opinion; unless the subject has been hypnotized previously. But I once had performed a very interesting experiment along this line. I had all the conditions made right, so that the subject would not hurt himself and then told him that at a certain time I should hypnotize him from a distance."

"At the appointed moment, I stepped to the instrument, and, ringing up, called him to the phone, and told him that the moment he answered my call, he would now fall under my hypnotic suggestion. I said, 'He was unable to resist.'"

HAS DEMONSTRATED THE THOUGHT WAVE.

"My experiments with hypnotism were made with a fixed idea. I never hypnotized anyone for mere amusement. Those present may have thought so, but I had a definite scientific object. I have even paid persons to act as subjects; but this is not a good thing to do, because they simulate whenever they get a chance. The best subjects are those who resist a little."

"My object in making these experiments was to throw light on the nature of thought."

"I am satisfied that thought is a wave. It is a wave the same as there are waves of light and waves of heat. It is not demonstrated unless conditions are right. Thought waves are invisible. They cannot be shown to the eye. I have hypnotized people in order to get conditions to show certain forms of thought transference."

"Have you not noticed that in walking along the street sometimes you feel some unseen eye on you?"

"That was thought transference. It is something definite, positive and self-evident. It's not a fancy. Some day we shall be able to explain it fully. At present we call it thought wave."

"Here is another illustration: You are in a crowded room. You wish someone to speak to you, yet you are too far away to communicate with him. What do you do?"

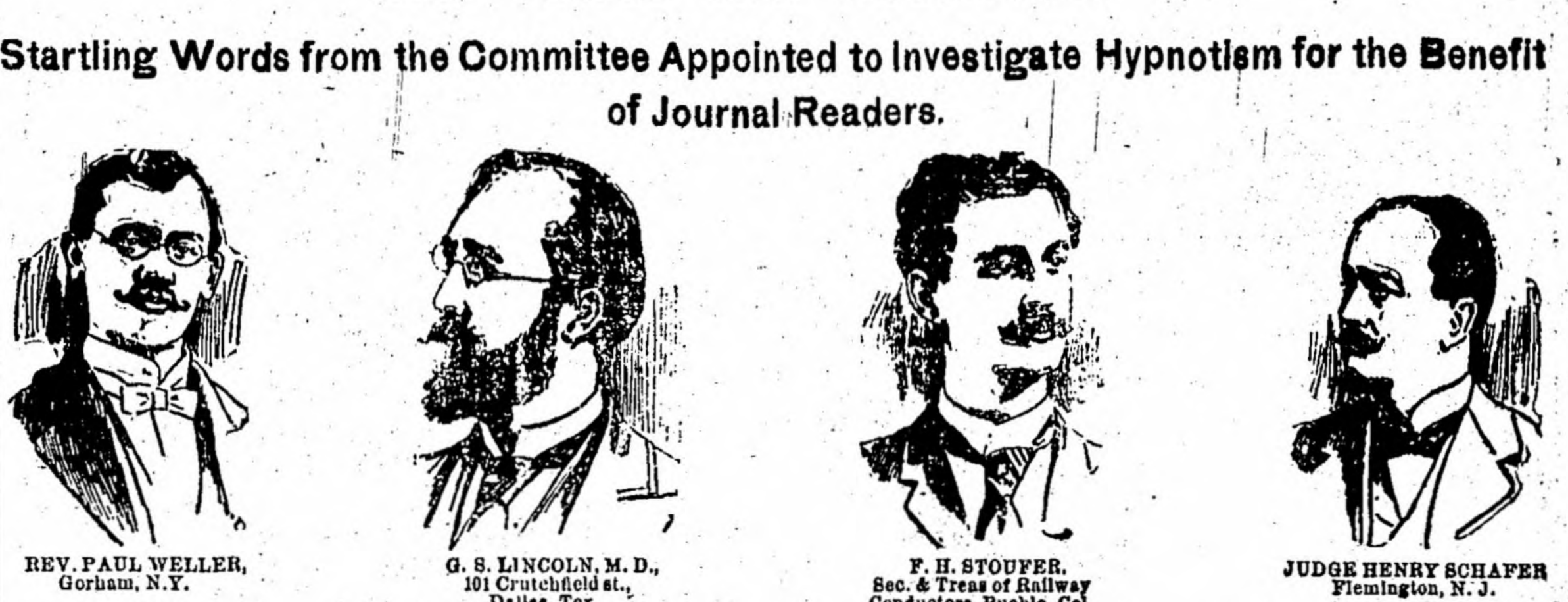
"You begin thinking hard that you wish him to turn around. Perhaps you stare at him, and he turns around by appeals to the fabulous legends of ancient superstition? To appeal to those legends is attempting to defend truth by an appeal to the superstitious notions of churchmen. Is that consistent? It is downright honest? Is it not a most absurd procedure?"

Another story, referred to again and again, by the Spiritualists, is the pretended appearance of Jesus to the disciples after his reputed crucifixion. Of course, it is not a fact, and it is not believed that there was a resurrection of the fleshly body; and hence, there was no materialization. Indeed, I can see no sense in quoting this to Christians; nor any absurd position at the very outset. Suppose we encounter a fairly intelligent Christian, and marshal the story of the appearance of Jesus. He answers us patiently and calmly, and then asks: "Do you believe that Jesus really appeared to his disciples?" We are obliged to say yes, or confess to dishonest argumentation. Well, we answer in the affirmative. He then asks: "On what authority?" We are compelled to say that the Gospels are our authority. Then he demands: "If we believe the Gospel narratives to be a true history, we are compelled. If we answer yes, we will point to the many accounts of the physical appearance of Jesus, and your materialization goes glimmering. Shall we say to him that we accept some portraits and others we reject? He will tell us, and truly too, that as a history the Gospels affirm the resurrection just as clearly as they do the crucifixion. And that if they are unreliable in the most important matters in one respect, they cannot be trusted in another. He disputes our right to remember the gospel story and pick out what we like and chuckle at on our side of the argument and reject the rest. Then, he very properly asks us what became of the body of Jesus, if it was not resurrected according to the story. There can be but one, or two solutions. Either some of the disciples stole the body and buried it elsewhere, or else he was not dead and revived and was by them conspired. But on either side the suppositions are equally as such a thing as so-called materialization and the pretense is a false one."

These considerations should be sufficient to prevent any fair-minded person from using these stories as argument

STRANGE MENTAL POWERS.
HOW PEOPLE ARE INFLUENCED.

Startling Words from the Committee Appointed to Investigate Hypnotism for the Benefit of Journal Readers.



Hypnotism is no longer a myth, a fanciful creation of the mind, but a reality, a most potent power, capable of producing infinite good. For the purpose of ascertaining the exact value of this much-talked-of power a committee, composed of a physician, a well-known jurist, a prominent minister and a leading railroad man, was appointed to investigate Hypnotism.

The committee carried on a series of investigations in regard to the power of hypnotism to influence the actions and deeds of people in the everyday walks of life.

The first step taken by the members of the committee was to master the science in every detail, so that they might state from personal experience the good or evil this strange power might produce. They wrote the New York Institute of Science, of Rochester, N. Y., the greatest school of Hypnotism and Occult Sciences in the world, and received full and complete instructions in regard to how hypnotism may be used to influence people in business, how to use it in treating diseases, etc., etc. In a few days they mastered these instructions and were full-fledged hypnotists.

It was clearly demonstrated that hypnotism may be employed so that the person operated upon is entirely unconscious of the fact that he is being influenced; and, all things considered, the committee regard it as the most valuable discovery of modern times. A knowledge of it is essential to one's success in life and well being in society.

Dr. Lincoln says, after a thorough investigation, that he considers it the most marvellous therapeutic or curative agent of modern times.

Judge Schaffer, although a legal light, turned his attention to healing the sick, and in a few treatments he completely cured John E. Myers, of Flemington, N. J., of a strange malady that had kept him bedfast for nine years, and which the doctors said must surely kill him. Judge Schaffer's fame spread for miles around, and hundreds of people applied to him for treatment.

