

LIGHT FOR THINKERS

VOL. III. NO. 1. ATLANTA, GA., NOV., 14, 1885. WHOLE NO. 157.

The Greatest Attorney on Record.

Average orthodox preachers at certain times in the year, have an especial "racket" to work, and on these occasions are very fond of representing Jesus as a lawyer, or advocate general, whose especial business it is to plead our cases before the high court of heaven. And a marvelously busy time they make him have by inference. Indeed, the amount of business, if they are to be believed, that this celestial attorney gets off or rather, on his hands daily and especially Sundays and Sunday nights, is entirely beyond the powers of mortal imagination to estimate—in fact, it is only limited by the entire population of the earth. In this estimate are not included Mohammedans, who have a special advocate of their own; the Mormons, who have retained Joe Smith, the Spiritualists who consider themselves abundantly able to plead their own cases—each one being his own attorney—and the Materialists, who ignore all pleading in future whatever.

In this connection we also place those who have been non-suited, and turned over to the opposing counsel, who is also some kind of an executive officer, and punitive attache to the court above; and who, if the reports tell the truth, gains more cases than this wonderful attorney. But as this lawyer has no jury to "sither up and smither down" one, as he is closely related to the Judge, being his "only son" in short, and as the Judge is notoriously partial to him, he certainly should have things all his own way, yet it appears that he does not even by half. Besides his regular statutory proceedings and arguments in behalf of his innumerable clients, this lawyer is reported as resorting to other means of influencing the Judge to give a favorable decision—certain theatrical performances, if we are to believe the court reporters who publish these items of news every seventh day, and who never tell any thing for mere effect, nor to get up an idle sensation but state plain facts as all honest reporters should. According to these reporters, this lawyer, when he has an especially hard case to defend, and the opposing counsel is about to win, appeals to the sympathies of the Judge, his father, and reminds him that he, the lawyer, about eighteen hundred years ago while absent on business of especial importance for the Judge, was badly handled, and in consequence of such services rendered and injuries received wounds in his hands, sides and feet, from which he has not yet recovered, he appeals to the Judge in behalf of his client, for the son's sake

and in consideration of services rendered, and perchance the mugwump of a sinner will mend his ways somewhat. It appears from this that neither Judge nor attorney can know for a certainty whether the defendant or plaintiff, they have got it so mixed up, will do better or not.

This is the way the court reporters put it, and as they are in the pay of the court and closely connected with the proceedings, it is reasonable to suppose that they are correctly informed of what is going on there, and are familiar with the modus operandi of the court. Their telling these things pre-supposes the fact that they know all about it, or wherefore should they tell it? Therefore, what they tell awakens our wonder and admiration for this prodigy of an attorney. But on the other hand this irregular ruling of the court begets a suspicion that its decisions are often the result of prejudice or personal favor. The Judge who often changes his opinion is no Judge at all; but that is the beauty of the whole affair, says the clergy who report that it is wholly upon the general merits of the lawyer aforesaid that any client can gain his cause at all. But as a great many cases (the majority according to the reports) are lost, it seems that this personal merit racket of the attorney is not infallible. But his utter abnegation, his admirable want of selfishness ("amazing grace" the reporters term it,) is certainly entitled to respect—that is if it be true; but for our part we are inclined to put it in the same category with Jonah's fish story, told for mere amusement, and to fill an idle hour or in the spirit of the Arabian Nights entertainment, but sadly wanting in like genius and elevation.

The woeful straits this attorney sometimes gets into when he is about to lose a case, which is the rule and not the exception, are truly distressing. The Judge, as the reporters say, occasionally falls into terrible tantrums and his fits of angry vengeance are truly awful as the reporters picture it, though they have really never witnessed any of these court scenes; and they say that when the Judge gets his dander up to the top he draws his sword to smite the culprit instantan. It is then the lawyer's son, who becomes uneasy for the safety of his clients—the undutiful mugwumps that they are—and throws in an extra amount of favor into his pleadings for their lives (so we infer from the reports), holding up his "bleeding hands and sides" (it seems that the Judge is apt to forget if he does not see the wounds), then the Judge relents, sheaths his sword and waits "to see" if the offender will repent of his manifold misdeeds. This is the

way we have heard many clerical reporters state it; but how they manage to know the facts is a mystery to us; but it is doubtless owing to their superior advantages in acquiring information—a kind of hereditary privilege and monopoly that they have enjoyed ever since this lawyer has had license to plead in the High Court—about eighteen hundred years.

But the inference is, from the manner in which the reporters draw the picture, that neither the judge nor the attorney can know for sure whether the defendants will "behave themselves" or not, and so they wait to see.

Things must get pretty lively at these trials, sometimes, if these "skypilots," and clerical reporters depose correctly. But as the human imagination is apt to prove too flighty, we ought in all fair charity to make due allowances for these imaginative clerks of the skies in their extravagances. And when we do this in all justice, allowing them the full advantage of all the facts pertaining to their side of the question, we are of the opinion that there will be for them just nothing left for argument. There is yet another item in these reports that deserves notice, as it destroys the truth of these priestly revelations. This court is situated in the regions of beatitude, where all is peace, happiness and rest; and both the Judge in his personality, and the attorney, are reported as living there; and if these reporters do not lie, this attorney endures the most miserable of existences, he is eternally in a state of uneasiness concerning the fate of his dear clients, lest they lose their cases and have to pay costs. And then in all these eighteen hundred years, his wounds have not got well, but still remain open and bleeding. If human fancy and extravagant speculation can conceive of a more unenviable situation, it has not yet been made apparent. A God of immortal sorrows, and immortal maladies, an eternity of pain and incurable sores. It is paining heaven as worse than hell; and the "redeemed" as witnessing the griefs and pains of this deified lawyer, must sympathize with him in proportion—and this imaginary court of the blest has no especial advantages above the one presided over by the "opposing counsel."

S. Franklin Parks.

Atlanta, Ga.

The goodly city of Springfield, Mass., according to the Republican, has not gained in good order by increasing the number of licensed grog-shops. The people of a hundred other cities can profit by the testimony:—

This year there has been an evil

thing in our city. What the Scripture so accurately calls "the walk and conversation" of the people, has been bad. Since the one hundred and sixty-three bars were opened last spring, the walk has been spiral, helical, hellish, groveling, crooked; and the "conversation" of the streets and public places has often been too vile for description, offensive to every decent person of either sex. The main thoroughfares suffer less from this evil because of the presence of the police; but the residence streets more remote, and where ruffianly instincts are displayed sometimes with impunity, need moral gutters to carry off the purulent tide. What woman does not shrink to meet the drunken man on the street. And yet it is a daily spectacle; the wreck sometimes steered along by an abject and wretched wife, sometimes floating gayly with companions upon a sea of profane and ribald talk, regardless of listeners. Spirit is the excitement to other violations of decency; and so far have the streets lost their purity; that the domestics of our homes deem them no longer safe in the evening.

