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## "LYING SPIRITS."

But They Are Not Disembodied This Time.

The Chicago Tribune's Base Slander of Anna Eva Fay.

"When Anna Eva Fay communes with spirits—from the other world—or at least when she utilized the services of frivolous residents of the 'hereafter' at the Columbia Theater last Sunday night she wore a dress which she averred was a gift from a Mme. Blavatsky, the erstwhile 'mountain-head' of Theosophy, Spiritualism, and other vagaries of that ilk. The gown was a long train, and apparently is the abiding-place of a huge bustle. Its large, heavy pleats are embroidered in gold wire, worth, so Miss Fay proudly states, \$300. And to this dress, and its peculiar style of architecture, much of Anna Eva's success as a manipulator of ghostly beings is due, at least so the Tribune is informed.

"Last Sunday night, before the young woman appeared on the Columbia stage, Mr. Pingree, her manager, invited a committee of gentlemen from the audience to climb upon the stage and investigate the cabinet. It was built of four green velvet curtains, held in position by wooden supports. A common board, six inches wide and three feet high, was nailed to the center of the stage, and an iron ring, or screw-eye, fastened to the board. After the committee had examined the board and the fastening of the ring, a small camp-stool was placed in front of the board.

WALKED WITH MEASURED TREAD.

"Then Miss Fay appeared, walking slowly, and with measured tread to the front of the stage, the train of the queer-looking dress trailing gracefully behind. She turned from the audience, walked to the camp-stool and sat down. Her hands were then securely tied behind her to the iron ring by means of strips of linen, the ends of which were nailed to the floor. A hand of linen was tied around her neck, and this was also affixed to the board. On all the inter-connections of these strips of linen pieces of court-plaster were placed, so that the knots could not be disturbed. Then the cabinet curtains were dropped over her, after which a rope was attached to her feet, and one of the committee held it so that he would be able to detect any movement.

"The moment the cabinet was closed musical instruments were played and thrown out over the top, nails were driven in boards, and spirit hands fluttered at different openings through the velvet curtains. Spirit communications were written. When the cabinet was opened Miss Fay was sitting on the camp-stool securely bound, and there was apparently not the slightest evidence that she had moved or used her hands.

"This climax astonished the unbelievers, while the Spiritualists were delighted.

"It's a pretty trick," said the man who called the attention of the reporter for the Tribune to the immensity of Eva's gown, "but there's a joker in the cards in the person of George Pingree, a small five-year-old boy, who is bright and precocious. George is with Miss Fay all the time she is in the cabinet, but the audience doesn't see him."

"George has attracted considerable attention around the Great Northern Hotel for the last ten days, by his precocious ways, and is quite a favorite. He arrived February 28, with his mother, who registered 'Mrs. G. C. Pingree and child, New York,' and was assigned to room 12 on the 10 floor. George is well trained in the part he plays, and no amount of persuasion could make him talk, or even acknowledge that he knew Miss Fay or her manager, although on two occasions a reporter for the Tribune discovered him talking with the manager on the parlor floor. The boy even went so far as to say his name was Penfield, and that he lives in Kansas. Anna Eva Fay arrived at the Great Northern February 27, with her manager, C. S. Pingree. The next day, Mrs. G. C. Pingree and child arrived, but there was no recognition between the parties. Mrs. Pingree, of New York, is the sister-in-law of Miss Fay's manager, and George is her son.

"The reporter enquired of Mr. Meyer at the Columbia Theatre if Miss Fay had a child on the stage last Sunday night, and inquiries of the stage door-keeper elicited the information that a small boy accompanied Miss Fay's manager on his arrival at the theatre.

"The audience will note that Miss Fay invariably does her cabinet trick with a long train dress, of peculiar style and liberal bustle. This dress on one side is made like a divided skirt, and is open the entire length of the train. Beneath the bustle, hidden in the folds of the train, the boy is secreted. When Miss Fay walks on the stage, the boy walks with her in his place of concealment. This accounts for the slow and deliberate movements of the performer. The most difficult part is to dispose of the boy when she sits down. It will be noticed that in sitting on the camp-stool she sits sideways, throwing all the train on one side of the stool, and in the folds of this abundant drapery the boy is concealed.

"Owing to the slittin skirt he can slip in and out of his hiding-place with alacrity and instantly distribute spiritual writings, drive nails in boards, and perform other ghostly tricks. Miss Fay knows well that no member of the



DOUGLAS PINGREE, THE INVISIBLE ASSISTANT.



GEORGE UNDER COVER.



PREPARING TO DO SPIRITS WORK.

committee would dare investigate the train of her dress, and she is therefore perfectly safe from detection.

"If two ladies are allowed to go on the stage with the committee at the performance she will give at the Columbia to-night and insist on exploring the folds of the famous Blavatsky dress; they will be able to bring out George Pingree by the ear and present him to the audience as a living and exceedingly healthy spirit."

The above is from the Chicago Tribune, which has for many years applied itself, with a zeal worthy of a better cause, to the denunciation, and exposure as fraudulent, of all Spiritual mediums and Spiritual phenomena. With all the malignancy of the true bigot it has pursued mediums with the bitterness of spirit of a medieval inquisitor and witch-finder; and had it possessed the power we doubt not that the strong arm of the secular law would ere this have been invoked to crush out by fine and imprisonment the "essential superstition" known as Spiritualism.

But this is an enlightened age, and the world at large is progressing into that higher condition where truth to prevail needs but to be known. The masses are becoming more enlightened than their self-conceited leaders.

The press is a mighty engine of progress, or of intellectual and moral degeneration.

The Tribune's account of Miss Fay's exhibition is a pure fabrication, and not only untrue in a double sense, but unqualifiedly untrue; and we give the man who conceived and penned it the credit of having intelligence enough to have known its "fakish" character at the time of its concoction, if perchance he was ignorant of its utter stupidity.

But the following account, taken from the Tribune, of Miss Fay's second performance, is, as will be seen, a complete back-down from the concealed-boy theory, and a surrender, however ungraciously expressed, of the whole question of Miss Fay's occultism. We will copy the account and then comment on its mendacity. Says the reporter:

"Anna Eva Fay met the enemy and the spirits at the Columbian Theatre again last night and—well, the enemy made a lot of trouble for her, forced her into some tight places and asked her some things that she was not willing to permit, but outside of that did not seem to have much the best of it. The enemy became satisfied collectively and individually that her hands were free, but couldn't tell just how it was done.

"When her manager, after making his little set speech, announced that three gentlemen would be invited to come to the stage to look after fastenings and other details, the crowd thought a woman ought to be on the committee. After a conference with Anna Eva the manager consented to call for 'a lady who was well known to all,' provided such a one could be found. No one answering to the call with sufficient promptness, he called for a man again, and the crowd let it go at that after a few protests.

"Dr. J. G. Watkins was one of the three men who were called to the stage to inspect the paraphernalia and tie

knots. The doctor had seen Anna Eva exposed at Louisville, Ky., a year ago, and carried to the stage a decided feeling that the mystic, uncanny spooks in her neighborhood would not bear the cold light of investigation. At each succeeding movement in the scene the doctor's countenance wore more interrogation points and more of the dumb blankness of surprise. The doctor said that the woman's hands were loosened while she was in the cabinet, and he suggested that she had a pair of scissors concealed in her dress-skirts with which she severed the cord that bound her hands to the post. He was quite sure that the point in the cord which was cut was hidden under her thumb behind her back. But the clever doctor was unable to prove this against the wily chum of spirits.

"Again Anna Eva Fay got in the box. Dr. Watkins saw her hand in front of her, but when he examined her it was securely tied behind her back. He sat by her side and held her two hands when he and she were covered to their necks with a large cloth. With each appearance in the cabinet behind he detected a movement of Anna Eva's body, but that was as far as he could reach in the solution of the mystery. As to the table lifting the doctor was satisfied that a slit in the table-cover allowed Miss Fay to put her finger through a hole in the table top. I lift it by that means. He was sure to that the wooden hand which tapped off answers to questions on a piece of plate glass was manipulated by a thread which was passed down through a hollow arm and leg of the chair on which the glass rested. But the doctor went home a much puzzled man."

Here is a leading member of the daily press, a great paper, which in the interest of good morals and in behalf of an innocent, credulous public has time and again sought to wipe out, banish and expatriate the whole medium race, because, forsooth, it has pretended to believe that race was hoodwinking gullible mortals by false and dishonest practices, and thus drawing from them their hard-earned substance. Then surely have the readers of the Tribune, who pay their money for it, a right to expect that it shall give them the news as it is and not a statement intended to mislead and prejudice.

Now, it is not true, to the personal knowledge of the writer, that "the enemy" (if that means the committee of three, Dr. T. G. Watkins, E. J. Redpath and F. O. Leonard,) audibly "asked her some things that she was not willing to permit;" nor is it true that "the enemy became satisfied collectively and individually that her hands were free;" unless they deceived the audience, when they stated that Miss Fay's hands remained tied upon examination after each separate performance as they had tied them at the commencement. Nor is it true that "the doctor said audibly to the audience, as he was bound in honor to do if it were the fact, that the woman's hands were loosened while she was in the cabinet, and he suggested that she had a pair of scissors concealed in her dress-skirts with which she severed the cord that bound her hands to the post;" nor "was he quite sure by anything he said or in any way indicated to the audience that the point in the cord which was cut was hidden under her thumb behind her back." This is all unmitigated fabrication, and the Tribune man is but trying to make Dr. Watkins the scapegoat of his own sins of bigoted prejudice against truth and fair-mindedness. Neither did Dr. Watkins see "her hand in front of her" while she was enclosed in the box and evidently the cord that bound her hands to the post was cut by her hands, and he belied himself to the audience, for he made no such report. And the "clever doctor" said not one word to the audience, whose agent he was for the detection of any deceit, about detecting "a movement of Anna Fay's body," "with each appearance in the cabinet." Nor did he mention the fact that he "was satisfied that a slit in the table-cover allowed Miss Fay to put her finger through a hole in the table top."

It is indeed refreshing to be told "But the doctor went home a much puzzled man," and we may add, so did every member of the large audience present, not excepting the Ananias who is so long, but in vain, in consonance with the steady policy of the sheet whose mendacity has called forth these comments, to stem the on-coming tide of spiritual enlightenment and regeneration.

Miss Fay's exhibition was a complete rout of the forces of scepticism, and left not a peg to hang even a quibbling objection upon; and whatever may be said by those Spiritualists who are so advanced that they seem to have arisen into some sweet Nirvana of forgetfulness of the value of all classes and kinds of phenomena presented by the Spirit-world for the enlightenment of mankind as to its destiny, we may rest assured that not a few minds left the "Columbia" on those nights with a new light, which will so stir their innermost being that they will determine to know the cause of these strange and hitherto (to them) unknown things.

A. M. GRIFIN.

The Rev. C. A. Bartol, a venerable clergyman of Boston, has been severely injured by a fall of ice from a roof in that city.

## A LEARNED PRIEST.

He Is In a "Heathen" Temple.

WHAT HE BELIEVES ABOUT PROPRIETIES AND IMPOSTORS.

TO THE EDITOR:—The following, emanating from a so-called heathen, should be read by every one in this country. Its suggestions and hints are of great value.

LUCRETIVS.

While in California I visited a joss-house, or rather a heathen church. In it were several ugly idols. These idols were all gaudily painted. They were made with paper puffed out with wire. Some of them had many eyes, several hands, and now and then one had a double head. They had eyes in their knees, eyes in their stomachs, and eyes in the top of their heads. Some had hands all around them, and all had long, fierce-looking beards. A little child in our party was too frightened to look at these idols. She kept saying—

"O, mamma, it is so ugly! Take it away!"

The heathen priest was a very clever man. I found afterward that he had been a great reader. In this joss-house he stood in front of the gods with his people, and they all worshiped and prayed together. They were thoroughly in earnest, and I believe every Chinaman believed his eternal salvation depended on his worship.

I found the priest, Chang Wau Ho, I say, to be a man of great learning. After the service I went in behind the gods with a young interpreter—a young Chinese graduate from Yale, and had a long talk with him.

"I see you have many gods?" I commenced.

"No," he replied, through the interpreter, "we only worship one God."

"Then these are idols," I remarked.

"No, the Chinese do not worship idols. These are images to represent God, and we have many images, so that all the people can see at once, but each image represents the same God."

"Then you do not worship the images?"

"Oh, no. They are only to remind us of God. You Christians pray before the crucifix, and the Catholics even have an image of Christ and the Virgin Mary, just as we have these images. We do not worship the images."