Mr. Stouffer performed the astonishing feat of hypnotizing Mr. Cunningham of Pueblo, Colo., at a distance of several blocks. He also hypnotized an aged gentleman and had him run through the streets shouting "Red-hot peanuts for sale."

Mr. Stouffer says it is indispensable to one's business success.

Rev. Paul Weller says that every minister and every mother should understand hypnotism for the benefit they can be to those with whom they are brought in daily contact.

In speaking of this marvelous power, President Elliot, of Harvard College, said to the graduates: "Young gentlemen, there is a subtle power lying latent in each of you, which few of you have developed, but which when developed might make a man irresistible. It is called Personal Magnetism or Hypnotism. I advise you to master it."

The New York Institute of Science has just issued 10,000 copies of a book which fully explains all the secrets of this marvellous power, and gives explicit directions for becoming a practical hypnotist, so that you can employ the force without the knowledge of anyone. The book is guaranteed.

The book also contains a full report of the members of the committee. It will be sent absolutely free to any one who is interested. A postal card will bring it. Write to-day.

Address New York Institute of Science, Dept. MK 13, Rochester, N. Y.

For spirit manifestations. But there is still another most important one. Of all the pretended narratives of the Bible there is no one more hopelessly contrived than this one. It is not necessary here to repeat them. For centuries churchmen have in vain sought to reconcile them. This fact of itself is enough to demonstrate the fabulous nature of the account. Every fair and rational critic has conceded the fabulousness of this resurrection story with all its additions. Shall we, as honest persons, use this fabulous myth as a sober argument? It seems to me that we should not. It is disingenuous as well as absurd. If the fact of manifestations occurring now are not sufficient to convince, Bible stories will fail.

There is one more instance I wish to mention. Paul is, next to Jesus, the most prominent man of the New Testament, and is one of whom amazing spirit manifestations are recorded. But Paul is almost as fabulous a character as Jesus himself. Jesus is introduced to us by an immaculate conception, and Paul by a miraculous conversion. One is as impossible as the other. When you can produce a light at midday "above the brightness of the sun," you may look for a virgin to bear a son. But this is Paul's story of his conversion to Christianity. Shall we reduce ourselves to such a pitiable absurdity by appealing to the sayings of a man who starts in on his career, with such a monstrous fable as does Paul? If he could falsify to such an extent in reference to one thing, he could do the same as to others. No dependence can be placed upon any documents, or person that starts out with a most egregious falsehood. And the most we can allow, even of possible happenings, which may be sandwiched into the fables, is that they might have occurred. It is time to leave the realm of fables and get down to the bed-rock of scientific truth.

J. S. LOVELAND.

Spirit Photographs.

To the Editor:—In your issue of Mar. 23, is a communication from this city, signed by H. Hampton, in which he speaks of his spirit photographs taken by me, and concludes his article with the statement that "Lillian Jurens was a seer from a child, being informed by the spirits that she could in time take pictures of spirits; she went to work developing, trying and working fifteen years and has finally accomplished it."

This is a great mistake. The facts are I never tried to take a spirit photograph, or any other kind, until January 1, 1900, when becoming affected with the camera craze, I secured a camera with the necessary paraphernalia, intending and expecting to take nothing but ordinary pictures of my friends, never even dreaming of getting such a thing as a spirit photograph. In fact I didn't then know what they were. At first I could not get any results at all, not even a picture of the sitter, but one day after several months' trial, and just as I was getting thoroughly disgusted at my repeated failures, I got a picture with spirit faces all around it. So I scared me that I threw it to the floor, screaming, when my neighbors rushed in and a gentleman who was a Spiritualist, after looking at it told me it was a spirit photograph. Since then, which was in May last, I have been taking pictures with wonderful success, many persons recognizing distinctly their loved ones among the faces surrounding their own.

LILLIAN JURENS.

Topeka, Kans.

A WANDERER IN THE SPIRIT LANDS

Read our announcement of this remarkable book on our 2nd and 4th pages

There is great unanimity among the

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THE MAGIANS AND THE STAR OF BETHLEHEM.

A New Interpretation, Given through the Lips of Mrs. Gora L. V. Richmond, Chicago, Sunday, December 23, 1900.

The story of the Wise Men who came, led by the star, unto Bethlehem, is so familiar to you all, we need not repeat it. That is, it is as familiar as it is possible to those who have not seen the original statement, and possibly do not know the original meaning.

The Magians or "wise men" of Persia were Zoroastrians; they had knowledge, not only of the astronomical signs, but of the cycles of spiritual truth. By watching the heavens, there were certain signs connected with what is now known in astronomy as the "precession of the equinoxes." By these observations they knew that when the stars in Ursa Major become more and more visible, out upon the plains where there were observatories, or in such places where there would be no surrounding mountains or atmosphere to obscure the light of these planets, that when three of the stars in Ursa Major were visible it was the herald of a lesser messianic kingdom or cycle; but when five appeared it was known that that would usher in the advent of a new Messiah. The angel having charge of these ministrations was the angel of the Zoroastrian Dispensation and gave unto the Magians, as well as unto the priests of Egypt and the Rishis of India their knowledge of science and of spiritual lore.

The shepherds also watched these tellings of the stars, or "Repeaters" as they were called, and understood when three appeared a prophet was to be born; and when there were five it was the termination of a great period. They watched for the signs and tokens, not with such learning as the Magians, but with knowledge that was borrowed from observation and tradition and their simple experiences. So through intuition they had a great and wonderful illumination, and this knowledge was coincident both among shepherds and among the Wise Men of the East.

The observatory where the Wise Men made their observations was placed upon a desert. There they had all the signs and tokens by which to watch the rising of the stars of Ursa Major. Beyond there was a height to which they could go if they wanted to prove the correctness of their observations; there they went to find their observations confirmed.

That which they followed was the revelation of the angel in the pentagram, the five-pointed star, that showed them the way unto Bethlehem, because they did not at all know where this new light was to appear, unto what nation or people this new Messianic form was to come.

There had been a band of people who had gone out from the Orient, and that light seemed to follow them. The people who settled in Palestine after the bondage in Egypt were not all Jews, but all conformed to the Jewish customs and practices, and after a few generations they became assimilated. The Nazarenes, however, had never been held as one of the sacred tribes of Israel, but as a people apart. They bore more resemblance to the Oriental nations, and their customs were more like them; their manner of wearing their hair and their beards were very different from that of the members of the tribe of Levi and the other tribes from which it was supposed the great new prophet was to come.

Over all the Orient there was the knowledge that this new life was to come. Among the Jews it was supposed that "Elias" was to come again; that the real Prince or Messiah who was to lead the Jews and give them a perfect government was to appear more or less according to their ideas which were material. They looked for a literal kingdom, a literal king, a literal throne. Notwithstanding the secret meaning of the six-pointed star in the temple understood by the priests, the majority of the people expected a literal king. Not so, however, with those learned in the sacred orders of the priesthood, and of the Kabbala, who understood full well all that the Magians understood and knew of the planetary cycles. They knew, also, that about that time there should be the birth of a great prophet, ruler or savior. The Jews looked for Elias to come again; this time in the form of a ruler or king, who would lead the people.

But the Magians, more wisely led, understood the mission and meaning of the advent, and followed unto Bethlehem. They remained in Bethlehem three days. No one there had heard of the birth of the new child-life, nor understood anything of their mission. But the star appeared and guided them to this little out of the way place, unto where the child lay.

As you are aware, it was known to the rulers in Judea that a new leader was to come to the people, therefore, it was thought best, in case this Prince or Messiah should be there, that all male infants should be put to death. You know the story of Joseph, his flight with Mary and the child into Egypt.

Now these Magians had come from the Orient into Palestine, unto Bethlehem, following the knowledge of the data which had been calculated from the past ages by the Wise Men and, also, following the light of this angel that took the shape of a star. It took the appearance of the pentagram, the sign of the great fifth dispensation, to which this messiah belonged, and which came from India also. Well knowing what he was to be and what the world might expect. Because the same calculations existed among the Hindoo scholars, the Rishis of India, who calculated their cycles and periods in the same manner and through the same astro-nomes as those in Persia. Hence the stars in Ursa Major were sometimes called the Rishis.