This state of things will not do. It is humiliating to our local pride, damaging to our moral and material interests, offensive to every decent citizen. In dollars and cents, it has damaged the city vastly more than the licenses will make good. We hope those who think there is no difference in the prevalence of drunkenness when few and when many are licensed, are observing their error. In the mean time, the police ought to clear the streets of inebriates. The man who staggers, even if it is toward home, is just as offensive as the man who lies in the gutter; and the prevalence of foul and ribald utterance should be severely checked. Clean out the ruffians and turn on the hose until the women of the city can walk upon the street or sit upon their own piazzas without insult.

The motion of the world is the Life of Eternity; the Place in which it moveth is the Eternity of Life. Its motion will never cease; it will never be dissolved; the permanency of Eternal Life surroundeth and protecteth it as a bulwark. It dispenseth Life to all that is in it; it is the bond of all that is ordained under the Sun. The effect of its motion is twofold; it is vivified by the Eternity which containeth it, and it vivifieth in its turn all that it contains, diversifying all things according to numbers and times that are fixed and determined. By the action of the sun and stars, all things are classed in Time, according to a Divine law. Terrestrial time is distinguishable by the state of the atmosphere, by the alternates of heat and cold; celestial time by the revolution of the stars which return periodically to the same positions. The world is the receptacle of time, the course and the motion of which entertain its life. Order and time produce the renewal of all that which is in the world, by alternate periods.—The Occult Magazine.

Handwritten note: A. L. Williams, Jr. 1000 Poplar St.

Will the ties of Consanguinity formed in Earth Life, remain intact in Spirit Life?

Shall we recognize our father, mother, brothers and sisters there, with the same feeling of relationship as we did here?

In order to illustrate my views in a plain intelligent manner, I will relate a conversation I once had with my dear spirit mother upon the spiritual love element. I asked if a mother's love was as strong for her earth's children in spirit as in earth life? She said it was hard for a mother to forget her children, yet she might. Why do you call me mother, she asked? Because, I said, "you were my mother when on earth, and the relation still exists does it not?" Her reply was startling to my sensitiveness. She said, I was your mother, or was called so, but there is not a particle of you now, which I was mother to. It is true, I once assisted in producing a materialized form for your ever living soul to manifest through for a short time. But you discharged that form, and mother nature has prepared others for you. Since I produced your body-form, you have passed through nine entire forms and will soon pass the tenth. You are over seventy years of age, and you will realize that mother nature has produced an entire new body once in seven years. I was the mother of you in earth life, and the attachment existing between us can never be lost; memory will treasure the relation sacred as part of our past and future existence which time can never obliterate, but will be treasured in memory's casket as one of the precious jewels of a mother's past life. The love element of paternity is a part of our nature and can never be lost. My mother, also informed me that I would find in passing the lower phases of spirit life, untold numbers of mothers who would claim that they had produced forms for my soul to manifest through in my progressive journey from the atom up to my present form. Again, I was informed when divested of my materialized body, I could go back on my progressive life, and view all my former life through which I had lived in my ascension from the atom up to manhood then I would understand and remember my former existence, and the varied forms of lives through which I had lived, being reincarnated from one lower body to the next higher through the whole ascending scale of existence. My body was prepared for me by parents in each condition of unfoldment, by the natural law existing in nature. The immortal I Am or soul, has had an eternal existence and could as well have been coming up through all the lower forms of life in order to gain experience, which is the only way to get knowledge that has been lying idle until it was ushered into this existence. The only way that any being can understand the wants of the lower orders of the mineral, vegetable and animal life, is to pass through them, and in order to gain all knowledge, we must pass through every changing position on the tree of life, in order to know good from evil.

There is vast knowledge to be gained in spiritually understanding the twelve signs of the zodiac, which is an imaginary belt in the heavens, in the middle of which is the ecliptic or sun's path; it comprises twelve con-

stellations, namely: Aries, which the sun enters in March, Taurus in April, Gemini in May, Cancer in June, Leo, in July, Virgo, in August. The sun enters the other six in each remaining months of the year. Seven of those signs are represented by animals; one by Libra, the scales, and four by human beings. I have been permitted, in a semi-trance, or psychological state, to enter some of those constellations. She who was once my wife on earth, who has been in spirit life some thirty years, conducted me to the constellation of Taurus; as I entered its locality, my wife passed before my natural vision spiritual lenses. No language can describe the infinite beauty that met my soul vision. Ten thousand times ten thousand happy creatures clothed in spirit form—roamed at will over this broad celestial paradise; its emerald pasture shone with a brightness that seemed to eclipse the light of the mid-day sun. I asked, will these happy creatures always exist here? I was answered in the negative; that they would only exist there until a more advanced form was prepared for them, than the one they left on earth; and when they had lived in a still higher form, they would die to that condition, and so on from one condition of life to the next higher until they would reach the Anglo-Saxon race, which is the highest form known to man, or spirits who can communicate to us on earth. The next constellation I visited, had the sign of Draco, I was somewhat afraid to enter this constellation, for the name was repulsive; but my companion informed me that my fear was only a superstitious idea that originated in ignorance of the truth. All nature is good unless contaminated by ignorance and superstition. Thus saying, we entered the constellation of Draco, when all fear left, and with soul adoration I bowed before his majesty whose divine presence indicated no evil. I was overwhelmed with admiration at the beauty that lay before me, one eternal city blazing in the scintillation of all the colors of the rainbow, surrounded by one of the mighty coils of Draco, directly overhead, dotted here and there with the stars of the second magnitude, lighting up the immense city of Draco, with the interblending of many different colors of light, not yet known by mortal vision. This majesty, bid me welcome to the empire city of Draco, and spoke to a number of gentlemen standing by, asking them who would be an escort to conduct their distant friends through some of the most beautiful streets and to introduce them to the ladies and gentlemen whom they might meet. A gentleman stepped forward, saying it would give him pleasure to obey the request of his majesty and to become our escort, whom we gladly accepted, and with him we walked over some of the most beautiful streets that my imagination ever pictured to my senses; the sidewalks were composed of the most precious stones of various colors cemented together and polished so they became like one solid rock. Nothing could exceed this beauty; the foundations of the temples were of the same materials, the streets were broad and beautifully shaded with trees that bore the most delicious fruit free for all. We were invited to enter the public arena, which I found to exceed any place of beauty that I ever be-

held. Here we were introduced to the fair daughters and gentlemen of the city of Draco. Untold beauty and happiness shone in every feature. The happiness I enjoyed with the ladies and gentlemen of Draco, will be for another article to relate and explain. I found in Draco that the ties of consanguinity had progressed from the blood relations of a family to the family of the infinite whole.

With due regard for the happiness of all, I am as ever, a friend to progression.

M. L. Sherman, M. D.
Adrian, Mich.

The Judgment, Retribution and Repentance of the Human Soul.

THROUGH THE MEDIUMSHIP OF SARA L. MECRACKEN.

(Continued from last week.)