"Why do you have such ugly, deformed images?" I asked. "Why do they have double heads, many ears, and many eyes?"

"Well, God, you know, is omniscient, potential, and omnipresent. We represent these attributes by the images. The many hands denote that God is omnipresent. The many eyes denote that he is omniscient—that he sees everything."

"But why do you make such ugly-looking images?" I asked.

"Oh! that is the Chinese antique. They are not ugly to us. They made them so in the time of Confucius, and our people don't like to change. It is our religious form. I see you Christians preserve religious forms, too. You have religious architecture—the Gothic. You have stiff angels after Fra Angelico, and angels quite deformed, after Sassaferrato and the old religious artists. Why can't we Chinamen preserve our antique religious art, even if it is ugly, as well as you?"

"I found Chang Wau Ho, the Chinese priest, very radical. He defended himself and his faith splendidly. Sometimes he was dreadfully religious, and often, to me, sacrilegious. Once he replied:

"Heathen! who do you call heathen? To me," he said, "every one is a heathen who does not believe in our religion."

When I told him that I thought Mohammed and Confucius and Buddha were impostors, his eyes snapped, the crimson came to his cheeks, and he exclaimed:

"So was your Christ an impostor?"

"Do you call all the prophets impostors—every one since Moses?" I asked.

"Yes, all who claim to be prophets—all who claim a spiritual connection with God. Zoroaster, the Persian Prophet was an impostor, and so was Buddha, who lived in Benares, and Mohammed, who lived in Mecca. Confucius and Moses and Socrates were not prophets; they were wise men. They were great writers—great leaders. The prophets have all been ignorant men—adventurers."

"What do you say of Brigham Young—they have just declared him to be the only living prophet, seer, and interpreter in the world?" I remarked.

"Let two thousand years go by and Brigham Young will be just as much respected as a prophet as is Zoroaster, Buddha or Mohammed. He is just as much an impostor. God is too great to need a religious broker on earth, and every man who sets himself up as a partner of God is a fraud."

Chang Wau Ho's language made me shudder. Still I determined to draw him out. I wanted to hear just what this heathen had to say.

"Do you not believe in religion, Wau Ho?" I commenced.

"Yes," he said; "we are all alike. We all believe in religion—every nation, Mr. Perkins. We all have the same God. We all pray to him the same—the Chinaman, Turk, Englishman, and

South American. He is the same God all over the world, only each nation spells His name differently. We call Him Joss, the Hindus call Him Pramoi, the Jews call Him Theos; the Italian, Deus; the American Indian, Great Spirit; the Frenchman, Dieu; the German, Gott; the American, God; and so on. Every nation has the same God, only they spell it differently. The same God in twenty-six different nations has the same attributes—omniscience, omnipresence, potentiality. Every nation prays to Him the same. You and I, though you call me a heathen, worship the same God. We believe, precisely alike, except when we come to the prophets, and then all the nations disagree."

"What do you argue from that?" I asked.

"I argue this—the prophets are all impostors. They cause all the trouble."

"All impostors—every one of them?" I exclaimed.

"Yes, all human impostors. They make all the trouble. The world is cosmopolite as to God—we only differ when we come to the prophets. The prophets make all the wars—cause all the bloodshed. The Turks and Russians would not be fighting now were it not for Christ and Mohammed. Who ever heard of two nations fighting about God? It is these human impostors which they hit on to God that cause all the warring and bloodshed."

"But how about Confucius?" I asked.

"Confucius," said Chang Wau Ho, "was not a prophet. He did not claim to be a prophet. He was a teacher like Moses. They both expounded the laws. They both claimed to be human. Moses was a thief, a murderer and a liar—he stole the Egyptian jewels, murdered an Egyptian and hid him in the sand. When Pharaoh found it out, Moses fled and fled the country. Such a man a prophet of God? Moses and Confucius did not have miraculous births. They were born regularly like Brigham Young, and were teachers and philosophers like Socrates. The fraudulent prophets, Zoroaster, Buddha, Mohammed and Christ all pretended to have miraculous births."

"Who was the first prophet?" I asked.

"The first great prophet was Zoroaster, the founder of the Persian religion. He was born supernaturally, 600 years before your Christ. Then followed our Confucius, forty-three years afterward, and fourteen years later came Buddha; 543 years after Buddha came your Christ, in Syria. So you see Zoroaster, Confucius and Buddha came almost together—within fifty-seven years, and then, 570 years after Christ, came Mohammed."

"How were each of the prophets born?"

"They were all born miraculously except Moses and Confucius. Zoroaster brought fire from heaven, and had a personal interview with God himself, who gave him his religion. There are now 250,000 of his followers in Bombay and Yezd, and more than 100,000 in the Moslems."

"How about Buddha?"

"Buddha was born in the seventh heaven. His mother was Maya, a virgin. After his birth he descended to the earth as a white elephant. Seven days after his birth his virgin mother died, and Buddha declared his mission. He won his wife, Gopa, by showing pluck in a public game, had fine pupils, and performed miracles and withstood temptation. When he died they couldn't light a fire to burn him; then a miracle came and he was burned out of his bosom, consumed him. Buddha has 350,000,000 followers in Asia today."

"What do you think of Christ?"

"We Chinese think the same of him as we do of Zoroaster, Buddha and Mohammed. He had the same miraculous birth 1,500 years after Moses. He was born of a virgin, like Buddha, and this woman is the mother of her own creator—her own God! He taught intolerance and selfishness. He never worked a day in his life. He was a law-breaker and rebelled against the Government of Pontius Pilate. He made Judas believe he was God. Judas said to the policeman who came to arrest Jesus for blasphemy: 'There he is—arrest God if you can!' When he saw that he, too, was deceived, and that the impostor was only a man, subject to arrest and trial like other law-breakers, Judas, broken-hearted, went out and hanged himself. Christ claimed to be the Son of God as did Buddha, Zoroaster and Mohammed. He claimed to do miracles, but there is no evidence outside of the Bible that he did them. In the same way Mohammed did miracles and proved it by the Koran. There are now about 300,000,000 believers in Christ, as follows: 180,000,000 Catholics, 75,000,000 Protestants, and 60,000,000 Russian or Greek Catholics."

"Was Mohammed's birth peculiar, too?"

"Yes, Mohammed also had a miraculous birth. He was born at Mecca 570 years after Christ. When he was born the sacred fires of the Parsees were extinguished and the great palace shaken. He retired to a cave, saw miraculous visions, and had convulsions. He married nine wives, was expelled from Mecca, and went to heaven, where God made him his most beloved messenger. He called the followers of Zoroaster heathens, infidels, and the Christians in turn called him an impostor. Mohammed stole much of his religion from Christ. He stole polygamy from Moses and Solomon—that is, he indorsed the religion of Noah, Abraham, Moses, and the prophets, but he fought the Father-Son-and-Holy-Ghost Trinity of Christ. He pronounced Christ an impostor. He said God was a unit, that he could not have a son, but that he could have a prophet, and that he, Mohammed, was appointed that prophet by the Angel Gabriel, the same angel that appeared

to Moses 2,000 years before. There are now in the world 200,000,000 followers of Mohammed."

"Have the teachings of the prophets Moses, Buddha and Mohammed been similar?"

"They have all taught about the same code of morals. For instance, Confucius, who came 557 years before Christ, gives this rule for all men:

"Do not unto others what you would not have others do unto you."

"Christ plagiarized this into the Golden Rule:

"Do unto others as ye would that they should do unto you."

"Buddha stole it again and ground it through into this form:

"The hat that hurts thine own head, force it not upon the head of thy neighbor."

"All the prophets forbid murder, theft, lying, stealing, swearing, adultery, covetousness, paternal disobedience, and command everybody to love the Lord. Christ said: 'Love thy neighbor as thyself,' while Buddha said, 'Love all men.' Again Buddha stole from Moses. Moses said, 'Thou shalt not bear false witness against thy neighbor'; Buddha said, a thousand years afterwards, 'Thou shalt lie to no man.'"

"Well, what do you argue from all this?" I asked.

"I argue this, that God is great, but that all the prophets, from Moses down through Buddha, Mohammed and Christ to Joseph Smith, who have pretended to inspiration, who have pretended to work miracles, or who have pretended to have any communication with God, were frauds and impostors. They were human, like you and I, and only pretended inspiration to dupe their followers. Confucius, Socrates, Humboldt, Huxley—no honest philosopher—would pretend inspiration."

"Do our great men generally reject the prophets who wrought miracles?"

"Oh, China they do. So I find they do throughout the world. In Italy, Galileo, Dante, Raphael, and Boccaccio denied all the prophets."

"What Germans deny all the prophets?"

"Schiller, Humboldt, Goethe and Bismarck."

"In France?"

"Mirabeau, Danton, Voltaire, Rousseau, Roland."

"In England?"

"Ben Johnson, Shakespeare, Bacon, Goldsmith, Hume, Gibbon, Disraeli, Reynolds, Huxley, Tyndall," etc.

"Franklin, all the signers of the Declaration of Independence, Tom Paine, Jackson, Jefferson, Robert Ingersoll, James Monroe, John Q. Adams," etc.

"Then what do you propose to do, there being such widespread doubt about the prophets and such a unanimity of belief in God?"

"Just this: 1,300,000,000 believe in God and love and worship him; of these, 300,000,000 believe in Christ; 300,000,000 believe in Mohammed; 350,000,000 believe in Buddha; 7,000,000 (Jews) believe in Moses; 150,000,000 believe in Joe Smith; 350,000,000 believe in Confucius; 150,000 believe in Zoroaster, leaving 192,700,000 falsely called pagans, who love and believe in the same God, but they never had any prophet to believe in."

"Then you would throw out all the prophets, and have all the world united in one, would you?"

"Precisely. How absurd for 300,000,000 Christians to damn 1,000,000,000 outsiders who believe in the Christian God, to reject his prophets! And how absurd for 350,000,000 God-loving, God-fearing and God-worshipping partisans of Confucius to damn 950,000,000 God-fearing and God-worshipping Christians and Buddhists because they do not believe in the inspiration of the great Chinese law-giver."

"What the world should have," said Chang Wau Ho, "is a complete religion—a religion that all the world can unite on—a religion based on reason and good, sound, practical common sense. I don't want a religion where you've got to believe unnatural stories about prophets coming into the world on white elephants, or where a young woman has to be the mother of her own Redeemer."

"I see the savants are all talking about a cosmopolite currency and a cosmopolite language," I suggested.

"Yes; and what we need more than anything else is a cosmopolite religion—a religion that all can indorse. Why should a little priest-ridden town of 5,000 people have ten churches and pay ten ministers to pull against each other? Rather let us have one church and one minister in each town—a grand temple like King Solomon's, where all the people can gather together and listen to words of instruction, and pray straight up to God without any prophets or mediators to make us wrangle over their ritualism and antagonistic dogmas."

This is what that heathen said.—New York Times.

Mrs. James Pierce, of Waukegan, Ind., owns a Bible which is said to have been used at the marriage of Pocahontas.

M. Godefroy Cavaignac, who has recently risen into prominence in the French Chamber of Deputies through a speech on the Panama scandal, is a reserved, cautious, and even unpopular sort of a man. Like President Carnot, he is a civil engineer by profession.

Secretary Gresham loves to sit hours and hours before the statue of General McPherson in Washington. The two were intimate officers in Sherman's army. One day before Atlanta Gresham was terribly wounded at McPherson's side, and five minutes later McPherson was killed. There's room for feeling in a case like that.

## BEAUTIFUL MUSIC.

It Comes from the Angels.

The story I am about to tell belongs more properly among the annals of the Society for Psychical Research; but an affidavit from every person spoken of would be wanted, and I find that people will not fatigue themselves very much in producing affidavits, not even for the Psychical Research Society. A friend of mine while in Chicago was visiting a Mr. Hubbard, who in his day had been a very eminent violinist, and had a first-class musical education. Mr. Hubbard took from his safe a roll of music and showed it to his visitor. It seemed more like suggestions for a composition, rather than one itself, and then he told this story:

"Twenty-five years ago, while in Cold Water, Mich., I was visiting the Crippen family. Mrs. Crippen was a Spiritualist. 'One morning she said to me: 'I want you to come in my room at 10 o'clock, for at that hour I am accustomed to hear the most exquisite music, the origin of which I cannot account for unless it be celestial. None of my family are able to hear it, but I feel sure that you, with your trained ear and keen musical sensibilities, will perceive it at once.'"