When the three stars were visible, as we have stated,

they signified the birth of a prophet; when the five appeared it was known that the holy life, the sanctified life was to appear. Instead of being, therefore, of the line of Judea in an external sense, although of the line of David in a spiritual sense, Jesus was of the line of Buddhas, recognized by the Persians, understood by the Hindoos. It was from this line because this was the last messianic life of that dispensation, because in all Buddhist countries they were looking for the new life. Yet the agitation spread over all the Orient and into Jerusalem, as well as throughout Palestine.

The light of this star was the close of a succession of messianic lives, of a line of Buddhas after one and ten others. That indicates that there were twelve; but the reason that ten are named is because of the difficulty of numbers at that time; ten and one and one making the twelve. That this was the twelfth of the line of succession, and it completed the great fifth cycle. You will learn it by knowledge of both the Persian and Buddhist religions and philosophies; you would learn it, especially, if you were not obliged to study these things through Christian interpretation, through which much has been lost. It is only lately that scholars, students and spiritual teachers are able to have access to the real religions of the Orient, because they have been handed down to you through Christian authorities, or Hebrew authorities, who have endeavored to cast reproach upon all the inspirations of the East.

It is only now that you are beginning to learn that what you have they also have; that the light that was in the East for this Messiah is also for you; that the simple line of spiritual unfoldment runs through oriental history and religions bearing the truth directly forward to the present time. As the Egyptians endeavored to exclude all things except their own interpretation, so the Hebrews appropriated everything that they had gained from Egypt without giving praise or according to the Egyptians their true source. The six-pointed star in the Holy of Holies in the Hebrew temples is precisely, in symbol, in meaning and in form the same as the six-pointed star in Egypt in the sacred temples, where Moses and his brother Aaron were taught, not only so but the symbols were taught in Egypt ages before the captivity.

The Persians were familiar with the true spirit of religion, because their religion was more simple, more spiritual; these external and mathematical symbols were not found in their temples. The only symbol in the Persian temples was the perpetual fire, which indicated the presence of the Life and Light, and was the symbol for the life of the soul ascending to the life of the Infinite in the form of light. The stars, however, were watched with reference to their spiritual as well as their material significance, and the great fact was and is, that it was not the Jews, it was not the Hebrew people who discovered this Christ Life, but these Orientals, who understood the ancient philosophy, and who knew the ancient symbols, and who knew that when they were led by this star it would guide them to the right place.

Of course the materialists and secularists have endeavored to throw great discredit upon the life of Jesus, just because they find this symbolism in the Oriental teachings and philosophy. But so far from that fact discrediting it, it adds testimony unto testimony. For what would the Wise Men in the East be doing there in Palestine if they were not following a light greater than the Hebrews had, and which the Hebrews, blinded and too much occupied with their forms and ceremonies, refused to accept? How is it, that the Hebrews themselves, though not recognizing Jesus as a messiah, are nevertheless, greatly surprised that the materialists, atheists and infidels, as they are called, should deny his existence? Because the Hebrew scholars understand the significance of Oriental teaching, and knew that the Magians were not mistaken in following the star; the Jews simply did not accept Jesus because he was a Nazarene; because the Nazarenes were not of either of the sacred houses of Israel. They did not accept him because, as they said, "can any good come out of Nazareth?" "These people, these wanderers, these that came among us, as far as their ancestors are concerned, without our knowing them; can any good come out from these people?" For Israel expected this life to come through a long line of inspired prophets of Judea, a long line of physical descent of the chosen tribes of Israel. They knew there was to be a great re-birth to close a vast Dispensation. But even among the Jews, wherever prophets were truly inspired by this Magian knowledge they declared the coming one would be "a man of sorrows and acquainted with grief." They declare him in the Psalms, in Isaiah, in all those books, in which we can teach you how to trace the learning of Persia and India. There are Kabbalistic books in the Bible, there are books that pass for history, but the Kabbalistic books are stamped with the Message, are clear and distinct when you understand them; and the closing book of the New Testament is the recapitulation of the entire Kabbalistic lore. Of course, no interpreter from the Hebrew or Christian standpoint can understand or translate the true meaning of the symbols. But any one versed in the symbolism of the Orient can trace this line that came from Persia, this line that came from India, and this other line that came from Egypt and they will find the fruitage in the messianic life which the Magians foresaw.

Under this light all the seeming mystery fades away, as also the mystery of why the external parentage of Jesus is

not named. But Joseph becomes the sponsor because of the spiritual line. You will trace in the New Testament, that which is absolutely and undoubtedly to be found there, two lines of descent; one, the Kabbalistic or spiritual line, tracing the origin far back into Persia, the other is the assumed material line like any lineage or genealogy of human people. But because these Oriental meanings could not be solved, the Christian priesthood about the fifth or sixth century chose to clothe this birth and this knowledge with external impossibility and greater mystery, not seeing the problem of the Divine Birth in its highest and holiest significance; and because of that, Christians have turned the tables down and blotted out the record and as far as possible have kept from the knowledge of the Christian people the great light that shone through Egypt and leading into the Orient.

It is only to-day when teachers come up to you from India, when some Persian speaks in your midst that you have some knowledge of what is left of this primal religion. But you must remember, also, that they have been degenerating, and that if Christianity in two thousand years—and we beg your pardon—can degenerate to what is in the world to-day, you can judge how these primal religions have degenerated in the many thousand years that have intervened since their announcement. But the hope of the world does not rest in the Christianity that is past; it does not rest in the Star that was seen of the Shepherds and Magians over the cradle in Judea. The hope of the world rests in the spirit of what is borne forward unto the new Christ life, unto the "Comforter" promised by Jesus, unto the Light that is to come.

There has been for the last two thousand years, mostly, bloodshed and striving because of the name of Christianity. To-day you find Christian nations armed to the teeth, battle-ships on every sea, and the gradual increase of weapons and armaments for the purposes of war. So you may know that, with the exception of the first stamp of the Christ spirit upon the few, upon the Wise Men who understood, upon the shepherds who watched their flocks, upon those who followed in Jerusalem, upon the Arians who readily interpreted the spirit of Christ, the great masses in Christendom, like the great masses in India, in Persia, in China and formerly in Egypt have never learned the Christ spirit. The fate of Buddhism is very similar; Buddha Gautama has more inner followers among almost every nation of the east than in India. It is only in Ceylon and a few other places that there is even a remnant of the Buddhist worship; while the Brahmins hold in the bondage of the senses and the literal services of the external shrines the majority of the people. In China there are many Buddhists; in India there are many Parsees. The books of the Chinese Buddhists contain the thought of the offices of kindness to men and animals rather than to the affairs of religion or state.

So the great light that came unto Palestine was not destined to flourish there; because not destined to flourish there it took upon itself the pinions of material power and spread over all the western world. With that material power a certain percentage of the people possessed spiritual knowledge and perception. A knowledge not like that of the Magians, but an institution of justice, a perception of things divine; some of these clothed Jesus of Nazareth with the only spiritual power that has been sent to the world, except possibly, that of Moses and the prophets; others perceived and recognized that in Jesus was the expression of one of many sacred lives. You cannot pin any intelligent Christian scholar or worshiper down to the question, but what he or she must admit that before Jesus was born God must have given some light unto all those millions and billions of people that had been created in the East, as only a very small percentage were Hebrews.

What light did He give to China? What light did He give to India? What light did He give to Persia? What light did He give to Egypt, from which the people gradually fell into material power and external splendor? And if they still do not know, they cannot deny the great loving-kindness of that Infinite Being, that certainly would never create human-beings for the express purpose of destroying them eternally.