When a wrong or error has been committed, the one who sins must suffer the consequences, either on earth or in the spirit-land. If the sentence is passed, and repentance occurs in earth life, a new life is the result, so that when the delinquent goes to spirit-life the stain is washed away, not by any saving blood, but by the tears and acts regeneration calls forth. But, it is far oftener, the case, that criminals have their faculties so deadened by false teachings that they do not awaken in their mentality, to the knowledge of their real crime, and have not consequently received judgment of the soul within; for when internal condemnation takes place, retribution follows, and repentance is assured. Thus the teachings that a crucified redeemer, can atone for sins wrought through others, is pernicious in its bearings. Those who are gulled into this belief, and have the moral obligations to their own souls dulled and lulled by this teaching, may pass through this life without the stings of the soul's awakening, but to their sorrow they will find upon entering the other life, no church, creed or Jesus Christ, can ever cover or atone for sins committed within themselves.

The door of the spiritual kingdom is cast wide open; there is no hiding done there; each are known as they are.

Those who have defrauded others, built themselves up upon the down-trodden, walked in pomp and pride, thinking in this life they were somebody—crushing, grinding the poor, disdainful of the needs of suffering humanity, they may belong to some grand church, and think to quiet "the still small voice," by giving to their church, by building up their gospel as they call it—such will find a poor record to welcome them to spirit-life. Their condition will be analogous to "Dives"—poor starved wretches who have shut the door of their souls and heeded not the cry within—starving their inner lives so they might feed to gluttonness, the outer, perishable shell. Could you only see truly this great error of thousands walking blindly as to the fact of soul force, blindfolded by their church doctrines, as to the relative responsibility the body bears to the soul, and the soul to the body they would shudder if they could see the miseries entailed upon humanity by the false teaching that there is any atonement outside of themselves. It is only another plan for making idols.

From blocks of wood and stone within the past, man in this later day, goes to making a plan of salvation: whereby humankind are to be saved by bowing to a human idol. Where, pray, is the difference, except the later idol has some intelligence? Christ had a mission from the spirit-life. In his exclamation, "Little children make not unto yourselves idols," he directly opposed idol worship of any kind, and saw with intuitive eye, no doubt, the folly they were likely to commit and the very error which is now committed.

He was a medium of the past who gave as far as he was capable, the living waters of truth for the age in which he lived. If he was God, as some declare, what need would there be of his conversing with Moses and Elias on the mount? If God is all-powerful, omniscient and omnipresent, what need would there be of his entrance into the human form to accomplish a work which reason tells us, if omniscient, he could perform without placing himself in such an attitude. He would be but a poor creator, who would create a world so poorly that he would be obliged to take on a form of flesh, then die in order to redeem it from the sins he had placed in it, even then it proved a magnificent failure. The world at this date shows that if vicarious atonements are needful, we stand in need of one, at least once a year, for the world is as full of sin-crushed mortality as it was at Christ's crucifixion.

"Well!" some say, "what better have you to offer?" We say, arouse the individual to individual action—teach them the powers lying dormant and lulled to sleep by the false teachings of an old theology which must be cast to the four winds of the heavens before you can begin anew.

"What!" destroy our churches, annihilate our grand ministry? Preposterous! I see some pompous person say this who has been reared to believe the ministers are vice-regents of God. And such, when I point to the salvation of the soul wrought out through the individual will sneer and say: "My faith is in Christ," forgetting the words of old, which said: "Ye hypocrites who make long prayers to be heard of men, it were better a millstone were hanged about your necks and ye were drowned in the depths of the sea than that you should offend one of these little ones."

Thus he endeavored to teach humanity and kindness, not pomp and pride.

Who does not know the grand churches are virtually closed to the poor, who have not money enough to buy a nice pew? They may find some corner in which to bestow themselves, but the kindly greeting and helping hand, where are they? Echo answers, where! Except amongst those who stand upon individual ground and have entered a higher field of thought, who have come to understand Christ's teachings in the spirit, he who said, "Let him who is without sin cast the first stone?"

The soul, with all its multitude of coverings, shall we trace for a moment the many abiding places it hath? Let us take as an analogy a beautiful golden coin, entirely free from adulteration; this coin is therefore pure in metal. We will place this coin in the cup of a lily, and strew other fragrant flowers within it, until the

golden coin is covered; here then is a soul as it were, covered over with beautiful things, the different plumes are as beautiful thoughts and acts, all blending together in lovely perfume and harmony wherein the soul is enshrined as in a casket of purity.

We will enshrine another coin of equal value in the heart of a rose, around it we will twine a spray of deadly nightshade—placing here and there other flowers. Here is the soul placed in a beautiful shrine; but the poisonous attributes of some points of character mar its beauty and makes others fear it.

Again we place the coin amid filth and vile compounds of nature to mar its beauty and brightness there; then we have a soul encased in such an organism as will mar its beauty and purity. Here then we have the soul encased in an organism which sends forth such impurity as to tarnish the golden coin within. However it is of pure mettle; and this tarnish can be removed by diligent hands seeking to brighten it again. Thus the soul receives its impressions from outward surroundings. It will receive upon its surface just the coloring the covering gives—still it is pure within, and time with due effects can remove the stain.

Then my friends, is it not advisable that the soul is kept untarnished, that the outer covering be kept pure and undefiled, so that like the coin in the lily's cup, it may have a fair habitation; and with its flowers of thought, and excellence give forth a fragrance to all around?

Let us beware that no poisonous night-shade comes to twine its deadly arms about us.

Let us beware that no filthy abuses and vile communications, come to defile the temple of the soul; for, if you do, time and individual efforts alone can restore its primal beauty, and that too, through much suffering.

Remember it has been said, "ye are the temples of the living God." No far off God to worship, but even here within you, he seeks to make known his dwelling place; he cannot inhabit that which is vile, for he seeks purity and peace. So then as you keep the habitation in order, just so much will God dwell with you. If you defile the tabernacle, God recedes; as you mar the beauty of the coin, so God, which is purity and power, leaves the surface and enters further in; you close the door against his appeals—still he ever calls, even on until the death-angel cometh.

Let then our aspirations be high, be ennobling; then will we receive a beautiful inspiration to go on in lofty endeavors for good, until we climb that mountain-top which overlooks all evil as in a valley beneath, where we can stand, and drink in the delightful aroma, given by still higher minds, who have advanced beyond us, and who can pour upon us rays of light to illuminate the soul's understanding.

We must gird on our armor to do battle against evil tendencies. While we must aim to assist others still in deeper ignorance, ever ready to aid some weaker brother or sister up the ladder of progression, in so doing we obtain still more aid for ourselves. Then the soul rejoices that the work is being done that keeps the golden coin from being unspotted and untarnished.

God draws near with each newborn effort for good, and a sublime destiny awaits those who cultivate

self-discipline. The voices of good angels will bid you good-speed to a final redemption from evil. A glorious recompense await those in spirit-life, who seek to do good, and who choose the angelic life of aiding others, living not for themselves alone, but for humanity at large.

Better have good judgment, retribution and repentance here, than in the hereafter, for then you will be fitted to enter into a new road and march on unimpeded. So then each one, look yourselves over, resolve to say "Get thee behind me Satan, I will have naught to do with thee." Make your efforts; be firm in well-doing, and all will be well with the soul.

