



VOL. 14.

CHICAGO, ILL., SATURDAY, OCTOBER 31, 1896.

NO. 362

THE CONFLICT BETWEEN LIGHT AND DARKNESS.

THE TUG OF WAR.

The Conflict Between Light and Darkness.

Orthodoxy and Spiritualism Meet in Debate.

REV. DR. H. W. BENNETT, PASTOR OF WAYNE STREET M. E. CHURCH, FORT WAYNE, IND., LECTURES AGAINST SPIRITUALISM, AND IS ANSWERED BY DR. H. V. SWERINGEN AND M. H. WEFEL, OF THIS CITY.

The following is the Fort Wayne Journal's report of a lecture delivered not long ago, in the St. Paul M. E. church, against Spiritualism by the Rev. H. W. Bennett, D. D., pastor of the Wayne street M. E. church, Dr. H. V. Sweringen and M. H. Wefel, a prominent druggist and ex-president of the Fort Wayne Occult Science (now the First Spiritualist) Society, replied to the reverend gentleman's lecture in the columns of the same paper. Their replies, for some reason or other, elicited no answer from the reverend gentleman, he no doubt considering the "silent contempt," "unworthy of notice" plan of their treatment the most convenient, if not entirely satisfactory to himself, his parishioners and the public.

SOME FACTS AT SPIRITS.

NOTABLE LECTURE BY REV. H. W. BENNETT, D. D.

Spiritualism as a System Denounced as Unchristian and Immoral—St. Paul M. E. Church Filled Last Night.

Spiritualists and the spirits of Spiritualism were given a lively shaking up last night at the St. Paul M. E. church by the Rev. Henry W. Bennett, D. D., pastor of the Wayne street M. E. church. Dr. Bennett is an entertaining talker and a man of most engaging address. He has a vigor of thought and an earnestness of manner in delivery that unite to impart great force to what he says. Some of the things Dr. Bennett said last night had not only force but were equipped with stings and other pointed concerns that are not peculiarly devised to promote the comfort of persons who are adherents of the system he assailed with such candor and vigor.

Dr. Bennett declared that the "so-called spirits" as frauds, asserting that their manifestations were clumsy tricks and denounced Spiritualism as a system to be immoral and corrupting in its tendencies. St. Paul M. E. church was well filled at 8 o'clock, the large and intelligent audience being attracted by the wish to hear what might be the opinions of so learned a minister as Dr. Bennett concerning a belief that has so long been a subject of inquiry and investigation and the object of so much drastic criticism. Several members of the "inner guard" of the Spiritualistic coterie of this city were observed in the audience, most interested if not the most comfortable listeners.

Briefly but graciously the Rev. J. M. Stewart, pastor of St. Paul's church, introduced Dr. Bennett, who expressed his appreciation of the pastor's kind words and then went straight to his subject, speaking in part as follows:

OLDER THAN HISTORY.

I would like to have careful attention to what I may say this evening concerning Spiritualism. I have met Spiritualists in every church in which I have labored, and in every city where I have lived. I have seen Spiritualism at work. This lecture is the result of Spiritualism as I have seen it manifested. Spiritualism is older than history. We find glimpses of it in the oldest records of mankind, and it has been manifested in all ages. It has devotees in all religions and all creeds among rich and poor, the learned and the unlearned. It is mentioned and described in the Bible. The name of the system itself and the terms belonging to it are changed, but it was identical with the Spiritualism we encounter to-day.

In the Old Testament it was called necromancy, and its mediums were called necromancers, witches and conjurers.

God, in His word, denounces necromancers and witches as a snare and a delusion. In the New Testament we read of the sorcerers bewitching the people and Jesus and Paul, the apostles, denounced them. The early Christians contended with it. Those who practiced it were called exorcists—sorcerers. A person believed to be possessed of an evil spirit was relieved by the exorcists—mediums who exorcised the evil spirit. The name changes, the manifestation changes, but the system, the thing itself remains the same. By whatever name it may be known, by whatever manifestations it may be determined, it is always the foe of the Christian church and the enemy of Christ. At times it appears in its own devilish person with all its revolting hideousness unmasked; at other times as an angel of holy beneficence and love.

Modern Spiritualism, Dr. Bennett said, began a new career in 1847 in the home of J. D. Fox, at Hydesville, N. Y. He related the familiar case of the Fox Sisters, whose alleged communications with the spirit-world caused such a furor of excitement until their rappings, knockings and other manifestations were exposed.

Anything unusual and inexplicable to the ignorant, Dr. Bennett said, is at once clothed with supernatural characteristics. And thus the tricks of the Fox Sisters went on multiplying Spiritualists, in spite of exposure. The knocking phenomena, trance speakers and writers, cabinets and the like were only some of the forms of deception em-

ployed. The speaker said he could spend a great while enumerating the multitude of tricks called Spiritualism. These deceptions were exposed one after another in the earlier days of Modern Spiritualism. When exposure followed, the trick was abandoned, Spiritualists then, as now, admitted that so-called manifestations were frauds, but excused their further credulity by saying that that was not what they believed in. Dr. Bennett then related a number of instances where mediums had been exposed while conducting their so-called manifestations—caught red-handed in the perpetration of their frauds. Some of these instances had come under his personal observation. There existed, he said, a most singular infatuation for Spiritualism, and however much it might be exposed, its devotees would continue to hug their delusions to their bosoms. The mystery of state-writing and card-writing Dr. Bennett solved by explaining how, by the use of certain chemicals, the tricks might be easily performed. While such tricks might give some persons an idea of the supernatural, the exposure of them ought to convince every intelligent man of the fraudulence of the claims of Spiritualism.

If God led the spirits of those who have died to earth, said Dr. Bennett, why all the paraphernalia and trapping the mystery of darkened rooms and the mummery of mediums, which are the inseparable accompaniments of so-called Spiritualistic manifestations? These things that advertise Spiritualism as a fraud. If disembodied spirits visit the earth, why can they not come without the intervention of such trumpery and nonsense, to communicate with the loved ones who yet remain in this life? Spiritualism is branded as a fraud by all unprejudiced investigators who have been engaged with the subject.

A man with a blacked, swollen eye was met upon the streets by a friend. "Where did you get that eye?" inquired the friend.

"Oh, I attended a Spiritualistic seance last night."

"Well, rather. There was an enthusiastic spirit of investigation on my own part, and a spirit of lively resentment on the part of the Spiritualistic brethren present. I got the eye."

At another seance a spirit was materialized in the form of a handsome young woman, clad in scant drapery of white, with the exposure of arms, legs and breasts of his delicate and youthful form. An observant newspaper reporter who was present, in closely scrutinizing the spirit, saw upon her garment a tag with the dealer's price written upon it.

Dr. Bennett related other instances of exposure, including that of Prof. Gilmore, of his deceits, and a number of others which appeared in a Sunday's daily papers. Dr. Bennett also gave some particulars of the exposure which had recently been made by Rev. C. U. Wade, pastor of the M. E. church at Blount, Ind.

Yet, he said, dreary deceit went on, and he believed that the frauds and impostures in the frauds that were practiced upon their credulity.

Dr. Bennett related an anecdote of a friend in Iowa who had buried his two little girls. The man had been led to a belief in Spiritualism, and claimed to have frequent communications with the spirits of his dead little ones. It was in such cases, Dr. Bennett said, when the heart was soft and tender, that people were easily deceived. He raised the question with the father whether it might not be possible for a spirit of malignant propensities to deceive him by assuming to be the spirit of one of his little girls who had died. The man, though a Spiritualist, conceded that there was no means of identification and that a fraud and counterfeit could not be detected.

Swedenborg, who claimed to know more about spirits and Spiritualism than any other man who has ever lived, said that he had declared that care should be taken when spirits began to talk to men.

The morals of Spiritualism are corrupting and bad in their tendencies, continued Dr. Bennett, with profound earnestness. Now, understand, that I make no charge against the moral character of any Spiritualist. The system as a system is bad. That can be determined by a study of their principles. At a camp-meeting of Spiritualists near Akron, Ohio, a woman addressing the audience was heard to exclaim: "I have the right to become a mother by any man that I choose; two men if I will; a dozen if it pleases me; and it is nobody's business but my own." Was the monstrous doctrine of free-love ever more boldly and fearfully uttered? Yet we hear to this the same reply of the Spiritualist that such is not what they believe; but no one is kicked out. If in the Methodist church there were those who proclaimed themselves free-lovers, and were not driven out, what a storm of indignation would break above the church. Spiritualism has this dreadful weight of immorality upon its shoulders. Many are different in spite of it, not because of it.

Dr. Bennett declared Spiritualism to be antagonistic to the Christian religion and its teachings, and cited a dozen or more precepts of its doctrines as he had gleaned them from spiritualistic publications and speakers. The system he declared to be "utterly heartless and of the Devil, devilish." Throughout his lecture Dr. Bennett was accorded the closest attention by his audience. The lecture was in the nature of a benefit for St. Paul's church, which will realize handsomely from the proceeds.

THE REV. BENNETT ANSWERED.

DR. H. V. SWERINGEN AND PRESIDENT M. H. WEFEL, OF THE OCCULT SCIENCE SOCIETY, UPHOLD SPIRITUALISM.

To the Editor of the Fort Wayne Journal.—As was perfectly proper for an earnest searcher after the truth to do, I

listened to the recent lecture of the Rev. Dr. Henry W. Bennett, who, as I have lived in St. Paul M. E. Church, upon the subject of Spiritualism and against it.

The pastor, the Rev. J. M. Stewart, in introducing Dr. Bennett, read a part of a communication relating to and anticipating the lecture, which appeared in your valuable paper a few days before, in which the writer propounded certain questions which it was desired Dr. Bennett should answer in his lecture.

But for some reason Pastor Stewart found it convenient to read everything in said communication but the inquiries, which constituted the most important subject of the lecture, and I will therefore reproduce that part of said communication which the Rev. J. M. Stewart neglected to read, and which Rev. Dr. Bennett neglected to notice in his lecture—ignoring it altogether. It is as follows:

As an interested investigator of this now popular subject of Spiritualism, I hope Dr. Bennett will expound, in his lecture, the tenth and eleventh verses of the eighteenth chapter of Deuteronomy, which read in the Hebrew Bible as follows: "There shall not be found among you anyone who consulteth familiar spirits or who holdeth converse with the dead." What! will therefore be the reply should such an edict be issued if it were possible to hold converse with the dead? If it was possible to communicate with the dead in the time of Moses, why should it not be possible at the present time? If Spiritualism was true then, it certainly is so now.

If the neglect of both these reverend gentlemen to notice these questions, with the slip of paper containing them in the hands of one of them who stopped short of reading them, was a mere oversight, they are hereby reminded that those questions which keep indefinitely in any climate or temperature, without salt or being hermetically sealed; they are ever as fresh as the morning dew, and will remain so until they are answered by any other than the Spiritualistic hypothesis. A proper notice of them in Dr. Bennett's lecture would have redeemed it, to some extent at least, from being a very ancient, stale, back-number, tame effort.

The doctor may well deserve the reputation he has achieved as a "popular preacher," but I fear he will not maintain it as a popular lecturer, especially upon the popular subject of Spiritualism, which he sought to treat so popularly by dwelling upon its counterfeited manifestations exclusively.