So there comes in at the last of the most wonderful century that the world has seen the great evidence of this knowledge from the East, and you are borne back to Egypt, to Persia, to India, to China, to Palestine as to successive steps in the great cycles of the earth's unfoldment; and that which Christians perform to-day, and will perform on the wave of this Christmas-tide bears no comparison with the great tides of love which the spirits recognize that it is possible for you to give to Jesus of Nazareth. Because while the Christians in the evangelical churches choose to worship him as God; others worship him as a portion of the God-head, and others as the son of God, the Universalists and the Unitarians have mild ideas of Jesus as a teacher, an "elder brother" of man. If, however, as the Rishis, you see the great successive cycles and understand that these lives are sent as Teachers, as Exemplars of mankind; if you understand that the truth seen by Buddha, and declared by all the successive lives of Buddhas was the same truth as that spoken upon Olivet; if you have perceived that the Great Light comes with the recurrent cycles such time as those wonderful planets are visible far out upon the plains of the Orient, you will know that this principle is as true in the spiritual cycles of the earth as that certain recurrent periods bring culminations in the material cycles of the earth.

When astronomers tell the world that certain planets are in conjunction, that is accepted by the entire astronomical world, and astronomers turn their telescopes in the direction indicated to find it true. When the Rishis and Wise Men tell you a new star of spiritual truth has arisen, if it comes to you from India, and China, and Persia, and Egypt, and they all meet at the birth-place of this new life, it adds testimony unto testimony.

Now to-day the Christian nations, all the "enlightened" nations of the world, are sunk in the reaction from that light, perhaps as far from the cradle in Bethlehem and the light that the Magians saw, as it is possible to be. As na-

tions they are in the valley, and that was upon the height; the highest height given to mortals corresponding to the great heights that had been in the world.

What is the hope of the world to-day? You cannot turn back to that light; you cannot climb that mountain, you cannot return to Jerusalem, as many think they can; nor will those Hebrews who expected to inherit the literal Jerusalem find in Jerusalem the sacred city of their Lord; nor will those Christians who journey to Palestine to restore Jerusalem unto Christianity find a literal fulfillment. Commerce may do this, but commerce is not Christianity, though it passes for such in the world to-day. While its ships go out to sea from Christian nations bearing Christianity and commerce, making commerce first, that which will come and does come is another light, a far other light than that seen of the Christian world to-day; it is seen by such as have wisdom in the Orient, seen of the wise men in Persia to-day, of the Hindoo, of such in China as, though hedged in by human walls of ignorance and the external wall that has excluded them from the rest of the world, still have this higher knowledge: A few of them have kept watch and ward, as did the Magians of old, for the rising of the Rishis, and these have declared the new light and the fulfillment of the great promise.

So you are really worshipping that ideal that you hope for, that New Christ that you hope will appear. You are remembering the time of Bethlehem; you are remembering the boy of twelve years who disputed with the doctors in the temple; you are remembering that he disappeared and went among his own people, for you remember that nothing was ever known of him again until he was thirty-two years of age.

During that time he was consecrated into the work for which the Magians found he was fully prepared. During that time he did not appear in Judea, in Jerusalem. He was among those who had come to greet him as a babe, who knew and made him welcome, who understood the message that he was to bring, and knew the light of that glad truth and his "tidings of great joy."

Now it will not be at Jerusalem, and now it will not be in the mountains, and now it will not be by the Sea of Galilee that men shall seek this light; but over all the world and unto every nation it has spread; the announcement has been declared, that the recurrent shadow is to be followed by the recurrent Light; that the eclipse of the Christian spirit and the worship of the external form is to be superseded by the New Light, the New Announcement. That this is true you may know by the false lights. You cannot tell the light unless there is the shadow. There is no imitation of that which is not; and the number of "Christians" that have announced themselves in the world for the last twenty or thirty years is an indication, a fore-runner. Of course the shadow, when the light is not here, must precede the light. So, as we have said in many addresses before you, this epidemic of messiahs proves that there is a real Messiah, that the New Light and the New Truth are to appear.

Singularly enough, the Egyptians and Persians, and the Hindoos as well as the Hebrews, used in the Holy of Holies the symbol of the New Dispensation which you are to expect: The Six-Pointed Star, the Hexagram, because that "finished" the knowledge of the cycles with which they were familiar. They knew only of the Sixth Dispensation. But in the Revelation to John upon the Isle of Patmos he saw the Tree of Life, with "Twelve manner of fruit."

In all the subtle openings in the ancient Egyptian temples, "behind the veil," the six-pointed star was prominent, but there was also a more subtle six-pointed star, that might be like the reflection of this, of which the initiates, the most sacred men knew that it meant the twelve messiahs. And while the numerals were but ten, there were symbols in geometry, and in the lines of hieroglyphs to show the full number. This was the announcement in the vision of John; and the Hebrew, the Parsee and the Egyptian scholars, and all the learned men of the Orient knew: that into the lap of this great Sixth Dispensation the entire past is to be laid. That whatever comes after that Sixth Dispensation shall be a new revelation of that which has not been spoken, has not been declared. That these great past truths are to be all gathered unto this new kingdom; when the light of Brahma cometh, lo! it will be the fifth-pointed star; when the light of Zerkh comes it will be the fourth-pointed star, and in their order all of the others.

Oh! this wonderful six-pointed star that will declare the fulness of all past revelation and the closing of one-half of all the cycles of the earth, and the ushering in of that which is to make harmony out of discord, peace out of war, and the reign of the spirit after the reign of the senses is over!

Of course in your present human lives you will not see this, you can only look forward, you can only perceive somewhat of it at this Christmas time. You can gather all the light, and strength, and power, and knowledge, and peacefulness, and ministrations, knowing that after the sea of blood, the glory and beauty of the song of "Peace on Earth," sung by the angels at Bethlehem will be fulfilled in the culmination of the great sixth cycle.

The other half of the cycles of the earth will tend toward peace; the other cycles will be on the other side (the side of their solution) of all the perplexing themes that afflict and disturb humanity to-day. Matter will not be dominant, but spirit, not the body but the soul. Striving will not be the method of conquest, but the power of peace, as all these messianic lives have declared. It is the fruition that cometh after the Great Perfect Dawn.

So on that day and time you shall perceive the great light that was, and is, and is to be.

And the angels bear this message to the earth: It will not be Bethlehem's Star, but the Star of the New Dispensation, that in some fair land on earth over which all the western winds blow, watered by western waves, will give the light and token of that Messiah that is to fulfill the promise that Jesus brought two thousand years ago.

WHAT SHALL IT BE?

Twentieth Century Spiritualism.

When the Rochester rappings called the attention of the world's vast audience to the unsolved problem of the ages, the continuity of life beyond the grave, the simplest of physical phenomena was all the spirit world deemed necessary to demonstrate the truths they affirmed, and what more convincing proof could be given than the grand philosophy of Spiritualism as given through the seership of A. J. Davis and others, who were from the same source given a knowledge of scientific facts of which both he and the world were equally ignorant; facts which science has since investigated and proved to be true.

It would seem that such proofs should meet every requirement and satisfy every demand a doubting world could ask for; but no, while thousands eagerly grasped the precious truth that their dear ones do not die; that death is not an extinction of being, but merely a change of the material form to meet different conditions of life; that as at a certain period of man's existence, a wonderful change takes place in his environment, making a complete change in every condition of life, a change clouded by fear and dread uncertainty, yet bright with hope to those around, of all this he is unconscious except it may be of pain. Thus he is born; thus he comes forth from the invisible realm to the activities of this wonderful life in this the visible material sphere of action.

A child has now been born; follow him through the career of a long and useful life; see him grow to maturity interested in all that goes on around him, delving deep into the laws that govern life as it is manifested about him, his intellectual and spiritual life broadening and deepening as it flows steadily on, as does the river when it nears the sea. Lo! again a change occurs, his maturing spirit has now acquired the necessary growth and forth from this visible material world the spirit is born into the kingdom of the invisible, leaving behind a second time a useless outgrown physical garment in exchange for a more highly developed and finely organized form, leaving the coarser lifeless body to be returned like the falling leaf or faded flower to the bosom of kind mother earth, who so tenderly replaces death and decay by ever-blooming freshness and life.

As at the physical, so at the spiritual birth, fear and dread uncertainty coupled with the brightest hopes abound. With the spiritual birth the physical has vanished and friends are left to mope behind a second time, whose life has brightened theirs, hence man came to term spirit birth, death; and defined death as the extinction of being, than which a greater lie on nature and her laws was never written, for after this brief earthly existence comes the spiritual life, freed from all that limits the flesh and impedes its progress.