Live to bless others and yourselves. Let this be the guiding rule of your lives. It is then the grave will not be a terror, nor death an unwelcome messenger. For lives of well-doing brings heaven near; it opens that beautiful gateway to the supernal shore, and bids you enter in without fear or misgiving. True lives are true blessings for all time.

An answer for a "Thinker Seeking Light."

Having myself been a traveler on the road of inquiry, I feel competent to answer the questions of "A Thinker Seeking Light," in number 154 of Light for Thinkers.

Like this inquirer after truth, I had also at a comparatively early age, come to the conviction, that all religious creeds were based upon hearsay and superstition; that there was no evidence of an existence after this material world, and consequently I become wholly materialistic in my views. And a materialist I remained for more than twenty years, when one evening by mere accident, I passed by a hall where a Spiritualistic meeting was in progress, and I followed the impulse to go in and take a look at the humbug. Phenomena witnessed there, and communications addressed directly to myself by the medium, a stranger in our city, whom I had never seen before, which communications referred to some incidents of my life in the old country and during my first voyage across the Atlantic as an emigrant, convinced me that there were things in nature, of which heretofore I had been ignorant, but the knowledge of which was of far more importance to me and mankind in general, than all I had learned before. This was eighteen years ago; and being of a skeptical mind, it took me several years before the accumulating facts during my investigation conquered my materialistic prejudices, and compelled me to confess that the proof of a life after this, and the communion of spirits with mortals would be demonstrated to any sincere and logical mind. Now my advice is to any person who wishes to investigate Spiritualism, and who is of a sincere, educated and logical mind, to proceed as follows: "Subscribe for Light for Thinkers and Banner of Light," and read Prof. Robert Hare's work on Spiritualism Nature's Divine Revelations by Andrew Jackson Davis, Judge Edmond's writings on Spiritualism; also the writings of Professor's Crookes, Wallace and Zoellner on the same subject, so as to get a knowledge of Spiritualistic phenomena attested by eminent scientists, and an insight in the beautiful philosophy of Spiritualism, which satiates the cravings of any honest and logical mind for advancement and justice, and at the same time improve all opportunities for the observation of phenomena in an honest and humble spirit; always bearing in mind that nobody parti-

cularly cares whether you are convinced or not, and that the result is only of interest to yourself. At the same time, it may be well to warn you not to screw up your expectations of the knowledge to be gained, too high; but the knowledge you can gain is all sufficient to give you rest and a contented life to the end of your existence on earth. After eighteen years of honest and unprejudiced investigation, and a great diversity of observations, the only absolute knowledge I have gained is, "that there is a life after this," and that it is an improvement on this one, and that we mortals can communicate with spirits. And that is enough for me; for more knowledge yet in store for us, I can wait with a tranquil mind. Spiritualism is to me a new discovery in the realm of nature, destined to become the first science of all sciences. Being a truth, it adapts itself and satisfies every honest mind, whether religiously or materialistically inclined, and therefore no person needs to shun its investigation.

Albert Steinbach.
Evansville, Ind.

The spiritual songs, by C. Payson Longley, are exquisite gems. This inspirational spiritual music should be in every family. It is issued in separate sheets, excellently executed. We desire to assist the diffusion of this music; and to that end have ordered a supply on sale. Price 25 cents per sheet.

Southern Association of Spiritualists.

ATLANTA, GEORGIA, OCTOBER 1885.
DEAR FRIENDS OF SPIRITUAL PROGRESS:—At the annual meeting of the Southern Association of Spiritualists, held August 29th, 1885, they resolved to celebrate the thirty-eighth anniversary of Modern Spiritualism by a grand reunion at Louisville, Ky., to commence March 28th, and continue eight days. The local society at Louisville are making generous preparations, having rented Liederkranz Hall, securing hotel rates, preparing a choir and engaging free entertainment for speakers and mediums, etc. It is necessary that our Association shall make this meeting a great success. We need money to secure the necessary mediums and speakers. In order to be able to do so, this appeal to your assistance is made. Please forward your names as members and the annual dues of one dollar, and also send whatever extra donation you can. Secure new members to the Association and collect the annual fee of one dollar from each. Do not delay, for the necessary funds are needed at once, in order to perfect engagements. The attendance of all friends is earnestly hoped for. Please notify us of the number of persons we may expect from your locality.

Address Yours fraternally,
G. W. KATES, Secretary,
Atlanta, Ga.

"The Spirit of the New Testament, or the Revelation of the mission of Christ; by a Woman. A book for all reforms, workers for freedom of Woman, Spiritualists, and liberal thinkers, who realize that the true spirit of Christianity, long misunderstood and forgotten by the churches, is the most powerful weapon in behalf of liberty and reformation today. This book is of great interest to New Testament students. It throws new light on the text. It should have a wide circulation.

Superior cloth, Crown 8vo., Price \$1.25. Paper \$1.00, 525pp. Published by E. W. Allen, London, England.

CAMP-MEETING SONGS:—The little book of song words for camp-meetings, etc., which we have issued, is specially adapted to such occasions. All camp-meeting associations would do well to send for a supply. We have reduced the price to 5 cents each, or 50 cents a dozen.

The "Fireside at Home," a family story paper published in New York, is given as a premium to all new or old subscribers to Light for Thinkers who remit during this month for one year's subscription.

The "Fireside at Home" is published in New York, at \$1.00 per annum. We offer it during November as a premium to either old or new subscribers to Light for Thinkers who remit for one year's subscription.

In order to help the Southern Association to prepare for the reunion at Louisville, all the friends should send their membership dues of \$1.00 for the present year. If you are not a member, send your name and \$1.00 and thus help the association. It is a small amount to ask from each one for such a meeting.

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The Fireside at Home is a mammoth sixteen page, sixty-four-column paper, of the size of Harper's Weekly, Frank Leslie's Illustrated Newspaper, etc. It is handsomely printed upon fine paper, profusely and elegantly illustrated by the best artists, and filled with the choicest reading matter for every member of the family. It is devoted to literature of the best order, to travel, adventure, romance, poetry, useful knowledge, and wit and humor. Its contents are pure and refined, not a line to which the most fastidious mother could object being allowed to enter its pages, yet it is bright, lively, full of sparkle and brilliancy, and never dull or uninteresting. It is a well-spring of amusement, entertainment, and instruction for all. It is for old and young alike; it suits all tastes, and no one can read its ample pages without being made better, wiser, and happier thereby. It contains Serial Stories by such famous authors as Wilkie Collins, Hugh Conway, the author of Dora Thorne, the author of The House on the Marsh, Miss M. E. Braddon, Miss Mulock, Mary Cecil Hay, Mrs. Henry Wood, and many others. Installments of two great serials are found in every number, and new stories are begun at frequent intervals. Its short stories are of the best order—deeply interesting, yet never sensational or trashy. Every number contains a great variety of completed stories, including stories of love, stories of adventure, detective stories, etc. It contains the purest, sweetest, and most delightful poetry to be found anywhere. Freely interspersed among the literary features are descriptions of travel in strange foreign lands, manners and customs of different countries, and illustrated descriptive articles upon all manner of topics of interest; and every number contains a full page of current American humor, judiciously selected. Wherever pencil of artist can aid pen of author, the talent of the former is invoked, and the result is not only a deep interesting and exceptionally entertaining paper, but one which in beauty and attractiveness has few equals. Everybody who sees The Fireside at Home is delighted with it. It is an old-established paper, having been successfully published for many years.