"Accordingly I was there at 10. Over Mrs. Crippen's face came a look of rapture that was blessed to see. But I heard nothing, though we sat for an hour, after which she said it ceased. As she held to her conviction that I surely must and would hear this exquisite music, I was in her room the next morning at the same hour. Again the same look of rapture and spiritual exaltation came over her features, while I heard nothing until after some time. Then I sensed a voice of exquisite quality, singing a melody that for beauty seemed almost divine, involving a range and flexibility such as no voice in the State, that I knew of, could execute, though my acquaintance with Michigan singers was very wide. This voice sang no words; the music was not divided into lines and stanzas. It seemed music in the mass, from which composers chip fragments for the world's consumption. After a time it was joined by a second, equal in quality and power, which supported and followed it in all its flowings and modulations, surpassing any duet I ever heard in my life."

"After it ceased I went to my own room, and with what power was vouchsafed me, committed to paper as much as mind and memory could retain of this matchless music. It needed no urging for me to be in that chamber the next morning at the stated hour. Meanwhile I had made every possible search for any natural causes for the music. There were no such voices, and no instruments in the neighboring houses which could be mistaken for it. The most fertile imagination could furnish no hypothesis to account for it."

"On the third morning the singing was heard again, and this time it was a quartet, fully equal in every way to the duet we heard before, and the melody and the harmony were still almost divine. It swelled out over that room till it seemed as if every one in the house must hear it, although they said they did not. The music filled the room; we could not locate it as here or there; it was everywhere, like the light, like the air, and it lasted for an hour, I think, though we were in no mood to measure time, as you can well imagine. As before, I wrote out what I could remember, and this is what I have shown you. It was a sacred sort of an experience, and my notions have hardly been unraveled for twenty-five years, and for many years they have remained in the safe from which you saw them taken. But this summer I have been haunted by them, and repeatedly impelled to weave them into a harmonious whole. Accordingly I did it, and I gave it to four of Theodore Thomas' best players. It is of the symphonic order, and takes well-nigh two hours to produce. They intended to come and play it to me on my 70th birthday, thinking so highly of it as a composition; but the orchestra were called away at that juncture, and I have yet to hear it."

So you can ever hear of a symphony by Hubbard on any concert programme, you will know its history, though every one will not.—E. C. Dana.

Ex-Senator Stephen W. Dorsey is said to have recently placed the stock of a Colorado irrigating syndicate in London for about \$3,000,000.

Mrs. Stevenson, wife of the Vice-President, pleads guilty to being unable to make a speech. Mr. Stevenson is to be congratulated. Silence is golden.

Dr. F. L. Oswald calculates that the population of this country a hundred years hence will be 300,000,000. A Presidential election in those days will be a big thing.

Father J. J. Nouri, the Armenian priest who recently described his discovery of Noah's Ark, has been committed to an insane hospital in California. He still talks much about the ark.

Modjeska carries in "Henry VIII." a handkerchief which is said to have been the property of Queen Isabella. Whether this is true or not the handkerchief is one of the rarest pieces of old Spanish lace in existence.

In all probability the greatest monarch, as far as size goes, who rules in the world is the King of the Gilbert Islands, Telukirmon, who weighs 300 pounds. His son, the crown prince, is still heavier. Of Neighbour of his majesty, only 8 years old, weighs 110 pounds. The king has an American cook, and lives in a comfortable fashion, as his subjects pay a poll-tax of \$1 each.



# ZULIEKA

## A CHILD OF TWO WORLDS

### BY DUINA

#### Through the Mediumship of

#### MRS. GORA L. RICHMOND.

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#### PART II.

#### CHAPTER XVII.—CONTINUED

Then the learned counsel added: "It is with the deepest reluctance that we touch upon a matter that may bring pain, not only to our very honorable co-adjutor, the Earl of Montrose, but to those who are associated with the learned counsel representing his interests in this matter; but even respect to the memory of the dead, regard for one who always bore an unblemished name, and sympathy for the living—here the prosecutor glanced at Metcalf & Metcalf, and at some closely-veiled feminine figures whom he suspected belonged to the household of the late solicitor—"cannot prevent an inquiry that must result in justice to all concerned. Pity may afterward take up the story, and Charity throw her mantle above the grave."

"The late solicitor of the late Earl of Montrose, and, for a brief season, of his lordship the present Earl of Montrose, was Edward Cornwall Metcalf, of the firm of Metcalf & Metcalf, of —, London. Mr. Metcalf nominally went to India on private business connected with the affairs of the Earl of Montrose, and that does not concern this court, but immediately upon his arrival he is known to have formed an alliance with one 'Vinola' (self-styled), with whom he was in close companionship. It was not long before checks, drafts of credit and bank certificates bearing the endorsement of the Earl of Montrose, and the mysterious letters 'S. S.', came pouring in not only from the banking-house of the East India Stock and Loan Company directly, but from every banking-house in India."

"The credit and financial position of the Earl of Montrose, as was that of his noble father, the late earl, was beyond all possibility of question or cavil; still the managers of the bank thought it quite remarkable that drafts for such large sums should be issued without notification, and some slight inquiry was made. As Mr. Metcalf was the guest of the Earl of Montrose in Ceylon, and undoubtedly had his lordship's entire confidence, the fears of the managers were somewhat assuaged."

"But after his lordship's return from London, no mention was made by him of those immense sums, and there came a time when the bank was compelled to make inquiry, for certain checks passed on to a higher bank had been rejected and were returned 'suspected of being spurious.' This led to still further inquiry."

"The relations of this young man to the business affairs of the Earl of Montrose, his presence in Montrose Towers, in the very rooms adjoining those occupied by Mr. Metcalf during his stay at the home of the noble earl; his presence in Calcutta, when a dastardly attempt was made upon the life of the Earl of Montrose by this fellow 'Vinola,' after the noble earl had intervened, using the power vested in him by his majesty's government, to prevent the wholesale robbery by 'Vinola' and others of some native merchants or traders; Mr. Metcalf's presence in Calcutta; his association with 'Vinola' in these transactions; his disappearance from Calcutta; his reappearance at the house of his noble host during the absence of the latter, under the specious protest of having left some important papers connected with the affairs of the late Earl of Montrose, and, finally, the appearance and attitude of this young man since his return to London with his noble patron, the Earl of Montrose, and his sudden disappearance about two weeks ago while overlooking, on behalf of the noble earl, the affairs of the banking-house; his secret use of papers, and mailing copies of others apparently for personal use; all these and other points reserved for the trial, which it would not be right to produce here, constitute the reason for asking the Court to issue an indictment against Mr. Spyr."

With two or three interruptions, unimportant in themselves, caused by the asking of questions by the Court or by Armand's counsel, this statement, as here given in substance, was allowed to proceed to the end.

#### TO SHOW CAUSE WHY NOT.

Every eye was turned toward the pale young man, no paler than usual, no more perturbed, who arose when the learned counsel had finished.

"May it please the Court, most that I have to say in reply is definitely and concisely contained in the papers or exhibits that I hereby present to the Court, marked '1,' '2,' '3' and '4.' If I were anxious to produce a sensation I would say this matter to go to trial; but, your honor, high regard for the feelings of all concerned, and a consideration for the associates of my noble patron, the Earl of Montrose, prohibit me from keeping silent now."

"It is true I have been in the confidential service of the Earl of Montrose since my majority, and before that time was acting under him in a public capacity. What those relations were, and how fulfilled, the Court will find suitably attested to by his lordship and by others qualified to know in exhibit marked '1.'"

"I never held any communication whatever with this man called 'Vinola,' referred to by the eminent counsel, nor did I hold any communication with the late solicitor of the Earl of Montrose, except half-a-dozen spoken sentences on his part, and half-a-dozen words upon mine; but I was aware of the presence of both the eminent solicitor and of the man 'Vinola' in Calcutta, whither I went in company with my patron and employer, the Earl of Montrose; and I learned from others of the attempt upon the life of my master while we were in the capital. I knew from appearances that all was not right nor loyal to the interests of the noble earl, but I did not know of any data on which to warn my employer, so remained silent."

"I can now, however, speak advisedly. On our voyage to England, as I accompanied the Earl of Montrose, on board the corvette — were two men, strangers, but presently they seemed to be disguised. Beneath the disguise of the one I recognized the solicitor, Mr. Metcalf; beneath that of the other, 'Vinola.' I at once communicated this to the Earl of Montrose, and he replied: 'I know it; Hejeh discovered them the first day of our voyage.' I felt apprehensive of further trouble from 'Vinola,' and promised myself to warn my master of any danger. These men were registered as 'Mr. Meredith and secretary,' no name being given for the 'secretary.'"

"The results of that disguise your honors will find in the daily press of London, March 20th to 25th, enclosed in exhibit '2.' The disappearance of 'Mr. Meredith,' after 'Vinola's' second attempt upon the life of the Earl of Montrose, left no doubt of his fate. But that he and 'Vinola' were both booked on the Spanish steamer *Vinola*, to the aid of whose unfortunate passengers our corvette came on the night of March 20th of last year, also appears in exhibit '2.' And as the loss of Mr. Metcalf was announced in connection with the steamer *Vinola*, the Earl of Montrose kindly drew the veil of silence before the surviving relatives of his late solicitor and this added testimony against him, i. e., the disgrace of being in company, and in disguise, of the would-be assassin of his patron. All of these particulars are verified by affidavits and official records in exhibit '2.'"

"The third point, your honors, is: The Earl of Montrose asked

me to be present during an interview between himself, one of his solicitors (Mr. Archibald Metcalf), and Sharp, the detective. I then learned for the first time about these forgeries. The vast extent and nature of them I did not know until I was requested by the Earl of Montrose to aid in making an examination of the affairs of the bank, with a view, he informed me, of possible purchase. Briefly, I found two sets of forgeries (see exhibit '3') very carefully executed, and requiring an experienced and careful eye—an eye, your honors, that my long service and, possibly, some little ability has given me."

"I traced wherein Mr. Metcalf, the late solicitor, had probably been deceived by some one cunning than 'Vinola.' I discovered that there were other parties connected with these transactions, not in India, but in England. By an unguarded stroke of the pen on the part of another I discovered who one of the other parties was, and I believe, your honors, that Mr. Metcalf, the late solicitor, was the victim not only of 'Vinola's' fraud and treachery, but of a deeper fraud and more base treachery by one in high position. There is but one person who can name that man—that person is Mr. Metcalf, the late solicitor. See exhibit '4.'"

"The dead cannot speak. The Court—" "But, your honor, the sea sometimes gives up its dead," said a feeble but clear voice, "and the man who wrought this ruin, the forger, is there!"

The one risen from the dead pointed to *Hawks*, the junior manager of the bank.

Mr. Hawks had fled.

#### PART II.

#### CHAPTER XVII.

#### The Search for Heaven

#### THE HOLY ORDER.

Five times had the fruit-bearing palms, date, cocoa, pine, put forth their tasseled blooms and fruit, their new and tender plumes. Five times Sirius had kissed the under sea, and filled the world with fructification.

Five times the Southern Cross had hung tremblingly and dazlingly over the far southern seas.

Five times the Seven-fold Mother of the North had whirled and moved around the great center where frost-fires are kindled, and Cassiopeia, moving with her train, followed the Sisters Seven.

Five times had the far Orion, with his jeweled belt, mounted unto his throne.

Five times had lotus-buds been all bloom, and Maiwas' fields of deadly sleep had spread their many-colored blossoms like a consuming flame since Rajahetti Boe, in his search for heaven, had left the fair walks of his useful labor among men.

In snowy robe, with golden girdle and sacred chalice, before the altar every day he served, whether as *dutest* in the temples or in the cloisters serving those who serve, or whether in high seats of holy trust, pouring out the knowledge gained from sacred Zend for those who were still novitiates, or seeking still and searching more and more the tables and the sacred page to find the real essence of that flame of life that burns forever and forever more; or, journeying still, with scrip and staff, in brown hood and cloak, he sought each separate shrine of ministration, each temple, to learn if Ormuzd had anew revealed the inner sense or quickened the vision of those who were of his own soul.

Sometimes when a deep sleep fell upon him he wandered back to scenes long past, to Margaret and his love, to tender ties of kinship and affection, such as were closely knit between him and his brother-son, Armand, wedded to his only child, the lovely being, Zelda.

In visions did he wander or was he waking, when he saw them in their Eden Isle, and then upon the ocean vast, and in the dim and distant land?

Oh, haunting hearts, ye will not cease to beat in mighty pulses of recognition wheresoever ye may throbb!