As at the first birth the Ego's sphere of action and development was inconceivably widened and enlarged, so at its second birth are its wondrous powers and capabilities correspondingly increased. To prove this to mortals to cheer and strengthen humanity who mourn at the loss of their dear ones,

and fear for themselves; to rob death of its terrors and make of the grave only a shadowy portal whose door ever swings open and inward to the glories of the summerland, was Spiritualism given. Grand men have devoted their lives to the teaching of the truths of this philosophy, which truths have gone forth to enlighten the earth and have been accepted by millions, as dear as life itself. Are all its believers numbered among professing Spiritualists? Oh, no, they are found in all the churches throughout Christendom; some of the ablest teachers and its grand truths are to be found in the churches and various new cults that have of late claimed man's attention.

If all who believe in Spiritualism as a proven fact, accepting its philosophy as truth, could be gathered into one organization it would be one of which mankind might well be proud, and one which would prove a mighty power for the overthrow of the old decaying creeds and systems of thought. Why is this a fact? Why are not these believers marching forward under one banner to come to the king of terrors and to give soul emancipation to the race? Simply the fact that men have been seeking a sign instead of a truth. The seekers of phenomena in the fold of Spiritualism have wounded more deeply and done its noble cause more lasting harm than all its enemies put together. From raps to full form materialization is a long stride, but to satisfy man, to prove their precepts, truths, to place beyond all cavil and possibility of doubt the fact of spirit return, to satisfy every demand that questioning, doubting man can ask, those interested in the work on the spirit side have striven solely to fulfill, and to meet every requirement and tests as the chief requisites necessary.

What remedy for this evil can be suggested, but to cut off the offending member? Fifty years of phenomena-giving should be enough for this, really the fact of secondary importance in the demonstration of spirit return. Granting to Spiritual philosophy the first and highest importance, no longer demanding mediums and the ability to give tests as the chief requisites necessary,

condition of affairs exists at the present time that is a shame and a disgrace to the cause; a condition that weakens our ranks and sends our brightest minds into other folds; not but that they do good there, not that we are jealous and want undue honor, but the cause of truth demands that every seeker for her golden grains stand, allied with his neighbor, that all at work in freedom's cause work together and not lend their lives and influence to strengthen and bolster up decaying institutions by giving to their falsity of beliefs, and deadness of creeds, the truths that by themselves alone would attract to them the world's brightest and best minds. This state of affairs can be usefully and without fear of contradiction laid to the charge of the phenomena-seekers who are ever in search of something new and more marvelous to wonder and gaze at. And pray tell me what do they amount to? Did any one ever hear of their taking an active part in organization or platform work or of their giving liberally to uphold the noble workers who are so earnestly filling for the advancement of the truth? The phenomena-seekers alone have made it possible for the hordes of frauds, tricksters and unprincipled mediums to dupe and deceive the credulous and careless, till the cry of fake and fraud has tarnished the fair name of Spiritualism almost beyond repair.

What remedy for this evil can be suggested, but to cut off the offending member? Fifty years of phenomena-giving should be enough for this, really the fact of secondary importance in the demonstration of spirit return. Granting to Spiritual philosophy the first and highest importance, no longer demanding mediums and the ability to give tests as the chief requisites necessary,

for the teaching of our divine truths. Let the knowledge, inspiration and ability to clearly instruct and lead the searching mind into a fuller and clearer understanding of this the greatest and grandest of human; not of human but spiritual philosophies given through the human organism be the test required of its teachers.

To take a firm hold upon the world, to draw to its ranks those who of right belong there, to make the words, "I am a Spiritualist," words which every believer will be proud to utter, the Spiritualism of the twentieth century must appeal more strongly to the mind and less to the physical. Let the word go forth from every leader in the cause, from every true medium, from press and platform that from now onward Spiritualism would be abandoned, to be used only in private, and at the discretion of those who possess these truly wonderful powers. Where, then, think you, would be the frauds and shrewd tricksters who now cause our cause, thereby compelling honest mediums to rank with rogues and shrewd hand performers? They would simply be without an occupation, with none to welcome, and no cause to uphold them. They would die like the barnacles when cut from the ship's bottom to which they have through the long voyage clung and grown only to obstruct and impede its progress. When the harbor is reached, the vessel docked, their life of mischief and hindrance is ended, and the noble craft goes forth freed from their deadening influence. So let the opening of the new century prove a dry dock for Spiritualism, in which the barnacles and foul accumulations of phenomena-producing frauds shall be cut away; then will the cause

grow stronger and the truth-speaking gospel of Spiritualism draw to itself every soul that longs for and accepts its truths. Then will the old creedal organizations shrivel and die for lack of the vital thought principle, now so largely supplied by those who in their hearts know that their claims are false. If no change is made, if the churches and the new cults of advanced thought continue to draw so large a share of believers to them, what hope can we have for Spiritualism to hold its own?

A new century is here, its pages are open, to write in as we will, remembering that new methods, new ideas, and a clear presentation of truths are demanded. Only words of praise are due to the noble band of workers who are in the field doing their best by word and test to convince men of the truth of what they teach; but why longer submit to the demands for a test, by the world? Give these (tests) as the bread of life to those who do believe, and let it be done in private. To the world at large give the truth as you may have it, and be content to you. Sow the good seed and fear not for results, knowing this that a soul seeking light with a mind open to conviction will accept a truth clearly presented as soon without as with a test, and with less room for doubts in the future. What tests are given by teachers in other of the new schools of thought except that the believer himself is made the test and proof of the belief. Look at the great religions and their teachers all over the world, and see how many of them perform miracles to win converts. The spoken word of truth needs no demonstration further than the heart that receives it.

F. L. AVERY.

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The above is the number of the present issue of "The Progressive Thinker," as printed at the top of the first page, right hand corner. If this number corresponds with the figures on your wrapper, then the time you have paid for has expired, and you are requested to renew your subscription. The number on the right hand corner of the first page is advanced each week, showing the number of "Progressive Thinkers" issued up to date. Keep watch of the number on the tag of your wrapper.

THE SPIRITUAL SIGNIFICANCE.

A VERY IMPORTANT WORK.

The Spiritual Significance is by Lillian Whitting, author of "The World Beautiful," "After Her Death," "Kate Field, A Record," "A Study of Elizabeth Barrett Browning," etc. Price, \$1.00. Miss Whitting dedicates the title of her new book in these lines from "Aurora Leigh":

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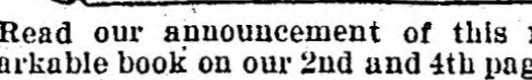
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**THE SPIRITUALISTIO FIELD—ITS WORKERS,
DOINGS, ETC., THE WORLD OVER.**

Jacquemin's being pinned in between the engine and tender. He described Jacquemin's death just about as it occurred. Jacquemin had been over the road only twice. Vogt's parents did not know that he had gone to work for the railroad until they heard of his death."



ions were adopted expressing the
highest appreciation of her life
work."

Dr. J. E. Bailey writes from Clinton
Va: "The people of Clinton and vicinity
are having a good time here this
winter through the mediumship of M.

ters which I observe you have omitted (see your paper of March 23, 1901). My object in doing so was that any and all persons interested in the matter might be able to communicate with me direct should they require any further legal advice, and which I shall at all times be pleased to give without any charge.

resent, but sit in the silence and learn
receive your own communications,
which in time will prove to be more sat-
isfactory than any you possibly can re-
ceive through another's instrumental-
ity. In love,
-FRANCES E. WILLARD.
Missie Hornbeck, Medium.

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QUESTIONS AND ANSWERS.

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

NOTE.—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to brevity. Proofs have to be omitted, and the style becomes thereby as terse, which of all things is to be deplored. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give what ever information I am able, the ordinary courtesy of correspondents is expected.

HUDSON TUTTLE.