To say Dr. Bennett's lecture was composed chiefly of anecdotes, humorous and otherwise, concerning fraudulent mediums and fraudulent investigators; that he made no reference to Bible Spiritualism per se, save the single one relating to the spirit of a woman who dubbed a "witch" without any scriptural authority whatever; that he dwelt entirely upon the imitations, the adulterations of genuine manifestations, wholly ignoring the possibility even of there being at least a grain of wheat in a bushel of chaff, or that some pure gold might be mixed with much baser material; that he was by no means an expert in the occult and psychic sciences of the day; that he relied upon hearsay and most unreasonable and glaringly false and malicious evidences against the moral standard of Spiritualism; that he had been a thorough, sincere and honest investigator of the subject himself, determined to ascertain what percent of truth it really does contain; that he failed utterly to even intimate that where there is so much smoke there must certainly be a spark of fire at least; that he was either ignorant of the religion, science, philosophy, literature and history of Spiritualism; or he was unfair in his presentation; that he wholly ignored the Spiritualism of John Wesley, the founder of his church, and the manifestations which occurred in his own house; that he was ignorant of the fact that the moral standard of Spiritualism was as high as that of any other "ism" on God's footstool, and as difficult to attain; that he had nothing to say of the fraud, humbug and hypocrisy wearing the cloak of Christianity; that among the several hundred different sects of religion, unlike the crowded omnibus, there was not a "room" or a "corner" for Spiritualism; that he was not a thorough, sincere and honest investigator of the subject himself, determined to ascertain what percent of truth it really does contain; that he failed utterly to even intimate that where there is so much smoke there must certainly be a spark of fire at least; that he was either ignorant of the religion, science, philosophy, literature and history of Spiritualism; or he was unfair in his presentation; that he wholly ignored the Spiritualism of John Wesley, the founder of his church, and the manifestations which occurred in his own house; that he was ignorant of the fact that the moral standard of Spiritualism was as high as that of any other "ism" on God's footstool, and as difficult to attain; that he had nothing to say of the fraud, humbug and hypocrisy wearing the cloak of Christianity; that among the several hundred different sects of religion, unlike the crowded omnibus, there was not a "room" or a "corner" for Spiritualism; that he was not a thorough, sincere and honest investigator of the subject himself, determined to ascertain what percent of truth it really does contain; that he failed utterly to even intimate that where there is so much smoke there must certainly be a spark of fire at least; that he was either ignorant of the religion, science, philosophy, literature and history of Spiritualism; or he was unfair in his presentation; that he wholly ignored the Spiritualism of John Wesley, the founder of his church, and the manifestations which occurred in his own house; that he was ignorant of the fact that the moral standard of Spiritualism was as high as that of any other "ism" on God's footstool, and as difficult to attain; that he had nothing to say of the fraud, humbug and hypocrisy wearing the cloak of Christianity; that among the several hundred different sects of religion, unlike the crowded omnibus, there was not a "room" or a "corner" for Spiritualism; that he was not a thorough, sincere and honest investigator of the subject himself, determined to ascertain what percent of truth it really does contain; that he failed utterly to even intimate that where there is so much smoke there must certainly be a spark of fire at least; that he was either ignorant of the religion, science, philosophy, literature and history of Spiritualism; or he was unfair in his presentation; that he wholly ignored the Spiritualism of John Wesley, the founder of his church, and the manifestations which occurred in his own house; that he was ignorant of the fact that the moral standard of Spiritualism was as high as that of any other "ism" on God's footstool, and as difficult to attain; that he had nothing to say of the fraud, humbug and hypocrisy wearing the cloak of Christianity; that among the several hundred different sects of religion, unlike the crowded omnibus, there was not a "room" or a "corner" for Spiritualism; that he was not a thorough, sincere and honest investigator of the subject himself, determined to ascertain what percent of truth it really does contain; that he failed utterly to even intimate that where there is so much smoke there must certainly be a spark of fire at least; that he was either ignorant of the religion, science, philosophy, literature and history of Spiritualism; or he was unfair in his presentation; that he wholly ignored the Spiritualism of John Wesley, the founder of his church, and the manifestations which occurred in his own house; that he was ignorant of the fact that the moral standard of Spiritualism was as high as that of any other "ism" on God's footstool, and as difficult to attain; that he had nothing to say of the fraud, humbug and hypocrisy wearing the cloak of Christianity; that among the several hundred different sects of religion, unlike the crowded omnibus, there was not a "room" or a "corner" for Spiritualism; that he was not a thorough, sincere and honest investigator of the subject himself, determined to ascertain what percent of truth it really does contain; that he failed utterly to even intimate that where there is so much smoke there must certainly be a spark of fire at least; that he was either ignorant of the religion, science, philosophy, literature and history of Spiritualism; or he was unfair in his presentation; that he wholly ignored the Spiritualism of John Wesley, the founder of his church, and the manifestations which occurred in his own house; that he was ignorant of the fact that the moral standard of Spiritualism was as high as that of any other "ism" on God's footstool, and as difficult to attain; that he had nothing to say of the fraud, humbug and hypocrisy wearing the cloak of Christianity; that among the several hundred different sects of religion, unlike the crowded omnibus, there was not a "room" or a "corner" for Spiritualism; that he was not a thorough, sincere and honest investigator of the subject himself, determined to ascertain what percent of truth it really does contain; that he failed utterly to even intimate that where there is so much smoke there must certainly be a spark of fire at least; that he was either ignorant of the religion, science, philosophy, literature and history of Spiritualism; or he was unfair in his presentation; that he wholly ignored the Spiritualism of John Wesley, the founder of his church, and the manifestations which occurred in his own house; that he was ignorant of the fact that the moral standard of Spiritualism was as high as that of any other "ism" on God's footstool, and as difficult to attain; that he had nothing to say of the fraud, humbug and hypocrisy wearing the cloak of Christianity; that among the several hundred different sects of religion, unlike the crowded omnibus, there was not a "room" or a "corner" for Spiritualism; that he was not a thorough, sincere and honest investigator of the subject himself, determined to ascertain what percent of truth it really does contain; that he failed utterly to even intimate that where there is so much smoke there must certainly be a spark of fire at least; that he was either ignorant of the religion, science, philosophy, literature and history of Spiritualism; or he was unfair in his presentation; that he wholly ignored the Spiritualism of John Wesley, the founder of his church, and the manifestations which occurred in his own house; that he was ignorant of the fact that the moral standard of Spiritualism was as high as that of any other "ism" on God's footstool, and as difficult to attain; that he had nothing to say of the fraud, humbug and hypocrisy wearing the cloak of Christianity; that among the several hundred different sects of religion, unlike the crowded omnibus, there was not a "room" or a "corner" for Spiritualism; that he was not a thorough, sincere and honest investigator of the subject himself, determined to ascertain what percent of truth it really does contain; that he failed utterly to even intimate that where there is so much smoke there must certainly be a spark of fire at least; that he was either ignorant of the religion, science, philosophy, literature and history of Spiritualism; or he was unfair in his presentation; that he wholly ignored the Spiritualism of John Wesley, the founder of his church, and the manifestations which occurred in his own house; that he was ignorant of the fact that the moral standard of Spiritualism was as high as that of any other "ism" on God's footstool, and as difficult to attain; that he had nothing to say of the fraud, humbug and hypocrisy wearing the cloak of Christianity; that among the several hundred different sects of religion, unlike the crowded omnibus, there was not a "room" or a "corner" for Spiritualism; that he was not a thorough, sincere and honest investigator of the subject himself, determined to ascertain what percent of truth it really does contain; that he failed utterly to even intimate that where there is so much smoke there must certainly be a spark of fire at least; that he was either ignorant of the religion, science, philosophy, literature and history of Spiritualism; or he was unfair in his presentation; that he wholly ignored the Spiritualism of John Wesley, the founder of his church, and the manifestations which occurred in his own house; that he was ignorant of the fact that the moral standard of Spiritualism was as high as that of any other "ism" on God's footstool, and as difficult to attain; that he had nothing to say of the fraud, humbug and hypocrisy wearing the cloak of Christianity; that among the several hundred different sects of religion, unlike the crowded omnibus, there was not a "room" or a "corner" for Spiritualism; that he was not a thorough, sincere and honest investigator of the subject himself, determined to ascertain what percent of truth it really does contain; that he failed utterly to even intimate that where there is so much smoke there must certainly be a spark of fire at least; that he was either ignorant of the religion, science, philosophy, literature and history of Spiritualism; or he was unfair in his presentation; that he wholly ignored the Spiritualism of John Wesley, the founder of his church, and the manifestations which occurred in his own house; that he was ignorant of the fact that the moral standard of Spiritualism was as high as that of any other "ism" on God's footstool, and as difficult to attain; that he had nothing to say of the fraud, humbug and hypocrisy wearing the cloak of Christianity; that among the several hundred different sects of religion, unlike the crowded omnibus, there was not a "room" or a "corner" for Spiritualism; that he was not a thorough, sincere and honest investigator of the subject himself, determined to ascertain what percent of truth it really does contain; that he failed utterly to even intimate that where there is so much smoke there must certainly be a spark of fire at least; that he was either ignorant of the religion, science, philosophy, literature and history of Spiritualism; or he was unfair in his presentation; that he wholly ignored the Spiritualism of John Wesley, the founder of his church, and the manifestations which occurred in his own house; that he was ignorant of the fact that the moral standard of Spiritualism was as high as that of any other "ism" on God's footstool, and as difficult to attain; that he had nothing to say of the fraud, humbug and hypocrisy wearing the cloak of Christianity; that among the several hundred different sects of religion, unlike the crowded omnibus, there was not a "room" or a "corner" for Spiritualism; that he was not a thorough, sincere and honest investigator of the subject himself, determined to ascertain what percent of truth it really does contain; that he failed utterly to even intimate that where there is so much smoke there must certainly be a spark of fire at least; that he was either ignorant of the religion, science, philosophy, literature and history of Spiritualism; or he was unfair in his presentation; that he wholly ignored the Spiritualism of John Wesley, the founder of his church, and the manifestations which occurred in his own house; that he was ignorant of the fact that the moral standard of Spiritualism was as high as that of any other "ism" on God's footstool, and as difficult to attain; that he had nothing to say of the fraud, humbug and hypocrisy wearing the cloak of Christianity; that among the several hundred different sects of religion, unlike the crowded omnibus, there was not a "room" or a "corner" for Spiritualism; that he was not a thorough, sincere and honest investigator of the subject himself, determined to ascertain what percent of truth it really does contain; that he failed utterly to even intimate that where there is so much smoke there must certainly be a spark of fire at least; that he was either ignorant of the religion, science, philosophy, literature and history of Spiritualism; or he was unfair in his presentation; that he wholly ignored the Spiritualism of John Wesley, the founder of his church, and the manifestations which occurred in his own house; that he was ignorant of the fact that the moral standard of Spiritualism was as high as that of any other "ism" on God's footstool, and as difficult to attain; that he had nothing to say of the fraud, humbug and hypocrisy wearing the cloak of Christianity; that among the several hundred different sects of religion, unlike the crowded omnibus, there was not a "room" or a "corner" for Spiritualism; that he was not a thorough, sincere and honest investigator of the subject himself, determined to ascertain what percent of truth it really does contain; that he failed utterly to even intimate that where there is so much smoke there must certainly be a spark of fire at least; that he was either ignorant of the religion, science, philosophy, literature and history of Spiritualism; or he was unfair in his presentation; that he wholly ignored the Spiritualism of John Wesley, the founder of his church, and the manifestations which occurred in his own house; that he was ignorant of the fact that the moral standard of Spiritualism was as high as that of any other "ism" on God's footstool, and as difficult to attain; that he had nothing to say of the fraud, humbug and hypocrisy wearing the cloak of Christianity; that among the several hundred different sects of religion, unlike the crowded omnibus, there was not a "room" or a "corner" for Spiritualism; that he was not a thorough, sincere and honest investigator of the subject himself, determined to ascertain what percent of truth it really does contain; that he failed utterly to even intimate that where there is so much smoke there must certainly be a spark of fire at least; that he was either ignorant of the religion, science, philosophy, literature and history of Spiritualism; or he was unfair in his presentation; that he wholly ignored the Spiritualism of John Wesley, the founder of his church, and the manifestations which occurred in his own house; that he was ignorant of the fact that the moral standard of Spiritualism was as high as that of any other "ism" on God's footstool, and as difficult to attain; that he had nothing to say of the fraud, humbug and hypocrisy wearing the cloak of Christianity; that among the several hundred different sects of religion, unlike the crowded omnibus, there was not a "room" or a "corner" for Spiritualism; that he was not a thorough, sincere and honest investigator of the subject himself, determined to ascertain what percent of truth it really does contain; that he failed utterly to even intimate that where there is so much smoke there must certainly be a spark of fire at least; that he was either ignorant of the religion, science, philosophy, literature and history of Spiritualism; or he was unfair in his presentation; that he wholly ignored the Spiritualism of John Wesley, the founder of his church, and the manifestations which occurred in his own house; that he was ignorant of the fact that the moral standard of Spiritualism was as high as that of any other "ism" on God's footstool, and as difficult to attain; that he had nothing to say of the fraud, humbug and hypocrisy wearing the cloak of Christianity; that among the several hundred different sects of religion, unlike the crowded omnibus, there was not a "room" or a "corner" for Spiritualism; that he was not a thorough, sincere and honest investigator of the subject himself, determined to ascertain what percent of truth it really does contain; that he failed utterly to even intimate that where there is so much smoke there must certainly be a spark of fire at least; that he was either ignorant of the religion, science, philosophy, literature and history of Spiritualism; or he was unfair in his presentation; that he wholly ignored the Spiritualism of John Wesley, the founder of his church, and the manifestations which occurred in his own house; that he was ignorant of the fact that the moral standard of Spiritualism was as high as that of any other "ism" on God's footstool, and as difficult to attain; that he had nothing to say of the fraud, humbug and hypocrisy wearing the cloak of Christianity; that among the several hundred different sects of religion, unlike the crowded omnibus, there was not a "room" or a "corner" for Spiritualism; that he was not a thorough, sincere and honest investigator of the subject himself, determined to ascertain what percent of truth it really does contain; that he failed utterly to even intimate that where there is so much smoke there must certainly be a spark of fire at least; that he was either ignorant of the religion, science, philosophy, literature and history of Spiritualism; or he was unfair in his presentation; that he wholly ignored the Spiritualism of John Wesley, the founder of his church, and the manifestations which occurred in his own house; that he was ignorant of the fact that the moral standard of Spiritualism was as high as that of any other "ism" on God's footstool, and as difficult to attain; that he had nothing to say of the fraud, humbug and hypocrisy wearing the cloak of Christianity; that among the several hundred different sects of religion, unlike the crowded omnibus, there was not a "room" or a "corner" for Spiritualism; that he was not a thorough, sincere and honest investigator of the subject himself, determined to ascertain what percent of truth it really does contain; that he failed utterly to even intimate that where there is so much smoke there must certainly be a spark of fire at least; that he was either ignorant of the religion, science, philosophy, literature and history of Spiritualism; or he was unfair in his