Nor will spirits, tethered while waking by the fleshly chains, cease to follow and find the best beloved wheresoever they may abide.

Love-lighted, with his incense chalice neglected beside his lowly couch, his soul sped fast and far, finding his beloved child and his friend to whom he saw her espoused; finding another to whom he was drawn by deep, fraternal ties; and never, never when in that realm of vision was he enabled to discover ought less real, less palpable, less wholly true to his perception, than when he seemed to wake and tread again the sacred path of searching for the light.

Ever and ever by that gate of vision (or of real life) he was accompanied by the being whom his heart had loved; the first to welcome him within the sacred realm, so softly "certained" that a breath might mar its sweet approach, the last to smile on him from among the receding forms and faces that peopled his vision, lingering like fair Hesper-Phosphor, when all other stars of night have fled, shining brightly even in the dawn.

Nor could he tell, where'er he fared, which was his real self that walked the earth and abode, now here, now there, among his brothers of the Holy Order.

Nor could he tell which was his real form or place, the outer or the inner.

He came and went unquestioned among those of his own kind, abiding for three days, or weeks, or months, always bringing wisdom and peace, sometimes working wonders—healing the sick with holy oils and palm of his right hand; sometimes teaching the teachers in the inner Shrines.

He often appeared unto his brothers, and anon was seen at some far-distant Shrine, until it came to seem that he must pass by miracle, or by the silent breath of Ormuzd, from place to place.

Rare, wonderful Rajahetti! Didst dwell on earth or in the realm of souls, from whence thy spirit, clothing itself anew from day to day with garments like unto thy bodily presence, could still be seen and known among thy sacred brothers?

#### THE INNERMOST SHRINE.

Pause now, Rajahetti, pause and turn thy thought unto the sacred state from whence issues the voice divine; pause and turn thine eyes to where the sacred flame issuing thence lights up the eternal day, for such is the degree thou must enter this day, or fail to fulfill thy holy search.

From all the Shrines both far and near the Holy Brothers come in sombre robes, to be exchanged for robes of white in the vestibules and cloisters of the temple.

Such as have, by the full term of serving and of humility, of seeking and of gaining knowledge, attained the perfect height, these shall this day attain the threefold and the sevenfold ray, and be enrolled among the

#### SONS OF LIGHT.

Rajahetti sat alone with his cloister, the chalice burned beside him, and on the table spread out before him were many sacred books, many tables, many mysterious symbols of the earth and sky.

He pondered o'er the pages, he turned unto the Sacred Requirements and read them one by one, carefully striving to find in his own life and daily walk the shortcomings that might debar him from the Innermost Shrine.

"Shortcomings do I find," said he, "lack of fulfillment of these holy rules; as far as earth from heaven do I seem. No doubt the council, numbering 144, will find so many imperfections that I shall not even meet the Sacred Twelve, much less the Holy Three, that guard the Innermost. Ah, I will now withdraw my name—my name as known among the brotherhood, and make another cycle of the preparations ere I seek to enter this divine estate."

"And here 'tis written," said he, musingly, "that one who enters this most sacred state, this Final Degree, shall never more appear among the sons of earth, nor walk from place to place, nor serve in any temple where he will be seen by the people, nor by the

wayside refuge, but shall abide within the light of Ormuzd, and he alone will give him knowledge, and wisdom, and love, from which to feed those who have not yet reached this Innermost. Nor can he ever pass from out the sacred seclusion except by the breath of Ormuzd, who will, at the appointed hour, reinstate the breath once given, and take him to the Realm of Light."

Rajahetti, thus reading and pondering on his unworthiness, withdrew in silence, lest the brothers by their zeal urge him forward, and passed to the refuge next beyond.

He had not fared there many hours before a messenger arrived proclaiming to all the duteurs and ministrants in all the sanctuaries and temples that Rajahetti alone had been found worthy of the Innermost Degree.

Yet Rajahetti did not return nor consent to pass behind the Veil.

#### OTHER SEARCHERS.

"One must join a caravan of traders, tourists, pilgrims, all under a common protection of the new government, if one would cross those inner provinces in safety. The camel and elephant drivers are afraid, but the Sepoys are courageous."

"Do they never prove treacherous?" "Rarely, unless the province from which they originally came is in revolt; then the ties of race and the influence of their own kind sometimes overpower their new allegiance."

This conversation passed between a government official and a traveler wishing to visit the interior. Another tourist, listening attentively to the officer, asked:

"Are there not also dangers from wild beasts? We read of these things, and these drivers are very timid."

"Yes, if you believe the camel-drivers, who usually own their beasts of burden, you will encounter a 'man-eater' at every jungle. But the truth is, there are only two or three points of real danger."

At the point near the western coast, across from Bombay, where the caravans were then formed for crossing the interior, a portion to afterward divide from the main procession, and enter Thibet by the mountain pass, the only pass through the Himalayas, four travelers took places with their camels and their small packs.

A peculiar chain of circumstances threw these four constantly together. All were evidently exceptional, even among their own people.

They were neither traders, nor ordinary tourists, nor Zingari, nor yet the usual type of pilgrims.

Their dress betokened that they each belonged to an especial order or class; their features and complexions indicated widely different nationalities; their conversation revealed that all were educated and enlightened far beyond the average.

Together by day, they at night shared the one tent, or bungalow, if good fortune permitted one to fall to their lot, and thus became most friendly adversaries.

Adversaries they were, and, upon occasion, those of their class and following have waged bitter war against each other; but on this occasion they used no weapons but words, no ammunition but intellect, no destructive force except argument, their battleground being history or tradition and revelation.

They had found a mutual language in which to converse, happily, owing to their great attainments, they were not limited to one, and they had found mutual comfort in the exchange of such provisions and delicacies as the scanty space allotted to their belongings would permit them to carry.

It was the last night they were to be together, for on the morrow they parted company, two going toward the mountain pass, and two to Calcutta.

Before they prepared themselves for their evening devotions, they engaged in the last solemn conversation.

One said: "I shall not rest in peace nor attain the perfect state of blessedness promised by Allah unless I return to Mecca, and pass from thence to paradise."

"And I," said another, "shall not enter the perfect state taught and revealed by our Lord Buddha unless I visit the sacred places where his feet have trod, and, after victory over the temptations, seek Nirvana."

"And I," said the third, "shall never ascend to the City of Zion, the heaven of our Lord Jesus, unless I visit Jerusalem, where His life was given for us, and, returning to Rome, pour out my all at the feet of the cross as represented by the Holy See."

"And I," good friends," said the fourth, a Parsee, "shall find the Lord of Light wheresoever and whensoever He chooses to reveal himself to me. If in the holy temple I seek Him with an upright heart, there shall I find Him; or if upon the distant sea His shaft of light descends, then will He be my light. But if it so befalls that we all may find at last the Eternal Good, we shall be the more blest for this meeting."

So holy were his looks, so blessed his words, that no one spoke more, and after their devotions they sought repose.

#### THE ATTACK.

An alarm spread through the camp at night. Robbers had passed their outposts, and had invaded their stores.

The sentinels were slain on the mountain side, it was thought, by wild beasts. All was panic and confusion.

There would have been precipitate flight by the natives with their camels and provisions, followed by dismay, starvation and death to many of the travelers, had not a man of serious and solemn aspect, in the garb of a sacred order, appeared upon the scene on a snowy horse.

"To divide or scatter now is certain death; to travel on may be attended with danger. The robbers have escaped with their plunder; the wild beasts are satiated for the present."

"There are two caravans and their Sepoys only a day's journey behind us. They will overtake us on the morrow, and our force, united to theirs, will afford ample protection for all."

He passed like the wind. He spoke in a loud, clear, trumpet-like voice. He repeated his message until all heard and understood and obeyed.

None knew whence he came nor whither he departed. The Parsee looked up as he passed. He heard the voice, he saw the face and form of Rajahetti Boe!

#### A NEW BROTHERHOOD.

On the morrow the four parted company. The Mahomedan, the Buddhist, the Christian and the Parsee, four holy men intent each on doing his Master's will.

Reluctant to say adieu, they still lingered a little apart from the maddening confusion of the preparations for departure. A voice spoke close beside them, but no form was visible:

"Since in the midst of peril your lives have been spared, and in the midst of conflicting records and creeds ye all seek the Eternal Good, let this be a sign—that one Infinite Good reigneth and ruleth forever and ever—even the Divine Parent; that one bond, abideth forever and forever, even

#### "HUMAN BROTHERHOOD."

Each looked at the others to see who among them had thus spoken, and each saw that the others were silent and amazed.

With this benediction they went their ways, each pondering on what had happened, and wondering if the voice were that of the Lord.

#### SPIRIT SEARCHING.

The mother of Armand brooded, in spirit, over the earth-home of her son and his bride-wife with unflinching and unswerving fidelity, brooded like a mother-bird who has been released from the nest and still cannot quite be persuaded that her fledglings do not need her care.

When do they not need a mother's care? Are not all babes unto the Eternal Mother love?

The infant, to whom the mother is life itself; the child, to whom she is life and comfort; the youth or maiden, to whom she is life, comfort, instruction, admonition; the man and woman, with new loves, to whom the mother's blessing is the crown of their added bliss; the weary ones returning, after fruitless struggles, for mother's prayers and encouragement; the strong and victorious ones bringing

their trophies to her feet, their children to bless her with their love.

Heavenly mothers are not so far away that they do not ever bend to bless their children on earth.

The Eternal Mother is as near as the Eternal Father unto all souls.

Armand's mother had awakened from her brief life of earthly happiness and love to a spiritual state of loving benefactions, visiting blessings upon her beloved ones.

She had not expected, nor dared to hope to find it so, but her heaven was really on earth with her heart's two idols—husband, son; and when later other lives were added to the spirit and the earth states, her heaven expanded and included Zelda and Zulieka.

In earthly life she was a devout Christian, as devout (but much more simple in faith) as the zealous church woman, Lady Melville, whom she did not resemble in the smallest particular of body, mind or soul.

She was born in Arabia, in one of those countries that border on the Mediterranean.

Her parents were, respectively, an Italian patriot and a Corsican princess. Her father, in one of those many uprisings in Italy for freedom, had been a leader of the revolutionary or republican party. Temporary defeat, a defeat that lasted until Mazzini was the voice and Garibaldi the hand that led to comparative liberty, met them.

Forced into exile, the Monita family found refuge in the country above referred to. And there, while on a temporary mission from his government, the late Earl of Montrose saw, loved and married her.

Too proud was he ever to explain to friend or relative his actions, especially those relating to his affections. No one ever knew her history until Armand and Zelda, opening the long-sealed papers, read the history of which the foregoing is but a brief outline.

But Amita Monita was good, and beautiful and gentle, with smouldering fires of heroic passion gleaming in her dark eyes; with true Southern softness of voice and grace of form; with a gentle fearlessness, a devout freedom that made her hosts of friends, while her beauty held all in its thrallhold.

In England she was admired, praised and named, more wisely than they knew, "the dark-eyed princess." In India she was adored.

In spirit she had thought to enter (by divine grace) into that kingdom of heaven set apart for the chosen of God, never doubting, in her simple trust, that her faith in God through Jesus Christ, His well-beloved Son, would insure her a safe place in that kingdom.

Yet not for herself chiefly, did she most desire this precious boon—she wished it most for her loved ones, and next for all the world.

How strange it all seemed when, on passing away from her bodily form in full assurance and perfect peace of spiritual grace, she found herself held by a gentle thrall so tender and strong, to her earth-home, or those whom she loved on earth.

And when added to this was the knowledge that she was now permitted to dwell near them and guide their ways and warn them of danger, it seemed as though her spirit's innermost desire had been granted.

She did not miss the joys of that far-away heaven while fulfilling her mission of love on earth.

Surprise, happiness, loving ministration, these crowned her search for heaven, to which was added a chief glory when her beloved companion took his place by her side to work out the problems of the higher life.

Nor was their spirit state solitary, nor were its pursuits limited to the three objects of their loving care on earth. They found Armand, the Saxon ancestor, waiting near the Castle, with many of his followers, for the time to arrive when his namesake would fulfill a sacred prophecy.

They found sad and weary priests still walking with fetters of past fear along the cypress walk to the little chapel. They found visitants from India's heavens, drawn thither by their mission to Armand and Zelda.

A wonderful, waking, tireless, peopled realm is this realm of the spirit, in which both those still clothed upon with human form and those disembodied of their earthly forms meet and mingle more than those in mortal life can know.

#### DIVIDING WAYS.

The Dean of the diocese in which Montrose Abbey was situated was a most pronounced Broad-Churchman.