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Address LIGHT FOR THINKERS,
Atlanta, Ga.



Entered at the Post Office in Atlanta, Ga., as second-class Mail matter.

G. W. KATES,.....EDITOR.
A. C. LADD,.....PUBLISHER.

Subscription Terms

One Copy one year.....\$1.50.
One Copy Six months.....75cts.
One Copy Three months.....40cts.
Five copies one year to one address.....\$6.00.
Ten or more copies to one address.....\$1 each.
Single copy, 5cts.—Specimen copies free.
All remittances should be addressed, and money Orders made payable to A. C. LADD, Publisher.
All other communications should be addressed to G. W. KATES, Editor.

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The LIGHT FOR THINKERS invites free discussion, but disclaims all responsibility for the opinions of correspondents.

Anonymous letters and communications will not be noticed. The name and address of the writers are required as a guarantee of good faith. Rejected manuscripts will not be returned except postage is sent with such request. Mark all Newspaper or Magazine articles intended for the Editor's perusal.

Office Rooms 41 and 43, Fitten Building, Corner Broad and Marietta Streets. Take Elevator on Broad Street.

Atlanta, Ga., Saturday, Nov. 14, '85

The Spiritualists of Atlanta, meet every Sunday at 7:30 P. M., in Good Templars Hall, corner Whitehall and Hunter Streets. All are invited.

Volume Four.

This issue commences our fourth volume. We would like to issue in a new dress, but must be content awhile. In the meantime, we shall not lessen our efforts to give good food to all who sit at our table. The future of LIGHT FOR THINKER'S is full of promise. The past is a record of good results. We never felt more enthused for the spiritual work ushered in by our friends on "the other side of life." Our efforts shall be sincere, devoted and steadfast. Hoping we may have added strength given us, we shall, with every possible energy, press on with the work of proclaiming immortality, and demonstrating communion with our loved ones who have gone before us into a higher life.

The Atlanta Temple.

Friends, this project is not entirely slumbering, although other pressing enterprises are receiving more of our attention. We intend to do our utmost to secure small contributions before we seek the larger ones. We instituted a ten cents contribution and sent out cards for a collection of same. Many have been returned without as much as ten cents; a number of others have varied from ten cents to several dollars returns. The total amount now received from the ten cents cards is sixty six dollars and forty two cents. All who hold the cards are requested to return same soon as they feel all has been collected that is possible. We desire to receive about one thousand dollars from the ten cents donations, which added to home subscriptions will lay the sure foundation of a spiritual temple in Atlanta. We would rejoice to have a record of generous help from all sections. Light for Thinkers would like to build the temple with such help. Shall we?

Where is Dr. J. D. Hagaman? We desire to hear from him.

Prohibition.

The evangelical churches of Atlanta are scenes of political meetings, now, in the interest of prohibition. Sunday meetings are held by ministers at the Opera House and elsewhere, and such flaming talks made as to secure loud applause which would be called indecorous in a church and under other circumstances a sacrilege on the holy Sabbath day. Sam Jones has set up his circus tent and his clownish antics will be religiously given for prohibition. This is made a political question by the legislature remanding it to the suffrages of the voters for decision. Whatever is subject to the ballot box is a political subject.

The union of church and state is now allied sufficiently—in fact too much. This prohibition question is causing political meetings to be opened with prayer and exciting the Sunday question to secure further legal enactments. The temperance question is a serious one and should be so regulated that each church and state shall do its part without serious injury to either or to fasten coils upon the people that may affect their religious or civil freedom. The agitation is causing considerable commotion. The bible is brought into the contest and made to prove, as usual with all questions, that both sides are right.

The churchman, however, seeks to belittle the biblical interpretation of any other than a schooled minister of the gospel. The agitation of this question and its decision at the ballot box may for a time make this bigoted section more fanatical, but the people will finally reject all that retards their mental progress and freedom in obeying the dictates of conscience.

These seasons of bitter opposition in political economy are more deplorable when made a party to by the organized church. We hope for temperance, but we do urge that it be not made a religio-political question.

Sam Jones and Sam Small, the psalm singing Sams who are trying to revive Georgia by religious revival rackets, received respectively \$1000, and \$470, for two weeks services at Birmingham Ala. It pays to be orthodox and to preach the "old old story" over and over again.

To be a Spiritualist lecturer, hard student and teacher of advanced ideas, is to receive expenses only. Verily does this world create queer anomalies and its people blindly worship "unknown Gods."

Charles Dawbarn, of New York, has been engaged to lecture at the Louisville Ky., reunion next March. Prof. Henry Kiddle has promised to attend if possible. J. W. Fletcher, will perhaps be engaged to lecture and give tests. Miss Zaida Brown, of Atlanta, promises to give her services to speak and sing under spirit control. The president of the association, Dr. Samuel Watson, will no doubt be present and lecture. There are others also who are as yet undetermined. One or two lady mediums and speakers are desired.

All mediums and speakers who can arrange to attend should address us at once.

We would like to receive the address of every medium in the land. All such sent us will be placed on record.

Mrs. M. E. Williams, of New York, is one of the most prominent local materializing mediums. She also edits "The New York Beacon Light." In the issue of October 31, she refers to the telegram to newspapers saying Cardinal McCloskey purported to appear to seven mediums at the same hour, and says that the Cardinal has not called upon her since he passed over. Of course, therefore, she was not one of the seven mediums. She seems to think the report a wilful falsehood; and so do we, from what we have been privately informed by correspondents. Mrs. Williams says there are not all told in New York city, seven mediums who sit for materializations. Thus it appears another canard is "brought home to roost" upon the heads of the paid liars of the secular press.

Mr. Charles Dawbarn, of New York is to be one of our speakers at the reunion of the Southern Association of Spiritualists, in Louisville, Ky., from March 28th, to April 4th, 1886. Mr. Dawbarn, is willing to give one or more lectures, either going or returning, for such societies as may desire his services. Address him at 463 east 23rd street, New York city.

With the religious sects so active in promulgating their doctrines and by sensational methods luring the weaklings into their theological nets, we must as lovers of intellectual progress be earnest and zealous in disseminating our facts and philosophy.

Do not slumber now, friends, but rally around the standard of our cause wherever it is borne. In every locality let its proud folds be unfolded and the hearts of men cheered by its brilliant hues.

The meeting of Spiritualists in Atlanta, last Sunday, was attended by quite a large audience of intelligent persons.

Miss Zaida Brown, sang an improvisation upon "Heavenly light is dawning," and discoursed upon Morality." Bro. A. C. Ladd, spoke eloquently upon 'Spiritual Gifts.' It is a season of mental and spiritual enjoyment to attend these meetings. In a sweetly decorous way they are achieving much good.