presentation; that he wholly ignored the Spiritualism of John Wesley, the founder of his church, and the manifestations which occurred in his own house; that he was ignorant of the fact that the moral standard of Spiritualism was as high as that of any other "ism" on God's footstool, and as difficult to attain; that he had nothing to say of the fraud, humbug and hypocrisy wearing the cloak of Christianity; that among the several hundred different sects of religion, unlike the crowded omnibus, there was not a "room" or a "corner" for Spiritualism; that he was not a thorough, sincere and honest investigator of the subject himself, determined to ascertain what percent of truth it really does contain; that he failed utterly to even intimate that where there is so much smoke there must certainly be a spark of fire at least; that he was either ignorant of the religion, science, philosophy, literature and history of Spiritualism; or he was unfair in his presentation; that he wholly ignored the Spiritualism of John Wesley, the founder of his church, and the manifestations which occurred in his own house; that he was ignorant of the fact that the moral standard of Spiritualism was as high as that of any other "ism" on God's footstool, and as difficult to attain; that he had nothing to say of the fraud, humbug and hypocrisy wearing the cloak of Christianity; that among the several hundred different sects of religion, unlike the crowded omnibus, there was not a "room" or a "corner" for Spiritualism; that he was not a thorough, sincere and honest investigator of the subject himself, determined to ascertain what percent of truth it really does contain; that he failed utterly to even intimate that where there is so much smoke there must certainly be a spark of fire at least; that he was either ignorant of the religion, science, philosophy, literature and history of Spiritualism; or he was unfair in his presentation; that he wholly ignored the Spiritualism of John Wesley, the founder of his church, and the manifestations which occurred in his own house; that he was ignorant of the fact that the moral standard of Spiritualism was as high as that of any other "ism" on God's footstool, and as difficult to attain; that he had nothing to say of the fraud, humbug and hypocrisy wearing the cloak of Christianity; that among the several hundred different sects of religion, unlike the crowded omnibus, there was not a "room" or a "corner" for Spiritualism; that he was not a thorough, sincere and honest investigator of the subject himself, determined to ascertain what percent of truth it really does contain; that he failed utterly to even intimate that where there is so much smoke there must certainly be a spark of fire at least; that he was either ignorant of the religion, science, philosophy, literature and history of Spiritualism; or he was unfair in his presentation; that he wholly ignored the Spiritualism of John Wesley, the founder of his church, and the manifestations which occurred in his own house; that he was ignorant of the fact that the moral standard of Spiritualism was as high as that of any other "ism" on God's footstool, and as difficult to attain; that he had nothing to say of the fraud, humbug and hypocrisy wearing the cloak of Christianity; that among the several hundred different sects of religion, unlike the crowded omnibus, there was not a "room" or a "corner" for Spiritualism; that he was not a thorough, sincere and honest investigator of the subject himself, determined to ascertain what percent of truth it really does contain; that he failed utterly to even intimate that where there is so much smoke there must certainly be a spark of fire at least; that he was either ignorant of the religion, science, philosophy, literature and history of Spiritualism; or he was unfair in his presentation; that he wholly ignored the Spiritualism of John Wesley, the founder of his church, and the manifestations which occurred in his own house; that he was ignorant of the fact that the moral standard of Spiritualism was as high as that of any other "ism" on God's footstool, and as difficult to attain; that he had nothing to say of the fraud, humbug and hypocrisy wearing the cloak of Christianity; that among the several hundred different sects of religion, unlike the crowded omnibus, there was not a "room" or a "corner" for Spiritualism; that he was not a thorough, sincere and honest investigator of the subject himself, determined to ascertain what percent of truth it really does contain; that he failed utterly to even intimate that where there is so much smoke there must certainly be a spark of fire at least; that he was either ignorant of the religion, science, philosophy, literature and history of Spiritualism; or he was unfair in his presentation; that he wholly ignored the Spiritualism of John Wesley, the founder of his church, and the manifestations which occurred in his own house; that he was ignorant of the fact that the moral standard of Spiritualism was as high as that of any other "ism" on God's footstool, and as difficult to attain; that he had nothing to say of the fraud, humbug and hypocrisy wearing the cloak of Christianity; that among the several hundred different sects of religion, unlike the crowded omnibus, there was not a "room" or a "corner" for Spiritualism; that he was not a thorough, sincere and honest investigator of the subject himself, determined to ascertain what percent of truth it really does contain; that he failed utterly to even intimate that where there is so much smoke there must certainly be a spark of fire at least; that he was either ignorant of the religion, science, philosophy, literature and history of Spiritualism; or he was unfair in his presentation; that he wholly ignored the Spiritualism of John Wesley, the founder of his church, and the manifestations which occurred in his own house; that he was ignorant of the fact that the moral standard of Spiritualism was as high as that of any other "ism" on God's footstool, and as difficult to attain; that he had nothing to say of the fraud, humbug and hypocrisy wearing the cloak of Christianity; that among the several hundred different sects of religion, unlike the crowded omnibus, there was not a "room" or a "corner" for Spiritualism; that he was not a thorough, sincere and honest investigator of the subject himself, determined to ascertain what percent of truth it really does contain; that he failed utterly to even intimate that where there is so much smoke there must certainly be a spark of fire at least; that he was either ignorant of the religion, science, philosophy, literature and history of Spiritualism; or he was unfair in his presentation; that he wholly ignored the Spiritualism of John Wesley, the founder of his church, and the manifestations which occurred in his own house; that he was ignorant of the fact that the moral standard of Spiritualism was as high as that of any other "ism" on God's footstool, and as difficult to attain; that he had nothing to say of the fraud, humbug and hypocrisy wearing the cloak of Christianity; that among the several hundred different sects of religion, unlike the crowded omnibus, there was not a "room" or a "corner" for Spiritualism; that he was not a thorough, sincere and honest investigator of the subject himself, determined to ascertain what percent of truth it really does contain; that he failed utterly to even intimate that where there is so much smoke there must certainly be a spark of fire at least; that he was either ignorant of the religion, science, philosophy, literature and history of Spiritualism; or he was unfair in his presentation; that he wholly ignored the Spiritualism of John Wesley, the founder of his church, and the manifestations which occurred in his own house; that he was ignorant of the fact that the moral standard of Spiritualism was as high as that of any other "ism" on God's footstool, and as difficult to attain; that he had nothing to say of the fraud, humbug and hypocrisy wearing the cloak of Christianity; that among the several hundred different sects of religion, unlike the crowded omnibus, there was not a "room" or a "corner" for Spiritualism; that he was not a thorough, sincere and honest investigator of the subject himself, determined to ascertain what percent of truth it really does contain; that he failed utterly to even intimate that where there is so much smoke there must certainly be a spark of fire at least; that he was either ignorant of the religion, science, philosophy, literature and history of Spiritualism; or he was unfair in his presentation; that he wholly ignored the Spiritualism of John Wesley, the founder of his church, and the manifestations which occurred in his own house; that he was ignorant of the fact that the moral standard of Spiritualism was as high as that of any other "ism" on God's footstool, and as difficult to attain; that he had nothing to say of the fraud, humbug and hypocrisy wearing the cloak of Christianity; that among the several hundred different sects of religion, unlike the crowded omnibus, there was not a "room" or a "corner" for Spiritualism; that he was not a thorough, sincere and honest investigator of the subject himself, determined to ascertain what percent of truth it really does contain; that he failed utterly to even intimate that where there is so much smoke there must certainly be a spark of fire at least; that he was either ignorant of the religion, science, philosophy, literature and history of Spiritualism; or he was unfair in his presentation; that he wholly ignored the Spiritualism of John Wesley, the founder of his church, and the manifestations which occurred in his own house; that he was ignorant of the fact that the moral standard of Spiritualism was as high as that of any other "ism" on God's footstool, and as difficult to attain; that he had nothing to say of the fraud, humbug and hypocrisy wearing the cloak of Christianity; that among the several hundred different sects of religion, unlike the crowded omnibus, there was not a "room" or a "corner" for Spiritualism; that he was not a thorough, sincere and honest investigator of the subject himself, determined to ascertain what percent of truth it really does contain; that he failed utterly to even intimate that where there is so much smoke there must certainly be a spark of fire at least; that he was either ignorant of the religion, science, philosophy, literature and history of Spiritualism; or he was unfair in his presentation; that he wholly ignored the Spiritualism of John Wesley, the founder of his church, and the manifestations which occurred in his own house; that he was ignorant of the fact that the moral standard of Spiritualism was as high as that of any other "ism" on God's footstool, and as difficult to attain; that he had nothing to say of the fraud, humbug and hypocrisy wearing the cloak of Christianity; that among the several hundred different sects of religion, unlike the crowded omnibus, there was not a "room" or a "corner" for Spiritualism; that he was not a thorough, sincere and honest investigator of the subject himself, determined to ascertain what percent of truth it really does contain; that he failed utterly to even intimate that where there is so much smoke there must certainly be a spark of fire at least; that he was either ignorant of the religion, science, philosophy, literature and history of Spiritualism; or he was unfair in his presentation; that he wholly ignored the Spiritualism of John Wesley, the founder of his church, and the manifestations which occurred in his own house; that he was ignorant of the fact that the moral standard of Spiritualism was as high as that of any other "ism" on God's footstool, and as difficult to attain; that he had nothing to say of the fraud, humbug and hypocrisy wearing the cloak of Christianity; that among the several hundred different sects of religion, unlike the crowded omnibus, there was not a "room" or a "corner" for Spiritualism; that he was not a thorough, sincere and honest investigator of the subject himself, determined to ascertain what percent of truth it really does contain; that he failed utterly to even intimate that where there is so much smoke there must certainly be a spark of fire at least; that he was either ignorant of the religion, science, philosophy, literature and history of Spiritualism; or he was unfair in his presentation; that he wholly ignored the Spiritualism of John Wesley, the founder of his church, and the manifestations which occurred in his own house; that he was ignorant of the fact that the moral standard of Spiritualism was as high as that of any other "ism" on God's footstool, and as difficult to attain; that he had nothing to say of the fraud, humbug and hypocrisy wearing the cloak of Christianity; that among the several hundred different sects of religion, unlike the crowded omnibus, there was not a "room" or a "corner" for Spiritualism; that he was not a thorough, sincere and honest investigator of the subject himself, determined to ascertain what percent of truth it really does contain; that he failed utterly to even intimate that where there is so much smoke there must certainly be a spark of fire at least; that he was either ignorant of the religion, science, philosophy, literature and history of Spiritualism; or he was unfair in his presentation; that he wholly ignored the Spiritualism of John Wesley, the founder of his church, and the manifestations which occurred in his own house; that he was ignorant of the fact that the moral standard of Spiritualism was as high as that of any other "ism" on God's footstool, and as difficult to attain; that he had nothing to say of the fraud, humbug and hypocrisy wearing the cloak of Christianity; that among the several hundred different sects of religion, unlike the crowded omnibus, there was not a "room" or a "corner" for Spiritualism; that he was not a thorough, sincere and honest investigator of the subject himself, determined to ascertain what percent of truth it really does contain; that he failed utterly to even intimate that where there is so much smoke there must certainly be a spark of fire at least; that he was either ignorant of the religion, science, philosophy, literature and history of Spiritualism; or he was unfair in his presentation; that he wholly ignored the Spiritualism of John Wesley, the founder of his church, and the manifestations which occurred in his own house; that he was ignorant of the fact that the moral standard of Spiritualism was as high as that of any other "ism" on God's footstool, and as difficult to attain; that he had nothing to say of the fraud, humbug and hypocrisy wearing the cloak of Christianity; that among the several hundred different sects of religion, unlike the crowded omnibus, there was not a "room" or a "corner" for Spiritualism; that he was not a thorough, sincere and honest investigator of the subject himself, determined to ascertain what percent of truth it really does contain; that he failed utterly to even intimate that where there is so much smoke there must certainly be a spark of fire at least; that he was either ignorant of the religion, science, philosophy, literature and history of Spiritualism; or he was unfair in his presentation; that he wholly ignored the Spiritualism of John Wesley, the founder of his church, and the manifestations which occurred in his own house; that he was ignorant of the fact that the moral standard of Spiritualism was as high as that of any other "ism" on God's footstool, and as difficult to attain; that he had nothing to say of the fraud, humbug and hypocrisy wearing the cloak of Christianity; that among the several hundred different sects of religion, unlike the crowded omnibus, there was not a "room" or a "corner" for Spiritualism; that he was not a thorough, sincere and honest investigator of the subject himself, determined to ascertain what percent of truth it really does contain; that he failed utterly to even intimate that where there is so much smoke there must certainly be a spark of fire at least; that he was either ignorant of the religion, science, philosophy, literature and history of Spiritualism; or he was unfair in his presentation; that he wholly ignored the Spiritualism of John Wesley, the founder of his church, and the manifestations which occurred in his own house; that he was ignorant of the fact that the moral standard of Spiritualism was as high as that of any other "ism" on God's footstool, and as difficult to attain; that he had nothing to say of the fraud, humbug and hypocrisy wearing the cloak of Christianity; that among the several hundred different sects of religion, unlike the crowded omnibus, there was not a "room" or a "corner" for Spiritualism; that he was not a thorough, sincere and honest investigator of the subject himself, determined to ascertain what percent of truth it really does contain; that he failed utterly to even intimate that where there is so much smoke there must certainly be a spark of fire at least; that he was either ignorant of the religion, science, philosophy, literature and history of Spiritualism; or he was unfair in his presentation; that he wholly ignored the Spiritualism of John Wesley, the founder of his church, and the manifestations which occurred in his own house; that he was ignorant of the fact that the moral standard of Spiritualism was as high as that of any other "ism" on God's footstool, and as difficult to attain; that he had nothing to say of the fraud, humbug and hypocrisy wearing the cloak of Christianity; that among the several hundred different sects of religion, unlike the crowded omnibus, there was not a "room" or a "corner" for Spiritualism; that he was not a thorough, sincere and honest investigator of the subject himself, determined to ascertain what percent of truth it really does contain; that he failed utterly to even intimate that where there is so much smoke there must certainly be a spark of fire at least; that he was either ignorant of the religion, science, philosophy, literature and history of Spiritualism; or he was unfair in his presentation; that he wholly ignored the Spiritualism of John Wesley, the founder of his church, and the manifestations which occurred in his own house; that he was ignorant of the fact that the moral standard of Spiritualism was as high as that of any other "ism" on God's footstool, and as difficult to attain; that he had nothing to say of the fraud, humbug and hypocrisy wearing the cloak of Christianity; that among the several hundred different sects of religion, unlike the crowded omnibus, there was not a "room" or a "corner" for Spiritualism; that he was not a thorough, sincere and honest investigator of the subject himself, determined to ascertain what percent of truth it really does contain; that he failed utterly to even intimate that where there is so much smoke there must certainly be a spark of fire at least; that he was either ignorant of the religion, science, philosophy, literature and history of Spiritualism; or he was unfair in his presentation; that he wholly ignored the Spiritualism of John Wesley, the founder of his church, and the manifestations which occurred in his own house; that he was ignorant of the fact that the moral standard of Spiritualism was as high as that of any