He had differed so widely from the bishop that the latter had sought his removal to another and less dangerous locality, for, with Lord and Lady Castleton as allies, and the overwhelming influence of the Earl and Countess of Montrose, there was danger that the whole influence of the Church (for the Church consisted of those who were of the bishop's way of thinking) would be undermined and infidelity to the only accepted ritual would run riot.

Already the schism in the Church of England had separated the Bishop of London from the Dean of Westminster. Already had Colenso, the Bishop of Natal, startled the world with his vigorous attacks or criticisms upon certain books in the Old Testament supposed to be of divine origin, and he had pronounced heterodox views. Indeed, it was well-known in ecclesiastical circles that the Bishop of Natal had been "called" to South Africa by the prudence of the Church, that his infidel tendencies might not be so personally felt in England.

To aggravate the situation, royalty itself, under the mild and spiritual influence of the Dean of Westminster, had yielded to the rising tide of so-called "liberal" interpretation, and nothing could stay the onward march of unbelief in church authority.

"With 'dissenters' in the North, and 'broad-churchmen' in the South; with paganism at our very doors (referring to the presence in England of Armand's friend, the Buddhist), nay, openly advocated in our literary circles, the whole fabric of the church is in danger of being undermined."

So wrote the bishop of the diocese in which was Montrose Abbey to his colleagues; so spoke he at the ecclesiastical convention of all the bishops.

Wise man! Most true and prophetic was his reading of the "signs of the times" had he heeded their import as well as he saw them.

The Dean of Montrose repaired often to the Castle, and found in the Earl and Countess of Montrose kindred spirits on the journey of life. Yet while he was searching for that kingdom that is within they seemed to have clearly found it.

#### CONVERGING WAYS.

Mahavedia had thrilled London, nay all England, with his eloquent presentation of the teachings of the great reformer and teacher of Asia; had afforded the first glimpse that any, except that which archeological scholars and students possessed, up to that time in Europe, of Buddha's sublime teachings.

His addresses and conversations were chiefly confined to historical, literary and archeological societies, but such was the interest in his exposition of this ancient system of religion and ethics that in every instance the societies before which he appeared were obliged to secure larger places of meeting.

In vain had the high church attempted to set the seal of its displeasure upon this open advocacy of a "Pagan" faith; in vain had rectors of parishes and curates of congregations been instructed to warn their flocks.

The broad-churchmen refused to interfere with the full expression and enlightenment of the people, and the *liberals* and liberal scholars laughed at the fears of the church.

At Montrose Castle many times the Dean of Montrose and Mahavedia, the Buddhist, met.

And there beneath English skies, within the walls of a Castle, and near the ruins of an Abbey that had borne witness to three forms of worship, the respective merits of Jesus and Buddha were earnestly compared, most reverently appreciated and revered.

[TO BE CONTINUED.]



**LIFE OF THOMAS PAINE, IT IS IN-**







story for me. The setting the story within a story, the character of the seer, the fantastic, allegorical side of the work, all created themselves. My responsibility in the matter ceased when I laid the material away. No such conscious solution of the problem had been in my mind, though I can but suppose it was formulating there. At the close of the story I did attempt some personal direction, and wished to render the dream plainly a dream. I had simply to yield my position and leave the story as it now stands. "Perchance to Dream." I had always felt this a rather odd experience of instinctive forces, and it had a certain interest for me."—Chicago Evening Journal.

## HEALING ILLUMINATION.

## Facts in Reference to It.

The world was not made: it is being made. Life did not commence at the apex of intelligence, wisdom and love; it unfolded from the slightest and most delicate manifestation. All of its present high and broad departments have been reached through the evolution of hidden, natural and divine agencies, working through universal and eternal law.

The healing phases of myriad-sided mind does not stand still; it is not fixed, but ever continues to grow as the race advances to grander altitudes of expression.

In classing the healing art with the other departments of unfoldment, there is a sense in which it is not warranted, for the primitive man is superior to the civilized in his conception of health laws, and the twentieth century hygiene and healing science will be more of a return to first century habits than a continuation and extension of the present confusion of poisonous and dangerous drugs.

Among the savages the gift of healing is recognized as belonging to the few, and not a universal gift to all. The Bible makes the same claim. If what this gift is composed is not explained any more than is the nature of mind and soul. For usefulness such explanation is not required.

From primitive spiritual medical practice, the world has continued to grow more and more material, until it practically ignored the mind altogether until, within a few years, a reaction set in that made all healing of the mind, and wholly ignored the material. The truth always lies between extremes. The medicine the truth is found in a blending of the divine and the natural. The natural pertains to hygiene, the mental and spiritual to the real gift of healing proper. In recognizing and practicing this gift it is unwise to ignore any thing appertaining to material hygiene.

When any modern teacher of this new knowledge of healing asserts that any one can become a first class healer, he is proclaiming that which is not true. He is over-enthusiastic and needs a check. It is not difficult to ascertain who do and who do not possess the gift of healing. Answers to three questions will tell the story. The questions are: "From childhood have you felt drawn toward the work, with the feeling that you could cure them?" "Do you ever take on the diseases, ailments and pains of another?" "Do you ever see, as with a spirit vision, the state of the internal organs of the patient, and after this manner get a true diagnosis of his troubles?" If the student answers "No," to all of these questions, the gift of healing is not among his talents. If he can truthfully say "yes," to either of the three questions, he is a healer, for it is rare that the gift expresses itself in all of these directions. Exceptionally it does. Thus the teacher never needs to be mistaken in selecting from his class those that will be successful.

As to whether the healing element is of mind, magnetism, electricity, or other millions of etheric forces, it has not yet been given man to know. He is successful without knowing. Man flippantly calls it this and that, but the appellation is only a way of convenience.

But some one will say, "I cannot grasp the real thing that does the healing." If he is a genuine healer he does not need to grasp it, for in and through him the gift works without being grasped. The inner, spiritual meaning of psychic science, and its workings, are as mysterious and inscrutable as the "who by searching can find out God." The work of healing is equally well understood and old method, is God's work, and therewith we must be content. We cultivate the growth of the flower without knowing how it grows, and in like manner is the healing gift developed and cultivated. Through certain states and conditions we learn that it operates more favorably. These conditions are learned through repeated experiments and trials, and this is all the finite mind has thus far achieved in this new medical direction. Some call it spiritual, others metaphysical, others again magnetic, and it works equally well under either calling, provided the hidden mysterious gift be present.

There is an illumination that unfolds with continued exercise of the gift, but to intelligently define it is as difficult as it is to satisfactorily elucidate any natural law.

You do not know how you live, except as you do so by complying with certain ascertained conditions. Your illumination then on human life is limited to its sustenance.

You know the earth turns round, but are ignorant of the *modus operandi*. Then we have called it gravitation or magnetism, or the darkness of our ignorance removed. Our illumination is limited to the most material, gratification. You know that you are thirty years old, but the illumination respecting a knowledge of the law, is still limited. We say light, heat, sound and electricity are wave motion, but the best thought is skeptical and asks better and clearer demonstration. We know thought travels, but the greatest scientists declare it a waste of time to study after the how. We know that healing is done by the laying on of hands, and if we say it is by means of a superior spiritual and animal magnetism, the illumination is still short. We know we heal absently: the very thoughtful scientist would pronounce it time unprofitably employed to hunt for the how. Superior intelligence knows that it is. Lesser mind will essay to tell the how, and profoundity how it is held in silent awe. Simply say "it is."

E. W. BALDWIN, PH. D.

Chicago, Ill.



## Remember, everyone, that on account

of our large edition, we go to press early Monday morning. Short items only will be inserted if received on the previous Saturday. We take pleasure in publishing the movements of lecturers and mediums. Meetings, which are doing a grand work, are of local interest only, hence we cannot publish long reports with reference to them. They are too numerous for that. A few lines explanatory of the good work being done are always acceptable. A great deal can be said of a meeting in a dozen lines, giving a "general survey" only of the glorious work being done.

Moses Hull lectures in Washington City during April. He can be addressed at 434 K street, N. W. Washington, D. C. Mattie E. Hull speaks in the new spiritual temple in Anderson, Ind., the five Sundays of April. They would each like an opportunity to do week-day evening work in the vicinity of their Sunday appointments.

Henry Frank, of New York, writes in terms of high praise of Dr. Temple, of Washington, D. C., whose convincing psychic tests overcame Mr. Frank's critical skepticism and overwhelmed him with astonishment at the Doctor's clairvoyant perceptions. Dr. Temple's revelations cannot be explained within the category of so-called scientific postulates, as now understood and accepted by physical scientists.

The Woodstock (Vt.) Standard, of March 9, publishes a column article written by L. Gillingham, a Spiritualist, in which he gives his experience and his views of Bible teachings, Christianity and Spiritualism. He was brought up under orthodox church influence, but could see no goodness in a God who would cast a good brother of his, who died, into an endless hell; he investigated, and found joy and satisfaction in known spirit communion with his loved and loving children and friends, and his brother, who came in form and talked with him.

Mrs. B. Ireland, trance and test medium, is now located at 2925 Cottage Grove avenue, this city. Mrs. Ireland is not only an excellent medium, but a most estimable lady. Circles Friday evenings. Sittings daily.

C. J. Barnes was in the city last week. He is now in Cleveland, Ohio. We hear good reports from Mr. Barnes.

Mrs. Hamilton Gill has removed to No. 15 Bishop Court, near Madison street, where she will hold sittings.

Lyman C. Howe is engaged to speak at the anniversary exercises in Lockport, N. Y.

O. W. Ballou, of Walla Walla, Wash., writes: "There is quite an interest being manifested here this winter in regard to the spiritual philosophy, and we hope, after the great Physical Congress in Chicago, to be able to organize a good society here."

John A. Smith, M. D., of Guthrie, Oklahoma, writes that himself and wife have been holding public circles every Sunday night at their residence for the last seven years, and many have been converted and are now happy in the belief.

Recently he invited the Rev. John H. Welch, a noted evangelist, who was sent to Guthrie by the Congregationalists. Mr. Welch was astonished at the revelations he received; he saw and described spirits so closely that they were recognized immediately by persons present. After the seance was over Mr. Welch stated that he had preached his last sermon. He went to Oklahoma City, forty miles, and delivered two lectures on Spiritualism; then to Purcell, I. T., and he is now lecturing to large audiences at Ardmore, I. T.

Harry Dalton, of Chicago, writes of wonderful manifestations at the society meetings, through Mrs. DeWolf and Mrs. Ireland. The hall is filled at every service, and the slate-writing and other tests give great satisfaction, meeting the wants of the people.

H. S. Barrows, of Minneapolis, Minn., writes that the Rev. W. H. Harrington presented to the Society of Modern Spiritual Thought, Sunday evening, March 12th, taking for his subject "The Healer." He took Nature for the doctor, and showed that benefit would be derived by dispensing with the use of drugs; gave illustrations of the power of the mind over the physical, and mentioned Christ's healing, connecting it with that of the present day, showing divine power is still given. Mrs. Lepper, also, spoke on the manner of using sensitivities.

L. E. Drake, of Watseka, Ill., sends a fine addition to our list of subscribers and writes that the little circle, which meets regularly, has lately been favored with the presence of Mrs. Della Roff, slate-writing medium, of Peoria, through whom a number of messages were received. She says: "A good platform-test medium would doubtless do well to come and spend a short season here."

A benefit was given, March 11th, by the First South Side Spiritualist Society of Chicago, at the residence of Mrs. C. M. Beckner, for the aged Spiritualist and medium, Mrs. Rellly. The inclemency of the weather was forgotten in the generosity of those present.

Elizabeth Seckner writes that Mrs. DeWolf of the First South Side Spiritualist Society of Chicago spoke on the "Advancement of Spiritualism," on Sunday, March 12th, and followed with a series of independent slate-writings, which were recognized individually by several persons present. Several other prominent persons were present; among them was Mrs. Effie Moss, of Cleveland, known as a materializing, business and test medium. At another meeting in the evening Mr. Gordon White did remarkable work in tests, giving full names and dates. Mr. Masters received on his own slate a picture of Longfellow. Mrs. Ireland gave some excellent tests, and is making a great success of her sittings at her residence, 2925 Cottage Grove avenue.