C. M. Brown, of Glenburn, Maine, is about to issue a spiritual paper. He says the cause is so prosperous in his state that a local paper is a necessity. That is good news. A paper from there ought to be full of good things for everybody to read. Send to him for a sample copy.

George P. Colby, sailed Nov 2d, for Victoria, B. C., where he is engaged to proclaim the truths of Spiritualism. He goes thence to Oregon and Washington Territory. If possible, he will meet with us at Louisville, Ky., next March.

If Spiritualism is worth anything to any one human being, it is worth promulgating among all. This fact is a sufficient reason for organization. It is a sufficient plea for Spiritualists to help financially every public movement in the cause.

At the close of Mr. J. William Fletcher's course of lectures in Boston, before the Temple, he was presented with a magnificent floral offering, which represented a tablet of white roses rising out of which was a crescent, and above that a star.

We should like to receive more reports of the movements of speakers and mediums. Local events in our cause should also be freely sent to us. We want news from our people.

This is the season of the year when people will read. Send this paper to all your friends. Order packages for distribution.

A slate-writing medium who can get the independent writing on a public rostrum, is desired for the Louisville meeting.

The Louisville, Ky., society, will probably engage Warren Chase for the month of March, and have him present at the reunion.

A medium who can give physical manifestations on a public rostrum, is wanted for the Louisville reunion.

All sorts of public test mediums are wanted for the Louisville reunion.

More reports of seances should be sent us. Let us have the record of facts.

C. Fanne Allyn will lecture in Somerset, Ky., November 22 and 29.

Heads and Faces.

This is a new work issued by the Fowler and Wells Co., New York. It is certainly a valuable addition to the literature of phrenology. The signs of character as shown in the head and face, are thoroughly explained; they are also liberally illustrated. The book is a great Album of Portraits. The study of human character is essential to every person in whatever station of life. We have a supply of this excellent work and will promptly fill all orders. (185 pp. 188 illustrations). Paper, 40 cents. Cloth, \$1.00. Address, LIGHT FOR THINKERS, Atlanta, Ga.

Southern Association.

The following receipts of money are acknowledged and same will be applied to the expense of the Louisville reunion, next March, and for the general work of this association.

Shall we receive a thousand new members and a dollar from each? The work of this association should bring generous help from Spiritualists. If we will not sustain public efforts to promulgate our truths, we should not expect private respect for our convictions.

This association is so general in its work, that every locality will be helped by generously contributing to its finances. The Louisville meeting will be so prominent, that we must provide for it to be a great success. Will we be able to make a good showing of receipts each week? It will be published by us; so don't let it be a meagre showing, but one demonstrating there is strength in our ranks.

The following is the report this week:

Previously acknowledged	\$14.00.
Miss Hattie Lee, Vernon, Vt.,	1.00.
J. M. Genpel, Evansville, Ind.,	2.00.
F. S. Demmon, Atlanta, Ga.,	1.00.
Mrs. T. D. Owens, Somerset, Ky.,	1.00
J. M. Wilson, " "	1.00
John Megeniyyt, " "	1.00
Howard Manppin, " "	1.00

Total to date \$22.00
G. W. Kates, Secretary,
Atlanta, Ga

We want a quantity of postage stamps.

Tricks of the Rostrum.

BY REFLECTOR.

To establish the truth of spirit return and the intercommunion of the two words trickery in the use of language, or double dealing with facts, is quite unnecessary.

A leading object with the intelligently sincere instructor, is to adapt his efforts to the comprehension of his auditory.

I have listened to men whose talk glanced clear over the heads of the larger number of their hearers. Not so much because their ideas were so far in advance, perhaps, but rather on the account of the confused condition of the speaker's thought. Such teachers may reap their stated stipend of cash, but what information of utility do they impart?

"Has Spiritualism a philosophy?" queries, one of these located gentleman and straightway proceeds to build the superstructure of his discourse upon the substituted word, "Psychology," which sounds throughout very like "trickery" and leading to the conclusion that materializing, burglarizing and psychologizing mediums in the private or public seance, are not the only tricksters. Mountebanks, doctrinaires and word tricksters pose upon the public rostrum.

In politics and the lower phases of business, the policy of trickery or deception, is common, and not unexpected. But in matters of the inner life—information upon things spiritual and eternal, men who presume to teach, of all others, should carefully aim to be truthful and candid. Matters pertaining to real soul growth and spiritual culture are far too serious and sacred to be trifled with.

Again, the subject was the mythological character of early Christianity. During the closer and clearer reasoning of the subject, listlessness if not weariness was emphasized by the yawn of indifference. Noted doubtless and fitly, by the speaker. For as if angered, at least energized by the palpable disrespect, if not lack of comprehension, he with warmth and vehemence denounced a certain sect, and wrathfully declared that did he meet their leader—naming the bishop, he "would brand him a liar to his face." Instantly, the prejudices of the audience were aroused, loud applause, clapping of hands, stamping of feet and rapping of canes greeted him.

His trick had served the purpose—awakened attention—more, it gave the opportunity to express prejudices resting in the back brain, base and ignoble—disgraceful always in humanity, and especially in the man who sets himself up as a teacher of the science of morals.

But the saddest sight is that grey haired, long bearded men, Spiritists for years, should by their enthused approval of these savage expressions exhibit so large a lack of spiritual culture, the kindness of true manhood. Such sights as these make the judicious grieve, and give rise to the reflection that such teachers would prove more useful as artisans—house-builders; their efforts at character building are so abominably bad.

But these trance speakers say some ought not to be held responsible for what they say, they are only mediums. It is the spirit, the power back of them—yes truly said, "back" of them. The influence evidently is

of the base back-brain. But these "charitable" people continue "in this case, it is the spirit of a celebrated English philanthropist."

Remarkable philanthropy, this expending his best efforts in this manner to fructify and keep alive the clannishness and worst prejudices of men—prejudices fostered only by ignorance if not indeed by superstition and brutality.

If such is Spiritualism, then it does seem that there is such a thing as ruffianly Spiritism, at least such advocacy comes fittingly under this head. Besides, where is the consistency of the lecturer denouncing so wrathfully Christianity or even ecclesiasticism? Does not he and his admirers receive the ipse dixit of this spirit as doctrine good and true? Yet very complacently do they apply the flattering unctious that they are far in advance of the despised Christians. "Pride goeth before a fall."

Cannon Farrar has been terribly handled and his "finger tips of omnipotent power," mercilessly mangled.

"There is the hard finger tip of the rough sailor," said the critic in review, with all the sarcastic venom with which the egotism of ignorance could shapen his frivolous play upon words, the symbolism of which he appeared to possess not the faintest conception. "Then there are the finger tips of the kid glove delicate young lady," etc., and so through a contrasted succession of "finger tips," comparisons the "liberal" spiritual lecturer continued to play, gyrate and gambol over the boards of the rostrum, to the amusement of his easily pleased audience.

Seriously it was a sorry sight to witness such buffoonery gyrating and posing in the name of Spiritualism, a subject sacred and of individual interest to all mankind.