The Progressive Thinker.

Published every Saturday at 40 Loomis Street

J. R. FRANCIS, Editor and Publisher.

Entered at Chicago Postoffice as second-class matter.

TERMS OF SUBSCRIPTION.

The PROGRESSIVE THINKER will be furnished until further notice, at the following terms, payable in advance:

One year (12 copies to the one getting up the paper) \$1.00
Six months (6 copies to the one getting up the paper) .75
Three months (3 copies to the one getting up the paper) .50
Single copies .25

Result by Postoffice Money Order, Registered Letter, or draft on Chicago or New York. If sent from 10 to 15 cents to get check cashed on local bank, add 10 cents to the above rates. All orders must be accompanied by the full name and address of the subscriber, and the name of the person to whom the paper is to be sent. If the paper is to be sent to a different address, the subscriber must so indicate. If the paper is to be sent to a different address, the subscriber must so indicate.

CLUBS: IMPORTANT SUGGESTION!

As there are thousands who will at first venture only twenty-five cents for THE PROGRESSIVE THINKER, we would suggest to those who receive a sample copy, to solicit several others to unite with them, and this will be able to remit from \$1 to \$10, or even more than the latter sum. In such cases, the amount will make a large sum total, and thus extend the field of our labor and usefulness. The same suggestion will apply to all who receive a sample copy. If you have a large number of subscribers, you will be able to remit from \$1 to \$10, or even more than the latter sum. In such cases, the amount will make a large sum total, and thus extend the field of our labor and usefulness. The same suggestion will apply to all who receive a sample copy.

A Bountiful Harvest for 25 Cents.

Do you want a more bountiful harvest than we can give you for 25 cents? Just name and think for a moment what an intellectual feast that small investment will furnish you. The subscription price of THE PROGRESSIVE THINKER for twelve weeks is only twenty-five cents. For that amount you will receive twelve issues of a paper that is not only interesting, but also of great value to the reader. It is a paper that is not only interesting, but also of great value to the reader. It is a paper that is not only interesting, but also of great value to the reader.

TAKE NOTICE!

At expiration of subscription, if not renewed, the paper is discontinued. No bills will be sent for arrears. If you do not receive your paper promptly, write to us, and errors in address will be promptly corrected, and no subscription will be terminated. If you have any change of address, please notify us at once, and we will change the address of the paper to which it is then sent, or the change cannot be made.

SATURDAY, OCT. 31, 1896.

Last Words Before Election.

As this is the last issue of THE PROGRESSIVE THINKER before the presidential election, and as great issues are before the country to be determined by the people, it is very proper we express our opinion for the guidance of readers, whether they are Spiritualists, Agnostics or orthodox Christians. The latter class will hardly know how to discharge their duties as freemen intelligently without our advice.

First. Go to the polls early; vote at the first opportunity, and go about your business that others may vote.

Second. Be very sure to vote for the right candidate. Don't fail in this, for should you cast your ballot for the wrong man, and he should be elected, no person can tell what serious results may follow.

Third. If in doubt who will best represent you in the discharge of official duties, better go home without voting, than to cast a ballot for one who does not please you; for in that case you will have no occasion to ask God to forgive you because you voted for an unworthy representative.

Fourth. As it is probable we have but few readers who believe in violent suffering, therefore it is unnecessary to advise them to vote but once during election day, or to eschew that time-honored advice of the politicians to "vote early, vote often, and keep voting until your candidate is elected."

Fifth. Don't deceive your selves with the belief that the country will go to the devil in the hands of a few bad men. If your favorite candidate is defeated, it is said almighty men have been elected to office since this republic was founded, and it is probable others will be before the good time coming has arrived; but as the country has survived such calamities it is believed it will for several years to come.

Confidentially.

Don't trade your vote with anyone, nor sell it at any price, but plump a ballot for the best fellow, and thank the Good Giver that he has endowed you with sufficient intelligence to know who he is.

Concealing Frauds.

A generation ago a young man "got religion," joined the Baptist church, and assumed airs of unusual piety. After flourishing for a time, with high recommendations of moral and Christian worth from his pastor he journeyed eastward, and engaged as collector for a Boston merchant. He succeeded in gaining the unlimited confidence of his employer, and was trusted with large amounts to deposit in bank after the close of a brisk day's business. Having an extra large sum in his hands on one of these occasions, he suddenly disappeared, as did the money entrusted to his care. (Conversing with the pious wife of the worthy parson who had been instrumental in Charlie's conversion and salvation, she told the writer the facts above stated, with the additional, in an undertone:

"Don't tell it for the world, for it will bring such a terrible disgrace on the church."

And we did not until pastor and wife had gone to their heavenly rest. Should any reader recognize the facts herein stated, he will be astonished to learn that Charlie Erickson was sailing under a false name during the one brief period of his church life, and that his zeal to get a pension for services in the late war revealed his duplicity, as well as his residence in a neighboring town.

These facts came to mind on reading Brother Hodges' "Both Sides Considered," in our issue of two weeks ago; and the same day we saw a Spiritualist determined to suppress the truth in regard to the wrongs of professed mediums, "because it will bring such a terrible disgrace on the church we have so greatly at heart!"

Will They Never Learn?

The Archbishop of Canterbury, Primate of the Church of England, Most Rev. Edward White Benson, D. D., while kneeling in prayer during church service, on the 11th inst., received a "visitation from God," as the coroner's inquest would have put it years ago, and he died a few minutes after, while at the church, at the instigation of the rector, was praying God to save the distinguished churchman. "Must those things be, and not overcome us like a summer cloud?" The good archbishop had just returned from a visiting tour in the north of Ireland. "He appeared in robust health," say the dispatches, "and expressed great gratification with the success of his trip," but the result shows, as the coroner's verdict put it, the unfortunate victim being a Spiritualist or Agnostic, "he had somehow incurred the displeasure of Almighty God."

Terror itself, when once grown transcendental, becomes a kind of courage; as frost sufficiently intense, according to the poet Milton, will burn.—Carlyle.

They Are After "Our Bob."

The partisan papers are sorely distressed because Col. Ingersoll has appeared on the political platform. One of the leading organs says:

"On general principles the Colonel is an offensive object to the great majority of the better sort of people, because of his attitude towards matters of religion."

The good editor who wrote the above would not misrepresent for a dollar, yet he goes on to say:

"There have been sincere and honest skeptics and infidels who were strong thinkers, but Ingersoll does not deserve to be ranked among them. He does not think."

That is an awkward position for a public speaker to occupy. The Colonel holds his auditors almost spellbound for hours in succession, pouring out torrents of rhetoric, logic and eloquence, eliciting applause from professed opponents, and yet "he never thinks!"

What a remarkable man! How simple the people who listen to his well-rounded sentences, all aglow with facts and arguments, which even his traducers seldom attempt to answer! But the editor did not rest with these astounding assertions. He tells us a fact:

"The most pretentious members of his party—preachers, church members and others celebrated for their platitudinous meetings addressed by this theathen and join vociferously in the applause that greets his ribaldry."

That is good. That is well told. It is a fact that grieves many of us who do not adopt his partisan views; but we cannot help thinking there is an undercurrent that moves in an opposite direction from that on the surface. Though preachers of the orthodox faith, churchmen subscribing to the Athanasian Creed, earnest believers, so far as the public are made to know, in an eternity of torture in hell for not believing in an impossible three-headed God, one of whose heads is the son of the father, another is the father of the son, and both are the Holy Ghost, yet, somehow, they rather like the man who ridicules such preposterous ideas, and always go out to hear him when they can get a chance. And, note, they always cheer most loudly when he clinches his strongest points.

As we suggested, "Our Bob" may be somewhat off his base when discussing political issues, but he is always right when industriously engaged in his principal mission, which he has defined on several occasions to be "kicking hell."

The Prayer Gage Unavailing.

Moody, the evangelist, at Carnegie Hall, New York City, at a late session of the Christian Missionary Alliance, asked prayers for the welfare of the country. He is reported to have said:

"Never since the war has this country needed the earnest support of all Christians to pray for peace as now. The trouble springing up between the two political parties cannot be seen so easily here in the East; but out in the West, where I have been twice during the past month, it is assuming a very alarming aspect."

We fear the religious agitator has cause for alarm, but submission to constituted authority and patience while time shall heal the country's wounds, not prayer, is the remedy. A dear Christian brother said he had always observed when he wanted a neighbor's turkey for a Thanksgiving or Christmas dinner praying did no good, but when the old man started out in person for it, he was sure to bring it in before daylight. If Brother Moody would omit his prayers, and put in some good, active work with the conservators of public tranquillity, he would do more to re-establish lost confidence than would continuous praying without such action until doomsday. Calamity howling never did nor never will allay the excitement produced by political agitation.

Dammable Teaching.

"I killed Annie Kompton, and I will pay the penalty. I suppose it is all right. I have taken one life for the devil, and will now give my own life for Jesus' sake. Lord, I am coming." The next moment the drop fell, and Wheeler, the Nova Scotia murderer, on the 8th of September last, was in heaven, and his fifteen years' old victim, who resisted his assault, and whose throat was cut, was writhing in hell. That is orthodox teaching. The poor girl was true to her womanhood; her life had been blameless, but she was not repentant, had no time to prepare for her tragic end, so an eternity of suffering is before her, and eternal happiness has opened on her brother, for he had time and the aid of a priest to fit him for glory! Is it too harsh to damn such teaching?

Borrowed from a Heathen.

Do those pious preachers who are ever contending that Christianity gave to the world its moral code know that Ambrose, who wrote the first Christian ethics produced in the church, modeled his dissertation from the writings of Cicero, a heathen philosopher who died forty-three years before the alleged birth of Jesus? It may be proper in passing to add that the title of "Father of his Country," which was applied to our Washington, was borrowed from Cicero, to whom it was originally applied sixty-three years before our era. And yet, said Rev. W. H. Bacon, at the time Christ came "all the people of Rome were living the life of brutes."

Students in Rebellion.

The divinity students in an Aberdeen college, Scotland, lately rose in rebellion against one of the professors who was teaching antiquated theology, and bombarded him with Bibles and paper pellets. The Rev. Ebenezer Ritchie, says the report, avows that the students generally look with contempt on anything which supports the orthodox view. "They simply will not hear any opinions expressed except those of the higher critics." These students are the preachers of the next generation. Will not their action become contagious in other colleges?

Now the Ebb Tide.

"Calcutta, India, is a great educational center, one of the greatest in the world. It has twenty colleges, with 3,000 students, and forty high schools, with 2,000 students. In the city there are altogether about 55,000 English speaking and non-Christian natives."—News item.

It is to such a people Christian missionaries are sent. Is it surprising they meet with poor success? It seems the tide is setting in the opposite direction, and now Chicago is made a central missionary station for the Buddhists. Marvels have no end.

A Howling Mob.

A telegram of the 18th ult., from Portsmouth, Ohio, says a riot occurred there that afternoon. The Sunday Observance League attempted to break up a ball game. The constables who tried to serve the warrants were chased off the grounds by a howling mob of spectators, and narrowly escaped alive. Numerous arrests are threatened to avenge the law.

Who were the disturbers of the public tranquillity in this case—the quiet people who were witnessing a ball game or the Sunday Observance League, who set the machinery in motion to disperse the worshippers? How much did the Sunday workers gain for their cause by this act?

Neglected Data.

Sometimes inquiries are made by readers for book and page from which quotations are made in these columns. Usually it is our habit to furnish these, but frequently articles are delayed in publication long after they are written, and the source from which the extract was made is forgotten. We are always careful to be correct in our quotations. Our "news items" are usually clipped from "Notes of the Day," from a Chicago daily, where they appear with no indication of the source from whence they came.

A Compromise Effected.

A press dispatch of the 18th ult., from Ottawa, Ont., says the Manitoba school question, which has agitated the country so long, is at last settled. The terms of agreement between the Ottawa cabinet and the Manitoba school are said to be as follows: Manitoba is to retain her national schools as heretofore. Where Catholic children are in the majority Catholic teachers will be employed, but all teachers must have certificates of qualification and the schools will be under government inspection. It is well the controversy is ended.