D. N. Freeman: Q. Are there any fragments of the Great Library some writers claim for ancient Egypt?

A. Egypt had no great library. The chief portion of her records are preserved by the hieroglyphics on the walls of her temples, and a few papyrus rolls. The tediousness of preparing papyrus, aside from parchment which was repugnant to Egyptian religion, and the mural surface was the only material at command. The stylus, a sort of pencil, the only instrument. With such facilities, the idea of the accumulation of a great library is absurd. A thousand years later the famous Alexandrian library, founded by Ptolemy Soter, and burned by the Christians in the seventh century, is variously claimed to have contained from one to seven hundred thousand volumes, but when critically examined this library shrinks into a myth. This is the library which Mr. Freeman has in mind, and if such a library existed, it must have contained all the writings then extant, many of which have been preserved to our time.

If Omar destroyed it, he surely did no harm to the human understanding. What were these books or parchments or papyrus rolls about? A piece of papyrus no larger than a sheet of letter paper, was called a volume. All were written, as printing was unknown. The ancients knew nothing of science, that is had no accurate knowledge of nature such as we have to-day. They had no literature aside from history, which until the later Latin writers was more romance than truth. They had a few poems and Latin platitudes, and a little mathematics. The mass of their writings was idle dreams, metaphysical speculations and endless disputation about God and religion. Of Egyptian literature, perhaps the most valuable, the only thing of real value is "The Book of the Dead."

It is a rare good fortune to mankind that this rubbish has crumbled during the ages into dust. Whatever there was of truth has been preserved, and the error has passed away. Better it much more had shared the same fate.

The oldest collection of library are the clay tablets brought to light by the excavations carried on in Assyria, supposed to have been prepared about 650 years B. C.—probably much older. These are written in the cuneiform characters and only partially translatable. They contain instruction in the laws, morals and religious formulae. Their only real value is the light they cast on the character of the people of that time. And this holds true of all the ancient writings which have been preserved. Those who reverence the past, and hold its utterances as almost divine, have so vehemently repeated that it has possessed of such wonderful wisdom, was such a storehouse of knowledge, that their assertions are taken as authority, but if this vaunted mine of wisdom be critically examined it will be found nothing but a rubbish heap of dead ideas. Aside from mathematics there is not a statement made in writings of the past down within half a century, in regarding true and certain knowledge, but when restated to-day has to be modified often to negation. Would it not be of immeasurable benefit in freeing the human mind from its slavish trust in the wisdom of the past, were all books of the ignorant ages destroyed? Everything true they may contain has been embodied in recent works, or is as altogether too common of their erroneous views and absurdities. It would be a bright day for mankind if the blurred and blotched pages could be wiped clean, and yet more if the influence of those traditions could be obliterated and mankind allowed to start anew without this dark shadow of the past influencing its every effort. There is no more intolerable slavery than that of a living person to the fetters of the ideas of dead men—men ages dead, who ignorant and mentally distorted, preserved their ideas on parchment or tablet, to ensnare the generations. The tyrant may be slain, but the intangible idea though false continues and grows strong with age, and is unquestionably accepted because old. Let us know that with the exact ratio of age is the probability an idea is untrue, and the less its value for the present use.

Henry Capel: Q. What is the explanation of clairaudience?

A. As clairvoyance means spirit-seeing, so clairaudience means spirit-hearing.

There are various manifestations all of which cannot rightly be referred to the same source. As visions may be so vividly impressed on the mind, with such force as to cause the recipient to believe them realities, so ideas or words may be so forcibly presented that they will seem to be heard. This is not clairvoyance or clairaudience, but a keenly excited state of sense organs.

The spirit has spiritual senses, which receive through the organs of its knowledge of the external world. During earth life the spiritual is covered up by the physical and so blended as to seem inextricable. At death the separation is complete and the spirit is freed from the limitations of the physical form and sees and hears by means of its spirit organization. But there are those in whom at times the spiritual senses are more or less free from the control of the physical and when this occurs they see and hear spiritual things.

There are many instances of clairaudience given in the Bible. That of Paul

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is often quoted: "And he fell to the earth, and heard a voice saying unto him: 'Saul, Saul, why persecutest thou me?' And the men which journeyed with him stood speechless, hearing a voice, but seeing no man." This is not, however, an example of clairaudience, but of a materialized spirit voice. As Paul was the only one entranced, he alone should have heard the voice. That all heard shows that it appealed to the material organs of sense and not to the spiritual.

Materialized spirit-voices do not resemble in tone the earthly voice, but those heard clairaudiently are perfect in resemblance. This faculty may be cultivated in the same manner as clairvoyance. By listening to and heeding the celestial voice, it will grow clearer and stronger, and constantly more certain.

"Seeker." Q. Does Mohammedanism claim that woman has no soul? Was Mohammed a deceiver?

A. "Where is not a line in the Koran that denials it is not a soul, or any less claim to the joys of Paradise than man. The charge is a lie, made and published for the purpose of prejudicing the ignorant. The profound respect of Mohammed for his first wife, and the constancy with which he cherished her memory, is proverbial throughout the Mohammedan world. When his second wife asked him if she was not more beloved, he replied with a vow: "No, she trusted me when the whole world was against me!"

Dr. White in his Hampton lecture before the University of Oxford said of the Great Prophet: "Descended from the most honored tribe of Arabia, and from the noblest family of that tribe, yet distress and poverty were the only portion which he inherited. The bounty of nature, however, and the exquisite endowment with which he was liberally adorned the future prophet and monarch of Arabia abundantly compensated for the unkindness of fortune. Graceful in person, easy and insinuating in his manners, and endowed with a greatness of mind which could brave the storms of adversity, and rise superior to the disadvantages of an illiterate education, he was in possession of accomplishments more valuable in themselves and capable of producing more influence than the most powerful monarch of wealth or the authority of hereditary power could bestow."

In contrast to this eminent Christian authority, fair and appreciative though Christian, it is amusing to contrast another Christian authority, which expresses the bigotry and ignorance, the narrow prejudice culled by religion.

This is the portrait as drawn by Bishop Butler in his sermon on "Holy Dying": "God was pleased to suffer a villain, a vicious and a base, epileptic person to set up a religion which bath filled all the nearer parts of Asia and much of Africa, and some parts of Europe; so that the greater number of men and women, born in so many kingdoms and provinces are infallibly made Mohammedans, strangers and enemies to Christ, by whom alone we can be saved. This consideration is extremely painful to the remembrance how universal and how great an evil it is that so many millions of sons and daughters are born to enter into the possession of Devils to eternal ages."

It is sad indeed! And to think that Mohammedanism has entirely dispossessed Christianity of the countries of its birth! That the Koran written by an "epileptic" is the sacred book giving instruction and consolation, over all northern Africa, Egypt, Syria, Asia Minor, all the regions around the Black and Caspian seas, except Astracan, all Persia, Hindostan, a part of Tartary, Thrace, Bulgaria, Macedonia, Servia, Bosnia and Greece.

It has been calculated that the number of Mohammedans are to Christians as 6 to 5. It is a growing religion, and has rapidly during the last century been pushing its way among the savage people of its borders, and while Christians have been won over to Mohammedanism, no instance is recorded of the least success of missionaries to win the followers of the prophet to the Christian faith.

Something About Ernest Orvis.

To the Editor:—Mrs. Theresa (Myth) Markham, "Station D," New York, seems much more anxious to rush into print with generous offers to make good any losses sustained by readers of your paper through her recommendation of Ernest Orvis, of Asheville, N. C., than to state the facts obtained by her. After the exchange of a number of letters with that pretense of a man, and receiving some "Blue Book" tests, I sent him a dollar handed me by a poor woman with the hope she might learn the whereabouts of her son, about whom she is almost distracted. Orvis acknowledged receipt of cash and promised reading and information in one week. After waiting a month or more, I wrote to the postmaster at Asheville, and learned there was a "thing" living there bearing the name advertised, but he could tell me nothing as to his honesty or ability to do the things that the Myth Theresa Markham said he could. After the lapse of months he wrote me that he had been very sick and would send reading at once. It has not arrived yet. I wrote him of two regrets: That he beat the poor woman out of her hard-earned money, and that he had not died and got into a Presbyterian hell. The letter sent to Theresa (Myth) Markham, Station D, New York, was returned to me marked "Not called for." So I give it as my opinion that Orvis and his alias Markham is one of the army of conscienceless tricksters that infest our ranks and bleed the unwary and confiding. If Spiritualism is ever freed from the disreputable, dishonest blustering thugs and fakes with which we are cursed, there will be some in the expelled crowd with genuine mediumistic gifts. The assertion can be attested to by many citizens of Titusville, since their experience with a certain Dr. (?) who flourished here during the fall and early winter. Hoping for the elimination of this element from our ranks and the triumph of the good and the true, let us all press forward in the cause of truth.