Now it matters but little by whom this speaker is entranced. The man or the spirit void of the common decencies in criticism or debate, who is insulting, arrogant and ruffianly before a public promiscuous audience is hardly the best fitted to teach good morals, the best views of living. Society is not badly in need of such spirits, such teachers. This pandering to and increasing the worst prejudices of men, divides society and arrays men one against the other. Such is hardly good humanitarianism. It is not calculated to keep the amity of the spirit in the bond of peace. Nor does it voice the sentiment, "behold how beautiful it is to see brethren dwell together in unity."

Tricks of the rostrum are practiced by others besides the Spiritualistic lecturer. But for the present, enough. It should be reformed altogether.

Loving And Blessing Enemies.

BY WM. C. WATERS.

In passing through a gallery of fine arts, we are liable to have our attention arrested by some piece of statuary, or painting that commands our special regard—almost reverence for the exquisite taste and genius manifested by the artist. In scanning the pages of the New Testament, we here and there meet with a like surprise in the lofty, if not transcendental sentiment of some passage of great beauty. When we read in the 'Sermon on the Mount,' "But I say unto you, love your enemies, bless them that curse you, do good to them that hate

you, and pray for them which despitefully use you, and persecute you," it is difficult to conceive of a more exalted ideal! We can almost adore the soul which could feel and express such nobility of thought, and that in direct opposition to the practice of the age in which the sublime declaration was made. But the query comes up in the mind—who has carried out this noble precept in action? We know the soul is liable to high floods of feeling. There are times when we feel that we could wipe out the memory of all injuries, love every human soul, good or bad, high or low, and if possible lift all up to our most celestial ideal of intellectual beauty and moral excellence. But do we, can we, does any one maintain that elevation of mind? Like finite mortals generally, we find the gentle Nazarene subject to varying moods of mind. When his blighting curse fell upon the fig-tree, nor when he drove the money-changers out of the temple, he could not have been in a loving mood of mind. The strong terms in which he denounced his enemies, does not savor much of love or toleration. It will not be claimed that the Jewish Jehovah acted upon the principle recommended by the Nazarene. It would seem from the record, that the displeasure of Jehovah continued along the ages, pursuing his enemies, while he shows his mercy to tens of thousands of those that love Him. He hated Esau before he was born. Not content with imposing afflictions in the present life, his punishments are extended to all eternity.

The standard presented by the lowly Nazarene, appears very sublime, when contrasted with the character given by the Jews to their God. The Jews must have given their own character—not that of the Universal Father. We may in the future reach the lofty table-ground pointed out by the gentle Nazarene, but we are not there yet. It has been held by some of the evangelical churches that no man can enter the kingdom of heaven until he is able to love his enemies. My mother-in-law was the daughter of a Presbyterian clergyman. In years past, she told me about her father having a conversation with one judge DeHeart. He tried hard to satisfy the judge that a man must go to hell, unless he could love his enemies. The judge closed up the conversation by saying: "If I must go to hell, so be it, but I shall never love Goram Lane!" Along the dust path of life, we all meet our Goram Lane's, whom we have no power to love, from the fact that to us they are repellant and unlovely. The attractions and repulsions of life are not subject to our will-power. Our better judgment may direct us in the manifestations of our likes and dislikes; but cannot alter the fact that some persons whom we meet must forever be to us only as part of the human family. We can never grant them our confidence, nor invite them to a place in the charmed circle of our friends. Are we justly censurable for this? Perhaps just about as much as the stars in the heavens for obeying the centrifugal and centripetal laws that hold them in their proper orbits. In the memories of Margaret Fuller Ossoli, she touches upon this subject in the following felicitous manner: "We meet—at least those who are true to their instincts meet—a succession of persons through our lives, all of whom have some peculiar errand to us. There is an outer circle, whose existence we perceive, but with whom we stand in no real relation. They tell us the news, they act on us in the offices of socie-

ty, they show us kindness and aversion; but their influence does not penetrate; we are nothing to them, nor they to us, except as a part of the world's furniture. Another circle within this, are dear and near to us. We know them and of what kind they are. They are to us not mere facts, but intelligible thoughts of the divine mind. We like to see how they are unfolded; we like to meet them and part from them; we like their action upon us and the pause that succeeds and enables us to appreciate its quality. Often we leave them on our path and return no more, but we bear them in our memory, tales which have been told and whose meaning has been felt.

But yet a nearer group there are, beings born under the same star, and bound with us in a common destiny. These are not mere acquaintances, mere friends, but when we meet, are sharers of our very existence. There is no separation; the same thought is given at the same moment to both—indeed, it is born of the meeting and would not otherwise have been called into existence at all. These not only know themselves more, but are more for having met, and regions of this being, which would else have laid sealed in cold obstruction, bursts into leaf and bloom and song."

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The Freethinkers Magazine,

TO BE PUBLISHED MONTHLY AFTER JANUARY 1st, 1886.

This is to be a free Magazine, from which no communication will be rejected on account of the sentiments expressed. And the Editor will reserve the right to be as free in the expressing of his views as are the correspondents. It is to be, in fact, a Free Thinkers' Magazine; each writer to be solely responsible for his or her opinions. Each number will contain forty-eight pages, and the price will be \$2.00 a volume; 25 cents for a single number.

Address:

H. L. GREEN, Editor and Publisher. Salamanca, New York.

"Spiritualism Gone to Seed."

It is not often that I have either the time or the inclination to offer words of criticism, as to any of the many phases of work carried on under the banner of Spiritualism, whose folds by the way have sheltered the wayfarer from every point of theological research. But I am quite certain that your readers will have almost more than a passing interest in the "New Spiritual Temple," the dedication of which I chronicled in your paper some weeks ago. This magnificent structure was announced as a free gift to the Spiritualists of New England, and many subscribed money for the purpose of furnishing it, but when completed it has really been given to no one, as the proprietor in reserving his rights, has kept the title so that to-morrow he would hold the furniture and the building too, and that would be a pretty good interest on the money invested. A Mrs. Dyer, dedicated this temple, a lady who may have the very best intentions, but who as a public teacher is wholly unfitted for the position. She is presumably in a trance, and announces such names as Agrippa, Osiris, and the Master as her control. The utter is very pronounced in his commands that none but pure mediums should go upon the platform, which is somewhat different from the spirit who in early days said even to the woman in sin: "Neither do I condemn thee, go thou and sin no more." They announce the most astounding prophecies, such as building this temple with a purpose like unto the one that inspired the great pyramid, and that after a time they (the guides) will bring parchment from the inner chamber of this great structure. The other day King Solomon gave a profound discourse (?) on "morality." I wonder if his past experience has made him an adept on that subject? They hold that they are soon to step forth in full form, and speak for themselves, after these lectures. Mrs. Dyer becomes controlled by a child, stands on the platform and prattles on in a manner that if such a child were in the body, it would excite the pity of the humane—"I want to laugh, I know I shall but I must not; I have yet a bottle of laugh for you all, etc." This in an exact reproduction of the speech—and following the high sounding platitudes of the spirits from Saturn and Mars, is the least ridiculous of the two. With Mr. Ayer, who has built this beautiful temple, we have nothing to do; nor yet with Mrs. Dyer as a lady, who may be earnest and honest; but surely some one who has had experience ought to be able to make her see how supremely absurd such performances are—and are calculated to do, I believe, more harm to the cause, than the hordes of physical frauds that like parasites have fed upon its vitals. I have too long known what it means to be misunderstood, to wish to add a straw's weight to the thankless burden of serving the public; but as I believe those serve us best who show us our faults, and as 16 years in this cause ought to have taught me something, I have penned the above—hoping, although it may bring abuse upon me from some quarters, that it may at least do something towards changing the current that is turning in a measure our bark from its course.