H. V. S., of Fort Wayne, Ind., writes: "The celebrated trumpet medium, Mrs. Seery-Hibbets, spent Sunday with the Fort Wayne Occult Science Society. It was a great day in Israel, or rather, in (Fort Wayne) Spiritualism. Many new converts were made, and of whom skeptics were in attendance, all of whom went away paralyzed with the messages they received from deceased friends; the character of the intelligence thereof, as well as the announcement of their names, with whom no persons in the circle were acquainted, precluding any possibility of fraud. Mrs. Seery-Hibbets is a grand medium, and is accomplishing a great work in the field of Spiritualism."

Louis Weinmann, of New York City, thinks that burg has as good mediums as any other part of the country, though there may not be so much said about them; and one of them is Mrs. Cadwell, of 103 W. 48th street. And he is convinced, because he has had an experience—her little daughter, Lulu, who is one of the attending cabinet spirits, came and told him of an incident which Lulu said was in attendance, at which "best girl," and which he knew to be true. Of course he was convinced—he had to be.

A subscriber writes: "Frank T. Ripley is again in St. Paul, stirring up the people with his excellent lectures and platform tests. Mr. Ripley is always stirring around, and wherever he is, he generates vibrations that have a tendency to do good and advance the cause. His permanent address is 250 West 5th street. He can be addressed there for engagements."

From Marshall, N. Y., we have a written testimonial signed by Royce Marsh, Herbert Gibson and Rufus L. Marsh, wonderful spirit manifestations through the mediumship of Dr. E. S. Woodard and wife, of Sugar Grove, Pa. The doctor had performed some remarkable cures, which he ascribed to the agency of spirit-guides, and this caused the people to become anxious to investigate and learn more about these things. At a light seance, February 21st, there were writing, drumming, guitar and tambourine playing, and bell-ringing, three or four instruments at once, in a medium in plain sight, and the manifestations going on in the light. In a dark seance, under test conditions, written messages from spirit friends were received in their own handwriting; independent voices gave facts that proved the identity of the spirits speaking, and several musical instruments were played at the same time. All present were satisfied.

Mrs. Anna Orvis goes to Joplin, Mo., for the month of April, and to Indianapolis, Ind., for the month of May. Her address is 439 West Randolph street, Chicago. Mrs. Orvis is appreciated as an efficient worker for the cause, doing good services wherever she goes.

J. R. McCoy, of Marshalltown, Iowa, informs us that Dr. Temple is giving pleasure to our people there by his lectures and tests. He is to assist Mrs. Thoreson Allen in the celebration of the forty-fifth anniversary on Sunday, April 26.

Mr. Geo. W. Walrond is now open to negotiate for engagements to lecture for societies and associations, beginning the first of July. He has lectured in England, Scotland, America and Canada for some years past, and being, besides, a highly-developed trance medium and inspirational speaker and an educated gentleman, is well-qualified to bring home the truths of Spiritualism in a most convincing manner. Address 198 Locke street, Hamilton, Canada.

I. D. writes from Riverside, Mich.: "Our society is not entirely dead. We have been holding meetings all winter. Please give space in your valuable paper that there will be an anniversary meeting here March 28th. Herbert Balfour, of Bangor, is speaker, beginning at 10:30 o'clock."

A. H. Maynard, president, writes that the First Society of Spiritualists of Victoria, British Columbia, meets every Sunday evening, and has a large attendance. Mrs. C. Mayo Steer has been lecturer for some months, and gives psychometric readings.

It is safe to set down as a trickster any man who travels from place to place as an "exposer of Spiritualistic trickery," but as long as they can get 25 cents a piece from a house full of "gulls," they will continue their "trickery."

Henry F. Shepler, of Peoria, Ill., writes an interesting account of Spiritualistic experiences of himself, son and two daughters—table-moving, with a 225-pound man on it, at the touch of a ten-year-old girl; the cellar-door of his house raised and lowered many times in quick succession; materialized forms appearing and talking at Mr. Barnes' seance, one of whom told about the cellar-door matter and Mr. Barnes' wife came and put her arms around his neck, looking as natural as life, etc., all of which makes him a Spiritualist.

A. B. French has returned to his home at Clyde, Ohio, after a visit to various places in the South, where he charmed the people with his lectures.

Just as we go to press there comes excellent reports from various places which we have not time to give full space. E. A. Doty, of Lockport, N. Y., writes that he has complied with the faithful Anna L. Robinson. In one of her late addresses she replied in a most eloquent manner to the savage attack of Talmage on Spiritualism, and she "bowed to the line." The crowd asked any one in the audience to bring any account where a Spiritualist had gone astray, adding: "You need not bring me the account of ministers, deacons and 'pillars' who do likewise; they are too common. Mr. Doty concludes by saying: "That veteran worker, Lyman C. Howe, will be with us to assist in celebrating the anniversary."

J. S. Passenger, of Brooklyn, N. Y., attended the funeral services of Margaret Fox-Kane, held at 290 Fulton street that city, and says a more impressive service was never held. The room was packed long before the service was commenced. Mrs. Gridley, Mrs. Wallace, and others, made remarks that were sublime and beautiful. He thinks, however, that he failed to touch the main point—that it was through these sisters that we are indebted for the key that unlocked the door to psychical knowledge; that it is to them we are indebted for that wonderful knowledge that has opened the door to the infinite knowledge beyond the grave, and brought joy and peace to many bereaved mortals. The millions who to-day believe in the millions to come, will hear out the evidence of the truth that the manifestations of the Fox sisters have brought more joy to this world and nineteenth

century than any other phenomena in the last two thousand years. Peace to her remains and joy to her soul.

Dr. Amos A. Kimball, of Northampton, Mass., considers Theosophy and all its kindred to be simply hide-shows, got up by the high priests of Catholicism to draw people away from the true philosophy of Spiritualism. They do not want people to understand about or believe in obsessions, so that they may obsess them and ruin them all the more. Mediums should beware of Jesuitical controls. One of our best speakers, he says, was made to say that "we leave off all our evil propensities on entering spirit-life," and many Spiritualists believe this Jesuitical lie. The doctor thinks it is a farce to call this a land of free liberty when there are only four teen States wherein a magnetic healer can practice his God-given gift without fear of molestation by the minions of the law.

Fred J. Harrison, of Washington, D. C., formerly a skeptic, has been converted to a believe in spirit-return by witnessing materialized Catholic spirits. Mrs. Mary Keeler, given at the residence of Mr. Shoemaker in that city. Forty-eight forms came from the cabinet, males, females, small children, and all ages and statures, and sometimes two at a time, conversing with their friends, shaking hands, etc. The manifestations were so clearly genuine that there was no room for doubt, and Mr. H. is now fully convinced of the fact of spirit-existence and return.

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century than any other phenomena in the last two thousand years. Peace to her remains and joy to her soul.

## MARGARET FOX KANE.

## Copy of a Statement Made by her November, 1889.

A few days before the following statement was made by Mrs. Kane, I met her on Sixth avenue—it seemed by chance, although she remarked: "Oh Mrs. Newton, I do believe the good angels have sent me to you." I had not seen her for many months; not for some time previous to her so-called "exposure" of Spiritualism. She seemed very repentant for the course she had pursued; gave me her address and wished Mr. Newton and myself to call upon her and she would tell us all about it.

On my return home I related to Mr. Newton an account of my interview with Mrs. Kane. He said it was our religious duty as Spiritualists, to stand by Mrs. Kane, especially if she was repentant, for we, in common with hundreds, yes thousands, could testify of the genuineness of the "raps" as given through her mediumship; for it is the unmistakable individual intelligence that is conveyed and not wholly the raps themselves that carries conviction.

Mr. Newton felt that it was of great importance to the cause, and especially to the history of Spiritualism, that a true statement should be made by Mrs. Kane of the influences that had persuaded her to take the course she did. Mr. Newton called upon her taking with him Mr. C. P. Sykes. It was then arranged that she should come to our house and in the presence of a stenographer make her statement. The following is a true copy of her statement.

MARY A. NEWTON.

## STATEMENT.

"Would to God that I could undo the injustice I did the cause of Spiritualism when, under the strong psychological influence of personal Jesuitical,—[EDITOR] who were opposed to it, I gave expression to utterances that had no foundation in fact, and that would at the time throw discredit on the spiritual phenomena. If an unreserved denial of all I then said derogatory of it can in any way make amends for the wrong I did, I most gladly do so. This is no mere idle use of words with me. For months past I have suffered unspeakable anguish, and I now feel the most poignant regret for the ruinous course I was made to follow. It is not of my own volition that I have decided upon this course; because of myself I would wish to remain in the quiet of a secluded life, away from the criticisms and abuse that are likely to be hurled at me from all sides.

"As I said, this retraction and denial has not come about so much from my own sense of what is right, as from the silent impulse of the spirits using my organism. Of myself I would wish to avoid the 'stings and arrows' from friends turned enemies, perhaps, on the one side, and the treacherous horde who held out promises of wealth and happiness in return for an attack on Spiritualism, and whose selfish assurances were so deceitful; but I will earnestly persevere in the course that has been marked out for me by my spirit guides, and I will make the most earnest endeavor to be true to my heavenly inspirers and to serve the cause I unconsciously abused in such a vehement manner."

"When," Mrs. Kane was asked, "did you decide to explain the position which you were made to take in the alleged exposure?"

"It is not of recent date," she replied. "It is months since I was first urged to do this thing. I did my utmost to repress the uncontrollable desire to make a clean breast of the whole treacherous onslaught on Spiritualism, but try as I might the irrepressible spiritual influence urged me to this course with greater vigor."

"Do you not think that this 'silent influence' might be more accurately described as a 'spirit of revenge' for blasted hopes of a rich reward for your treachery?"

"It cannot be. If I could consult my own desires I would not again come before the public. So far as a feeling of revenge being a factor in the premises, that idea can be very easily set at rest by the fact that there is no way by which I could bring the miscreants and plotters of evil to retribution. Besides, of myself, I am resigned to my sad lot and harbor no ill will."

"But you say you will go upon the platform, and by that means make matters even with your *quondam* friends."

"I shall enter upon a tour of lecturing, but my intentions are far from what you suppose them to be. My only purpose is to declare to the world that I was under a baneful influence when I made my attack on Spiritualism, and to right a wrong."

"You say that you, being the best known exponent of the phenomena of Spiritualism, was psychologized by the enemies of that religion with the object of doing it an injury. How do you know that some Spiritualist may not be adopting the same method to secure this retraction of your former attitude?"

"I am perfectly aware of the fact that it is not the case. Long before I spoke to any person on this matter, I was unconsciously reminded by my spirit control what I had got to do, and at last I have come to the conclusion that it would be useless for me to further thwart their promptings."

"Were there no overtures made by a spirit in the flesh?"

"No; I will tell you how I came to make it known to my people, as I like to speak of the Spiritualists; I was walking on Fifth avenue, in the city of New York, when I met Mrs. Henry J. Newton. The meeting was altogether accidental apparently, but I do believe it was brought about by the intervention of the 'good spirits,' and I told Mrs. Newton so. This was, I am sure, the work of the Angel-world, and though I disliked very much to intrude my theme of sorrow on any person, I could not disobey the will of the spirits. I related to her some of the facts concerning the whole affair, it struck me forcibly, the look of Mrs. Newton, when she heard me speak about the 'good spirits.' Subsequently an arrangement was made to meet at Mr. Newton's house, and the result is I meet you to-night."

"Has there been no mention of a monetary consideration for this statement?"

"The smallest consideration whatever."

"Then financial gain is not the end which you are looking to?"

"Indirectly, yes; my great ambition is to repair the wrong I have done; but you know that even a mortal instrument in the hands of the spirit must have the maintenance of life. This I propose to

derive from my lectures. Not one cent has passed to me from any person because I adopted this course."

"What caused led you to your exposure of the spirit-rappings?"

"At that time I was in great need of money, and persons who, for the present, I prefer not to name, took advantage of the situation, hence the trouble. The excitement, too, helped to upset my equilibrium."

"What was the object of the persons who induced you to make the statement that you and all mediums traded in the credulity of people?"

"They had several objects in view. Their first and paramount idea was to crush Spiritualism, to make money for themselves, and to get up a great excitement, as that was an element in which they flourished."

"Since you passed out from public view, what have you been engaged in?"

"In misery. The tide of my affairs was changed when I fell a victim to false friends, and I made that declaration. I have known nothing but calamity, want and suffering since. Unceasing remorse has made it evident to me that it is time I should take a decided stand in the matter, and let the truth be known."

"Was there any truth in the charges you made against Spiritualism?"

"Those charges were false in every particular. I have no hesitation in saying that."

"Am I to understand from you that the spirits have not deserted you?"

"On the contrary their manifestations are more powerful than ever. At times they are so demonstrative as to cause annoyance to an old lady friend on the same floor with me."