Prohibition Doesn't Prohibit.

It is said the best advertisement a book can now receive in France or England is to announce that the Pope has ordered it to be placed in the list "Bibliotheca Prohibitorum," otherwise among the books the faithful are forbidden from reading. A quadrupled sale has immediately followed such churchly act of the Holy See in several instances recently.

The Premium Encyclopedia.

Several weeks ago we withdrew our offer to send the Encyclopedia of Death, and Life in the Spirit-World to new three months subscribers. We have been at great expense in sending out this premium, knowing that thousands of Spiritualists would want it without any intention whatever of becoming permanent subscribers to THE PROGRESSIVE THINKER, for, as a rule, they do not read a Spiritualist paper. But the inducement of getting a 400-page book, worth fifty cents, and the paper also for three months, all for twenty-five cents, brought them temporarily to the front. The great good that the thousands of copies distributed will do, compensates us for the great expense we have been to in this direction, in endeavoring to illuminate the minds of those who do not choose to patronize the Spiritualist papers.

We still have a few hundred volumes on hand of this "Vol. I" of the Encyclopedia of Death, and Life in the Spirit-World, in paper cover, which we will send to all new six months' subscribers, and also to each of our present subscribers who renews for not less than six months, and who sends us at the same time a new six months' subscription. It is far better for the new subscriber to take the paper for six months, for, during that time he will begin to see the necessity of continuing it.

Read What He Says of the Progressive Thinker.

The writer of the following lives at St. Paul, Minn. He is over 82 years of age. He has been a prominent worker in the cause of truth all his life. Read what he says of THE PROGRESSIVE THINKER:

"For nearly or quite forty years I have received the weekly visits of one or more Spiritualist publications and am a subscriber for two at the present time; and I have no words of disparagement for any of the various publications with which I am familiar, but a good word for all, I have a choice. In the general literary make up, in its reading matter from first to last pages, in its course of contributors, and the diversified Spiritualist news that greets its thousands of readers in each and every number, to my taste THE PROGRESSIVE THINKER leads them all. And were it not that I feel it a bounden duty to circulate them, I would file each number from year to year for interesting reading in my declining years; for I never pick up a way-back number but the reading matter is as interesting as when first read."

Mr. Flower has taken THE PROGRESSIVE THINKER from the start. He does not like everything we publish. In fact he thinks we err sometimes, but he does not on that account discountenance his paper, as a few very foolish Spiritualists have done, and will continue to do whenever they find their opinions antagonized by an editor. They set up their views as absolutely correct, and on that account will say "Stop my paper!" whenever they find themselves in the least antagonized. They are still as intolerant in some respects as the orthodox. THE PROGRESSIVE THINKER leads in size; it leads in the amount of varied matter published, and it keeps its readers in touch with the whole progressive world. If you do not take it you are in the rear of the procession.

"Religious and Theological Works of Thomas Paine." Contains his celebrated "Age of Reason," and a number of letters and discourses on religious and theological subjects. Cloth binding, 430 pages. Price \$1. For sale at this office.

"The Occult Forces of Sex." By Lios Waisbrooker. Three pamphlets are embodied in this volume, in which questions of great importance to the race are discussed from the standpoint of an advanced social reformer. Price 50c.

"Talleyrand's Letter to the Pope" will be found especially interesting to all who would desire to make a study of Romanism and the Bible. The historic facts he states, and his keen, scathing review of Romish ideas and practices should be read by all. Sold at this office. Price 25 cents.

"Mediumship and Its Development, and How to Master It." Assist. Development. By W. H. Bacon. Especially useful to learners who seek to know and utilize the laws of mediumship and development, and avoid errors. Price, cloth, 50 cents; paper, 25 cents.

PASSING ON.

The Most Painful Forms of Death.

The most painful forms of death are, curiously enough, not those that are the most shocking or the most commonly dreaded. The most distressing accidents usually produce painless deaths, while some familiar and little feared diseases result in intensely agonizing death. The machinery and the rush and hurry of New York life cause more shocking forms of death than the tortures of the Inquisition.

The question as to what are the most painful and easiest deaths to die most, of course, be deeply interesting to every one. Dr. A. P. Smith, of the Metropolitan Hotel, a surgeon of wide experience in New York, said to a Sunday World reporter:

DEATHS BY ACCIDENT EASY.

"It is a curious fact that few people know how a man really dies. They have only a more or less blindly superstitious fear and horror of it. The deaths which are to be most dreaded have as a rule little or no terror for most people. Now, to decide what is actually the most painful death any of us can die we must look somewhat into the nature of pain or agony."

"In the first place, the greatest suffering produced is not by the surface or superficial nerves of the body, but by a disturbance at some important nerve center. Many of the deaths which are supposed to be accompanied by the most excruciating agony are in reality almost painless, because only the other nerves are affected."

"Perhaps the most familiar example is death from burning. Most people imagine that to be burned alive or boiled alive is the most intense torture conceivable. As a matter of fact I would rather be burned to death than die from many of the so-called 'natural' causes. This is also true of the pain produced by most cuts and bruises. Unless such cuts go very deep or the bruises are very severe, a death caused in this way, although very distressing, is not, however, nearly as painful as that from many familiar diseases."

"Most of the railroad and trolley car accidents injure people in just this way. Of course, death from such causes is far more distressing to relatives. It is grievous to see a body mangled or cut and bruised often beyond recognition. And so people naturally dread such a death, and imagine that it is the most painful death to die. But for the victim of such an accident the actual pain is not by any means as great as most people fancy."

"The pain, as I said, is in a sense superficial, and the centre of nervous force remains undisturbed, so that such a person can retain consciousness and keep measurably cool-headed. It should, besides, be considered that any severe shock, as in the case of a bad accident, produces a dulling or numbing effect upon the entire system. This is a most merciful provision of nature. A man who falls from a high place is likely to be unconscious before he reaches the ground. The victims of railroad disasters as a rule have their senses dulled in this way, and it is much the same with a person who is burned alive or who meets death in any other sudden and violent manner."

LOCKJAW CAUSES MOST PAINFUL DEATH.

"On the other hand, some diseases cause at the end the most intense agony. The most painful death a man can die is from tetanus or lockjaw; in this disease the nerve centres are so affected that the muscles are set or knotted together rigidly, so that the pain is most acute. The disturbance in this case directly affects the spinal cord, and this quickly spreads to the brain. It is impossible for any one who has never seen a death from lockjaw to appreciate the terrors of it."

It is a mistake to believe, however, that the most violent deaths are necessarily painful. As a rule, whenever patients are violent they are delirious and unconscious of their pain.

EASIEST FORMS OF DEATH.

"The easiest death to die, of course, is in cases where the patient is absolutely unconscious. That is to say, they pass from sleep or a condition which closely resembles it into death. The great majority of deaths occur in this way. In most diseases as the end approaches there is a gradual failing of the faculties, so that the end is quite painless."

"Death from suffocation is also very painful. In this case the agony is not the result of any injury to the nerve centres. But the consciousness that death is approaching in spite of one's labored efforts to get air is most distressing. This brings on intense nervous agony. Of course, in speaking of the pain of dying I refer particularly to purely physical suffering."

The Spiritualist, recognizing the sublime fact that death is only a change from the material to the spiritual side, and, being perfectly natural, he always welcomes it as a beloved messenger.

All we have ever said of the curative virtues of Ayer's Sarsaparilla sinks into insignificance when compared with the statements made by those who have been benefited by the use of this wonderful blood purifier. Many of the cures seem indeed almost incredible.

"From Soul to Soul." By Emma Rod Tuttle. Lovers of poetry will find thought in poetic diction in this handsome volume, wherefrom to sweeten hours of leisure and enjoyment. Price \$1.00. For sale at this office.

A SPIRIT USES A TYPE-WRITER.

LAWS GOVERNING SPIRIT MANIFESTATIONS.

INTERCOMMUNION BETWEEN THE FIRST AND SECOND SPHERES.

By Mrs. C. E. Stevens, of San Francisco, Cal.



CHAPTER II.

The law of love from one to another is the law of Christian doctrine. To forgive the sins of our neighbor, the first step towards redemption from our own. The action of this law produces that harmony so necessary in the regulation of our lives towards that perfect peace the strongest characteristic of approach to heaven, either in this condition of life or in that of the next sphere. Were these laws fully understood and faithfully carried out, the progress would be so great that the first step to heaven on earth would be accomplished, and a great gain towards that harmony necessary to the foundation of a reliable basis for the intercommunion between the two spheres, so much to be desired and hopefully looked forward to, commenced. But this, as yet, is a long way off, and more work is to be done before its possibility can ever be realized.

Obviously, we say, a number of persons sitting for spirit communication are gathered in harmony. So long as the mere result desired by each is communication directed to self, as real a battle is to be fought as if all parties were openly in arms for the gratification of their own selfishhood. This may or not be the case, as each may be willing to relinquish his claim if he does not. But the attraction of the strongest on both sides will eventually win the day if it is not. The union of all forces in one direction necessary to harmony being produced, the first law is established and the first end reached. The forces on both sides being blended together, magnetism takes its position, and endeavors to discover one or more among the number of those gathered with receptive or negative force to be developed in harmony with present conditions. This can be done only by ascertaining who has the character of brain called plastic, which contains a finer degree of magnetism to be used by the motive power of the whole which can be blended with that of the medium of the second sphere which is being forced downward. When all is ready, manifestations begin. If the force positive is still too positive on the part of the sitters and has to be further reduced, abnormal or irregular action takes place, and the conditions do not warrant continuance till spirit power is applied again in a different direction, when possibly the whole moves smoothly, and communication is the result. In various forms of life various kinds of magnetism are exhibited; the one being stronger, more luminous and more able to show itself. In this form it demonstrates itself as electrical; if overcharged, can produce death of bodily forces. In another it controls, subdues, and in others so delicate a fineness as to reach that which is extended towards it from the second sphere. In the human brain is always more or less of this higher quality used in its spirit work, the lowest being more common, unless used develops it and makes the finest progression. There are various grades of magnetism in other forms. Spiritual magnetism has the very thread of life itself. The next lower in fineness has more of the animal life, and includes the whole brain power as used by the will, the intellectual faculties in their operation, and the lowest which permeates all things, and makes earth life prominent in all its shapes, conducting it from the highest to the lowest, or vice versa. The lowest form of animal life is endowed with it, but the highest preponderates only with the finest organism when it is made visible, through its operations. At a seance where spirit power is invoked, and only spirit is endeavoring to reach to spirit spheres for help, the invocation is responded to by those in a higher condition of spirit life who are anxious to connect the two spheres in a spiritual manner. If the lower form is to be introduced there are knockings and rappings brought about by the electrical magnetic force as when bodies are raised, weights moved, and other phenomena brought about by intellectual spirits who demonstrate their power in order to show the working of the wonderful fluid which has yet to exhibit all its advantages in explaining to the world what is to come hereafter, and how the life is yet to be moved through spirit life as it never has been. In this action is also perceived to a slight degree the finer spirit power which permeates the whole. The finer is absorbed to some extent in that next lower in fineness

as it uses itself in that which guides the intellect, and makes more apparent its real existence. The second grade of magnetism has nothing to do with the finest, only as it demonstrates the power of the lower to be of the highest grade of spiritual in its effort to raise the mind through it to the highest spiritual. If things moved about a room meant nothing but to demonstrate the power to move about matter, with no object in view but to prove its possibility, nothing more would be necessary; but the object is to connect the two worlds, and show how thought can be transmitted without evidence of action of the brain being in any way visible. The desire to prove the connection between the spheres, and when the connection between the two worlds is established, the possibility of intercommunication seen, the power of the spirit is advanced, the fine, subtle magnetism of the two drawing towards each other, the chain is complete, and the finely attenuated thread of silvery light is as visible to spirit vision as the moving articles in the room or any other apparently unnatural phenomena is to those composing the human battery who are regarding it with awe, distrust and half fear of what may come next.

This is but the beginning of mystery. The power called electric concentrated in some individuals is sometimes marvelous. Its action on the system is hardly understood in its simplest form. How it is gathered together in order to perform its life duty in the human body is not even thought of. The man who has at all watched the workings of magnetism hitherto has no conception as yet of the power he is manipulating, or endeavoring to manipulate, in the simplest way. He is struck with awe, perhaps, from time to time with some new discovery in its working, but believers are few and the unbelievers in anything that cannot be touched, tasted or handled too few to give him way reinforced from the spirit world to proceed with his experiments, when, perhaps, a new movement is made and explanation asked for.

Electro-magnetism is the union of two forces, one called electric, the other magnetic. In reality they are the same, the lower force being added to the upper in such proportion as to unite them, and make them more tangibly electric than magnetic. That is, if the electric power is used alone it is perceptible to the senses as well as any other force which can be made perceptible to the mind of man by chemical combination. The magnetic, in which the power of magnetism demonstrated as attraction operating on minerals, as with steel and iron, although invisible to the human eye in the natural, is as finely illuminated to clairvoyant sense or perception as is the electric to the human, the difference in coloring being the lambent light of one and the golden sunlight hue of the other. This helps the higher power of the spirit world in action upon that of the lower or earth-brain, co-operating with it to perceive how the force is acting upon the mind of the seance circle, and effectually to guide it. If the force is too positive, the work is not harmonious; if negative, there is no result. The confusion often perceived in a seance circle is not, therefore, the work of evil or undeveloped spirits, as is sometimes supposed, but more frequently from ignorance or misapplied power of those on one side or the other. If both are in harmony, and neither acting ignorantly of the true action of the law, there is no trouble in demonstrating the forces at work on both sides.