Boston, Mass.

J. W. Fletcher.

A New Publication.

Editor of Light for Thinkers:—In about one month or thereabouts, we propose to issue the advance sheets of a Spiritual publication; and with your permission will give a synopsis of the movement to your readers.

For a long time a paper of this kind has been needed in Maine and the people have been demanding it.

We have in this state, for a rough estimate, over ten thousand Spiritualists and Freethinkers. We have four Camp-meetings which have a large and increasing attendance yearly.

They have no home organ in which to advertise. We also have phenomena in Maine that needs a place in history, that some would pronounce marvelous. We have healing mediums and magnetic surgeons, that have performed cures that if the world heard of, would pronounce them falsehoods. Taking all these into consideration, we have deemed it wise to soon issue the advance sheets of a Journal devoted to, first, the interests of Spiritualism in Maine, and next the world in general in its noblest and truest exposition.

We propose to make it pure in tone, and free from all personalities; then the world may criticise. We shall endeavor to have for its contributors, advanced minds; but shall endeavor to give all a chance who comply to our rules of trying to issue a pure organ. In order to progress mentally, we must have for our teachers those that know more than we do. There is in Spiritualism all that is necessary for the human family that is pure and elevating; and if we have for teachers those that are advanced in its philosophy, we daily develop mentally and are thereby wiser and better.

We propose to issue a large four page, and perhaps eight page fortnightly at first, and in six months, or a year, if the subscribers increase enough to warrant, it will be made a weekly.

It will be a wide-awake Journal, if it is possible for us to make it so. We shall want those that sit down at its mental table to receive their money's worth. We propose to have it laden with cream and not skimmed-milk—cream is much more appetizing. We shall enter upon the duties, allied to it with heart and soul bound up in its success. Its success depends not alone upon us, but upon the Spiritualists and Freethinkers—especially those in Maine.

We are looking to them principally for support, and will kindly appreciate it, but shall receive gratefully all favors from our sister States.

In conclusion, we invite all those who would like to see one or more of our advance sheets, to send us their address at once and we will send them a copy when issued. Those who send their names, first, will be first served. We shall distribute the principal part of them in this State but will send a third of them elsewhere.

To those in Maine who read this, we invite you especially to send in your names. Our advance sheet explains the movement fully. Feeling that you will readily respond, I am fraternally yours,

Chas. M. Brown.

Glenburn, Me.

We send LIGHT FOR THINKERS two months for fifteen cents, to new subscribers.

Mind Cure.

BROTHER KATES:—I wish to say a few words upon the subject of Mind Cure. Dr. Evans, Mrs. Eddy and all of that school who attempt to claim that they have a system out of the established schools, and claim to be alone the true instruments through whom God heals the afflicted, deriding what I claim, and all of our people who understand these matters, that spiritual mediums ever since the advent of Spiritualism have used these forces and effected cures in the direct operation of what these parties call mind cure, etc. Here I would call your readers attention to the following thoughts:

Dr. Evans, Mrs. Eddy and others, claim to use no drugs. The healer uses no drugs. He or she uses magnetism. The allopath uses drugs. These are true in part, or whole. If cures follow, and all is ever in law and order, and the force or power that cures is forever the same, whether by so called mind-healing or the all-pathic school, why in our bodies are there governing laws? We find everywhere nature does her work in certain regular defined ways, and no other way. This action is found in man, and when it is dormant it may be supplied by mind-cure, by healing, or by anything taken into the body, no matter what; so the one thing needed is attained. Now mind-cure, healing and all cures have their success wholly based on this one action of nature's great law. Do we see the force that plates a piece of metal with silver, a liquid holding in solution silver by what is called electric action; this silver is made to cling and adhere to metal and wood through this unseen action. We all know these scientific facts; but stop the action, and no results. Cut the hand and some force begins at once the process of mending; granulation begins. Stop the currents of life in the body, would there be granulation? Do we see these currents, we may find the wires. The man eats; it is nature's way to fill the batteries and keep the life currents. Now there is a great and good principle involved in the so called mind-cure, but Dr. Evans and all who claim to be of that school are only following the paths of those who for many years have been using these same forces with equal if not greater success. What is disease? Nothing more nor less than the want or lack of action in the life currents; restore these and we have harmony with harmony, health. Who succeeds as healers, as mind curers. Are they those who are endowed with superior intelligence. It seems not; but it seems that the power is with them some how. How is it, what is it? The mind-cure is only a battery, wires connected with nature's great laboratory and the subject to be healed. Now exactly what is needed, is sent over the wires to the subject; the weakened forces are strengthened, the wires of the subject are put in order. If put in order, health is the natural result. Do they not use drugs? What does the tree draw from the air or from nature's storehouse to build up its form? Do you see what it uses? But it does use substance and supplies its form. Can you pretend to say that he or she being the battery through which the subject is connected with the never failing forces of life, does not transmit substance? And what are these

substances; would they exist if it was not for the plants and mineral forces that forever keep the laboratory of nature full and well supplied? Is it necessary to teach all this to would-be mind doctors? No. Hence we see many sensible men, with little knowledge are often the best operators. Why? Simply they are fit subjects for the operation of those occult forces of nature to use, and the exact principle or substance, is taken up and supplied. What is true of the mind operator, is true of the healer; and the allopath, when he can apply the proper remedy, is working by the never failing law of nature. The mind operator has only to become an instrument, and the great forces of life use him or her; so of the healer; while the allopath ignoring the ever active forces, finds himself often left. Why, he says, mind cannot transmit substance, healers cannot; and yet we have proof that substance is constantly transmitted silently and unseen. What does all this teach? It teaches that whenever a cure is performed, it is by one and the same eternal law, call it by as many names as suit your mind.

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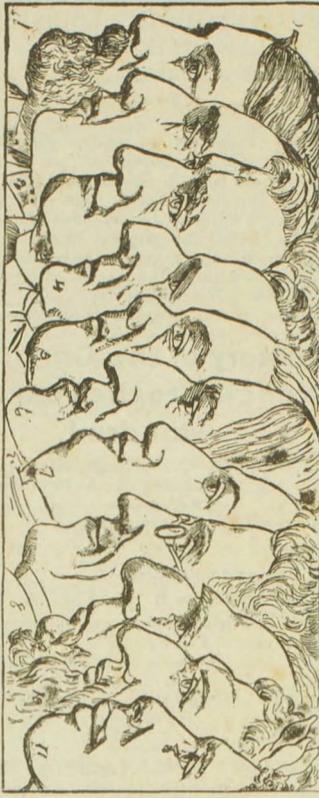
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