W. L. GAGE.

"Human Culture and Love, Marriage, Sexual Development, and Social Upbuilding." By E. D. Babbitt, M. D., LL.D. A most excellent and very valuable work, by the Dean of the College of Fine Arts, and author of other important volumes on Health, Social Science, Religion, etc. Price, cloth, 75 cents. For sale at this office.

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

"Gleanings from the Rostrum." By A. B. French. Cloth, \$1. For sale at this office.

UNION MASS MEETING OF SPIRITUALISTS

At Handel Hall, Chicago, March 26, 27, 28, 1901, under the Joint Auspices of the National Spiritualists Association and the Ill. State Spiritualists Ass'n.

FIRST DAY—TUESDAY, MARCH 26.

Convention assembled at 2:30 p. m. Exercises were opened by congregational singing, followed by an invocation by Moses Hull. An earnest and eloquent address of welcome was given by Geo. B. Warner, president of the Illinois State Association, with response and address by Harrison D. Barrett, president of the N. S. A. He was earnest and practical as usual, referring in his address to the fact that while there was apathy among many Spiritualists, there were also cheering signs of progress, among which was the fact that the Spiritualist press from the Atlantic to the Pacific was united in hearty co-operation for the upbuilding of a higher Spiritualism. He also referred to efforts now being made in many states to abridge our liberties through their respective legislatures which can be met only by a more hearty co-operation among Spiritualists through organization.

Greetings were read from the Spiritualists of Philadelphia and from the Wisconsin State Association. Zaida B. Kates followed with descriptions and spirit messages which were accurate and convincing, demonstrating that she has few if any superiors as a platform message medium.

Vocal solos by Laura S. Kerr and Miss Weems, and a piano solo by Edna Trinkhaus, were first-class and heartily enjoyed by the audience.

Evening exercises were opened by congregational singing, followed with an invocation by Geo. B. Warner. The lecture of the evening, subject, "Is the Bible Infallible?" was given by Moses Hull, and to those who have heard "Moses Hull" it is not necessary to say he was equal to the occasion. Those who have not heard him should embrace any opportunity to do so, as the average Bible reader will learn more of the book from Moses Hull than they ever knew in the whole course of their lives.

An extra number on the program was a violin solo, finely rendered by Master Oliver Bullock, a grandson of Moses Hull. A vocal solo by Vera Edith Young, and cornet solo by Mr. Maglann were heartily enjoyed, as was a piano solo by Madam Bourgeois.

Margaret Gaulle, not having arrived, this portion of the program was satisfactorily filled by Mrs. Kates.

SECOND DAY—WEDNESDAY.

Wednesday morning opened with a conference. Topic: Shall We Build or Bury Our Local Societies, and How? In the absence of Geo. F. Perkins, conference was opened by Geo. B. Warner, who dropped in on his way home from Lake Helen Camp, Fla. He set the pace in his righteous indignation over the methods and practices of Spiritualists, which are so largely responsible for the decline in local societies everywhere. He was followed by G. F. Perkins, Mrs. M. Summers, J. T. McLane, Irene Dobson, Mrs. M. A. Linn, Dr. Jacobson, Ella M. Johnson, Dr. Juliet B. Severance and Harrison D. Barrett. The afternoon session opened with congregational singing, followed with a vocal solo by Mrs. Lillian McKinney. Greetings from the home office of the N. S. A., and from the Minnesota State Association were read, after which Geo. W. Kates gave the opening address. It was an eloquent effort and elicited the closest attention of the audience. He closed with a poem, "In a Hundred Years."

Dr. Arthur Houghton followed with a fine discourse upon The Future of Spiritualism, and was followed by Georgia Gladys Cooley, in a number of clear and convincing messages given in her happiest vein and which were heartily enjoyed and appreciated.

Other musical numbers consisted of a harp solo by Walfrid Singer, vocal solo by Mrs. Glenn Wood, harp and mandolin duet by Joseph and Walfrid Singer. There was a notable increase in attendance at the evening session. Exercises opened with singing, followed with an invocation by Mr. Richmond. After a fine recitation by Geo. W. Kates, who gave Burdette's "The Man Who Will Not Understand," Dr. Emma Nickerson Warner gave the first regular address on "The Way, the Truth and the Life." Her effort was a pleasing one and she was followed by Thomas Grimshaw, of St. Louis, Mo. Brother Grimshaw is not large in stature, but in no other sense is he a small man, and he held the closest attention of his audience while he dealt in such telling blows against the old superstitions, and did not hesitate to speak his mind freely regarding the faults and follies of Spiritualists.

A telegram announcing the fact that Maggie Gaulle would not be present, the giving of messages again devolved upon Mrs. Kates, and right nobly did she respond to the demands of the occasion.

Vocal solos were given by Florence G. Atkins, and Harry and Racey Kirby; a piano solo by Walfrid Singer, followed with a trio, piano, cornet and voice by Madam Bourgeois, Prof. and W. Singer.

THIRD DAY—THURSDAY.

Topic for discussion in the Thursday morning conference was The Worth and Work of the N. S. A. It was opened by Will C. Hodge, followed by Dr. Juliet B. Severance, and Clara Sawyer.

At this point regular proceedings were suspended to allow Ervin A. Rice to announce the decision of Judge Stein, in the suit of Illinois State Association versus the slide combination who for the past two or three years have been doing business? under that name. Mr. Rice, was indeed the message-bearer of good news and his message infused new life, new hope, new courage and a new purpose to place the Illinois State Association on a solid and enduring basis. It was not only a victory for the State Association, but a victory for integrity and decency, and for a clean, honest, orderly Spiritualism.

Discussion of the question was resumed by Mrs. Richmond, and closed by H. D. Barrett.

The following resolutions were presented by Geo. F. Perkins, chairman of a committee consisting of Geo. F. Perkins, Dr. Juliet B. Severance, and Geo. H. Brooks, and were unanimously adopted:

Mr. Chairman—Your committee beg to present the following resolutions to the convention:

Resolved, That compulsory vaccination is not only unwise, unconstitutional and un-American, but dangerous to health, causing eczema, erysipelas, cancer tumors, syphilis, and often death.

Resolved, That while we are opposed to restricting the practice of medicine, and to all efforts being made to make so-called medical laws, we would advise all who attempt to treat the sick to become thoroughly acquainted with anatomy, physiology, hygiene and the general laws of health, and the law of cure; and to teach the same to the public.

Resolved, That as our children are to be our successors in the work of Spiritualism, it is our duty to do something tangible for the children by way of establishing Children's Progressive Lyceums, and the publishing of a paper in the interests of our young people.

The afternoon session opened with singing, followed by invocation by Moses Hull. The regular address was delivered by Thomas Grimshaw, who took for his topic, The Work of Human Brotherhood. A very excellent and scholarly address was delivered by Rev. J. O. M. Howitt, on The Worth of Spiritualism as a Contribution to the Religious Cult of Our Age.

Vocal solos were rendered by Mrs. Edward Heath and Mrs. Charlotte Grove, while the audience was treated with a genuine musical surprise, a duet, piano and cello, by Paul Schoessling and Prof. Balatka. Session closed with a short but eloquent speech and spirit messages by Mrs. Kates.

The evening and closing session of the convention opened with singing, followed with an invocation by Geo. W. Kates. Greetings were read from Francis B. Woodbury, and from the Massachusetts State Association.