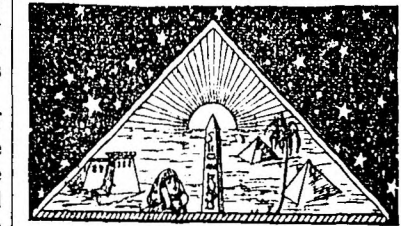
A battery, as it were, is formed on the earth sides, composed of the mediumistic brain or brains, as it may be, assisted by the co-operation of such among the sitters who have the power needed, to assist the spirit force in developing the strength to carry on the operation to produce the result desired.

The first law, then, is the entire passivity of the minds of the sitters, whose brains are to be subjugated to the wills of all, both sides combined. Utter passivity and harmony of purpose make the brain so plastic, the will of the strongest or most receptive, in reality the medium of the second sphere, combines its strength with that of the lower, acting as medium in the body, either by handwriting, brain impressions, raps or table-tipping, etc., responding to the alphabet. If musical instruments are played upon moving about the room, the electric force preponderates, and the work goes on guided by the medium of the upper side, the earth medium, being entranced or unconscious, giving also positive force to aid the upper work. A negative condition, which is that of sleep, holding the subject dormant meantime, and utterly unconscious, her brain being in a decidedly negative state, reproducing nothing of what is passing, and leading to the question as to where is the medium's own mind, while her forces are being used by spirits to carry on the action going on around them.

The higher power has control of the lower, and holds it in abeyance, so that its very unconsciousness assists the control to uplift it through spiritual attraction in such a manner that

two are blended, the lower lost in the higher, and being blended with it, is surrounded by spirit life only, the connection between the two being cut off, as it were, through lack of the electrical fluid, which is used in full force for production of the phenomena going on in the seance circle, as yet understanding neither cause nor effect. All are finally restored to their normal condition by exhaustion of the forces on both sides, the natural medium being gently aroused by the spirit force of the second sphere, who applies electrical as well as spirit magnetism in equal measure, and no harm follows. On the other hand, if a sudden restoration takes place, and the medium be suddenly aroused to her normal condition by inharmonious disturbance or otherwise, there is always danger, as there is always danger, even of death, from an improper use of electricity applied to the body. In the case of a seance this is properly provided for, and guarded by the spirit power on the other side, who are prepared for the disturbance usually foreseen, and with other precautions all danger is guarded against us as surely as it exists to prove a blessing yet to all mankind. The first part of this mystery being disposed of, as, we trust, through an understanding of the modus operandi of the simple explanation of the working of the human battery procured through the seance, we hope in another chapter to explain away all doubts of the absurd theory that evil spirits lie at the bottom of all communication, and that nothing good can be the result. As it is, evil spirits get the blame due to profound ignorance in too many of the workings of earth life to allow any more to creep in to darken our hopes. If there was less evil in the body to be overcome, there would be still less to contend with in every way; but as it is, there is nothing for us to do but try the ignorance which too often lies at the bottom of all evil, which under another disguise might be termed but good. At all events the evils, or seeming evils of our lives, have so often been turned into good, that in this respect we will hope for the best, watching and waiting for final results, which will, we hope, modify the opinions of the world which seem too often now against us, and help us from the lower to a higher condition.

[To be continued.]



Grand Temple Order of the Magi-Jurisdiction of the United States.

IMPORTANT REPORT—CHANGE OF PLACE OF MEETINGS—OPENING OF TEMPLE.

Notice is hereby given that the above-mentioned temple will open for work in first degree on the first Sunday in November, at 3 p. m., at the downtown temple, 421 West Madison street. This temple is near the northeast corner of Jefferson Park, but a short distance from the home of THE PROGRESSIVE THINKER. Being centrally located, it will be easy of access to our members. Persons desiring degrees should avail themselves of the opening day, as classes will be advanced in regular order during November. Members having friends who wish to join, should inform them of this opportunity. Our home is also changed to No. 59 Ladin street, only two blocks from THE PROGRESSIVE THINKER's office. Mail can be addressed thus and reach us direct, although the old address will bring mail to us with only one day's delay.

The change in residence and temple was necessitated by the great increase in recent years of various weeds, such as sweet clover and rag-weed, which have so invaded all the vacant lots west of Garfield Park as to poison the air for months each year. This year, the hay fever began in July, and upon my return from the north, Oct. 15, I am suffering intensely at the time of this writing. I would not speak of these personal matters were it not that the question of my health concerns the order in general. Many persons have written me this summer to ask about my new books. I have not published a new work yet. I have one in plates nearly ready to publish, but the hard times have made money so close that I have not felt justified in going on with the work at present.

Fraternally yours,
OLNEY H. RICHMOND.
59 Ladin St., Chicago.

"The Dead Man's Message," an occult romance or Florence Maryatt. The author's wide experience in Spiritualism and her study of occult science have prepared her to write this romance, which will be found laden with gems picked up in the course of her investigation and studies. Cloth \$1. For sale at this office.

A HIGHLY INTERESTING CHAPTER. REVIEW OF THE YEAR.

Showing Healers in All Directions.

The Mingling of Both Truth and Error.

Spiritual Healers—Visions and Shrines—Spiritualism and Catholicism—Angel Dancers—Some Girls and Boys.

To THE EDITOR:—The New York Times has gathered a vast volume of data in regard to the healers and workers of marvels that have been prominent during the past year. It sets forth that one of the most remarkable phases in the experience of very many people this year has been the multitudinous recognition of spiritual "healers," religious prophets and other variously named but equally endowed beings, supposed to possess powers superior to those possessed by the rest of mankind. The year 1896 can be said to date the renaissance of the movement. Never has there been so great a manifestation of real or feigned supernatural power. No fewer than twenty-five healers, prophets or special sect leaders have gained widespread fame, and hosts of the smaller fry have existed and thrived within the limited horizons of local districts.

This has also been a year of spiritual manifestations, of visions and shrines. Thus we have had Tilly-sur-Seulles, the visions of Pauline Delport, those of Dolores Luiz, the Mexican Joan of Arc; the visions of Lida Nelson, of Pleasant Valley, Ind.; the marvelous cures by the bone of St. Anne, and those by the relic of St. Anthony, which is preserved in the Catholic Church of St. Anthony of Padua, in this city. Among the modern healers and prophets we have had Schlatter, the "healer," Huntsman, the "Modern Christ," Bedward, the "Black Prophet," Rodgers, of bogus Bible fame; Mlle. Couedon, the "Montpiece of the Angel Gabriel"; Vignes, the Swiss healer; Dr. Dervin, who distributed "heaven-sent oilment"; Dolores Luiz, mentioned above, the "Vision-Seeing Maiden of Talmasco"; Dr. John S. Willetts, who was the predecessor of Rodgers; Ferdinand Stutzki, the head of the Apostolic Christians; W. E. Hammond, the young Illinois farmer, "who heals by the spirit aid"; Dr. Cyrus Teed, who lives in state on Estero Island, in Florida, and is the leader of the "Korehans"; F. W. Sanford, of Maine, who styles himself the "Chief Apostle of the Holy Ghost and Uz Bible School"; Bill James, the Puyallup Indian healer; Bradley Newell, one of whose ambitions it is to treat the Prince of Wales, and who is rapidly becoming a millionaire; George Clark, "the great objector of the Vermont legislature"; Albert Larnabee, Manley Rawson and others. The list could be continued indefinitely, for healing and prophecy seem to be bred in the air, and to be contagious. In addition, we have had a public prayer test, colonies of religious free-lovers, and a religious sect the members of which sleep in coffins.

SECT OF ANGEL DANCERS.

The "Man Christ," whose name has been successively Masou T. Huntsman, Huntsman Masou and "P. B." Masou, is the accepted head of the "Church of the Living God," which has its headquarters at the "Lord's Farm," near Woodcliff, N. J. This organization has been in existence for several years. At first the members of the sect, who were called "Angel Dancers" by people round about, were subjected to ridicule and even prosecution and imprisonment for breaking some of the laws of the State, but now they are in a certain sense respected and are given the credit of being true to their precepts. The head of the organization is a healer, and claims a certain power to banish any or all the ills of those who have faith in the efficacy of prayer. Masou, who now bases the spelling of his name on certain Biblical chapters, and who says the prefixed initials, "P. B." have a mythological significance, has, like Schlatter, an intensely magnetic personality, and is rapidly gaining converts to his queer sect. It is, perhaps, the only religious sect which is absolutely without any ceremonial observances. Sunday is observed among the members no more than any other day, the theory being that every day is a Sabbath in itself. The farm tenanted by the sect once belonged to Herman Storms. The latter is now a nonentity in the community. He is very old, and at first protested against the Angel Dancers, but finally succumbed to force of numbers and argument and deeded his land to his daughter Mary, who is under the control of Masou. His wife and sons are also in accord with the doctrines of the healer. One of the sons is a graduate of Rutgers College, and is a civil engineer by profession. The colony now numbers about fifteen men and women, and the principal tenets of the faith seem to be "unconscious submission to God" and the "continual casting out of the devil." The first part seems to cause the colony no trouble, but the latter part sometimes disarranges the economy of the farm; for his satanic majesty may, in the eyes of the members of the sect, have entered the food, which must then be instantly destroyed, or the room, from which he must be turned out. These visitations at times render the farm life

very uncomfortable. The converts drop their worldly names on entering the community, and assume cognomens of Biblical import. Thus there are John the Baptist, Daniel, Matthew, Luke, Mark and others. As no money is made in any way by the members of the sect, they can be accredited with sincerity in their intentions. But the central figure is Masou, who is the soul of the organization, and without whom it would languish.

FOLLOWERS ARE SLAVES.

Dr. Cyrus Teed, the "Chicago Christ," who owns Estero Island, in Lee county, Florida, and who is the leader of the "Korehans," has already been described. He is the master as well as the "lord" of his flock, and he rules over them with all the assurance of an absolute monarch. Unlike most of the healers, he has a consort, who is the queen of the colony, and who is known as "Victoria Gratia Koreah." His mansion is named "Beth-Ophrah." Teed is a sort of veiled prophet to his followers, who are not, except in the case of a few officials, allowed to enter the sacred palace. The followers are practically slaves, inasmuch as they have signed over to their leader all their worldly goods, and are compelled to indulge in a life of unremitting toil, regardless of weather, natural aptitude or physical ability. Teed, to the Korehans, is the actual incarnation of Jesus Christ. His followers are "angels," and are supposed to be without sex. There is no marrying nor giving in marriage. The children brought into the colony are taught to believe that Teed is their father. The worship of Teed as God, and the blind obedience to his word, are the two principal laws of the colony. Teed says he will die soon, but will rise again from the dead, although he will hereafter remain invisible to the faithful through time and eternity. He claims to be able to heal by the laying on of hands, and to be able to duplicate any of the Biblical miracles. He is now preparing for his taking off, and is getting his "New Jerusalem" in readiness for the event. The Korehans believe he can destroy and create at will, and invest him with supernatural powers. They carry on a manufacturing plant, run two newspapers—the "Planning Word" and the "Pruning Shears"—and are quite independent of the outside world. Teed comes nearest of all the moderns to Alexander of Abnetous.

Thousands of pilgrims flocking to Vials, in Switzerland, proclaim the wonderful healing powers of M. Vignes. Vignes is a peasant, 72 years old. He is of the stern Huguenot type, and is well off in this world's goods. He is a faith-curer, and when asked for advice, he simply replies: "Have faith and you will be cured." His "magic touch" has, however, cured thousands of various ailments, and the crowds still seek him. It is said that a company is being organized to provide for the accommodation of the pilgrims who hail from Bern, Basle, Zurich and other places in Switzerland.

IN THE WEST INDIES.

The career of Alexander Bedward, the black prophet of the West Indies, is indicative of the power of the prayer mind to dominate the weak. Bedward called himself the "Prophet of the Lord Jesus." He was arrested by the government and sentenced to two years' imprisonment for highly seditious language, but he escaped on a technicality. He was once an inmate of an insane asylum, but that does not prevent him from accumulating a considerable fortune from his ignorant followers. His plan was to "bless" the waters of Hope River, so that they would become "healing" in their nature. He blessed them every day, and thousands of negroes of both sexes would bathe in the stream in the hope of becoming purified from their illnesses. The mixing up of the sick and the well, the healthy and the unclean, is said to have propagated much disease. Bedward, with a lieutenant named Shakespeare, would go to the waters every day in regular procession, bearing crosses and banners, on which were such devices as "Alexander Bedward, the Servant of Jesus." After singing hymns and taking up a diligent collection, Bedward would bless the waters and extol the crowd as it plunged into the stream. After several hours of this he would go away, and the healing power of the water was supposed to depart with him.

Another colored prophet is "Dr." Anderson Rodgers, who prophesied the ascension of his followers for March 5 last, but who left them in a position corresponding to between the "devil and the deep sea." His disciples made such a disturbance in the neighborhood of their church that the police had to interfere. They were told that if they ascended at a given time all would, of course, be well, but if not they would have to go to an insane asylum. Converts were made over all Georgia, and even the convicts in the prisons believed in a quick deliverance. Unlike the Millerites, no sumptuous robes were bought, but most of the fanatics sold or gave away most of their possessions. When the end came, those who were not put in jail were scattered to the four winds, not in a literal sense, as they expected, but by the strong arm of the law. The sect was started some years ago by a white man, Dr. John S. Willetts, who left this earthly sphere with the assistance of the white caps. The minds of the colored people were greatly inflamed by the publication and distribution of a negro Bible.