"Won't you name any of those who were instrumental in causing you to make such sweeping charges against the methods of your people?"

"I do not wish to just now, but I will mention the names of the persons high in the Catholic Church did their best to have me enter a convent."

"Was the offer made by any one in this country?"

"No; in London, I had a letter from Cardinal Manning advising me to abandon this 'wicked work of the devil.'"

"A year ago when you were dealing your death 'blows' to Spiritualism, you said it would prove a curse to any one having anything to do with it. Your opinion is changed, is it not?"

"No; my belief in Spiritualism has undergone no change. When I made those dreadful statements I was not responsible for my words. Now that I have got rid of the terrible incubus which enthralled my every word and action, my belief in the philosophy and the phenomena, too, mind you, of Spiritualism, is unshaken. Its genuineness is an uncontrollable fact. Not all the Herzmans that ever breathed the breath of life can duplicate the wonders that are produced through some mediums. By the use of the fingers and smartness of wit they may produce writing on paper and slates, but even this cannot bear close inspection. Materialization is beyond their mental calibre to reproduce, and I challenge any one to make the 'raps' under the same conditions which I will. There is not a human being on earth that can produce the raps in the same way as they are through me."

"Do you propose to hold seances?"

"No; I will devote myself entirely to platform work, as that will give me a better opportunity to refute the foul slanders uttered by me against Spiritualism."

"Won't you be good enough to say who was chief conspirator?"

"Well, as you are so persistent, I will name the Roman Catholic Church, through some of its representatives."

"But, surely, the increase in Spiritualism would not mean harm to that church any more than to other churches?"

"You know it hates everything opposed to its tenets, and will not spare any means to blot from existence any person or sect that does not agree with its doctrines. Selfishness and hatred, I suppose, were the motives by which those Catholics were actuated. But this effort was made by a powerful society of that persuasion in London."

"What does your sister Katie say of your present course?"

"She is in complete sympathy with me. She did not approve of my course in the past."

"Since you have unbursed your mind of the trouble which weighed upon it, how do you feel? No compensation for your latest move?"

"I feel no remorse but for that which I did when unconsciously made the tool of moral pirates and traders of a holy cause. Now that I have taken this step, my life feels lighter and I am glad. I no longer suffer the hellish torments which constantly racked my mental and physical being."

"Did not your sister sign a paper indorsing your abuse of Spiritualism?"

"It is possible she may have done so, but such signature must have been secured by fraudulent devices and misrepresentations. She has always been an unfaltering Spiritualist."

"Will you have a manager for your lecture tour?"

"No! I have a horror of them. They, too, treated me most outrageously. Frank Strecher acted shamefully with me. He made considerable money through his management for me, and left me in Boston without a cent. All I got from him was \$530, which was given me at the beginning of the tour."

"You seem to have dread of newspaper notoriety and editors."

"I have. The editors of some of the great dailies did not treat me fairly. Of the reporters I will say that I know when I was placed prominently, but unavoidably, before the public, three-fourths of them were avowed believers in Spiritualism."

"You are sure that money was not your predominant purpose in taking back what you then said?"

"It is only a secondary consideration. I do not want it to be understood that I am regardless of the value of money. I want of it is a curse, and any one who says it is not so cannot be sincere. Money enables us to be true to ourselves, and is one of the greatest blessings. Where a medium is indigent and in want the manifestations of the spirits will not amount to much; but if the mental condition is all right, and who is not troubled about her earthly well-being, the best results will be obtained."

"Then you have resumed your old self since you came from under the bad psychical control?"

"



## HYPNOTISM DEFENDED.

### The Public Misapprehension of Hypnotism.

A large number of people could easily be cured of painful diseases by hypnotic treatment; still, in spite of this available remedy, they continue to suffer, because they cannot bring themselves up to try the method of treatment.

The reason is usually that they have the wrong idea, that to be hypnotized is a positive way of weakening their character. In short, they imagine that mentally they would be too much of automatons, acting according to the hypnotist's will, and blindly following all his instructions, not being able to refuse to obey whatever he might wish to suggest for them to perform.

The above is a totally erroneous idea. On the contrary, the hypnotist's power is limited, as is attested by authorities who have made a special study of hypnotism.

The fact is that to be hypnotized does not change the subject's moral character, because if the person in the waking and normal condition is an honest and upright person, he will also be so during the sleep; and just as impossible as it would be to induce honest people to do anything wrong in the normal condition, the same exactly would be the case during the hypnotic sleep, as the character and will power is the same.

There is this safeguard for those who are so anxious: that no misunderstanding may occur, always have friends or relatives present during the hypnotic treatments.

An interesting circumstance I will mention: M. de Paysegur one day asked a young woman, Genevieve by name, while she was in the hypnotic condition, how far over her his power extended, as he had a short time previously commanded her to strike him with a leather strap, which she held in her hand. "Seeing that you found yourself compelled to strike me just now, although I have done so much for you, I am almost forced to believe that if I insisted upon it, I could make you do whatever I might wish; for instance, suggest you to undress, etc."

"No, Marquis," she answered, "that would be something altogether different. As to me striking you, I was very loth to do so, but as it was all a joke, and you absolutely insisted on it, I at last obeyed, but in regard to what you now mentioned, you would never be able to compel me to remove all my clothing. My shoes and headwear I am willing to remove as often as you desire it, but beyond that you could not control me."

Another young lady, Catherine Montmeccour, who was present during the above-mentioned conversation, remarked, laughingly, that when anyone was in Genevieve's condition, they could assuredly be compelled to do whatever was suggested; and she was far from being convinced by the subject's statement.

"H—hour later," Paysegur says, "I insisted to place Catherine in the hypnotic condition; I directed the same questions to her which I had asked of Genevieve; and the answer was exactly the same. I reminded her of her opinion during her waking condition."

"Yes, that was then," she replied, "but now I look at it in a different light."

"But if I was determined that you should undress, what then?"

"Then I would awaken," she answered, "and it would make me very ill."

Genevieve, who in the meantime was brought back into her normal state, now completely gave Catherine's previous opinion, and made the very same remarks. However earnestly all those who have been present during this double act, tried to convince her that she had exactly said the same while she was in the hypnotic condition, she would under no circumstance believe.

Paysegur gives still another example, which we will mention, and during which a remarkable somnambulist, Violette, who, as Catherine predicted, would get an attack of nervous prostration, if the hypnotist would compel her to carry out a suggestion she did not wish to receive.

Dr. Gilles de la Tourette remarks further in one of his works of 1887, about a subject who, during the hypnotic condition and in a complete somnambulist state one day, had a pen in his hand.

I inquired of him if it was within my power to compel him to sign his name to a blank, which I then could fill out as I desired.

"Yes," he replied.

"Well, then I could easily procure for myself a document on all you possess, without you being aware of it at all?"

"No, that would be impossible; as I would be able to ascertain your reason before giving my signature, I could at least change my writing so that it would not be my usual signature."

"That would not matter. I would have your name, and that is all that would be required."

"But under those conditions I would under no circumstance give my signature."

Surprised at the determined voice with which he spoke, I asked: "But when I insisted on having you sign your name, you would consent, as I have you completely in my power?"

"No, your power over me extends only to a certain degree, and if you would insist on my doing anything like that, it would occasion me great pain and I would awaken."

The Marquis after that commenced the following observations:

"All my investigations regarding this science have convinced me that in regard to animal magnetism in the hands of conscientious and honorable operators, we can only consider it as a remedial agent, with which to do as much good as possible; while in the hands of unscrupulous people it does not occasion any such fear as some suppose; partly because in a case of that kind the operator would not be able to secure complete sub-

mission; probably because even if that would be possible, the subject could not be suggested to perform anything without seriously risking his health, and the operator would not then gain his object."

Prof. R. A. Campbell, the well-known investigator and authority in psychic matters, and who has made a special study of this subject, has kindly allowed me to quote the following from his forthcoming work:

"The questions as to the benefits and dangers of hypnotism are by no means answered. There are, in the nature of the case, some results to the hypnotized subject. These results may be either transient, temporary or permanent; and they may be beneficial, indifferent or injurious."

"The facts in the matter are of great importance; but they are not, as yet, fully known. Even the theory agreed upon by able and experienced hypnotists must not be confounded with, or mistaken for, demonstrated laws and facts. That many wonderful and permanent therapeutic results have been obtained through hypnotism is freely conceded by every one who has given this subject any fair investigation. That cures by hypnotism lie in the domains of the mental, the nervous, the functional and the muscular is well known by all who are acquainted with the facts. The limits of such benefits, and the possible extent of such curative results are alike matters of theory which have not yet been fully determined. Enough, however, is known to warrant the employment of this partially-known remedial agency in a large range of cases that have always puzzled and usually baffled the medical profession."

"As to the injuries inflicted by hypnotism, they are thus far mainly conjectural. They are of the same nature as the ill-effects of a surgical operation; that is, they may be a temporary tax on the strength, vitality or will, which is cheerfully—nay thankfully—borne for the sake of the grand benefit to result on the therapeutic plane of their operation."

"The claim that hypnotism will prove a powerful agent in reforming the vicious or in demoralizing the innocent or virtuous is not founded on any well-known fact of its influence either way. That the subject while hypnotized may have suggested to him an act—or even a series of acts—which he is to perform in his subsequent seemingly fully-awakened condition is an established truth. There is, however, no case in which this suggestion has been obeyed when its performance involved a heroic sacrifice beyond the ideal of the subject; or when it called for any act which was shocking to the subject's sense of propriety or integrity—much less when it induced any crime against the person."

"The simple truth seems to be that the morality of the subject is in no perceptible way modified. The hypnotic subject may be induced to perform certain acts and he may be instructed in certain facts or truths; but there is no warrant for the supposition that his intellect may be dulled or sharpened, that his morality may be injured or benefited, or that his disposition can be changed."

Prof. I. Delbau, M. D., the famous Belgian scientist who once took the views of the "Nancy school," that hypnotized subjects could be made to commit crime, now opposes the idea, on the ground that latent tendencies of the crime suggested must exist, experiments with subjects having brought him to this conclusion. Hypnotized subjects are but sensitized controlled by other minds, analogous to mediums under spiritual control. It is well known that the latter, when morally and mentally pure in the normal state, always voice the highest sentiments in the trance state, while those known to be insincere, jealous or avaricious are not always reliable as mediums, however honest their intention in the exercise of their gifts. Whether due to nature asserting itself, *solens volens*, or spiritual environment created by an inharmonious life, is indifferent. Hypnotic experiments, like those with laughing gas, give additional warning that sensitivities must be true to the principles of Spiritualism if they would command respect for themselves and the cause they espouse; and furthermore, these errors should serve a broad hint to them as to what they could become as spirits incarnate—counterparts of their earth life—re-enacting, whether they will or not, that which they most lived or practised. It is to save us from such a future that our spirit friends are constantly admonishing us to overcome human passion, animalism and selfishness. Is the warning not worth heeding?

It is clear to me that hypnotism applied in the right way and to appropriate diseases will result in so-called wonders—even in cases where the modern medicines have proved unsuccessful. As we have learned in this article from the communications of the best-known hypnotists, the danger attached to hypnotic treatment is far from being so great as the ignorant and its enemies claim.

Several of our leading daily papers referring from time to time contained articles referring to the dangers of hypnotism when practised by unscrupulous performers. It cannot be denied that there may be at times some reason for anxiety, but in general this matter has been much exaggerated. Though hypnotism may be misused in a single case, this is no proof that it is done often or performed with success. The hypnotist must in such cases be a wretch with nothing but bad intentions, who would take advantage of his momentary influence over his subject to suggest evil or criminal actions. But even to gain such success in a case like this, the subject must in the normal state be an immoral or a weak character, and hence easily directed to do wrong; or he is so completely under control that he must obey the instructions given by the hypnotist.

The latter is thereby running a serious risk, as he may some day may be unmasked, whenever his subject undergoes a new treatment by another hypnotist, who then discovers the abuses which have previously taken place.

CARL SIXTUS,  
Chicago, Ill. Hypnotist and Magnetist.