The first regular address of the evening, subject, Spiritualism, a Pervading Light, was given by Mrs. Cora L. V. Richmond, who was followed by Moses Hull, on Biblical Objections Against Spiritualism. Nothing that your reporter can say will do to the merit of these discourses, not the enthusiastic manner of their reception. The following musical numbers were rendered:

Vocal solos by Florence G. Atkins and A. Forrest Russell; piano solo by Madam Bourgeois.

Zaida Brown Kates was again message-bearer from the invisible friends, and gave a large number of such greetings in her usual happy and convincing manner. She was followed by Edna Trinkhaus, in a piano solo, the closing number of the program.

The attendance was not so large as on some former occasions, though the audiences gradually increased in numbers from the first until the closing session, when the upper parlors were thrown open to accommodate the people.

Madam Bourgeois is entitled to great credit for a fine musical program. All the speakers and mediums did excellent work, while President George B. Warner, of the State Association, summed up the fact that he is an unequalled success as chairman.

The meeting was pervaded with a spirit of enthusiasm, was harmonious throughout and it is the opinion of your scribe that a fresh impetus has been given to the work of upbuilding a higher Spiritualism, not only in this city but throughout the state and country at large.

WILL C. HODGE.

GRAND RALLY

Of the Spiritualists of Iowa.

The state of Iowa holds many earnest Spiritualists. They propose to organize a State Association, at Oskaloosa, April 3 to 7. The business sessions will be held April 4 and 5.

The call is officially made by a committee, and the convention amply proved.

We have engaged Harrison D. Barrett, president of the N. S. A., George W. Kates, Mrs. Zaida B. Kates, Mrs. Eva McCoy and others as the speakers and mediums for the occasion.

A grand time is assured. Many persons have agreed to attend, but we want every Iowa Spiritualist to come.

Special hotel rates. Also we boast of a hospitable people in Oskaloosa.

For further particulars address: A. LINTON, Chairman of Committee, Oskaloosa, Iowa.

Who Will Help Her? In Vandalla, Mich., resides Mrs. Nancy Osborn, the widow of Gideon Osborn. She is now 82 years old, penniless, helpless, and without friends. She has reared a large family, all of whom have preceded her to the other side of life. For fifty years her home has been the home for speakers, mediums and other wanderers, whether Spiritualists or not, who chanced to come her way.

She and her good husband always unitedly worked with their money and their hands to help the poor Spiritualists. In fact, she probably knows there were ready to help every good cause. She is now left in her old age without the necessities of life. There are no Spiritualists where she lives, and she sadly needs help.

I appeal to the Spiritualists, and especially those of Michigan, to assist her. She deserves it. Don't let her go to the poor house. If she could get ten cents on the dollar for what she has done for the cause she would be glad to get to smooth her way through the remainder of this life's journey.

Spiritualists, again I ask you to make the life of this poor, sick octogenarian pilgrim glad. Write her a few comforting words, and enclose a little such help as will pass current at the stores for the necessities of life. If you will do that, I will, in her behalf, extend to you thanks such as may make the thought that the investment has been a good one.

A word to the wise, who are charitably inclined, is sufficient.

MOSES HULL.

"Wedding Chimes." By Delpha Pearl Hughes. A tasty, beautiful and appropriate wedding souvenir. Contains marriage ceremony, marriage certificate, etc., with choice matter in poetry and prose. Specially designed for the use of the Spiritualist and Liberal marriage. Price 75 cents. For sale at this office.

A GOD-SEND TO ALL HUMANITY.

Remarkable invention of an Ohioan that Guarantees Perfect Health, Strength and Beauty to Every User, and Cures without Drugs All Nervous Diseases, Rheumatism, La Grippe, Neuralgia, Blood and Kidney Troubles, Weakness, and the Most Obsolete Diseases, by Nature's Method of Steaming the Poisons Out of the System.

Ministers and Those Who Have Used It Declare It to Be the Most Remarkable Invigorant Ever Produced, Better than Any Treatment at Hot Springs, Sanitariums or Health Resorts.

A prominent business man of Cincinnati has invented a Vapour Bath Cabinet that has proven a blessing to every man, woman and child who has used it, and many of our readers may not know of its real value. It is a God-send to all humanity. Our recent investigation of this remarkable invention was so very satisfactory we have no hesitancy in endorsing it as a just what our readers need.

It is an air-tight inclosure, a rubber-walled room, of cast-iron, galvanized steel, or copper, with all the head openings aches, for 5 to 20 cents each, all the nervous clanging, curative and invigorating.

Resolved, That while we are opposed to restricting the practice of medicine, and to all efforts being made to make so-called medical laws, we would advise all who attempt to treat the sick to become thoroughly acquainted with anatomy, physiology, hygiene and the general laws of health, and the law of cure; and to teach the same to the public.

Resolved, That as our children are to be our successors in the work of Spiritualism, it is our duty to do something tangible for the children by way of establishing Children's Progressive Lyceums, and the publishing of a paper in the interests of our young people.

The afternoon session opened with singing, followed by invocation by Moses Hull. The regular address was delivered by Thomas Grimshaw, who took for his topic, The Work of Human Brotherhood. A very excellent and scholarly address was delivered by Rev. J. O. M. Howitt, on The Worth of Spiritualism as a Contribution to the Religious Cult of Our Age.

Vocal solos were rendered by Mrs. Edward Heath and Mrs. Charlotte Grove, while the audience was treated with a genuine musical surprise, a duet, piano and cello, by Paul Schoessling and Prof. Balatka. Session closed with a short but eloquent speech and spirit messages by Mrs. Kates.

The evening and closing session of the convention opened with singing, followed with an invocation by Geo. W. Kates. Greetings were read from Francis B. Woodbury, and from the Massachusetts State Association.

The first regular address of the evening, subject, Spiritualism, a Pervading Light, was given by Mrs. Cora L. V. Richmond, who was followed by Moses Hull, on Biblical Objections Against Spiritualism. Nothing that your reporter can say will do to the merit of these discourses, not the enthusiastic manner of their reception. The following musical numbers were rendered:

Vocal solos by Florence G. Atkins and A. Forrest Russell; piano solo by Madam Bourgeois.

Zaida Brown Kates was again message-bearer from the invisible friends, and gave a large number of such greetings in her usual happy and convincing manner. She was followed by Edna Trinkhaus, in a piano solo, the closing number of the program.

The attendance was not so large as on some former occasions, though the audiences gradually increased in numbers from the first until the closing session, when the upper parlors were thrown open to accommodate the people.

Madam Bourgeois is entitled to great credit for a fine musical program. All the speakers and mediums did excellent work, while President George B. Warner, of the State Association, summed up the fact that he is an unequalled success as chairman.

The meeting was pervaded with a spirit of enthusiasm, was harmonious throughout and it is the opinion of your scribe that a fresh impetus has been given to the work of upbuilding a higher Spiritualism, not only in this city but throughout the state and country at large.

WILL C. HODGE.

GRAND RALLY

Of the Spiritualists of Iowa.

The state of Iowa holds many earnest Spiritualists. They propose to organize a State Association, at Oskaloosa, April 3 to 7. The business sessions will be held April 4 and 5.

The call is officially made by a committee, and the convention amply proved.

We have engaged Harrison D. Barrett, president of the N. S. A., George W. Kates, Mrs. Zaida B. Kates, Mrs. Eva McCoy and others as the speakers and mediums for the occasion.

A grand time is assured. Many persons have agreed to attend, but we want every Iowa Spiritualist to come.

Special hotel rates. Also we boast of a hospitable people in Oskaloosa.

For further particulars address: A. LINTON, Chairman of Committee, Oskaloosa, Iowa.

Who Will Help Her? In Vandalla, Mich., resides Mrs. Nancy Osborn, the widow of Gideon Osborn. She is now 82 years old, penniless, helpless, and without friends. She has reared a large family, all of whom have preceded her to the other side of life. For fifty years her home has been the home for speakers, mediums and other wanderers, whether Spiritualists or not, who chanced to come her way.

She and her good husband always unitedly worked with their money and their hands to help the poor Spiritualists. In fact, she probably knows there were ready to help every good cause. She is now left in her old age without the necessities of life. There are no Spiritualists where she lives, and she sadly needs help.

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