SOME GIRLS AND BOYS.

Mlle. Couedon's collapse exploded

the Parisian hubbub of excitement concerning the inspired prophecies of the "mouthpiece of the Angel Gabriel." This young woman adapted her prophecies to the needs of the moment. She even told Emile Zola that he would finally be admitted to the French Academy. She convinced the journalists of her sincerity and flourished for a time, but finally went down before a more thorough examination. Dolores Luiz, the Mexican Indian who had made some wonderful prophecies, is worshipped as a saint by the lower classes of southern Mexico. She is a descendant of the Aztecs, and exhibits all the magnetism, fire and concentration of the fanatic. Religious fever and excitement are now running high, and the possibility of a popular outbreak is much dreaded by the upper class Mexican residents. Dolores, who is hailed as a Joan of Arc, declares she sees the Virgin, who appears to her and reveals future events. The visions of Pauline Delport are slightly different in tone, although of like import. Delport is a boy 9 years old. He is the son of poor French peasants, and lives at Laroque, in Cevennes. In spite of his early ignorance, the boy has suddenly displayed an ability to speak French, Spanish, German, Japanese, Hindostani, Latin and Greek. In his visions he generally sees St. Joseph, who reveals things to him. For instance, the church bells of St. Amiens lay buried in the ground for a century or more. The spot was unknown, but Delport was able to point it out to some peasants, who, after digging, found the bells and replaced them in the church.

Bradley Newell was once a Vermont blacksmith. In two years he has accumulated a fortune, set up a fine establishment, and is now on a visit to England, where he hopes to be introduced to the Prince of Wales, and all because he suddenly exhibited powers as a healer. W. E. Hammond, a young Illinois farmer, also bears by the spirit aid. "Apostolic Christians" is the name of a queer sect in New York. Ferdinand Stutzki is the leader of the organization. The keynote of the religion is that the second advent of Christ will occur Sept. 2 next. The Rev. F. W. Sanford is a Maine healer, who styles himself the "Chief Apostle of the Holy Ghost and Uz Bible School." He has been able to rid his mother of sciatia, and claims some other equally remarkable cures. He has a number of disciples. "Professor" Zacks Shavino is a colored healer, who is being prosecuted in New Jersey for treating a Mrs. Jane Harris, who died while under his care. Even the Indians have a healer. Bill James, a Puyallup residing at Mud Bay, Washington, is reported to have performed wonderful miracles in the medical line.

Pennsylvania is overrun with pow-wow men and women, the south has its voodooes, witches in general are believed in all over the country, and superstition is rife everywhere. On the other hand, we have cases where the authenticity of visions is devoutly believed in by intelligent persons, and evidence is produced to prove the statements made. Thus, there are visions at Tilly-sur-Seulles, in France; the Mexican image of Guadalupe, the miraculous cures from faith in relics in different churches, and other manifestations of a like nature. Altogether, the year has been remarkable for the many instances of the kind.

There is, as set forth in the above, a commingling of truth and error—flashes of truth from the highest heaven, and error from the lower strata of society, and thus it will ever be. J. T.

New York.

Dandruff is due to an enfeebled state of the skin. Hall's Hair Renewer quickens the nutritive functions of the skin, healing and preventing the formation of dandruff.

"The Priest, the Woman, and the Confessional." This book, by the well-known Father Chiquy, reveals the degrading, impure influences and results of the Komish confessional, as proved by the sad experience of many wretched lives. Price, by mail, \$1. For sale at this office.

"Encyclopedia of Biblical Spiritualism: or a Concordance of the Principal Passages of the Old and New Testament Scriptures which prove or imply Spiritualism; together with a brief history of the origin of many of the important books of the Bible." By Moses Hull. The well-known talented and scholarly author has here embodied the results of his many years' study of the Bible in its relations to Spiritualism. As its title denotes, it is a veritable encyclopedia of information on the subject. Price \$1. For sale at this office.

"From Night to Morn, or An Appeal to the Baptist Church." By Abby A. Judson. Gives an account of her experience in passing from the old faith of her parents to the light and knowledge of Spiritualism. It is written in a sweet spirit, and is well adapted to place in the hands of Christian people. Price 15 cents.

"Cosmian Hymn Book." A collection of original and selected hymns, for liberal and ethical societies, for schools and homes; compiled by L. K. Washburn. This volume meets a public want. It comprises 258 choice selections of poetry and music, embodying the highest moral sentiment, and free from all sectarianism. Price, 50c. For sale at this office.

"The Fountain of Life, or The Threefold Power of Sex." By Lois Waisbrooker. One of the author's most useful books. It should be read by every man and woman. Price 50c.

"Old Testament Stories Comically Illustrated." Church people are cautioned not to open this book, as its comic pictures, based on Bible texts, tend to induce unbecomable levity. It is a book for the freethinker who wishes to read from busy care, and drive away ennui. Price, in strong board covers, \$1; cloth \$1.50. For sale at this office.

"The Gospel of Buddha, According to Old Records." Told by Paul Carus. This book is heartily commended to students of the science of religions, and to all who would gain a fair conception of Buddhism in its spirit and living principles. Spiritualist or Christian can scarcely read it without spiritual profit. Price \$1. For sale at this office.

RINGING WORDS.

As They Come from Doctor Adah Sheehan.

THE COUNTERFEIT—WHITED SEPULCHRES—THE TRUTH—THOUSANDS WHO BELIEVE IN HELL—PURCHASED MEDIUMSHIP.

Every phase of life is attended by its rank counterfeit, which often as not passes for the genuine coin. Every great man has his base imitators. Every virtue has its hollow resemblance. Every truly good work of man is counterfeited a thousand and a thousand times. We have a Napoleon of wonderful abilities, and straightway we have a dozen cheap copies, who, resembling him perhaps in some outward-trait, immediately lay claim to all the virtues of the man.

The land is dotted with whited sepulchres where once resided the great Spirit of good, but from whence now that Spirit is flown.

It is the same in our social, political, business or religious life as it is in other things, the outward manifestation is made to do duty for the inward spirit of grace, and the pity of it is that it passes with the people. Misled, blinded by the assumption of the pretender, they tremble and believe.

We have need of the counterfeit detectors, and this is what our great leaders are, be politicians, science or religion their domain.

They walk among us, and the earnestness that attends their doings, the sincerity that rings in their utterances, cause us to stop and consider, to weigh the evidence, study every side of the question, and lo! the sham is revealed, and we wonder that we were so long deluded.

The counterfeit does duty until the genuine takes the field, then the glaring defects of the base imitation become so plain that we realize our ignorance of the past.

Nothing wears like the truth, and as the years roll on it shines out brighter, and clearly points the footsteps of man to higher ground. When the sun of Spiritualism first appeared above the horizon it shone upon a creed-cursed people, whose God was a God of vengeance, and whose punishments were eternal. Men wore the spectacles of ism, and believed that certain ceremonies were pleasing in the sight of God. And though this spiritual sun has shone steadily for fifty years, rising higher and higher each day, inspiring us with new purpose and a sublime courage to overcome ignorance and evil, we realize that the work is but just begun. We must not lag now. Everywhere there is work to do. Advanced as we are, with our many societies, local and national, papers and magazines, good books, grand lectures and great mediums for the transmission of spiritual knowledge, we still have millions who believe in hell for their neighbors, in sacrifices, sacraments, prayers, fast days, holy Bibles, devils, baptism, communion, confession, Sunday laws, and what not, all to get into a heaven where their terrible God dwells.

We have, too, those who call them selves Spiritualists, who EXPECT TO PURCHASE MEDIUMSHIP, who are daily deluded into the purchase of charms or the practice of foolish ceremonies in the vain hope of developing spiritual power. With childlike faith they obey the instructions of the counterfeit medium to sit at midnight, or with back to the north and feet on a sheet of glass or copper, as the case may be. Another must place a pan of water in the middle of the circle. We might go on and on pointing out the mistakes these deluded people are led into by the priests and pretenders who abound and profit for the time on the ignorance of others.

It does indeed seem strange that on the grounds that are dedicated to truth and spiritual culture, within the sound of the inspired utterances of its speakers who are continually sounding the alarm against this class of robbers, that anyone would be thoughtless enough to purchase a pot of earth, with the belief that it could in any way assist them to mediumship. Let us hope that such a thing will never occur again.

Let us renew our efforts to educate the seekers after spiritual things, that the spirits of our loved ones are ever near, and that the surest way to reach them is to grow up and out of our ignorance, our selfishness, our weakness and habits that are of the earth earthy. Knowledge is power.

If we would study the wonderful house in which we live, the influence of the mind upon the body, we would not only know how to cure disease, but how to avoid becoming diseased. The remedy is within. This much learned, other mysteries begin to unfold. Our powers increase day by day, and that which we call mediumship is expressed in the unfolding, expanding selfhood that has risen out of its night of superstition and weakness. The teacher may be one of the brave spirits who still wear the garment of flesh and walk with us day by day, still unseen, but surely wielding a spiritual influence powerful in its effect, or it may be a teacher who comes from that other side, and longs to teach man how to avoid the pitfalls of ignorance. It makes little difference where it comes from, so that in its coming we gain in real knowledge.

When we have conceived of a brotherhood that embraces the weak as well as the strong, perhaps we will find our duty, and, like the blessed ones who turn back to earth for the purpose of drawing us up to higher ground, we can likewise go back a little and teach our benighted brothers

and sisters the truth we have found. Editors, speakers and mediums who have wished to be honest with the people, have warned the public whenever possible, but with scant thanks in return. They have invariably been accused of jealousy, and sometimes even worse than that; for the past three years especially the lot of the speaker who dared to speak against the frauds has been a hard one. Engagements were cancelled through the influence of the class who claimed this wonderful mediumship. The people believed in them, and their advice was taken in the section of workers. They did not hesitate to state that the speaker was down on mediums, or did not believe in Spiritualism. If that was not sufficient to drive them out of the field, a morsel of scandal, and the thing was done.

AN IMPORTANT TRUTH.

And while it is true that "truth is mighty and will prevail," it is also true, as history proves, that justice is often so tardy that the victim has died ere vindication comes. Besides it is said that no man lives long enough or runs fast enough to overtake a lie. Be that as it may, the history of our cause shows a steady growth in spite of the barnacles that fasten themselves for a time to the good ship. And we are sailing so fast now that many have lost their hold and been left behind. One counterfeit after another detected, one after another marked and the people warned, soon true mediumship will be appreciated and cultivated naturally, even though it does not announce itself by tinkling cymbals and sounding brass.

Millions of times the ministry of angels has come to earth, and as many times have the people turned a deaf ear and followed a brazen calf. Spiritualists, workers everywhere, I beseech you, stand at your post. The reaction has set in, and even now there are inquiries all along the line for lecturers, papers and literature that embodies spiritual Spiritualism.

Dr. ADAM SHEEHAN.

Cincinnati, Ohio.

FREE TEMPLE LYCEUM.

The Children's Progressive Lyceum at Avery, Ohio.

A large attendance filled the rooms on Sunday, Oct. 11. There were many guests from Norwalk and Sandusky, and Hudson and Emma Rood Tuttle evinced their interest in the cause by driving nine miles to meet with us. After the silver chain responses, led by the conductor, Brother Dunakin, and calisthenics, the ladies discussed the questions with their various groups. The question was, "What and Where Is God?" and it was well discussed by the adult group, or, as we call it, the Bible Class.

Mrs. Tuttle thought that God was an immaterial, incomprehensible something that we need not pray to with any idea of having our prayers answered, and in proof, gave an interesting little episode of her husband's early life.

It seemed that when her husband was a boy, he played horse with the only steel-tined pitchfork his father owned, and while riding it in the field where haying was being done, came near the great enemy of womankind basking in the bright sunlight, and as he was a true defender of woman, he raised high in the air the formidable fork, which descended upon his snake-skin, but in the concussion broke one time. Knowing that he would receive a severe rebuke from his father if he returned the fork in its broken condition, he resolved to try the efficacy of prayer, having been taught that prayer would always be answered if asked in sincerity of heart. So placing the broken time on its place, and holding it in his hand, he asked God, in all sincerity, to mend the fork, for Christ's sake; but when he opened his hand, to his great disappointment the tine dropped off. And this, said Mrs. Tuttle, was his last prayer.

But she thought that to those who felt the spirit of prayer upon them, it might harmonize and bring them into closer communion with their spirit friends.

The location of God she knew not, unless he existed in everything by which we are surrounded.

The different groups responded, some with mottoes and others to the question direct.

Hudson Tuttle gave a short but very logical address on the attributes of God, which was generally accepted by the liberal minds present. He said what he did not know about God would make a much larger volume than what he did know.

The question adopted for the next meeting was: "What course must we pursue in order to live right in this world?"

The secretary read part of a paper he had prepared on, "What and where is God?" The definition given by him was that God is immaterial, not consisting of matter, but, like the mind of man, a cogitative substance endowed with thought. He had been studying the principles of God for over forty years, and this was the only principle that he could endow with the attributes which he thought God must possess.