### Time's Mystic Measure.

Forever and forever does time's "mystic measure" roll,  
And thus must ever measure all things—all things but the soul!  
The soul's far-off beginning unknown to sense or time,  
Its glorious destination, the heights of life sublime,  
Is endless in duration: beginningless the same,  
A spark of being ever joined with the eternal flame.  
Full many a thing there is to be gauged by time and space,  
For everything in nature seems just fitted to its place;  
All things come in season, all things come most opportune,  
Nothing ever comes too tardy, nothing ever comes too soon,  
But all proceed in order from tiny mite to mighty sun.  
And all must keep their time and place as round and round they run;  
And unto each and all doth time allot the proper gauge—  
To some a moment only, to some a lingering age.  
She holds the "scales of justice" to all who've ever lived or died,  
And none have cause to murmur, for none she's ever denied;  
She mother of all the living, builder of all that stands,  
Destroyer of all that's fallen—all must move at her commands;  
And thus her "mystic measure" through all things ever winds,  
On this earthly side of being all earthly things she binds;  
She loosens all from thralldom, unfetters all that's bound,  
But leaves the soul in freedom, its source and end unbound.

—O. W. Barnard.

## FROM PARIS.

Translation by Z. T. Griffin.

*La Revue Spirite* for February, of Paris, comes to us in a new dress. The editor, P. G. Leymarie, is on the committee for a "congress of Spiritualists in Brussels, in September, 1894, and any of our American Spiritualists desiring to take part in this congress, which will be conducted in French, are invited by the committee to correspond with him at 1 Rue Chabanais, Paris, before June 5th."

The celebrated Russian Spiritualist, A. Aksakoff, has a fine account of several seances with the noted Italian medium, Ensapia Paladino. Many noted scientists of Italy testify to the genuineness and grandeur of the manifestations occurring at Mme. Ensapia's seances, among whom is the celebrated astronomer, M. Schiaparelli, director of the Milan observatory.

M. Schiaparelli has recently made many valuable discoveries in regard to the planet Mars, and many times he could not attend the seances before 9 o'clock, as he was watching the "passage of Mars" across the meridian.

Ensapia is a simple peasant lady, illiterate, nearly forty years old, and speaking only the Neapolitan dialect, and her powers have awakened the whole Italian press on the subject of Spiritualism. An effort is being made to get this celebrated medium to visit Paris and give some of her most wonderful seances.

S. M. Bourkser, of Odessa, Russia, has another account of seances in that city. It is rather a large-sized story, and I give it in full:

"RESUME OF THREE SEANCES HELD JULY 28, AUGUST 1 AND 5, 1893.

"At the three seances we were assisted by Samuel, Marie, John, Constantine, Basil, Martha, Madeline, Nicholas and Alexander. At the seance of the 28th of July the spirits announced that they would give one out of the general run of seances, which they called 'the one hundred and twelfth since Spiritualism had existed at Odessa.'"

"This seance took place on the 1st of August. Eighteen spirits materialized. After different physical manifestations, music, singing, lively conversation, etc., the spirits suggested that we take a drive in the park, in the following order: Samuel, Marie, John and Nicholas, in one carriage, furnished by the spirits, and the others in a cab. When we were going out to procure our cab, we found a magnificent landau, with beautiful black horses, and driver, which waited near the door for us to follow. On asking the coachman of this splendid rig where we should go, he replied, 'Autonne Ivanowitch.' (This was the name of a spirit who always manifested at our seances)."

"On arriving at the park the party alighted, and the spirits held a lively conversation with us. The driver, horses and carriage even had been also materialized. The next day I sent servants to every lively stable to find if such an equipment was in Odessa, but could find none."

"At the seance of August 5 many spirits manifested themselves, and after different physical demonstrations the carriages were procured as before, and the whole party, materialized spirits and all, drove to the park; and halted near the monument of Alexander II. Here we were directed to kneel and pray, after which the spirits shot upwards materialized rockets, which burst into many beautifully colored stars, and fell in graceful curves over the top of the tall monument. Then the spirits announced that they must leave us. Soon they dematerialized, horses, drivers, carriages and all, and left us to return home without them."

Another correspondent has a very entertaining article on the cause of Spiritualism in the United States, and gives a resume of what appeared in one number of THE PROGRESSIVE THINKER, which, he says, is a very interesting journal to him.

This correspondent also gives Mrs. Cora L. V. Richmond a few kind words, and praises the words uttered through her lips.

### A Great Inducement.

The fact that we send the first five chapters of Mrs. Richmond's story free to all new subscribers should add at once ONE THOUSAND new readers to our subscription list. Speak to your neighbors in reference to this liberal offer, and try and get their subscriptions.

### Seance with Mrs. Jennie Moore.

TO THE EDITOR:—We wish to give you an account of some seances given here by Mrs. Jennie Moore, of Chicago, at the residence of Mrs. George W. Sherwood. Mrs. Moore has been here two weeks and has converted nearly two hundred people, who were skeptics and had never seen materialization. She had a seance every evening. Each night the sitters were different, so, of course, the manifestations differed some, but almost all that were present had some of their friends come and talk with them, who were recognized. Mrs. Moore used a cabinet which was thoroughly examined each night; she then called for a committee of ladies to retire with her to another room, where they thoroughly examined the few articles of clothing she put on. All claim it is impossible for her to produce any of the manifestations after such an examination. But a doctor here said she had one small white undergarment on and she might produce some light effect with that, so last night she consented to wear only two black undergarments, black stockings and a black wrapper, with not even an inch of white about her, or the cabinet, and the seance was more grand than usual under those conditions, for most of those that came were white, and one came—a daughter of Mrs. Sherwood, who has been in the Spirit-world some years—in full form, robed in the most beautiful white, and stayed for full ten minutes; she improvised poetry on the occasion, and opened the cabinet door so we could see the medium at the same time.

At last night's seance there were only eight present, as you can see by the signatures below. Eighteen spirits materialized; all were recognized. There also appeared a man, full form, dressed in full dress suit; he opened the cabinet door and conversed for full fifteen minutes with his wife and others present. There was present at one of the former seances a colored man, and some of his friends came, gave their names, and he recognized them.

Several Swedish people were present at some of the former seances, and their friends came and talked to them in their own language. There also appeared at one seance a man who is not yet buried, who lies in the vault here; he was an Odd-Fellow; there were seven Odd-Fellows present and he gave their sign of recognition, and all present recognized him. He has only been in the Spirit-life about seven days.

JOHN E. GARVIN,  
GEORGE W. THOMPSON,  
MRS. GEORGE W. THOMPSON,  
MISS FLORA THOMPSON,  
J. S. MERRILL,  
MRS. A. L. MERRILL,  
GEORGE W. SHERWOOD,  
MRS. GEORGE W. SHERWOOD.  
Duluth, Minn., March 8th, 1893.

### An Earnest Call!

TO SPIRITUALISTS AND ALL OTHER LIBERAL RELIGIOUS PEOPLE.

Shall we hold a grand World's Fair Convention or Camp-meeting, or both, in Chicago during the World's Fair?

A grand chance of a lifetime which should be improved. Who will respond first?

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DR. C. T. H. BENTON,  
Englewood P. O., Chicago, Ill.  
(Spiritual and Liberal papers please copy.)

### Give Him a Lift.

TO THE EDITOR:—Some time ago I came across these lines by an unknown writer, which keep ringing in my ears day after day, and now I send them to you that you may cause them to ring in the ears and in the hearts of your thousands of readers until they shall do something substantial for the nearly worn-out workers in the cause of humanity, who are too old longer to supply their own needs.

A little ready help, which an organized band of intelligent men and women should be willing to care for and distribute to worthy ones that you can point out, would ease many an aching heart and hungry body, grown helpless with long years of generous teaching for too little pay.

How and when shall we build up this fund of ready help to our deserving aged poor, and who shall we name to manage it out of your many readers of honest integrity?

DR. RUFUS H. BARTLETT.

### GIVE HIM A LIFT.

Give him a lift! Don't kneel in prayer, Nor moralize with his despair. The man is down, and his great need Is ready help, not prayer and creed.

'Tis time when wounds are washed and healed, That the inward motive be revealed; But now, whatever the spirit be, Mere words are but a mockery.

One grain of aid just now is more To him than tones of salinity lore; Pray, if you must, pray, in your heart, But give him a lift, give him a start.

The world is full of good advice, Of prayer and praise and preaching nice; But the generous souls who aid mankind Are scarce as gold and hard to find.

Give him a Christian—speak in deeds! A noble life's the best of creeds; And he shall wear a royal crown Who gives them a lift when they are down.

### ZULIEKA.

When we have a good thing we want everybody to enjoy it. This story, ZULIEKA, by Mrs. Cora L. V. Richmond, will not only prove interesting, but it bears with it a spiritual influence that will do you good. Circulate the paper and act as missionary in the good work. Be good and do good is our motto. Send a paper free to some one who will enjoy its pages. It will be sent three months for 25 cents. The first five chapters of 'Zulieka' sent free to all new subscribers.



### Is Carlo in Heaven?

Is my dog in heaven? If not, then to die is nothing but ceasing for Carlo and I. Is heaven condition or place for the good? Then Carlo will enter it right understood.

Friends will desert us at poverty's door, But Carlo will serve us no matter how poor. Then, whatever heaven is fashioned to be, Without my old Carlo 'tis nothing to me.

They say there are flowers and rivers and trees, And everything lovely our nature to please, Up in heaven; but still, if there is no room For Carlo, just let me remain in the tomb.

They swing from the gallows, had men by the neck,  
Who said they repented—they needed no more—  
Were sent up to heaven without other change,  
Their fingers still bloody with crime; and 'tis

My Carlo and babies unhardened should go,  
With lives that are spotless, to regions below.

Oh, give me a heaven that looks like a home,  
Through woodlands and meadows with Carlo to roam;  
Oh, give me of nature the good and the true,  
A heaven of justice where each has his due,  
Or let there be nothing to look for but bloom,  
And life have an end at the door of the tomb.

Give me a land where companions of earth—  
Companions are still, or let me have birth  
As naught but a worm, to crawl in the ground  
An aimless nonentity, with nothing around.

—Dr. T. Watkins.

### Spirit in Dreamland.

TO THE EDITOR:—If reports in the papers are to be relied upon, then the spirit in dreamland plays an important part. The contest of the will of the late Senator Joseph E. McDonald has been the sensation of the day in Indiana. The litigation has respected the memories of many of the friends of the dead Senator as to the circumstances surrounding his last—his third—marriage. When Senator McDonald went to Washington he was approaching his 70th year. Accident led him to board in a house kept by an exceedingly attractive, brilliant and shrewd woman. It soon became known at the capital that the Senator was laying siege to this lady.

His conquest was regarded very much as a passing notion, and it was doubted whether even he himself had any thought of making his landlady his wife. He disputed with Thomas A. Hendricks the leadership of the Democracy in his State; he stood in the front rank of the Indiana bar, taking place only second to Benjamin Harrison.

It was not seriously believed in any quarter that the infatuation of such a man was of a permanent character, and he, it was said, was probably enjoying only a flirtation.

Washington society was, therefore, surprised when the marriage by private ceremony was announced. The union was violently opposed by the Senator's grown-up children, but their protests were without avail.

After marriage Mrs. McDonald took a lively interest in her husband's affairs, and being a shrewd business woman, with her assistance the Senator was enabled to retrieve his fortune. His estate at his death was valued at some \$200,000, and it is this property over which there has been such a keen contest.

A remarkable incident in connection with the litigation has just come to light. It was claimed by the Senator's children that the will in favor of Mrs. McDonald is a forgery. A former teacher of Miss Jessie McDonald wrote to her late pupil telling her that she had had a remarkable dream.

The writer said she seemed to be in a lawyer's office which was not familiar to her, and there she saw Mrs. McDonald and an unknown young man comparing some type-written paper, about which they seemed to be in the most earnest conversation.

The scene was so photographed upon her mind that she declared she would recognize the surroundings and the man engaged in conversation with Mrs. McDonald, although she had never seen either before.

The lady was asked to come to this city for the purpose of identifying the type-written will as the paper she had seen, the office and the strange young man.

In due time the dreamer arrived. She was taken to the office of McDonald & Butler. She said she recognized the surroundings. The partner of McDonald and the clerks in the office were pointed out, but she failed to recognize any of them as the strange young man who held the type-written paper.

Several months before Arthur Hutchins had been employed in the office.

About the time of McDonald's death he had acted strangely, and finally developed insanity. He was sent to a hospital.

The teacher was driven to the hospital and a number of the patients were placed in a room, Hutchins among them.

When she entered she unhesitatingly picked him out as the man.

This convinced the heirs that Hutchins had been the instrument in the hands of Mrs. McDonald, and that the act had so preyed upon his mind as to unsettle his reason. The heirs changed the theory of substitution of the pages of the will to adopt that of forgery, pure and simple.

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## Dr. J. W. FURNACE.

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