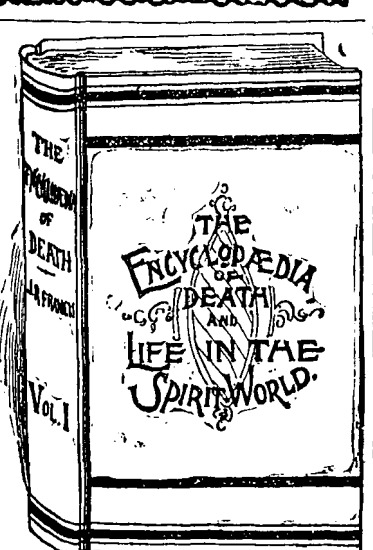
Some of the members had fine pieces, which were well recited; and others had songs, that were rendered in good harmony and exquisite taste, which called out appreciative applause. Master Ray Downing read the second number of the Lyceum Advocate, which was well written, and equally well read. Miss May Melkie recited a piece, which was appreciated by all. The sessions are well attended, and remarkable interest is manifested.

R. N. WILCOX,
Secretary Free Temple Lyceum.

Sarsaparilla Sense.

Any sarsaparilla is sarsaparilla. True. So any tea is tea. So any flour is flour. But grades differ. You want the best. It's so with sarsaparilla. There are grades. You want the best. If you understood sarsaparilla as well as you do tea and flour it would be easy to determine. But you don't. How should you? When you are going to buy a commodity whose value you don't know, you pick out an old established house to trade with, and trust their experience and reputation. Do so when buying sarsaparilla.

Ayer's Sarsaparilla has been on the market 50 years. Your grandfather used Ayer's. It is a reputable medicine. There are many Sarsaparillas—but only one Ayer's. It cures.



VOLUME II.

Of the Encyclopedia of Death, and Life in the Spirit World.

Vol. II. is now ready for delivery. It is neatly and substantially bound in cloth, and printed in the best style of the printers art. It is furnished on the same terms that the first volume was. When remitting a year's subscription for THE PROGRESSIVE THINKER Vol. II. will be sent you for 50 cents. That is, by remitting \$1.50 you will get THE PROGRESSIVE THINKER for one year and Vol. II. of the Encyclopedia.

It is ordering one volume of the Encyclopedia, always state whether it is Vol. I. or Vol. II. that you want.

BEAR IN MIND.

Vol. I. of the Encyclopedia of Death, bound in paper cover, nicely printed and substantially stitched, is sent out as a premium on terms stated elsewhere. It is called the PREMIUM ENCYCLOPEDIA, and is only given away on the terms mentioned. 20,000 copies are to be distributed on the terms stated, at great expense to the Editor. Read the conditions carefully. It is not sent out in connection with the bound copies of the Encyclopedia. The bound copies are only sent out in connection with a year's subscription, and at prices stated above.

HUMAN CULTURE & CURE

MARRIAGE, SEXUAL DEVELOPMENT, AND SOCIAL UPBUILDING.

BY E. D. BABBITT, M. D., LL. D.

A most excellent and very valuable work, by the Dean of the College of Fine Arts, and author of other important volumes on Health, Social Science, Religion, etc. For sale at this office.

Price, cloth, 75 cents. For sale at this office.

PHILOSOPHY OF SPIRIT

—AND— THE SPIRIT WORLD.

BY HUDSON TUTTLE.

A most able and interesting presentation of a most important subject. Every Spiritualist and every inquirer into the proofs and philosophy of Spiritualism should have this excellent book. Its value is recognized and acknowledged by the highest authorities. Price, cloth, \$1. For sale at this office.

THE GOSPEL OF BUDDHA,

According to Old Records.

BY DR. PAUL CARUS.

A translation from Japanese made under the auspices of the Rev. Shunzo Soyun, delegate to the Parliament of Religions. Was lately published in Japan. Price \$1. For sale at this office.

The To-Morrow of Death,

—OR THE—
Future Life According to Science.

BY LOUIS FIGUIER.

TRANSLATED FROM THE FRENCH
BY S. R. CROCKEE.

A VERY FASCINATING WORK.

This fine volume might well have been entitled "The To-Morrow of Death," for it is written in a most interesting and readable style, and contains a mass of information that is both new and valuable. The author is not a Spiritualist—he even mentions Spiritualists as "devotes of a new superstition," etc., etc., in which he manifests the usual animus of the "scientific class," yet he says again: "There is a true and respectable fact in Spiritualism, and regards as proved 'the fact of communication between superhuman and the inhabitants of Earth,' and he goes on to relate instances of fact in evidence. There is a Spiritualist, a manifest discrepancy in the author's ideas, and he does not seem to realize the whole and not only good mental culture, but such valuable information. The author holds the theory of reincarnation. Price \$1.50. For sale at this office.

MINI READING AND BEYOND.
By Wm. A. Hovey. 200 pages, with illustrations of the subjects treated upon. Price \$1.50.

THE MEDIUMISTIC Experiences of John Brown, The Medium of the Flock, with an Introduction by PROF. J. S. LOVELAND.

This book should be in the hands of every one interested in the subject of Mediumship. Chapter I, Notoriety; Early Mediumship. Chapter II, The Heavenly Manifestation. Chapter III, Removal to California. Chapter IV, The Medium's Life. Chapter V, The Medium's Work as a Healer. Chapter VI, The Medium's Life in the Spirit World. Chapter VII, The Medium's Life in the Spirit World. Chapter VIII, The Medium's Life in the Spirit World. Chapter IX, The Medium's Life in the Spirit World. Chapter X, The Medium's Life in the Spirit World. Chapter XI, The Medium's Life in the Spirit World. Chapter XII, The Medium's Life in the Spirit World. Chapter XIII, The Medium's Life in the Spirit World. Chapter XIV, The Medium's Life in the Spirit World. Chapter XV, The Medium's Life in the Spirit World. Chapter XVI, The Medium's Life in the Spirit World. Chapter XVII, The Medium's Life in the Spirit World. Chapter XVIII, The Medium's Life in the Spirit World. Chapter XIX, The Medium's Life in the Spirit World. Chapter XX, The Medium's Life in the Spirit World. Chapter XXI, The Medium's Life in the Spirit World. Chapter XXII, The Medium's Life in the Spirit World. Chapter XXIII, The Medium's Life in the Spirit World. Chapter XXIV, The Medium's Life in the Spirit World. Chapter XXV, The Medium's Life in the Spirit World. Chapter XXVI, The Medium's Life in the Spirit World. Chapter XXVII, The Medium's Life in the Spirit World. Chapter XXVIII, The Medium's Life in the Spirit World. Chapter XXIX, The Medium's Life in the Spirit World. Chapter XXX, The Medium's Life in the Spirit World. Chapter XXXI, The Medium's Life in the Spirit World. Chapter XXXII, The Medium's Life in the Spirit World. Chapter XXXIII, The Medium's Life in the Spirit World. Chapter XXXIV, The Medium's Life in the Spirit World. Chapter XXXV, The Medium's Life in the Spirit World. Chapter XXXVI, The Medium's Life in the Spirit World. Chapter XXXVII, The Medium's Life in the Spirit World. Chapter XXXVIII, The Medium's Life in the Spirit World. Chapter XXXIX, The Medium's Life in the Spirit World. Chapter XL, The Medium's Life in the Spirit World. Chapter XLI, The Medium's Life in the Spirit World. Chapter XLII, The Medium's Life in the Spirit World. Chapter XLIII, The Medium's Life in the Spirit World. Chapter XLIV, The Medium's Life in the Spirit World. Chapter XLV, The Medium's Life in the Spirit World. Chapter XLVI, The Medium's Life in the Spirit World. Chapter XLVII, The Medium's Life in the Spirit World. Chapter XLVIII, The Medium's Life in the Spirit World. Chapter XLIX, The Medium's Life in the Spirit World. Chapter L, The Medium's Life in the Spirit World. Chapter LI, The Medium's Life in the Spirit World. Chapter LII, The Medium's Life in the Spirit World. Chapter LIII, The Medium's Life in the Spirit World. Chapter LIV, The Medium's Life in the Spirit World. Chapter LV, The Medium's Life in the Spirit World. Chapter LVI, The Medium's Life in the Spirit World. Chapter LVII, The Medium's Life in the Spirit World. Chapter LVIII, The Medium's Life in the Spirit World. Chapter LIX, The Medium's Life in the Spirit World. Chapter LX, The Medium's Life in the Spirit World. Chapter LXI, The Medium's Life in the Spirit World. Chapter LXII, The Medium's Life in the Spirit World. Chapter LXIII, The Medium's Life in the Spirit World. Chapter LXIV, The Medium's Life in the Spirit World. Chapter LXV, The Medium's Life in the Spirit World. Chapter LXVI, The Medium's Life in the Spirit World. Chapter LXVII, The Medium's Life in the Spirit World. Chapter LXVIII, The Medium's Life in the Spirit World. Chapter LXIX, The Medium's Life in the Spirit World. Chapter LXX, The Medium's Life in the Spirit World. Chapter LXXI, The Medium's Life in the Spirit World. Chapter LXXII, The Medium's Life in the Spirit World. Chapter LXXIII, The Medium's Life in the Spirit World. Chapter LXXIV, The Medium's Life in the Spirit World. Chapter LXXV, The Medium's Life in the Spirit World. Chapter LXXVI, The Medium's Life in the Spirit World. Chapter LXXVII, The Medium's Life in the Spirit World. Chapter LXXVIII, The Medium's Life in the Spirit World. Chapter LXXIX, The Medium's Life in the Spirit World. Chapter LXXX, The Medium's Life in the Spirit World. Chapter LXXXI, The Medium's Life in the Spirit World. Chapter LXXXII, The Medium's Life in the Spirit World. Chapter LXXXIII, The Medium's Life in the Spirit World. Chapter LXXXIV, The Medium's Life in the Spirit World. Chapter LXXXV, The Medium's Life in the Spirit World. Chapter LXXXVI, The Medium's Life in the Spirit World. Chapter LXXXVII, The Medium's Life in the Spirit World. Chapter LXXXVIII, The Medium's Life in the Spirit World. Chapter LXXXIX, The Medium's Life in the Spirit World. Chapter LXXXX, The Medium's Life in the Spirit World. Chapter LXXXXI, The Medium's Life in the Spirit World. Chapter LXXXXII, The Medium's Life in the Spirit World. Chapter LXXXXIII, The Medium's Life in the Spirit World. Chapter LXXXXIV, The Medium's Life in the Spirit World. Chapter LXXXXV, The Medium's Life in the Spirit World. Chapter LXXXXVI, The Medium's Life in the Spirit World. Chapter LXXXXVII, The Medium's Life in the Spirit World. Chapter LXXXXVIII, The Medium's Life in the Spirit World. Chapter LXXXXIX, The Medium's Life in the Spirit World. Chapter LXXXXX, The Medium's Life in the Spirit World. Chapter LXXXXXI, The Medium's Life in the Spirit World. Chapter LXXXXXII, The Medium's Life in the Spirit World. Chapter LXXXXXIII, The Medium's Life in the Spirit World. Chapter LXXXXXIV, The Medium's Life in the Spirit World. Chapter LXXXXXV, The Medium's Life in the Spirit World. Chapter LXXXXXVI, The Medium's Life in the Spirit World. Chapter LXXXXXVII, The Medium's Life in the Spirit World. Chapter LXXXXXVIII, The Medium's Life in the Spirit World. Chapter LXXXXXIX, The Medium's Life in the Spirit World. Chapter LXXXXXX, The Medium's Life in the Spirit World. Chapter LXXXXXXI, The Medium's Life in the Spirit World. Chapter LXXXXXXII, The Medium's Life in the Spirit World. Chapter LXXXXXXIII, The Medium's Life in the Spirit World. Chapter LXXXXXXIV, The Medium's Life in the Spirit World. Chapter LXXXXXXV, The Medium's Life in the Spirit World. Chapter LXXXXXXVI, The Medium's Life in the Spirit World. Chapter LXXXXXXVII, The Medium's Life in the Spirit World. Chapter LXXXXXXVIII, The Medium's Life in the Spirit World. Chapter LXXXXXXIX, The Medium's Life in the Spirit World. Chapter LXXXXXXX, The Medium's Life in the Spirit World. Chapter LXXXXXXXI, The Medium's Life in the Spirit World. Chapter LXXXXXXXII, The Medium's Life in the Spirit World. Chapter LXXXXXXXIII, The Medium's Life in the Spirit World. Chapter LXXXXXXXIV, The Medium's Life in the Spirit World. Chapter LXXXXXXXV, The Medium's Life in the Spirit World. Chapter LXXXXXXXVI, The Medium's Life in the Spirit World. Chapter LXXXXXXXVII, The Medium's Life in the Spirit World. Chapter LXXXXXXXVIII, The Medium's Life in the Spirit World. Chapter LXXXXXXXIX, The Medium's Life in the Spirit World. Chapter LXXXXXXXX, The Medium's Life in the Spirit World. Chapter LXXXXXXXXI, The Medium's Life in the Spirit World. Chapter LXXXXXXXII, The Medium's Life in the Spirit World. Chapter LXXXXXXXIII, The Medium's Life in the Spirit World. Chapter LXXXXXXXIV, The Medium's Life in the Spirit World. Chapter LXXXXXXXV, The Medium's Life in the Spirit World. Chapter LXXXXXXXVI, The Medium's

